

# MĀORI AND INDIGENOUS HOUSING ANNOTATED BIBLIOGRAPHY

Kāinga Tahī Kāinga Rua Strategic Research Direction  
SRA5

IMAGE: NGATI WHATUA PAPA KAINGA. 'KAINGA TUATAHI', KUPE STREET, ORAKEI

National  
**Science**  
Challenges

BUILDING BETTER  
HOMES, TOWNS  
AND CITIES

Ko Ngā wā Kainga hei  
whakamāhorahora



“

**KA MATE TE KĀINGA TAHI,  
KA ORA TE KĀINGA RUA.**

**WHEN PEOPLE LANGUISH IN  
THEIR HOME OF BIRTH, THEY  
MAY FIND A NEW LIFE IN A HOME  
AWAY FROM HOME.<sup>1</sup>**

1. Williams, M. 2015 (p.38).

**THIS STRATEGIC RESEARCH RECOGNISES THE DUAL AND COMPLEX  
NATURE OF OUR MĀORI IDENTITIES AND THE MANY COMMUNITIES  
IN WHICH WE CONSTRUCT OUR LIVES.**

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## 1. Overview of the literature

There is consistency across the literature gathered from the year 2000 to 2017. The literature tells of long-term social impacts on Māori from the violence and misappropriation of natural resources by colonialization, to the grief of land dispossession, loss of economic resources, and impacts on community, whānau, place, language, education, health and culture. These aspects pervade the literature and are the initial context for much of the research. Māori have generally the lowest incomes and have suffered financial impact from rising rents and housing insecurity. Poor housing and homelessness has in turn affected Māori health, education and other social aspects.

The Productivity Commission and other researchers over this time have found that home for Māori starts with the ancestral home-place: important to Māori cultural identity. Home-place links are reinforced by physical associations with land, whakapapa, proximity to extended family, experience of te reo, and the importance of the marae. Home is about whānau, whenua and whakapapa. However, nearly 85% of Māori in New Zealand live in urban areas: a small proportion of whom are mana whenua, who may have remaining, or regained ancestral land. This latter aspect has enabled exemplar urban papakāinga developments in Auckland and Wellington. There are also increasing examples of rural papakāinga, where Māori have returned to their ancestral land to build housing. Ironically this trend, and the hard won successes, are the result of urban homelessness, or the struggle to survive with impossible rental payments. While there are complex reasons for homelessness, Māori are most affected and as income disparities and housing costs increase this is likely to continue. Over the period there have been several advisory publications on how to overcome the difficulties of building on ancestral land.

Finance for building remains a problem though. The housing crisis continues for Māori, especially for those living in the city, and there is insufficient affordable housing stock, especially in places near whānau, where people wish to live. Research identified discrimination by financiers on the basis of appearance: Māori appearance being less 'mortgage worthy'. Recent development of land for social housing renewal is leading to gentrification, having most effect on Māori and those on the lowest incomes who cannot afford to live in the new developments.

Cultural understanding is important for building better homes for Māori. Western knowledge and theory are culturally bound and therefore not able to be transferred to another culture such as that of Indigenous (Māori), but sharing knowledge and learning from both cultures enables better practice, as well as better socio-cultural understanding. Therefore there are dual opportunities for building practice. Many aspects of culture and building are interconnected, and this is important for connectedness to place as home. The rhythm of the natural world, values, and mātauranga Māori are emphasised by a number of writers and there are several publications that consider Māori place-based values, and their relationship to urban planning and low impact design, which authors consider are matters which should be understood ahead of building houses. Undertaking research using Kaupapa Māori methodology is also developing as a means to understand environment and development for Māori from a Māori perspective.

Design for Māori housing and the recent exemplars from North America provide a range of ideas of how sustainable and energy efficient buildings can be designed to respond to Indigenous cultures. Māori still maintain mobile life-styles, which need to be taken into account in building size, flexibility and planning. Innovative building materials and systems are being developed by Māori, for Māori. Health and housing is a theme which permeates much of the literature, indicating that warm, dry uncrowded housing which support Māori values, including whānau and community contact, is of particular importance for hauora.

## 2. Introduction

### 1. Project brief

The brief states that the Kāinga Tahi Kāinga Rua Strategic Research Area recognises the dual and complex nature of Māori identities and the many communities in which we construct our lives. All Māori by whakapapa originate from a specific place, rohe, marae, kāinga, but are more likely now to live at their Kāinga Rua in a city. Many Māori may consider their Kāinga Tahi being the city now, and their Kāinga Rua their marae. The brief also notes that the research area will deliver solutions for how we collaboratively finance, design and build developments, with buy-in from multiple stakeholders. The research is to help to overcome discriminatory policy and legislative barriers to actively support Māori aspirations for long-term affordable and healthy housing that meets the needs of their communities.

The value proposition for SRA5 is to deliver a research programme and outputs that lead to tangible outcomes through:

- Maximising the impact of Challenge research on completion and into the future
- Generating important new knowledge in topical key areas
- Enhancing processes of engagement - with challenge projects and with stakeholders
- Establish the Challenge as developing and making visible Thought Leaders
- Additionality.

The brief provides a schedule for work outlining the process, time frame and costs, to develop a literature review that can support the development of a research programme for SRA5.

The research-related objectives and activities are: To examine both national literature pertaining to Māori housing; Māori housing and well-being; Māori housing and financial solutions; as well as international literature on Indigenous housing; and to produce an annotated bibliography. The annotated bibliography is to:

- Develop a synthesis overview or statement about the current state of the fields(s)
- To identify themes from the national and international literature
- To identify methodologies and methods used in Māori and Indigenous housing research
- To identify any 'gaps' or 'opportunities in the literature for future Māori housing research.

The annotated bibliography is to be published on the Challenge website and can be shared with other researchers where appropriate.

### 2. Background

The literature search commenced on the understanding that Kaupapa Māori has an holistic understanding of the environment rather than a siloed view, and included broad policy relevant to building as well as urban design and environmental management. Emphasis was given to people and values as well as the physical structures of buildings. However, the range of literature needed to be somewhat restricted in order to achieve project completion within the target time. The bibliography pays most attention to culture and the role of culture in housing matters, trends and policies, and social issues relevant to housing, particularly homelessness, but not to a wider canvas of social issues. Starting from an assumption that the aim of the Challenge is to build better homes, the bibliography gives greater attention to more recent literature and the aim to do it better rather than focus on what has not been achieved. As with many other aspects, themes interconnect and have relevance across topics. Exemplars, particularly from Toronto and the USA, provide inspiration and insights about what might be possible given attention to context, culture, design, sustainability and environment.

Indigenous literature from Canada and Australia has been included in the main bibliography rather than separated, as it reflects many aspects relevant to Māori housing and so seems more usefully read together. The attention of academic writers in Australia, Canada and New Zealand has been on Indigenous homelessness even though Governments' policies are notably absent in all three countries. Some literature has been included because it has been repeatedly relied upon by subsequent desk top researchers over the seventeen years. A few literature fields seem thin, particularly funding and finance for Indigenous housing. The lack of finance for building is identified as a barrier to affordable Indigenous housing in all three countries covered. Investigation was made for information on Sami housing as well as other Indigenous housing but little relevant literature was identified in the time available.

### 3. Coverage

Literature was included from the year 2000 onwards and covers books, academic papers, academic theses, and website articles. 'Grey literature' as well as video and other media will supplement this bibliography by research for SRA5 through a summer scholarship. References not included in the bibliography, either because they are pre-2000, an apparent duplication of a topic, the reference could not be obtained in the time available, or seemed insufficiently on topic, are listed in Appendix 2. The link between wellness and health was given less coverage than hoped for as medical literature was beyond the author's access. Methodology has only two references although this is a broad field. Many papers in this review though were cursory in their reference to methodology and most took a Western science approach through either quantitative research such as through census data modelling, and questionnaires; or quantitative such as in-depth interviews and analysis, and focus groups, or a combination; while a more recent few took a Kaupapa Māori rangahau approach. Two papers are included in the methodology section on Kaupapa Māori research. At the end of each annotation, a brief comment is included where appropriate, on the significance of the reference to the research area SRA5. There will inevitably be gaps in literature identified. For this the author apologises to writers whose literature she inadvertently overlooked or could not locate.

### 3. Gaps and Opportunities

The papers in this literature review adopting a Kaupapa Māori methodological approach produced sound argument as to why the information presented was a better fit with Māori culture. However most Kaupapa Māori research papers located were on environment and cultural context rather than directly on housing. Future research on Māori housing should adopt a Kaupapa Māori methodology as there is limited building research adopting this methodology.

The very complexity of the several guidelines to assist with papakāinga development reflect major issues with building policy in New Zealand for Māori, as well as lack of affordable land for building. The changes anticipated to the Te Ture Whenua Act may be of great assistance. While there are recent examples of building development guidance for Māori, few are in the Māori language, although an exemplar from Hastings District Council uses many Māori concepts and terms. Canadian and U.S best practice publications on green or sustainable Indigenous building design show inspiring examples of quality design responding to context and culture. Few such examples have yet been published in New Zealand. There is opportunity for well-documented exemplars to inspire more sustainable developments.

Papakāinga design as a typology is increasing in Māori interest and development achievement, although many development examples lack apparent cultural character, and sustainable and enduring features. The Ngāti Whātua Kāinga Tuatahi and Te Aro Pā are two exemplars. Medium

density developments require less land and appear an important opportunity in urban areas. Māori home cooperatives in urban areas may also be a culturally-appropriate opportunity.

While there are complex reasons for homelessness, Māori are most affected and as income disparities and housing costs increase this is likely to continue to increase. There is a gap in data collection on homelessness for Māori, and in particular that for extended families, and minimal policies to change the situation. Developing policy initiatives for Government to address this is an area of opportunity.

Research into innovative financing and funding options for Māori housing development is needed. Desktop research can now be undertaken from home as most literature is available electronically. This presents an opportunity for research and capability building, especially ideal for Māori women with children at home.

A number of Māori communities suffered in recent flooding from storm surges. As many Māori communities live on the coast, research into alternative locations, and building resilience for predicted sea level rise is an opportunity for research.

An assessment of changes required to outdated legislation such as the Tenancy Act and of the effects on Māori housing of recent legislation changes, such as the Resource Management Act, and Te Ture Whenua Act is needed.

Housing and hauora is not a specific theme of this bibliography although articles are included such as on rural homelessness in Northland, and reference to children's deaths in New Zealand caused by housing. Health and its link to housing is also mentioned in the best practice and papakāinga guides, and as a fundamental issue in the North American best practice literature. Research found there is 'under-reporting' of socio-political concerns of minority and disadvantaged groups. While this applies to health, it may also be a concern for many other aspects affecting Māori housing. It suggests that the Challenge needs to work hard to bring findings to the attention of specific media in order to work for change. The Te Whānau o Waipareira Trust have a research division Wai-Research, and District Health Boards and other Māori health organisations are also likely to be working in this area. There is more literature in medical journals, but this is not reviewed. A Ministry for Children addresses children's health, so there is a likely gap in research on homes and health effects on extended families and kaumātua, as well as their access to urban services and facilities.

#### 4. Future legislation, policy change, technical and design changes and trends

- The new Te Ture Whenua Reform Act, the Healthy Homes Guarantees Act 2017 (?) are likely to have beneficial effects such as easier land development, and warmer rental properties
- The new Labour Government may have greater interest to address homelessness, lack of access to finance and grants; and discrimination against Māori from service providers, land lords, council planning and private banking institutions. Funding fuel for winter (\$140 per person) and \$2000 for landlords to upgrade rental properties has already been announced.
- New technology for visualisation of change such as virtual reality (VR) is being tested and applied experimentally for marae and papakāinga development, but there is scant literature available yet
- Sea level rise suggests a further move for many Māori away from the coast
- Green energy and sustainable design are both trends given attention by Indigenous communities in Canada and the U.S. with some exemplars in New Zealand

- The signing of a Kawenata between New Zealand Institute of Architects and Ngā Aho signals a new stage in professional Māori architecture which will benefit home building including papakāinga.
- The first Rewi Thompson designed Everyday Home has been completed by Hobsonville Land Company at Northcote, Auckland. Critique and commentary on this exemplar is anticipated.

## 5. Annotated Bibliography

### Culture and housing

Gagné, N. (2013). Conclusion: Interconnected Places and Autonomous Spaces. In *Being Māori in the City Indigenous Everyday Life in Auckland*. (pp. 234-253). Toronto: University of Toronto Press.

Perceptions of what it is to be an urban Māori in Auckland are recounted, emphasising the diversity of Māori circumstances and values. The author states that the sense of home is plural for many Māori, and is about whānau. Wairua, or spiritual comfort is crucial for a place to become a home. The sense of comfort and value when Māori have places they can call home, and the importance of marae for cultural affirmation, is also noted.

Harmsworth, G. (2004?). *The role of Māori values in Low-impact Urban design and Development (LIUDD) Discussion paper*. Landcare Research NZ Ltd, Palmerston North.

The author commences from the perspective that Māori values have been expressed as instruments through which Māori make sense of, experience and interpret their environment, and form the basis for explaining the Māori world view. In the environmental area the contemporary Māori world view is strongly based on traditional cultural beliefs, knowledge, concepts and values derived from mātauranga Māori, as well as understandings from western science. Activities and relationships being governed by mythology, tapu and ritenga. Low Impact Urban Design and Development (LIUDD) as an approach links well with the Māori holistic and integrated concept of the environment. The use of values through design, development and implementation has an important role in environmental quality enhancement, responds to cultural perspectives, and are a basis for achieving well-being and sustainability. The author covers specific issues for Māori in the urban environment: environmental, social, cultural; and provides a list of actions which could enhance health and well-being. The list is consistent with the LIUDD approach. He also provides a detailed list of potential research which could contribute to LIUDD and increase Māori capability and participation in urban design and development.

Jahnke, H. T. (2002). Towards a secure identity: Māori women and the home-place. *Women's Studies International Forum*, 25(5) 503-513.

This research considers the sense of home-place. It is based on qualitative research into the experiences of six Māori women who are all educators. The study found that ancestral home-place was important to their identity as Māori. Also examined were Māori concepts of the interrelatedness of time and space. The adult recollections of distance from home-place are collapsed and those from the past are part of the present. The home-place links are reinforced by physical associations with land, whakapapa, proximity to extended family, experience of te roo and the importance of their marae. For each of the study participants these factors provided for a secure Māori identity and were significant for each woman.

*The study precedes the writing of Brown (2016) but reflects similar factors underpinning Māori identity.*<sup>1</sup>

McKay, B. (2004). Māori architecture: transforming western notions of architecture. *Fabrications*, 14(1-2), 1-12.

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<sup>1</sup> When there is an italicized addition to the annotation, these are the opinions or comments as the author

The Māori concepts McKay identifies from post-colonial architecture are the basis for questioning Western architectural values, with view to the two cultures working together. McKay reviews Māori architectural changes in style over the recent 200 years. Discussing representation and whareniui, he argues this to be a post-colonial response with a primarily mnemonic purpose. Also considered are other building forms such as the Ratana Church and Rua Kenana's settlement. Discussing time, space and mutability he contrasts Western ideas of building permanence to the importance for Māori of connections with time past, land and the physical world. Historic preservation, another Western interest, is contrasted with Māori cultural values which accept aging and decay as well as recycling building materials. He warns against stereotyping but to embrace diversity. The paper argues that Māori cultural concepts related to architectural form can influence and transform Western ideas of time and space, as well as new architectural form: gained through mutuality. This is a similar thesis to that of Macfarlane, Macfarlane, & Gillon (2015). Enriched understanding is McKay's anticipated outcome.

*From this we can take the emphasis on cultural learning as important for better building, as well as the observance that stereotyping could constrain contemporary Māori housing design.*

Macfarlane, S., Macfarlane, A., & Gillon, G. (2015). Sharing the food baskets of knowledge: Creating space for a blending of streams. In A. Macfarlane, S. Macfarlane, & M. Webber, (Eds.), *Sociocultural realities: Exploring new horizon*, (pp. 52-67). Christchurch, NZ: Canterbury University Press.

Starting from an understanding that Western knowledge and theory are culturally bound and therefore not able to be transferred to another culture such as that of Indigenous (Māori), the authors explore how the two knowledge 'streams', are able to blend and interact. This would provide better outcomes for learning and professional practice as well as better socio-cultural understanding. They argue that this is urgent as disparities for Māori continue. The authors discuss how the blending could be achieved by examining two metaphors for the practice process. One is conceived as a waka within which the two cultures can progress and the other as a braided river. The discussion commences with consideration of the socio-cultural context of learning, seeking to do away with 'knowledge silos' by understanding learning as three levels of nested interaction: the personal, interpersonal and institutional. They recognise that culture denotes a way of living, knowing and communicating, with accepted knowledge and wisdom also culturally based. However, Māori knowledge is not perceived as such by the dominant Western knowledge 'silo,' and is marginalised. The writers conclude that a shift in mind-set is needed to blend the two knowledge constructs: Western science and Indigenous epistemologies. This approach does not prioritise one way of knowing at the expense of the other, rather it enables.

*The relevance of this paper is the conception of dual opportunities for Māori building practice, the basis of this strategic research. The need to work with both streams of cultural knowledge to expand and enrich practice ideas and skills underpins the strategy.*

Nikora, L., Te Awekotuku, N., & Tamanui, V. (2013). *Home and the Spirit in the Māori World*. Paper presented to He Manawa Whenua: Indigenous Research Conference. University of Waikato, Hamilton, New Zealand.

This paper makes the case for recognising the importance of spirituality, belonging, and continuity within the concept of home. Taking tangihanga as unchanged in custom, ritual and spiritual significance since colonisation, the paper gives accounts of belief and meanings conveyed through tangihanga: the journey of the spirit. Noting that most tribal lands retain urupā, the authors

explain the spiritual obligation to take their tūpāpaku home to be with buried family. The power of the tangi on an ancestral marae reaffirms connectivity as well as guiding the spirit on its journey. This contrasts with the urban lives of most Māori where identity may fade. While much of Māori identity has been reclaimed and there has also been a return to spiritual practices, this may be rote. The authors call for achieving connectedness with the natural world, to enable true spirituality to emerge.

*The paper's emphasis on the rhythm of the natural world is important for connectedness to place as home.*

Williams, M. M. (2015). *Pungaru and the City: Kāinga Tahī, Kāinga Rua An Urban Migration History*. Wellington: Bridget Williams Books. Ebook <http://bwb.co.nz/books/pangaru-and-the-city>

This book tells the personal stories of urban migration from Pungaru in the Far North, to school, living and work in the city. Williams tells how families re-established themselves, writing as a daughter of a Pungaru family who grew up in Auckland. Narratives of those who moved for a brighter future, or for other reasons, but return to their first home-place to revitalise and maintain cultural connectivity, are interspersed with historical context. Time and space condenses and shapes the lives of this community. The story told is of a battle against assimilation, of the effects of neoliberal economics on the Māori community, and the struggle to develop and maintain places and networks in the city. The migration was not one way, and explains the complexity of Pungaru communities' lives. Williams shares many insights, such as the etiquette of silence to express disagreement or deal with discrimination, the vigour of Dame Whina Cooper, and the financial commitments for 'back home.' The book starts chronologically and has photos on nearly every page, mostly of people.

## Building exemplars

Blosser, J., Corum, N., Glenn, D., Kunkel, J., & Rosenthal, E. (2014). *Best practices in Tribal Housing Case Studies 2013 A report by the Sustainable Native Communities Collaborative, An Initiative of Enterprise Community partners*. U.S. Department of Housing and Urban Development. [http://www.huduser.gov/portal/Publications/pdf/SCIC\\_Best\\_practices.pdf](http://www.huduser.gov/portal/Publications/pdf/SCIC_Best_practices.pdf)

Collecting illustrations of exemplar tribal housing was a project undertaken with an emphasis on sustainability design issues. The 17 projects included do not represent all the Indigenous green building that is taking place, but exemplify an emerging transformation. They are the basis of a multi-year research project which shares this exciting work. The projects also indicate increasing connection with heritage, culture and nature. The best practices emerging show the innovative ways housing providers are overcoming challenges, including funding, infrastructure, capacity, loss of cultural traditions, and economic development. Tribal housing design is generally undertaken in a holistic way, with community engagement during the design phase. Partnerships and collaborations were established, often proving critical to success, and problem solving, from site planning and finance, to tribal employment. All but one example is recently developed; the remaining is a long-term sustainable housing development. Their applicability for expression of green features, design excellence, cultural sensitivity and replicability for other communities, is considered. Project types include rental, home ownership, single and multi-family and demonstration projects. Each project is reviewed for its comprehensive approach, and 40% of the development projects include training programmes. Sections discuss how communities help to guide design; what innovative thinking is needed to build sustainable and healthy neighbourhoods; and how culture and heritage improve building; in addition, how green building can help achieve affordable, healthy housing; and how building can affect future generations. *As an on-going project for the Sustainable Native Communities Collaborative, it may be helpful for the Challenge to initiate contact with the group, to work together for future best practice.*

*Informing those influencers and gate keepers of Māori Housing of these ideas, may also help to raise design quality, innovation and sustainability of buildings.*

Fineblit, E. (2015). *Indigenizing Housing A guide to providing culturally-appropriate housing for Aboriginal Communities in British Columbia*. Toronto: Aboriginal Housing Management Association.

This guide draws together best practices and lessons learned for rental housing, to share innovations, challenges and successes for Indigenous housing in British Columbia. The ideas for planning, design and operating social housing for tenants supplements building standards. The guide addresses culturally-appropriate off-reserve social housing. All ideas may not be applicable in every context: they are not prescriptive. Ten guideline categories are in section one: ranging from consultation and community gathering spaces to capacity building. In the second section, there are six case studies which incorporate one or more of the ten guidelines, with contact information to assist Indigenous community-based organisations. The ten topics are: 1. Consultation, early and often; 2. Location, including proximity to facilities and environmental assessment. 3. How to be more than a landlord, discussing values, staff, tenants and challenges. 4. Cultural life-style practices, includes flexibility, planning for traditional food preparation, craft-making and space for cultural ceremonies. This also mentions the need for signage in different cultural languages. 5. Building bridges, is about acting as good neighbours and includes strategies, communication and partnerships. 6. Architecture and design is about building a home tenants can be proud of and includes having a distinctive character, design for outdoors, and engaging Indigenous architects and artists. 7. Neighbourhood in a building covers family structures, accessibility, fluctuating households and need for short term accommodation. 8. Gathering spaces and their purposes and details. 9. Sustainability, identifies fourteen ideas. 10. Capability building includes employment and tenants.

*This would be a very helpful publication to disseminate to government, and territorial policy and decision makers.*

Malnar, J. M. & Vodvarka, F. (2013). *New Architecture on Indigenous Lands*. Minneapolis: University of Minnesota Press.

Contemporary architecture built for Indigenous clients is the topic of this 259-page, well-illustrated book. While including schools, cultural and governance centres, museums and recent housing, the importance of specific cultural values, climate and context are emphasised for all building types. The authors affirm culture as representing 'beliefs rituals and values in built form: the symbolic, sensorial and meaningful.' The book comments on 56 projects including 12 for housing, which is only a comparatively recent phenomenon. The authors analyse layout, shape, space, materials, spiritual dimensions and community. They stress listening to clients' stories and note: 'architecture ultimately grows from passion' (p. 226).

The significance of this publication is its emphasis on the diversity of typologies which meet contemporary needs. However, affordable and sustainable housing has funding barriers. Important design processes and topics include the homeowner in the decision-making process, learning the cultural beliefs of the tribal group and their link to place, respect and use of local materials, and providing for long-term financial and energy sustainability. Cultural provision is stressed, requiring a fundamental design shift from mainstream design.

Te Puni Kōkiri, Māori Land Court, Hastings District Council (2008) *Papakāinga Development Guide*, [www.hastingsdc.govt.nz](http://www.hastingsdc.govt.nz)

This practical guide was produced by a collaboration between the three authorities which influence decision making for papakāinga. Papakāinga is defined in this guide as 'building on ancestral land.' The guide to define the development process is based on Māori philosophy and incorporates relevant and helpful whakatauki. The guide was prepared by Ngāti Kahungunu Roopu Pakeke, assisted by a reference group and project consultant Karl Wixon. Intended to be

downloaded from the Council's website, the guide's checklists are to be used as a working document. Divided into three phases (whānau, whenua, whare) each has three working steps, each phase acting as a precursor which must be completed before the next. Target dates and who is responsible are suggested to be included by the user on the process chart. The steps are similar to the 2016 Te Puni Kōkiri Guide, but more complex. Step 1 Whānau leadership. Step 2. Information, including detailed material from the Māori Land Court. Step 3. Planning proposals. The planning provisions section explains the terms used. The preliminary budget provides a template. The whare section covers technical building design, green design, and contracting. There are also appendices.

*This is an extremely thorough explanation of the building process. While planning rules differ throughout New Zealand much of the guide is transferable, easy to use and very pragmatic, communicated convincingly through use of Māori language and concepts, diagrams and other illustrations.*

Zander, B. (2017) How Ngāti Whātua Ōrākei is tackling the Auckland Housing crisis. *Paperboy*. (1-18). 25 May 2017. <https://www.noted.co.nz/money/property/how-ng%C4%81ti-wh%C4%81tua-%C5%8Dr%C4%81kei-is-tackling-the-auckland-housing-crisis/>

Well-designed homes on leasehold land, three stories, built in concrete and steel, the Kupe Street, Auckland Kāinga Tuatahi papakāinga is very different from the weatherboard or brick state housing in the area. Stevens Lawson Architects emphasise that the homes are owned by Ngāti Whātua, as opposed to the state. The context of this development is for Ngāti Whātua to have gone from tribal land of 38,000 hectares in 1840 to one quarter acre in 1951 (and that a cemetery), with the balance misappropriated in various ways over that time, and with a final area of their previous land planned for luxury housing, while tribal members were placed in state housing. Even though the homes they had were destroyed and the land taken by the Government, the state housing provider 'did not trust us' and required that 'the houses be built on stilts'. After an extended and passionate land protest over Government appropriation (the proposal was abandoned by the Government), funds were returned as part of the Treaty settlement process in 1987. The tribe used their Treaty settlement funds to develop an asset base and purchase state houses from Housing New Zealand. Ngāti Whātua then built an exemplar papakāinga, demonstrating how the rest of the land could be developed. The project includes two-bedroom town houses and four-bedroom terrace houses in quality materials and using sustainable design ideas. The papakāinga is on 150-year leases (ownership then returns to Ngāti Whātua). Ngāti Whātua self-financed the development when they could not obtain bank finance, and home owners pay a fixed amount to Ngāti Whātua per week, which goes to repaying principle and interest, insurance, and maintenance. Sustainability measures include solar panels (with ability to put excess power into the national grid) Tesla power walls, and recycling hubs. In addition, the previous state houses have been upgraded. Home owners' satisfaction is discussed through a single occupant, and a five-member extended family. The occupants emphasise the exemplar nature of the development, the ability to plan, to know their neighbours and to have future support.

### Data, trends and policy

Backhurst, M., Day, M., Warren, T., Ericksen, N., Crawford, J., Jefferies, R., Bennet, M., Berke, P., Chapman, S. & Laurian, L. (2004). *Evaluation of iwi and hapū participation in the resource consents processes of six district councils*. PUCM Māori Working Paper No.2. Hamilton, New Zealand: The International Global Change Institute (IGCI), University of Waikato.

This working paper analyses the processes adopted by district councils for involving hapū/iwi in plan implementation, including the resource consent process. Three topics: that of urban amenity, stormwater, and issues of interest to iwi were to be investigated. However, it was found that there was insufficient evidence of hapū/iwi participation in resource consents to undertake the quantitative analysis which had been envisaged. Instead interviews were undertaken with 24 hapū/iwi and six councils as well as document searches at those councils. Questions about the capacity of hapū/iwi to engage in the resource consent process, which resource issues were of concern to them and their perception of the consent process were investigated with the participants. Most resource issues were of interest to hapū/iwi, with water quality, wāhi tapu and heritage being most often noted. The hapū/iwi participants in the research perceived council staff to have a poor understanding of the Treaty of Waitangi, and kaitiakitanga. There was lack of clarity among council staff over the role of hapū/iwi in resource management, and low capacity for hapū/iwi to participate. The researchers concluded that more effective communication is needed.

Cole, V. (2015). *We shall not be moved*. Thesis submitted for a Masters of Arts in Sociology, University of Auckland.

The removal of people from their homes and community by developers through the Auckland Council and Government-backed Tāmaki Regeneration Company draws strong passion. Cole investigates the displacement of people while devices to justify this forced upheaval are put forward by the developers. This is described as state-led gentrification presented as urban renewal to build social, affordable and private housing. The consequences have been the eviction of existing tenants and the removal or demolition of state houses. While this is conveyed as an uncontested process that will benefit current tenants and future residents who desire affordable housing close to the city by developers, the voices of those who do not want to move are not heard. The researcher discusses the role of the Tāmaki Housing Group who fought the destruction of their community, providing an insight into the role that community dissent and resistance plays in the context of the dominant political and economic logic.

Cole, V. (2017) Why landlords and investors love the Auckland Unitary Plan, and why you shouldn't. *Economic and Social Research Aotearoa*.(1) (2017) (pp. 1-13).

This critique of the Auckland Unitary Plan argues that its neoliberal economic basis benefits property developers and capitalists, but not the poorer working class. The author examines development of public land at Hobsonville Point and Glen Inness, arguing they are gentrification while evicting or displacing Māori, Pasifika and other low-income tenants. The solution proposed is a massive rebuild of social housing, as occurred in the 1930's, and treating land as a social good, rather than an economic commodity. These policies would better respond to the Treaty she argues. Low income people have not been accounted for in neoliberal economics.

Controller and Auditor-General (2011). *Government planning and support for housing on Māori land*. Wellington: Office of the Auditor-General.

This is the first review by the Auditor-General of how well Government agencies support Māori to build. Noting capacity, planning and financing as barriers to building housing on Māori land, these remain barriers after being identified by Māori 30 years previously. The report applies to the 6% of Māori-owned land, some in urban locations. The finding is that overall Māori wish to build quality, healthy houses and strengthen their communities but have been unable to do so. Government initiatives were not targeted, processes disconnected and financial products not suitable for Māori. The five recommendations are to have one point of trained contact for facilitation, land planning flexibility, for councils to work with Māori land owners, better targeted financial support, and building Māori capacity for housing development.  
*The recommendations remain relevant.*

Durie, M. (2011). Ngā tini whetu: Navigating Māori futures: Huia Publishers. *AlterNative*, 8(2).

Divided into four parts with 25 chapters, this book records papers presented at conferences in New Zealand and overseas between 2004 and 2010. The material is about change and changing, conservation and development, and how to bring about transformation in cultures while keeping intact their essence and integrity. There is an emphasis on breadth within the book, with an emphasis on community development, health and well-being, and education.

Early L., Howden-Chapman, P., & Russel, M. (Eds.). (2015). *Drivers of Urban Change*. Ebook. Wellington: Steele Roberts.

The book has sections on five of New Zealand's cities, reports on a survey of sentiments about cities, and questions what shapes our cities. They conclude that New Zealand respondents' strong preference is a stand-alone house, with apartments the least preferred housing type. People were only comfortable with increased density of residential development in their own neighbourhood if it was at most two storeys. However, in comparison to a similar survey in 2009, there is now a preference for a short commute. Respondents showed strong approval for government intervention to encourage affordable housing, reduction in green-house gas emissions and set urban limits. The majority favoured mixed-use development in principle, and the ability to walk or cycle to work and important amenities. There is a tension between what most believe is good for cities in general, and the strongly felt views of a minority about what they want for their own neighbourhood. It appeared that New Zealanders show the largest difference compared with other developed countries, between what they see as an ideal society, and the perceived reality.

Guerin, P., Waimarie Nikora, L. & Rua, M. (2004). Tūhoe on the move: Regional mobility. *New Zealand Population Review*, 32(2), 65-90.

This paper is a response to the need for iwi-specific research on Māori mobility, and contributes to a larger project for Ngāi Tūhoe. The desktop analysis covers census data, considers language fluency and use as well as age and sex, between the 1996 and 2001 census periods. Findings note patterns of mobility: elders remaining at home, but high proportions of females moving. Te reo use differed by regional destination among movers, indicating geographic mobility among Tūhoe is complex. While most literature on migration is quantitative, this paper also adopted in-depth interviews. Political, social, economic and cultural reasons for mobility and migration, and non-mobility were identified. The paper argues that as the issue is complex, iwi specific mobility, and other aspects, should be investigated rather than mobility be considered in aggregate.

Hill, R. S. (2012). Māori urban migration and the assertion of indigeneity in Aotearoa/New Zealand, 1945–1975. *Interventions*, 14(2), 256-278.

This essay considers independence and decision-making as an expression of rangatiratanga in the 30-year period of urban migration between 1945 (post WWII) and 1975. The essay argues that Māori adapted successfully to new urban/suburban environments and retained their autonomy despite 'official' expectations that they would not. Governments held the view that urbanisation would speed up the 'inevitable' process of assimilation. Even though there were many difficulties in urban migration, Hill argues that migration enhanced rangatiratanga. Māori resisted the many state-provided interventions, or appropriated them. By the mid-1970's there was such a strong basis for Māori Renaissance that the state dropped assimilation policies. This paper affirms the resilience of Māori culture.

Hodgetts, D., Chamberlain, K., Scammell, M., Karapu, R., & Waimarie Nikora, L. (2008). Constructing health news: Possibilities for a civic-oriented journalism. *Health*, 12(1), 43-66.

This article draws information from eight health journalists in New Zealand to identify what they consider to be a health story, their professional norms and practices, their perceptions of their

audiences, and the need for increased civic discussion regarding health. The results of the assessment is the omission of stories that have relevance for minority and disadvantaged groups. The limits and nature of the stories are told for mainstream readers. The researchers understand though that journalists are reflective and are receptive to ways to overcome such issues. They suggest health researchers engage with journalists in order to re-politicize health and promote more civic-oriented health journalism.

*The relevance of this article is in the 'under-reporting' of socio-political concerns of minority and disadvantaged groups. While this applies to health, it may also be a concern for many other aspects affecting Māori housing. It suggests that the Challenge needs to work hard to bring findings to the attention of specific media in order to work for change.*

Howden-Chapman, P. (2004). *Housing standards: a glossary of housing and health. Journal of epidemiology and Community health, 58(3), 162-168.*

The glossary was designed to provide definitions that take account of different disciplinary and policy traditions and to consider the aspects of housing that provide scope for possible concerted research and action. It provides a brief overview of 19th century understandings of the effects of housing on residents health and the prevailing 21<sup>st</sup> century theories on housing aspects understood to have a direct impact on health, including the structure of the house resulting in damp, cold conditions, and indirect effects such as tenure and neighbourhood effects. She notes that housing is a neglected area for public health action, and that a number of recent national reports have highlighted the effects of housing on health of occupants. The glossary is intended to provide definitions, taking account of the cross disciplinary nature of research needed for concerted action. It covers 20 aspects, with explanations.

*This is useful preparation for research on housing impacts on health.*

Kawharu, M. (2001). Local Māori development and government policies. *Social Policy Journal of New Zealand, 1-16.*

This article considers the relevance, identity and history for Māori development policy. The article argues that major gaps in socio-economic development are historically based and are the basis for present gaps in education, health, housing, justice and employment. She argues that cultural principles remain fundamental to individual and group identity: thus some major gaps measured within the group are concerned with cultural vitality. Detailed analysis of social, cultural and economic needs at community level is required. The writer also argues for a clear grasp of cultural meaning and for clarity between policy, analysis and practice.

*A clear description of the role of mana whenua in kaitiakitanga and other aspects of culturally-based identity is provided.*

Lenihan, T M., & Bartley, J.; Livesey, B. (Ed.) (2016). *Māori Planning Futures Review of 'Better Urban Planning' Draft Report.* Ngā Aho, Papa Pounamu.

This report provides a summary from a range of professional perspectives and experiences. Although the urban planning system includes some provision for recognising and protecting Māori relationships with natural, physical and spiritual resources, overall the existing legislation has been unsuccessful in achieving planning outcomes for Māori communities. The writers state that the future planning system must strengthen active protection of Māori values, rights and interests in ancestral lands, waters, wāhi tapu, wāhi taonga, mahinga kai, papakāinga, and other taonga, inclusive of urban environments. Strong national guidance on Te Tiriti o Waitangi and the role of mana whenua in planning and decision-making processes is sought as well as a coherent legislative framework, a change to a values and outcomes based planning approach rather than effects based. Such legislation and the future planning system should enable Māori communities to express and actively protect their values, and should not separate urban and rural environments, nor natural and built. The report calls for upskilling of planners and decision-

makers in the relevance of Māori values to urban planning. Improved coordination and alignment is required across multiple central and local government agencies. Any fast tracking of planning processes, they note, must include mana whenua.

*This report was prepared with the financial support of the Productivity Commission, to contribute to the final report on Better Urban Planning. Research adopted a kaupapa Māori methodology and included two wānanga.*

Livesey, B. (2010). *He Kāinga Hou Ki Te Hau Kāinga Housing development on multiply-owned ancestral land in a high-growth area of New Zealand*. Thesis submitted as partial fulfilment of requirements for the degree of MSc in Urban Management and Development, Institute for Housing and Urban Development Studies, Erasmus University Rotterdam (2010).

The desire of Māori to build housing on their land reflects their social and cultural connection to the land, as well as problems with unaffordable housing in growing cities. Development difficulties mean that relatively few developments have been achieved. The thesis investigated how owners of Māori land develop housing, how property development concepts apply to those developments and the effects of Government policies on the viability of housing development on Māori land. Two case studies were investigated. The study found that developing housing on multiply-owned ancestral land is possible, but the developments operate differently to general housing developments: more in the form of 'not for profit' than mainstream commercial housing development. Owners of Māori land must resolve the tension between development now, and protection for future generations. She found that there is a critical need to balance the protective mechanisms of the Māori Land Act with targeted government policies that increase the viability of housing development on Māori land.

Love, T. (2017). Review of the Te Ture Whenua Māori Act 1993-2017 progress of Te Ture Whenua Māori Bill. *Māori Law Review*. (2017). 1-18.  
<http://maorilawreview.co.nz/2017/09/review-of-te-ture-whenua-maori-act-1993-2017-progress-of-te-ture-whenua-maori-bill/>

A review of the Te Ture Whenua Act was announced in 2012. The purpose was to advise on unlocking the economic potential of Māori land for its beneficiaries, while preserving cultural significance for future generations. The form of legislation for better land utilisation was a complete re-write of the current legislation. The new bill was markedly different in structure and function from the current Act, and proposed changes intended to empower Māori land owners. A Waitangi Tribunal inquiry was conducted and the draft bill was revised. This was introduced into the House in 2016 and the final reading was held in 2017. The paper analyses the Bill as at September 2017.

*Assuming this Bill has become law, or soon will, consideration of the opportunities it presents as part of new research is important.*

Lysnar, P. Tuatagaloa, P., & Joynt, J. (2016) *Māori and housing in Tāmaki Makaurau: A stocktake of issues, experiences and initiatives*. (Technical Report 2016/026). Auckland: Auckland Council.

This report commences: 'Auckland is currently facing a housing crisis,' and concludes that it does not seem to be lessening and effects fall disproportionately on lower income earners, including many Māori. The aim of the stocktake was to review issues facing Māori as well as Māori experiences, and new initiatives to address housing. The study considered complex global, national and local factors. Global issues included low interest rates which have created greater demand and higher house prices. Nationally the Tenancies Act was seen to affect housing quality for Māori negatively. Māori seek homes that cater for their physical and cultural needs, and hold ownership aspirations but are generally denied this through poverty and institutional barriers. Their housing challenges include overcrowding, low home ownership and home instability. The

summary notes that housing is unable to address the interconnected aspects of poverty. Cultural resilience is thought evident through new initiatives such as papakāinga.

*This report is recent with useful data across interconnected issues including colonisation impact and homelessness. It notes that land and identity are thought more important than housing for Māori, linked to the perception of 'home' after mass relocation from homelands to towns and cities, and alienation of resources. Further information about papakāinga development, as a recent urban initiative, was recommended.*

Murphy, L. (2003). To the Market and back: Housing policy and state housing in New Zealand. *GeoJournal* 59, 119-126.

Murphy notes that New Zealand housing policy has traditionally supported significant market intervention in support of home ownership and a residual state housing rental sector. The social welfare reforms of the 1990's included radical housing reforms to dramatically change the role of the state in the housing sector. This included the creation of a profit-oriented housing company to manage state rentals, and the move to market rentals. This policy put housing costs as the single key to the housing market. It ignored discrimination in the housing market, the inelastic nature of housing supply and high transition costs. The paper examined the underlying rationale for the reforms with their focus on privatisation, affordability, tenant turnover and then tenant protest. More recent political and legislative reforms aimed at reasserting the state's traditional intervention within the NZ housing market is reviewed.

Murphy, L. (2008). Third wave gentrification in New Zealand: The case of Auckland. *Journal of Urban Studies*. Sage Journals.

This research article investigates the outcome of neo-liberalism resulting in new urban governance structures helping regenerate inner-city areas. In line with entrepreneurial state activities, the real estate capital for development and supportive planning has resulted in spatially distinct and socially polarised residential outcomes. The character of the waterfront development in Auckland is examined. Viaduct Harbour is argued to represent third-wave, new-build gentrification. Murphy concludes that this 'celebrated' form of waterfront development holds significant implications for the future evolution of gentrification in New Zealand.

*Similar research findings from ESRA affirm gentrification at Glen Innis and Hobsonville Point: waterfront real estate having a higher market value. However this may be a problem for the future when sea level rise impacts on highly valued urban residential property. This could be a useful topic for research. It presents an interesting dynamic: Māori used to live by the coast for access to transport and food: however coastal real estate is valued by all and now owned predominantly by the mainstream culture, while Māori live predominantly inland in urban areas.*

Otter, J. (2017). Marae and emergency accommodation: a response to Auckland's housing and rental shortage. Auckland Council discussion paper. Auckland: Auckland Council.

This desktop research describes the response of Te Puea Memorial Marae to the housing crisis in Auckland, by opening their doors to vulnerable Auckland households during the winter of 2016. The writer identifies this as evolution in the role of marae, a response to change following urbanisation of rural Māori, and provision of accommodation support following natural disasters (floods in Manawatu and Edgcombe, and earthquakes in Christchurch and Kaikoura). He notes concern that marae could be over-relied on and the systemic and structural issues overlooked. He argues that attention is required for greater support to address the housing crisis and its disproportionate impact on Māori. The report describes two initiatives: the Park Up for Homes protest and Te Puea Marae's Manaaki Tangata programme. Addressed in some detail are the role of marae in urban areas, their disaster relief role and the winter relief programme in 2016 which supported 181 people including 100 children. Although Government offered \$125,000 support for Te Puea when they announced a further winter support programme in 2017, no matching

announcement on initiatives for availability or affordability of housing came from the Government.

*This paper is pertinent to SRA5 strategic direction, with a useful glossary and recent reference list.*

Palmer, F. (2012). *Developing new strategies for Māori Housing*. Proceedings of the International Indigenous Development Research Conference. Auckland: Ngā Pae o te Māramatanga, 174-182.

The historical legacy of colonial and post-colonial discrimination and social inequity is considered in this paper in the context of Muriwhenua iwi. The loss of resources such as lands and forests and how they have detrimentally affected access to affordable housing in the Far North is considered. Through the analysis of maps of the Treaty settlement lands for Te Rarawa, the author demonstrates that this results in the maintenance of the status quo for housing access, as Māori have been excluded from the town centre, thus excluded from affordable housing and engagement in the local economy. In the context of continued spatial injustice and discrimination, the author puts forward a strategy to recolonise Kaitaia using de-commissioned state housing stock (houses that were to be demolished to make way for densification of sites).

*The writer subsequently set out to implement this strategy to assist her people. It met with some difficulties from the council in the Far North and was the target for protest in Auckland, where tenants saw the strategy as taking their homes.*

Pfitzner, F., Flynn, M., & Carner, S. (2009). *Māori Housing Trends 2009*. Wellington: Housing New Zealand Corporation.

Prepared for policy development for Housing New Zealand (HNZ), and written during an economic recession, the report notes that Māori have experienced more than twice the rate of unemployment than Europeans. The report also details higher use of HNZ for housing and higher overcrowding. Housing affordability has decreased and more Māori are receiving housing supplements. The report notes the lack of quantitative data on the quality of Māori housing. Drawing on the Waldegrave et al. (2006) research the report notes that policy models should take Māori views and values into account. Implications identified from data were the increasing demand for housing, and likely continued overcrowding (partly because HNZ does not meet size and supply demand). Extended family living is forecast to increase.

*The report makes grim reading.*

PricewaterhouseCoopers. (2009). *NZ New Zealand Monetary Policy and the Residential Housing Market – A Scoping Study Working Paper*. Centre for Housing Research Aotearoa New Zealand.

The scope of this research paper was to identify the relationship between New Zealand's monetary policy and the residential housing market, and what implications there were of the monetary policy on the market over time. The key factors were to be identified and next steps were to be recommended for further investigation. The research was undertaken as a literature review on specific policy issues relevant to the residential housing market: the key policy issues and drivers on the residential housing market over time in New Zealand, evidence-based research, other data sources, influences of monetary policy. The approach noted volatile housing market trends, from boom to bust (falling house prices). The study noted that as well as effectively managing price stability, many outcomes depend on understanding the interaction, including house price stability, housing affordability and the reduction in volatility in the economy. The study noted that although drivers of the housing market were identified, how these contributed to the business cycle were lacking, and this lack was reflected in overseas literature searched. The report noted that housing is a major asset class, that it contributes to

social cohesion, health, education, labour force participation and in turn productivity. Investment in housing was also a form of disciplined savings (mortgage repayments) and so one of the few forms of consumption and savings. They found that good stabilisation measures through monetary policy could smooth volatility.

*This commercially sourced economic report reflects the lack of research capability when the Centre for Housing Research was set up. Also noted was the dependence on English speaking Eurocentric cultural overseas research relied upon. This suggests a possible prevalent cultural bias in economic, and perhaps other research.*

Schrader, B. (2005). *We call it home: A history of state housing in New Zealand*. Auckland: Reed Publishing.

This book was commissioned by Housing New Zealand Corporation to mark the centennial of state housing. The aim of the publication is a social history, to investigate what it was like to live in a state house. State housing is defined as a dwelling built by the New Zealand Government for renting to the general public. A home was understood as having a social as well as a physical fabric: the social aspect included memories, emotions and experiences. The method adopted was to call for volunteers by media publicity, to tell state house stories. Of those, sixteen families from the North Island (primarily) were selected for in-depth interviews. State housing was constructed as a reaction to the 19<sup>th</sup> century market economy which failed to provide affordable and 'decent' housing for the poor. The first were built in 1905 as dwellings for workers. In the 1930's construction was greatly expanded, until in 1950's the Government decided to sell the houses to tenants. The opportunity to buy was welcomed by tenants, but not the introduction in 1991 of full market rentals. The tenants selected for housing were nuclear families, thought to be the 'backbone of the nation,' in contrast to other family groups. Applicants waiting nearly always exceeded supply (by tens of thousands). Tenants were selected by ballot from those who fulfilled eligibility criteria. This was then replaced with a committee which selected on the basis of perceived need. Māori were excluded from state houses until late 1949, then pepperpotted (for assimilation) among Pakeha tenants. This pepperpotting was opposed by Te Ati Awa, who had suffered land appropriation for housing at Waiwhetu, in the Hutt. They were successful in achieving larger brick houses built around a marae (an exception). By 1970's pepperpotting was abandoned, and Māori were allocated (at least ostensibly) on the same basis as Pakeha. Private market prejudice against Māori was noted in 1986 by the Race Relations Conciliator. Prior to the mid-1980's there was no consultation with tenants on decoration and painting of the house, but after protest this was amended. In 1991 there was a policy change to charge full market rental and the Housing Corporation was then run as a commercial enterprise. Those who could not pay the market rental might obtain an accommodation supplement from the Department of Social Welfare. By 2002, 20,000 state homes had been sold and more were offered for purchase to community trusts. Schrader describes design from the 'iconic', 'trademark' 1940's design of tiled roof and 3-paned windows, to the multi-units such as the 'star' design, which were thought to be monotonous and disliked by tenants. Design improved in 1970's and a New Zealand Institute of Architects award was given to a cluster development. Only recently have state houses enabled accommodation for larger groups such as a six-bedroom nuclear family in 2001. Schrader notes that even if the state house is a Kiwi icon, 'mainstream society continue to be ambivalent about those who are housed by the state' (p. 241). The publication is enhanced with photography by Victoria Birkinshaw.

The New Zealand Productivity Commission. (2014). *Housing Affordability inquiry*. Wellington.

The Productivity Commission's report sets out findings and recommendations. It has a separate chapter for Māori housing, although there are aspects in the balance of the report which also apply to Māori. This is because Māori, as a 'group' face worse housing outcomes than most other

groups. They note that they found almost all Māori desired to take a community-based approach to housing that would strengthen whānau to address the range of social issues with which they were faced: not just housing, and noted that Whānau Ora, the new government approach is addressing multiple social needs. They identify the role and performance that they think Whānau Ora needs to achieve to successfully address Māori housing. The chapter on Māori housing (chapter 13) identifies findings from their research, and has five recommendations addressing a microfinance lending approach for enhancing rural housing maintenance; a more cost-effective government means of managing loan defaults than the draconian repossession which had occurred; a team of experts advisors to assist Māori to build on their ancestral land; advisors to be trained to advise Māori in land management; Te Puni Kōkiri, Māori Land Court and private finance institutions to develop lending options for building homes on Māori land.

*Follow up research on government and agencies responses to these 2012 recommendations, as well as other researchers recommendations, would be useful.*

The New Zealand Productivity Commission. (2017). *Better Urban Planning final report*. Wellington. <https://www.productivity.govt.nz/sites/default/files/urban-planning-final-report-chapter-07.pdf>

The report recommends a future planning system, the authors argue, that would look quite different to current urban planning and resource management arrangements. The Commission's recommendations aim for a system that copes far better with the stresses of growth – such as escalating house prices and inadequate infrastructure – while affording more effective protection of the natural environment. The report had a separate chapter (7) for Urban Planning and the Treaty of Waitangi. The chapter indicates substantial research and provides interesting information while taking a mainstream knowledge approach. Six recommendations were derived from this research, which adopted a number of proposals put forward by Ngā Aho and Papa Pounamu. The recommendations covered the Crown's Treaty of Waitangi obligations in active protection of Māori interests in the environment; a National Policy Statement on Planning and the Treaty of Waitangi; establishment of policies and methods to help mana whenua develop capability to participate effectively in the planning process; and clear guidance on agreements with mana whenua for co-governance and joint management of sites and environmental features of significance to mana whenua.

*Follow up research on moves to introduce the proposed National Policy Statement, as well as other recommendations affecting Māori is suggested.*

Thorns, D. C. (2006). The remaking of housing policy: the New Zealand housing strategy for the 21st century. *Housing Finance International*, 20(4), 20.

This learned review of housing policy is undertaken within the context of the changes in 1980's and 90's and the predictions for population change and housing tenure in the future. Describing the changes in housing from 1984 as the 'second wave,' marking a sharp departure from the welfare state economic and social strategies initiated in the 1930's (the 'first wave'). The second wave was based on a neoliberal agenda. The post 1999 changes in policy, termed the 'third wave' marks a return to a more interventionist state, which the author wonders is back to the 'first wave' or a new form of state policy and practice. The review notes the reforms in housing policy of the 1980's and early 1990's did not deliver greater productivity: in fact there was static economic performance for eight years but a marked unequal income distribution. In 1991 the welfare benefits were cut to encourage movement of beneficiaries into the workforce and the Housing Restructuring Act 1992 enabled the new Housing New Zealand to hold the main responsibility of state rental stock, to be enabled through funding through an Accommodation Supplement. The latter grew (it was not capped) and so achieved a transfer of people from one benefit to another. The belief that the changes would encourage greater investment in the rental market by landlords and encourage a range of tenures did not eventuate, but instead increased housing related poverty as a greater income proportion needed to go to rentals. In addition, the

writer notes that housing is not just about price, that people form commitments to houses and places as the memories and meanings create a sense of home. Housing markets are also slow to adjust, and it takes time to create new stock. Housing research was substantially reduced in the 1990's. After 1999, economic growth and a competitive internal environment was encouraged based on 'evidence'. An interest in evaluation research grew and policy development capacity was encouraged.

*This review, with similar content but explained perhaps in more depth to that of Murphy 2003, is a very helpful background reference on the evolution of government housing policies from 1930's. An interesting aspect is the 2005 Home Ownership Trends forecast at 61.8% in 2016. Recent figures indicate that they are now even lower than forecast, with Māori home ownership under 50%.*

Waldegrave, C., King, P., Walker, T., & Fitzgerald, E. (2006). Māori housing experiences: Emerging trends and issues. *Wellington: Centre for Housing Research Aotearoa New Zealand.*

This study of experiences and trends links literature review, census data analysis, longitudinal household study and qualitative field work. The findings were reported as: conceptions of housing status, authorities' policies, aspirations and design, ethnicity, education and employment, incomes, household family composition, household tenure, location, aspirations and barriers, and experiences. The policy recommendations on home ownership sought to enhance current policies as well as new initiatives. They include realistic savings incentives, affordable loans and 'Māori friendly' information on home ownership. Development of partnership housing with Māori Trusts and requiring developers to include a per cent of low cost housing in all developments were included. Other policies related to affordability, location, design, renting, supply and practice standards, and the need for research on the extent of discrimination.

*This is one of the most thorough contemporary studies undertaken on Māori housing experiences and trends, was relied on by subsequent desktop studies, but is now 12 years old and the statistics used were those from 2001.*

Waldegrave, C., Love, C., & Stuart, S. (2000). Urban Māori responses to changes in state housing provision. *Social Policy Journal of New Zealand, 14*, 114-129.

This paper drew on research undertaken in 1996 to determine how urban Māori state tenants were faring under state housing reforms. It assesses the effectiveness for urban Māori households of the new ways of delivering housing assistance. The research adopted a kaupapa Māori methodology, and included a 'Kanohi-ki-te-Kanohi' (face to face) questionnaire as well as eight focus groups. The focus groups were recorded and used as a database for analysis, using a thematic approach. The paper addresses affordability, crowding and choice. The research found that affordability was a primary reason for people wanting to leaving state housing, some were paying more than 40% of their disposable income on rent, yet for them the cost of moving was often prohibitive. The majority reported that they were short of essentials with regular food shortages and deferred medical and dental care. Over a third in the survey were living in crowded households, because they could not afford their own accommodation, or accommodation that was of an adequate size. Māori reported limited choice and freedom to move.

Yeoman, R., and Akehurst, G. (2015). *The housing we'd choose: a study of housing preferences, choices and tradeoffs in Auckland.* Auckland Council technical report, TR2015/016. Prepared by Market Economics Limited for Auckland Council. Auckland: Market Economics Limited.  
<http://temp.aucklandcouncil.govt.nz/SiteCollectionDocuments/aboutcouncil/planspoliciespublications/technicalpublications/tr2015016housingwedchoosewithappendices.pdf>

This study is of the demand aspects of housing in Auckland. It explored what housing people would chose to buy or rent, if it were available, within their current income and financial constraints. The research was undertaken in order to understand trade-offs people made and

assess any gaps between demand and supply. The research used choice experiment data modelling using people's real life financial constraints, replicating preference and choice studies undertaken in Australia. The method used was focus groups and two on-line surveys as well as modelling the results. While effort was made to ensure that the final sample represented a variety of households across Auckland Māori, Pacific and Asian cultures were noted as underrepresented. The researchers note 'where appropriate, the results have been weighted' to address underrepresentation. The results suggested that there is a mismatch between the current supply of dwellings typologies and the houses that Aucklanders would choose, if it were available. This leads to the mismatch between current needs and the housing stock. The majority of households in the survey prefer stand-alone detached housing and this is more than satisfied by the existing stock, they say. The gap is in attached dwellings and apartments, with a significant under-supply of units and apartments outside of Auckland central.

*In this study there was oversupply of apartments and units in Auckland central but that seems no longer the case.*

## Māori methodologies and methods

Cram, F. (2016). Lessons on Decolonising Evaluation from Kaupapa Māori Evaluation. *Canadian Journal of Program Evaluation*. 30(3). Special issue. 296-312. Doi: 10.3138/cjpe.30.3.04

The term Kaupapa Māori means a Māori way, and refers to Māori defined philosophies, frameworks, and practices. Contemporary expressions of Kaupapa Māori theory connect Māori sovereignty to Māori survival, cultural well-being, and take for granted that being Māori is both valid and legitimate. There were six principles at the core of Kaupapa Māori when first developed, and two have subsequently been proposed. They comprise Tino rangatiratanga (self-determination); He taonga tuku iho (cultural aspirations); Ako (culturally preferred pedagogy); Kia piki ake i ngā raruraru o te kāinga ( socioeconomic mediation); Whānau (extended family structure); and Kaupapa (collective philosophy); and now proposed: Treaty of Waitangi and Āta (growing respectful relationships). The writer explains that Kaupapa Māori methodology 'looks inwards' to evaluate development on Māori terms, and 'outwards' as critical social theory, and service delivery by Māori takes a whole of community approach rather than being exclusively for Māori. Guidelines for research conduct and practice are outlined with a discussion on the need for Kia tūpato- be careful, including political astuteness, cultural safety and insider/outsider reflexivity. She concludes that it is unlikely in the short term that there will be sufficient Māori researchers undertaking Kaupapa Māori research but research can also be conducted with helpful mainstream researchers.

Henry, E. (2017). *Rangahau Māori (Māori Research): An Indigenous Perspective*. International Social Innovation Research Conference, Swinburne University, Melbourne, December 12-15, 2017.

Henry's paper described the planning, organisational structure and funding of the National Science Challenges, particularly that for building, 'Building better homes, towns and cities.' Within this context the writer describes the Vision Mātauranga policy approach of the challenges, and the adoption of the critical theory Māori methodology termed Kaupapa Māori. She also describes the Tane Whakapiripiri foundational framework to the building research, and the strategic research areas, as they relate to Kaupapa Māori Research and the enquiry-by-design methodology. In addition the Te Aranga Principles, developed by Ngā Aho (the Māori Design Professionals network) has been incorporated within the Kaupapa Māori methodology. The goal of the research she expresses as tino rangatiratanga, that is, the capacity to have control over outcomes for Māori.

Kennedy, N., & Jefferies, R. (2009). Kaupapa Māori framework and literature review of key principles: *IGCI, The University of Waikato*.

The original purpose of this report was to establish definitions of environmental concepts of kaupapa and tikanga Māori. The intention was to identify some substantial writings on each of the concepts, and to provide a concise analysis of each. The purpose of the 2005 review was to inform the development of a Kaupapa Māori methodology, paying particular regard to Māori perceptions of the environment. That was because almost all of the literature on environmental management comes from a Western world view. Such a framework required that mātauranga Māori be reformatted in order to fit into a totally different framework. That meant the holistic, fundamental connections, and patterns within mātauranga Māori which were otherwise distorted or lost. By defining key principles and knowledge in a Kaupapa Māori framework the authors intended these to be better viewed from a Māori perspective. They selected a kaupapa/tikanga-based model, that is, customs and principles based (instead of a wā of time based model; or an ātua-based model); because it is the least complex and allows for examination of key terms and concepts already in use in environmental management. Researchers were keen to ensure that their research was 'by Māori, for Māori'. There is a section on Te Ao Māori which describes a holistic perspective. Kaupapa and take are seen as overarching beliefs and principles that lay the foundation of tikanga.

*The report provides some 20 helpful definitions, all from the public domain, including about wai, water.*

## Financing and funding

Eaqub, S. (2017) Affordable Housing- Tough problems, tougher solutions. Resource Management Law Journal, Nov.2017. Resource Management Law Association (pp.13-14).

<https://www.rmla.org.nz/archive-resource-management-journal/>

An economist explains that the affordable housing gap is not a new issue and records highly interventionist responses from Governments in the past: building houses and providing ownership assistance programmes to address the issue. This assistance ended in New Zealand in the 1980's. Had Government building continued at the previous rate there would be no housing shortage, he argues. Instead the current 'market incentives' ideology has been adopted. However, building many houses on poorly utilised land or increasing social housing would not be a lasting solution, by itself. The writer sees the long-term barrier as political. The public must be united in understanding the complex issues and working towards solutions: a shared vision and common purpose is needed. He notes that solutions will take a generation to achieve and are complex: simultaneously increasing affordability and rental conditions. Political leadership to achieve this has been absent. Eaquib sees the first step as making renting a better option. The second step is using financial levers to control demand, to buy some time. The main step requires policy correction but all steps need to happen as a package.

Houkamau, C. A., & Sibley, C. G. (2015). Looking Māori predicts decreased rates of home ownership: Institutional racism in housing based on perceived appearance. *PLoS One*, 10(3), e0118540. 38

Looking Māori and what that implies in the financial sector for home ownership has not been examined previously. Many other studies have found that people discriminate against perceived stereotypes on stereotypical appearances. This study examined differences in the rates of home ownership among those in the study who thought they looked Māori with those who identified as Māori, but who indicated they did not look Māori. While institutional racism has been recognised in qualitative studies this quantitative research was able to exclude extraneous factors which may influence results such as education, income, and rural and urban location. However, the study did not include inter-generational factors such as parental home ownership. The results found that practices within the banking industry prevent Māori with high perceived stereo-typicality from accessing finance. Results from a large national sample (a postal sample of 561) of self-identified Māori indicated that the more Māori you look, the less 'mortgage worthy' you are perceived to be.

*This is an important finding for the Kāinga tahi Kāinga rua strategic study to consider.*

Malva, S. (2017). Land, Housing and capitalism: the social consequences of free markets in Aotearoa New Zealand. *Economic and Social Research Aotearoa* ( 6) <https://esra.nz/land-housing-capitalism/>  
 Malva states that the effect of central and local government policies is the prevention of children’s access to high quality housing and a safe physical environment. In 15 years since 2000 more than 1180 children were killed by housing related illness which he labels ‘social murder.’ He notes that NZ is claimed to have the most unaffordable housing in the world by the Economist and bases this outcome on neoliberal economic policies. He has two proposals: a massive expansion of state housing and a substantial increase in the resource allocation for non-profit community housing projects. An example of the latter is the papakāinga model, which he recognised has legal barriers, lack of access to capital for building, and the accumulation of debt as challenges for low cost development.

## Typologies

### Papakāinga

Burkhardt, L., Swallow, N., & Beckett, H. (2014) Papakāinga Development – Turning Aspiration into Reality. *Resource Management Journal*, (2014): 11.

<https://www.rmla.org.nz/product/november-2014/>

The term papakāinga includes a range of development on Māori land, but mainly refers to residential development, referring to a nurturing village or place to return to. Papakāinga have been set up especially for elderly or young families. With return of lands through Treaty settlements the authors envisage an increase of urban papakāinga. Papakāinga are typically higher density with a community focus, the layout and design depending on whānau, hapū or iwi preferences and tikanga. They may be located with an existing or future marae. Planning and other challenges which have previously made development only aspirational include planning complexity, legal issues, lack of start-up capital, financial viability (servicing costs) and location constraints. Plan changes to enable papakāinga in Tauranga and other places are discussed along with (in Tauranga) the production of a Toolkit and seminars to assist development. The authors also think further policy for direct assistance such as an RMA National policy and /or environmental standards is needed. They note that many planning provisions such as for privacy and shading are designed to support amenity and mainstream culture and do not apply to the communal way of living desired by papakāinga, so plan changes are needed.

Kake, B. J. (2015). *Pehiāweri Marae papakāinga: a model for community regeneration in Te Tai Tokerau*. Masters in Architecture thesis explanatory document, Unitec, Auckland.

<http://hdl.handle.net/10652/3252>

The aim of this thesis is to reconnect Māori with their lands and resume ahi kā, through a papakāinga concept. While adopting a co-creation and co-design approach Kake argues that through architecture Māori can be integrated with their community. This is put to the test through a papakāinga model for social, cultural, economic and environmental regeneration at Pehiāweri Marae, in Whangarei. The housing project responds to Māori relationship with scarce whenua and scarce housing. Alternative design models are tested and a ten-year master plan for eight units and community facilities is developed, to enable community resilience.

*The model could be adapted by others.*

Kingi, V. (2012). *Papakāinga housing at Mangatawa*. *Māori Law Review*,(1-4), November 2012.  
<http://maorilawreview.co.nz/2012/11/papakainga-housing-at-mangatawa/>

Kingi is the project manager for the Mangatawa papakāinga and has assisted with the development of ten kaumātua units, with twenty more homes planned for low income families. As an overview, Kingi discusses recent reports on housing unaffordability and the barriers to building on Māori land, the growth in the Māori populations but decrease of comparative incomes of Māori, and the trend of Māori looking to their own land to find solutions, and becoming vocal and engaged. The benefits of papakāinga are that they enable community support for their residents, also for the marae, and there are economic and environmental benefits in developing the land at scale. Residents pay less rent, so are less dependent on family, and there is less financial stress. Health services can be coordinated, and community health improves with better housing. The main benefit is seen in shareholder pride. Papakāinga housing can only proceed when there is capital funding available and the projects are structured to enable both loan repayments and affordable rental or home ownership. Capital grants (with no repayment) are also beneficial to advance a project. Accommodation subsidies for tenants; and tax incentives for private investors (needing a policy change) could also be considered in the funding mix.

Palmer, F. (2016). *Building sustainable papakāinga to support Māori aspirations for self-determination* Doctoral Thesis, Auckland University of Technology, Auckland, New Zealand.

Palmer investigated the conditions which restrict Māori from building sustainable and affordable housing in urban and rural areas. She also investigated ways in which the barriers could be overcome. She found that the complex and ongoing impacts of colonisation had affected access to housing for Māori, restricting Māori from owning land and building Māori-centred developments within urban areas, and also limiting options for development on Māori-owned land in rural areas. The practice-based research considered the responsiveness of local government in supporting papakāinga in the course of a development project for affordable housing in Kaitaia, centred on Māori values. She identified impediments to rural and urban development which include the limited infrastructure for affordable housing on Māori land, the existing zonings restricting activities on Māori land and Māori land court jurisdiction preventing license to occupy multiple-ownership land, and borrow money for housing development. She also found wide-spread inertia among local government, legislative restrictions and examples of discrimination in rural and urban contexts. She concluded that under the current situation Māori had little choice but to live in overcrowded or substandard housing on Māori-owned land in remote areas, or live as tenants in poorer parts of urban centres. Māori face structural barriers to housing that most mainstream people are not aware of and never have to face.

*This architectural practice research confirms policy research from other disciplines, and is current. It confirms the barriers to developing papakāinga housing on Māori land as local government planning and zoning limitations, legislative barriers especially from Te Ture Whenua Act, lack of economic opportunity, barriers to obtaining finance on land with multiple ownership, and discrimination. These are all matters for the Challenge research to consider.*

Rolleston, S., & Awatere, S. (2009). *Ngā hua papakāinga: Habitation design principles*. *MAI Review*, 2(2), 1-13.

This paper addresses the increasing interest in developing sustainable papakāinga in urban locations. The writers argue that in order to understand contemporary urban papakāinga, there needs to be a good understanding of urban design. They explain that urban design expresses a cultural perspective within a geographical space and location, it is about physical construction but also about people and places. However, the places and spaces generally reflect the values of the mainstream culture. The writers analyse the New Zealand Urban Design Protocol and conclude that while the design qualities featured could include Māori, they do not specifically do so. The

writers undertake a literature review and consider mātauranga Māori in order to identify and test design for Māori cultural meaning in the urban landscape. They identify nine Māori urban design principles, which include sustainable management through kaitiakitanga, recognising the importance of intergenerational equity. The writers then undertake a case study of Ngāti Whātua o Ōrakei and the process undertaken to establish their papakāinga. The vision was to house and accommodate tribal members on ancestral lands, to be a leader in sustainable land management and building, and to promote social and cultural well-being. Ngāti Whātua identified six of the nine mātauranga Māori principles, which Rolleston and Awatere had identified. A master plan was developed based on those principles and the papakāinga, built in medium density clusters, was undertaken. The writers conclude that the process of reflecting mātauranga Māori in urban design and papakāinga development must occur in a manner which acknowledges kaupapa Māori processes, and is achievable.

*This paper supports the Māori initiative on principles for urban design undertaken by Ngā Aho and supported by Auckland Council and the Independent Māori Statutory Board.*

Te Puni Kōkiri. (2017). *A Guide to Papakāinga Housing*. Wellington. [tpk-guide-papakāinga-housing-2017.pdf](#)

This 24-page booklet has a six-step guide to assist planning and development of papakāinga on Māori freehold and general land, indicating the necessary process, time required at each stage and support by the Māori Housing Network. The steps contain directions, a tip list, a checklist as well as mini case studies relevant to each stage, featuring those who have developed or are developing papakāinga. Step 1, planning is about developing aims and a vision. Step 2, on research and workshops addresses viability study. Step 3, is on detailed feasibility assessment with the Māori Housing Network. Step 4, is about undertaking due diligence. Step 5, is about building and project management, and the need for milestones. Step 6, covers housing management and maintenance and the operation of the landlord role. Five different papakāinga developments are described. The guide contains a list of TPK regional offices with contact information. The report adopts whakatauki in conjunction with each step and is well illustrated. The text implies a 25-year life for the developments and photographs are of low-rise apparently single units, mainly rural housing, of largely uniform design and weatherboard construction.

Te Puni Kōkiri, Māori Land Court, Hastings District Council (2008). *Papakāinga Development Guide*. <https://www.hastingsdc.govt.nz/assets/Document-Library/Policies/Papakainga-Guide/papakainga-guide.pdf> See *Building Exemplars*

Whangarei District Council. (n.d.) *Planning for Papakāinga Housing*.

<http://wdc.govt.nz/CommunitySafetyandSupport/Housing/Documents/Papakainga-housing-brochure.pdf>

This pamphlet explains Whangarei District Council's (WDC) approach to papakāinga, the barriers to development and information collected by the council on issues raised, the council's role, forms of ownership, and a call for community views. The main barrier to development described is difficulty obtaining loans: capital value is hard to estimate as the land cannot be sold on the open market and houses used as security may depreciate faster than the loan value. In addition, a common vision is hard to achieve when there are large numbers of owners. Costs of sewer, stormwater, power and phone connections to rural areas are high. There are also legal and compliance costs and a lack of clear and consistent advice. WDC has no enabling rules for papakāinga in their District Plan so call for views on clustering or otherwise, location and other initiatives. The pamphlet explains the role of the Māori Land Court in administration, Government's role in funding and advice, and the role of the council in resource management.

The different forms of Māori ownership are explained well with diagrams: being single collective title, partitioned, licence to occupy for a defined period of occupation, and orders granted to specific owners with no exclusive rights; subdivision and lease, or general title in family trust.

### Housing cooperatives

Craig, T., & Hamilton, B. (2014). *In Search of Mino Bimaadiziwin: A study of Urban Aboriginal Housing Cooperatives on Canada*. Winnipeg: SEED Winnipeg and Manitoba Research Alliance.

[http://www.huduser.gov/portal/Publications/pdf/SCIC\\_Best\\_Practices.pdf](http://www.huduser.gov/portal/Publications/pdf/SCIC_Best_Practices.pdf)

This paper investigates the five housing cooperatives in Canada developed by and for Indigenous membership. The researchers aim was to understand through qualitative research the successes and challenges the cooperatives faced: to understand *Mino Bimaadiziwin*, an Anishnabe term meaning the good life, that to which people aspire. The researchers developed an advisory committee of Indigenous including elders, as well as community activists and academics. Cooperatives in three different territorial areas included a recently developed 4-story apartment block and low rise separate housing units. They found that cooperative housing can allow for a culturally appropriate environment and encourage self-determination, which in turn could enable *Mino Bimaadiziwin* for urban Indigenous people. While the cooperatives had diverse stories, they all incorporated Indigenous values through policy and their cultural base. Bringing traditional values and governance together was not easy: barriers being colonialism, poverty and the highly individualistic mainstream culture, which in turn imposed limitations. Experience ranged from over 30 years to recent development but the cooperatives now feared looming loss of housing subsidies and the risk of unaffordability for members. The researchers four recommendations concerned: resource allocation for involvement and capacity building through culturally appropriate means; learning exchanges between housing cooperatives; examining the cultural aspects of cooperative living; encouraging financing models with mixed income membership, to prevent forced migration; and that the cooperatives retain control over membership selection, ensure new members were aware of obligations and develop strong membership bodies through the development of standards. Indigenous housing cooperatives had provided affordable and good quality housing and should be encouraged and supported by all levels of government. The success of future cooperatives was based on being rooted in the culture of members and reflecting their aspirations. They noted that cooperatives were not the entire solution for Indigenous people, that housing issues are highly complex, and that the report should not be generalised.

*Despite the caveats, housing cooperatives developed by and for Indigenous could be an affordable and successful model for Māori housing, because they enable inclusion of Indigenous values. The match with the papakāinga typology is relevant. Lessons could be learnt from liaison with Canadian Indigenous housing cooperatives.*

### Marae

Hudson, J., & Hughes, E. (2007). *The role of marae and Māori communities in post-disaster recovery: a case study*. GNS Science Report 2007/15.

The report considers post recovery after a Manawatu flood. The finding was that marae and the Māori community lacked communication with civil defence groups. Conclusions were that in an emergency marae form a focal point and should be included in civil defence plans with consultation with Māori communities on their perspectives.

*This study is included because global climate change data indicates increasing climatic disasters which will affect Māori housing and communities; and emergency use of marae are identified as a new use in subsequent literature.*

## Materials and design

Awatere, S., Pauling, C., Hoskin, R., & Rolleston, S. (2008). *Tū Whare Ora: Building capacity for Māori driven design in sustainable settlement development: Research Report*, Landcare Research, Hamilton, New Zealand.

The Tū Whare Ora project was initiated as a response to Māori interest in initiating housing in their tribal area. While most Māori now live in urban areas they are particularly interested in Māori environmental knowledge and traditional concepts on which design concepts should be based. The report is divided into four parts. The first, in Chapter 2 is a literature review as the basis for considering Māori driven urban design and development aspirations. They note that what is currently missing are working models and frameworks to allow for greater integration and the 'realisation of a truly New Zealand sustainable urban development framework.' The second section, at Chapter 3 investigates traditional and contemporary settlement patterns to identify themes that may influence future papakāinga development. They conclude that Māori must determine the form of their own living environments, to reflect their own character and nature. In Chapter 4, the third part, best practice papakāinga design is discussed. It requires a unified whānau response, access to finance, the best skills in design and engineering, and best working relationships with the Māori Land Court and local authorities. The information was compiled from a hui of Māori urban design and housing professionals. The authors note the difficult, complex and lengthy development process required. The final section, Chapter 5 develops an assessment process for papakāinga, and examines tools for assistance, including co-design. Co-design was seen as an opportunity for design professionals to improve their performance by working collaboratively with whānau, hapū and iwi.

*While detailed information has been published more recently on the papkāinga design and development process, this project provides helpful information with a holistic Māori design understanding for urban design and development, including traditional values with respect to water treatment, kaitiakitanga, and rangatiratanga.*

Brown, D. (2009). *Māori Architecture from fale to wharenuī and beyond*. Auckland: New Zealand Penguin Group.

The first book to be published solely on Māori architecture (rather than buildings) Brown distinguishes Māori architecture which is organised around sheltering roofs and open space, and intends wider acknowledgement of Māori architecture through the comprehensive summary of work in this publication. The narrative addresses change, challenge, struggle and achievement. Starting with the arrival of Polynesian in Aotearoa New Zealand, through to the missionaries 600 years later, then development of meeting houses and the temple, to the contemporary complexity of Māori architecture, the book is intended as a kūwaha, entrance, to Māori architecture. Attractively illustrated Brown commences the story of urban architecture with the culturally inappropriate state housing in the suburbs from 1950's. She describes the introduction of modernism in the 60's influencing the education curriculum and Māori artists, but not including buildings or architecture. Brown notes that it 'has been left to individual Māori within the architecture profession to guide building practice'. She describes the work of Wiremu (Bill) Royal, Ngāti Raukawa, who worked initially with Warren and Mahoney in Christchurch before forming his own practice; John Scott, Taranaki and Te Arawa, who specialised in domestic homes,

using 'honest' materials, strong roof lines and emphasis on the main entrance concept of pare. Rewi Thompson, Perry Royal, Mike Barnes, Keriti Rautangata, Anthony Hoete, Huia Reriti, Saul Roberts, Derek Kawiti, Rau Hoskins, Tere Insley, Keri Whitiri and Bianca Pohio are listed as Māori architects, with Thompson and Hoskins both 'extending the concept of Māori residential building' (p.141). The Rata Vine state housing development at Wiri, and Thompson's own house in Kohimarama are analysed and illustrated. Brown concludes with three factors critical for Māori architecture: appropriation of new concepts, materials and technologies; passing on of building knowledge, and construction of buildings by Māori for Māori. Her examples of recent housing design demonstrate diversity and the importance of spirit. She tells the story of Rau Hoskins and Carin Wilson taking students to Northland to revive the construction of whare raupō using information and advice from kaumātua to reclaim the old techniques; and also describes the development by engineer Kepa Morgan of flax-reinforced concrete as a new technology for home construction, a strong and self-insulating material; as well as the development of an inspiring house for whānau by Anthony Hoete, Ngāti Awa. She concludes that Hoskins, Wilson, Hoete and Morgan all work as educators, 'rebuilding the Māori world to meet the challenges of the natural, spiritual, political and globalised environment' (p.161).

Evans, J. (2012) Whare Uku Earth Dwelling, *Te Karaka*. Christchurch: Te Rūnanga o Ngāi Tahu. [http://ngaitahu.iwi.nz/our\\_stories/earth-dwelling/](http://ngaitahu.iwi.nz/our_stories/earth-dwelling/)

This article tells the story of a young couple's selection of an innovative building system for their new house in Northland. The whare uku concept was developed by Dr K. Morgan (Ngāti Pīkiao, Te Arawa, Ngāti Kahungunu, Kāi tahu) as an option for affordable and appropriate housing systems for rural Māori. The system combines rammed earth sand and muka fibre from harakeke (*Phormium tenax*). The couple commented that the combination of materials all available from their ancestral land, had a deep spiritual resonance. Muka is used as the binding agent to strengthen the rammed earth walls. It also gives a unique appearance, and as a wall which breathes, can contribute to a healthier home environment. The walls also act as a heat sink, warming during the day, to release heat over time. The product is designed to last 150 years. The couple mentioned that they had worked with the Far North District Council to get the product approved as a legitimate building material and in the course of their project had identified how training and use of local skills could be a local economic opportunity. They said there was a ground swell of support within the wider hapū and the construction had brought people together with a common goal.

Hall, L. (2008). *Maori and Pacific Peoples' housing needs in the Auckland region: a literature review*. Auckland: Auckland Regional Council.

This report investigates literature on housing design for Pacific Island and Māori, to better understand their housing needs, recognising that they are not homogenous. Twenty five references are reviewed, and a three-page chart of design issues identified at a 2001 Otara housing hui is included. Findings identified were the importance of cultural and demographic differences in these populations, which have design implications. Māori require larger more flexible open space-oriented design, but with separation of specific functions, such as cooking facilities, laundry and toilet and bathrooms. There is a mismatch between needs, affordable price and appropriate building location, and this is forecast to increase. Information indicating suitability or otherwise for increased density buildings was discussed but no opinion drawn.

Harmsworth, G. (2005). *Good practice guidelines for working with tangata whenua and Māori organisations: Consolidating our learning*. Landcare Research Report LC0405/091.

This report set out to encourage positive relationships between Māori and Pakeha and other cultures. This was undertaken by the production of good practice guidelines, indicating how cultures could work together to achieve goals and outcomes which benefitted all. Effective

dialogue and collaboration would be attained by identifying actions required for sustainable development and sound environmental management. The writers note that with 1000 years of knowledge Māori have an important perspective in environmental management. The good practice guidelines include: Clarifying local government obligations and responsibilities under the Treaty of Waitangi; Improving the understanding of RMA provisions on Māori issues; Holding regular consultation meetings with Māori groups, based on trust and respect; Meeting as early as possible in the planning process; Promoting iwi and hapū management plans, and state of environment reports; Promoting the use of Māori environmental and cultural indicators; Helping to build Māori capacity in all aspects of decision making; Undertaking joint projects to demonstrate benefit to stakeholders; and Evaluating and measuring progress against roles under the Treaty.

*While written in 2005, recent literature commenting on work with local authorities for planning papakāinga suggests that the guidelines are still pertinent, and would be helpful for local government.*

Hoskins, R., Te Nana, H., Rhodes, P., Guy, P., & Sage, C. (2002). *Ki te Hau Kāinga: New Perspectives on Māori Housing Solutions. A Design Guide Prepared for Housing New Zealand Corporation.*

This report, prepared with the advice of a reference group and peer reviewers, recommends Māori housing patterns, methods for papakāinga development. Solutions for specific design issues which need to be addressed are described, and design concepts and a case study is included. General planning principles together with the need to find new solutions which reflect Māori social, cultural and economic aspirations were proposed. These include: urban whānau houses; urban papakāinga which share communal facilities; rural whānau houses and rural papakāinga whether new or redeveloped. All Māori housing solutions should be conceived, planned and developed with the Māori community, designers should be skilled in cultural and community design, local resources and skills should be used, and location must consider access to health, education, employment, recreation, retail and cultural systems. Māori housing should be a holistic approach to Māori development. General design principles include flexibility to adapt to changing needs and occupancies, including zones for manuhiri and children, an indoor-outdoor flow, and provision for the separation of tapu and noa household functions affecting the desirable location of rooms and facilities within the building. The report also discusses a welcoming entry, living rooms of suitable size, fire safety, sleeping and dining provision, and specialist design issues such as linking whare tāpiri, that is, connected wings for extending accommodation.

*Even though the publication was compiled 15 years ago more recent reports still record that housing does not respond to Māori cultural needs, particularly with respect to size and flexibility.*

Imagining Decolonised Cities (2017) <http://www.idcities.co.nz/>

This initiative sets out to stimulate thinking and discussion on urban design which reflects Māori, as well as mainstream identities. Decolonised was defined as Cities that are equitable places for *all* whānau, reflecting Māori values and identity. A design competition was held with two possible sites in which to explore the concept of a decolonised city. The larger scale was an arm of the Porirua Harbour and shoreline, and the smaller scale site was for a papakāinga of 16 units for Ngāti Toa whānau. The design brief invited visions for a 'just, decolonised, vibrant and healthy Aotearoa New Zealand city', meaning a better way of living. It asks how urban landscapes and built environments can work to alleviate social problems and promote 'just' places for whānau and acknowledges local iwi identities: for all cultural groups to feel 'at home.' The initiative offered prizes, an exhibition and a publication, and provided background information on Ngāti

Toa Rangatira, their role as kaitiaki and their values, among other information. Ngāti Toa rangatahi were involved in the project.

*While the project raised interest in the effects of colonisation and how they might be addressed in urban design and building, it also drew negative comments on their website, indicating that discrimination persists.*

Kiddle, R. Stewart, P. & O'Brien, K. (Eds). (2018). *Our Voices: Indigeneity and Architecture*. San Francisco Bay Area, CA: ORO Editions.

This anticipated publication offers multiple indigenous perspectives on architecture and design theory and practice. Indigenous authors from Aotearoa NZ, Canada, Australia, and the USA explore the making and keeping of places and spaces which are informed by indigenous values and identities. The lack of publications to date offering an Indigenous lens on the field of architecture belies the rich expertise found in Indigenous communities in all four countries. This expertise is made richer by the fact that this Indigenous expertise combines both architecture and design professional practice, that for the most part is informed by Western thought and practice, with a frame of reference that roots this architecture in the Indigenous places in which it sits.

*The outline above comes from the publisher but abstracts from the authors were kindly forwarded by the lead editor.*

Morgan, K. (2014). Whare Uku, *Ngā Pae o te Māramatanga*.

<http://www.maramatanga.co.nz/project/whare-uku>

Dr Kepa Morgan embarked on a pilot research project in 2004 based on the idea of combining rammed earth technology with muka (flax fibre for housing construction). The idea was the effective combination of mātauranga Māori with science and engineering to produce low-cost housing. In 2014 two design and build projects had been completed and a 2013 programme intends to provide proof of concept. The new product arose from the need for better quality housing solutions on Māori land. The conventional rammed earth technology and reinforced earth cement has many benefits including: low toxicity, warm during winter and cool in summer, lasts six generations, is cost effective, soil from the surrounding land can be used, and it is easy to construct. The 'uku' process involves the harakeke being mechanically stripped, cut into given lengths, and combined with a soil cement mix to provide reinforcement. Te Ahikāroa Trust with partial support from Housing New Zealand commenced construction of three whare uku after gaining approval from the Far North District Council. The Trust has families on the waiting list.

Native Montréal (2017) *Indigenize Montreal exposition Book of Works*. Montreal, Canada:

<http://www.nativemontreal.com/en/programs-and-services/indigenize-montreal-project/book-of-works.html>

This exhibition publication, produced in conjunction with the 375 anniversary of the founding of Montréal and the World Design Summit conference has three sections. The introduction explaining who the organisers are, the second section is of Indigenous design projects from 'Elsewhere,' and the third section is of a local project to raise the visibility of Indigenous in Montréal. Native Montréal has launched a social housing project. Projects from Elsewhere include Katuaq Cultural Centre in Greenland; a Sami densification project and arts centre in Karasiok, Norway; an Indigenous activity centre in Taiwan, Imagining Decolonised Cities Porirua, Te Oro in Glen Innes and the Christchurch New Central Library as a co-created space; an Indigenous design studio in Arizona for Navajo; a tribal camping plan for Skokomish (Daniel Glenn architect); a health centre for Mi'kmak First Nation, and an air terminal for Inuit. Only one housing project is included: a medium density development for Cowichan, Canada (Alfred Waugh architect). Indigenous realising that their presence is invisible in Montréal, aim to address and change cultural representation. The co-designers set out design principles based on their identified

values. These are: Authority and Consultation; Culturally informed; Focus on cross-community spirit; Environmental protection, restoration, improvement and positive visibility. A series of projects augment the Indigenize Montréal Exhibition.

*Most of the architecture from 'Elsewhere' is of substantial and impressive developments, many designed by Indigenous architects, which convey character and inspiration. An Aotearoa New Zealand exhibition and publication on inspired housing for and by Māori is an opportunity waiting to be undertaken.*

Ryan, V., Burgess, G., & Easton, L. (2008). *New Zealand house typologies to inform energy retrofits*. Beacon Pathway Ltd.

Beacon Pathways Ltd aspire to contribute to the energy conservation and building sustainability sectors through improving the sustainability of the residential built environment in New Zealand. They have identified the improvement of existing housing stock as a key to this aim. They appreciate that this means retrofitting the vast majority of poorly performing housing to high standards through insulation, energy efficient water and space heating, energy efficient lighting, water efficiency and solutions to improve the indoor environmental quality. They set out through this paper to analyse housing typologies in New Zealand. They undertook an experts workshop to identify whether the modal New Zealand house, the dominant typology could be retrofitted, and if so what types of 'packages' may be required. Their work concluded that there are a series of typical housing types. From this stage they will investigate other typologies as well as a framework for developing energy retrofitting.

*Such investigations are relevant as they could be applied to state housing stock which has been identified as cold and damp.*

Te Aro Pā- a place to call home. (2016). Te Puni Kōkiri. <https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/te-aro-pa-a-place-to-call-home>

Te Puni Kōkiri report on the development by the owners and trustees of Te Aro Pā consisting of 14 papakāinga homes at Greta Point in Wellington. The development is of four one-bedroomed units and 10 three-bedroomed affordable homes. The history of the development was tied to Te Aro Pā, the original papakāinga located at the corner of Manners and Taranaki Street in Wellington. A trustee commented on the value of the development for their children and community. The trustee was proud of the development. The land had been provided by the council as an exchange for Taranaki iwi/Ngāti Ruanui land which had become contaminated by a council landfill. One of the tenants expressed happiness that her landlord and all the neighbours would be whānau.

Ryks, J., Howden-Chapman, P., Robson, B., Stuart, K., & Waa, A. (2014). Māori participation in urban development: challenges and opportunities for indigenous people in Aotearoa New Zealand. *Lincoln Planning Review*, 6(1-2), 4-17.

This paper outlines the effect of colonisation and urban growth on Māori. It describes how recent work in compensatory reparations, and legislative and policy changes have created new opportunities and challenges for Māori participation in urban development. Three change catalysts for Māori involvement in urban development are considered: Treaty of Waitangi settlements; central government policy change and local government reform; and disaster planning. Discussing the settlement process they note that this has contributed to the regeneration of iwi and hapū, and that funding has allowed iwi to collect and record history and traditional knowledge. This has given younger Māori a greater understanding of their history and also provided better knowledge of water, soil, land use and natural hazards. There is discussion about the different positions of mana whenua, whose ancestral land is in the city, and mātāwaka,

whose ancestral land is elsewhere. The authors consider that local authorities are still struggling to include local iwi in urban development. They note the lack of research about how, or if, Treaty settlements will position Māori to take a leading role in shaping Aotearoa New Zealand's urban centres.

## Homelessness

Australian Housing and Urban Research Institute (2010). *Indigenous homelessness*. AHURI Research and Urban Policy Bulletin Issue 34, 2010. Melbourne: AHURI.

This report on Australian Indigenous homelessness was based on a comparative analysis of Indigenous homelessness in cities and regional towns. Their findings are that culturally differing views on housing from that of the dominant culture include spiritual homelessness through access denied to homelands and high rates of mobility leading to overcrowding. The most likely type of homelessness was that which they termed secondary: those moving between houses. 17% of Indigenous adults were experiencing overcrowding. Family obligations to take in visitors as well as homeless kin: sometimes to 'breaking point' was identified as the main factor. Housing is a women's role as the carer in this Indigenous culture: single men have no experience of finding and managing housing so rely on kin. Causes of homelessness were said to include cultural matters, overcrowding, violence, substance abuse, unaffordable rent, discrimination and lack of suitable housing. Policy implications focused on seeking Indigenous communities' input, thought likely to be more successful, as well as finding ways to manage overcrowding and interrupt pathways to homelessness.

*Although expressed in different cultural terms, many of the issues resonate with New Zealand literature. It was notable that Indigenous were regarded as homogenous in this report, whereas there are over 200 tribes with different languages and customs.*

Brown, D. (2016). Tūrangawaewae Kore: Nowhere to Stand In E. J. Peters & J. Christiansen (Eds.), *Indigenous Homelessness: Perceptions from Canada, Australia and New Zealand*. (pp. 331-362). Minneapolis: University of Manitoba Press.

This account of landlessness, homelessness, and houselessness has a personal emphasis. The author has whakapapa to a cultural landscape: her turangawaewae. The many impacts of colonisation though have largely removed a place to stand, even though for Māori turangawaewae is central to identity and ideas of home, especially for those living in cities. Details of the violent treatment of Māori by institutions and acquisitive colonisers include health impacts arising from extended families living in poor quality housing. Māori still face repression and discrimination. Considering migration of Māori for mainly economic reasons to cities and including Australia, the author reflects on the importance of sacred landscape memories and wonders whether this practice could now be adapted to urban areas. Urban design is a possible way for Māori to access tribal knowledge in the urban landscape. A long-term solution to Māori housing must address land loss and involve Māori as decision makers.

*This article affirms that while many social factors concerning homelessness and landlessness interconnect, Māori housing will not be deemed 'homes' without addressing issues of identity and land.*

Faneva, T. (2016). Responding to Homelessness Among Rural Whānau in Northland. *Parity*, 29(8), 17-19.

Faneva, the CEO of the Rūnanga, describes the historical context of the Rūnanga of Whangaroa when pre-1840 they were living in political and constitutional autonomy. The dispossession and destruction of culture and transition of Māori to poverty since 1840, despite the Treaty, are described. He identifies homelessness as a consequence of aggressive colonisation as well as globalisation, climate change and environmental destruction. Te Rūnanga is a service provider for

health, education, social, justice, and housing services for 500 whānau. The writer notes the existence of homeless whānau, exacerbated by arrivals from the city putting extra pressure on the already stretched infrastructure. This in turn leads to ‘languishing of mauri’, poor health including mental illness, violence, hate and hunger, made worse by government interference and bureaucracy. The Rūnanga housing strategy is called Kāinga Ora, being the first economic units for sustainability. The Rūnanga understand that good health, education and economic participation stem from a stable home and a predictable and secure home life.

Gabriel, M. D. (2015). *Indigenous Homelessness and traditional knowledge: stories of elders and outreach support*, PhD thesis, University of Toronto, Canada.

Gabriel’s doctoral thesis is about Canadian Indigenous (or which she is one) living in Toronto, their risks of homelessness and an indigenous knowledge framework. Themes of traditional knowledge, mental health services and clients are explored through individual interviews with elders and outreach employees. The employment experiences of outreach workers who provide support services for Indigenous clients provide opportunity for changes, to improve transition from homelessness. These include service interventions, educational reforms, employment opportunities and policy reforms. The study found severe stereotyping and racial prejudice among service providers. The research examines the lasting mental health impacts of residential schooling on Indigenous. The two key changes sought by Indigenous in Toronto were support for mental health needs and better understanding of Indigenous history, traditions and culture by landlords, and housing and financial institutions.

Groot, S., Hodgetts, D., Chamberlain, K., Radley, A., Waimarie Nikora, L., Stolte, O., & Nabalara, E. (2008). Homeless lives in New Zealand: The case of central Auckland. In M. Levy, L. Waimarie. Nikora, B. Masters, S. Awatere, M. Rua, & M. Waitoki (Eds.), *Claiming Spaces: Proceedings of the 2007 National Māori and Pacific Psychologies Symposium* (pp. 68-73). Hamilton, New Zealand: Māori and Psychology Research Unit, The University of Waikato.

This paper, part of a wider study, is based on research for a doctoral thesis, regarding homelessness as a pressing concern in New Zealand. The aim was to understand resilience through the experiences of homeless people of mixed ethnic background and to understand how homeless people saw themselves. The conclusion states that understanding how homeless people survive will not prevent others becoming homeless. Homelessness has social bases and research enables policy makers and service providers to better understand homelessness and why people return to street life.

Groot, S., Hodgetts, D., Waimarie Nikora, L., Rua, M. (2011). Māori Homelessness. In T. McIntosh & M. Mulholland. *Māori Social Issues*. Huia: Ngā Pae o te Māramatanga, Vol 1. (pp. 235-248).

This book chapter explains the context for Māori homelessness, focusing on Māori concepts to understand the legacy of displacement; and maintenance of identity, despite being homeless. This is achieved generally by valuing heritage, cultural practices and assigning meaning to specific places and objects. Although a major social problem, there is no national census for homelessness. Research though points to higher rates of physical and mental ill-health and early death among homeless. Statistics show that Indigenous die younger and are more likely to experience poverty and homelessness. The writers describe the case of a Māori man who is homeless: the memories and emotions which photos of his childhood landscape and people evoke. These photos provide a focus point for him for cultural relationships, conceptions of home and cultural identity, mitigating loneliness. Attention to cultural strengths rather than deficits, and a coordinated national response to homelessness is advocated.

Groot, S., Hodgetts, D., Waimarie Nikora, L., Rua, M. & Groot, D. (2015). Pani me te rawakore: Home-making and Māori homelessness. In M. Kēpa, M. McPherson and L. Manu'atu (Eds.), *Home: Here to Stay*. Wellington: Huia, Ngā Pae o te Māramatanga. (pp. 55-68).

Home-making and its association with belonging as it is experienced for homeless street dwellers is the topic. This is conceived as maintaining humanity and a sense of self-belonging for Māori, and to support each other. The authors speculate that for those whose childhoods were scenes of violence, abuse and poverty, being housed may not equate to home. Māori cultural practices though shape efforts in home-making on the streets, particularly the practice of whakawhanaungatanga. They argue that homelessness is endemic to colonialism, not only personal but also at iwi level, where most have been forced out of place. From interviews with 24 street homeless, the authors write about a 'composite person,' describing how people in the street group take on the roles of parents and practice kapa haka to transfer cultural knowledge and foster connections. Through extending opportunities for caring, Māori reduce the distance between street and home, and strengthen cultural identity.

Groot, S. and Peters, E. J. (2016). Indigenous homelessness: New Zealand Context. In E. J. Peters & J. Christiansen (Eds.). *Indigenous Homelessness: Perceptions from Canada, Australia and New Zealand*. (pp. 331-362). Minneapolis: University of Manitoba Press.

This book chapter reviews history from 1790s, the commencement of European settlement, Crown land acquisition, Māori dispossession and impoverishment, to urban migration. Discussion of the differing forms of homelessness notes Statistics NZ's attempt in 2009 to capture some of the complexities of homelessness. This should be expanded by including aspects of cultural practices including spiritual homelessness (land and culture), and loss of whānau, hapū and iwi connections. Homelessness has cultural, spiritual and experiential dimensions. Māori homelessness emerges from economic and social deprivation, substance abuse, mental illness and long-term poverty. There is no coordinated response to homelessness and service delivery is fragmented. Short term solutions often result in Māori returning to homelessness. Marae-based programmes are doing preventative work but specific services are needed.

*Māori cultural values in supporting accommodation for kin often result in overcrowding, this echoing literature on Australian Indigenous homelessness.*

Hodgetts, D., & Stolte, O. (2016). Homeless people's leisure practices within and beyond urban socio-scapes. *Urban Studies*, 53(5), 899-914.

The basis of this research which was undertaken in New Zealand and Britain was the association of leisure opportunities with health, and the exploration of access to leisure opportunities among those homeless living in urban poverty. The authors pose leisure opportunities as a further possible manifestation of inequality and polarisation. They observed previous findings that homelessness has an increased risk of illness and death. Various leisure activities in urban spaces are identified. The 'complexities' of leisure are reviewed in the context of meaning and survival for homeless. The research echoes similar findings of socialisation from Groot and Peter's paper (2016). The paper finds that social and emotional support are sought by homeless people among their community.

Hodgetts, D., Solte, O., & Groot, S. (2014). Toward a Relationally and Action-oriented Social Psychology of Homelessness, *Social and Personality Psychology Compass*. 8(4) 156-164.

This article is an introduction to research in social psychology on homelessness and an emerging research agenda. The consequences of homelessness, definitional issues, the relevance of interpersonal and intergroup relationships and the importance of an action-oriented approach to responding to the complexities of homelessness.

*This is relevant as Māori are over-represented for homelessness and the action-oriented approach may support the initiatives being undertaken by marae such as Te Puea.*

Hodgetts, D., Stolte, O., Waimarie Nikora, L., & Groot, S. (2012). Drifting along or dropping into homelessness: A class analysis of responses to homelessness. *Antipode*, 44(4), 1209-1226.

The study sets out to understand 'classes' of homelessness. Using interviews with 58 homeless people the article identified social distance and abjection as tools to explain how class politics plays out in street homelessness. They identify two groups: drifters and droppers. The drifters have suffered a range of hardships and are from lower income origins. The droppers are from main-stream middle class backgrounds and their aim is to return to that situation. The purpose of the differentiation is to enable service providers to better address the needs of the two groups. The researchers argue service providers should target the drifters, which may be a larger proportion of Māori.

Johnson, D. (2009). *Looking past the mess: Māori homelessness and mental health care*. (Unpublished Master's thesis). The University of Waikato, Waikato, New Zealand.

This study investigates the provision of mental health services for homeless Māori. This recognises that homelessness affects Māori disproportionately. Experiences are recorded from Māori who have mental health concerns, and how they relate to mental health professionals; then records the mental health professionals' views. The importance of Māori ideology in restoring well-being and dignity is noted. Effectiveness of services appeared to rely on stakeholders. Those homeless taking part in the study sought better interrelationship in service delivery. The study noted that 'how we define homelessness determines how we respond to it' (p.12). Health care including mental health needs to be considered with respect to Māori homelessness.

Kake, J. (2016). *Policy response to Māori Urban Homelessness*. Whangarei: Te Matapihi.

This article is based on a report on homelessness submitted by Te Matapihi to a cross-party homelessness inquiry held at Te Puea Marae, Māngere in 2016. Te Matapihi he tirohanga mō te Iwi Trusts (established 2011) advocates nationally for Māori housing to assist policy development, and to support and share resources and information. As Māori are over represented among homeless, Māori values and perspectives are essential in policy formulation. 2015 statistics show Māori home ownership rate at half (28.2%) that of the overall population (49.8%). Policy responses to affordability must target affordability for Māori, along with home ownership, education and financial literacy for Māori. The Housing First initiative needs to be adapted to Māori needs, and funding for services specifically for youth, children and women should be continued. Clean safe and culturally appropriate emergency and transitional housing is vital and will continue to be needed, as well as poverty reduction measures to prevent homelessness.

Kake, J. (2016). Service responses to Māori urban homelessness. *Parity*, 29(8), 15-16.

The author argues for Māori driven interventions that work with homeless to address the results of intergenerational trauma. This she sees as a leadership role for urban Māori authorities and urban marae, to target initiatives for homeless. Kake envisages partnerships with mainstream organisations as an interim measure to build capacity and relationships. Main stream organisations are under-resourced and not equipped to deal with cultural disconnections, and need support in cultural competence training for frontline staff. Māori organisations could develop training materials for these service providers. Indigenous restorative justice programmes which have been trialled in Auckland and Hawaii aim for cultural connectedness through whakapapa and whakawhanaungatanga. A Special Circumstances Court was set up on 2010 in Auckland, aiming to provide homeless with therapeutic support and help them reconnect with whānau and culture.

King, P., Hodgetts, D., Rua, M., & Te Whetu, T. (2016). Emplaced Cultural Practices. In E. J. Peters & J. Christiansen, (Eds.), *Indigenous Homelessness: Perspectives from Canada, Australia and New Zealand*. Michigan: University of Manitoba Press. (pp. 363-388).

The cultural factors which enabled and encouraged a group of homeless men to work in a marae garden twice a week are investigated by participating researchers. The homeless men were not connected by kinship to the marae, but spoke Māori and shared cultural values. The paper discusses the reciprocal contributions made by the men, the marae and the service providers. In a culturally familiar space, caring for and enhancing pre-existing cultural resources at the marae, a nurturing, compassionate response to the men developed. This built relationships. The researchers emphasise the importance of cultural memory for the homeless men, the principle of manaaki which the marae observed through the garden activity and meals. They also note the importance of moving beyond Eurocentric models of addressing homelessness which do not meet Māori culture and values. The report reflects on the philosophy of Carl Mika on Māori ways of being, and asks how such a project might be replicated elsewhere.

The relevant themes are respect, the significance to Māori of memory and culture for feeling 'at home' as well as the Māori concept of pūtahi or confluence, where aspects of the world are interconnected, rather than separate categories.

Memmott, P. & Chambers, C. (2010). Indigenous homelessness in Australia: An Introduction. *Parity*, Nov. 2010. Melbourne: Council to Homeless Persons.

Australian Indigenous were connected to their own local territory and they moved according to the seasons for food as well as social and ritual activities on land, the coast and sea estates. From the late 18<sup>th</sup> century colonialization was marked by slaughter of Indigenous as well as land and waterhole appropriation by colonialists. Ecologically adaptive lifestyles and languages of Indigenous were largely lost, numbers were decimated by alcoholism, violence and economic exploitation. Indigenous community mobility was controlled by governments and assimilation policies applied: spiritual well-being was lost. By 1980's to 2000's small groups of Indigenous were living on public lands seeing themselves not as homeless, but homed. Local authorities and business communities were antagonistic. In the 2006 census 105,000 were identified as homeless: either as rough sleepers or bed surfing in various ways. Indigenous comprised 9% of homeless (this was thought to be an under-representation) although they were 2-3% of the nation's population. For many Indigenous, finding a home was not their most important support need. Four practice response categories are outlined: each having culturally distinct ramifications. The report describes spiritual homelessness, which for Australian Indigenous, is being separated from all kin groups.

Rigby, B. (2017). Responding to Homelessness in New Zealand: Homelessness and Housing First for Māori: meaning and Optimisation. *Parity*, Vol 30(8).

Rigby argues that Māori therapeutic approaches along with mātauranga Māori, values and perspectives are an opportunity for reciprocal learning for social services, to enable them to provide holistic services for their mainstream clients. While discussing homelessness he notes that in 2016 Auckland Council had a focus on rough sleepers through the Housing First initiative. He notes that central and local government had disputed responsibility for homelessness and little action had been taken. He noted that house prices continue to inflate and Māori who suffer low income and economic vulnerability are particularly affected. Rigby saw homelessness as 'the end of resilience.' He noted that the Housing First initiative had yet to engage with mana

whenua. A firmer public commitment to ending homelessness should be undertaken by planning, resourcing and acting. While the Independent Māori Statutory Board (IMSB) has prepared a position paper on homelessness, the article does not claim to represent the IMSB.  
*This article is a call to action.*

Severinsen, C. A., & Howden-Chapman, P. (2013). The Problem and Politics of Temporary Housing. *Housing, Theory and Society*. London: Routledge <http://dx.doi.org/10.1080/14036096.2013.830984>

Taking the stance that camping grounds are sites of contestation, where competing narratives of meaning are constructed and represented, the authors interview various groups with different understandings and meanings of camping grounds: tourists for holidays, owners for a business, residents for a home, and others for emergency accommodation, (the only alternative). They hold that the construction is fundamentally political and is linked to broader social relations in the context of wider social structures. They noted that camping grounds are historically culturally important as holiday spaces. Over time they have become sites of potential development for investors, their numbers dropping. They are considered illegitimate housing according to legislation enforced by local authorities. Camping residents face social exclusion through lack of coverage by the Residential Tenancies Act. The provision of housing and marginalization of residents can be seen as an aspect of homelessness. However, camping grounds provide permanent accommodation for a population group, although there is no security or quality of tenure (the legislation states 50 days maximum period). There are positive aspects for residents such as no bond required generally and a 'sense of community' for longer term residents. They also provide an income in winter for the owner and so assist their business viability.  
*While included in the homelessness section, camping grounds are a form of long term housing, even though not legal, as some residents had been in the same place for up to 17 years.*

Spinney, A., Habibis, D. & McNelis, S. (2016). *Safe and sound? How funding mix affects homelessness support for Indigenous Australians*, AHURI Final Report No. 272, Australian Housing and Urban Research Institute, Melbourne. <http://www.ahuri.edu.au/research/final-reports/272>, doi 10.18408/ahuri-5109301.

How does the mix of funding sources affect homeless outcomes and support provisions are the questions for this Australian research. Indigenous are 14 times (1:20) more likely to become homeless and their situations are 'more severe'. Twenty-seven organisations participated in this study. Most of their funding (94%) is through Government but there is no programme which specifically supports Indigenous homeless or those at risk of homelessness. Funding uncertainty for the organisations was a major issue and funding is vulnerable to policy change: it is for a two-year period at a time. Support may not be culturally appropriate and service providers may not be culturally competent. Services are fragmented but there is strong dependence on main stream organisations by the Government. There are onerous application and reporting conditions for funding for organisations. Indigenous organisations need capacity building as these would be better placed to provide culturally appropriate support.

Thistle, J. (2017). *Reframing the discussion An Indigenous definition of Homelessness*. Canadian Observatory on Homelessness, York University. <http://homelesshub.ca/about-homelessness/topics>

The Canadian definition of homelessness overlooked the cultural homelessness of colonized Indigenous: which is a disconnection with relationships, without a connection to nature and place, a dislocation of spirit, rather than simply being unhoused. Some become homeless through natural disasters but support systems are unwilling to assist displaced Indigenous. Indigenous homelessness is not about locating a structure to live in, it is about not having one's Indigeneity/relationships. The article was written as a prelude to a new definition of homelessness for Canada, in late 2017.

## 6. Glossary

Ahi kā	keeping the home fire burning, occupational rights
Atua	god
Hapū	cluster of families from a common ancestor, sub-tribe
Hauora	health
Hui	meeting
Iwi	tribe
Kāinga	home
Kaitiaki	guardian
Kapa haka	performing arts
Kaumātua	elder
Kūwaha	entrance
Mahinga kai	cultivation
Mana whenua	trusteeship of land
Manaaki	hospitality, care
Manuhiri	visitors
Marae	complex of buildings, meeting area for whānau and iwi
Mātāwaka	those who do not have ancestral connections to the area in which they are living
Mātauranga	Māori knowledge, information
Mauri	life force
Noa	free from tapu, freely usable
Pane	porch ridgepole
Papakāinga	building on ancestral land (HDC), nurturing village, place to return to
Pūtahi	confluence, integration
Rangatahi	youth
Rangatiratanga	sovereignty, chieftainship
Ritenga	custom, meaning, style, rules
Rohe	region
Rūnanga	tribal council

Tangata	person
Tangata whenua	local people
Take	subject matter or cause
Tangi	funeral
Taonga	values possessions, natural resources
Tangihanga	mourning
Tapu	forbidden or sacred
Te reo	Māori language
Tikanga	custom, legal obligations, protocol, rule, plan, method
Tūrangawaewae	a place to stand, ancestral land
Tūpāpaku	corpse
Urupā	cemetery
Wā	time, place
Wāhi tapu	cemetery, sacred place
Wāhi taonga	treasured place
Wai	water
Wairua	spirit
Wānanga	traditional seminar or discussion
Whakatauki	proverb
Whakapapa	genealogy, cultural identity
Whakawhanaungatanga	kinship, relationship building
Whānau	family or extended family
Whare	house
Whare raupō	thatched building
Whareniui	large house, usually ornately carved
Whenua	land, ground, earth

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