How can architects and architecture respond to New Zealand’s most pressing issue: Homelessness?

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Principal Supervisor - Chris Murphy

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Matthew 25:35-36,40 King James Version (English)

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Mātiū 25:35-56,40 Koe Tohi Tabu Katoa (Tongan)

35 He na’a ku fiekaia, pea mou ‘omi ha’aku kai; na’a ku fie inu, pea mou ‘omi haku inu; na’a ku ‘āunofo, pea mou fakaafai au; na’e ‘ikai haku kofu, pea mou fakaofu au; na’a ku mahaki, pea mou omi hoku vakai; na’a ku ‘I he pilisone, pea mou ‘a’ahi mai. Pea ‘e tali ‘e he Tu’i, ‘o ne folofola mai, Ko au ē, ‘oku ou tala atu, ‘I ho’omou fai pehē ki ha taha ‘o hoku ngaahi tokoua mama’o ni, na’a mou fai ia kiate au.
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First and foremost, I would like to thank God for his love and guidance throughout this project. At my weakest you have given me strength, through times of confusion you have cleared my vision, yet I fail every day, you are right beside me cheering me on. Without your never ending love and mercifulness I would not amount to nothing. Without you Lord, This project would not be possible. Thank you for being the back bone of my life.

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To my Matangi cousins. Thank you for the love, the laughs and the prayers. Thank you all for the childhood memories that I will forever be grateful for.

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To my JMEF family. Thank you all for showing me love always and for giving ‘family’ another meaning. Through thick and thin we will always be family and I am grateful and blessed to have you all in my life. JMEF_275EST07. ‘Ofa atu to my favourite people in this world especially my folaha brothers. ‘Ofas tho.

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Lastly to my gorgeous sister Ema Piutau, This is dedicated to you. Thank you for setting the standard, you are truly a gift from above. From the way you carried yourself to the way you loved our family. Toka a ihe nonga hotau eiki Ema Piutau. Mu’o mu’a atu kihe ‘api kuo teu etau tamai. mate he ‘ofa atu.
Abstract

This project investigates how architecture responds to New Zealand’s most pressing issue: homelessness. This project targets the underlying issues that those that are homeless are dealing with on a daily basis. It also aims to find solutions through design, not just by accommodating the Tongan community, but by enriching person’s well-being through the theory of tauhi vā and practising the Kahoa Model.

This project aims to seek and to understand what the Tongan community needs to rebuild and empower a person’s well-being. It also aims to reinstall hope by giving the homeless the tools to live a stable life in New Zealand. As a result, this will hopefully give the homeless a sense of dignity, a sense of belonging and a chance to regain stability in life and lessen the numbers of people that are homeless or in a state of homelessness.
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<td>Ee</td>
<td>Faifatonga</td>
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<td>Ff</td>
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<td>To remove or to unravel, to unwrap or to take off etc. To open person’s mind, body and spirit to different viewpoints.</td>
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<td>Fakautaha</td>
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<td>‘Feongo’aki</td>
<td>It is the act of listening to each other and knowing how to interact.</td>
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<td></td>
<td>Fetokoni’aki</td>
<td>The act of sharing and helping each other</td>
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<td>Folaha</td>
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<td></td>
<td>Fonua</td>
<td>Expresses a form of unity, harmony or oneness between human beings and their environment</td>
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<td>Halapaini</td>
<td>Lit. hala - row or path; paini - pine tree</td>
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<td>Kahoa</td>
<td>Means a garland or to wrap around</td>
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<td>Ii</td>
<td>Kai</td>
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‘Ofa…………………………………Love
Palepale…………………………...Outdoor sheltered area used for eating and relaxing
Pātaka……………………………..House to store food or pantry
Pō………………………………….Night
Poako……………………………...Talking peeling off layers of life and connecting through storytelling.
Pōtalanoa………………………….Po means night and Talanoa means to talk, to tell stories from the past, and to relate experiences from daily living. It is also the act of empowering and encouraging others.

Siasi………………………………..Church
Siipinga…………………………...Beautiful social patterns

Taautaha…………………………..Individual
Taha Hinengaro……………………Mind
Taha Tinana……………………..Body
Taha Wairua…………………….Soul
Taha Whanau…………………….Family health
Talanoa…………………………...To talk and communicate
Ta siipinga……………………......The act of forming (ta) a beautiful social pattern (or setting an example).
Tauhi………………………………To nurture or maintain
Tauhi Fonua……………………..Meeting cultural obligations
Tauhiva…………………………...Keeping socio-patterns as a performance art
Tauhi Vā…………………………..By tauhi meaning to nurture or maintain and Vā meaning the relational space in-between a person can create harmony or beauty, particularly when there is a symmetrical or mutual exchange of Tauhi Vā in return
Talanoa…………………………...Talk, have a conversion
Tatala………………………………Remove or to unravel
Teuteu……………………………….Fillers and boarder designs used as decorative fillers around the ngatu edges separating the ngatu from the white tapa edges.

Mafana…………………………...Warmth, generous, joy
Mālie………………………………Harmony, soul, peace
Mamani…………………………….Global society
Manulua……………………………The manulua kupesi is described as an abstract depiction of two frigate birds in flight and is said to symbolize ‘steps to knowledge’. It is taken to be a reference point of the historical connection between Samoa and Tonga. It also features in Samoan Siapo designs
Melino……………………………..Peace
Mo’ui………………………………Life
Ngatu……………………………..Tapacloth

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Tivaevae.........................Cook Island communal activity such as quilt making
Tokelau Feletoa.....................Lit. Tokelau means north and Feletoa is a place located in Vava'u
This design is said to have originated in Feletoa, Vava'u in reference to the designs on fort built at Feletoa by the
chief 'Ulukalala. The design itself is said to be inspired the design of the tuna fish perfectly filleted.

‘Ulungaanga fakafonua...............Cultural
‘Ulungaanga fakatonga...............Tongan way of living
‘Umu.................................A hollow in the earth in which food is cooked on heated stones
Va.................................Space, relationship
Chapter One
Introduction
Introduction

1.1 Research question

How can architects and architecture respond to New Zealand’s most pressing issue: Homelessness?

1.2 Background of the project

Homelessness is a by-product of poverty. There are two types of poverty, which are relative poverty and absolute poverty. Relative poverty is where the main household income is below the average standard of living. Whereas absolute poverty is when the main household income does not match the basic living needs over an extended amount of time. Both of these classifications of poverty contribute to homelessness. In Auckland alone, there are 24,000 homeless people and 40,000 people living in emergency housing or are not housed at all. Over 2017, the All Groups Consumer Price Index (CPI) was inflated by 1.3%, while the low-income household index has rose by an estimated 1.1%. The number of people with drinking issues rose from 17.7% to 19.3% between the year 2015-2016. In total Auckland has had a shortage of 18,000 houses in the last five years. The United Nations is an international global peace organisation that has set a goal to end poverty by 2025.

As a result of the increasing numbers of homeless people in New Zealand, the Organisation for Economic Cooperation and Development (OECD) is rated at 1st place for the highest level of homelessness. This demonstrates that New Zealand has a massive problem in regards to the increase in numbers of homeless people.

Homelessness is a real issue. During this research, it was found that there was not a framework or strategy that works effectively to lessen the numbers of homeless people within the Auckland community. It is believed that we do not have a national homelessness statutory body or a strategic framework that works for homeless people in New Zealand, let alone in Auckland. The government has made several exciting promises about reducing homelessness. They have talked about temporary shelters, transitional houses, etc., but these promises need to work hand in hand with effective action. In 2018 the government spent a record of $12 million on emergency housing in motels over the last three months as well as emergency housing grants. A grant for each family and individual in dire need costs approximately $11,000, and this covers a seven-day motel stay for each family. This is a clear example of one of the many strategies that are currently being put into effect in Auckland that have not been successful as yet. As a result of this, the number of people that are becoming homeless is increasing every day. Social Investment should be appropriately exercised in regards to the approach to tackling homelessness; not just tackling the problem of being homeless but to examine the situation of every homeless individual to uncover all the problems that cause homelessness.

Socio-economic status influences homelessness in New Zealand. In New Zealand, there are some areas which experience very low prosperity. The prosperity median is measured by a combination of success, wealth, welfare, comfort, security and well-being. In addition, the distribution of homelessness is influenced by the level of socio-economic status and this effects certain areas in Auckland, some more than others. Figure 1 shows that Auckland’s prosperity median is rated 4.7 whereas in South Auckland areas such as Manurewa, Mangere, Otahuhu, Otara, and Papatoetoe,
the prosperity median is estimated at between 0.7 and 1.8. As a result of this, the South Auckland prosperity median is found to be four times lower than the Auckland median, which results in the South Auckland area experiencing very low prosperity. Consequently, this shows that areas such as Manurewa, Mangere, Otahuhu, Otara, and Papatoetoe are suffering from low prosperity. This justifies that these areas are clearly in need of help.

The statistics about Pacific homelessness clearly show that there are Pacific people that are homeless in New Zealand and because of the scope of this project and the limitations that were given with regard to time, the focus of the project needed to be narrowed down. Being a proud Tongan, and because of the authors Tongan heritage, I will be exploring the Tongan values that define people’s well-being. Moreover, because of the lack of resources, I have noticed a hole in the research within the Tongan community. Through research, it was identified that there was not an existing Tongan framework or holistic model that deals with well-being, so I am using this research project to start that discussion.

As a result of the statistics gathered, it is clear that many people who live in Auckland are experiencing homelessness or is in a state of homelessness so this is one of the main reasons why the main focus of this project is in Auckland. Figure 1, shows the measures of prosperity levels within the Auckland region. It also shows that the prosperity levels within the South Auckland area are a lot lower than any other region in Auckland. From the data collected, it was believed that Mangere was the most suitable area to use as a case study because Mangere is located within the lowest three of the regions with low prosperity levels. Consequently, the statistics identify which Auckland regions are in need of help.

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Figure 1: Auckland prosperity Local board comparison
1.3 Project Outline

The aim is to design a facility that uncovers and resolves the different issues that homeless people experience. It aims to analyse how a person’s well-being is an essential aspect of solving homelessness.

This project aims to form an architectural response to those who are suffering from poverty by tackling the root of the problem. In this project, I will design a village that would not only provide services for the homeless but target the underlying issues that lie behind homelessness for the Tongan Community. The research targets the Tongan community because research shows that Pacific people are ten times more likely to become homeless, whereas Maori people are five times more likely than the Europeans to be homeless.8

Through thorough research and analysis, this will determine what functions are needed within the village. This research will seek and understand the pressuring issues that affect those who are homeless by responding with a holistic design approach. In this process, we can bridge an understanding of the issues affecting the Tongan communities and, as the different stages of this research unfold, this will determine what an architectural response to solving homelessness. By the end of this research, I hope to give the homeless a sense of dignity, a sense of belonging and a chance to regain stability in life.

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1.4 Aims and objectives

One of the aims of this project is to commit to decreasing the number of homeless people in New Zealand. There should be a strategy that should be put in place that works for the diverse cultures in New Zealand. There are various holistic models and theories that are put in place that could be a solution for homelessness. Through thorough research, it was realised that there was no Tongan holistic model that focuses on Tongan well-being, and there was a huge need for one.

The *Kahoa* Model was formed from Tongan conceptualisations of well-being and how it must be used to empower and enrich Tongan well being. For the Tongan diaspora, this will hopefully start a new journey of finding one’s identity and how this is an important step to lessening the numbers of those that are homeless or in a state of homelessness. The *Kahoa* model will allow each homeless individual to: start with their heart, start with their faith and start with their story. Reminding the homeless daily that starting with themselves is a hard task, but having people help alongside will. The term *Kahoa* is a Tonga term for garland/necklace, which is a symbol of welcome; it is also used as a sign of celebration, mourning, beauty and always a bestowal of *‘ofa* (love) and *faka’apa’apa* (respect). That gain knowledge about building a life in New Zealand and influence other Tongans to do the same. A *Kahoa* is usually hung from the neck, it is tied together securely and every piece that is tied next to each other strengthens the *Kahoa*. The reason why the *Kahoa* term is used as the name of the model is that the services of the facility in conjunction of the church and transitional housing could effectively work together to lessen the numbers of homeless people within our Tongan community. This will be elaborated later in this project.

Another aim of this project is to empower vulnerable Tongan families by giving them the tools and knowledge of how to take care of their family’s well-being. This is done by creating a safe community where cultural identity is an integral part of empowering vulnerable Tongan families. Subsequently, cultural identity is an important issue for the recognition and survival of Pacific people in New Zealand. Also, within the context of social services, cultural identity is fundamental to the well-being and personal growth of clients. Cultural identity can be used to influence a Pacific person to change for the better.

This project intends to create an urban continuity that wraps around people, not just putting houses in place but finding beauty and art in the process of healing a person’s well-being by adopting a village model that is recognisable and helps those that are homeless feel at home. Therefore,

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1.5 Scope and limitations

This project will incorporate a facility that accommodates struggling low-income families that are needing to regain stability in life. This project also targets a certain level of homeless people who are defined as primary homeless. Primary homelessness refers to people living in the streets, sleeping in parks, squatting in derelict buildings or using cars or railway carriages for temporary shelter. It is operationalised using the 2013 census category ‘improvised homes, tents, and sleepers out’. These are often people who are going through a transition in life in regards to trying to uncover the underlying issues that tend to occur in life. Primary homeless are people without conventional accommodation living on the streets, in deserted buildings, improvised dwellings, under bridges, in parks, etc.  

Exploring the theory of the ‘Tauhi Vā’ and The Kahoa model will hopefully define what the Tongan community needs in relation to becoming prosperous in well-being. The design field will incorporate not just research but demonstrate through design how architecture and architects can respond to homelessness.

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11 Chris Chamberlain, Homelessness: Re-shaping the Policy Agenda? report no. 221, Australian Housing and Urban Research Institute, RMIT University, AHURI Final Report (Melbourne: Australian Housing and Urban Research Institute, 2014), 5.

1.5.1 The Facility

The multi-purpose built facility will be available to the Tongan community. The facility will provide various services that will be available for the homeless 24/7. In response to the need, this research will require analysis. It is likely that through research, there will be an exploration of the theory of the model and this will dictate what services are needed for the Tongan community and show what empowering vulnerable communities will look like.

The design of the facility will provide ways or different venues for the Tongan community to improve their well-being. This will not put an end to homelessness but there will definitely be a decrease in the number of homeless people in South Auckland. The design solution includes exploring ways that could heal people’s well-being, by exploring The Kahoa Model and how the Tauhi Va is used in relation to the design of the facility. The facility is a continuity of compatibility between concept and design where theory and practice are commonly combined in a social context. This exploration would define the services that are needed to be provided in The Kahoa Village.

Figure 2 Scope and limitations for the Facility
1.5.2 The Church

Building the facility on the church land capitalizes on the pastoral services. The existing church will be remodelled to adapt to the changes towards the site. The church will be adopting a model for responding to homelessness developed by Te Puea Marae. This will then become the first church in New Zealand to not only accommodate the homeless but provide a facility with 24/7 services onsite.

The Church will be located adjacent to the facility. How the facility fits in with the church will be considered along with design explorations further in the document. With the services that are provided by the church and the facility, this will unravel the core issues affecting the Tongan community and aim to give them a sense of identity, engagement, belonging and diversity. Similarly, it is hoped to have a positive impact of crucial, high stakes education experiences on the inner dimensions such as self-identity, self-esteem and confidence, and education as culture crossings into new and different settings and context.\(^\text{13}\)


\(\text{Figure 3 Scope and limitations for the church}\)
1.5.3 Transitional Housing

Transitional housing provides short-term housing for Tongan families who do not have anywhere to live and have an urgent need for a place to stay. In connection with the facility, transitional housing will be designed in such a way that will provide services for primary homeless people to stay. The transitional housing aims to accommodate the homeless for a maximum of five years in order to help more families who are in need of help. The primary homeless will be able to have access to the facilities and services as well as transitional housing that will help them transition into permanent housing. The five-year maximum period would allow for a new set of homeless families to be able to use the services and be able to gain the knowledge and the tools while transitioning and adapting to New Zealand. By giving the homeless a house to take care of, this will give the Tongan community a sense of belonging, which gives them something as recognisable as a home.

Figure 4  Scope and limitations for  Transitional housing
Chapter 2
State of knowledge in the field
2.1 Current knowledge

Imagine a person’s well-being as a pie chart. A pie chart would always have to sum up to 100%. Person’s well-being functions the fullest when it is 100% or when it is a whole/full. Problems in life are what alter or chip away at person’s well-being and as a result, one is not considered whole or able to function fully until the problem is resolved. Therefore, as we uncover each problem that the homeless face, we uncover the issues that are altering or chipping away at person’s well-being. The possibility of regaining home is always dependent on resolving the underlying problem that is causing the homelessness.

Homelessness is caused by a number of problems and each and every day. Maori and Pacific people have become the face of homelessness in Auckland. This project targets a certain demographic which are Tongans and the core issues that cause Tongans to be in a state of homelessness. There are a lot of factors that play a part in causing homelessness but the four main factors that cause the Tongan community to become homeless or in a state of homelessness are overcrowding, economic stress, mental illness, and addictions.14

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<table>
<thead>
<tr>
<th>Country</th>
<th>Definition of homelessness used for data collection</th>
<th>People:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sleeping Rough</td>
<td>In emergency accommodation</td>
</tr>
<tr>
<td>Japan</td>
<td>A homeless person is defined as a person who lives in a park, a riveted, at a road, a station or other institutions and leads his/her daily life without purpose.</td>
<td>Yes</td>
</tr>
<tr>
<td>Latvia</td>
<td>Primary homeless persons include persons living in streets or without a shelter or living quarter.</td>
<td>Yes</td>
</tr>
<tr>
<td>Lithuania</td>
<td>A homeless person is a person who has no dwelling at the time the Census is carried out and who spends nights in incidental basements, staircases, heating rooms, abandoned buildings, huts etc.</td>
<td>Yes</td>
</tr>
<tr>
<td>Luxembourg</td>
<td>The definition of homeless covers: roofless people, homeless people, people living in insecure housing and people living in inadequate housing.</td>
<td>Yes</td>
</tr>
<tr>
<td>Mexico</td>
<td>No information available on the definition used by National Ministry of Statistics and Geography (INEGI).</td>
<td>Yes</td>
</tr>
<tr>
<td>New Zealand</td>
<td>Homelessness is defined in living situations where people with no other options to acquire safe and secure housing are without shelter, temporary accommodation, sharing accommodation with a household or living in uninhabitable housing.</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Homeless definition by OCED Figure 5

<table>
<thead>
<tr>
<th>Country</th>
<th>Year</th>
<th>Number of homeless</th>
<th>Homeless as % of total population</th>
<th>Figures include more than persons 1) living rough, 2) living in emergency accommodation, and 3) living in accommodation for the homeless?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>2011</td>
<td>105,237</td>
<td>0.47%</td>
<td>Yes</td>
</tr>
<tr>
<td>Austria</td>
<td>2014</td>
<td>14,603</td>
<td>0.17%</td>
<td>No</td>
</tr>
<tr>
<td>Canada</td>
<td>2011</td>
<td>150,000</td>
<td>0.44%</td>
<td>No</td>
</tr>
<tr>
<td>Chile</td>
<td>2011</td>
<td>12,255</td>
<td>0.16%</td>
<td>No</td>
</tr>
<tr>
<td>Croatia</td>
<td>2013</td>
<td>462</td>
<td>0.01%</td>
<td>No</td>
</tr>
<tr>
<td>Czech Republic (3)</td>
<td>2015</td>
<td>68,500</td>
<td>0.85%</td>
<td>Yes</td>
</tr>
<tr>
<td>Denmark</td>
<td>2013</td>
<td>6,138</td>
<td>0.10%</td>
<td>Yes</td>
</tr>
<tr>
<td>New Zealand</td>
<td>2015</td>
<td>41,207</td>
<td>0.94%</td>
<td>Yes</td>
</tr>
<tr>
<td>Norway</td>
<td>2012</td>
<td>6,259</td>
<td>0.13%</td>
<td>Yes</td>
</tr>
<tr>
<td>Poland</td>
<td>2015</td>
<td>36,161</td>
<td>0.10%</td>
<td>Yes</td>
</tr>
<tr>
<td>Portugal</td>
<td>2009</td>
<td>2,133</td>
<td>0.02%</td>
<td>No</td>
</tr>
<tr>
<td>Slovenia</td>
<td>2015</td>
<td>2,700</td>
<td>0.13%</td>
<td>No</td>
</tr>
<tr>
<td>Spain</td>
<td>2012</td>
<td>22,938</td>
<td>0.05%</td>
<td>No</td>
</tr>
<tr>
<td>Sweden</td>
<td>2011</td>
<td>34,000</td>
<td>0.36%</td>
<td>Yes</td>
</tr>
<tr>
<td>United Kingdom (6)</td>
<td>2015-16</td>
<td>57,750 (households)</td>
<td>0.25%</td>
<td>Yes, but limited to certain priority categories</td>
</tr>
<tr>
<td>United States</td>
<td>2015</td>
<td>564,708</td>
<td>0.18%</td>
<td>Yes</td>
</tr>
</tbody>
</table>

OCED Statistics relating to homelessness in 2015 Figure 6
Main issues that affect the Tongan Community

- Overcrowding
- Mental Illness
- Economic Stress
- Addictions

Figure 7: Main issues that affect the Tongan Community by author
2.2 South Auckland Demographics

2.2.1 Manurewa

Manurewa is known as the heart of South Auckland. The suburb holds 6% of the regional population. It has 34 schools that are rated decile 4 or under. Within the beautiful suburb of Manurewa, there are 4332 businesses in the local board area. From the delicious burgers from Smokey’s to the beautiful scenic views, Manurewa by far has the most residents who identify as Māori, at 28 percent. Almost a third (32%) of local residents were born overseas.15

In the last couple of years, Auckland has experienced some of the coldest winters and the people of Manurewa have been trying to find better ways to help the homeless who are living on the streets of Manurewa. In South mall one of the main regions of Manurewa, there are a lot of people who sleep on the storefronts of the stores. In 2017 a homeless man was found dead in front of a Methodist church.16

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2.2.2 Mangere - Otahuhu

The suburbs of Mangere and Otahuhu are known for the Zumba sessions at Mangere town centre, The mud cake from Wickman way bakery or the Tongan parades in Otahuhu. Mangere and Otahuhu have a mixture of residential, commercial and industrial areas. From Auckland airport to the lovely Saturday markets, Mangere- Otahuhu by far is one of my favourite suburbs. There are 36 schools rated decile there and under and a total of 4143 businesses within the area.

Within this local board 26% of the total population of 81,100 are under the age of 15 years, 65% are between the age of 15 to 64 and the remainder 9% are over age of 65.17 Homelessness has taken the streets by storm and this has affected our people drastically that there has been a huge cry for help from the people in Mangere and Otahuhu. As a result of this Mangere’s very own Te Puea Marae has opened their Marae and services to help the community. To date, Te Puea Marae has helped 300 families.


Figure 14
Mangere Town Centre Famous billboard

Figure 15
Mangere East community centre event

Figure 16
Zumba classes in Mangere town Centre

Figure 17
Population 2017
Level
Regional Growth
National Growth
81,100
1.5%
2.1%
Resident population
Mangere- Otahuhu
New Zealand
Population of Local board of Mangere- Otahuhu as of 2017

Figure 18
The various ethnicities within Mangere- Otahuhu

Figure 19
Home ownership rates in Mangere- Otahuhu local board area
2.2.3 Otara-Papatoetoe

Otara-Papatoetoe is home to the Manukau Institute of Technology, Middlemore Hospital, Ōtāhuhu Power Station, Grange Golf Course and, Auckland Golf Course. Rainbow’s End and the Otara Markets are enjoyed by locals as well as visitors from across the region. Otara-Papatoetoe is home to Manukau Institute of Technology, Rainbows end, Otara Markets, latenight feeds at Lil abners or steak rolls from Choice takeaways. Home of the brave.

In regards to homelessness in South Auckland, there are a lot of people that are either experiencing homelessness or on the verge of becoming homeless within the area. As a result of all the research, it is concluded that there are more families within the local boards of Mangere, Ōtāhuhu and Manurewa are experiencing homelessness than other areas in Auckland that are experiencing low prosperity refer to figure 1.
2.2.4 Transitional Housing within Auckland

Total available places as of 31st of March 2018

880

<table>
<thead>
<tr>
<th>Number</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>De Paul House</td>
</tr>
<tr>
<td>46</td>
<td>Penina Trust</td>
</tr>
<tr>
<td>9</td>
<td>Te Roopu O Te Whanau Rangamarie</td>
</tr>
<tr>
<td>70</td>
<td>Womens Refuge</td>
</tr>
<tr>
<td>212</td>
<td>Emerge Aotea Limited</td>
</tr>
<tr>
<td>12</td>
<td>Ranui Baptist Community Care</td>
</tr>
<tr>
<td>113</td>
<td>Salvation Army</td>
</tr>
<tr>
<td>12</td>
<td>Kahui Tu Kaha Limited</td>
</tr>
<tr>
<td>5</td>
<td>Island Child Charitable Trust</td>
</tr>
<tr>
<td>245</td>
<td>Strive Community Trust</td>
</tr>
<tr>
<td>8</td>
<td>Total Health Care Charitable Trust</td>
</tr>
<tr>
<td>44</td>
<td>James Liston Hostel</td>
</tr>
<tr>
<td>4</td>
<td>Te Manawatuui Trust</td>
</tr>
<tr>
<td>26</td>
<td>Vision West</td>
</tr>
<tr>
<td>43</td>
<td>Monte Cecelia</td>
</tr>
<tr>
<td>5</td>
<td>Te Puea Marae Memorial Marae</td>
</tr>
<tr>
<td>3</td>
<td>Whanau Resource Centre O Pukekohe</td>
</tr>
</tbody>
</table>

Figure 26: Total amounts of transitional housing within Auckland
2.3 Main Issues that affect the Tongan community

2.3.1 Overcrowding

In Tongan households, it is found that overcrowding is one of the major issues affecting the Tongan community in relation to homelessness. There is likely more than one family living in a dwelling, family members may be living in the living rooms and garage because of the rising cost of rental homes. As a result of overcrowding, this can lead to homelessness. In Auckland, Pacific families tend to have more children than any other ethnic group in New Zealand. The Pacific population has the highest proportion of children under 14. In 2017 it was found that there are roughly 80,000 Pacific people living in overcrowded houses in Auckland. In the same year, there was also a major difference in numbers where 23.7% of Pacific households were overcrowded compared to 2.7% of New Zealand European households. Pacific people have the lowest net worth of $12,000 including Pacific people having the lowest median weekly earnings per individual of $485 weekly whereas the Maori median is $524 and NZ European median is $670 weekly. In addition, Pacific peoples have the lowest median income at only $23,686 and 49% of Pacific people earn below $20,000 a year. Now land statistics have shown that Tongan and Tokelauan households have been the most crowded since the 1980s and 26% of Pacific families are living with other Pacific families. As a result of the rising cost of rental homes or expensive mortgage payments in conjunction with low wages, life certainly does not get any easier when the breadwinner of the house needs to provide for another family living under the same roof. Low wages result in unaffordability of owning a home. Therefore, Tongans are forced to rent a home. Tongans pay a lot of money for rental homes on low wages, so it is more likely that this will cause people to become homeless and need to find other family members with larger homes to stay with. This leads to overcrowding and overcrowding may cause families to become homeless or in a state of homelessness.

Culturally Tongan households are hospitable and they practice hospitality on a daily basis. This is defined as ‘Island hospitality’ or what is classified as ‘ulungaanga fakatonga (Tongan ways of life). In this situation the ‘ulungaanga fakatonga is complex but when a family is in trouble or are in need of a place to stay, the ‘ulungaanga fakatonga is to agree and allow for other family members to move in regardless of whether or not the household has extra space or not. The garage is not seen as storage but seen as more space for a family to move into, even though it is not ideal and it is illegal, but in reality, it happens. As a result of this overcrowding becomes a huge issue for Tongans and could put a strain in the family by causing economic stress which may lead to not being able to pay the rent or bills on time etc. The point is when it comes to providing for the multiple families in one household, this could be stressful and over time may cause homelessness.

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19 Sorensen and Jensen, Pacific Futures, 37.
20 Sorensen and Jensen, Pacific Futures, 42.
21 Sorensen and Jensen, Pacific Futures, 33.
22 Sorensen and Jensen, Pacific Futures, 42.
2.3.2 Economic stress

Economic stress is also a huge factor that affects the Tongan community and a reason why the Tongan community is in a state of homelessness. Economic stress is defined as the feeling of stress due to the current state of a person’s personal finances. There are four main factors that the Tongan community experience that contributes to economic stress which are education, income, loans, and mortgage. These four factors combined cause economic stress.

Figure 30
Statistics of Pacific peoples employed in the year of 2016

Figure 31
Statistics of National unemployment rate

Figure 32
Comparison to the Pacific Peoples unemployment rate

Figure 33
June 2015 statistics of the Net worth of Pacific people
2.3.3 Mental Illness

Mental Illness is one of the four factors that contribute to Tongans becoming homeless or in a state of homelessness. Tongans do not have words that translate easily into mental illness or mental health because it is something that is not spoken of within Tongan families because Tongans are sometimes too prideful to talk about it. If a family member is suffering from mental illness, it brings some sort of fakama (shame) the family. Moreover, mental health is considered to be inseparable from the overall well-being of the body, soul, and spirit. On the other hand, if a Tongan was to suffer from mental illness, they will most likely not visit the doctors because the check-up is costly and sleeping it off seems to work a whole lot better than what Tongans call ‘wasting money’. The state of a person’s mental health has the potential to be life threatening. Research showed that Pacific peoples do not use health care services in the same way as European and Maori People. For example, Pacific people carry a higher burden of mental disorders than New Zealanders in general, with a 12-month prevalence of 25.0 percent compared with 20.7 percent of the total New Zealand population and 1 in 9 Pacific adults reporting that they have experienced psychological distress in the past four weeks. Pacific adults were 1.5 times as likely to have experienced psychological distress as non-Pacific adults respectively (Ministry of Health, 2016).

To understand mental illness is to understand that mental illness in conjunction with other factors such as drugs, alcohol and chronic trauma contribute to homelessness.


25 Sorenson and Jensen, Pacific Futures, 22.

When Tongans chose to move from the Pacific Islands to New Zealand, it is to seek more opportunities not just for themselves but for their children and grandchildren’s futures. Tongan people have migrated to New Zealand for various reasons such as their desire to help and improve the family’s status and standard of living, contribute to family pride and gain more respect for the family, enable families to increase their giving to the church and village projects, help the development of Tonga, and to demonstrate love amongst family members. When the move is made, it is unlikely that Tongans are able to adapt to new surroundings quickly because firstly the language barrier and secondly adapting to New Zealand’s way of living is relentlessly hard. This can be tough on Tongans because they are only familiar with the ‘Island life’. The Island life is when the Island provides a way of living meaning the crops are free, the mortgage is not a problem because the land is passed down by inheritance. As a result of this, the only demand for money in Tonga is likely to be the water and the power bill. Whereas in New Zealand the demand for money lies in land rates, power, water, phone bills, mortgage, insurance and more. Consequently, this causes economic stress.

In addition, education plays a big part in why Tongans migrate to New Zealand. Tongans are not rich in money but they are culturally and socially rich. It is in education they may fail because education costs a lot of money. With the number of children in a family and the payments of stationery packs, school fees, lunches, school uniforms (summer and winter), school trips on top of the mortgage, feeding the family plus the additional family, church kavengas (family obligations) can cause economic stress upon the family. It is stated that Pacific people have the lowest median income at $23,686 per annum and nearly half (49%) of all Pacific people earn below $20,000. Most importantly this shows that the income that is being brought into the family cannot meet the demands of all the financial commitments and this is what causes economic stress.

The combination of low income and high demand for money forces Tongans to apply for loans and fall into debt because they want quick money to pay these bills. Consequently, this leads to being in debt and falling behind in payments which over time may lead to being a state of homelessness.


Addictions are also a major issue that has potential to cause Tongans to become homeless because when Tongans migrate to New Zealand, there is a huge lifestyle shock because in New Zealand gambling, alcohol, cigarettes and different types of drugs are readily accessible. Pacific people are not familiar with this kind of lifestyle so when the income comes in from work; the money maybe spent on smokes, drugs, alcohol, gambling because they are accessible and can easily lead people becoming addicted or hooked. In South Auckland, almost every dairy has an alcohol store located nearby. In every South Auckland suburb, there is a local pub with gambling machines and TAB’s. As a result of this potentially addictive activities, 1 in 4 of Pacific adults were current smokers in 2015/2016, and this has not declined significantly since 2006/2007. Pacific adults are 1.5 times more likely to be hazardous drinkers than non-Pacific people. Pacific adults have higher rates of health risk behaviours and poor health such as smoking, hazardous drinking and being physically inactive than non-Pacific adults. Smoking is the most significant single cause of preventable morbidity and mortality in OECD countries, including New Zealand. Also, Pacific current smokers rose 3% from 24.7% in 2014-2015 to 25% in 2015/2016, whereas Asian population decreased their smoking by almost half from 11% in 2006/2007 to 6% in 2014/2015. In conclusion, if addictions are not being taken care of properly, the effects of this could lead to people becoming homeless or in a state of homelessness.
2.4 Summary of current knowledge

From a study of recent information, I have come to realise that architecture alone cannot solve homelessness; however, when combined with appropriate services this could change how people perceive homelessness. Moreover, every individual that is homeless is facing different problems. Through thorough research, I believe that the Tongan community is in need of a strategy that is culturally connected. Arguably homelessness and poverty is really a disconnection from a cultural connection, especially when people are migrating from Tonga to New Zealand. Then it becomes a whole different context and adapting to new surroundings is difficult. For some people, the disconnection might not arise soon after they migrate but rather when they have been in the country for some years.

Homelessness is not an option in Tonga but when Tongans migrate to New Zealand there is a huge gap in adapting to the new context. Personally, when my parents migrated from Tonga to New Zealand for new opportunities and to raise their 11 children here, there were times when we were struggling and to see our parents go through the struggle was hard. The struggles of trying to make ends meet on a weekly basis with a smile on their face. They experienced the struggles so that we as the second generation don’t have to. As a child you did not realise the sacrifices that your parents make, till you grow older and realise that they have starved some days just to make sure the kids were fed, clothed, school supplies were sorted and all children’s needs were met etc. My point is adapting to a foreign country is a difficult task and in this case, over time this can lead to homelessness. However, the opportunities that are provided by Auckland can definitely take a person’s family out of being in a state of homelessness.
Identifying the gap

It should be a basic human right to not be homeless. In a general sense, we as people should be able to identify the gaps that are not just affecting the Tongan community but all communities in Auckland. The term ‘gap’ is defined as a space or an interval; a break in continuity. In this sense, the gaps identified within this research are voices not being heard and lack of identification of the underlying issues that are affecting many New Zealanders. For example, advocates for the homeless estimate that one person dies roughly every two weeks on the streets of Auckland. These deaths should be enough for New Zealand to realise that there are gaps and that help is needed in all communities.33

Chapter 3
Methodology
3.1 Tongan Values

To be a Tongan is to be in service to God and to others, to love and to serve. Being a Tongan is about love, respect, and humility. Moving to a foreign country and a completely new environment is not an easy task because you are forced to adapt and that’s where the difficulties lie. Tongans in New Zealand tend to lose their own identity when they migrate from Tonga. If what defines a Tongan is not practiced thoroughly, there is a high chance of a person’s loss of identity.

When Tongans move to New Zealand they are opened to various kinds of opportunities that they did not have access to in the islands such as job opportunities, higher education, internet bills, power bills, finances. This may be an issue because Tongans find it very difficult to balance and adapt to what comes with moving to another New Zealand.

One of the major issues that Tongans face when they move to New Zealand is the language barrier. English is needed in everyday life. It is needed when applying for a job, attending interviews, filling out application forms. With my own parents migrating to New Zealand in the late 1980s witnessing the struggles that they had been through with adapting to their new surroundings. I can definitely say that there is a huge gap which defines a lack of understanding, language barriers, employment issues, the lists go on.

The point is when diaspora migrate to New Zealand to seek for new opportunities it is difficult for foreigners to adapt to this new setting and if the issues are not dealt with properly, over time this could lead families to become homeless or in a state of homelessness.

Listed are different Tongan values that define Tongan well-being.

**Tongan Values**

- Pōtalanoa
- Pūako
- Kainga
- Fakatatala
- Malie
- Fonua
- Faiva
- ‘Feongo’aki
- Ta siipinga

Pōtalanoa

The term pōtalanoa is a verb and a noun. The noun Po refers to the night. The verb talanoa means to talk, to tell stories from the past, and to relate experiences from daily living. The act of pōtalanoa is used to empower and encourage a brother, a sister or the those who are partaking in the conversation. It enables Tongans to listen whilst trying to understand one another’s life stories. Overtime pōtalanoa builds trust and internal strength and also a sense of feeling at home within an environment by talking and having deep and meaningful conversations. Pōtalanoa is also used to encourage Tongan parents to talk and build an intimate relationship with their children, their family, and others, etc.

Pōako

The term Pōako is a place where Tongan children can enhance or improve the quality of learning the English language. Pōtalanoa works hand in hand with pōako because it both includes talking, peeling off layers of problems in life and connecting through storytelling and conversations. It is the act of talking and learning at the same time. Pōtalanoa is a process of learning that is unique to pōako and is an integral part of living within a Tongan community.

Feongo’aki

An important characteristic of a social worker who works with Tongans. It is the ability to intuitively sense where others are emotional or cognitively and therefore to know how to interact. It is the act of listening to one another. As a result of feongo’aki the outcome should be mālie.

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Kainga

The term Kainga is a very important Tongan value. It is defined as “the Tongan extended family kinship” where obligations, responsibilities, and kinship are important. Kainga is when Tongans prioritises famili(family), siasi(church), fonua(environment) and lastly the fakatatala(individual). Moreover, kainga has a deep connection with the theory of Tauhi vā. Similarly, kainga is a family structure that demonstrates how spaces are viewed as nurtured relationships between kinship and others etc.

Fakatatala

Fakatatala has various definitions, but in this case, the word tatala is a verb that means to remove or to unravel, to unwrap or to take off, etc. Most importantly it is described as an act of opening a person’s mind, body and spirit to a different view about certain situations. Fakatatala is the act of opening up, working together, sharing values and empowering each other from each other’s knowledge and experiences.

Faiva

The term Faiva is both a verb and a noun: as a verb faiva it is defined as Tongan performing arts and as a noun, faiva is a task, work or a game requiring skills or agility. The same word is used to describe Tauhiva is keeping sociopatterns as a performance art along with faiifatongia(performing socio-economic obligations) as an artistic and literary device in the context of ‘api(homestead; smaller social unit) and fale(household; house) in the broader context of kainga(kinfolk; larger social unit and others etc.

36. Ibid, 1812.
Mālie

The term Mālie is a verb, a noun, an adverb, and an adjective. It should be emphasized that actions produce mālie, as the doers and the actors are forming meaningful and transforming relationships that can only be beneficial and advantageous to them in a connected way, not in any exploitative way.38 Mālie is the holistic relationship between people and place, it also defines the outcome of energy, process, and transformation finding a person’s soul, harmony. Mālie expresses the form of living life to the fullest potential.

Fonua

Fonua is connected with mo’ui(life). Fonua expresses a form of unity, harmony or oneness between human beings and their environment as well as a way of understanding Pacific health.

The purpose of fonua fonua defines the relationship and trade between the environment and humanity. To do so is to nurture and maintain melino(peace), well-being and health. There are five levels of fonua which are identified as

Taautaha – Individual
Kāinga – Family
Kolo – Village
Fonua – Nation
Mamani – Global society

In order to maintain the health and well-being of society, there needs to be a connection and relationship between all five levels of fonua.39


39 Sione Tu’itahi, FONUA: A PASIFIKA MODEL FOR HEALTH PROMOTION, January 22, 2007, Presentation, Massey
"Ta siipinga

Taui vā or tauhi fonua is similar to the other Tongan arts in the sense that it forms kupesi (beautiful elaborate geometrical patterns). Ta siipinga is the act of forming (ta) a beautiful social pattern (or setting an example). In the fine art of ngatu (tapa cloth) or tapa making, geometrical patterns are called kupesi, an in performing art of taui vā, beautiful social patterns are siipinga, known poetically as kupesi."
Listed are Tongan core values that are related to strengthening one’s well-being. These values are related to the theory of the *Tauhi Vā*. Moreover, the combination of nurturing spaces, nurturing relationships and using the *Kaboa* model will help lessen the numbers of Tongans who are homeless or in a state of homelessness.

This research project will be using a few methods to obtain all sorts of data for the design process such as an analysis of the theory of *Tauhi Vā*. *Tauhi Vā* is a theory that is based on nurturing good relationships and

\[Vā \text{ is relational space between two time-markers (tā). It is a space that is fashioned through the relationship between time-markers — beats, things, or people.}\]

(Mabina 2004) *Vā*, in its widest sense, is the space between two bodies or entities, and ‘the nature’ of that relationship. By *taubi* — literally meaning to nurture or maintain — the *vā* — or relational space in-between — a person can create harmony or beauty, particularly when there is a symmetrical or mutual exchange of *taubi vā* in return.  

*Vā* is described as primary where theory and practice are commonly combined in a social context. A holistic concept and design requirements that the facility be plural, temporal-formal, spatial-substantial, collectivistic, and circular in nature as opposed to it being atomistic a facility that is singular, individualistic and linear in character. *Tauhi vā* is a holistic approach to the *‘ulungaanga fakatonga* (Tongan ways of life). This analysis would be vital to this project because this will determine the different functions of the different spaces within The *Kaboa* Village.
A Tongan high school performing a cultural dance.
3.2 The Kahoa Model

The design of the facility will incorporate the study of The Kahoa model. The Kahoa model is believed to be a recovery model for Tongan who are homeless or in a state of homelessness. There are four facets in The Kahoa Model which is ‘ulungaanga fakafonua (cultural), malie (soul), fonua (environment) and mo’ui lelei (health). This research would explore how each facet of The Kahoa model keeps in balance with the other. One of the aims of this research is to identify the areas of understanding Tongan identity and finding the different areas within a person’s well-being that need strengthening. The method behind this project is to heal person’s well-being by using The Kahoa model and providing an opportunity for the homeless to find themselves and resolve the underlying issues of the big ‘why’ are they in a state of homelessness.

The objective is to help vulnerable Tongans achieve a sense of meaning to life by returning person’s dignity as well as the skills and tools that help to keep a stable home and a stable life. Moreover, this project entails a “treatment first” approach rather than a “housing first” approach. The Kahoa model works immensely with the theory of the Tauhi Vā and through thorough research, this will define what the programme and the functions of the different spaces within The Kahoa village. In addition, through the analysis of The Kahoa Village, The Kahoa Model and the theory of the Tauhi Vā, it may resolve how architecture responds to New Zealand’s most pressing issue, homelessness.
To some degree The *Kahoa* Model is promoting positive relationships, intimate interactions not just across the Tongan community but what they will learn inside of The *Kahoa* Village will reflect on their daily lives, not just within their families but their lives at work, church and other activities that they choose to do in life. The *Kahoa* Village will provide different types of services for primary homeless people who are in the Tongan community. From the research, it was concluded that to match the various issues that the Tongan community is facing, there is a demand in what services are needed within the village.

‘Ulungaanga fakafonua’ is defined as the cultural facet of *Kahoa* Model which enriches Tongan well-being. The act of ‘ulungaanga fakafonua may take a lot of time and effort because it involves unraveling, storytelling, and *talanoa*. There is a certain importance of the cultural aspect of *pōtalanoa*, *pōako*, and *fakatatala* and how it relates to fulfilling person’s well-being. *Pōtalanoa*, *pōako* and *fakatatala* combined involves talking, unraveling, telling of one another’s experiences. This empowers vulnerability in the act of opening up to one another. As a result of this, it will create good relationships and trust.

*Malie* is defined as soul, harmony, and spirituality. It is also one of the facets of The *Kahoa* model which contributes to enriches Tongan well-being. By forming meaningful relationships through the act of *feongo‘aki* and pastoral services, this will achieve harmony within person’s well-being. The term *Fonua* plays a huge role in The *Kahoa* model because *Fonua* defines the relationship between the environment and humanity. This is important because this creates a harmonious and well-balanced relationship between the environment and humanity. This is apparent when Sione Tu‘itahi stated

> Maintaining a sustainable, harmonious and balanced relationship with nature and person’s fellow human beings, both at the individually and collective levels, illustrates the spiritual dimension of *Fonua*. Since the introduction of monotheistic religion, Tongans reconceptualised the spiritual dimension of *Fonua* to include God, the creator of the universe.  

The last facet of The *Kahoa* model that contributes to the well-being of the Tongan community is the term *mo‘ui lelei* (health). *Mo‘ui lelei* is not just physical health but through the act of *faiva* and *ta siipingsa*, this will allow the Tongan community to focus on the problems within. The term *faiva* is weaving identity, *Tauhi Vā*, genealogy, oral traditions and history, material arts and fine arts which is the act of *ngatu* making and *ta spinga*, because all are founded in the same underlying conceptual model of multi-layered intersection and meditation which leads to a healthy enriched well-being.

Nurturing relationships and seeing how the facets of The *Kahoa* Model will nurture each other as it empowers well-being and enriches person’s life. Over time the relationship may change but the relationship will always need to be nurtured. This is apparent when stated

> “The value of nurturing and looking after or attending to relationships (Ta‘hi Vā) is important for Tongan well-being and is central to effective Tongan social work practice where the emphasis is on maintaining relationships...In Tongan social work, the nature of the relationship may change from being the regular contact for a specific purpose to an ongoing relationship with a different purpose. In other words, relationships are cemented rather than ended. In essence, relationships are ongoing and nurtured.”

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3.3 The Kahoa Village

The Kahoa Village is located in the heart of Mangere. Within the village, The Kahoa model is exercised to uncover the underlying issues that cause the Tongan community to become homeless or in a state of homelessness. The Kahoa model is a holistic health model that is specifically made, by understanding and uncovering what the Tongan community needs to survive and gain stability in New Zealand. The Kahoa Model was developed from research on what identifies a true Tongan, seeking the true identity of a Tongan and what contributes to the well-being of a Tongan. The Kahoa Model is made up of four facets which are ‘Ulungaanga fakafonua (cultural), mālie (soul), mo’ui lelei (health), fonua (environment). Any Pasifika model or (genealogy) a line of descendants, ancestors, and DNA because that is who you are and that is all you are able to pass on to your grandchildren and great-grandchildren.

The services provided by The Kahoa Village seeks to understand people's unfortunate individual situations, it is not about giving the homeless a job but more giving them the tools and knowledge of how to keep a stable job and a stable home. By understanding these issues and the user as a function hopefully, we will be able to act effectively and efficiently by providing the right solutions for each unique problem that causes the Tongan community to become in a state where a person's well-being is in jeopardy. The aim is to understand these issues and establish a solution or model to tackle these issues one at a time.

With the whole village working as a team this will empower and build stronger families in the Tongan community. Moreover, it will also give the homeless a sense of dignity and gain a sense of belonging in New Zealand. The facility will be opened 24/7. There will be people from the church and the community that will be working within the village because face to face recognition plays an important role when building trust. It is believed that in order for people to trust one another they will need to build bonds. Having an employee work in the village once a week will make it very hard for the employee and clients to create a bond. Whereas an employee that works regularly will create a safe space for people to talanoa. The homeless do not care about titles or status but they care about trust.

The different services that are needed for The Kahoa Village will be executed by partnering with local organisations who can provide the infrastructure to mentor, support, and provide various opportunities for adults.

In a Tongan village called Folaha, people of the village have various roles within the village, It is all about fetokoni’aki (helping each other). When someone in the village is in need of help, whether it is a bag of sugar or a plumbing need, the first point of contact will be someone in the village with the goods or the expertise. The Kahoa village will exercise the practice fetokoni’aki and the people with particular roles and expertise within the village could help those in need. Practicing the act of fetokoni’aki and building trust between people in

The Kahoa village is a very much needed step to finding person's identity. Moreover, this will give the people in Kahoa village more opportunities and will enable their hospitality skills as well as an opportunity to upskill, become more confident and build people like a village would.
### 3.4 Methodology

<table>
<thead>
<tr>
<th>Tongan Value</th>
<th>The Kaboa Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pōatalanoa</td>
<td>‘Ungaanga fakafonna’ (Tongan ways of living)</td>
</tr>
<tr>
<td>Pōako</td>
<td>‘Ungaanga fakafonna’</td>
</tr>
<tr>
<td>Kāinga</td>
<td>Fonua (environment)</td>
</tr>
<tr>
<td>Fakatatata</td>
<td>‘Ungaanga fakafonna’</td>
</tr>
<tr>
<td>Malie</td>
<td>Malie (soul/harmony)</td>
</tr>
<tr>
<td>Fonua</td>
<td>Fonua</td>
</tr>
<tr>
<td>Faiva</td>
<td>Mo’ui lelei (Health)</td>
</tr>
<tr>
<td>Peongo’aki</td>
<td>Malie</td>
</tr>
<tr>
<td>Ta sipinga</td>
<td>Mo’ui lelei</td>
</tr>
</tbody>
</table>

An analysis of the context of the site. This analysis includes:

Major connections and relationships within the context because The Kaboa Village should be designed with beauty and designed in harmony with the context. The Kaboa Village should not make a statement but weave into the context rather than out of context. The transitional housing located on site will be medium density housing. An exploration is needed when it comes to how the opposing buildings relate to each other. Site Analysis should be carefully studied to make sure that The Kaboa Village is functional and operational. The analysis should also include sun studies, wind studies, zoning maps, etc. This urban analysis would be crucially important towards the beginning stages of designing.

Precedents studies have also been explored to understand how local, national and international examples have an impact on the design of The Kaboa Village and what services are needed within The Kaboa Village. This allows a wider view of the different building typologies that have similar functions. This allows the architect to have a wider view of the different building typologies that cater to people that have similar situations.
3.4.1 How the Kahoa Model determines the function

The Kahoa Model

Listed below are each facet of The Kahoa model and the Tongan values that are used to empower and enrich Tongan wellbeing. These Tongan values are split into the four facets of The Kahoa Model. This will then dictate the different functions and different Vā’s that are needed to be nurtured within The Kahoa village. By integrating the four facets and showcasing how each facet works with each other, I hope to make the journey easier for Tongans in South Auckland by giving them the tools to not only enrich their own wellbeing’s but keeping their families from living on the streets.

Uluaanga fakafonua
- Pōtalanoa
- Pōako
- Fakatatala

Malie
- Feongo’aki
- Malie

Fonua
- Fonua
- Kainga

Mo’ot lelei
- Faiiva
- Ta sipinga
3.4.2 The Kahoa Model and the Tongan Values

**Tongan Values and Function**

**Pōtalanoa, Pōako, Fakatatala**
- Private areas to discuss stories
- Workshops areas
- Meeting areas

**Feongo'aki and Malie**
- Various spaces that cater to emotional support or social work
- A place of retreat and rest
- Space of good energy that allows people to process things and for transformation

**Fonua and Kāinga**
- Relationship between environment and humanity—Va between individual, family, village, nation and global society
- Nurturing the environment between kinfolk and kinship and family

**Faiva and Ta sipingo**
- Spaces for weaving identity
- Forming beautiful harmonious social patterns
- Good health and wellbeing

The function is determined by the Tongan values that enrich wellbeing. It is believed by giving the homeless Va's that allow people to find their identity and build person's wellbeing. This will not strengthen Tongan families but it is likely that this will keep their families out of the streets and live a prosperous life. With the right tools and knowledge, this research will not only help Tongan families that are in a state of homelessness but start a discussion on other communities that struggle with the same issues. These functions will determine what functions and spaces are needed within The Kahoa Village.

![Figure 45](image-url)
Chapter 4
Literature and precedent review
4.1 Literature review

In 1980 homelessness was not an issue nor was it defined in New Zealand. In 1980 there were a few debates in regards to whether homelessness was a real issue in New Zealand or not. For example, it is clearly stated that ‘In the literature of the 1980’s there was no agreement as to how the concept of homelessness should be defined or whether it was of any analytical value.’

Whereas in 1985, Australia the National Youth Coalition for housing was influential when they had defined homelessness as:

The absence of secure, adequate and satisfactory shelter as perceived by a young person and for the homeless to exist at least one of the following conditions…should be operative:

- An absence of shelter.
- The threat of loss and shelter.
- Very high mobility between places of abode.
- Existing accommodation considered inadequate by the resident for such reasons as overcrowding, the physical state of residence, lack of security of occupancy, or lack of emotional support or stability in the place of residence.
- Unreasonable restrictions in terms of alternative forms of accommodation.

Chamberlain and Mackenzie’s cultural definition of homelessness is defined as standards of being homeless:

**Primary homelessness:** People without conventional accommodation (living on the streets, in deserted buildings, improvised dwellings, under bridges, in parks, etc.)

**Secondary homelessness:** People moving between various forms of temporary shelter including friends, emergency accommodation, youth refuges, and hostels.

**Tertiary homelessness:** People living in single rooms in private boarding houses without their own bathroom, kitchen or security of tenure.

**Marginally housed:** People in housing situations close to the minimum standard.

As a result of these definitions it clearly shows that in the past, New Zealand has only taken to account that homelessness is defined by loss of shelter/accommodation. Whereas the causes of homelessness should not just be a lack of accommodation but it should take into consideration that every homeless individual or family are fighting more problems within than outwardly. We as people should peel off the layers to uncover the real issue that is causing homelessness. The question is why did we not have any issue of homelessness 40,50,60 years ago? Homelessness appears as an extractive economy because regenerative cultures go back to when people cared for others and took them in as a family.

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45 Chamberlain, Homelessness: Re-shaping the Policy Agenda. 6.
4.2 Local Architectural Precedent review

4.2.1 Te Puea Marae

Located in the suburb of Mangere, is Te Puea Marae who have helped support homeless families since 2016. Over a period of one year from 2016-2017, they have worked with different agencies and over 1200 volunteers to cater for the homeless. Te Puea Marae is deeply involved in helping homeless families get off these streets and putting people into homes. Similarly, this all started during winter 2016 when there was an increase in the numbers of homeless people. It was believed that it was one of the coldest winters to date and Te Puea Marae had opened their Marae with opening arms. The Te Puea Marae model has an interesting model because of the cultural framework of Manaakitanga, they have opened the Marae for families who need a bit of help to get back on their feet. To date, they have helped just over 130 families and 181 individuals. This is relevant to the project because there is a huge interest in the connection between the Marae, the housing and the services being provided by the Marae. Another aspect that was interesting was the cultural framework of Manaakitanga and how it is relevant to both Te Puea Marae and The Kahoua Village.

4.2.2 Housing First Hamilton: The people’s project

Housing first Hamilton was established in 2014. The Housing First model was founded by Sam Tremberis in Canada and was adopted by Hamilton. Trembris had found a way to give the chronically homeless a place to live, without having to sit any tests or fill out any forms. The Housing First model is a ‘housing first’ ‘treatment later’ model. The aim is to house the chronically homeless by quickly moving people into appropriate housing and provide wrap-around services such as health care services, therapy services, etc. Initially, this was one of the first models that were interesting because of the impact it had on the people of Hamilton. This recovery model works well with the people of Hamilton. Housing First Hamilton only catered to individuals who are chronically homeless. Whereas the project is designed to target vulnerable Tongan families. As a result of this, it is believed that this model is not suitable for the needs of this project.

The people projects client profile housed

Quick facts about Housing First Hamilton success

Housing First Hamilton is trying to target the 5% of the Chronically homeless

References: Sam Tremberis, Founder, Pathways to Housing.
4.2.3 Mangere East Family Services (MEFS)

Since 1993 Mangere East Family Services has been supporting families within the community. Their aim is to educate, enable, empower families and build stronger families for a healthier Mangere community. Their strengths lie in enabling Mangere families to learn new life skills and strengthen bonds.

These services include

- Early-childhood programs
- Waste regeneration
- Micro-business support
- Resource recovery room
- Support services where they support families by connecting the local people and the agency.
- Many more

This is relevant to my project because it gives an idea of what services are provided for the families in Mangere. It also shows what type of support systems are put in place and is able to strengthen the local community. In addition, because Mangere East Family services have been actively up and running for half a decade, the trust between the ME Family services and the local community is strong and that is one of the main aspects that is needed within The Kahoa Village.

4.2.4 Te Maanaki O Te Marae

Te Maanaki O Te Marae is a Maori principle response to homelessness, which opens doors to seek emergency housing. Te Manaaki O Te Marae is also based on the cultural concept of Manaaki-tanga. It focuses on enhancing family well-being by seeking culturally responsive strategies.

An analysis is relevant to this project because it is a cultural based response to homelessness and is the start of a huge discussion. By enhancing family well-being, it is believed that this may be an effective solution to the unanswered questions about homelessness in New Zealand. It is a strategic plan that could be a start of lessening the numbers of those who are homeless not just in Auckland region but in New Zealand.

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4.2.5 Matanikolo Village

The Matanikolo Village is a special housing development that was developed by the Lotofale’ia Mangere Tongan Methodist Parish Lotofale’ia, Airedale Property Trust, Ministry of Social development and Methodist Church of New Zealand and The Social Housing Unit.

Matanikolo Village is a section of Mangere that is designed and built for Pasifika families that are living in overcrowded and unstable homes. Overcrowding is a huge problem and this was a huge cry for help. As a result of this, the Ministry of Social development and Airedale property trust signed a 20-year contract allowing the tenants not only from the Lotofale’ia Methodist Parish but from the community to pay 25% of their income towards the rent while MSD will pay the remaining balance. After 20 years the land could be available for other use.\(^50\)

Construction was commenced in January 2013 and by the end of the year, a total of 22 houses were built. These bungalow houses vary from three bedrooms to five bedrooms which accommodate to large Pasifika families. One of the main reasons why Matanikolo Village was used as a precedent study is because this could be a leading example for future developers. It shows how different relationships between churches and local government industries are able to work together to respond to peoples needs.

4.2.6 New Zealand Pātaka Pantries

Pātaka Kai is an open street pantry movement that has taken over our streets in 2018. The term Pātaka is the Maori term for a house to store food or a pantry. To date there are 117 open pantries along the streets of New Zealand. Pātaka pantries are filled with food from the communities for those who are in need of food, not just the homeless but for the whole community. They are accessible 24/7 which creates a safe space for those who are in need of food.

Pātaka pantries allow strangers to become neighbours. It creates safe spaces where those that do not have any groceries will have the ability to grab some missing items in their own pantries. The community has responded so well so this that there are new Pātaka pantries being built around Auckland. This also creates a healthy community and teaches families the value of fetokoni‘aki.

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Maggie Centre is one of the many Maggie centres in the world that caters to those who are battling with cancer. The aim of the Maggie centre is to provide support one to one sessions, workshops and support group meetings. The architecture of these buildings is intriguing. The spaces in the centre are accommodating and allows natural timber to be shown right through the structure. The centre also has small intricate spaces around the centre which also have natural light seemingly come through and indoor spaces surrounding with natural timber and tactile fabrics. Whereas the outdoor spaces have therapeutic qualities of nature with surrounding gardens. The Centre has open terraces and deep canopies. With the centre’s open terraces the centre is protected from rain but still allows people to have fresh air and enjoy the fresh gardens.
4.3.2 Institute of Human Services

The Institute of Human Services is one of the oldest and the largest non-profit organisations that target to end homelessness in Hawaii. IHS create spaces that allow homeless individuals to reconnect, heal and succeed. They don’t just provide a roof, but they provide several services that give the homeless not just a sense of identity but a sense of normalcy. IHS offer support and provide a variety of tools that may open various opportunities for the homeless that previously were not available to them. The Homeless is treated fairly, with compassion and in an atmosphere of dignity and respect.

What is understood from working with IHS is that tackling homelessness is a slow process, the organisation believes that it is up to the self-determination of the family or individual as to how these services may help them to implement changes in their own lives.

With the various services provided and have already worked closely with IHS, I have first-hand knowledge of what the clients experience on a macro scale. This was a humbling experience because there was a lot to learn in the matter of two weeks spent in Hawaii. Homelessness is not an easy subject and to see first-hand homelessness in a macro sense was very hard to fathom. This experience did not just open my eyes but it cleared an unknown pathway for me in my life. It showed me that the role of being an Architect...
is not just to build and design amazing buildings be in service to the public. There is no point in building for the rich but fulfilling my purpose as a future Architect lies within helping those who are less fortunate.

With working with IHS, it was obvious that a person that is homeless is battling more issues than just needing a roof over their head. It is believed that if a homeless person has 100 problems and you give this person a house, they will now own a house but still have 99 problems. The point is, wrapping services around the homeless is a crucial step in lessening the numbers of people that are homeless. It is important to deal with all problems that the homeless are facing and empower those that are homeless to deal with all these issues so that the transition into the real world would be easier.

A mate and I were fortunate enough to get an opportunity to travel to Hawaii and work closely with IHS and Kahauiki Village. We worked voluntarily to help those that were less fortunate in one of the most poorest areas in Hawaii. We had met so many lovely families and was blessed to have beautiful conversations with humble people. Even though they did not have much, they still kept their spirits up hoping that one day it would all get better.
4.3.3 Kahauiki Village

Kahauiki Village is located in Hawai‘i, Oahu. It is 11.3 acres of land. The government had seen a massive increase of homelessness in Hawaii, and a guy name Duane Kirisu and other partners made a deal with the State of Hawaii to address the issue of homelessness. Kahauiki maximises the opportunities for those that are looking for long term permanent housing. They provide several services to help the homeless. Because of the size of the location and the high demand for permanent housing, Duane and his team started building versatile kitset houses fit for homeless families. Kahauiki Villiage is not only a plantation-inspired community, but it is where the inspiration started.

Figure two is when phase 1 was under construction, they have built 22 houses and, the village is still under construction.
Figure 74: Image of Phase 1 dwellings of Kahauiki Village

Figure 75: Kahauiki Site onsite plantar boxes

Figure 76: Kahauiki village entrance from the bridge
5.1 Chosen Site

The chosen site is located in the Favona region of Mangere, South Auckland. The address is 139 Hall Avenue. It is 1.2331ha. Growing up in the streets of Mangere, the chosen site was originally farmland until my church family had moved in and designed and built a church. Growing up on this site, there was only a few housing developments around and throughout the years Gadsby road was not yet developed nor Pate crescent. Favona was still developing and as time passed I have seen the changes within the site as well as its surroundings.

There were many changes to this area such as the South Western motorway being built as well as a new road connecting Hall avenue and Calthorp close. Matanikolo Village was built in 2013 and Koru school is finally completed after years of construction.

In regards to the site originally there were only a few dwellings but since the new renovations, what was a small garage was developed into a church hall. The additions of the Fale ‘Umu, Fale Kava and Palepale were added on later on.

Surrounding the site are a few Medium density housing Zones. On the southern end, there is a Marae. A good amount of schools, churches, and local businesses are located around the site.
Taking a closer look at the surrounding zones of the site. Through site analysis, it was found that the earlier houses that built are not as concentrated as the new housing developments. As the years go by and Auckland population rising at different paces, there is a huge demand for houses, so it is no surprise when regions of South Auckland looks similar.

What used to be an area filled with greenhouses are now filled with different typologies of housing. On the eastern side of the site, terrace housing is located. Moreover, on the northern side of the site are bungalows and medium density housing zones. In regards to the site, it was noticeable that within the proximity of the site there are shops, close access to the motorway, schools, and churches.

**Legend**

- Housing
- Church
- School
- Business
- Road
- Marae
- Other

Site Zoning Figure 82
5.1.2 History of the site

1959
- Māori of Ngāti Whātua were the inhabitants until they were supplanted by European farmers in the 19th Century
- Only two main roads show
- Large areas of greenhouses
- Minimal housing
- Alot of farm and green areas

Site
- Site was farmland
- Two large Greenhouses
- One dwelling and a few storage garages

1996
- 80% Housing developed
- South Western motorway under construction
- Roads still developing
- Koru school under construction

Context

Site
- New owners
- The garage was renovated
- New Church was designed and built

2001
- New roads and new houses were built
- -South Western Motorway is completed
- -Koru school construction is completed

Context

Site
- Greenhouses were destroyed because it was too dangerous for children
- New toilet was designed and built

Context
Context

• Koru school under construction
• Matanikolo Village is under construction
• Greenhouses in the northern area is taken down for new housing developments
• New roads are formed

Site

• Fale 'Umu is added to the site
• Minor changes to the site

Context

• Pate Crescent is designed and built
• The neighbours located on the western side of the site has taken down their greenhouses
• Matanikolo Village was completed
• Koru school is under construction

Site

• No major changes
• New concrete pads for parking

Context

• Koru school is under construction
• Awhina street is under construction

Site

• No major changes
5.1.3 Existing site plan

**Church House**

Existing Church house image taken by Author

**Palepale**

Existing Sheltered area image taken by Author
The Church house is located in the forefront of the Church. On arrival, the Church is not visible. Usually, with Tongan Churches, the Church house is usually located behind the Church. The Church house has three rooms, two living rooms, a small glass house and a deck.

The Palepale is a sheltered outdoor area used for various things such as outdoor feasts, outdoor seating. The Fale Kava is a space designed and built to hold Kava ceremonies. After Church services men gather in the Fale Kava and drink kava. The Fale ‘Umu is an area built to cook food. The site is a Church and to cater for all the festivities. There is a need for a large Fale ‘Umu/outdoor kitchen to cater for the festivities. On the right side of the Fale ‘Umu is a storage area for the lawn mowers, petrol and

The Church hall was once a small garage, and after renovation, it is now a sizeable 225m² building. It is covered in corrugated iron and needs restoration.

When the chosen site was purchased by the Free Church of Tonga Constitution in 1995, there was no option of destroying the existing buildings because the owners wanted to renovate the existing buildings into the various functions that are needed within the Church. Before 1995 the site was a farm, and upon entrance, there was a house which is now the Church house, a small sheltered area which was later designed and rebuilt into a palepale. A double garage was renovated and was extended to build the Church. On the southern side of the site, a small barn was located and renovated into the Fale Kava now. Shortly after the two glasshouses destroyed, the Church had designed and built a Fale ‘Umu.
5.1.4 Drone shots of the context of the site

Awhina Street connecting Hall Ave and Calthorp Close
New medium density housing
Mangere mountain on the northern side

Koru School
Large school field

Calthorp close connecting to Awhina Street
South Western motorway

David lange park
Marae located on the southeren end of the site
Calthorp close connecting to Awhina Street

Koru School is located on the eastern side

Images of Calthorp close from Robertson Road
Koru school as of 2019

Drone image of the dwellings in Awhina Street
Drone image of Koru School
Drone image of Calthorp close and its connection with Awhina Street
Drone image of the entry of Calthorp close
Drone image of the site and Koru School
Drone image of Calthorp close overseeing Centre park and the Marae
The end of Calthorp close
Centre park
Marae
Full site of Koru School
Main road - Robertson road

Pate Crescent
Awhina Street
South Western motorway

Site
Kumara patch
Koru primary school field

Drone image of Koru School

Drone image of Awhina Street overseeing the Southern Western Motorway

South Western Motorway
Matanikolo Village
Awhina Street new development
Hall avenue leading to the bridge

Drone image of site overseeing Mangere Mountain

Drone image of western view of the chosen site
5.1.5 Proximity

Petrol Station located on Favona taken by Author

Shop located on Favona road

AOG Church

Sir Keith park school

LDS Mormon Church

Hall Avenue shops

Marae located on Calthorp Close

Koru School

Legend

- Housing
- Church
- School
- Business
- Road
- Marae
- Other
Free Church of Tongan located on Favona Road

Favona primary School

Gadsby shops

Kea kids childcare

Church located on Robertson Road

Gadsby lodge Accommodation

Discoveries preschool

Mckinstry Shops

Centre park
5.1.6 Medium density housing

A few medium density housing areas are surrounding the site, from the houses on Pate Crescent to the houses on Awhina Street. With thorough research, medium density housing was the most appropriate typology to be used as transitional housing within The Kahoa Village. In regards to the surroundings of the site, there was a study needed to find the different characters of the surrounding medium density housing just so that when designing the transitional housing, it is designed considering the context.

Most of the surrounding medium density houses have a diverse palette of colours and materials. These houses range from three to five-bedroom houses, two bathrooms, separate laundry rooms, and spacious living areas. Because the target audience is Tongan Families, the medium density housing was best suitable for very large Tongan families. These houses are great, but there is a need to find ways to integrate The Kahoa Model into designing transitional housing as well as how the transitional housing fits into The Kahoa Village with the surrounding functions.

Most of these houses are either mirroring each other or stand on their own. With the joining garages, Garages were an additional space and could be used for another room. One of the aims of The Kahoa Village was to create a safe space where families trust The Kahoa community to park their cars on the street rather than locking it up in the garage. This research of the surrounding medium density housing will need to be considered when designing the medium density housing in The Kahoa village.
Chapter 6
Design
6.1 Masterplan

6.1.1 Masterplan exploration

Legend
- Facility
- Transitional housing (Medium density housing)
- Small dwellings
- Access road
- Fale 'Umu and Church house
- Church hall and Fale Kava
- Church

Figure 131
Masterplan Option 1

Figure 132
Masterplan Option 2

Figure 133
Masterplan Option 3
6.1.2 Tauhi Vā and The Kahoa Village

The chosen Masterplan was Masterplan option one because it was essential to have the facility to be the face of The Kahoa Village. The aim was to draw the homeless to enter the facility and the church first, before heading to their homes in the southern end. It was essential to create a village accessible to the public but still create private areas for those living within The Kahoa Village. The Palepale/Church hall is opened not only for the church members but for large family gatherings. There are a few parking lots within The Kahoa Village. There is a parking lot located on the northern side of the church and a three parking lots located along the main road within The Kahoa village. The Pastor suggested that there was a balance of parking lots throughout The Kahoa Village and did not want the facility to be too far from the church and other dwellings.

The Tongan Values in The Kahoa Model determines the various functions needed within The Kahoa Village. By nurturing the act of ‘Ulungaanga fakafonua, Malie, Fonua and Moni lelei, we hope to give the Tongan community the tools and knowledge to make like more stable and the transition into the real world easier by finding person’s self.
6.1.3 Proposed Masterplan
6.1.4 Proposed site plan

Each dwelling has various spaces that cater to different Tongan Values, which strengthen and empower healthy well-being, unravelling the real issues that need to be dealt with and hope to strengthen the client’s weaknesses. Whether it is emotional support or Pastoral services, The Kahoa Village is designed and built for the Tongan community that are struggling to adapt to New Zealand. As the client enters the facility, he/she enters a space where there is no furniture, and everybody sits on the floor. There is an openness, no external chairs, no external tables. It designed in a way that the horizontal plane will always be equal. As the client sits with the staff, they are both on one level refer to figure 133. This creates a sense of calmness and also allows the staff to be on the same level the client. As the client sit and talanoa, it allows everybody to be on the same level, and it also allows the Vā between two people of humbleness and humility. In the facility, the homeless will learn various Tongan values and the tools to be able to apply these values to their everyday lives.
Legend of the spaces

- Pōtalanoa
- Pōako
- Fakatatala
- Fesongo'aki
- Mālie

Legend:
- Fonua
- Kāinga
- Faiva
- Ta sipinga
- Other services,
## The Kahoa Village and function

### The Facility

#### Ground Floor
- Private areas
- Workshop areas
- Various spaces that cater to emotional support or social work
- Spaces that give good energy, allows people to process things and allow for transformation
- A place of retreat and rest
- Open spaces also intricate small spaces
- Reception
- Waiting area
- Emergency bed space
- Outdoor garden space
- Shop
- Laundermat
- Shower
- Toilet
- Stairs
- Elevator

#### Level One
- Offices
- Staff room
- Team building room
- Toilets
- Elevator

### The Church

- Spaces that cater to Pastoral services
- Pastor Room
- Meeting Rooms
- Hallway
- Toilet

### Palepale/Church Hall

- Palepale
- Kitchen
- Freezer room
- Toilets

### Transitional Housing

- Medium density housing
- Carparking available for families
- Large living areas
- 1-2 bathrooms
- 1 room on the ground floor for those who cannot use the stairs
- 3-5 bedroom houses
- Areas for Kainga to interact
- Smaller dwellings for smaller families

### Fale ‘Umu

- ‘Umu area
- Kitchen
- Storage

**Staff** that will be onsite 24/7
- WINZ (Work and Income)
- HNZ (Housing New Zealand)
- Counsellor
- Alcohol and drug services
- Youthline
- General practitioner
- Family Counselling
- Budgeting services
- Pastoral services

### Fale Kava

- **Kava Area**
  - Storage
  - Toilets

**Legend of the spaces**
- Fonua
- Faako
- Fakatatala
- Feonge‘aki
- Mālie
- Vouua
- Kainga
- Taiva
- Ta sipinga
- Other services,
6.2 Tauhi Va

6.2.1 Tauhi Vā and connection

The design aimed to create a village where Tongans are allowed to walk in and get the help that they need. It also creates a space where vulnerability is allowed and where the staff and the clients create beautiful harmonious spaces between each other. Through practising The Kahoa Model and Tauhi Vā, this will not only enrich one’s wellbeing but it will instil confidence, and hopefully, this will make the transition more comfortable for the homeless to adapt to New Zealand.

The Vā’s are colour coded into its different functions (refer to legend). The nodes connect all the similar functions. That relate to each other through the study of the Vā. Through master planning and connecting these different Vā’s, it has shown that the Vā cannot be whole without a connecting Vā. The point is in order for a Vā to become nurtured, there needs to be some balance between two of these Vā’s connecting and interacting. Which is this instance there is no two Vā’s intersecting or connecting which shows imbalance and disconnection between the spaces.

Figure 137
Tauhi Vā and connection
Legend of the spaces

- Pōtalanoa
- Pāako
- Pakatata
- Teongo'aki
- Mālie

Legend of the spaces:
- Pōtalanoa
- Pāako
- Pakatata
- Teongo'aki
- Mālie

Nodes that mark endpoints of the spaces
6.2.2 Tauhi Vā and symmetry

Vā is relational space between two time-markers (tā). It is a space that is fashioned through the relationship between time-markers – beats, things, or people.” (Mahina 2004) Vā, in its widest sense, is the space between two bodies or entities, and ‘the nature’ of that relationship. By tauhi — literally meaning to nurture or maintain — the vā — or relational space in-between — a person can create harmony or beauty, particularly when there is a symmetrical or mutual exchange of tauhi vā in return.51

The aim was to find how these spaces can connect and become balanced as harmonious spaces instead of being independent spaces. As I started to draw the symmetrical lines, the Vā’s started to intersect, then it all started to make sense. The colours represented the different functions within the dwellings within The Kahoa Village, but there was no connection between these Vā’s. The Vā’s did not intersect. As a result, there was no mutual exchange of Tauhi Vā in return. The issue is that no two spaces intersect or connect then there is no Vā.

6.2.3 Tauhi Vā and kupesi

With the act of nurturing and connecting these Vā’s, it was realised through analytical geometry that the proposed site plan not only creating beautiful geometrical patterns, but it uncovered a deeper connection.
6.2.4 Site plan and kupesi

This was a connection with the Tongan Ku-
pesi. “Kupesi is the design printed and drawn
on the ngatu. Each kupesi has a meaning, a
history and place of origin which tells the
place of origin of the ngatu and its makers.
Often the Kupesi drawn into a piece of ngatu
marks historical events and co-relates to
Tongan cosmology, seasons and the environ-
ment.”

The Vā created between The Kaboa Village,
the Tongan community and its connection
to the island of Tonga shows harmony and
is the Vā that is needed to be nurtured in
order to strengthen a person’s wellbeing.
Site plan marked out by Kupesi patterns that relate to the site.
6.2.5 Tauhi Va and fakatokilalo

For those that enter the facility, there is no furniture, no chairs, no tables, no reception desk, all the rooms are empty rooms. The aim of this is because the act of Tauhi Va firstly consists of becoming a person that is fakatokilalo (humility and humbleness). That no matter what stage a person may be in life, whether it is the staff or the clients, everybody sits on the floor.

The aim of this is, when the staff sits down on the floor with the client, they are on the same horizontal plane. No one is above, no one is below, but everybody is side by side. As client and staff sit on the floor, they nurture the relationship they have by the act of fakatokilalo. (Figure 140) When the client and staff walk in, there is no furniture, but there is a popup table (refer to figure 140). As the client and staff sit and use the pop-up table, they are still nurturing the Va between themselves by sitting on the floor, and they are still on the same horizontal plane. As a result, Va between them is being nurtured through the act of fakatokilalo.

When the clients leave the facility and into The Kahoa Village, they learn so many valuable lessons and apply these lessons within their families and everyday lives.
The transitional housing is medium density housing; not only is it the best suitable building typology for primary homeless people but are suitable for huge families. The main idea of the floor plans is to provide comfort, warm and dry spaces but also cater for large families. These floor plans encourage families to *talanoa* and create safe spaces for very large family get-togethers. These medium density houses do not stand alone but are joined with another dwelling. Minimising walls throughout the home gives tenants more space but, more importantly, encourages *kainga*
6.3.2 Housing option 2

to interact with each other. These houses provide car parking for families, 1-2 bathrooms, 3-5 bedrooms (with at least one bedroom on the ground floor for those that cannot use stairs) and large living areas. A bedroom is designed to fit 3-4 children. The transitional houses are designed to fit a family of 8 or more.

The spaces within the housing are significant because the tools and the knowledge that is taught within the Kahoa Village is practised at first at home between their kainga
Through the exploration of housing within its surrounding context, the dwellings located in The Kahoa Village have similar character but is also functional. The design materials are a mixture of weatherboards, and stone.
Final presentation

Entry to site
Malie va - The Church

Ta siipinga and faiva - Fale Kava

Outdoor perspective of the church and palepale

Ta siipinga and faiva - Fale Umu
Chapter 7
Conclusion

In conclusion, I believe that the theory of Tauhi Va and The Kahoa Model work hand in hand to lessen the numbers of homelessness. This research not only opened my heart, but it opened my eyes to see the reality of what the Tongan community experience first hand when they migrate to New Zealand. By nurturing the Va between all facets of the Kahoa model, I hope that this makes the transition easier for the Tongan community to adapt to New Zealand life. I believe that this not only starts the discussion within the Tongan community but other cultures in New Zealand experiencing similar issues. I believe that an Architects role is in service to the public, and that is what this research paper is about, responding to our people's needs.
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Surrounding Medium density housing taken by Author
Surrounding Medium density housing taken by Author
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Tauhi Va and Connection drawn by Author
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Appendix
11.0 Appendix

There are different frameworks and models that are believed will recover people from becoming homeless or in a state of homelessness which is

The western integrated model

It is believed that the Western Integrated and holistic recovery model of disasters consists of a framework with multi-faceted aspects of recovery which are broken into four environments. These four environments are the natural environment, built environment, social environment, and the economic environment.

This model explains that recovery extends beyond just restoring physical assets or providing welfare services for the homeless such as clothing and blankets. Moreover, successful recovery recognises that both communities and individuals have a wide and variable range of recovery needs and that recovery is only successful where all are addressed in a coordinated way.

To overcome homelessness, the western and holistic recovery model is put in place. It is believed that the interaction between all four environments must involve not only the community but interaction between local, regional and national structures.

Social environment consists of safety and wellbeing, health and welfare. Built environment consists of residential, public buildings and assets, commercial/industrial, lifeline utilities, rural and residential. The natural environment consists of biodiversity and ecosystems, natural resources, waste and pollution, and amenity values. Economic Environment consists of individuals, business, government, and infrastructure.

The Maori Health Model

Mason Durie's Maori Health model Te Whare Tapa Whā is a traditional Maori approach towards one's Hauora/wellbeing. The Te Whare Tapa Whā consists of four cornerstones and the balancing between these four strong foundations of the Taha tinana (body), Taha hinengaro (mind), Taha wairua (soul) and Taha Whanau (family health). It is believed that with its strong foundations and four equal dimensions, the symbol of the Wharenui (meeting house) illustrates the four dimensions of Māori well-being. These four foundations work together in harmony and if one was to be missing, this will make a person feel unbalanced or unwell.

There are a few health models that tackle various issues within the Tongan community but there are no frameworks or models that tackle the specific issue of homelessness within the Tongan community. Due to this, The Kahoa Model is a holistic model that has been put together to tackle the issues of homelessness in the Tongan community. Both of the Western Integrated and holistic recovery model of disasters and the Te Whare Tapa Whā because Tongans perceive wellbeing differently.

In 2013, Tongan people were the third largest Pacific ethnic group in New Zealand, the total of the Pacific population in New Zealand at the time was 295,941 and the Tongans made up 20 percent of the total amount which is 59,188 people. The Geographical Distribution map of the Tongan population in 2001 shows that 78% of Tongans live in Auckland, whereas in other areas in New Zealand such as Hamilton, Palmerston North, Wellington, Christchurch, Dunedin only have 1-5% of Tongans living in the area. More than one-third of the total Tongan population lives in South Auckland and are suffering from homelessness.

- Ibid, 7.
The Village of Folaha
In respect of the Church site, one of the design challenges was the redesigning of the masterplan and its functions, in the best way suitable for the clients and for the church members. The aim of this particular study was to define the spatial relationships between the different functions of the Church, Fale Kava, Church hall Fale ‘Umu. As a result of this study, the data that is collected will be applied when planning the masterplan. Many Churches within the proximity of The Kahoa Village have various buildings surrounding the Church such as the Fale Kava Church halls, green areas, etc. Because I had no knowledge of the spatial arrangements of these existing building within Tongan Church Sites, there was a study done of a small village in Tonga called Folaha.

The studied carried out was a study of the different Churches in Folaha how the different functions such a Fale Kava, Fale ‘Umu area, and Church hall sits in relation to the Church building.
Zones in Folaha

Legend
- Rugby Field
- Kava Area/Church hall
- Community hall
- Churches
- Shop
- Cemetery
- Road

1. Siasi Mamonga
   LDS Mormon Church

2. Figure 151
   Siasi Ahofitu
   Seventh day Adventist

3. Siasi Uesiliana
   Wesleyan Methodist Church

4. Figure 153
   Siasi Tonga Tauataina
   Free Church of Tonga Constitution

5. Figure 155
   Rugby Field and entry to Folaha

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Siasi Katolika
Catholic Church
Spatial Arrangements within the various churches.

As a result of this research it was found that only two churches have the fale kava and fale 'umu and that is the Wesleyan Methodist Church and the Free Church of Tonga Constitution. There is no specific arrangement for the placement of the fale kava and fale 'umu just as long as the fale kava and fale 'umu dwellings are not overpowering the Church, because the Church is more important.
Church analysis in South Auckland

**Siasi Mamonga**
Latter Day Saints Church

**Siasi Abofitu**
Seventh Day Adventist Church

**Siasi Uesiliana Metotisi**
Wesleyan Methodist Church

---

**Legend**
- Red: Church
- Orange: Family house
- Yellow: Pre school
- Green: Toilet
- Dark red: Church hall
- Dark orange: Hall
- Dark yellow: Kitchen
- Dark green: Grass

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Figure 158
Mangere LDS Church

Figure 159
Mangere Seventh Day Adventist Church

Figure 160
Mangere Wesleyan Methodist Church
As a result of this study, it is found that not all churches have kava areas and a church hall. The fale kava is only found in the Wesleyan Methodist Church and the Free Church of Tongan constitution. When comparing the Folaha Churches and the South Auckland churches, it is transparent that the churches in both countries are similar in scale no matter what the religion, yet there was no apparent reason as to why. Another prominent aspect was that the church is the first building that is located toward the main road. All the other functions within the church are located at the back. From this research, this information was applied when designing the masterplan.
Declaration

Name of candidate: Loca Nimo

This Thesis/Dissertation/Research Project entitled: \textit{The Kaitaia Village}

is submitted in partial fulfillment for the requirements for the Unitec degree of Masters of Architecture (Professional).

Principal Supervisor: \textit{Chris Murphy}

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\textbf{CANDIDATE'S DECLARATION}

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- This Thesis/Dissertation/Research Project represents my own work;
- The contribution of supervisors and others to this work was consistent with the Unitec Regulations and Policies.
- Research for this work has been conducted in accordance with the Unitec Research Ethics Committee Policy and Procedures, and has fulfilled any requirements set for this project by the Unitec Research Ethics Committee.

Research Ethics Committee Approval Number: \textit{7/09}

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