

Making the transition to sustaining a permanent home possible for families who have been homeless: An occupational perspective

Jennifer Mace

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Department of Occupational Science and Occupational Therapy

School of Clinical Sciences

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Abstract

Home is where our basic needs and meaningful occupations are enabled, and where the structure of our day begins and ends. For far too many New Zealand families, home is in a car, emergency, or transitional housing where carrying out daily tasks and routines is a major challenge. For a family to be able to flourish and function at their full potential, and maintain their physical and psychological health, they need an environment that facilitates what they want and need to do.

An occupational perspective on what makes the transition to sustaining a home possible for families who have experienced homelessness is at the core of what this study is about. A partnership was developed with Visionwest, a local community housing provider, to conduct an Appreciative Inquiry (AI) into what works from the perspectives of homeless families and service providers. The generative and social constructionist leanings of AI were underpinned by John Dewey's pragmatism, Amartya Sen's capability theory, and an occupational perspective which sought to light the importance of how our homes enable our everyday doings and beings.

Four families and nine staff from across Visionwest were purposively recruited into the study. Each family participated in the 4-stage appreciative inquiry process of: discovery, dreaming, design, and destiny. Initial analysis of the interviews with the families was used to generate preliminary findings that were then used to inform the inquiry process with staff who participated in a 1-day workshop, again following the 4-D process.

Reflexive thematic analysis across the dataset generated three main themes: 1) a good place for us, 2) what we want and need to do and be, and 3) belonging to a community. Together, these themes reveal how families transact with their environments, activities, and communities on the journey to settling in a new home. The findings provide service providers with first-hand knowledge of what spaces, meaningful activities, opportunities, and support are required to help people satisfy their needs as they learn to sustain their new homes. What service providers and policymakers can take from this research is that the issues for homeless families extend beyond adequate housing to a decent standard of living that enables community participation.

Insights for researchers arising from the study include recognising children's capacity to dream about their futures, and the part that a permanent and safe home plays in those aspirations. The utility of AI research methods in this study supports its future

application in giving people in vulnerable circumstances a voice to inform the development of policies and services that will work for them. In addition, an occupational perspective is recommended as a vantage point from which to generate research that focuses on building people's capabilities to thrive.

In the spirit of AI, this study concluded with a bold propositional statement. To sustain a home, families who have experienced homelessness need both the right to adequate housing and the right to an adequate standard of living where basic needs are met and families can do and be what they aspire to be.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, and to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature:

Jenni Mace

Date: 23.05.2023

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This study was approved by the Auckland University of Technology Ethics Committee on the 4th of Nov. 2014 AUTEK Reference number 14/312.

Chapter 1 Introduction

1.1 Background: The Why

In one of my previous jobs as a New Zealand trained occupational therapist, I worked for a Homeless Persons Unit in a borough of London in the United Kingdom (UK). In writing this thesis, I often remember visiting a client whom I will call Steve. After sleeping rough, Steve had been temporarily placed by the Homeless Persons Unit in a bed and breakfast hotel on the second floor. I knew he was in a wheelchair and, as I found my way to his room, there was no sign of a lift. It was clear before even meeting him that this place was not adequate for anyone in a wheelchair. Apart from the apparent lack of access, I still feel shocked when I remember him answering me when I asked him how he toileted. There was no toilet on his floor, only a shared bathroom on the first floor. He would use his upper limb strength to bounce himself down the stairs to the floor below. He was understandably angry but underlying that was humiliation. Like Steve, being homeless requires people to be subjected to degrading, dehumanising, and humiliating situations that undermine self-worth and dignity (Millar & Keys, 2001).

In the role that I had, I was able to advocate for Steve and get him moved to more suitable temporary accommodation, and eventually a wheelchair-accessible flat. Under UK legislation in the late 1990s, Borough Housing Departments were under statutory obligation to house those deemed homeless. To be eligible for housing because of homelessness a person had to have a local connection to where they were applying, be unintentionally homeless, and/or in priority need. The four priority need categories included losing one's home due to a natural disaster; being pregnant; being in a household with dependent children; or vulnerability due to old age, physical, or mental disability, or other special circumstances such as domestic violence or leaving foster care. Those who did not fall into these categories, such as single people without disabilities, were looked after by non-governmental organisations (NGOs). Steve fell within the vulnerable category and was, therefore, seen as a priority.

On return to New Zealand in 2007, I noticed how visible homelessness had become in the country. I soon realised that as desperate as his situation was, Steve had some advantages that New Zealanders who are homeless did not have. Whilst I soon became aware of NGOs working with both rough sleepers and families, it was clear that there was no specialist government housing department or legislation for those deemed

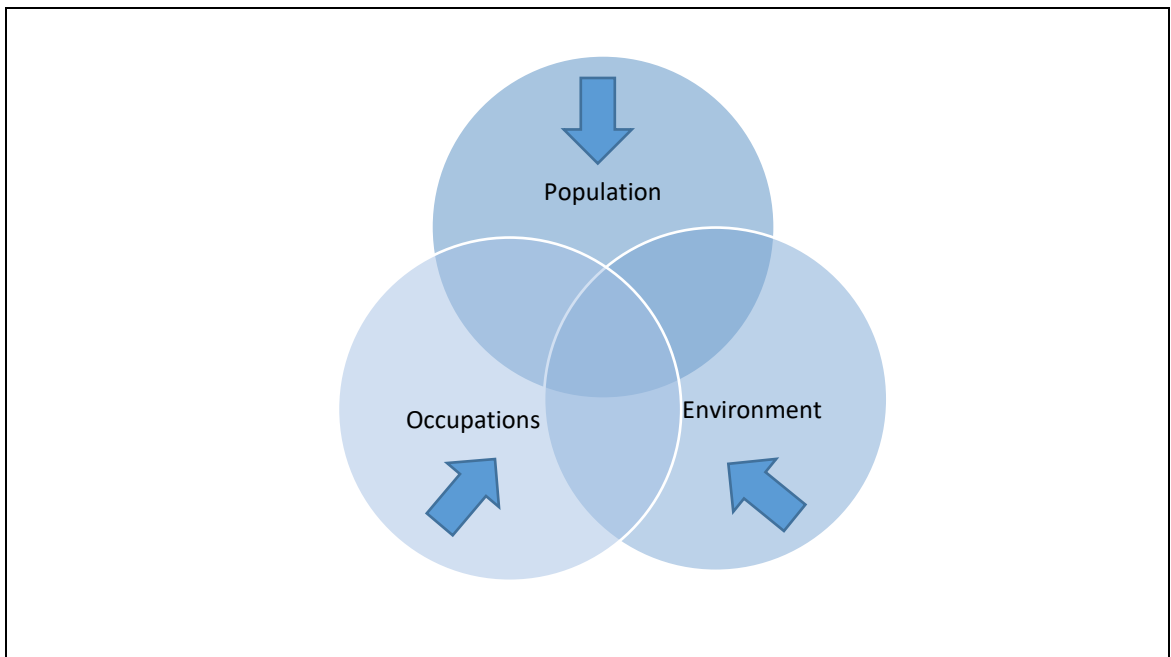
vulnerable and homeless like there is in the UK. There was no recognised definition of homelessness and no statistics to help quantify the extent of the issue. What concerned me the most were reports of families with children living in garages, caravans, and cars. With eligibility for a Housing New Zealand home getting tighter, a lack of housing did not seem to be on the government's agenda; leaving a growing section of the population, including families with children, without a place to call home.

The importance of home to people's well-being and development as human beings is apparent when the consequences of losing shelter, security and safety a house can provide and being 'home-less' is considered. Homelessness is at the core of what this study is about, and what occupations families need and want to do to make the transition to sustaining a permanent home possible (Mace, et al., 2015b).

The reality of homelessness raises the issue of how the lack of a home, a person in that situation, and their disrupted occupations interrelate. When I think reflexively about the world as an occupational therapist, with a background in working in social services and housing, I see a clear transaction between the person, their environment, and the everyday activities people engage in. Law et al.'s (1996) Person-Environment-Occupation Model was designed to help therapists analyse the separate elements of the person, their environment, and their occupations while recognising the transaction and interdependence of these different systems. Law's model acknowledges that a person's behaviour, physical characteristics, and what they choose to do or not do cannot be separate from context. Each of these systems needs to be working well for optimal occupational performance. Drawing on the theories of Lawton (1977) and Mihaly and Isabella Csikszentmihalyi (1988), Law et al. (1996) proposed that when a person's capability to perform an activity is challenged, and the demands of the environment are high, their affect and adaptive behaviour is challenged (See Figure 1.1). For a New Zealand family to be able to flourish and function at their full potential, and maintain their physical and psychological health, they need an environment that facilitates what they want and need to do.

Figure 1.1

Person-Environment-Occupation Model



Note. Adapted from Law et al. (1996). Maximum fit between the three systems increases occupational performance (OP).

Looking more closely in this introduction to what this study will investigate, I will first define the environment and contexts this study will focus on, the population at the centre of the research, and the importance of an occupational perspective. I will then return to the transaction between these three things.

1.2 The What

1.2.1 The Environment: Home and Homelessness

Definitions of homelessness are often based on location, such as on the street or in a hostel (United Nations General Assembly, 2015). Although this interpretation gives an explicit view of homelessness, it does not encompass all that is lost when someone loses a home. Moore (2007) stated, “home is not only a physical place that provides protection and warmth but a centre for our activities, a source of identity, belonging, a goal for personal and social development, an abstract state of being and a legal concept” (p. 145). The importance of home is clear when the loss of these concepts is considered. Thus, home and homelessness define one another. However, let us suppose homelessness is officially recognised as the loss of concepts such as belonging and a centre for activity, as outlined by Moore. In that case, it could be argued that we all experience a sense of homelessness at some stage during our lives. Perhaps this is why

most formal, nationally adopted definitions of homelessness steer away from qualitative ideas of the loss of home and opt for more precise, measurable, and space-based definitions (Moore, 2007; United Nations General Assembly, 2015).

A common, narrowly constructed view of homelessness is one of a dishevelled male sleeping in some darkened doorway on a downtown street, perhaps begging for their needs (Dean, 2014). Statutory agencies and academics have a broader view of homelessness, as those who do not have a secure tenancy, including those sharing a friend's home, garage, or caravan (Statistics New Zealand et.al., 2009). Yet, for some in this group of people, being called homeless may come as a surprise because they have a roof over their heads. Nonetheless, the United Nations Statistics Division of the Department of Economic and Social Affairs categorised those who have shelter, but no fixed abode, under the term secondary homelessness, whilst those living without shelter have been defined as primary homeless (United Nations General Assembly, 2015).

Developed in 2009, the first New Zealand definition of homelessness (see Figure 1.2) made some attempts to encompass homelessness complexities. It defines homelessness as “living situations where people with no other options to acquire safe and secure housing, are without shelter, in temporary accommodation, sharing accommodation with a household or living in uninhabitable housing” (Statistics New Zealand et al., 2009, p. 6). Whilst recognising both primary and secondary homelessness, this definition was created to collect official statistics, build consistency across research that would enable comparison and integration of data, and be inclusive of New Zealand's cultural diversity (Statistics New Zealand et al., 2009).

Based on the European typology of homelessness and housing exclusion (ETHOS), which is used for European statistics, each of the above categories is considered alongside the intersections between physical, social, and legal domains of housing (see Figure 1.3). A person must be lacking in two or more of these domains before being considered homeless.

Figure 1.2

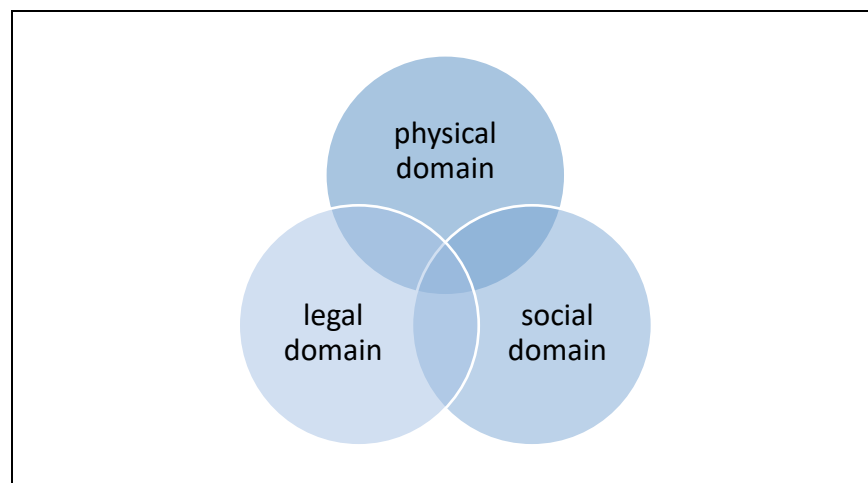
Conceptual Framework for Homelessness

Dwelling categories	People living in a private dwelling		People without a private dwelling	
Situational categories	Sharing	Uninhabitable Housing	Temporary shelter	Without shelter

Note. Adapted from Statistics New Zealand. (2009). New Zealand definition of homelessness. Author.

Figure 1.3

Domains Contributing to Homeless and Housing Exclusion



Note: Adapted from Statistics New Zealand. (2009). New Zealand definition of homelessness. Author.

The social domain refers to developing and maintaining normal safe social relations, personal household space, and privacy. The legal domain is to do with secure tenure and possession of a house, and the physical domain is about having a house that is a habitable structure. As an example, if a person was in shared accommodation, they may not have safe, private personal space (social domain) and/or secure tenure (legal domain) and would, therefore, fall under this definition of homelessness (Statistics New Zealand et al., 2009). By adding these three domains to the definition of homelessness, some of the elements of home, as defined by Moore (2007), are also considered; not just whether a person has (or not) a habitable structure.

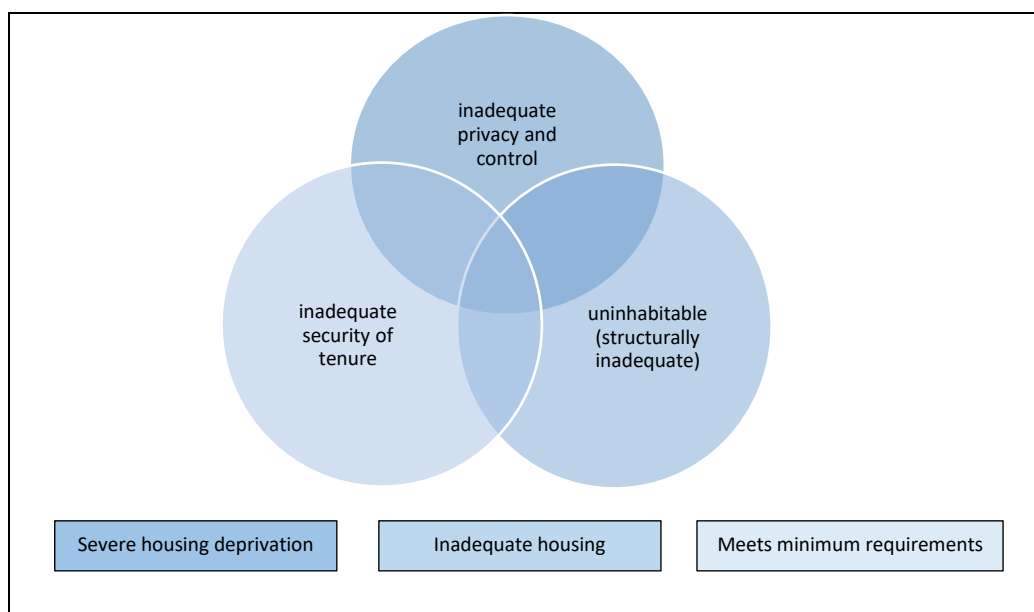
Demonstrating how hard it is to have a definition of homelessness that adequately covers its complexities, in 2013 Statistics New Zealand critiqued and modified the definition described above (Amore et al., 2013). They noted that despite the need to have an intersection between two or more of the social, legal, and physical domains to be classified as homeless, one of their categories only encompasses one domain. If a person is in uninhabitable housing, they may only fall under the physical domain if they are without access to safe and secure housing and, therefore, are still in priority need of a home. They also made the point that because homelessness is entrenched in stereotypes of street homelessness, another term should be used (Amore et al., 2013). As a result of these identified gaps in the first definition, Statistics New Zealand now refers to severe housing deprivation, rather than homelessness (Amore et al., 2013), which they define as “people living in severely inadequate housing due to a lack of access to minimally adequate housing (LAMAHA)”. As the definition for severe housing deprivation suggests, there are two criteria:

1. *Dwelling in severely inadequate housing*: A household dwelling in severely inadequate housing that does not meet a minimum standard in two or more of the following three dimensions: habitability (of which there are specific basic requirements), privacy and control, and security of tenure (see Figure 1.4).
2. *Lack of access to minimally adequate housing*: Some New Zealanders may choose to live in inadequate housing but to be in severe housing deprivation they must lack the choice.

This definition uses similar language to the United Nations Committee of Economic, Social and Cultural Rights (UNCESCR) General Comment 4 on the Right to Adequate Housing (1991), which includes: security of tenure; availability of services, material, facilities and infrastructure; affordability, habitability; accessibility; and location and cultural adequacy. Along with this criterion, there are revised classifications of living situations, rather than the earlier homelessness categories of ‘living in a private dwelling’ and ‘living without a private dwelling’. Severe housing deprivation has four main living situation categories (see Table 1.1).

Figure 1.4

Conceptual Model of Severe Housing Deprivation



Note. Adapted from Amore et al. (2013). Severe housing deprivation: The problem and its measurement. Statistics New Zealand.

Table 1.1

Classification of Severe Housing Deprivation

Broad living situation		Examples of specific living situation
1. Living without A dwelling due to LAMAH		1. Not living in an enclosed structure or in impoverished accommodation
		2. Living in mobile accommodation
2. Living in non-private accommodation due to a LAMAH	Targeted at people who LAMAH	3. Living in a night shelter
		4. Living in a women’s refuge
	Not targeted at people who LAMAH	5. Living in other dwellings aimed at people who LAMAH
		6. Living in an institution that is not targeted at people who LAMAH
		7. Living in a campground or motor camp
3. Living in a temporary private dwelling due to LAMAH		8. Living in other commercial accommodation e.g. motels or boarding houses
		9. Marae
4. Living in accommodation that lacks one or more basic amenities due to a LAMAH and adequate security of tenure		10. Living as an extra person in severely crowded private accommodation.

Note. Adapted from Amore et al. (2013, p.5). Severe housing deprivation: The problem and its measurement. Statistics New Zealand.

As stated above, official definitions are created to be measurable and useful for administrative and governance purposes (Moore, 2007). This definition of severe housing deprivation has subsequently been used to gather statistics from the 2001, 2006 and, 2018 census (Amore et al., 2013), which will be discussed further in Chapter 3.

Whilst severe housing deprivation refers to the UNCESCR Right to Adequate Housing and attempts to limit discrimination by using an alternative term to homelessness, this definition has some apparent gaps as outlined below:

- Severe housing deprivation focuses on access to adequate housing and living situations rather than the experience of the people who reside in these situations. Whilst it provides useful quantifiable data, the qualities of a house as a home are lost.
- The 2009 social domain has been replaced by the 2013 privacy and control domain. In the 2013 report, privacy and control are defined as accommodation that is enclosed, habitable, and managed by its residents. The person is a permanent resident. The 2009 report covers these aspects under the social domain and includes being able to develop and maintain normal safe social relations. This may be hard to capture from census data. However, recent research has looked at what people at various stages of homelessness found helpful for recovery (Collins et al., 2016). Out of 13 categories listed, building and fostering social networks is ranked third equal to having basic needs met, such as housing and harm reduction interventions. Being in a dwelling that allows healthy social connections and belonging to a community is an important aspect of housing and appears to have lost specific mention in the 2013 definition.
- The 2013 definition of severe housing deprivation considers the UNCESCR General Comment 4 on the Right to Adequate Housing (1991) criteria. However, these criteria include cultural adequacy which is missing from both New Zealand definitions. Again, this may be hard to measure using census data but for the New Zealand context this is highly important. Groot et al. (2011) pointed out the importance of including a Māori worldview which encompasses a spiritual element to homelessness when connections to whānau¹, ancestral land, and knowledge are lost.

¹ Whānau is the Māori word for family or extended family.

- The recognition of a house as the centre of daily activities, routines, and roles is not mentioned explicitly in any definition of homelessness despite it being the main place where we wash, toilet, sleep, eat, and relax. The importance of recognising occupation as an element of housing has been emphasised in 2020 with an international pandemic forcing our homes to be our only safe place to work, engage in leisure, and take care of ourselves.

Much of what is lacking in the New Zealand definitions is recognised in a United Nations 3-dimensional human rights definition (United Nations General Assembly, 2015). Proposed by the Special Rapporteur for Adequate Housing, the following three areas aim to highlight patterns of inequality and discrimination of those who are homeless:

- Dimension One – addresses the absence of home as the loss of adequate housing and the loss of a place of belonging, which will allow for sustainable community living.
- Dimension Two – recognises that being without a home and included in a social group recognised as homeless can subject people to discrimination and social exclusion.
- Dimension Three – recognises people who are homeless as rights holders who have their own set of skills and resilience, and, therefore, deserve respect and inclusion in strategies to improve access to adequate housing.

Use of these three dimensions challenges attempts to use homelessness definitions to portray people without homes as undeserving or homeless due to their own personal failures or choice. This definition is also important to this thesis as it requires that the views of those who have been homeless be heard and service provision to the homeless to acknowledge this population as free and equal human beings worthy of human dignity, worth, and human rights (United Nations General Assembly, 2015).

1.2.2 The Population

There is increasing awareness in New Zealand of homelessness. The phenomenon of people sleeping on the streets has become more visible in the last 20-years and the media have also brought public attention to this issue. Less visible at the commencement of this thesis was the growing number of families who have been forced to leave their homes and live in temporary or insecure accommodation. A secure base to

live and call home provides a place in which identities are built and nurtured, continuity for family routines are established, and a foundation is created for everyday activities (Carne, 2012). A growing body of international research clearly shows that for families who have insecure or no tenancy this impacts significantly on educational and health outcomes, psychological well-being, and supportive and caring relationships (Helfrich & Beer, 2007; Herzberg et al., 2006; Johnson, 2006). However, it is also noted that much of the research with homeless families has focused on deficits. In order to fill the gap, the purpose of this study is to work alongside those who work in this space to explore what works well when assisting families in the transition to sustaining a permanent home. What is considered a family is also important in determining research participants and this will be discussed further under sampling, in Chapter 5.

1.2.3 An Occupational Perspective

Working with homeless families in the UK, I observed that families were often able to set goals but struggled to follow through in achieving those goals and participating in healthy occupations. Therefore, identifying ways of empowering homeless families to meet basic needs, establish a sense of home and everyday occupations is something for which I have seen a need.

Occupational therapists have a number of definitions of occupation which have been debated extensively in the literature. As a health profession that has been strongly influenced by western paradigms, these definitions often describe occupations as active, culturally valued, enjoyed, or meaningful (Kantartzis & Molineux, 2011; Reed et al., 2010). For those who are homeless, their occupations are not always active, culturally valued, or enjoyed. However, Wilcock (2006) defined occupation as “all that people need, want and are obliged to do, what it means to them and its ever present potential as an agent of change” (p. 343). This definition fits well for this study as it allows a focus on more than just active, valued, healthy, or enjoyed occupations. It permits a much broader exploration of what people need, want, and are obliged to do in relation to homemaking, and how occupations themselves can be an agent of change.

Consistent with this emphasis on satisfying basic needs, such as a house and sense of home, an occupational perspective has also been taken when reviewing the literature. In this context, an occupational perspective is defined as “a way of looking at or thinking about human doing” (Njelesani et al., 2014, p. 233). Just as Sofu and Wicks (2017)

advocated applying an occupational perspective to gain a better understanding of poverty as “a complex problem with diverse interdependencies” (p. 244), I apply an occupational perspective to homelessness to generate a deeper understanding of what it takes for homeless families to sustain permanent housing. An occupational analysis can reveal how environmental structures and ideologies provide incentives and constraints to the choices and meanings humans make when establishing a home and the occupations that are centred there (Jackson, 1998).

The significance of the focus on the importance of home for this study is also clear when parallels are drawn with theories around basic human needs and people’s capabilities to meet them. Manfred Max-Neef (1991), a Chilean economist, contended that humans must satisfy their basic needs to obtain a meaningful and fulfilled life. He proposed nine elements of human need: subsistence (including shelter), affection, protection, understanding, leisure, creation, freedom, participation, and identity (Mace, et al., 2015b).

Max-Neef (1991) also proposed that each of the nine elements of basic needs intersect with four kinds of existential need: having, doing, being, and interacting. Wilcock (1995) suggested that the main function of the human brain throughout time has been to accomplish health and well-being through meeting our basic needs, and that occupation is how we do this. In fact, similar to Max-Neef’s four kinds of existential needs, Wilcock described the meaning given to our everyday occupations by using the terms doing, being, becoming, and belonging (Wilcock & Hocking, 2015). When revisiting Moore’s (2007) definition of home, it can be seen that home meets some of these basic needs (subsistence, shelter, identity). When looking at the similarities between these ideas, it could be said that daily occupations are a satisfier of basic needs and home is the central environment in which these occupations are established and implemented.

1.3 The How

Our relationship with what we call home is central for the development of a sense of place, daily routines, ontological security, and individual and collective identity (Dupis & Thorn, 1998; Perkins & Thorns, 2001, 2012). Our everyday routines originate around where we dwell, and this is essential in inspiring us to action and filling us with life (Perkins & Thorns, 2012). Yet, literature on what enables families to achieve a sense of home and sustainable resettlement after being rehoused has tended to focus on deficits,

both in housing and in the people who have experienced homelessness themselves, rather than what works. This is why Appreciative Inquiry (AI), a research methodology that focuses on the positive, has been chosen for this study. A study of this kind will be unique, especially to New Zealand, where research has largely focused on street homelessness and adults experiencing homelessness who do not have children.

Accordingly, the research question that guided this study was: **For families who have experienced homelessness, what makes the transition to sustaining a home possible?**

To answer this question, I secured a research relationship with a housing provider in Auckland City which had a positive reputation for securing housing for homeless people, including families, and providing ongoing support to ensure those housing solutions were durable. The housing manager and various staff members were instrumental in supporting the recruitment of diverse families who had transitioned from homelessness to being housed, and the staff members and managers who enabled that to happen. Both families and staff were involved in completing separate data-gathering processes, with findings drawn from families informing discussions amongst the staff. Braun and Clarke's (2006) reflexive thematic analysis guided the data analysis and presentation of findings.

1.4 Conclusion and Structure of the Thesis

In this chapter, I have provided the background for initiating the study, the central concern about families in New Zealand affected by homelessness, and the conceptual frameworks underpinning the study. The occupational perspective from which this important social issue is viewed has been defined, and the methodology and research question introduced. In Chapter 2, the New Zealand housing and homelessness context and its impact on people's occupations is viewed through three main approaches to social inclusion and service provision. How governments should provide for the basic need of shelter for their most vulnerable citizens is explored. The right to adequate housing is then used as a human rights framework to critique the New Zealand context and set the scene for this study. Finally, the provision of housing is discussed through the lens of well-being economics where the provision of a safe and healthy home is seen as a way of increasing opportunities and choice to do the activities households want and need to do to flourish. Chapter 3 is a synthesis of relevant literature exploring what New

Zealanders value in a place called home and why and how this shapes their everyday occupations. The intent of this scoping review was to provide insight to research findings that informed the design of the study. More recent literature is introduced in the discussion chapter.

In Chapter 4, I describe the philosophical framework that shaped my thinking about homelessness and homes, as a base from which people engage in occupations that are important to them. The chapter opens with consideration of early occupational therapy leaders who gave the profession its grounding in community development and social justice, ideas that later re-emerged as occupational justice and occupational rights. Building on that, the primary philosophers whose work further informs the right-based stance taken in the thesis are also introduced. They are, in chronological order, John Dewey [1859-1952] and his pragmatist approach; Manfred Max-Neef [1932-2019], the Chilean economist who proposed a system of fundamental human needs; and Amartya Sen [1933-], the Indian economist and philosopher who proposed Capability Theory.

Chapter 5 presents the methodologies and epistemological perspective that inform the study, along with the methods used to recruit participants, gather data, and complete the analysis. Ethical considerations and matters of rigour are also addressed. In Chapters 6, 7, and 8, the main findings of the study are presented. Chapter 9 begins with an update of the policy initiatives announced and research completed in the homelessness field in New Zealand since the study was first designed. The findings are considered in relation to these contextual and knowledge developments. Finally, recommendations for agencies working in the homeless space, limitations of the study, and a final provocative proposition is put forward.

Chapter 2 House and Home

As I look out the window, I can see a sprinkling of water on the pane, pools of water on the ground, and people bundled up in warm clothing. It is clear that it is a cold, wet winter day, and if I could not access a warm house or other accommodation tonight, my health and well-being, my possessions, and perhaps even my life would be at serious risk. I have a need for a house to live in daily, but what help can I expect from others to provide for that need? Am I entitled to a house? If others are obligated to ensure I have a house and a home, what internal or external influences guide them in managing this provision? Can I expect more than just a house; should I expect the qualities that make a house a home as well? This chapter is a snapshot in time, written at the same time interviewing with participants commenced (2016/2017) to provide context and set the scene. To answer some of the questions above, what home and housing mean for people, including how these ideas shape policy decisions and people's participation in everyday occupations, is explored through three main approaches: basic needs, a human rights framework and a wellbeing lens.

2.1 Home and Housing as a Basic Need

A house or shelter is a basic need that is required in order to survive and enhance quality of life. How governments should deal with the role of providing for the basic needs of their citizens and, in particular, the needs of the poorest members has been a long historical debate, and a thesis in itself. Some key points relating to housing as a basic need and how it impacts human motivations and occupations are discussed in this section.

Adam Smith (1723-1790), who some refer to as paving the way for modern free market economics, referred to the “necessities of nature” as “food, clothing, the comfort of a house and of a family” (Smith, 1759, p. 114). Not having these basic needs is often referred to as absolute poverty (UNESCO, 2014). However, Smith speaks of relative poverty. Whilst inferring that even the poorest labourer could afford such things, they would be relatively poor if they lacked things that are deemed necessary in a particular context. He explained that we may desire what others have within our communities not for material benefit but because it would be embarrassing not to have those goods (Smith, 1759). He strongly inferred that this need to “keep up with the Jones’” is a huge motivation for human activity or occupation (Wilkinson & Jeram, 2016).

Another key figure in studying and defining poverty, Seebohm Rowntree, undertook the first of a series of studies, in 1897, looking at the living conditions of the working poor in York, Northern England (Rowntree, 1901). He designed a conceptual shopping basket of goods which were considered the bare essentials to life, and included food, housing, and some items of clothing, which equated to not much more than a person would receive in workhouses, the harsh government run institutions of the day that provided accommodation and employment for those who were destitute. Through this work, Rowntree was the first to coin the term poverty line. In his first study, the people who fell below this line (or those who could not afford his basket of goods) amounted to 28% of the population of York.

Rowntree's studies of poverty were significant through the first half of the 20th century because they demonstrated a need for a minimum wage and family allowances. These studies went against the view at the time that people were responsible for their own fate. His surveys also attracted the attention of the UK Liberal Party in the early 1900's who saw a need for greater national efficiency. Politicians soon heeded Rowntree's recommendations by alleviating poverty through policies that encouraged employment, increased wages, and satisfied basic needs. Rowntree was directly involved in developing these ideas through policies such as the UK Old Age Pensions Act (1908), the UK National Insurance Act (1911) and, later, in the 1940s, family allowances (Rowntree Society, 2014).

As welfare states like the UK and New Zealand were developing ways to provide for the needs of their populations after the Second World War, the United Nations, in its infancy, started to look at how global economic development could help promote better standards of life and freedom (United Nations, 2009). As many developing countries were obtaining independence and beginning processes of decolonisation in the 1960s, the United Nations set global goals around four main categories: acceleration of economic growth, improvements in human welfare, sustainable and equitable development, and the expansion of international development assistance. Many of these goals were met within a decade, but the living standards of most of the world's population remained low (International Labour Organisation [ILO], 1970).

What followed was a macroeconomic strategy led by the ILO that returned the focus to meeting basic needs. Countries were encouraged to develop policies that would help all families meet basic needs, focusing on increasing production in industries that would

directly benefit the poor. There was a significant shift in the ILO's definition of basic needs compared to Rowntree's basket of goods, as it not only included an extended list of needs and services such as housing but also included things more to do with quality of life, such as participation and human rights. Unfortunately, just as these basic needs programmes were almost under way, increases in oil prices and economic downturns meant that the UK, United States of America (USA), New Zealand, and other countries turned to trickle down economic policies. These policies argued that focusing on achieving economic growth would generate the resources people need to live the life they want without too much state help (Nussbaum, 2011; United Nations, 2009). Even after the 2008 global financial crisis, this ideology persists.

The continued drive toward economic growth and monetarist policies, where the focus has been on the supply of money by a central body, has meant measuring development on indicators such as Gross Domestic Product (GDP) that focused on the quantitative growth of goods and services. Whilst GDP may measure a nation's economic growth over time, it does have flaws. Economic growth does not always improve quality of life in areas such as health and education. Countries that have high GDP, such as New Zealand or the USA, may still have massive inequalities, suggesting that the 'trickle down' effect is not helping those at the lower end of the income scale. GDP does not inform the levels and distribution of poverty. Neither does this kind of market-led economics account for non-market services such as household work or unpaid provision of care, which can significantly impact a household's quality of life (Nussbaum, 2011; Waring, 1999).

Another popular economic approach to ensure and measure whether people's needs are being met is Utilitarianism. This approach goes beyond the measurement of goods or whether people can obtain the basic necessities they require. It measures utility, sometimes referred to as happiness or the satisfaction of preferences (Nussbaum, 2011). In so doing, Utilitarianism shows care for the human condition by attempting to measure quality of life and not just the basic necessities of life. Measuring satisfaction or happiness in itself presents a problem. For example, if all that people know about housing is life in a grass hut, they may still be very satisfied despite the consequences of poorer health and life expectancy from living in such a place. There is also an assumption here that if a population achieves wealth and lives in expensive housing, they will be happy (Sen 2009).

Utilitarianism is most often linked with the principle the ‘greatest happiness for the greatest number’, popularised by philosopher Jeremy Bentham (1748-1832). Welfare states may apply this idea to distribute resources to achieve the greatest satisfaction for the greatest number. However, a country could be measured as having great satisfaction of its majority but neglect to acknowledge that this is because the minority are slaves serving the majority (Sen, 2009). This point leads to another issue for Utilitarianism, where it may lead to the care of people in order to satisfy them. Nussbaum (2011) argued that this is passive satisfaction and ignores people’s freedom to choose and engage in action for themselves.

Whilst capitalist states continued to be influenced by Utilitarianism and allowed markets to drive their economy and satisfaction of need, by the 1990s the United Nations was taking a different direction through the creation of the Human Development Reports. These reports were implemented by leading economists Mahbub ul Haq and Amartya Sen. In contrast to a focus on just providing for people’s needs, ul Haq and Sen suggested a focus on people’s capabilities in order to improve human dignity, development, and productivity (United Nations, 2009). Sen viewed capabilities both as people’s abilities and the freedom and opportunities they have within their environment to do and be (Nussbaum, 2011). Whilst Sen has resisted naming core capabilities, Nussbaum (2011) proposed ten central capabilities: life; bodily health; bodily integrity; senses, imagination, and thought; emotions; practical reason; affiliation; being able to live with and have concern for other species; play; and having control over one’s environment.

The Human Development Reports include a ranking of countries through a single metric called the Human Development Index (HDI), which, like previous rankings such as GDP, could be seen as oversimplifying development. The HDI differs in that it does not just rely on financial and economic indicators but also looks at social and human indicators (United Nations, 2009) by including an aggregate of educational achievement, life expectancy, and GDP data. In addition to the HDI, the reports include measurements such as the Inequality-Adjusted Human Development Index (IHDI), Gender Development Index (GDI), Gender Inequality Index (GII), and Multidimensional Poverty Index (MPI). Thus, the Human Development Reports give a much more comprehensive picture of how Nations are performing with respect to human development (United Nations, 2015a).

Although a measurement of housing is implied in the MPI, which records standard of living including whether people have electricity, sanitation, a floor, assets, drinking water, and cooking fuel, housing itself is not directly measured in any of the Human Development Reports. This is because humans are placed at the centre of its measurement of development and not material things (Jahan, 2002).

The lack of focus on adequate housing is also evident in the United Nations Millennium Development goals. These goals emanated from the United Nations Millennium Declaration adopted in the year 2000, resulting from a large gathering of State heads who met to plan advancement of human development and eradication of poverty. Eight goals and 18 targets were designed to meet basic human need and human rights; however, shelter was only mentioned in relation to target 11 which aimed to improve the lives of slum dwellers and increase the numbers of secure tenancies for these people by 2020 (United Nations, 2015b). Homelessness and other forms of inadequate housing are not mentioned.

Over time, measurement and models of provision of need have progressed from a goods and services focus to a more human quality of life focus, as have theories of basic need. A more longstanding and well-known theory, Maslow's Hierarchy of Needs, has five levels; physiological needs, safety needs, love and belonging needs, esteem needs, and, lastly, self-actualisation (Maslow, 1954). Based on theories of motivation and human nature, Maslow proposed that once basic physiological needs are met, people are more motivated to meet the more 'being' oriented needs until they reach their full potential or self-actualisation (Corning, 2000).

Manfred Max-Neef is another economist who has also redefined basic needs in similar ways to ul Haq and Sen. Max-Neef (1991), a Chilean economist, suggested that humans must satisfy their basic needs to obtain a meaningful and flourishing life. As mentioned in chapter one, he named nine fundamental elements of human need: subsistence, affection, protection, understanding, leisure, creation, freedom, participation, and identity (Mace, et al., 2015b). Similar to Sen, he too has a focus on developing people's opportunities to do and be. He expanded this idea by suggesting that people also have four existential needs: having, doing, being, and interacting, that help categorise how each fundamental need is met. In line with a human development approach, he stated that "development is about people not objects" (Max-Neef, 1991, p. 16). A house, for example, he described as a good that provides shelter (a satisfier); this, in turn,

actualises the need for subsistence (a fundamental need) and having (an existential need) (Murray et al., 2005).

In comparison to Maslow, Max-Neef's model differs in a number of ways. His nine needs are heterarchical, none rank higher than the others. Rather than actualisation as an end goal of meeting all needs, actualisation of each need is a means to quality of life. Max-Neef, like Sen, sees quality of life depending on the opportunities or possibilities people have to meet their needs (Max-Neef, 1991; Murray et al., 2005). This also changes the perception of need from something we are deprived of to something we can achieve or have potential for. These points of difference are important in the provision of a house for those who cannot afford one because the focus is both on providing a house and actualising all the needs such as affection, leisure, or identity within that space. It could be argued, at this point, that if the provision of a house achieves all these needs, quality of life is not only achieved—a home is also provided.

An alternative perspective on meeting people's needs is stated in the occupational science literature. Wilcock (1995) suggested that the main function of the human brain throughout time has been to accomplish health and well-being through meeting people's basic needs, and that occupation is how this is achieved. There is clear alignment with Max-Neef's four categories of satisfiers of needs (being, doing, having, and interacting) as Wilcock describes occupation in terms of doing, being, becoming, and belonging (Wilcock & Hocking, 2015).

Wilcock, Max-Neef, and Sen recognise that people have to do and be to satisfy their needs, but there are some differences. Along with subtle differences between interacting and belonging, Max-Neef's research also uncovers 'having' as a satisfier of need, which Wilcock's work has not recognised. Likewise, Wilcock includes becoming, which she links to Maslow's idea of self-actualisation. As mentioned, Max-Neef does not see this as a satisfier of need but more to do with the opportunities or potential to achieve each need. Drawing on Maslow's (1954) Hierarchy of Needs and the Ottawa Charter for Health Promotion (World Health Organization [WHO], 1986), Wilcock sees shelter as both a need and a prerequisite to health when discussing how this need is met through doing, being, belonging, and becoming occupations (Wilcock & Hocking, 2015).

In looking back over how theorists and economists have viewed basic needs over time, it is clear, despite some differences in terms, that there has been a shift in ideas. Market

led economies like New Zealand are experiencing a growing inequality (Ministry of Social Development, 2016b). Looking at household incomes, the income inequality ratio between the lowest 20% and highest 80% increased from 2.24 to 2.61 between 1988 and 2015. In 1988, only 11% of households spent more than 30% on housing related costs; in 2014, this had risen to 27% (Ministry of Social Development, 2016b). Despite a focus on economic growth, the provision of goods and welfare are failing to reach those who need them the most or enable them to take action to improve their lives. There is now a focus on meeting needs that help humans live healthy and happy lives, and encouraging human development and capabilities (Sen, 1985). To enable this focus, there need to be policies and strategies that support the freedom, rights, and opportunities to allow people to do what they need to do and be to reach their potential.

2.2 Home and Housing as a Right

Needs-based approaches to housing overlap with a human right to adequate housing; both approaches suggest a roof over one's head is something all humans should have. Yet, these two approaches may generate very different views of the same concept. To say simply an individual or family has a need for a house says nothing about what others might be obliged to do to prevent them from being without housing. Stating that a family has the right to adequate housing changes this household from being passive victims in need of charity into people who have entitlements. Rights-based language is a language of empowerment (Geiringer & Palmer, 2007). It eliminates the temptation to see people as deserving or undeserving.

The 1948 Universal Declaration of Human Rights and the other more specific treaties form the International Bill of Rights (Geiringer & Palmer, 2007). Housing is part of the right to an adequate standard of living under the Declaration of Human Rights (DHR) Article 25, along with other basic needs such as medical and social care, clothing and food (United Nations Office of the High Commissioner for Human Rights, 2009). The United Nations Declaration is not legally binding; however, the United Nations International Covenant on Civil and Political Rights (ICCPR, 1966) and the United Nations International Covenant of Economic, Social and Cultural Rights (ICESCR, 1966) have optional protocols that have been ratified by New Zealand which make them binding treaties. This means that New Zealand citizens who have exhausted all local options can communicate with the United Nations about breaches of their human rights. Understanding where housing fits within these binding treaties is essential in assessing

whether the government is meeting its international obligations. For instance, Article 17 of the ICCPR recognises the right of protection from interference to home, privacy, family, and correspondence, and is immediately enforceable.

The ICESCR and other United Nations treaties (see below) differ from the ICCPR as they are not immediately enforceable. Instead, as a signatory, New Zealand must show that it is working progressively toward realising these rights within its available resources (Geiringer & Palmer, 2007). The ICESCR Article 11 (United Nations Office of the High Commissioner for Human Rights, 2009) is the most specific and widely used instrument for the protection of the right to adequate housing. Similar to the DHR Article 25, Article 11 is the “right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions” (United Nations Office of the High Commissioner for Human Rights, 2009). Further guidance to Article 11 is provided in General Comment 4 by the United Nations Committee on Economic, Social and Cultural Rights (CESCR, 1991), which is responsible for ensuring states comply with the ICESCR (Human Rights Act, 1993). The general comment points out that the right to housing should not be narrowly interpreted as a roof over one’s head but should be seen as “the right to live somewhere in security, peace and dignity” (United Nations Office of the High Commissioner for Human Rights, 2009). In broadening the interpretation of a house, the United Nations acknowledged concepts in line with the broader concept of home.

New Zealand ratified the ICCPR and the ICESCR on 28 December 1978, and has signed multiple other treaties that provide guidance on the rights to housing; listed below and discussed in more detail as to how they relate to housing in sections 2.2.1-2.3:

- United Nations Convention Relating to the Status of Refugees (1951), Article 21, ratified in 1960
- United Nations Convention on the Elimination of all Forms of Racial Discrimination (ICERD; 1965) Article 5 (e)(iii) ratified 22 November 1972
- United Nations Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW; 1979) ratified in January 1985
- United Nations Convention on the Rights of the Child (UNCROC; 1989) ratified in 1993

- United Nations Convention on the Rights of Persons with a Disability (CRPD; 2006) ratified 26 September 2008
- United Nations Declaration of Rights of Indigenous Peoples (UNDRIP; 2007) Article 21, officially endorsed in 2010.

New Zealand has no laws specific to the right to adequate housing, although the New Zealand Bill of Rights Act (1990) and the Human Rights Act (1993) include protection from discrimination in relation to land, housing, and accommodation. The New Zealand Human Rights Commission (2010) lists other New Zealand laws and regulations that relate to housing:

- Building Act (2004) (which repealed the Building Act 1991)
- Building Amendment Act (2009)
- Housing Improvements Regulations (1947) (under the Health Act 1956)
- Housing Restructuring and Tenancy Matters Act (1992)
- Residential Tenancies Act (1986) (includes protection from discrimination)
- Residential Tenancies Amendment Act (2010) (extended protection to boarding houses)
- Local Government Act (1974) (where still in force)
- Local Government Act (2002)
- Resource Management Act (1991)
- Resource Management Amendment Act (2009)
- Fire Service Act (1975)
- Weathertight Homes Resolution Services Act (2006).

As stated above, the ICESCR Article 11 General Comment Four remains the most useful guidance as to what a Right to Adequate Housing might require. It defines seven standards of adequate housing that nations must work toward meeting (United Nations Office of the High Commissioner for Human Rights, 2009). These seven standards provide a human rights framework for evaluating housing policies structure and processes and are considered below in relation to the New Zealand context at the time fieldwork was commencing. Based on the literature available at the time, recommendations are made at the end of each standard to make evident the policy directions being signalled as the study was being designed. Current policy is incorporated where significant shifts have occurred or where policies have been

implemented to try and rectify issues. These will serve as a point of reference for discussion of the findings in chapter nine.

2.2.1 Adequate Housing Standard One: Affordability

This standard is a concern when the cost of housing is so high that it threatens the ability to enjoy other human rights (United Nations Office of the High Commissioner for Human Rights, 2009). The New Zealand Human Rights Commission (2010) considered obtaining affordable accommodation as one of the key barriers to achieving the right to an adequate standard of living. The traditional Kiwi² value of owning your own home is currently hard to achieve for a growing number of New Zealanders as housing demand has increased rapidly from the early 2000s in response to low mortgage interest rates, an easing in credit terms, and rising migration (Reserve Bank of New Zealand, 2014).

In addition, until 2015, local or foreign investors could buy investment properties without the restrictions of paying a capital gains tax. Average house prices in the Auckland area hit the one-million-dollar mark in August 2016, with a national average of NZ \$612,000 (QV, 2016). At the time fieldwork for this research took place, a home affordability report published in July 2016 estimated that mortgage payments as a percentage of take-home pay in central Auckland would be 50.5% for a small family buying their second home and 38.3% for first-time buyers. A mortgage repayment was considered affordable when it is no more than 40% of the take-home income (Chaston, 2016).

With increasing demand and increasing prices, the May 2016 Reserve Bank financial stability report described housing as one of three key risks to the financial system of New Zealand. The other two were high levels of debt in the dairy industry, with global dairy prices remaining low; and market volatility contributing to an increase in the cost of funding for New Zealand banks.

New Zealand's housing supply was limited further, especially in Auckland, by the 2008 global financial crisis and the major earthquakes in Christchurch. Easing credit led to some extremely high debt-to-income ratios. Although a concern, the Reserve Bank (2016) considered that the pressures in the housing market had moderated somewhat.

² Kiwi is a generally accepted nickname for New Zealanders

This was due to the reserve bank using loan-to-value ratio (LVR) conditions on lending. Before a mortgage could be approved, buyers needed a minimum of 20% of the property's value. In 2013, when LVRs were first introduced, nearly a third of loans were being undertaken at high LVRs while there was a rapid increase in house prices in Auckland and Canterbury (Reserve Bank of New Zealand, 2014). Despite LVRs easing in November 2015, the 20% LVR became nationwide again in October 2016 with investors having to meet an LVR of 40%. The government also passed into law the Taxation (Bright-Line Test for Residential Land) Act (2015), which means anyone buying and selling investment property within 2-years would be taxed on any capital gain.

While LVR conditions and tightening monetary policy eased pressure on the housing market, house prices were still elevated compared to incomes and rents. There was also a gap between demand and supply. Although the number of building consents was on the rise, these tended to be for larger properties, which were unaffordable for those on an average income (Reserve Bank of New Zealand, 2014).

In November 2014, first homebuyers made up only 17% of buyers, down from a peak of 21% in September 2013 (Reserve Bank of New Zealand, 2014). If there are decreased opportunities for first-home buyers, then not having the benefits of owning your own home will particularly affect young families trying to get on the property ladder (DTZ Research, 2008).

While the reserve bank focused on LVR and capital gains tax to control pressures on the housing market, central government's focus was on increasing affordable housing stock. High land prices mean new housing has been directed at the top end of the market. However, despite there being three housing ministers (Paula Bennett, Minister of Social Housing; Nick Smith, Minister of Building and Housing; and Bill English, Minister responsible for Housing New Zealand) and promises of a housing plan, a published strategy had not been unveiled.

With many New Zealanders priced out of the option to own their own home, there has been an increasing demand on rental property. Although rents had increased at a slower rate compared to house prices, they were also increasing rapidly. Households that struggled with rent could apply for an accommodation supplement depending on their income and assets (Work and Income, n.d.-a.). However, for many in the two lower

income quintiles (i.e., those earning NZ\$30,000-70,000), more than 30% of their disposable income was going on rent, even after government assistance (Ministry of Social Development, 2016a).

For lower-income families, high housing costs can often mean there is not enough household income for essentials such as food, clothing, medicine, transport, and education. For those who struggle to rent privately, the Government provide social housing through the Housing New Zealand Corporation (more recently named Kainga Ora) and through a partnership with various community housing providers. In May 2016, New Zealand media highlighted that 50 people, including children and working parents, had been forced to sleep in vans and cars in South Auckland in order to make ends meet (Newshub, 2016). This put into the spotlight the difficulty social housing providers were having in finding emergency and more permanent housing for those in the most need. Aware of this issue, the Government started a programme of social housing reform to increase the type of housing and support it provided. Part of this process included transferring ownership and management of some government housing stock to community providers who could provide more diverse and specialist wrap-around support to meet the diverse needs of those on housing waiting lists (Housing New Zealand Corporation, 2017). People in these homes were eligible for income-related rent subsidies, where the government paid the difference between what the tenant could pay and the market rent (Work and Income, n.d.-b). This allowed some of the poorest families in New Zealand to have more disposable income.

The Ministry of Social Development Report (2016a) stated that 15% of New Zealanders were spending more than 40% of their incomes on housing, and 8% were spending more than 50%. Whilst the government was working progressively to increase both social and emergency housing, and the reserve bank made some headway in slowing house prices, demand for housing still outweighed supply. Affordable housing right the way along the housing continuum, from emergency housing to home ownership, was and still is a challenge for many New Zealanders.

2.2.1.1 Policy recommendations suggested for achieving affordable housing.

- The government announced in October 2016 a plan to build 30,000 medium density new homes through redevelopment of Housing New Zealand land in Auckland (Sachdeva, 2016). A clear outline of how many of these would be affordable or social housing was not clear. Without a specific policy around

building affordable homes, opposing political parties suggested the problem would not be solved (Twyford et al., 2016). The Community Housing Aotearoa strategy (2017) 'Our Place' recommended that there should be 20% affordable and 20% social housing in each development.

- The 2016 cross-party inquiry on homelessness noted the accommodation supplement was not adjusted for inflation. The report recommended that the supplement be reviewed so that those in need could find affordable rental accommodation in their area (Twyford et al., 2016).
- To help deliver the social housing reform, the 2016 budget set aside NZ\$33 million for emergency housing and the government projected it was on target for providing more than 3,000 places per year (Bennet, 2016). However, this might not have been enough, as Amore (2016b) indicated that 15,000 to 25,900 additional homes were needed for those who fell under the definition of severely housing deprived.
- A key part of the National government's social housing reform was a Housing First Policy, and in 2016, NZ\$3 million was set aside for implementing this approach. This is a strategy originating in the USA where rather than progressively preparing clients who are homeless for housing they are housed first and then supported (Twyford et al., 2016). This approach has had great success overseas and is discussed further in Chapter 9.
- A review and update of the social allocation system was recommended by Community Housing Aotearoa (2017) because with more social housing being managed by different housing providers, this would be important for keeping track of needs and available places.
- The amount of money Housing New Zealand (Kainga Ora) spent on those needing housing was being reduced because they paid dividends to the Government and tax on income. The Cross-party Inquiry into Homelessness (Twyford, et al., 2016) recommended making housing a public service, meaning they could use this money to improve their services.

2.2.2 Adequate Housing Standard Two: Security of Tenure

If households were not secure from forced evictions, harassment, or other threats to tenure, the United Nations saw their housing as inadequate (United Nations Office of the High Commissioner for Human Rights, 2009). As stated previously, owning a home

in New Zealand is a cultural expectation and renting accommodation is considered a poor alternative. In some European countries, such as Germany and Switzerland, renting is far more acceptable as the standard of rented accommodation is as high, the risk of being asked to leave is low, and there are no tax breaks for owning your own property (Eaqub & Eaqub, 2015).

At the time of writing this chapter (2016/17), in New Zealand there were three main types of tenancies:

1. *Periodic tenancies* continued until the tenant or landlord gave notice. The tenant had to give the landlord 21 days written notice. The landlord could give a 90-day notice with no reason. Landlords could provide a shorter notice of 42 days if the house was being sold, a family member was moving in, or the accommodation is being used for employees.
2. *Fixed-term tenancies* were for an agreed time. If it was agreed the tenancy could run longer, it would then become a periodic tenancy.
3. *Short-term fixed tenancies* were for 90-days only and there were penalties for landlords who tried to use these tenancies as trial periods.

In the 2016 Cross Party Inquiry into Homelessness (Community Housing Association, 2016), reference was made to the 90-day notice causing considerable insecurity in tenure with many families being unable to find alternative accommodation. In a 2010 report by the Centre for Housing Research, the average length of stay in a tenancy was around 15 months or less compared with five years for owner-occupiers (Saville-Smith & James, 2010). Even with suggested increases in length of tenancy, it was clear that New Zealand renters had to move every 1-2 years. An Auckland Council report in 2014 recognised that families, whānau, and aiga³ were often invisible support for people with no accommodation, often putting themselves at risk of eviction in order to accommodate their loved ones (Gravitas, 2014). Both the 90-day notice without reason and lack of empathy for tenants supporting extended family had impacted some of the families in this study (see findings chapters).

A report released in 2014 on residential mobility from the longitudinal study 'Growing up in New Zealand', showed that out of the total participants in the study (n=6853 children), 85% (n=5321) had moved at least once. Of this number, those who moved

³ Aiga is the Samoan word for family including extended family.

only once made up 26% (n=1389), while 74% (n=3932) had moved twice or more, and 2% had moved 10 or more times in the past 5-years (Morton et al., 2014). The report noted that moving once or twice might benefit families if it meant an improving standard of living. However, it also pointed out that in previous studies frequent residential moves have shown a strong link between residential mobility and behavioural and emotional issues in children. Morton's report also noted that policies did not always account for families who moved frequently, resulting in a lack of continuity of services such as education and health. Morton et al.'s (2014) findings indicated that a highly significant predictor of residential mobility was being in private rented accommodation. A further report on the security of tenure in 2015 for the Ministry of Business, Innovation and Employment (MBIE, 2015) and the Auckland Council referred to the high mobility of those in rented accommodation as rental churn (MBIE, 2015). This report also highlighted the impact on family participation in their communities and that tenants were the ones who carried the cost of frequent moves. This information supported the Cross-party Inquiry into Homelessness recommendation to have longer fixed term tenancies in order to provide more stability for families (Twyford, et al., 2016).

2.2.2.1 Policy recommendations for achieving security of tenure.

- The 2016 Cross-party Inquiry (Twyford et al., 2016) recommended a longer fixed-term tenancy of several years, getting rid of the 42-day notice and putting restrictions on the 90-day notice. This recommendation was made with the intention of helping families settle sustainably and become active citizens of their communities. It is noted that the Labour party made these law changes in 2020 and 2021 after fieldwork in this study was completed, stopping landlords from terminating tenancies without reason and extending or making more explicit the notice periods for termination (Tenancy Services, n.d.).
- Community Housing Aotearoa (2016) recommended that increasing the ways people can work toward owning their own homes, such as rent-to-buy schemes, would also help provide families with more stability.
- Policies in areas such as health and education should allow for the continuity of services to highly mobile families (Morton et al., 2014).
- What was not mentioned in the literature at the time fieldwork for this study commenced was the support vulnerable households require to sustain a tenancy. It was suggested that housing first policies include ongoing tenancy support but

not what this support would look like or how long it would last. This thesis will look particularly at what works in providing ongoing support in helping households sustain tenancies long-term and any updates to tenancy sustainment policies will be included in Chapter nine.

2.2.3 Adequate Housing Standard Three: Habitability

To be adequate, housing should provide physical security, have adequate space, and be free from structural hazards, damp, or other conditions that may threaten health and safety (United Nations Office of the High Commissioner for Human Rights, 2009). The quality of New Zealand rental stock is poor, including damp, mould, poor sanitation, and thermal inefficiency (New Zealand Productivity Commission, 2012). At the commencement of this study, landlords did not have to put properties through a full warrant of fitness before being able to let a property, as is standard in other countries. However, policy is changing in this direction. From 1 July 2016, all landlords were to have floor and ceiling insulation and fire alarms in their rental properties. A thorough warrant of fitness for things like ventilation, safety, and hygiene was being trialled in Wellington and Dunedin (Otago University News, 2015).

Information on the general well-being of New Zealand residents is collated by Statistics New Zealand, which carries out the New Zealand General Social Survey every 2-years. In 2014, 38% of survey participants living in rented accommodation stated that they had major problems with their housing being cold, 11.8% had major issues with damp, and 8.7% were in need of immediate and/or extensive repairs and maintenance (Statistics New Zealand, 2014). Before 2016, the last time housing quality for rental accommodation was amended was in 1947, giving tenants a right to a dwelling in a reasonable state of repair (Bierre et al., 2014).

The World Health Organization (WHO) standard indoor temperature is 18 degrees Celsius, or 21 degrees Celsius, for older adults and disabled people. Almost a third of New Zealand homes fell below this in 2005 (Howden-Chapman et al., 2008). Since 1995, homes built before 2000 have been eligible for an insulation grant. The Warm-Up New Zealand scheme has been significantly successful with 292,000 homes having been insulated under the scheme. Whilst progress had been made, it was estimated that 600,000 houses still had inadequate insulation and at least half of this number house low-income families. Insulating all these homes over the 30-year lifespan of retrofits

would result in total benefits of approximately NZ\$9 billion (Human Rights Commission, 2016).

In addition to damp homes, a large number of leaky homes were built in New Zealand after a law change in 1994. This law change allowed the use of untreated timber framing and monolithic plaster cladding (Law Commission, 2012). Houses constructed between 1994 and 2006 with these materials are vulnerable to multiple leaks and rotting of the framing. A report by Price, Waterhouse, and Coopers (2009) estimated that 90,000 buildings were likely to be affected with a cost of repairs around NZ\$11.3 billion. House owners were eligible for financial assistance packages of between 25% and 50% of the cost (<https://hobanz.org.nz/news/leaky-home-epidemic>). To prevent further leaks in new homes, a number of reviews and new legislation have been put in place from 2002 onward (Price, Waterhouse, and Coopers, 2009).

Overcrowding is another issue for New Zealanders, with 398,295 people or 10% of the population, in 2013, living in homes that require one or more extra bedrooms. Overcrowding only effects 4% of Europeans; but 39% of Pacific Islanders (Tagata Pasifika), 19% of Māori, and 18% of Asians live in overcrowded situations (Ministry of Social Development, 2016b). Research by Baker et al. (2013) showed that household overcrowding caused an estimated 1,343 people to be hospitalised due to infectious diseases. Living in an overcrowded situation seriously impacts health and, compounded with noise and lack of space, affects household members' abilities to perform well at school and work (Baker et al., 2013).

2.2.3.1 Policy recommendations for achieving habitability.

- New homes should meet the WHO Guidelines for Indoor Air Quality (WHO, 2009). More recently the Residential Tenancies (Healthy Homes Standards) Regulations (2019) also needed to be met by Landlords.
- A warrant of fitness scheme be rolled out nationwide for rental accommodation (Otago University News, 2015).
- A major reason for overcrowding was affordability and implementing the actions in 2.2.1.1 would have gone a long way to improving overcrowding problems (Baker et al., 2013). Auckland Council also provided advice and design options on how to house intergenerational families without separating them or overcrowding them (Auckland Design Manual n.d.).

2.2.4 Adequate Housing Standard Four: Accessibility

This accessibility indicator refers to the fact that housing providers should consider the needs of disadvantaged or marginalised groups when considering accessibility to housing and related services (United Nations Office of the High Commissioner for Human Rights, 2009). To marginalise a group is to treat them as if they are of no consequence or peripheral in matters relating to society in general (Cambridge Dictionary, n.d.). Doing this intentionally or unintentionally leaves them vulnerable to being excluded from basic needs, rights, and services to which they are entitled. The word vulnerable originates from the Latin word ‘vulnus’, which means to wound (Lee, 2012). Certainly, the act of marginalising a group or individual leaves them vulnerable to not having their basic needs met and thus poor health and well-being. Due to the recent development of a New Zealand homelessness definition and use of census data around severe housing deprivation, it is clear that accessing housing in New Zealand is becoming difficult for a growing number of people and vulnerable groups.

When looking at Housing New Zealand figures, the numbers can appear low. In December 2011, 3,433 people were on the Auckland Housing New Zealand waiting list and 1,499 of these people were in the ‘at risk’ or serious housing need category. This number was lower than the previous years, but it was because of tougher eligibility criteria applied that year, meaning that fewer people had been accepted on to the housing waiting list since then (Green Party, 2015).

Assessing the number of people who are sleeping rough also does not give a true picture of all those who fall within the New Zealand definition of homelessness. The Auckland street count in June 2016 counted 228 rough sleepers in Auckland. This was a marked increase from 147 the previous year (Auckland City Mission, 2016). In 2016 when fieldwork commenced there was no regular coordinated nation-wide attempt to quantify rough sleeping, but a parliamentary library research paper reported the following statistics for the rough sleeping in 2014 showing that people without any form of shelter at all was not just an Auckland issue:

- Hamilton = 30 people
- Tauranga = 30/40 = people
- Rotorua = 23 people
- Palmerston north = 5 people

- Wellington = 28 people
- Invercargill = 12 people
- Christchurch = none reported but they had options for emergency hostels

These street counts tended to focus on those who normally sleep on the streets, not those who were sleeping in mobile dwellings without access to amenities such as cars (New Zealand Parliament, 2014).

Statistics New Zealand and the University of Otago provided evidence of a much larger and growing problem using census data that covered the full spectrum of homelessness, from rough sleeping to inadequate or insecure housing (Amore, 2016b). Figures from 2013 showed 41,207 New Zealanders living in severe housing deprivation. Of these 41,207 people:

- 4,197 were living rough, in mobile dwellings or impoverished dwellings
- 549 were in emergency accommodation
- 7,851 were living in camp grounds, boarding houses, or motels
- 43 in maraes
- 28,563 in severely overcrowded permanent private dwellings

This research showed for the first time the extent to which New Zealand had difficulty meeting the right to adequate housing for a significant part of its population (Amore, 2016b).

A closer look at these statistics highlighted other related human rights issues. The United Nations (1948) Universal Declaration of Human Rights Article 16:3 speaks of the right to marriage and family: “The family is the natural and fundamental group unit of society and is entitled to protection by society and the State”. Of the 41,207 New Zealanders in severe housing deprivation in 2006, 21,797, were families with dependent children, which had increased from 15,085. Other marginalised or vulnerable groups could also be identified within New Zealand homelessness research and statistics (Amore, 2016b).

2.2.4.1 Women

Females accounted for 48% (19,679) of those counted as severely housing deprived in the 2013 census (Amore, 2016b). Amore et al. (2013), in an earlier publication, stated that:

Compared with males, females were more likely to be staying with friends or family. Part of this imbalance is due to the high prevalence of sole-parent families in the severely housing deprived population. Women headed most of these families, and they were mostly staying with friends or family in severely crowded permanent private dwellings. (p. 41)

In a research report undertaken by Auckland Council (Gravitas, 2014) on service provision to homeless people, it was stated that whilst a number of organisations address the needs of homeless families, the particular needs of female sole parents were not well addressed. The New Zealand College of Midwives, in a survey of their members for their submission to the Cross-party Homelessness Inquiry in 2016, also discussed the growing number of pregnant and new mothers living in overcrowded or inadequate housing (Twyford et al., 2016). Providing antenatal care for these women provided challenges because despite strong nesting instincts and a desire to be a good mother, they were often transient and difficult to track down for follow-up appointments. Midwives also expressed concern for the health of new mothers who would go without food in order to feed their children. Both the ICESCR Article 10:2 and CEDAW Article 12:2 refer to States needing to provide women with appropriate free services, paid leave, and adequate social security benefits before, during, and after childbirth, as well as sufficient nutrition (Twyford et al., 2016).

The percentage of women without children and with no accommodation at all is not as high, with only 45 women out of the total 228 found rough sleeping in the June 2016 Auckland street count (Auckland City Mission, 2016). Marsh's (2006) anthropological master's thesis on female homelessness pointed to research that described housing and social service providers prioritising women with children or couples over single women or men. There were also suggestions that women were more socially conditioned to ask friends, family, and others for assistance than men (Marsh, 2006). This might have accounted for the lower number of women on the street.

Wellington Women's Boarding House also highlighted the needs of single homeless women in another submission to the Cross-party Homelessness Inquiry in 2016 (Twyford et al., 2016). They reported an increase in the number of middle-aged professional women seeking accommodation after job losses, older women with

complex needs, and women leaving prison. After surveying women who had been homeless, Bukowski (2009), reported the main barriers to securing and sustaining housing were affordability, overcrowding, not being able to afford bonds, and Housing New Zealand prioritising women with children over single women. In addition to more responsive and coordinated services, more affordable housing and assistance with bonds, the women that Bukowski (2009) spoke to highlight the need for advocacy services to help navigate and negotiate with services.

2.2.4.2 Children

The UNCROC Article 27 specifies children's rights to an adequate standard of living, including housing. Almost a quarter (24%) of the total number of people in severe housing deprivation in 2013 were under 15 (Amore, 2016b).

A report by the Children's Commission in 2012, which involved hui⁴, surveys, and submissions, looked into the solutions to child poverty and provided a comprehensive insight into the impact of poverty and poor housing on children's everyday occupations (Children's Commissioner's Expert Advisory Group on Solutions to Child Poverty, 2012). In addition to adult opinion, they consulted with 300 children and young people from lower socio-economic groups aged between 9 and 24 years. Children in this study reported living in damp, cold, and overcrowded houses that affected their health. Education was also a challenge without space to do homework. They also reported that the upheaval of moving frequently meant losing friends at school. The fact that parents could not afford to pay their bills also meant that some children had to manage without power and internet, affecting their ability to do homework and access warm water or cooked food. Overcrowding was also reported as impacting privacy and often caused friction between family members (Children's Commissioner's Expert Advisory Group on Solutions to Child Poverty, 2012).

As the above comments from children indicate, low-income families have an increased risk of fuel poverty, which results in poor nutrition, increased hospital admissions, delayed development in children under three years, and the risk of mental health and behavioural problems (Children's Commission, 2012; Child Poverty Action Group, 2014). These comments above were supported by 2013 census data showing 72,124 overcrowded households; of which at least half had two or more children.

⁴ Hui is a Māori term for a gathering, congregating, meeting or conference.

Approximately 44,800 households in 2013 also did not use any form of heating in their home (Environmental Health Intelligence New Zealand, n.d.).

The New Zealand government had made progress (see section 2.2.3), to improve the habitability of New Zealand homes and thus improve the right of the child to an adequate standard of living (UNCROC, 1993, article 27). However, as the comments above showed, adequate housing impacted on many other areas of a child's life.

Therefore, the following rights also needed focus:

- Article 6 speaks of the child's right to life, including the State ensuring the survival and development of the child.
- Article 17 recognises the importance of mass media and the child's right to access information, especially information that will promote that child's well-being. Internet access was becoming increasingly important, especially for educational purposes.
- Article 24 refers to the child's right to the highest standard of health including access to nutritious food, clean water, and a healthy environment.
- Article 26 is about access to benefits for a child and those who were responsible for that child.
- Article 28 is about the rights of the child to education, including the policies that encouraged regular attendance.
- Article 31 gives the child the right to participation in rest, leisure, and play activities. This is not possible without sustainable accommodation where friendships and talents can be nurtured.

2.2.4.3 Youth

As the United Nations Convention on the Rights of Children (1993) covers people under 18 years, it also covers those aged 15-18 years. According to the Statistics New Zealand figures, youth fall within the age range of 15-24 years. The 2013 figures show 11,076 in this age group being severely housing deprived. This was 27% of the overall figure and the largest age group (Amore, 2013).

There were few specialist services for youth in housing need. It was recognised that they had considerable needs and fall into the category of hidden homeless as they were highly mobile, moving between friends' homes and sleeping on sofas. Agencies within the homelessness and foster care sector recognised that they needed long term follow-up

and care (Gravitas, 2014; Twyford, et al., 2016). Before 2016, a young person would leave Child, Youth, and Family support at the age of 17 years without access to benefits until the age of 18 (Collins, 2016). The government recognised that this age needed to extend to 21 years in the same way a parent might support their children right through early adulthood to give them the best chance for the future (Gravitas, 2014; Twyford, et al., 2016).

It was also recognised that many young people identified as lesbian, gay, bisexual, transgender, queer and intersex people (LGBTI), and some had been evicted by parents for this reason. Services developed for youth with housing needs needed to be inclusive of this community (Gravitas, 2014).

2.2.4.4 Students

The New Zealand Union of Students Associations (NZUSA), in their submission to the 2016 Cross-party Inquiry into Homelessness, reported that student loans are not keeping up with the rent increases. As the lowest-paid beneficiaries, students often worked two jobs to meet weekly expenses (NZUSA, 2015). Whilst the NZUSA acknowledged that there were no current statistics, they report numerous students admitting to couch surfing at friends' homes, especially at the beginning of semesters and exam time. They also reported the impact of couch surfing on daily occupations, with students having their personal space and ability to study dictated by those living in the home. In addition, the NZUSA (2015) highlighted incidences of sex for rent or hot bedding where students take shifts sharing a room, especially in minority populations.

2.2.4.5 The working poor

Although it might have been easy for some to assume that those categorised as severely housing-deprived were unemployed and unable to afford adequate housing, 52% were working or studying or both (Amore, 2016b). A study commissioned by Auckland Council in 2014 looking into homelessness service provision found that agencies observed a growing number of families with one or both partners working but still unable to meet rental payments, especially when unexpected expenses arise. These families reported sleeping in cars or overcrowded situations with relatives (Gravitas, 2014).

2.2.4.6 Older adults

Whilst those people over 65 represented only 7% of the severely housing-deprived in 2013 (Amore, 2016b), the 2016 Cross-Party Inquiry into Homelessness included the need to expand housing for this group (Twyford et al., 2016). A report by the Salvation Army in 2014 predicted that by 2020, around 200,000 baby boomers would be aged over 65 years and not own their own homes (Salvation Army, 2014). This group of older adults would begin to include those who had never been able to afford their own home compared to earlier generations. The need for accessible residential, affordable rest home care and stable longer-term tenancies was predicted to increase in the next 25 years and beyond.

2.2.4.7 People with disabilities

A high percentage of the New Zealand population have disabilities. One in four people was identified as having a disability in the 2013 disability survey (Statistics New Zealand, 2013). An ageing population had contributed to this fact, and there had been an increasing need for accessible housing that would accommodate multiple needs. The 2006 report had more specific information about housing, stating that 20,500 adults and 1,900 children had unmet needs for modifications inside their homes. In addition, approximately 11,900 adults said they did not have adequate modifications to allow them to enter and exit their homes, leaving them at risk of having limited opportunities to participate in their community.

Organisations such as Lifemark, Be Accessible, and BRANZ have been promoting the use of universal design and lifetime design in the construction of public and residential buildings (Copeland, 2014). Universal design enables the design of products and environments so that as many people as possible can use them (Mace et al., 1991). Lifetime homes uses these principles in the design of homes so that modifications to meet the demands of a family over a lifetime are minimal. The cost to modify a home for someone who was disabled could cost up to NZ\$14,000, but BRANZ research showed that building a large home using universal design principles would only have costed approximately NZ\$700 extra (Norman et al., 2014).

Whilst there was a building code to ensure accessibility of properties, it often fell short of Universal or Lifetime home standards. For example, the NZ4121:2001 recommended that door opening have 760mm clear opening space (Building Performance, 2001). Lifetime home standards recommended 800mm. However, many building companies

had signed up to meet Lifetime home standards, and the Auckland Council now has specialists in universal design as part of their Auckland design office (Building Performance, 2016).

2.2.4.8 Policy recommendations for achieving accessibility of housing.

- At the time fieldwork for this study was commencing (2016/17), there were some local government homelessness strategies, but there was no homelessness policy or national strategy to help map and coordinate existing services across the continuum of housing needs in New Zealand (New Zealand Human Rights Commission, 2010). The cross-party inquiry into homelessness recommended that a more coordinated response to homelessness would ensure more support and development of the homelessness workforce in the main centres and other regions (Twyford, et al., 2016).
- Since the cross-party inquiry, the New Zealand Labour party have implemented an Aotearoa/New Zealand Homelessness Action Plan (Ministry of Housing and Development, 2020) to prevent homelessness, increase housing stock and grow a workforce of support services. There are now different services and supports available for various levels and types of housing need, including young people, women leaving prison or people transitioning from inpatient mental health and addiction units (see chapter nine for details). However, recognition that the needs of families and children differ significantly from those of single people experiencing homelessness is still missing from policy. Children need specific focus in order to meet the United Nations Convention on the Rights of the Child and the occupational needs mentioned above (UNCROC, 1993). Further research such as this thesis is required to help form policies and specific support services to meet the needs of families and children experiencing homelessness.
- A 2012 report by the Human Rights Commission recommended that minimum accessibility requirements for people with disabilities be strengthened either by revisiting the building code or making the NZS 4121:2001 mandatory for both public and residential buildings (Human Rights Commission, 2012). More recently, a report in 2022 by the New Zealand Disability Support Network (NZDSN) also supports mandatory use of NZS 4121:2001 or universal design standards in all social housing, along with comprehensive and enforceable legislation to support this.

- This NZDSN report (2022) also pointed out that the current target for new accessible state houses was 15%, which is still inadequate when 1 in 4 New Zealanders has a disability. The NZDSN stated that the disability community would like this target lifted to 85%. But disability also effects those who do not qualify for social housing. Therefore, it makes sense that strategies mandate that 1 in 4 homes in all new developments should be built to lifetime home standards so that more houses would be suitable for a broader range of people, and costs could be saved on future housing modifications.
- Along with the need for a long-term plan to increase housing suitable for a growing older population, the Salvation Army recommended reviews of the accommodation supplement and income-related rent subsidies, allowing some people to remain in rented accommodation of their choice. Research also showed that aging in place was the preference for most older adults (Davey, 2006). However, if remaining in rental properties, assurance of a long-term tenancy was needed from a landlord before housing modifications could take place (Ministry of Health, 2014). These recommendations were supported by recent research focusing on 108 older adult tenants aged 55 or above (James et al., 2022). Nineteen participants had previously been homeless due to tenure insecurity, unaffordable rents, eviction with no reason, or poor accommodation conditions. The authors' findings and recommendations also support policies that ensure early intervention for hardship events and financial support that make renting easier, along with policies that enable ageing in place, improved housing quality and accessibility, tailored support and home-based care (James et al., 2022).

2.2.5 Adequate Housing Standard Five and Six: Cultural Adequacy and Location

Housing is not adequate if the expression of cultural identity is not respected (United Nations Office of the High Commissioner for Human Rights, 2009). In relation to location, if a house is in an area where essential services such as healthcare, schools, childcare etc., are not accessible, then it is not adequate. It is also inadequate if it is in an area that is polluted or dangerous (United Nations Office of the High Commissioner for Human Rights, 2009). These two indicators are discussed together as cultural adequacy and location for Māori are linked.

At the time data were being collected for this study, Māori, as the indigenous population of New Zealand, were over-represented in the homelessness statistics, with 12,754 severely housing deprived or a prevalence of 5:1 compared to Europeans (Amore, 2016a). Of Māori households, 19% lived in overcrowded conditions compared to 10% of the general population (Amore 2016a). A number of authors linked this and other social issues for Māori to the impact of over 150 years of colonial processes which dispossessed Māori from hau kainga (ancestral lands) and were also detrimental to Māori ways of doing and being, including cultural practices, language, and economic growth. (Groot & Mace, 2016; Kake, 2016).

Rapid urbanisation of Māori occurred in New Zealand, particularly between the 1930s and 1960s. For those Māori wishing to return to ancestral lands (hau kainga) and to be closer to whānau, especially in rural areas, there might be a lack of good quality accommodation and poor access to employment (New Zealand Human Rights Commission, 2010). Alternatively, many were from coastal areas where rentals might have been out of reach for those people on lower incomes (Groot & Mace, 2016).

Māori signed the Te Tiriti o Waitangi/Treaty of Waitangi in 1840 in partnership with representatives of the British Crown, which at the time meant that the majority of Māori retained possession of their land (Kake, 2016). As stated above, New Zealand officially endorsed the UNDRIP in 2010. Article 37 of UNDRIP states that Indigenous people have the right to have existing treaties and agreements recognised and enforced. However, prior to endorsing UNDRIP, unlawful Crown acquisitions and land sales meant Māori land ownership declined substantially with Māori only owning 5.5% of New Zealand's landmass in 2011, down from 11% in 1911. A closer look at the Te Tiriti o Waitangi/Treaty of Waitangi showed a framework of Articles that colonial practices have failed to recognise (Human Rights Commission, 2010).

Article I of the Te Tiriti/Treaty refers to Kawanatanga or governance and requires the Crown to provide services that meet the needs of Māori. This needs to be carried out in conjunction with Article II: Tino Rangatiratanga or self-determination. Not only do service providers need to be aware of the needs of Māori but Māori need to be a part of the decision-making, design, and provision of services to Māori to ensure they represent Māori values and cultural identity (Groot & Mace, 2016; Wellington City Council, 2012). Article III of the Te Tiriti/Treaty refers to Oritetanga or equity, reinforcing the need for equal rights and privileges for Māori (Groot & Mace, 2016). Again, linked

with Article II, Māori need to be involved in developing policies and strategies that provide for equal access to services and resources such as housing (Wellington City Council, 2012).

Much work was needed to ensure that homelessness service providers and government agencies were culturally competent and worked constructively and appropriately with Māori. However, at the time of data collection, some models of good practice were emerging. The New Zealand Coalition to End Homelessness promoted best practices in relation to homelessness with the ultimate vision of a New Zealand without homelessness. Their committee/komiti was run with a Te Tiriti/Treaty relationship model with both tangata whenua/Māori and tangata Tiriti co-chairs and members, thus ensuring the inclusion of Māori values in developing solutions (New Zealand Coalition to End Homelessness, 2011). The Wellington Homelessness strategy (Te Mahana) was another good example of collaboration with local Māori groups. It led to a strong Māori perspective being integrated into their final document (Wellington City Council, 2012).

Although not a part of the text of the Treaty, Governor Hobson, in discussions prior to the signing of the Treaty, stated that the religions of England and customs of Māori should be protected (New Zealand Human Rights Commission, 2010). This was often referred to as Article IV, and related to Wairuatanga or the right to spirituality and belief. New Zealand research around homelessness had recognised this principle. Groot et al. (2013), building on research carried out with indigenous homeless people in Australia (Memmott, 2010), acknowledged that there was also spiritual homelessness in Indigenous populations. Whilst many Māori who were homeless often experienced a physical dislocation from tribal homelands and whānau, Groot et al. (2013) recognised this could also cause a loss of cultural and spiritual connection. A resulting sense of shame and embarrassment (whakamā) was often complicated by a new sense of home and connection in the homelessness community. Narratives captured in the New Zealand research showed how Māori who were homeless navigated this tension between two worlds (Groot et al., 2011; King, 2015).

During fieldwork for this study, 11,396 Tagata Pasifika represented the largest ethnic group in the severely housing-deprived statistics with a prevalence of 10:1 compared to Europeans (Amore, 2016a). Of Tagata Pasifika households, 39% lived in overcrowded conditions (Community Housing Aotearoa, 2016). As pointed out in section 2.2.3.1, creating more affordable housing and designing for the intergenerational and cultural

needs of Polynesian and Māori families would have gone a long way to resolving overcrowding issues. Work on the Housing New Zealand Strategy for Tagata Pasifika: Orama Nui (Housing New Zealand Corporation, 2009) also highlighted that Tagata Pasifika often could not access information on housing and housing finance, leaving them vulnerable. Incorporating Pacific Village concepts into housing was also essential to Tagata Pasifika people, allowing them to live in a community and share resources (Housing New Zealand Corporation, 2009). A small qualitative study of three community housing professionals working with Pacific families in 2018 found that wrap-around services, collaboration, advocacy and empowering families were the approaches they saw as successful in helping with housing issues. However, participants stated that the four main areas still requiring change in Pasifika housing were the quality and quantity of housing, affordability and institutional racism (Camaira and Mafile'o, 2018).

2.2.5.1 Policy recommendations for achieving cultural adequacy

- Whilst Te Tiriti o Waitangi (1840) is a core part of the Aotearoa/New Zealand Homelessness Action Plan (Ministry of Housing and Development, 2020) and a recent housing inquiry by the Te Kāhui Tika Tangata New Zealand Human Rights Commission (2023), continued use of the Te Tiriti/Treaty articles is required to guide the development of housing policy for Māori.
- Recognition of Article IV of Te Tiriti o Waitangi and the loss of spiritual and cultural connections past housing policies had caused needs to be considered. (Groot & Mace, 2016). Consideration of the findings and implementation of the recommendations of the ongoing Waitangi Tribunal Kaupapa Inquiry into Housing Policy and Services (Waitangi Tribunal, 2023) was necessary to ensure breaches of the treaty did not continue to occur in the future (Te Kāhui Tika Tangata New Zealand Human Rights Commission, 2023).
- Recent research showed that, historically, issues relating to Pasifika housing needs had been silenced in parliamentary debates (Brown & Norris, 2023). However, the New Zealand government appears to be acknowledging the need for specific strategies to meet the housing needs of the Pacific Community. The Fale mo Aiga Pacific Housing Strategy (Kainga Ora et al., 2022) is a partnership between Kainga Ora, the Ministry of Pacific People and the Ministry of Housing and Development. It has four strategies targeting:

- i. The demand for housing and building financial capability toward higher home ownership.
- ii. The supply of affordable quality housing that met the cultural needs of Pacific families. This included working with Pacific churches to work on developing village concepts.
- iii. The development of a Pacific housing sector capable of delivering the right homes for different needs.
- iv. Education within the housing system to build cultural safety and effective collaboration.

2.2.6 Adequate Housing Standard seven: Availability of Services, Materials, Facilities, and Infrastructure

Adequate housing must include drinking water, sanitation, energy for cooking, lighting, food storage, and refuse disposal (United Nations Office of the High Commissioner for Human Rights, 2009). The 2010 Human Rights Commission report on the right to Housing only briefly mentioned the availability of services as not being an issue for New Zealanders. However, at the time of data collection, there were two significant breaches of water supplies, causing outbreaks of campylobacter in New Zealand. The first outbreak was in Darfield, Canterbury, where there were 138 cases and an estimated loss of production due to sickness costing NZ\$ 1.26 million. Havelock North had an outbreak of campylobacter in August 2016, with around a third of the town affected (5,198 people) (Department of Internal Affairs, 2017). The cost of this outbreak had not been fully calculated at the time, but media reports suggested it was one of the most significant outbreaks in the developed world. Early investigations showed that the faeces of ruminant animals had contaminated the local bore (Department of Internal Affairs 2017).

2.2.6.1 Policy recommendation for availability of services and infrastructure

- With the increased intensification of farming and extreme weather events in New Zealand, ensuring drinking water sources that were relied on for town supply would not be breached would require further research and planning (Department of Internal Affairs 2017).

2.2.7 Do we have a right to a home

So, do we have a right to a home? Is there such a thing as a right? In the 1700s, Utilitarian philosopher Jeremy Bentham claimed that the idea of natural rights was “nonsense upon stilts” (Bentham, 1796, p. 53). The existence of rights has been hotly debated over many years, but if a family does not have a roof over their heads, it could be considered they had the right to be housed by sheer virtue of their humanity. At the centre of this idea is the belief that all humans should be able to live in dignity and that society has a duty to ensure this happened (Nussbaum, 2011). Even Adam Smith in 1776 appeared to understand this when writing about the purpose of industry and commerce as being consumption (Smith, 1759). Yet, he observed that the consumer was often sacrificed in favour of the producer’s interests. Economic growth and wealth creation are often a focus of New Zealand government policy, but with a growing spotlight on the increase in homelessness and more people every year being unable to afford a new home, one has to ask, ‘has a focus on consumers and their consumption needs been sacrificed in New Zealand in favour of the interests of the producer and production?’.

2.3 Housing and Well-being

Dalziel and Saunders (2014) suggested one way to focus on the consumer was to make the purpose of economic activity the promotion of individual well-being. Using Sen’s capability theory, they made the additional point that people’s well-being depended on the capability to lead lives that were valued and people had reason to value (Sen, 1999). This differed from a welfare state, where it is accepted that decisions around the provision for people’s living standards lie with the state. Dalziel and Saunders argued that people should not be seen as passive recipients in a well-being state. The personal agency of people was critical in that they were capable of actively participating in choices about their futures and the types of lives they wanted to live. A crucial role of this type of economics policy would be to ensure people had the freedom to do and be and people’s capabilities were maximised where possible.

A focus solely on economic growth saw spending on housing as money that could not be spent on developing business opportunities. Well-being economics does not distinguish between economic and social policy. Evidence has shown that owning your own home linked to better education, health, and income outcomes, more satisfying and stable engagement in the community, and higher living standards in retirement

(Ministry of Social Development, 2016b). Better education, health, and income would also see spending on improving housing. Considering these facts, it could be argued that housing is a starting block to value-added activities that lead to increased well-being. Economic and social well-being would be improved if families have the support they need to find an affordable, habitable home (Community Housing Aotearoa, 2016).

2.4 Conclusion

This chapter presented home and housing through three lenses: a basic need, a human rights perspective, and housing as a contributor to well-being. These commonly employed perspectives were used to explore how they had shaped policy decisions within a New Zealand context and to provide a framework to examine where gaps in service provision were at the time fieldwork was taking place for this thesis, what policies had been created since data collection and what current literature was recommending still needed to be actioned. Viewing homelessness in this way leads to considerations such as people's entitlement to housing and how it impacts their quality of life. The interwoven occupational perspective brought new insights that were previously missing from the discourse.

Further updates to the housing and homelessness context will be made in the discussion chapter in relation to the findings. The following chapter continues to investigate the meaning of house and home in the New Zealand context and how where we live influences the things we want and need to do on a daily basis. It does this by exploring the literature available when the study was being designed.

Chapter 3 Literature review: New Zealand Meanings of Home

3.1 Introduction

A review of the literature was undertaken in order to understand what home means to New Zealanders, and what value-added occupations homes produce in relation to people's well-being. To understand the complexities of sustainable housing, we must first understand what people value in a place called home and why they might want to stay there. Consistent with the framing of this study overall, an occupational perspective is brought to the selection and analysis of the available literature to also explore how home shapes our everyday activities.

Efrat Efron and Ravid (2019) divided the purpose of literature reviews into three main areas: setting the context for the study, informing the research design and methodology, and identifying areas for advancing scholarship. In relation to this literature review, first and foremost context is vital because the meaning of home develops over time and therefore it is important to explore the historical context of housing and meanings of home in New Zealand in order to understand how New Zealand families might currently understand the importance of house and home and what they value doing in those spaces. By taking a historical view of the literature, key scholars, policy makers and processes that have shaped knowledge of housing and home will also be revealed.

Whilst allowing existing research design and methodologies to inform choices made in this thesis, exploring the extent of existing research and identifying the gaps in knowledge is another key reason for carrying out this review. It is hoped that through thorough analysis new perspectives or interpretations of knowledge may emerge.

3.2 Method

To meet the purposes of this study laid out above, a traditional narrative review was selected as the methodology. A traditional narrative review aims to give a comprehensive overview of the literature in a particular subject area and synthesises it into key concepts (Ferrari, 2015). A broader critique of the literature including government documents and other grey literature is appropriate, to capture the richness of organisational views, historical perspectives, policy trends, as well as the evidence base (Efrat Efron & Ravid, 2019).

Some traditional narrative reviews may not include search methods or data analysis strategies. For this reason, critics claim that narrative reviews can be subjective, and can lead to biased conclusions. This review is not a systematic review as it does not attempt to identify and provide a critical and quality assessment of empirical studies relevant to the search question (Booth et al., 2016). However, a framework is still applied in order to reduce bias and provide a thorough synthesis of the literature reviewed.

Efrat Efron and Ravid (2019) identified a 6-stage framework to describe the steps required for carrying out a literature review. These are used in the subheadings below to summarise the methods and processes chosen for developing this review. Stages 5 and 6 have been combined.

3.2.1 Choosing the Review Topic and Identifying the Search Question

The topic of this review is explorative in nature in that it seeks to analyse the meaning of home and its impact on occupation and why that meaning exists (Efrat Efron & Ravid, 2019). For this review, the purpose is not to predict an outcome or to look for the success of interventions. It aims to explore the discourses around home and housing in New Zealand and how that shapes the things people do in their lives. More specifically it will look for the theories and ideologies that sit behind views of home, and how policy has been shaped and formed over time. This will help set the context for the rest of the thesis.

Therefore, the search question for this review is two-fold: **What influences the meaning of home for New Zealanders and how does that impact everyday occupations?** Because the question aims at exploring meaning, a more qualitative framework for developing the scope and focus of the question was used. Booth et al. (2016) proposed the use of the acronym SPICE to refine and make explicit what is being looked for. The SPICE is applied below:

- a. *Setting (where?):* New Zealand
- b. *Perspective (for whom?):* New Zealanders
- c. *Intervention or interest (what?):* Influences on the meaning of home
- d. *Comparison (compare with what?):* Not having a home
- e. *Evaluation (with what result?):* The impact on everyday occupations

3.2.2 Locating and Organising Literature Review Sources

For the meaning of home, a search of academic databases using EBSCO MegaFile Premier and the terms ((definition*N5 home*) OR (meaning* N5 home*)) AND New Zealand was undertaken. A further search using (meaning* N5 place*) OR (meaning* N5 home*) AND New Zealand was also carried out, along with secondary searches using citations, reference lists, Google Scholar, and key organisational websites.

Abstracts, executive summaries, and findings were scanned to identify if the literature related to the meaning of home, occupations relating to home and focused on a New Zealand population. Articles not relating to these three things were eliminated. For books, the blurb and introduction were scanned along with the introduction to relevant chapters to assess if they contained relevant information. Because I was looking for the meaning of home, I attempted to make the search as broad and exhaustive as possible in order to get a picture of as many different views as possible.

After considering the relevance of each literature source to the search question, a total of 36 literature sources were included and filed using an endnote library.

3.2.3 Analysing and Evaluating Literature Review Sources

This next phase involved immersing myself in the literature that I had selected. Each document was read and key information highlighted. A table was created to capture the APA reference, purpose, sampling, discipline of the authors, methodology and a summary of anything in the article relating to the meaning of home in New Zealand and how those meanings shaped occupations. This helped in the sifting, sorting, and identification of key items of information from the documents reviewed. As mentioned above, an attempt to present a view of the weight of evidence or measure the quality of previous research was not the main purpose of this review. However, a critical eye was still cast over each piece of literature as the biases and views they held became important for capturing a history of ideologies around New Zealand concepts of home.

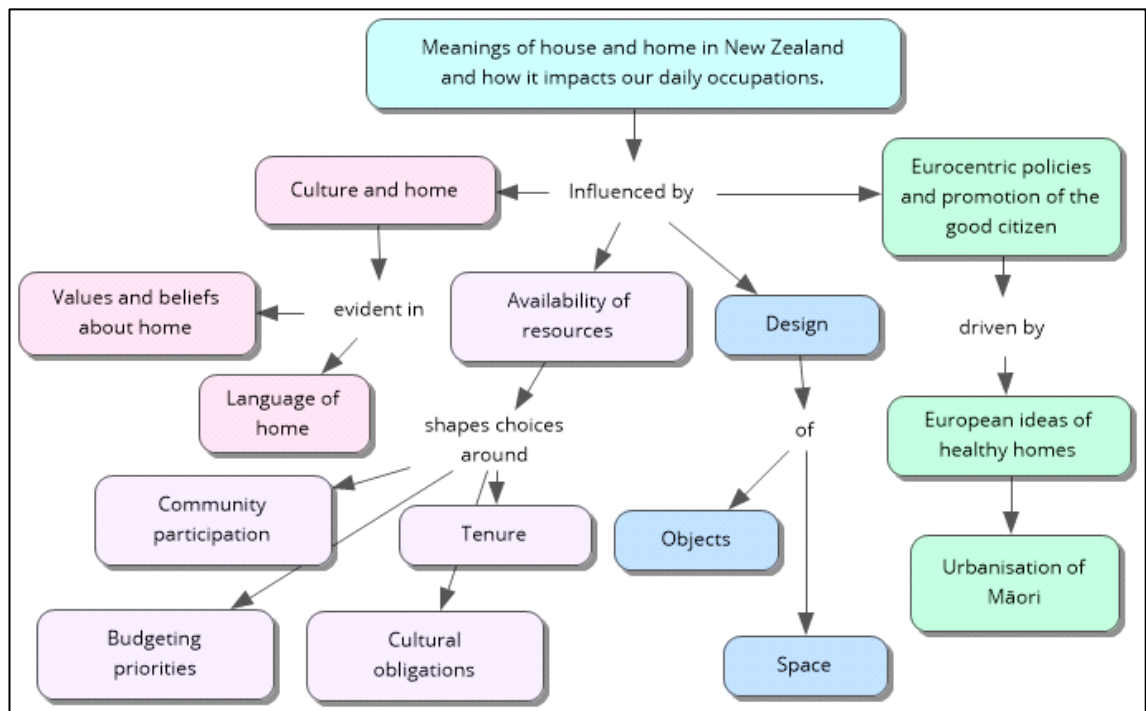
3.2.4 Organising and Synthesizing Literature and Building and Argument

Unlike a systematic review, there is no attempt to present a view of the weight of evidence; however, an analytic framework is still required to provide a robust account of the literature. To assist in this process, concept mapping was carried out as described by Novak and Cañas (2006).

Analysis of the documents involved joint identification of common concepts and their relationship to one another. From the summaries that had been created for each literature source, common threads were identified and highlighted in different colours. Concept maps using Cmap software were then used to scaffold and organise ideas through cross linking and hierarchical ordering, to show connecting ideas and identify new knowledge (see Figure 3.1). The concepts relating to the search question and its sub-concepts are discussed in the literature review findings.

Figure 3.1

Meanings of House and Home in New Zealand and How it Impacts Daily Occupations



3.2.5 Developing a Writers Voice and Refining the Literature review

Efrat Efron and Ravid (2019) recommended using visual displays as an outline that shows the relationships between themes and to provide a clear train of thinking to assist in developing a coherent narrative. Concept maps like the one in Figure 3.1 have the advantage of connecting statements that help in forming a story. This was invaluable in helping me structure the results of this review.

3.3 Literature review findings

The four themes that demonstrate the influences on New Zealand meanings of home and occupations are discussed below. They include:

- Culture and beliefs about home
- The design of homes and the objects within them
- Eurocentric policies
- Availability of resources

3.3.1 Culture and Home in New Zealand

The first concept to emerge from the data was culture and its influence on both the meaning of home and occupations. It is evident in how cultural groups demonstrate their values and beliefs and how people use language to describe home.

3.3.1.1 *Values and beliefs about home*

Our memories and events of the past influence our current activities, perceptions, and meanings we place on what we consider home (Dupuis & Thorn, 1998). Perkins and Thorns (2001) described the traditional view of the New Zealand home as being based on the post war low density suburban bungalow on a quarter acre section built for the nuclear family. Government policies were designed to support home ownership; however, the slow development of leisure and supporting facilities resulted in a culture of spending free time on home making or maintenance.

Educational material from the post war era also offers a clue as to the traditional view of a New Zealand 'home' life. 'Houses to live in' (School Publications Branch, 1949) told the story of the Walton family who were looking for a new home. The book painted a picture of the ideal New Zealand family home with gendered spaces, a father who is fully employed, and Mrs Walton being a devoted housekeeper and mother (Brookes, 1997).

Current research challenges these traditional views of New Zealand home life. Who goes to work and who stays at home is determined more by earning potential than gender. Household labour force surveys show an increase in the ratio of men not working and involved in child rearing and domestic activity from one in 27 males in 1986 to one in 10 in 2008 (Fursman & Callister, 2009; Perkins & Thorns, 2012). However, Fursman and Callister (2009) reported the biggest increase being in the

number of households where both parents work. Therefore, not only may both parents be absent from home during the day but the New Zealand Childcare Survey (Statistics New Zealand et al., 2009) showed that 53.9% of pre-schoolers were away from home attending at least one type of formal early childhood education. In fact, the idea of either parent being the primary carer for their children at all is also changing, with the majority of informal care being carried out by grandparents (Statistics New Zealand et al., 2009; Worrall, 2009). Feminist writers also point out that traditional stereotypes of family life focus on heterosexual ideals of home and do not consider gender diverse views. Neither do they acknowledge that domestic life for the traditional stay at home housewife sometimes was, and still can be, a place of drudgery, unpaid work, or even violence (Winstanley, 2001).

In the 80s and 90s, changes to a 7-day working week enabled some New Zealanders to spend more time away from their home and sections (Perkins & Thorns, 2001). These changes also facilitated a growing café culture. More recent literature suggests that New Zealanders are again valuing time at home but in a much less active way than our mid-20th century predecessors. This is due to an increased use of information technologies allowing us to socialise, shop, work, view movies, and play online at home (Perkins & Thorns, 2012).

Despite the increasing diversity in New Zealand home life, the image of the suburban home providing a private space for nuclear families is still evident in the New Zealand Crimes (Home Invasion) Amendment Act (1999). While law needs to be rational, territorial, and objective about what constitutes home, especially in relation to someone invading that space, Waghorn (2009) emphasised that there is a strong sense of the Victorian value of the “man’s home is his castle” in this legislation. A castle was built to protect those inside so that they can feel safe within that space.

Whilst the meaning of home was discussed extensively in parliament in relation to home invasion legislation (Waghorn, 2009), the concept of a marae as a communal home was not considered. Austin’s (1976) thesis is used frequently in New Zealand literature (Hall, 2008; Waldegrave et al., 2006) as his ideas challenged mainstream western views of what New Zealanders believe about home, stating that if an individual’s home meets the basic needs of Pākehā, then for Māori that place is not a house but a marae. For Māori, the community space of marae has far more significance

than individual family homes (Waghorn, 2009). This is also evident in Te Reo Māori and in concepts involving Māori spatiality (see section 2.4.3.2 below).

For Tangata Pasifika, life often centres on the village. Like the marae, the village gives a communal sense of home. Here, in New Zealand, this is often recreated around the church and church activities which, in McCreanor et al.'s study (2006), was described as a comfortable, safe, and supportive space. Living with extended family is also considered a natural part of life (Cheer et al., 2002). It is not unusual for Pasifika homes to accommodate multiple generations, overseas guests, and frequent gatherings related to family or church events (Hall, 2008). However, Anae (2004) warned that when viewing what home means to Tagata Pasifika, research tends to have a pan-Pacific view and that the differences between island nations and New Zealand born Tagata Pasifika need to be taken into account.

Whilst the traditional New Zealand ideals of DIY (do it yourself) and home making may still be valid (Perkins & Thorns, 2001), it is clear that there is a growing diversity in how New Zealanders value their homes and home life.

3.3.1.2 The Language of Home

The etymology of 'home' or the study of the word's origin, gives an idea of why it has the meaning it has today, and how history and culture has shaped it (Oxford English Dictionary, n.d.). When looking at western understandings of home, Germanic words for home originated from the Indo-European word *kei* which means to lie down or something loved (Mallet, 2004). Phrases suggesting 'home is a place to lay one's head', come from this term. However, in English language, moralism has been added to the meaning of home. Homeland was created by ruling classes to encourage patriotism, and in the 17th century in England the term 'the house of everyman is his castle', was used for the first time in case law around property rights. This phrase has been used ever since as meaning a haven or place of refuge and safety. More recently, meanings of home have been blended with that of the physical structure of a house by real estate agents and politicians to encourage home ownership and financial security (Mallet, 2004).

When searching the literature for Māori meanings of home or place, alongside the key word 'house', peer reviewed articles are scarce. For many Māori, identity, security, and mana and the qualities Pākehā may associate with home are kept alive through

connections to marae, the land, and one's family, ancestors, or whakapapa—not necessarily four walls. The meaning of home can be found in te reo Māori which is full of rich metaphor.

The word that appears the most in the literature on Māori meanings of home is land or whenua. Whenua also means placenta and the land, just like a placenta, nourishes the very heart and soul of Māori culture and identity (Kearns & Smith, 1994; Waldegrave et al., 2006). This metaphor is further supported by Māori creation stories where the land is personified as Papatūānuku, the earth mother, who gives birth to all things of the world and is the place to which they return. She is also considered the foundation for human activity, especially actions to do with the land and identity, such as gardening, protection, utilisation and sustainability of resources (McCreanor et al., 2006).

Whakapapa refers to genealogy and also means 'to layer'. The layers of kinship relationships connected with tribal land form a foundation and tūrangawaewae, a 'place of strength and identity' (Groot et al., 2011). The physical setting and emotional connection to a tribal home provides a wairua or spiritual attachment (Davey & Kearns, 1994; Kearns & Smith, 1994). Self-identity, belonging, and culture are renewed and maintained through participation in shared cultural activities or tikanga from a home region (Frank, 2011). This is referred to as ahi ka or keeping the home fires burning (Carter, 2006; Groot et al., 2011; Tomlins Jahnke, 2002). A home fire also resonates with the idea that home is a place of warmth not just in a physical sense but also in that it is a place of safety where we might feel loved and respected. This is the thinking behind the name of the Wellington homelessness strategy – Te Mahana (Wellington City Council, 2012).

As in Māori culture, the land still represents a place of belonging and spiritual importance for Pacific island nations. However, the sea also forms part of home, identity, and belonging. Language and its meaning can be misleading when considering migrants from the Pacific. In the English language we may refer to the Pacific as islands in the sea. However, rather than viewing home as an island somewhere in the Pacific, Tagata Pasifika view home as the sea of islands (Waddell et al., 1993). Anae (2004) suggested that Oceania is a better word to use when describing where Tagata Pasifika are from rather than the Pacific Islands. As a centre of their occupations they have played, worked, fought, and traded on the ocean for centuries. It is also not a new activity for islanders to travel unhindered by borders to expand social connections and

trade routes seeking out resources. Auckland is just another home away from home in the diaspora of Tagata Pasifika (Anae, 2004).

3.3.2 Eurocentric Policy and Promotion of the Good Citizen

The next concept that was common across the literature was the historical influence of European thinking across housing policy, and how it often directly impacted on how New Zealanders were expected to behave and act. This happened in two main ways; through the expectation of what a healthy home should be and policies that encouraged urbanisation.

3.3.2.1 *European ideas of a healthy home*

Institutions and the policies they produce impact the way people live their everyday lives by influencing their dreams, aspirations, fears, and their meaningful occupations (Bierre et al., 2007). A number of articles on Māori meanings of home consistently demonstrate this when reviewing historical policies and institutional documents, and how they have impacted on Māori meanings of home and belonging in New Zealand over time. The development of strategies and services to improve housing based on moralistic and Eurocentric views about how to look after a home and be a good citizen are strongly evident (Bierre et al., 2007; Brookes, 1997; Labrum, 2004; Wanhalla, 2006).

Intervention in housing policy in New Zealand has been closely linked to health and colonisation. By the late 1800s the Māori population had fallen to just 43,000 and were seen as a dying race due to exposure to diseases endemic within European populations. Links to the poor condition of Māori housing and its impact on health stimulated the creation of policies such as the Māori Councils Act and the Public Health Act (1900) and the Division of Māori Hygiene as part of the Health Act (1920) (Wanhalla, 2006). However traditional ways of social and economic life and healthy living had also been disrupted through land alienation and, at the time, were not given as much consideration (Wanhalla, 2006).

Whilst health officials in the early 1900s appeared to have had the main responsibility for dealing with housing issues, and had the power to order occupants to improve their homes on the threat of demolition, they were grossly underfunded and unable to erect or improve housing stock (Bierre et al., 2007). In the 1930s, surveys of Māori homes were carried out to assess the need and potential cost of assistance needed. Houses were

measured against distinctly European standards which were seen as necessary for health such as a lack of damp, adequate drainage, separate bedrooms, or a proper stove for cooking (Bierre et al., 2007; Hall, 2008). The importance of extended family was not recognised when homes were observed to be overcrowded. Nor were the concepts of tapu (restricted) or noa (accessible) recognised in relation to the design of homes and where activities and objects are located (Hall, 2008).

Housing officers reported on the state of housing and noted well-kept homes and families that 'lived like Europeans' (Wanhalla, 2006). Bierre et al. (2007) showed clearly in their review of government files that families who were considered hard workers or good housekeepers were seen as deserving of better housing; whereas those who lived in overcrowded homes and appeared to be doing little to relieve their situation were seen as undeserving.

3.3.2.2 Urbanisation

As stated above, there was rapid urbanisation of the Māori population from the mid-1930s, with only 17% of Māori living in urban areas in 1936; jumping to 62% by 1966 (Labrum, 2004) and 80% by 1981 (Nikora et al., 2004). It should be noted here that the figures vary across the literature, but it is clear that the move of Māori to urban centres was dramatic. The Second World War created greater access for Māori to jobs, higher education, trade training, and loans for businesses in urban areas. Others moved of their own accord to help with the war effort; while for others education was another motivator (Nikora et al., 2004). A snowball effect occurred with families who had already migrated to cities encouraging other family members to join them.

With this rapid movement to cities and towns, the vast disparity in the quality of life for Māori compared to Pākehā became clearer, and in response policies became more blatantly aimed at assimilation of Māori to Pākehā culture (Labrum, 2004). The Māori Social and Economic Advancement Act (1945) clearly spoke of integration of Māori into wider New Zealand economic and social culture. Whilst aiming to use Māori welfare officers, and later supported by the Māori Women's Welfare League, to help carry out the Act, those charged with the job had to work with the Pākehā concepts of standards, good citizenship, and responsibility. There was huge emphasis on the good home and home pride encouraged both by the welfare officers and through educational material such as 'Your new home'. This gave guidance on how to plan and carry out home activities such as furnishing, decorating, and maintenance.

Assimilation was again emphasised with the publication of the Hunn report in the 1960s which highlighted racial disadvantage of Māori. One major recommendation of this report was “pepper-potting” where Māori families were housed in Pākehā neighbourhoods with the aim of integration (Labrum, 2004).

Kake (2016) emphasised that, in later years, cultural competency training has come a long way in mitigating structural barriers for Māori. However, Kake also recognised that under resourcing of mainstream service providers left front line staff ill equipped for dealing with the problems that come from intergenerational trauma and colonisation experienced by urban Māori.

3.3.3 Design

Another common discussion point in the literature is the importance of the objects people store in their homes and how they are spatially organised. This is vital for making the space we associate with home into our place (Mallet, 2004).

3.3.3.1 Objects

Hocking (2000) pointed out that western populations use objects to create and express a sense of who they are, who they were in the past, and who they might want to be in the future. Having objects allows us to engage in everyday occupations and to be who we want to be. The objects we possess form a part of who we are; and in a large homelessness study, Moore (2007) found that activities that involved decorating a space with personal objects helped create a sense of home.

Digby (2006) described the relationship between objects, home, and identity in terms of ‘hearth’ and ‘cosmos’. The hearth represents the familiar, local, and nurturing. The cosmos represents the unknowable future, our dreams or possibilities. Digby suggested that the hearth and the cosmos can be represented through objects or possessions and are connected. Our house, for instance, may be a hearth object and the place where we dream of a larger reality or cosmos. To transient people, the objects and treasures taken with them are particularly important reminding them both of nurturing, familiar places and rekindling a sense of self (Digby, 2006). This is very evident in Groot et al. (2010) who presented an interview with a Māori man who is homeless. He used a book about his Iwi (tribe) to map out his history, the place where he feels he belongs, and who he is. Hearth’s (1996) research on homeless families describes how participants would identify with objects that had a significant positive meaning and engendered hope for a

better future. Treasured objects offer memories of home and can give hope for the future.

For Māori, walking into a whareniui, the way it is designed and decorated tells the story and history of the people who belong there (Hooper-Greenhill, 1998). It represents their identity and spirit. The carvings and the tukutuku panels are not there to be just admired but to be actively engaged with through storytelling and acknowledgement of ancestors (Digby, 2006). Waghorn (2009) described the marae as being both spatial and performed, with each marae having its own tikanga (customs) which helps maintain its members' connections to it.

3.3.3.2 *Space*

Marae can also be a space of care, belonging, and being Māori. A thesis by King et al. (2015) explored the involvement of older Māori men who are homeless and who work in the gardens of an Auckland marae. King points out that the activity of gardening provides spaces for Māori to reconnect with community and reinforce kinship. It also connects Māori with Papatūānuku (earth mother) and through learning Māori ways of caring for her, the men also learn to care for and respect themselves. Through the simple occupation of gardening, the men share stories, food, and regain a Māori sense of being without the intrusion of the public places where they normally dwell.

Auckland Council (2008) draw on Te Aranga Principles for guiding Māori design. Te Aranga is a Māori cultural landscape strategy created by Māori design professionals in response to the 2005 Urban Design Protocol developed by the Ministry for the Environment. The intent of Te Aranga is to provide clear guidance and process orientated principles for Māori to ensure they can positively shape design within their tribal boundaries. Underpinning the principles are core Māori values:

- Rangatiratanga: As described in section 2.2.5, is an important part of the Treaty of Waitangi and is to do with self-determination.
- Kaitiakitanga: To do with guardianship and a reciprocal relationship with the environment.
- Manaakitanga: Reflects being a good host through respect, kindness, and generosity.
- Wairuatanga: Wairua is spirituality, so this value is about spiritual connection with the environment.

- Kotahitanga: Demonstrates unity, togetherness, and collective action.
- Whanaungatanga: A relationship of shared experiences that provides a sense of belonging.
- Mātauranga: Māori knowledge, wisdom, and skill.

As demonstrated in the Marae garden project discussed above, Māori design is both about a physical environment and valued ways of being and doing within a space (Auckland Council, 2008).

Focus on the design of the home for Māori and Tagata Pasifika is also gaining importance. Kit e Hau Kainga is a design guide for Housing New Zealand that takes into consideration the activities and culture of Māori within their homes. Designed more like a mini marae, it takes into account Māori spatiality (Waghorn, 2009) in concepts such as tapu (sacred), noa (ordinary), and welcoming spaces (Hoskins et al., 2002). Papa kāinga housing developments (communal Māori developments) include shared facilities as well as individual dwellings. Suggestions for multi-generational housing are available from the Auckland Council who recommend making the most of larger quarter acre sections by building an additional house on the back and a sleep out to one side, ensuring that living spaces all face toward a central shared courtyard. Such properties can house between 12 and 16 family members (Auckland Council, 2023).

Recommendations for the design of Pacific island homes also focus on the need to accommodate extended family with separate private zones for family living and quiet areas for study and social spaces for welcoming and caring for others (O tara Health, 2001). The social space needs to be able to cope with the wear and tear of community gatherings (Hall, 2008). Also important to these common spaces is the need to be intergenerational and not a place where children are asked to leave. This is important for the passing down of knowledge and stories (Koloto & Katoanga, 2007). Positioning should include maximum sun exposure, level access for older relatives, and single driveways so that neighbours' driveways are not blocked during gatherings. Living quarters for single males and females need to be separate, storage is also important for bulk supply of food (Koloto & Katoanga, 2007). In both Māori and Pacific houses, the lounge needs to be separate from the kitchen to allow for the coffin during funerals to be apart from eating areas (Hall, 2008). Although separate, the kitchen must have easy access and be large enough for more than one person to work in. The kitchen is also considered a social space (O tara Health, 2001).

A study of older New Zealanders' home spaces, and how space impacts the meaning of home, highlighted the idea of living centres or surveillance spots within the home (Wiles et al., 2009). Similar to the social spaces of Pasifika households, these spaces are typically where older adults can keep an eye on the activity of the world—both within the home and outside. These surveillance spots had views of the natural environment (gardens, trees, animal life) and were typically in a sunny spot. This study also recorded the activities that happen within these living centres. Surveillance of the world typically happened from a lounge chair, the dining table, or sunroom. However, the dining table was also used for activities such as crossword, listening to the radio, reading, knitting, or other craft activities. For people with mobility impairments, these areas were arranged to be life's control centre where important items were designed to be close at hand and everyday functions were easy and familiar (Wiles et al., 2009).

3.3.4 Availability of Resources

Across the literature it is evident that the availability of resources has a significant impact on human rights, what shapes the meaning of home and choices around the occupations people engage in, at home and in the surrounding community. The literature suggests that resources people have access to in their home space impacts their community participation; how they respond to cultural obligations; how they prioritise budgets, and whether they own or rent accommodation.

3.3.4.1 Community participation

The belonging aspects of home are clearly created by what support is available within the home and the surrounding community. A study looking at belonging and sense of place in Beachhaven, Auckland, recognised that for all the main cultures the availability of facilities and organisations helped meet the basic needs of the community (McCreanor et al., 2006). Māori identified the importance of schools, maraes, sport and playground facilities, and community houses for meeting whānau and Māori identity needs. Whilst sport was also an important social activity for Samoan residents, the church provided a supportive, comforting, and safe place where numerous needs were met. For Pākehā, schools and associated activities were vital to building lasting relationships with others. Other child related activities such as coffee groups, Plunket, and parenting groups were also important for Pākehā.

3.3.4.2 Budgeting priorities

Financial resources and how finances impact on home and family life are mentioned in several publications. Food, for instance, has been identified as one of the main resources that is sacrificed in order to meet other expenditures such as rent and utility bills (Cheer et al., 2002). Foods with high fat sugar and salt content are often chosen because they cost less, despite impacts on family health. Daily domestic occupations can also be impacted due to lack of money. Some families are unable to afford to fix household appliances or buy new clothes or shoes (Cheer et al., 2002; Hall, 2008). For Pasifika families, cultural obligations to church and family expenses cause some families not to be able to meet their basic needs financially. Cheer et al. (2002) found that families would share resources in order to make ends meet.

3.3.4.3 Cultural obligations

Cultural obligations to accommodate extended family can also be a much-needed resource when guests help to pay the rent or mortgage. Henare et al. (2011) pointed out that this is why household incomes are not always a good indication of well-being. Too many people in one house causes illnesses to spread quickly in families due to limited washing facilities, close proximity to those who are sick, and sharing of linen. Damp homes or families being accommodated in garages and sheds contributes to high rates of respiratory infections and meningococcal disease (Henare et al., 2011).

Further cultural commitments for Pacific Island families may include contributing to family funeral and wedding expenses, church donations, and remittances. This can result in families taking out expensive loans or sacrificing basic needs in order to cover these costs. When combined with low incomes, these values can put tenure and quality of housing at risk (Hall, 2008).

3.3.4.4 Tenure

Home ownership is still encouraged by policymakers and media, and backed by research due to the link with good health outcomes (Pierse et al., 2016). However, despite studies showing home ownership is still a desirable goal for most New Zealanders, ownership is falling and is a goal that is out of reach for a growing number of people. This phenomenon is becoming known in New Zealand as Generation Rent. As discussed in section 2.2.2, until standards of rented accommodation improve and

there are options for longer more permanent tenancy agreements, New Zealanders may find it hard to create a sense of home in rented accommodation (Eaqub & Eaqub, 2015).

Less than 25% of Tagata Pasifika living in Auckland in the 2006 census owned their own home, indicating that the majority of Tagata Pasifika rent (Koloto & Katoanga, 2007). Housing research indicates that a majority of Tagata Pasifika do wish to own their own homes (Koloto & Katoanga, 2007). However, barriers include lower incomes and cultural obligations that cause further financial pressure and the need for affordable larger homes (Hall, 2008). Other barriers to home ownership include a lack of support and knowledge associated with home ownership, low motivation, and discrimination (Hall, 2008).

Despite traditional Māori concepts of home not placing importance on four walls, current research indicates that, like Tagata Pasifika, the majority of Māori aim to own their home (Waldegrave et al., 2006). The number of Māori who do not own their own home rose from 46% in 1991 to 53.8% in 2006 for two parent families, and from 59.2% to 78.4% for single parent families. For those in rented accommodation, 52.7% of two parent families and 74.8% of one parent families have weekly rent that is more than 25% of their gross household income. This has caused an increase in those moving or losing homes because households can no longer afford them; 9% of movers indicated that they had moved because of being given notice by their landlord or leases expiring and 10% moved to find more affordable housing (Families Commission, 2011).

No matter the ethnicity, the fact is more and more New Zealanders are experiencing a trade-off between being able to afford necessities and being able to live the lives they want live in quality housing. Government also have to make trade-offs in order for limited resources to go around. These tough decisions were coined tragic choices by Calabresi and Bobbitt (1978). Nussbaum (2011) pointed out that when we see members of the population having to make tragic choices, such as living in a car so they can feed their children, then they are being denied human dignity. Nussbaum goes on to say that this is when we should ask what is the best intervention to prevent people from making these tough decisions. Housing providers should also ask what can be done to improve a household's capability to find and sustain a house and a home.

3.4 Conclusion

This review of historic and contemporary literature pertaining to people's homes, and the occupations that take place within them, revealed hegemonic policy making and colonising practices and assumptions that have had substantial deleterious outcomes for Māori and Pacifica peoples. The ideal of the quarter-acre section ran contrary to the reality of multigenerational living and growing diversity in the New Zealand population.

Eurocentric policy-making to achieve healthy homes based on colonial values lacked consideration of indigenous ways of living and doing. Māori meanings attached to whenua and whakapapa were disregarded, reinforcing racial disparities and perpetuating structural barriers to housing that would promote a sense of identity and belonging. These hegemonic practices extended to the physical space of New Zealand homes and how housing was designed, although recent housing development is becoming more encompassing of diverse and indigenous ways of living.

The ideas explored in this chapter relating to culture and how it is considered in decision-making, the design of homes and what is in them, the resources that are or are not available to people and home as a barrier or facilitator to meaningful occupations were crucial in developing the questions asked of participants as they explore what works for transitioning permanently into a home. The development of questions for the main study in this thesis will be discussed further in Chapter 5.

Chapter 4 Theoretical Framework and Philosophical Guides

4.1 Introduction

Creswell and Poth (2018) stated that “whether we are aware of it or not, we always bring certain beliefs and philosophical assumptions to our research” (p. 15). For the qualitative researcher, the importance of acknowledging reflexively what we bring to the research is vital in order to know what informs our interpretation of data and what we want to gain from it. As an occupational therapist, and someone who has studied health and social policy, I am well aware that I bring with me strong professional and scholarly paradigms and ideologies. On top of this, I hold a strong sense of social justice having worked for many years with homeless families, asylum seekers, and other marginalised groups. These real-world experiences and beliefs influence the research choices I have made including the choice of two philosophers to guide my thinking: John Dewey and Amartya Sen. In acknowledging these influences, this chapter takes a historical perspective of occupational therapy and occupational science, with emphasis on exploring the links to community development, housing reform, and social justice. Dewey and Sen share an interwoven part in this story along with their philosophical assumptions that have guided and extended my thinking. How they have influenced the methodology and methods will be discussed further in Chapter 5.

4.2 Founding Ideas: The Origins of a Discipline

The evolution of occupational therapy as a profession begins with ideals firmly rooted in social justice, political activism, and pragmatism; and of particular relevance to this thesis, housing reform and tenancy sustainment. This influence came from various key social reform movements of the late 19th and early 20th centuries that used meaningful occupations to increase the opportunities and dignity of marginalised communities (Gupta, 2016).

Of concern for many social reformers in the late 1800s was the industrial revolution. The rise of new manufacturing processes may have increased the efficiency and value of manual labour for maximum productivity, but the development of a movement initiated by a group of craftsmen and artists believed that machines dehumanised the worker and separated head from hand (Friedland, 2011; Wilcock, 1998).

Industrialisation saw the birth of the arts and crafts movement, whose founder, John

Ruskin [1819-1900], believed that the increase of machinery removed man from the creative process of art and interaction with nature itself. William Morris [1834-1896] developed this thinking, linking the loss of quality craftsmanship and aesthetics with the need for social reform. Morris noted the negative impact of industrialisation on the environment, exploitation of workers, and the unhealthy conditions in which they worked. Through his own business, he sought to produce beautiful handcrafted items. He believed that as the skill of his craftsmen improved through their occupation so they improved as individuals, which in turn would impact society as a whole (Ward M. Canaday Center, 1999).

As a philanthropist, Ruskin supported other forms of social reform, especially those that enabled engagement in craft and other activities as a way of tapping into the potential of those participating in them. One of the artists he had trained was a woman called Octavia Hill [1838-1912]. Octavia, from a very young age, had supported her mother in her work at the Ladies Cooperative Guild – a Christian Socialist scheme. One of her jobs was to help children make toys at a Ragged School in London. Ragged Schools were schools for the poor which encouraged reading, writing, and arithmetic, but also religious studies and learning practical skills such as cooking, cobbling, and crafts. Octavia, at the time, was only 14 years and was already seeing the benefits of purposeful activity for the poor. John Ruskin was a frequent speaker at the Cooperative Guild and his teachings had a huge influence on Octavia (Smith, 2008).

While continuing to work for the Guild, Octavia began to develop ideas for improving London's housing for the poor. With finance from Ruskin, she bought her first homes to rent (Smith, 2008). She purchased homes that needed a lot of work and would set about immediately to improve the sanitation and condition of the home stating that, "health has been secured by an abundance of air, light and water" (Hill, 1875, p. 60). She described how Mr. Ruskin paid for trees to be planted in the playground. His love for beauty and aesthetics had rubbed off as she stated, "I have tried as far as opportunity has permitted, to develop the love of beauty among my tenants" (Hill, 1875, p. 45).

Octavia was also known for listening to and gaining the trust of tenants. However, she was a strict and non-compromising landlady and intervened in the mundane everyday occupations of her tenants. She demanded rent be paid on time but would collect it in person, helping families where she could. Active participation in healthier activities and habits were encouraged through incentives. Hallways were kept clean by paying the

elder girls in the homes to do the chores, and when good tenants were financially struggling she would help find them work. Care for homes was rewarded when no money was needed for repairs by buying new appliances for the homes. She observed in her book, "Homes of the London Poor" that despite her harsh rule her tenants knew it came from a place of love, respect, and care; and that through learning to maintain their homes they gained "dignity and glad feeling of honourable behaviour" (Hill, 1875, p. 19). Hunt (2008) wrote that as many countries look to welfare reform in the wake of neoliberalism, it is social enterprise, like that of Octavia Hill's housing reform and the art and crafts movement, that are again sparking interest and inspiration.

A focus on engagement in activities went beyond health-promoting daily chores and home maintenance. Space was made or built for tenant meeting rooms and playgrounds where community activities for children and adults took place. Such activities included evening classes for boys and girls, work-classes for women to learn skills that would increase employment opportunities, singing classes, etc. Hill noted it was these spaces that united neighbours, even those who had previously been at war with one another. She recognised that respectful relationships with housing managers made a difference, and a sense of belonging to a community positively impacted the well-being of her tenants.

Quite often, governments throughout history have seen the solution to a shortage of housing is to intensify or build up. Therefore, before moving to the next social reformers, it is important to note that Octavia Hill is also known for her promotion of the importance of space that enabled participation in everyday doing and being.

There is perhaps no need of the poor of London which more prominently forces itself on the notice of anyone working among them than that of space ... I think we want four things. Places to sit in, places to play in, places to stroll in, and places to spend a day in. (Hill, 1883, pp. 89-90)

It is clear in her writing that she understood that for humans to flourish they needed both a healthy environment and healthy occupations. The need for engagement in healthy occupations is something that she instilled in the women who worked for her as housing managers. One of her employees, Elizabeth Casson, managed both a housing estate and an activity programme between 1908 and 1913 (Hocking, 2007). Whilst

Casson went on to become a doctor, she never forgot the transformative nature of occupation. After setting up an activity programme for her mental health clients, she went on to set up the first occupational therapy school in the UK in 1929 (Friedland, 2011).

Another form of social reform that had a major influence on the early development of occupational therapy was the Settlement House Movement which developed in the late 1800s in the east end of London. Whereas Octavia Hill's housing reforms focused very much on individual or family tenants, the idea behind the Settlement Houses was the reestablishment of well-connected communities that interacted across the classes in order to learn from and support each other (Friedland, 2011). Toynbee Hall in East London was one of the original Settlement Houses that provided accommodation for university students who were then encouraged to do voluntary work with the poor in the area. Like Hill's activity rooms, the students ran craft, vocational, cultural, and homemaking classes with the goal of helping people help themselves (Friedland, 2011).

The concept of Settlement Houses eventually made its way to America with arguably the most influential being Hull House in Chicago. Jane Addams and Ellen Gates Starr established Hull House in 1889 after visiting Toynbee Hall in 1888 and meeting William Morris in the UK. Hull House provided programmes to help meet the needs of poor migrants in the local community. Unlike Toynbee Hall, which was dominated by males, Hull House was run by females and focused on the needs of local women and children (Friedland, 2011). Addams not only saw the need for meaningful occupation and balanced life for those who lived in the area but also for affluent, educated women like herself (Wilcock, 1998). Hull House became a home for many educated middle-class women who wanted more of a purpose in life than marriage and a family, and who could offer professional skills such as nursing, social work, and teaching (Quiroga, 1995). Addams (1912) expected those who lived at Hull House to share their skills with the local community to "aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city" (p. 67). However, she also firmly believed that the middle-class residents of Hull House had a lot to learn from the community that surrounded them. It both aimed to relieve the over accumulation and privilege at one end of society and the destitution at the other.

Addams and Starr built the programmes at Hull House around the firm belief that the moral and intellectual dominance of the affluent could be undercut by offering the

opportunities of education to all classes (Seigfried, 1999). Addams (1912) wanted Hull House to be seen as “a Cathedral for Humanity” (p. 80) and built on the belief in “solidarity of the human race, a philosophy which will not waver when the race happens to be represented by a drunken woman or an idiot boy” (Addams, 1912, p. 68). Hull House provided weekly lectures with the help of faculty from the University of Chicago who quickly recognised the need to alter the style of delivery, as the lectures proved popular with several hundred working-class men from the neighbourhood frequently attending.

Addams realised that for those who had not had the opportunity for formal education, learning was most effective when done through meaningful activities and when it was seen to solve the problematic situations of the neighbourhood. Language classes for new immigrants were established. Being able to speak even a little English could make the difference in acquiring a job. Cooking, dressmaking, and millinery classes also proved popular, both to help improve the prospects of better employment and improve the domestic skills of young women. Boys had their own club where they could engage in activities such as woodwork, smithing, photography, bricklaying, and printing. These activities were not aimed at teaching trades primarily, but gave young boys a chance to see what they were capable of and where their talents lay before choosing factory jobs for money’s sake alone (Addams, 1912).

Many of the activities of Hull House were aimed at health, as well as improving economic prospects. One of the first services provided met the health and safety needs of the children in the neighbourhood through kindergarten and daycare. It was observed that local working mothers felt they had no option but to leave children unattended either locked indoors or free to roam during the day. The daycare allowed Hull House residents both to attend to the needs of children and to educate mothers so that they could make better choices. A gymnasium was set up for men and boys to build character and encourage “abstinence and the curbing of impulse” (Addams, 1912, p. 234). The young athletes were encouraged to enter competitions as it would teach them vigilance and an ability to follow rules. In the same house as the gymnasium, a coffee-house was developed as an alternative to saloons which were, at the time, the only place to socialise in the neighbourhood. Whilst non-alcoholic beverages never became an alternative to the saloons, the coffee-house did become a centre for social gatherings and meetings where people could talk over good food. The Hull House women learned

a valuable lesson through the coffee house. Often what they thought would work for improving the community did not always work out as planned, but through flexibility and listening to the community they found alternative ways of doing things that did improve life for the neighbourhood.

In the 21st century, many models of professional practice acknowledge the skills and strengths of their clients, particularly in mental health and homelessness.

Acknowledging the pre-existing strengths and skills of those they worked with was also something that Hull House staff pioneered. With most of the migrants in the Hull House neighbourhood being from Europe, Jane Addams saw the richness of the traditions and crafts these people brought from their home countries. The inclusion of a textile museum and shops where traditional crafts were practiced and celebrated, honoured the talents of the women in the neighbourhood and built a bridge between migrants' homelands and their American experience. The Americanised children of migrants started to take pride in the traditions and talents of their parents and the origins of the machinery in the local factories. Addams (1912) connected this to John Dewey's ideas of a "continuing reconstruction of experience" (p. 128).

Whilst Addams encouraged classes that would help the community adapt and make use of the industrial era for their benefit, Ellen Gates Starr even more strongly advocated for arts and crafts at Hull House. Echoing the philosophy of Ruskin and Morris, she writes in an 1895 essay called, *Art and Labor*:

Now, only a free man can express himself in his work. If he is doing slave's work under slavish conditions, it is doubtful whether he will ultimately have many thoughts worth the name ... It is only when a man is doing work he wishes done and delights in doing, and which he is free to do as he likes, that his work becomes a language to him. (p. 167)

This message, about the transformational nature of being free to engage in occupations we love and find purpose in them, was used to transform poorer communities and also had an impact on the health sector. Moral treatment for the mentally insane is widely accepted as a forerunner to occupational therapy due to its therapeutic use of a range of activities. Moral treatment emerged as a more humane approach to mental health, replacing the brutal interventions for the 19th-century psychiatric patient such as whipping and chaining. The move to a focus on remedial and health-promoting

activities also had a role to play in the increased value on human occupation (Wilcock, 1998). However, despite good results, moral therapy struggled to survive into the 20th century due to a lack of leadership and the growth of a more reductionist medical view (Wilcock, 1998).

One strong voice advocating for occupation for health that did remain in the field of psychiatry was the mental hygiene movement and, in particular, Adolf Meyer. Meyer challenged the reductionist thinking of the day that favoured biomedical and behaviorist stimulus-response treatments for mental illness. Like the work at Hull House, John Dewey and the Chicago pragmatists had heavily influenced Meyer, who followed a much more humanistic and biopsychosocial path (Pollard et al., 2008). He believed that the unhealthy habits of everyday life learned when young could prevent a person from adapting to adult life (Quiroga, 1995; Wilcock, 1998). Habits, according to Meyer, help us put things into action and meet the needs of everyday life (Reed & Sanderson, 1999). Like Dewey, Meyer also believed that the person, what they do, and their social environment were thoroughly entwined. Key to improving interviewing and medical record-keeping, he used life charts with clients to explore their history and where life events intersected with symptoms and relationships. Meyer's treatments involved offering opportunities to patients to engage in meaningful occupations that would help in the formation of new healthy habit patterns (Pollard et al., 2008).

Meyer's links to Hull House were not just through a shared philosophy. He formed an important alliance with Hull House resident, Julia Lathrop. Julia Lathrop was a powerhouse of institutional change both in Chicago and across the USA. Among her achievements, she helped introduce the appointment of female doctors to the medical profession, the removal of those who were mentally ill from workhouses, and, as the director of the U.S. Children's Bureau, established the first court for juvenile offenders. Among other things, she lobbied to abolish child labor and had a keen interest in improving conditions for people with mental illness.

Lathrop met Meyer in 1893 through her role on the Illinois Board of Charities, where she was able to influence many policies. After observing patients cleanly dressed and fed sitting idle for hours on end, she, along with Meyer, worked hard on improving policies around the conditions in asylums (Friedland, 2011). By focusing on the work of the hospital attendant, Lathrop helped set up the first Special Course in Curative Occupations and Recreation in 1908 as part of the Chicago School of Civics and

Philanthropy (Quiroga, 1995; Wilcock, 1998). The founders of this course saw the health benefits of engaging in occupations for people with mental health issues with an emphasis on education through action rather than custodial care. Nurses, attendants, and social workers enrolled to learn how they could include occupations in their work.

One graduate of note from Lathrop's course was social worker, Eleanor Clarke Slagle, who joined the course in 1911 (Wilcock, 1998). Lathrop recommended Slagle, who had become a great advocate of occupational training, to Meyer, who had moved to Baltimore to set up the Phipps Psychiatric Clinic (Wilcock, 1998). Slagle went on to establish occupation as a mode of treatment alongside Adolph Meyer. Using Meyer's theory that mental illness came from the disorganisation and imbalance of habits, she used occupations to establish healthy patterns of doing (Pollard et al., 2008; Reed & Sanderson, 1999). She returned to Hull House in 1915 to become the director of the Henry B. Favill School of Occupations, often seen as the first formal school of occupational therapy. However, other texts refer to a nurse, Susan Tracy, who worked at Adams-Nervine Asylum in Boston and, as early as 1906, was running a 10-session programme for nurses in Invalid Occupations (Frank & Zemke, 2008). She published a book in 1910 called "Studies in Invalid Occupation: A Manual for Nurses and Attendants". The book is a powerful narrative of the dignity occupation rooms provided and how Tracy observed the purposeful engagement in meaningful activities improving mood, developing healthier routines and relationships, and, among other things, developing hope for the future.

A rigid rule against the discussion of symptoms or any matters relating to illness or treatment was enforced, and the room became at once a cheery and attractive place. The atmosphere of interested activity prevailed. The work became the source of new purposes, of changed avenues of thought and stimulated ambitions ... The department was a success. The evils of idol association or nervous invalids were in measure remedied, and a more positive wholesome spirit pervaded the institution. (Tracy, 1910, p. 7)

The observed power of purposeful activity on an individual's health described in the above quote was also the beginning of the era for the new profession of occupational therapy, where occupation became medicalised and focused on the well-being of

individuals rather than communities and neighbourhoods (Wilcock, 1998). As occupational therapy became more institutionalised, its links to social activism fell away and it was only in the late 20th century that the power of how occupation can transform communities were again being explored (Frank & Zemke, 2008).

Before moving to a closer look at social transformation through occupation, it is important to note that I have only covered a few of the key reformists of the late 19th and early 20th centuries who used the concept of occupation to make improvements in their societies. It is also important to note that this movement was driven by women, supported by a few key male allies. It is in this era we see women starting to develop their professions and their voice but they still understood what it was to not have the full rights and privileges of their male counterparts. Throughout the writings of and about the likes of Hill, Addams, Starr, and Lathrop, it is clear these women, whilst efficient managers, knew not to lord their privilege or values over those they worked with but used occupations to enhance and draw out already existing strengths. They carried out their work with dignity and respect.

4.2.1 John Dewey

Needing to know how and why action occurs is central to understanding occupation and its relationship to well-being. Another key is the pragmatic concern for what works (Cutchin & Dickie, 2012). One pragmatist who resonates strongly with the interests of occupational science is John Dewey. He is reported to have published over 1000 books, articles, and essays in his lifetime. In reading Dewey, it has become abundantly clear that it is no accident that there are similarities between Dewey's pragmatic philosophy and the interests of occupational science. The following section barely scratches the surface of Dewey's ideas and philosophies but does attempt to highlight key points that have influenced the profession of occupational science, especially concerning its social reformist origins.

4.2.1.1 *Learning through engaged experience*

Dewey was a close friend of Jane Addams and was a trustee of Hull House, regularly lecturing and counselling there while working at Chicago University until 1904. As part of the progressive education movement, Dewey challenged a detached theory of knowing, instead advocating for active engagement in learning through doing. Thus,

Hull House, with its programme of activities for the surrounding community, was for Dewey the realisation of many of his ideas (Seigfried, 1999; Wilcock, 1998).

Dewey (1897) believed strongly that true education comes from the “stimulation of a child's powers by the demands of the social situations in which he finds himself” (p. 77). He felt it was important that a child be engaged and capable of the practical activities essential to the social setting in which they live. In so doing, he advocated for manual training, which consisted of subjects like cooking, sewing, and woodwork to be a fundamental part of the curriculum (Dewey, 1897). Today, these activities might look more like outward bound, volunteering in the community, Duke of Edinburgh, being involved in mentoring or coaching younger children. However, it would be wrong to think that Dewey was advocating this kind of experiential learning as just preparation for work, homemaking, or civic involvement. Dewey believed in working to learn, not learning for work (Friedland, 2011).

Like Ruskin and Morris, Dewey was inspired by a time before the industrial era where goods were produced in homes and neighbourhoods where people could participate, living and learning at the same time. He suggested it is not only the craft that is learned when a child is involved in such activities but “continual training of observation, of ingenuity, constructive imagination, of logical thought and of the sense of reality acquired through the first-hand contact with actualities” (Dewey, 1915, p. 8). Where active work is going on alongside others, Dewey observed that children’s growth was both individual and social. They help one another, co-operate, freely communicate, exchange ideas, and learn how to deal with success and failures in the real world.

It is these basic life skills that Dewey sees as important for engaging successfully in community life. More formal learning, such as science and math, could then be discussed and understood through the more practical experiences of subjects like manual training and not merely rote learned. It is through the analysis of what people “do in and with the world that we read its meaning and measure its value” (Dewey, 1915, p. 17). Dewey (1915) makes the point that through engaged experience amid everyday life, we do not just become cogs in a wheel but truly value our occupations, are empowered to make healthy choices, and feel like we are contributing to our community.

The idea of being engaged in meaningful experiences is fundamental to how Dewey thinks we learn and inquire about the world. Experience does not go on just inside the person as we think and form attitudes and meaning about a situation. Experience is both active and passive. The active phase is about trying and the passive phase is about undergoing. We act on the experience and *try* something out. We then *undergo* the rewards or consequences of that action. We learn from experience when we connect both backward to what we have done and forward to the consequences of our action (Aedo, 2002; Dewey, 1916). We are much more likely to learn and form lasting opinions about that theory or new knowledge when we actively try that knowledge out and observe the consequences.

4.2.1.2 *Situation and continuity*

Another key to learning through experience for Dewey is thinking or inquiring about a situation. Dewey referred to the context of action as the situation. When situations change, we are required to be creative. This is when situations become teachable moments. We assess the change occurring in our situation, reflect on it, and act on it in order to feel balance or what Dewey calls harmony (Frank, 2012). For those who have experienced long-term homelessness, the transition to permanent accommodation is an example of a situation that creates new opportunities and challenges (Marshall et al., 2018). To assess such changes and their challenges we need to either draw on existing habits or imagine new possibilities (Cutchin et al., 2008; Cutchin & Dickie, 2012). Habits in this context are unconscious predispositions inherent to our socially constructed thoughts, values, and behaviours (Cutchin et al., 2008). For someone who has been homeless, the habits they can draw on for living successfully in a home may be considered limited, but at the same time some of the habits formed through living on the street for sheer survival may be useful in this new context.

According to Dewey, habits are central to human action. Habits come from participation in the world. We gain many habits that work together to form configurations that help us act upon a particular situation. The more habits we have, the more choice we have in the way we can respond to changes in our situations (Cutchin & Dickie, 2012). This is where continuity is important. The habits we have developed in previous experiences mould and shape the quality of our experiences in the future.

Dewey (1916) stated that living continues until death; and just as living continues, so does experience and learning. Montgomery (1953) stated that continuity is the real stuff

of life activities. It might make sense to choose to live in the now because that is when we can take action. However, the learning and adapting of yesterday prepares us for the just-right challenge today. Likewise, we cannot become what we want to be tomorrow without growing who we are and what we can do today (Montgomery, 1953).

4.2.1.3 *Continuity and transaction*

Continuity focuses on the individual's experience of a situation, how they use their past learning and habits to cope with the now, and how this helps build possibilities and opportunities for the future. Transaction is the aspect of experience that relates to what is happening between the environment (society and the physical world) and the individual (Aedo, 2002). Dewey (1922) pointed out that we can desire a better future for ourselves and others such as homeless families,

but no amount of preaching goodwill or the golden rule or cultivation of sentiments of love and equity will accomplish results. There must be change in objective arrangements and institutions. We must work on the environment and not merely on the hearts of men. (p. 22)

In chapter one of John Dewey's (1916) book "Democracy and Education", he makes a case for education as a necessity of life. In the very first paragraph, he writes about the difference between a rock and a living thing. If a rock is struck by a force greater than itself, it shatters into small pieces. A living thing, however, when suffering the blow of a greater force, uses its environment to learn from the experience and adapt and grow. If it is unable to do this, it loses its identity as a living thing. "Continuity of life means continual re-adaptation of the environment to the needs of living organisms" (Dewey, 1916, p. 2). Learning and growth are dependent on this ability to re-adapt to the environment.

Humans remodel their environment with every new insight into new ways of doing (Montgomery, 1953). This remodelling does not just occur for our physiological survival. It occurs for the ongoing continuity of the things we have learned through our experience of the society around us such as language, customs, or social norms. The means of this social continuity is education, education through experience (Dewey, 1916).

According to Dewey's transactional theory, people do not act independently of their environment in order to function. Instead, there must be constant coordination and transaction between the individual and their environment and the things they do. Cutchin and Dickie (2012) illustrated this point with the saying, "it takes two to tango" (p. 27). Just as we cannot tango without a partner, we cannot act without coordinating functionally with current situations. As we reflect on these actions (or occupations) which are a result of our current situations, we create meaning; but, unlike other philosophers, Dewey stressed that meaning-making happens with all participants involved and is connected implicitly to the social environment. Dewey rejected dualisms noting that rather than the individual being separate from society, in spite of their unique characteristics, an individual is thoroughly shaped by future opportunities arising from their context, including their language, culture, community, and family (Cutchin et al., 2008; Frank, 2011).

4.2.1.4 Participatory democracy

Dewey also considered being able to make meaning through our experiences and to use our past habits to adapt creatively, think freely and critically about a situation is key to democracy (Aedo, 2002). With these skills, people can effectively collaborate and solve complex problems. Also essential to this type of cooperation is a democracy that is horizontal and not led by people in power.

Like current day critiques of market-led policies, Dewey (1915) felt that in relation to education and lifelong learning "the aim is not the economic value of the products but the development of social power and insight" (p. 16). Both Addams and Dewey saw the liberal democracy developing in their lifetime as deeply flawed as it encouraged individuals to meet their own needs often at the expense of others. Such individuals seek out others socially who have similar interests and beliefs to their own, thus limiting their experiences and views and dividing communities. Pragmatists like Dewey and Addams believed that tolerance of difference and valuing diversity helps communities come up with imaginative solutions to problematic situations (Seigfried, 1999). Dewey saw education as an important place for developing this kind of a flatter democracy and that schools should encourage a social vision. He believed that doing things of common interest is where we learn to work together, to empathise with the chosen occupations of others and to work with them in participating in a common life. (Seigfried, 1999).

4.2.1.5 Choice and the good of activity

One of the challenges of helping someone transition to a permanent home is how to enable people to make healthy choices for themselves that will help them grow and develop as human beings. Dewey (1922) explained that conduct comes into play when people have more than one preference for an activity. For instance, does someone who has been homeless cope with the boredom and loneliness of a new home by finding ways of integrating into their new community or do they return to their old community on the street. Here is where a person in this transition might reflect on which preference is better or worse and which option they will choose. Dewey stated (1922) this choice might bring into focus habits that they have not before reflected on or challenged. When considering the morals of the situation, there is an opportunity for a growth of conduct. By moral examination of the conditions and outcomes of their conduct, Dewey (1922) posited there is an expansion of meaning “Morals is education. It is learning the meaning of what we are about and employing that meaning in action” (p. 280).

In this growth or progress of current action, there is a “pressure forward, a glance backward and a look outward” (Dewey, 1922, p. 281). Many people hang hope on the vision of achieving a positive future goal. This concept is the key to current strength or recovery models used in mental health or homelessness services. However, Dewey rejected measuring progress by lofty goals. Alternatively, I often hear people talk about life as a journey. Perhaps this idea is closer to Dewey’s ideas of how we grow and progress.

We move on from the worse and into not just towards, the better... If it is better to travel than to arrive, it is because traveling is a constant arriving, while arrival that precludes further traveling is most easily attained by going to sleep or dying. (Dewey, year, p. 282)

Dewey recognised that whatever problematic situations are resolved or bought into harmony today will create new situations to be resolved tomorrow. He also warned not to be discouraged by constant challenges because previous challenges prepare us for the next; hence, we keep growing and learning. It is the small successes along the way that give us hope and encourage us to keep moving forward.

Dewey also cautioned against theories that lessen the pursuit of our own growth because they are individualistic and selfish. Like current critiques of a soup kitchen model of

service provision for the homeless, Dewey stated that to merely engage in making others happy is indulgent and does nothing for improving the lot of others. The key here is that activity must be one that expands meaning and educative growth, whether for ourselves or others. Reform should be measured by its impact on how it improves a person's impulses and habits. Rather than trying to make others happy by giving handouts, Dewey (1922) encouraged welfare such as homeless service provision that

widens the horizon of others and gives them command of their own powers, so they can find their own happiness in their own fashion, is the way of social action. Otherwise the prayer of a freeman would be to be left alone and to be delivered, above all, from reformers and kind people. (p. 294)

4.2.2 A Return to Occupation as a Means to Social Justice

As Dewey (2010) noted, what we do, especially well as a species, is to use our cognitive abilities to problem solve and adapt our activities to changes in our environments. This interaction between the mind, body, and environment helps us to engage in pursuits that are meaningful for us, reflect on our performance, learn from the experience, and alter our behaviour for future engagement in activity (Wilcock, 1993). One of the core assumptions of occupational science is that there is a relationship between engagement in meaningful occupation and the health and well-being of individuals, families, communities, and populations (Wright St Clair, 2012). In fact, as suggested in Wilcock's theory of the human need for occupation, humans have always been innately occupational beings in order to meet their physiological and survival needs.

It could be argued that the strong emphasis on the tie between occupation and health comes from occupational science's strong links to the occupational therapy profession. While exerting its uniqueness in trying to explain occupation, occupational science was pragmatically founded in the late 1990s to provide the occupational therapy profession legitimacy through scientific discipline and to progress the education of the profession (Frank, 2012). However, its founders have, from the beginning, wanted to critique and extend inquiry beyond the default position of occupation as it relates to health, therapy, and reductionist evidence-based practice. Frank (2012) pointed out that globalisation has brought the discipline closer to the wider troubles of the world and a human rights discourse. This awareness has sparked a return to some of the founding ideas of occupational therapy before its medicalisation, where occupation can provide

opportunities to build capabilities and empower individuals and whole communities toward a healthy and more just and equitable life.

Ann Wilcock proposed that occupation is central to human survival, and asserted that when the freedom to engage in occupations is restricted or barred, it becomes a justice issue (Durocher et al., 2014). At the same time, another occupational scientist, Elizabeth Townsend (1993) was calling for the profession to return to a focus on social justice through individual and collective development of occupational potential. Together, these scholars played a primary role in broadening the attention of occupational scientists and therapists beyond a focus on impairment and disability to a utopian view of an occupationally just world. In such a world, socio-economic policies enable individuals, communities, and nations to thrive through increasing opportunities to engage in meaningful occupations of their choosing (Stadnyk et al., 2010; Wilcock & Townsend, 2000). Earlier definitions of occupational justice developed through interactive workshops with practitioners resulted in a succinct description of the term as being “equitable opportunity and resources to enable people's engagement in meaningful occupations” (Wilcock & Townsend, 2000, p. 85).

Along with the development of occupational justice as a concept, four outcomes of occupational injustices were proposed along with four occupational rights. A fifth outcome, occupational apartheid, was added later and did not have a corresponding occupational right:

- Occupational imbalance: commonly described with a temporal element where too much time is spent in one occupation at the expense of other occupations (Stadnyk et al., 2010). Other authors focus on the occupations that we engage in being unbalanced when there is no harmony between them or when they conflict with one another, causing a lack of value or meaning (Anaby et al., 2009; Wilcock & Townsend, 2004). We all have the right to benefit from fair privileges for diverse participation in occupation (Townsend & Wilcock, 2004).
- Occupational deprivation: described by Whiteford (2000) as “a state of preclusion from engagement in occupations of necessity and or meaning due to factors that stand outside the immediate control of the individual” (p. 201). Occupational deprivation is more long term than occupational disruption, which is a temporary state (Whiteford, 2010). We all have the right to develop through

participation in occupations for health and social inclusion (Townsend & Wilcock, 2004).

- Occupational marginalisation: also exclusion from occupations but more a result of unconscious norms and assumptions in society that dictate who should participate in certain occupations and how they should participate. This exclusion can be due to inequitable access to resources and opportunities. We all have the right to exert individual and population autonomy through choice in occupations (Townsend & Wilcock, 2004).
- Occupational alienation: is to do with not experiencing occupation as meaningful or enriching (Stadnyk et al., 2010). We all have the right to experience occupation as meaningful and enriching (Townsend & Wilcock, 2004).
- Occupational apartheid: where access to dignifying and meaningful occupations are afforded to some groups of the population and restricted to others based on personal traits such as gender, race, religion, etc., as a result of systematic political forces (Kronenberg & Pollard, 2005).

The development of occupational justice and injustice as a theory has created much inquiry and critique. Some of the core beliefs and principles postulated and debated concerning occupation justice are highlighted below.

4.2.2.1 Equity, opportunity, and notions of justice

Early definitions of occupational justice start with highlighting equitable opportunities and resources for engagement in occupations. There is no doubt that equity is a vital concept for justice in that it recognises that different people have different levels of privilege and, therefore, require different approaches and resources to achieve equitable outcomes (Ministry of Health, 2019). However, this can be a challenge to put into practice where there are patterns of longstanding hegemony. Hegemony refers to where the ideologies of a dominant group are promoted over time until they are accepted and ingrained in the ethos of society so that they are very hard to change (Galvin & Wilding, 2017). Where such ideologies exist, inequity may go unchallenged or not even be recognised. As previous chapters have highlighted, New Zealand and other countries whose indigenous populations are a minority, and where housing has developed around the ideals of the colonial majority, are a case in point.

Definitions of occupational justice often focus on distributive justice or the fair distribution of goods and resources (Stadnyk et al., 2010). The influence of John Rawls (1971) theory of justice can be seen, where fairness is seen in terms of fair equality of opportunities where everyone deserves the rights responsibilities and liberty to pursue their goals for a life worth living (Wilcock & Hocking, 2015). In Rawls' world, people with talent or ability are allowed their privileged positions as long as their activities produce benefits for those who have less. As Waring (1988) adamantly argued, this idea of justice is just a nice way of "describing advantages for the powerful benevolent patriarchy" (p. 20).

More recent occupational science critiques have linked occupational justice to a justice and politics of difference posited by Iris Marion Young (1990). Similar to Dewey and Addams' ideas on democracy, Young saw opportunity not for the sake of possession or having things but for the enablement of people to engage in everyday occupations despite difference. She sheds light on how exploitation, marginalisation, powerlessness, cultural domination, and violence in a distributive system disadvantages groups seen as different or minorities (Young, 1990).

Galvin and Wilding (2017) suggested that in practice service providers need to think less about distributing goods and services evenly, and more about how resources will increase the opportunities to build the capability for people to actively engage in meaningful activities. A good example of this is the development of housing support products in New Zealand's 2019 Wellbeing Budget. This support is mostly financial in the way of bond grants, moving assistance, rent arrears assistance, and rent in advance—all of which are needed (Ministry of Housing and Urban Development, 2019). However, the more recent option for beneficiaries to opt to receive food bags with accompanying recipes may offer families many capability building opportunities. These include good quality, nutritious, tasty food; recipes that even children can follow; less time spent planning and shopping; and less food wastage. More recent definitions of occupational justice reflect this critique by focusing on opportunity and choice rather than just distribution of resources. For instance, Durocher et al. (2014) proposed that "Occupational justice is orientated to promoting fairness, equity, and empowerment to enable opportunities for participation in occupations for the purposes of health and quality of life" (p. 431).

4.2.2.2 Silencing and the assumption that occupation is a determinant of health and quality of life

The description of occupational justice by Durocher et al. (2014), as being for the purposes of health and quality of life, highlights another important subject of debate. There is often an assumption in occupational science and occupational therapy literature and its terminology that engagement in any meaningful occupation is good for health and well-being (Whalley Hammell & Iwama, 2012). The fact is that not all we want and need to do is healthy, and some activities society might deem unhealthy may have positive elements. Such assumptions have effectively silenced the inquiry and critique of what has been termed the dark-side of occupations and those who engage in them (Kiepek et al., 2018). Acceptance of leading or popular ideas or opinions can stop us from seeing or investigating alternative thought; and is a form of silencing, a concept first proposed in political science by Elisabeth Noelle-Neumann (1974). However, this is changing as critical thinking within occupational science has been encouraged.

Twinley (2012) described “the things some people do that may not always promote good health, may not always be productive, yet may provide a sense of wellbeing” (p. 2) as the dark side of occupations. Twinley specifically pointed out the term ‘dark-side’ is not intended to paint occupation as having a good and evil side but rather aspects that are less visible and underexplored. Despite this acknowledgment, the term ‘dark-side’ has still been critiqued as a pejorative framework (Kiepek et al., 2018,).

More recently, the term unsanctioned occupation has been used to promote inquiry and critique into occupations that may be deemed socially unacceptable (Kiepek et al., 2018). Kiepek et al. (2018) discussed how the theories of “social sanctioning, hegemony, deviance and resistance” (p. 343) can be used by society to frame occupations as negative or positive. A growing number of studies into the occupations engaged in by those who are homeless have illuminated a theme of survival occupations such as begging, sex work, or substance use (Cunningham & Slade, 2019; Marshall et al., 2019; Thomas et al., 2017). The same researchers point out that these occupations, although socially unsanctioned, often give those engaging in them some sense of well-being and relief from environments that lack the basic dignity, healthier occupational opportunities, and resources that all humans deserve. Viewing these occupations as poor choices engaged in by people of poor morals, ignores and silences the social and institutional injustices that drive them and shuts down opportunities to shed light on

them and their impact on those who choose to engage in them (Kiepek et al., 2018). They are an essential area for future occupational science inquiry.

4.2.2.3 Occupational justice as a western concept

Having socially sanctioned views toward what is good and bad also applies to the word justice. Whalley Hammell (2017) pointed out that for indigenous populations, justice has often dealt a harsh hand, as demonstrated in the literature review of this thesis.

There are many examples in New Zealand where the justice system and policies promote the dominant values and beliefs of Pākehā at the expense of Māori ways of being and doing (Hocking & Mace, 2017). As outlined in the literature review, this has included the way houses are designed and expectations of the way homes should be lived in. The ways in which those of a western culture perform an occupation may be deemed correct and if minorities perform the same occupation differently they may be considered deviant (Bailliard & Aldrich, 2017). In this discourse, acknowledging and challenging unconscious bias and hegemony is encouraged.

4.2.2.4 Occupational justice v social justice.

Early articles and definitions of occupational justice, while recognising equity as a standard feature, tried to differentiate itself from social justice, placing more emphasis on individual barriers to participation in meaningful occupations (Durocher et al., 2014). However, more recently, there has been a shift from a focus on enabling opportunities for individuals to flourish through meaningful doing to a broader focus of enabling participation in occupations for individuals, communities, and populations (Stadnyk et al., 2010). Whalley Hammell (2017) pointed out that the use of the profession-specific language of occupational justice and occupational rights creates a divide for the discipline when so many other professions promote social justice. She also contended that using the term ‘social’ encourages a shift from a focus on the individual experience to a focus on the social, cultural, political, and economic barriers to participation for families, communities, and populations, and encourages collective solutions.

Perhaps a more user-friendly and collaborative concept has been the development of social occupational therapy in Brazil. Social occupational therapy positions itself outside practice that focuses just on the health or illness of the individual and promotes social justice (Malfitano et al., 2014). The development of both social occupational therapy and occupational justice recognise that inequity, exclusion, and injustice around

meaningful activities does not always include diagnosed health issues; therefore, interventions that focus on improving health as a means to occupation may not solve the problem if issues originate within a more social context (Malfitano et al., 2014). Rather than dismissing the individual focus occupational justice has sometimes had, Malfitano et al. (2014), like Dewey, encourage a focus on the inseparability of the individual and their social context with the aim of social inclusion and everyday participation.

4.2.2.5 Occupational justice and occupational rights usability in practice

Galvan and Wilding (2017) suggested there is a lack of clarity about how occupational justice can be put into practice, especially when there are tools available such as social justice and human rights that already hold credibility and utility. They highlight the fact that occupational rights hold very little legal weight and are, therefore, challenging to use as a tool for change. Human rights and related treaties and covenants do hold weight. Not only do they call individuals, communities, and nation states to account, they inherently focus on the essentials of everyday occupations. In recognition, the World Federation of Occupational Therapists' (WFOT, 2006) position statement on human rights was adopted in 2006 and has helped the profession pay increasing attention to human rights (Galvin et al., 2011). Despite this new focus, Durocher et al. (2014) pointed out that the position statement was mentioned in only one publication they reviewed on occupational justice. Articles that were included in their inclusion criteria spanned from 1998 to 2009.

More recently, several authors have acknowledged that human rights treaties do give some power to promote occupational justice and that they are an incredibly useful framework in advocating for individuals, families, and communities (Galvin et al., 2011; Guajardo & Mondaca, 2017; Waring, 2017; Whalley Hammell, 2017). Whilst often associated with European philosophy and thinking, human rights can be found in the history of many diverse religions and cultures. Therefore, it can be argued that they have wider global resonance than the language of occupational justice (Whalley Hammell, 2017). In fact, the Cyrus Cylinder is recognised as the first charter of human rights and was recorded in 539BC after Cyrus the Great conquered the Persian city of Babylon. Following this, Cyrus freed slaves, declared the people had a right to choose their religion, and worked toward racial equality. His ideas spread to India, Greece, and Rome, and parallel some of the articles seen today in the United Nations Declaration of Human Rights (United for Human Rights, n.d.).

The preamble to the United Nations (1948) Declaration of Human Rights sets out the universal goals of dignity, equality, freedom, justice, and peace. Along with the goals of human rights, six key principles are used, particularly in policies of human flourishing and development (United Nations Sustainable Development Group, 2003).

- **Universality and inalienability:** We are all born free and equal and, therefore, we are all entitled to human rights. We cannot give them up or take them away from someone else.
- **Indivisibility:** Human rights have equal status and cannot be ranked.
- **Interdependent and interrelated:** To ensure one right is upheld often means that others also need to be upheld.
- **Non-discrimination and equality:** Dignity is inherent to all of us by the mere fact that we are all human and, therefore, deserve substantive equality of opportunity without discrimination of any kind.
- **Participation and inclusion:** As humans we are all entitled to participate freely in meaningful civil, political, social, cultural, and economic activities.
- **Accountability and rule of law:** Governments and other duty-bearers must comply with human rights contributing to the safety and security of others. In particular, they must respect, protect, and fulfil the rights of their citizens. By respecting rights, they are not to interfere or restrict the rights of humans. They must protect the rights of their citizens from abuse by others, and they must fulfil their obligation for their citizens to enjoy human rights.

The last three principles largely sum up the content of core human rights. Whalley Hammell (2008) suggested that we can succinctly define occupational rights as “the right for all people to engage in meaningful occupations that contribute positively to their well-being and the well-being of their communities” (p. 62). Aligning this goal with the human rights goals and principles would certainly make occupational science as a discipline part of a much larger human development approach that aims to expand the richness of human life globally rather than just the productivity of human lives (Stewart, 2019). In recognition of growing occupational science literature that acknowledges and demonstrates the usefulness of a human rights approach, including the thinking in this thesis and wider consultation, the WFOT have revised their position statement on human rights. The result aligns the position statement with the above principles (Hocking et al., 2019).

4.2.2.6 *The importance of dignity*

An important point to note, and one that has not yet been explored thoroughly by occupational science, is that dignity is the concept on which human rights are built. The preamble to the Universal Declaration of Human Rights recognises that inherent dignity is the requirement for human rights (United Nations Declaration of Human Rights (1948). The key to this statement is that we all deserve rights and dignity based on the fact that we are human beings. The right to adequate housing also states that our accommodation “should be seen as the right to live somewhere in security, peace and dignity”, and not just seen as a commodity (United Nations Office of the High Commissioner for Human Rights. (2009, p.3). In this context, dignity is seen alongside, and inseparable from, the basic need of shelter.

Dignity is a complex term that, over history, has been used to fight for choice and self-determination, equality of opportunity, status and position, respect, and self-worth (McCrudden, 2008). Perhaps it is best understood by what it frees us from, which is humiliation, dehumanisation, and degradation by others (McCrudden, 2008). When we revisit the story of Stephen in Chapter 1, and his inability to access the most intimate and basic of needs such as a toilet, it is clear to see that being homeless subjects people to degrading, dehumanising, and humiliating situations that undermine self-worth and dignity (Miller & Keys, 2001).

In the fight for the right to marry for the LGBTQ community, a Canadian judge clearly defined human dignity as: “a state where a person or group feels self-respect and self-worth. It is concerned with physical and psychological integrity and empowerment” (Halpern et al. v the Attorney General of Canada, 2023). As this definition suggests, if we talk about justice in terms of the fulfilment of rights, it both maintains the integrity of a person and empowers them. For instance, if we shine the light on a population’s need for more affordable rents so they can feed and clothe their families, it amplifies the humiliation of their situation. But if we talk about the same population as having the right to affordable rents, it empowers them and respects their dignity as human beings.

Du Toit et al. (2014) carried out a qualitative descriptive study in South Africa looking at how the philosophy of dignity and respect could be applied to the promotion of meaningful occupational engagement for Sesotho elders in residential care. The authors pointed out that the biomedical focus of occupational therapists and other staff in residential care can lead to an individualistic focus on meeting the biomedical needs of

each resident. The belonging and cultural needs were being missed leading to loneliness, helplessness, boredom, and, ultimately, occupational deprivation. The study resulted in several recommendations that ensured quality care through prioritising dignity and respect; enabled more autonomy and choice, co-occupations and companionship; engagement in more culturally appropriate and meaningful occupations; and increased physical accessibility. Du Toit et al. (2014) pointed out that, “By advocating for occupational justice, occupational therapists are expanding the profession’s business and vocation by enabling meaningful engagement that upholds human dignity” (p. 134).

4.2.3 The Capability Approach

To further develop and add a sound theoretical basis to the concept of occupational justice, occupational scientists have turned to economist Amartya Sen’s capability approach, which also has the concept of dignity at its core (Bailliard, 2016).

Fundamental to this approach is the idea of capabilities and functionings. Capabilities can be defined not as our physical, cognitive, or affective abilities, but as the freedom to do and be the things we have reason to value or simply put the ability to achieve (Sen, 1987, 2009). Functionings are the doing and beings that are achieved as a result of our capabilities (Nussbaum, 2011; Sen, 1987). This focus on doings and beings resonates strongly with the theories of occupational science.

The capability approach challenges development economics and assessing national poverty through the measurement of wealth and commodities. Sen (2009) stated that “income and wealth are often taken as the main criterion of human success” (p. 253). Just focusing on acquiring resources assumes that people have the capabilities to make use of those resources (Bailliard & Aldrich, 2017). People do not always have the capabilities to make the best use of their resources, whether they are available or not.

4.2.3.1 *Opportunity and choice and capability deprivation*

Drawing on the philosophy of Aristotle, the capability approach sees far more value in evaluating not just what we can achieve through our doings and beings, but the *opportunities* and *choice* people have to live the lives they want and value (Sen, 2009). Opportunity and the process of choice are key to the freedom to do and be. As an example, if the opportunity arises for me to rent a property and I sign the tenancy and move in, then I have achieved my goal without hindrance to my freedom. However, if

the landlord or housing authority offering me the property changes their mind based on my gender, race, or other circumstance, then my freedom of opportunity has been limited.

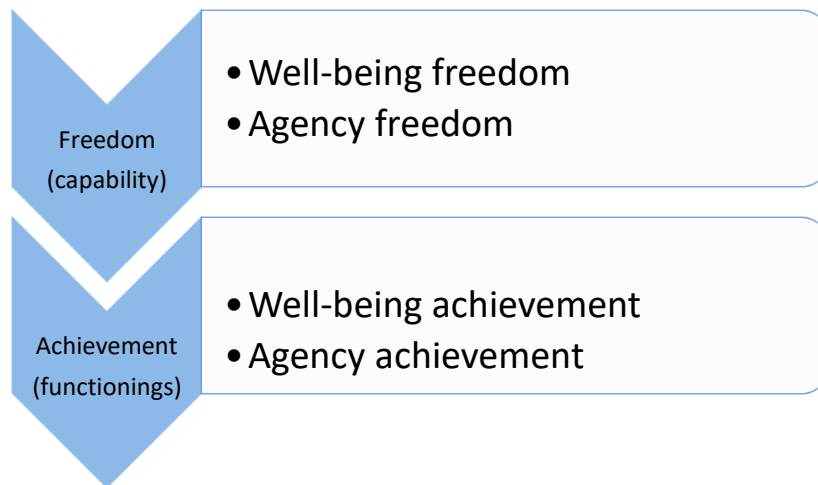
Freedom allows us the opportunity to achieve our goals, but the process of choice must also be considered (Sen, 2009). For instance, if in another scenario I like a certain state house and I have been offered the tenancy but have been told if I do not take it I will not be offered another, then the process of choice and my freedom has been limited, even if I still achieve my goal. Sen views poverty not as an absence of financial resources or commodities but as obstacles to the opportunities and choices to exercise our capabilities or, in other words, capability deprivation (Evangelista, 2010). This leads nicely into Sen's (2009) idea of justice, which is 'the extent to which society protects and promotes the freedom, opportunity, and choices to do and be' (Hocking et al., 2022, p.85). This is an important point when considering occupational justice. Sen encourages us not to focus on the achievement of an occupation (functioning) but to focus on the freedom or capabilities to achieve those occupations (Bailliard, 2016).

4.2.3.2 *Well-being and agency*

Two other aspects of the capability approach in relation to both the freedom to do and be and the achievement of those opportunities that Sen encourages us to respect and protect are *agency* and *well-being*. Sen (1993) sees well-being in terms of the state (or wellness) of someone's being. Agency depends on a person's ability to choose what they should do and includes all the goals they have reason to aim for (Sen, 2009). When considering agency and well-being alongside achievement and freedom, there are four different concepts that can be used to evaluate human advantage (see Figure 4:1; Crocker & Robeyns, 2010). Therefore, agency achievement is realisation of choices and goals. It is important to note here that agency achievement might not include well-being because not all a person chooses to do is good for their well-being. Well-being achievement has a narrower focus on the assessment of the wellness or quality of a person's state of being. Freedom refers to opportunity and choices available to people for the achievement of their agency goals or well-being.

Figure 4.1

Well-being and Agency



All four aspects are of importance; but when considering where someone may be deprived in a way that requires external support, well-being may be seen as a higher priority (Sen, 2009). For instance, in housing departments for which I have worked more priority has been given to the repair of a mouldy and cold home that is impacting health than providing a television, even if the family living in the home feel the television is a more important goal. Likewise, more priority is given to well-being freedom than well-being achievement because to force someone to take up a grant to protect their home from damp would impinge on their agency freedom. Not all people indeed make use of their freedom to make choices that support well-being. Sen (2009) pointed out, “with that opportunity comes the responsibility for what we can do – to the extent that they are chosen actions” (p. 19).

4.2.3.3 Entitlement to a flourishing life

Martha Nussbaum (2011) stated that we require policies that protect and empower agency. This requirement is something that the capability approach and a human rights approach have in common along with “the idea that all people have some core entitlements just by virtue of their humanity, and that it is a basic duty of society to respect and support those entitlements” (Nussbaum, 2011, p. 62).

According to Nussbaum (2011), in terms of justice, a capability approach should ask ‘what does a life worthy of dignity require?’ As mentioned in Chapter 2, Nussbaum has used this question to develop 10 distinct and interdependent core capabilities that she

recommended should be secured for all citizens in order for them to live a minimally flourishing and dignified life:

1. Life – to avoid a life reduced in quality or length
2. Bodily health – not only good health but shelter and nourishment to maintain good health
3. Bodily integrity – includes freedom from violence, freedom of movement, and opportunities for sex and choice to reproduce
4. Senses, imagination, and thought – to be able to fully experience the world and think and be creative about it. It includes among other things an adequate education
5. Emotions – the freedom to love, care, grieve, experience longing etc.
6. Practical reason – to form an idea of what is good and to be able to critical reflect
7. Affiliation – being able to live with and toward others. This capability also includes the right to be treated with dignity and respect
8. Other species – to connect with and care for other animals, plants, and the natural world
9. Play – being able to play and be playful
10. Control over one's environment – being able to participate in both our political environments including the right to free speech, to be able to own land, and to work. (Nussbaum, 2011, p. 33)

Shelter appears under bodily health and, therefore, homelessness is a capability deprivation, but not only because of the lack of shelter. Homelessness researchers have recognised that a house is a prerequisite to achieving all these basic capabilities such as bodily integrity and control over one's own environment. A house that helps a person achieve capabilities is a prerequisite to making that space a home (Evangelista, 2010). However, a house can also be a space where capabilities are restricted. With the provision of a house, there needs to be the enablement of opportunities and choices to do and be along with a supportive social environment (Evangelista, 2010).

Currently health professionals, such as occupational therapists, still work within a system that focuses much more on the fairest distribution of available resources and good health outcomes. Despite training, this means that sometimes valued occupations are not prioritised for clients, or issues causing the people, communities, and

populations to be occupationally or capability deprived may be missed. Using the capability approach to inquire further about what opportunities to do and be that the populations health professionals work with cannot do without, may help to increase the usability of occupational justice as a practice (Bailliard, 2016).

4.2.3.4 Choice, reasoning, and participatory democracy

In the same way that rationing tools and priority lists may ignore individual choice, Sen (2005) does not name a definitive list of what capabilities we should be entitled to because he believes they are context-specific and may vary. He also pointed out that a fixed list stifles participatory decision-making about what capabilities are important and why in different situations (Sen 2005).

With such an emphasis on choice and agency within the capability approach, it would be easy to think that the capability approach supports the achievement of self-interest and individualism. However, Sen (1998) was very clear that even within a market economy, responsibility, trustworthiness, and public-spiritedness are essential qualities.

Sen (1998) saw social identity as central to human life as the people we identify with and the communities in which we belong shape our knowledge, ethics, and morals. However, the decision-makers are often distant from local communities and local solutions. Sen pointed out that democratic governments are good at responsive resourcing for those in need within their population but not so good at increasing the capability of their populations to make good use of those resources. Those that lack the choice are often not the ones driving the solutions and, therefore, still lack choice (Glassman & Patton, 2014).

Like Dewey, Sen does not stop at just promoting the freedom to do and be what we choose. Sen (1998) clearly stated that people need space to reason and debate their options and hold leaders accountable. Access to information so that people can develop their capability for basic functionings is key, but people need to have the skills to be able to debate options and solutions, especially when majority voices or cultures are telling minorities what is best for them (Glassman & Patton, 2014; Sen, 1998).

4.3 Conclusion

This chapter has discussed the key philosophical guides and founding theories that have shaped occupational therapy and occupational science and their philosophical assumptions about occupation as it relates to justice and social reform. As Dewey (1922) would put it, in glancing back, taking stock of where we are now, and looking forward, there are common messages that all these guides have delivered. Core to these ideas is the concern for enabling freedom to do and be what we have reason to value. In Figure 4.2 I have outlined these core ideas and how they relate to one another.

Figure 4.2

Theoretical Framework

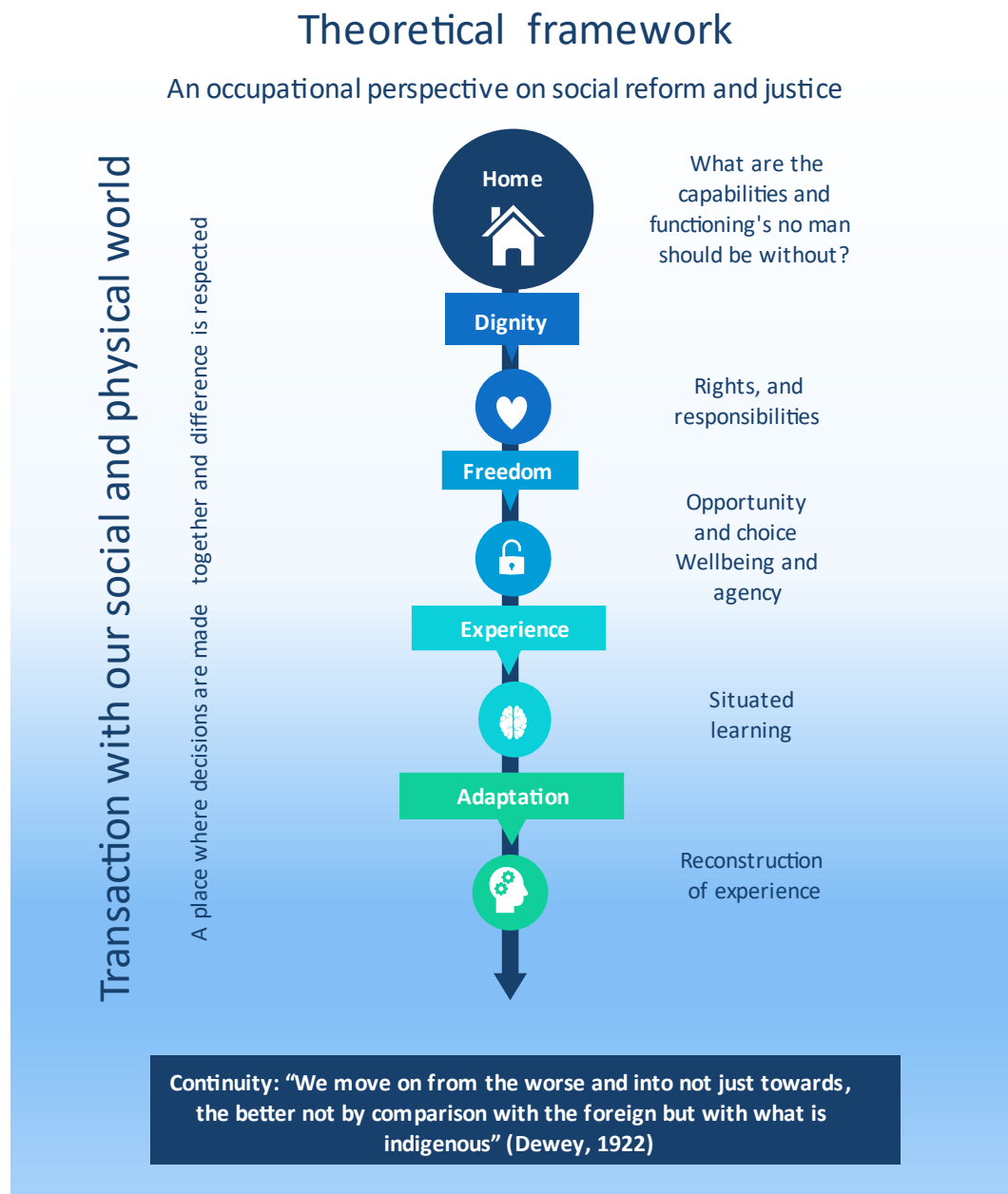


Figure 4.2 shows a progression or journey to demonstrate that our learning and growth as humans is continuous. We rely on our previous learning and habits to help us with the situations we face daily. This journey starts with a home or space where our basic capabilities can be met. This is important for a thesis about transitioning to a new house because, as Evangelista (2010) stated, “housing ... gives us the ability to achieve the functioning’s or states of well-being that we can understand as a home” (p. 193).

Octavia Hill, and those who followed her example, such as Jane Addams, recognised that all people deserved dignity and had a right not to live in squalor (Hinds & Chung, 2012). Octavia also recognised that

it is essential to remember that each man has his own view of his life and must be free to fulfil it; that in many ways he is a far better judge of it than we as he has lived through and felt what we have only seen. (Hill, 1875, p. 30)

Both dignity and freedom were at the core of Hill’s work, despite her strict housing management strategies. She understood that as humans we all have rights and a responsibility to make informed and healthy choices; and none of this could happen without a healthy home and the provision of social supports that would build capabilities. We always transact with our social and physical environments, and if the support we get from these environments is limited, so are our occupations.

As has been discussed from both Dewey and Sen’s philosophies, people are only capable of the freedom to do and be within the opportunities and choices that they have available to them. Whilst agency is important, so are those we connect and interact with. Acknowledging and enabling the views and ideas of individuals, communities, and populations, no matter how different they might be, is key to the participatory democracy that we can find in the writings of Hill, the Hull house women, Dewey, and Sen. Once the freedom to do what we want and need to do is met, we can experience our world more fully, learning and adapting with each problematic situation as it arises. This approach to social reform focuses on the provision of resources and building the opportunities and capabilities for people to flourish.

The common ideas outlined above provide a guiding conceptual framework in which to view and critique the findings of the current study. However, all of the theorists

discussed in this chapter are clear, as Octavia Hill stated in the quote above, that each person is a far better judge of their own life. It is, therefore, important that participant voices are not silenced. Their wisdom may highlight gaps in the above framework. How this will be achieved is discussed in the next chapter.

Chapter 5 Methodology and Research Methods

5.1 Introduction

The importance of searching for and appreciating the positive in life is the basis of my chosen methodology, AI. It aligns with occupational science researchers, Thomas et al. (2012), who advocated for strengths-based approaches to enable the hidden life experiences, skills, and community capacity people who have experienced homelessness may have. Service provision focused on goals, hopes, and abilities, rather than deficits, will allow families to pursue what is meaningful to them and their well-being. AI has allowed me to work alongside service providers and homeless families to build on what is already working well.

When I worked for the Housing Department in the East-End of London, there were two well-known housing estates that were very similar in design. One was the Barbican Estate, the other was Robin Hood Gardens. They were both built in the late 1960s, early 1970s, and are part of an architectural movement called Brutalism. Brutalist architecture is recognisable for its stark use of concrete blocks in repetitive patterns (Wiles, 2016). The home of New Zealand's government, the Beehive, is an example. Both the Barbican Estate and Robin Hood Gardens are often called ugly but celebrated in the same breath. They were designed to house the masses with large interiors and extensive walkways in the sky, designed with bump spaces where residents could meet and children could play.

Whilst similar in design, these two places have very different stories. The Barbican is a private estate where residents have a vested interest in making it beautiful. They pay hefty fees to maintain the estate with beautiful greenery amongst the grey concrete, fountains and ponds, and amenities that make it a pleasant place to be. One needs to pay well over a million pounds to live in the Barbican. In contrast, Robin Hood Gardens was two long concrete slabs facing a pleasant green garden but cut off by hectic roads. It was a social housing project owned by the local council who had little to spend on maintaining it or building a community for its residents. The homeless families I worked with in London were often temporarily housed in this estate in vacant flats that no one else wanted due to vandalism and high crime rates. After a long fight to list it as a place of architectural significance, it has recently been demolished in favour of a mixed housing project.

As explored in the previous chapter, the importance of making housing developments beautiful and pleasant places to live was understood by many of the founding theorists of occupational therapy and 19th century social reform. In a presentation called Art and Labor, Ellen Gates Starr (1895) demonstrates the power of the aesthetic:

And when one sees how almost miraculously the young mind often responds to what is beautiful in its environment and rejects what is ugly, it renews courage to set the leaven of the beautiful amongst the ugly, instead of waiting for the ugly to be cleared away. (p. 166)

As the above quote suggests, the power of appreciating the positive to generate a positive response is the basis of AI. One well-known piece of AI research, called the Imagine Chicago Project, demonstrated this responsiveness through children involved in an appreciative community project. The children's ideas were listened to and affirmed, which resulted in significant academic improvements and increased school attendance (Browne, 2004). Recognising and nurturing abilities and imagining wondrous futures brought about considerable positive change for both the community and the children (McAdam & Mirza, 2009).

To understand and explore more about the theories and methods AI draws upon, and how they intersect, I have used the four elements of research as described by Crotty (1998) to shape this chapter. These include my chosen methodology, its related epistemology, theoretical perspective, and, lastly, the specific methods used. It is important to note that the content of this chapter builds on previously published work on AI written earlier in the thesis development for a chapter in "Qualitative Research Methodologies for Occupational Science and Therapy" edited by Nayar and Stanley (2014).

5.2 Methodology: Appreciative Inquiry

Philosophically, AI has been linked to many world views, theories, and methodologies, and resides comfortably in either a qualitative or quantitative camp. AI studies often focus on the quality of experience and how people feel and think about a situation. AI is a process where change is encouraged and can be quantitatively measured. Ideas can be trialled and results examined, but the major difference is that they are co-designed with the participants and planned in partnership as the project evolves. In this respect, AI

deals with naturally occurring phenomena rather than controlled research environments. While AI does not reject quantitative methods, some of the central assumptions of quantitative studies, such as researcher-determined design, do not fit well (Reed, 2007).

The main question in this study is not primarily about how much or how often, which would suggest quantitative design, but is around what people think and feel and what they do well. Therefore, although AI sometimes can have a mixed-methods approach, this thesis focused on an emergent qualitative design. It was expected that details of the process and methods might change and evolve to make the most of newly emerging issues, or to unearth previously hidden knowledge (Hesse-Biber & Levy, 2006). The initial proposal, although well planned, was not too prescriptive as the participants were consulted at each stage in the study; therefore, flexibility was required (Creswell, 2009).

5.2.1 Epistemology and Philosophical Underpinnings

A number of writers describe AI as not just a methodology but as a philosophy with its own ideology and set of principles designed to engage human organisations in change processes (Neumann, 2009; Watkins & Mohr, 2001). AI sees change as continuous, occurring in every action we engage in or query we might explore in order to understand or learn about our world. This view backs the notion that AI is a philosophy of knowledge (Watkins & Mohr, 2001).

Although AI has its own worldview, it is firmly grounded in social constructionism, particularly in the work of Kenneth and Mary Gergen (Neumann, 2009; Watkins & Mohr, 2001). AI highlights the shared social constructions of meaning and truth that come from human relationships and collaborative activities or occupations (Gergen & Gergen, 2008). This idea is contrary to constructivism, which focuses on the meaning-making processes that happens within an individual. Social constructionists challenge absolute or universal truths and, as an alternative, posit that truth exists within community where it emerges from shared ways of life (Gergen & Gergen, 2004).

Social constructionism recognises that the taken for granted ideas and thinking people have are firmly rooted in their history and culture, and are highly valued. Language is key at this point because when we speak what we think is a truth, we are articulating particular cultures, beliefs, and values (Gergen, 2011). There is an inherent link to occupation here because Gergen (2010) also saw language as important for describing

the patterns of activities, rituals, and objects people engage in within their communities and cultures.

However, Gergen & Gergen (2004) also pointed out that problems occur when one community uses language to claim that their truth is universal over other truths. For instance, one group may believe those who have experienced homelessness choose to be without accommodation through their freewill; while another group may believe that poor policy and a lack of resources has been the leading cause of homelessness no matter how much drive or hope someone has. The AI researcher needs to be aware of the cultural context of the group they are working with and, at the same time, be aware that one way of understanding is not necessarily closer to a truth than any other understanding (Reed, 2007). It was important from this perspective that from the beginning I entered this research reflexively, with inquisitiveness and respect for others' views.

Gergen & Gergen (2008) also asserted that the goal for the social constructionist is not to find the problem that needs to be put to bed, or the one right solution, but to reconstruct the problem as an opportunity. An AI study is a chance for different voices to listen to one another, to see problems as opportunities, play with alternatives, and generate new dimensions of meaning (Gergen & Gergen, 2004, 2008; Reed, 2007; Watkins & Mohr, 2001).

Kenneth Gergen's concept of generative theory is one of the key founding theories of AI (Bushe, 2011). Generative theory takes a critical stance, challenging the traditions and customs different groups may hold as true so that the actions we may take are less restricted (Watkins & Mohr, 2001). Gergen (2010) saw enormous potential in this way of thinking because when we speak freely with others and are open to listen to one another this, in turn, promotes transformational change (Reed, 2007).

Whilst social constructionism is the backbone to AI, some AI authors suggest a critical appreciative inquiry approach (Cockell & McArthur-Blair, 2012). Using critical theory may seem contradictory alongside a positive Pollyanna-ish AI (Grant & Humphries, 2010). However, in studies that focus on vulnerable groups, such as those who are homeless, it would be difficult to imagine research that did not also aim at challenging issues of social justice and inequality (Cockell & McArthur-Blair, 2012).

Grant and Humphries (2006) posited that critical theorists such as Derrida, Foucault, and Lyotard, whilst critically challenging the state of society, aimed to create change and empower humans to flourish. This thinking aligns well with the principles of AI. These philosophers challenge researchers to reflect on the presuppositions and hegemony of the powerful and how their ideas are preserved through the use of language. This reflective process can help sensitise the researcher to power differentials and facilitate action that might open up alternative possibilities (Grant & Humphries, 2006; Reed, 2007). The idea of encouraging a community to reflect and act on alternative possibilities in new contexts fits well with Freire's concept of 'conscientizacao' or consciousness-raising (Crotty, 1998; Grant & Humphries, 2006). The inclusive and participatory approach to AI can allow those who are not always heard to have their opinions valued. Whilst critical theory will not be the main perspective in this thesis, these ideas are important to consider, and the analysis will be done with a focus on how a group of people can raise issues and reflect in action for an improved future.

AI is well known as an organisational development methodology. This research aims to build on what services that work in helping vulnerable homeless families transition to permanent accommodation do successfully. Therefore, the focus is to add to scientific knowledge by seeking out the qualities and processes that improve service provision. This goal resonates with the primary concern of pragmatism where knowledge is measured by what works (Cutchin & Dickie, 2012). Pragmatism is also constructionist and critical in nature and is, therefore, a theory that sits well with AI's epistemological roots (Crotty, 1998).

As a pragmatist, Dewey's theories resonate with the foundations of AI. A key element of AI is envisioning a better future both to instil hope and actively change the way we think and act in the present as we press on toward those dreams (McAdam & Mirza, 2009). Similarly, as discussed in Chapter 4, Dewey saw our future aspirations not as distant goals but as something that helps us progress and grow by how we act today (McAdam & Mirza, 2009). When thinking of an envisioned future and how it influences how we act in the present, I immediately think of a rugby player kicking a conversion. When watching them on TV, the camera follows their every move. You can see that each player has a ritual before he kicks the ball and, in some, you can even see them talking through what is going to happen. Successful English fly half Johnny Wilkinson

was famous for his rituals and detailed imaginings of the outcome he wanted to achieve before successfully kicking the ball between the posts (Skillen, 2016). Neuroscience tells us that when we mentally practice a movement or set of movements in our head repeatedly, it is more likely to be acted out successfully. Mental practice lays down new neurological pathways in our brains to help us achieve what we have set out to do. We now know that no matter what our genes have given us or the environment has dealt us, actively visualising our aspirations and hopes can change our fortunes (McAdam & Mirza, 2009).

The key to this envisioning of the future is language. To Dewey, language was not only the key to communication but an instrument of knowledge. Language is the means with which we manipulate indeterminate situations in order to gain knowledge (Mesthene, 1959). Language, according to Dewey (1938), is free from having to be existential because it consists of possibilities. Once we engage that language and knowledge, we can actualise a situation and bring it into existence. This is exactly what AI attempts to do; to imagine possibilities and bring them into existence. Because it drives responses to situations, language is as much about creating and doing as it is about describing (McAdam et al., 2009). For instance, one of the questions I ask within the AI process is, “if you had all the money in the world and could have the house of your dreams, what would it be like?”. Participants imagined the end view and the activities that space would allow through pictures and words and 3D models. Once designed, it was easier for them to find the language to describe how we could achieve such a dream and what obstacles could be navigated to get there.

Imagining positive narratives and what could be with families was also important for the younger members of the study. McAdam et al. (2009) pointed out that Dewey also emphasised that through identifying strengths and abilities in conversations we can build identity. Appreciating the abilities of children and young people through the research process can help toward creating positive identities for them. This is essential when participants’ past narratives are often negative (McAdam et al., 2009).

5.2.2 The Appreciative Eye

Haidt and Keltner (2004) described appreciation as “the ability to find recognise and take pleasure in the existence of goodness in the physical and social worlds” (p. 538). I learnt this lesson early in my career as an occupational therapist when I was a hand

therapist. Our hands are tools for our occupations and when injured a time may come when a therapist and their client might have to consider that the injured hand can no longer do some of the skilled and highly specific work it used to do. I quickly learnt to help my clients focus on their other talents that were still possible as they faced a change of career or the loss of a much-loved hobby. Turning an appreciative eye to the many other talents clients possessed was often the turning point to a new path in life.

Cooperrider, also brought an appreciative eye to developing AI as part of his doctoral studies at Case Western Reserve University, where he was researching leadership at a large teaching hospital in the early 1980s (Hammond, 1998). He proposed that if we focus our attention on solving problems, issues, and situations within social groups or organisations, what is good, positive, and working well can be overlooked (Bellinger & Elliott, 2011). A core assumption of AI is that in every scenario, there are always things that have worked well and when we start spotting these abilities and strengths, they become the centre of our gaze and generate a more positive reality (Hammond, 1998).

5.2.3 The Five Core Principles

Organisational development (OD), as a change management method, has been the main field of AI research (Reed, 2007). However, in more recent years, a growing body of research in health and social care has used AI to look at what works and why (Carter, 2006). The essential ingredients in an AI research project are the five core principles and the AI process (Watkins & Mohr, 2001). The five core principles of AI include:

- The constructionist principle: With this principle, relationship and human discourse is the locus of knowledge (Cooperrider & Whitney, 2005). Words take on meaning through relationships and through those relationships discourse begins, exists, and is changed (Bushe, 2011). In any organisation there are many individuals with different narratives of the world around them, all co-existing at once. AI focuses on the taken-for-granted processes and conventions behind these stories and how they shape the way people think and act (Reed, 2007).
- The principle of simultaneity: Influenced by social constructionism, AI does not see the researcher as just an observer. As the researcher asks positive questions and engages participants in the AI process, they become a part of the social constructed world they are investigating (Smith, 2010). Through these AI conversations, there is an opportunity to move the thinking of a group of people

in a more positive direction. In this sense, AI is an intervention where inquiry and change happen simultaneously (Cooperrider & Whitney, 2005).

- The anticipatory principle: Like the example of the sportsmen mentally rehearsing how they will successfully kick a goal before trying, this principle refers to the belief that if people imagine what they want to achieve, then they act hopefully and positively in the present (Reed, 2007). Positive images of our future inspire positive action in the present.
- The poetic principle: This principle views organisations as a book with many plotlines. Researchers can choose to study any topic within the book. AI mines for the hidden gems; the positive life-giving stories that may have been overlooked. It then uses them to help the characters with the authoring and co-authoring of the book (Bushe, 2011; Cooperrider & Whitney, 2005; Reed, 2007). Through this authoring of narratives, stories can become transformative.
- The positive principle: Put simply, a study that asks questions about what people do well is more engaging and motivating than a study that focuses on what is going wrong. Therefore, it is argued that change will be more sustainable when we focus on what is working well (Watkins & Mohr, 2001).

5.3 Methods

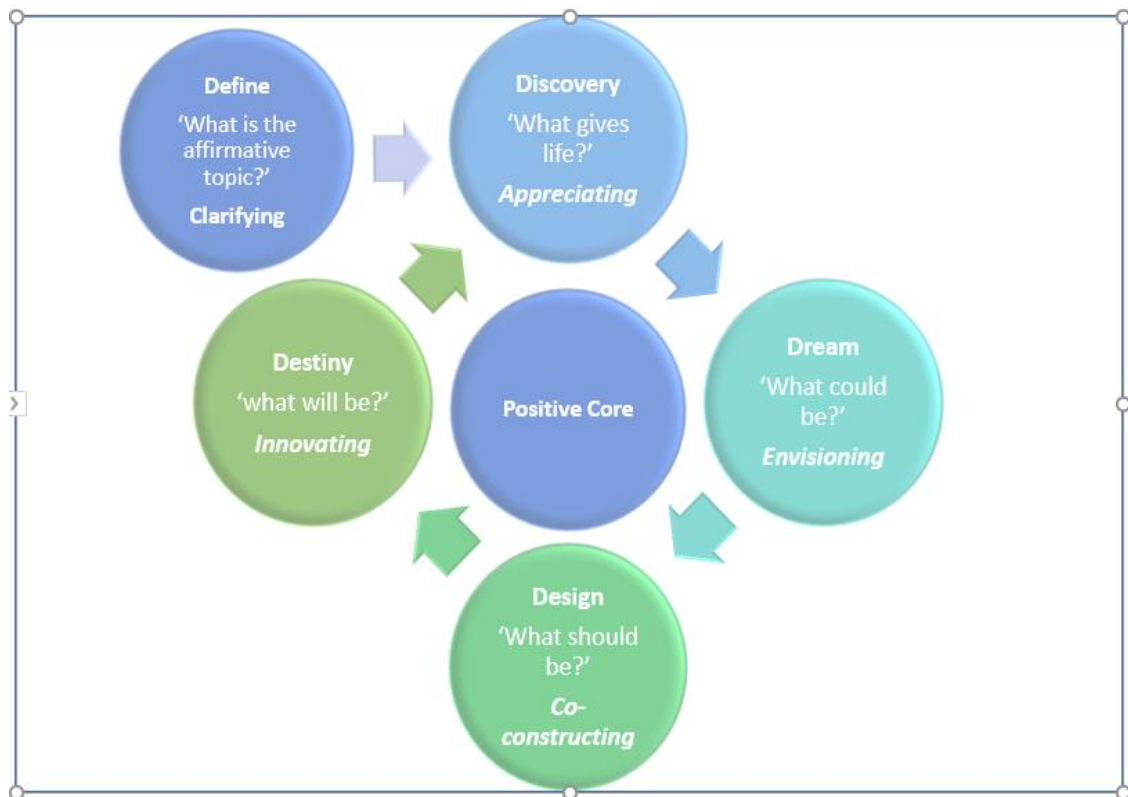
5.3.1 The 5-D process

Turning to the implementation of this study, AI has a well-defined process in which the future is planned by focusing on the core strengths of what is to be studied. This positive core is the centre of inquiry and the focus of all stages within the process (Cooperrider et al., 2008).

Some authors describe a five-stage process. The first stage, Define, is where the affirmative topic is chosen and an unconditional positive question developed. This is followed by what was originally referred to as the 4-D process: Discovery, Dream, Design and Destiny (see Figure 5.1).

Figure 5.1

Appreciative Inquiry 5-D Cycle



Note. This model illustrates the 5-D AI process adapted from: Ludema, J., & Fry, R. (2008). The practice of appreciative inquiry. In P. Reason & H. Bradbury (Eds.), The Sage handbook of action research: Participative Inquiry and practice (2nd ed., pp. 280-296). Copyright 2008 Sage Publications.

5.3.2 Defining the Topic and Positive Question

Cooperrider et al. (2008) encouraged AI researchers to begin by developing a topic and research question around bold affirmative hunches about what gives life to an organisation or situation of interest. This process is referred to as the affirmative, topic choice or choosing the unconditional positive question. In this study, the bold hunch is that there are families who have been homeless, who have successfully and permanently engaged in activities that have helped them sustain a new home.

Cooperrider et al. (2008) described topic choice as fateful as it shapes the study's direction. They suggested that developing an affirmative topic should encourage participants to move in a positive future path. Defining a positive topic is vitally important to the research process as it mobilises a positive inquiry. It is essential that all

participants are engaged and see the research as important in order to elicit stories of success around the topic and visions of an ideal future (Watkins & Mohr, 2001).

The main purpose of this study, which was developed over time to create a positive core to the study, is to explore what works well when providing services to families who have been homeless from an occupational perspective. This has led to the affirmative topic or title for this thesis which is:

Making the transition to sustaining a home possible for families who have been homeless: An occupational perspective.

The purpose of this study was discussed with the New Zealand Coalition to End Homelessness (NZCEH), a not-for-profit organisation that holds knowledge of what research has been carried out in the field of homelessness and what is still needed. They agreed that there was a need for the study as there had been many studies focusing on single homelessness in New Zealand, but few had focused on families and their journey to permanent housing. Therefore, with the AI principles in mind, the main unconditional positive question for this study is:

For families who have experienced homelessness, what makes the transition to sustaining a home possible?

5.3.3 Recruitment and Sampling

AI projects mostly use purposive sampling to identify participants with information-rich stories with limited resources (Palinkas et al., 2015). For this study, purposive sampling was used to seek out two groups of participants: those who know what works well for sustaining a home after homelessness through lived experience and those who support this population group on their journey to a permanent new home. The NZCEH and Auckland Council staff working in the homelessness sector were consulted before commencing the research because of their knowledge of homelessness and to check whether this study would be a relevant contribution to existing research in this field. As a result, both organisations recommended Visionwest for this study because of their reputation for success in helping families resettle.

Visionwest – Waka Whakakitenga is a community trust that aims to build hope and reduce poverty in local communities by working with those who have experienced homelessness, older adults, children, people with disabilities and young people.

Visionwest's work originated from Glen Eden Baptist Church in 1982 in response to a growing number of vulnerable people needing support in the West Auckland area. Initially starting with a few local programmes, Visionwest has grown into a well-known provider of social and housing services in several locations across New Zealand. The trust employs over 1800 people and provides a wide range of wrap-around services, including home healthcare, cultural support, food support, budgeting services, counselling, youth services, employment and education support, Chaplaincy services and housing support (Visionwest, n.d.). In 2016/17, when data collection for this thesis was being carried out, Visionwest provided 122 affordable homes nationwide and had begun developing Housing First, Sustaining Tenancies and Emergency Housing programmes (Visionwest, 2017).

Apart from being an established community housing provider, Visionwest also fitted the following selection criteria for this study:

- They are an established service provider with enough experience and staff to provide rich data for the main appreciative question.
- They were able to assist in identifying what factors help families establish a home after being without one.
- They were able to approach a good spread of possible household participants, especially Māori, Pacific Island, and Pākehā families, because they feature most prominently in the statistics around housing needs.

I approached the CEO of Visionwest and the manager of their housing team with a copy of the ethics forms (Appendix A) and introductory information (Appendix C & E) on the study were sent to them to read. A meeting was arranged, and they agreed to participate in the study. Extending the research to other organisations and other areas within Auckland was initially considered; however, it soon became apparent that with the amount of data an AI study produces, more than one organisation would make the study too large for one researcher. Because Visionwest is a significant social housing provider, they could provide access to a diverse sample of staff and service users required to answer the positive research question.

When starting to think about recruitment, sampling was also influenced by the concept of wholeness. It is essential in AI research to include all the people in an organisation or group who influence decisions from the bottom up. This idea of wholeness ensures the

change process is supported by all the people who those changes will affect in the long-term (Reed, 2007). After a discussion with the CEO of Visionwest and their housing manager, it was decided sampling all their departments was inappropriate as not all of their work involves housing or homelessness. Therefore, only staff involved in rehousing families were recruited.

As described below, an introductory workshop (Appendix B) was used to inform staff and recruit them. It was advertised as a training day with additional information included on strength-based care. After a discussion with the Housing Manager, it was felt that in-service training would motivate staff to come and learn about the research because they could also use this session as professional development.

Subsequent to the AI introductory training session, one staff member from the housing section of Visionwest offered to help as an intermediary in recruiting up to six families who had been rehoused for 6-months or more. Six months was chosen as a timeline as it was felt that these families would hold enough knowledge about what makes the transition to sustaining a home possible. Information sheets (Appendix C) were supplied to potential participants, and if they were interested in the study, their names were forwarded to me, the researcher, by the intermediary). I then contacted them to explain the study further and collect consent forms. All forms were read to the participants, and a copy was left with them.

Opportunistic or emergent sampling was also used to take advantage of knowledge gained in the process of collecting data (Ludema & Fry, 2009). This type of sampling allows for new knowledge of the research environment and unexpected events that might require others to be involved who might extend knowledge and are then invited to participate. This type of sampling was used when the intermediary left the team to work elsewhere, and two other staff members offered to help recruit because they knew of families suitable for the study.

What constitutes a family was also considered carefully, emphasising people residing in the same household with a social or biological connection. This allowed for maximum variation and different types of parents, such as natural, adopted, grandparents, step, same-sex, or foster parents in a parental role (Hodgson & Birks, 2002).

Two exclusion criteria were applied to the study:

1. Non-English speakers, due to a lack of resources.
2. Anyone personally known by myself as I live relatively close to Visionwest.
This issue did not arise.

Recruitment of, and data gathering with, families was conducted after the staff introductory training session and took 2-years for the following reasons:

- My study was being undertaken part-time
- Some families were hard to engage because, although all were permanently housed, they were all dealing with poverty and challenges in their lives and often had to cancel appointments.
- Time was taken for initial analysis of family data before staff interviews so that the findings for families could be considered by staff in their workshop.

This meant that there was a long time between the staff introductory training session and the staff AI workshop where the 4-D's were carried out. Therefore, further staff recruitment was done before the AI workshop as some staff had left. A flyer was emailed to all teams involved in rehousing homeless families (Appendix D).

Once it was clear that the family 4-D interviews were producing a lot of rich data, recruitment stopped at four families. Including staff, 5 groups of participants, totalling 20 participants, were interviewed. Terry et al. (2020) recommended that using thematic analysis for 3-6 groups for a PhD are adequate.

5.3.4 Collecting the Data

Visionwest was approached for access to service users who had been successfully rehoused and could be recruited as participants. The results of these family interviews would then inform a second round of the 4-D process with the staff team. For an overview of the process used for data collection see Figure 5.2.

Figure 5.2

Data Collection Process



5.3.4.1 Visionwest introductory session

In consultation with Visionwest management, an AI introductory training workshop was run with key staff. After looking at the plan, the housing manger asked if information could be included on strengths-based models as the team was looking into introducing more positive approaches at the time. This was agreed as strengths-based models fitted well alongside explaining some of the philosophies behind AI and added incentive for staff to attend. The agreed plan included the following content:

- A brief introduction to the research and researcher
- Warm-up exercise: What does home mean to you and where do you consider home?
- Share knowledge on strength-based models and its application to the homelessness sector
- Afternoon tea
- Introduction to AI and the purpose and content of this study
- Interactive exercise using a ‘discovery’ type question: What strengths do you bring to this job?
- Opportunity for staff to ask questions and give feedback on the study
- Hand out information, consent and demographic forms for those who want to be involved (Appendices E & F)
- Collect data from the meaning of home and strengths exercises along with consent forms and demographic information.

The introductory training day was carried out at the Visionwest offices and was 2-hours long (see Appendix B). Eight staff members attended and completed consent forms.

Staff suggested I create Wordles from what they had written about the meaning of home and their strengths exercises. The written exercise sheets were collected from all those who has signed consent forms and their answers to the meaning of home and their strengths were used to create two separate wordle artworks and these were presented to the staff team the following week. In making the wordles any identifying information such as names were removed. Information collected from these two exercises was included in the analysis. Soon after the introductory training day, the intermediary staff signed confidentiality forms and started arranging for me to visit prospective families

with them to introduce the study and gain consent. A date for the first interview was arranged at this point.

5.3.4.2 Pilot family interview

Positive questions that relate to and help answer the main research question are asked in each phase of AI. The questions, information sheets, and consent forms designed for families were trialled on a pilot family before interviewing participants. This was also an opportunity to practice using two recorders to capture the interview data. It was decided to use a family who was not vulnerable or had not been through the same traumatic events that a lot of homeless families had been through, and who would give honest feedback on the questions and activities. This was to ensure the questions I asked obtained the information I needed and did not make anyone uncomfortable. The pilot family, consisting of a married couple in their 40s and four children aged 15, 12, 6, and 3 years, had just returned to New Zealand and were settling into a new home and community.

After the family had been interviewed, a reflection of the process was written up and several points were noted. In relation to including children, it was clear the consent forms I had developed for children worked well. All four children understood the consent process, and the very young children engaged well with the story book I had made for them about the research. As the interview was quite long, the two younger children felt comfortable enough to tell me when they had had enough by using the language given them in the information booklet.

Whilst I used the AI questions I had developed as a guide, I quickly realised a more informal conversation style elicited fuller and richer answers from everyone. Mawson (2013) also pointed out that more naturally occurring conversations help children feel at ease and are better at eliciting the narratives and storytelling encouraged in AI interviewing.

The first question asked of the pilot family was about the transition to a new home and the challenges faced. After starting the interview focusing on challenges, I was aware that I had to work to bring the discussion back to the positive. As a result, it was clear that I needed to start interviews with positive questioning. It was decided that this could be achieved by using the meaning of home exercise I had used in the staff introductory

training session (see Appendix G). This helped set the tone for future interviews and maintain the positive core.

Memoing was also introduced after the pilot interview as I felt that some of the detail was lost without jotting down a few notes as people talked. Also noted was the usefulness of writing a reflection after the pilot interview; therefore, reflections were carried out immediately after all other interviews. These reflections helped capture initial insights and context that could be lost over time. They were also useful for examining my own assumptions and considering underlying influences in participants' answers.

Feedback from the staff in the introductory training day and the pilot interview informed the final interview sheets for the family interviews and staff 4-D session (Appendices G & H). A further power point was designed for the 4-D workshop with staff including the themes families had come up with from their sessions so staff could consider these and build on them (Appendix I).

5.3.4.3 Discovery

The discovery phase of AI is where data collection begins and is an opportunity to find out how problematic situations have been resolved in the past and the best of what is now (Elliott, 1999). Inspired by learnings from the first staff workshop and pilot family, interviews with the families began with biographical questions about home listed below. All interviews were recorded using two recorders and then sent for transcription.

- Where have you lived in the past?
- Where do you consider home?
- What does home mean for you?

These questions then moved into questions about the family's journey from homelessness into a permanent home and what helped them get to where they are today (Appendix J). Questions included:

- When you were trying to find a new home what things did you do that helped achieve this goal?
- What kept you positive?
- What people helped and how did they help?

- Did you have objects or keep sakes that you made sure you kept safe and didn't lose?

The idea behind these questions was to inspire storytelling within families and help them search for the good in their journey in and out of homelessness. AI researchers refer to eliciting narratives of individual or collective success as AI conversations (Reed, 2007). Together, we summarised the critical ideas about what helped them find a permanent home on sticky notes, placed them on a sheet of paper, and grouped them into similar ideas. These were collected and photographed for consideration during analysis of the data.

For staff, the storytelling took a different form. To promote the idea of storytelling, the slides and titles of activities were linked to Tolkien's (2012) story "The Hobbit". The hobbit acted as a helpful metaphor as it is the story of a journey that aids a group of dwarfs to reclaim their home. After reminding them of the exercise they had previously done on meanings of home, we focused on their work. They were given a sheet of paper (Appendix J) and asked to write a story focusing on:

- How have you helped or observed someone transitioning into a permanent home and what made this possible?

After sharing their stories, they worked with a partner to pull out essential keywords that described what worked for rehousing homeless families. These keywords were written on sticky notes and then placed on a board. The staff group then worked together to put these keywords into groups. Photos were taken and the sticky notes collected for consideration during data analysis.

It is typical in AI projects to collaboratively pull common themes from the discussions with participants. There are several methods described in the literature that can be used to facilitate this process; for example, Nominal or Delphi group techniques (Reed, 2007). In this study, key ideas and themes from staff group and individual families were developed at the time of the interview. I used reflexive thematic analysis to capture both common and hidden codes across all of the data (see section 5.3.5). The common ideas developed by participants were constantly revisited and helped shape the final findings to make sure the participants' voices were not lost.

Looking back on the discovery phase, taking stock of participants' lives and what activities they do successfully in the discovery phase had an innately occupational focus for all participants. Reed (2015) stated that occupations allow individuals to see who they are becoming, what they are open to doing, how much stamina they have, and where they have been capable of pushing boundaries. Reflecting on the meaningful things we have been able to do or not do in the past and the present helps us see the possibilities for the future. Seeing opportunities for the future leads nicely into the next phase of the AI cycle, which is dreaming.

5.3.4.4 Dreaming

In the dreaming phase, reflections of past and present drawn from the discovery phase are used to ask questions about the best of what could be in the future (Carter, 2006). This can be accomplished through imaginative storytelling of an ideal future, but other methods can also be used to visualise the future, such as art activities or drama (Boyd & Bright, 2007; Watkins & Mohr, 2001).

McAdam and Mirza (2009) described the conversation from these activities as dream talk. She posited dreaming as a helpful metaphor because dreams can change and do not have to be realised, but they can give hope and motivation for the present. In McAdam and Mirza's study with youth who had drug and alcohol dependency, the dreaming phase allowed young people and their families to envision how their lives could heal and change to make the most of hidden potential.

In the current study, each family was asked to imagine, if there were no limits to what they could afford:

- What would your dream home look like and what would you want to be able to do in that home and your new community?

Art materials were supplied and family members were encouraged to draw or build their dream home. Most individual family members preferred to each come up with their own unique ideas and then share these with their family when they had finished. Discussions during art activities and after, were recorded to capture descriptions of what the artwork was about.

For staff, the aim of dreaming was to collectively imagine their organisation functioning at its best (Coghlan et al., 2003). After hearing the ideas from the family interviews, they were asked to consider three ideas around:

- What your dreams for resettling homeless families would be if there were no barriers and unlimited resources?

These dreams were again shared collectively and sorted into key ideas.

5.3.4.5 Design

If the dream phase is imagining what the view from the top of a mountain looks like, then the design phase uses our knowledge of success and skill from the past to look for the achievable paths we can take to conquer the mountain. This phase is where ideas of a better future, generated in the dream phase, are developed into clear, achievable, and actionable goals (Coghlan et al., 2003; Ludema & Fry, 2008).

For the families in this study, the design and destiny phases happened in a second interview. These were also recorded with two recorders for transcription. We started by recapping the discovery and dreaming phases, particularly what worked to find a permanent home and what about the perfect dream home enables occupations that will help them flourish. This knowledge helped inform answers to the next AI question:

- If you were the boss of Visionwest, what would you do to help homeless families find a permanent home and community to live in?

Each member of the family got an opportunity to imagine being the boss. These ideas again went on to sticky notes, and when all possible solutions had been exhausted, families looked at these collectively to come up with a mission statement for their version of Visionwest. Once again, imagination helped them think beyond existing inequality or power differences that might hinder achieving these ambitious visions (Watkins & Mohr, 2001). In AI, these aspirational statements are called provocative propositions (Reed, 2007).

Again, the ideas of families were shared with staff at their AI workshop and used to help inform the development of new and innovative goals and provocative statements for the organisation. In this way, the imagination and ideas of service users directly influenced the future plans for Visionwest from the ground up. Staff were asked:

- Can we come up with an overall provocative proposition that will steer your ideas into the future?
- Which dreams for resettling homeless families do you want to work on first?

5.3.4.6 *Destiny*

Once objectives have been set in the design phase, participants and others with unique expertise can be brought in to work on specific goals, and bring ideas into reality. This phase of AI ensures that the bold provocative statements created in the design phase are made real (Lewis et al., 2011). At this stage, the researcher starts to take a back seat, allowing for others within the organisation to take over and see these new projects through to fruition. For the destiny phase in this study, staff were asked to look at their goals for the future and work on co-creating a plan for just a couple of their ideas in small groups. Staff chose to work on two provocative propositions they had developed:

- A life skills programmes: Empowering families to live independent and fulfilled lifestyles.
- An idea village (a toolbox of ideas for a mixed community): An uplifting environment enabling aspirational living for all.

Staff split into two groups to come up with plans for the two ideas, and then regrouped at the end of the day to share their ideas. These two separate discussions were also recorded and later transcribed for inclusion in data analysis.

For families, interviews stopped at the design stage but their ideas for the future of Visionwest informed the staff discussions at this final level of the AI process. In addition, conversations with individual families naturally ended with them talking about their own goals and plans for the future and how they could make them happen.

5.3.5 *Data Analysis: Meaning Making.*

As previously explained, each 4-D step allowed participants to work together in their family unit or staff group to summarise what they had said, identifying key ideas and grouping them into common themes. This group analysis allowed all participants to have their views heard and considered, and provided a broad description of what they initially felt was most important in answering the research question. However, once transcripts, drawings, memos, and reflections for four family groups and one staff group had been collected across all four phases of the AI process, the raw data were extensive

and clearly held more meaning and nuance than the descriptive themes worked on during interviews. Reed (2007) pointed out that AI research requires researchers to examine and organise this raw data and to make sense of information across all the groups interviewed. Reed contended this process is essential because it goes beyond analysis which is merely a description of the content and should involve a process of interpreting the data reflexively, allowing for elements of meaning to come to the fore.

Reed (2007) suggested that because AI data are often collected in a way that encourages storytelling, meaning-making can be achieved by looking for the narratives within the data. Initially Clandinin and Connelly's (2000) three-dimensional space approach to narrative analysis was considered because of AI's story-telling nature and its deductive use of Dewey's philosophy of experience. However, a more flexible approach was required with a theoretical framework (see Chapter 4) that draws upon the many voices and guides behind occupational science and social occupational therapy.

Carter et al. (2007) described AI as not fully formed as a research approach and, as a result, did not have a particular method of analysis that was favoured. More recently, AI researchers appear to loosely name thematic analysis (TA) as their chosen method of analysis but often without reference to a developed approach to TA. Coding methods vary widely from code books and concept mapping to more reflective interpretive analysis.

With Reed (2007) recommending a more interpretive and reflexive analysis for AI to give meaning to raw data, Braun and Clarke's (2006) reflexive thematic analysis (RTA) was finally selected as the method of choice for analysis. Braun and Clarke describe RTA as Big Q (Clarke & Braun, 2019). A big Q approach to TA sits well within a qualitative paradigm where researcher subjectivity is viewed as a tool along with their theoretical knowledge and clinical and research experience. Themes are the outcome of careful reflection and immersion in the data. These ideas contrast with small q TA which has positivist leanings and is concerned more with coding reliability and often pre-existing themes driven by a particular theory (Terry et al., 2020).

RTA worked well with the methodology for this research as it ensured a more inductive development of codes where stories of success from participants were the starting point for finding meaning in the data. At the same time, RTA acknowledges that the researcher is never a clean slate and brings their knowledge and theoretical lens to the

analysis but, first and foremost, it must be the data that leads the way (Terry et al., 2020). The theories discussed in Chapter 4 assisted in seeing common patterns and ideas in the stories of participants that may have otherwise not been noted. This balance of being data-driven and keeping an eye on relevant theory at the same time has meant that codes were a mixture of semantic or descriptive meaning and latent or underlying meaning (Terry et al., 2020). This type of meaning-making works well with Clarke and Braun's (2018) view that rather than mining for themes that already exist in the data, analysis is more of a sculpting of the data or an active creation. The process of sculpting is assisted by six distinct phases: (1) familiarisation with the data, (2) initial code generation, (3) theme construction, (4) revision of themes, (5) defining and naming themes, and (6) producing the report (Braun & Clarke, 2006). How these steps were used in this thesis is outlined below:

5.3.5.1 Familiarisation

Terry et al. (2020) described the first step of familiarisation as immersing oneself in the data, noting initial observation of patterns and ideas. For this study, the familiarisation stage of analysis felt more like developing an intimate relationship. Treading carefully at first, transcripts were first cleaned whilst also paying respect to each group's key ideas to see which existed across the data. Data were then split into each of the 4-D's. The last two D's—Design and Destiny—were joined as they were similar in content. Data were read several times whilst making note of key observations and points that answered the overall research question. These notes were dropped into a mind mapping tool, Inspiration 9, where connecting arrows were purposely left out so that ideas could be moved around and viewed to see patterns and possible connections. Transcripts were revisited frequently to check for similar language and ideas across the scripts. This process built a deeper and more familiar relationship with the stories and voices in the data, and helped with the amount and organisation of coding in the next phase.

5.3.5.2 Generating codes

In RTA, coding involves a more thorough labelling of meaningful portions of the data that assist in answering the research question (Terry et al., 2020). Having a clear idea of what was in the data, codes were identified in each transcript using Microsoft Word's comment function. Where possible, participants' voices were used to help with code labelling along with ideas and observation from the familiarisation mind maps. Time was taken to consider codes for all the data and where, later, transcripts stimulated ideas

missed in early transcripts, those transcripts were revisited and codes added. Terry et al. (2020) stated that coding should be thorough, deep, and consistent; and because it is about process, can be done just as effectively without software.

5.3.5.3 Generating initial theme construction

Braun and Clarke (2006) described this as the phase where the long list of codes are sorted into themes and data are collated under those themes. One complexity of AI that arose in this process is that the 4-D's already added pattern and layers to the analysis. It was at this stage that decisions were made as to whether to keep themes under each of the 4-D interviews or to look for themes across all four stages of the AI process. Once coding was complete, each of the loose mind maps from the familiarisation phase were revised and new codes added. Codes were then grouped into themes and subthemes with connecting arrows for each group of participants and each 4-D interview. Initially, three tables of themes and subthemes were created, one for the Discovery mind maps, one for the Dreaming mind maps, and one for the Design and destiny mind maps. It became clear at this stage that there were common themes across staff and family groups, and across the 4-D's as well. A further table was created with themes and subthemes that worked across the whole data set. A word document was created for each theme and subthemes. Related codes were found using the navigation tool for each script and the relevant data were pasted in.

5.3.5.4 Reviewing themes, defining themes, and producing the findings

With all the coded extracts together under initial candidate themes, Braun and Clarke (2006) recommended that these are read to see if they form a story that makes sense. If they do not, themes may change or data extracts are moved to a place where they tell a more coherent story.

At this stage, connections to some of the theories in the theoretical framework outlined in Chapter 4 became apparent; for instance, stories around home being a safe place clearly used the language that related to the right to live in security, peace, and dignity (United Nations Office of the High Commissioner for Human Rights, 2009). Finding these links was helpful in formulating the ideas and definitions behind themes. Memos, reflections, and the participants' own ideas on themes were revisited to ensure the initial insights were not lost. Frequently used words were looked at carefully for the meanings different participant groups gave them. This also helped in defining themes and subthemes.

In writing the findings it was important, given the theories behind AI, that each theme showed clear evidence of the participants' voice and stories. Quotes were selected to both tell a story and answer the research question (Terry et al., 2020).

5.4 Ethics

Ethical approval was sought and granted by the Auckland University of Technology Ethics Committee in August 2014, and a minor amendment was approved in November 2014 (see Appendix A). For this section, ethics has been considered using Te Ara Tika's framework for addressing Māori ethical issues. Whilst this study is not Māori research, the Te Ara Tika framework provides guidance for mainstream research as well. It integrates Te Tiriti o Waitangi [Māori Version] (1840) concepts, Māori values, and Western ethical principles (Hudson et al., 2010). Te Ara Tika consists of four principles: whakapapa/relationships, manakitanga/cultural and social responsibility, tika/research design, and mana/justice and equity. These are defined and applied below.

5.4.1 Whakapapa

Whakapapa asks the question, he aha te whakapapa o tēnei kaupapa? (What are the origins of this research?). This principle requires the researcher to think about how the topic or purpose came about, how engagement with Māori forms and develops, and what has been put in place to support these relationships (Hudson et al., 2010). Aroha or care is used at a mainstream level to consider how to protect participants and mitigate risk.

As a tauwi (non-indigenous) New Zealander and an occupational therapist, I bring an occupational perspective to this thesis not an indigenous viewpoint. However, honouring Te Tiriti o Waitangi principles of Kawanatanga/governance, Tino rangatiratanga/self-determination, Oritetanga/equity, and Wairuatanga/spirituality has been vital in this research because Māori are over represented in the homelessness statistics. Homelessness research that ignores this fact is unlikely to impact the needs of New Zealanders who have experienced homelessness. For this reason, it has been vital to go further than just consulting with Māori and to find ways to work alongside tangata whenua at each point in this thesis.

At the beginning of the research, I enrolled in Te Kakano one, a beginner's course in Te Reo Māori to help with communication and building trust with Māori participants and

to be able to begin to understand Māori concepts and ways of thinking, especially around the meaning of home and homelessness. From the beginning of this research I have consulted with, and I am now a komiti member of, the NZCEH. The NZCEH operate under a Te Tiriti o Waitangi governance model with two caucuses (tangata whenua and tangata tiriti) and two chairs. Caucusing is encouraged where there are points of cultural difference. NZCEH tangata whenua and Pacifica komiti members have supported my journey through this PhD and have challenged and guided my thinking when necessary. Dr Shiloh Groot is a member of the tangata whenua caucus and a key homelessness researcher in Aotearoa New Zealand. Shiloh agreed early on to be my Māori advisor, and we met regularly, including writing one article together (Groot & Mace, 2016). During my fieldwork I was also introduced to Fred Astle who is Head of Māori Development for Visionwest, and with whom I met regularly during my fieldwork to share ideas.

Even before recruitment took place, it was anticipated that participants would represent the diverse mix of ethnicities in both homelessness and West Auckland statistics. Maximum diversity in participants was actively sought to obtain rich data and search for the positive voices in populations where the focus is often on a discourse of poor statistics and deficits. AI's strength-based approach celebrates stories that encourage cultural identity, pride, and hopeful visions of the future from a community level up (Cram, 2010). This flax root approach, which encourages organisations to give voice to service users in both the design of the research and in creating positive change, positions AI as a methodology that has continuity with indigenous research methods and can encourage decolonisation when used collaboratively (Leeson et al., 2016). Initial findings from families were reported back to staff in their AI workshop so that the service user voice could be considered in the work the staff did for the research.

As mentioned in sections 5.3.3 and 5.3.4 above, care was taken to fully inform staff, parents, and children of the purpose of the research through staff intermediaries, information sessions, and information sheets, before recruitment and obtaining consent. Extensive research and care were taken in the design of information, consent forms, and activities for children to build rapport, fully engage them in the process, and allow them to pull out when they did not want to carry on (see Appendices B, C, D, E, & K).

5.4.2 Tika

Tika asks the question, *me pehea e tika ai tēnei kaupapa?* (How will the project proceed correctly?). This strand of the model requires the researcher to think about the research design and how it fits with Māori research paradigms. In mainstream research, researchers are expected to show how they have protected the rights and interests of Māori. This is important in order to ensure the research aligns with the aspirations of Māori and ultimately benefits them (Hudson et al., 2010).

The collaborative approach that AI promotes has allowed Māori and all the other cultures represented in this study to have a say as to how services should be provided for homeless families. Whānau were seen as co-researchers in this study and identified the initial themes of significance for them at each stage of the 4-D process. All whānau participants were reassured both verbally and as part of the consent process that their ideas would feed into, and be a part of, the staff data collection. The process itself involves the development of a collective vision and plan that can, therefore, be carried forward by the participants of this organisation.

At the end of the fieldwork phase of this study, Visionwest invited me to a Housing First meeting to present the initial findings of the study. Because Housing First is a model of practice originating in North America, this particular meeting had brought together several organisations working in the homelessness sector to look at how the model could be shaped to work for Māori. My presentation focused on an occupational perspective and was developed and presented in conjunction with Fred Astle (Visionwest) Head of Māori Development who presented a Māori point of view. Initial findings were also presented at the NZCEH biannual hui at the beginning of 2018 (Mace et al., 2018) with attendees including those who work in the homelessness sector from around the country and local and national policy makers.

5.4.3 Manaakitanga

Manaakitanga asks the question, *mā wai e manaaki tēnei kaupapa?* (who will ensure respect is maintained?). The foundation of this principle is that the inherent dignity of all involved is upheld. This involves caring and protecting participants through cultural sensitivity and cultural safety and, where there is best practice, empowers partnerships that have high degree of faith and trust in one another. It also requires the researcher to consider confidentiality and privacy.

Although the focus is on what works, AI, through its 4-D process, does not ignore underlying issues or conflicts. In the discovery process, both staff and families reflected on challenges they had had in the past but questioning was used to direct them toward what they had learned from these situations, and to give examples of how barriers had been overcome. All participants were fully informed that they had access to health and counselling services at AUT if required. Participants were also able to cease involvement at any point in the research and/or could withdraw parts of analysed data if they wished to do so. Neither of these options were needed as all were fully involved from beginning to end of data collection.

A positive environment where family participants felt safe and secure was encouraged through introductions to the research and myself, as the researcher, happening through an intermediary that families knew and trusted. Introductory warm up activities were included to help build connections with me and the research purpose.

I met regularly with my cultural advisors. Participants were also consulted regularly on any cultural practices required for the research process or relating to the activities they were involved in.

For confidentiality and privacy, portable hard drives, transcripts, and data, including artwork and contact details, have been kept in a locked filing cabinet in my AUT office or stored on a password-protected AUT computer. Although there is a risk of families being identified by staff because of the stories being known, the focus is on what works well for families and the organisation, so it is unlikely that any information will have a negative impact on those involved. Any detail of an identifiable nature will either (a) not be published in the research or (b) be adapted so as to not reveal the participant's identity.

For staff workshops, participants were reminded of the need to respect each other's confidentiality at each meeting. Because this is a relatively small staff team, anonymity could not be guaranteed. The need for participants to keep the stories of others confidential was included in the information sheets.

5.4.4 Mana

In the context of research, Mana relates to the ideas of distributive justice and substantive justice. The question asked here is, *kei a wai te mana mō tēnei Kaupapa?*

(who has control over the study?). How transparent consultation has been, especially around the risks, benefits, and outcomes of the research, needs to be considered in this strand.

With both family and staff, the benefits, potential risks, and outcomes of the research were discussed in meetings prior to data gathering appointments and are fully outlined in the information sheets (Appendices C & E). Activities suggested for the AI process were checked with staff management to ensure they were culturally appropriate for all in the staff team and service users. For the families, the intermediary made contact first to arrange the meeting and, in some cases, was present to support whānau for the first information sessions. Risks for participants were also minimised by focusing the research on the positive and what works. Because I did a number of interviews in people's homes, a safety protocol for field visits was also developed (Appendix L).

Whilst all the families involved in this project had been rehoused, many were still finding making ends meet difficult. A basket of healthy food worth a total of \$100.00 was offered to each family for their contribution to the research. AUTEK approval was gained for offering petrol vouchers or childcare costs to staff who might have needed to work beyond their normal hours or families who might assist with workshops or presentations. However, all family interviews were conducted in their own homes and staff did not need to be involved beyond the normal hours of work. Food was provided for both staff workshops.

This research has been deliberately designed to have a number of benefits for participants and Visionwest as an organisation. AI as a strengths-based approach has been proven to increase self-confidence, self-efficacy, and hope in the future (Thomas et al., 2012). This research aims to take the focus off the struggles and issues of homelessness, and place the focus firmly on the good practice and successes of participants. Setting future goals that are based on strengths through the AI process is intended to help implement positive change for the housing work Visionwest undertake, building on previous research they have undertaken. In addition, a high level of participation from participants in data gathering and analysis is intended to promote a sense of ownership over the research and outcomes. It is hoped that the resulting findings will also be a valuable resource for fundraising and marketing the positive outcomes of the social housing work Vision West do.

5.5 Rigour

AI, like action research, challenges traditional quantitative concepts of rigour in research where the researcher tries to keep themselves separate from what is being studied (Reed, 2007). To look at rigour in this way would deny AI its social constructionist beliefs that truth exists in communities where it can emerge from shared experiences. The power of the researcher is purposefully levelled as they work alongside participants through the 4-D process of inquiry, discussion, and planning (Reed, 2007). Even though AI studies, like this one, may not be generalisable, AI has a foundation based on solid theory and does take rigour very seriously. The focus as demonstrated in this chapter is more on a thorough and transparent account of the research and key decisions that have been made (Clouder & King, 2015).

5.5.1 The goodness of research

Tobin and Begley (2004) speak of the goodness of qualitative research as being something that is not just discussed in the methods but is inherent throughout the study. AI, with its principles and processes, ensures the criteria for goodness as outlined by Marshall (1985) are met; and, as the list below shows, have been pursued in this research:

- The problem or research question has originated out of a real-world curiosity, as in this research which has come from my observations as an occupational therapist.
- I have not been just an observer but a research tool and part of the AI process.
- Inquiry and analysis embrace diversity, differing cultures, and complexity of ideas. In this research, diversity is underpinned by the philosophies of Dewey and Sen, as outlined in Chapter 4.
- There is a balance of methods to help me be aware of unconscious bias and keep myself and the participants safe but at the same time use the experience and talents that they have (see section 5.5.2 on reflexivity and the shadow).
- Ethics are considered, discussed, and implemented in depth.
- There is a synergy between the data that are being searched for, in this case what works to help homeless families find a home, and the ways of gathering data (e.g., the positive core of AI).

- Original data were used for transparency and so that the reader can see complexity.
- The analysis was designed to keep the focus on the big picture.

5.5.2 Reflexivity and Audit Trails: Looking into the Shadows

Whilst analysis is important for examining the data, sense making, and organisation of ideas, Reed (2007) pointed out that to get real depth the process should not stop there. To go beyond the descriptive themes that participants helped create, reflective practice was used to think critically and to see the invisible or ignored alternatives. To a certain extent, AI does this naturally as it looks for the positive in what are often environments that focus on the negative. However, Fitzgerald et al. (2010) emphasised this hunt for the hidden by using Jung's concept of the shadow or the unconscious positive and negatives that have been neglected, forgotten, or shunned. Shining a light on what is going well, people and organisations who do not always get acknowledged will be heard.

Contrary to this idea, Fitzgerald et al. (2010) posited that AI's positive lens means that the negatives may be overlooked or even purposely covered up. The researcher needs to be aware of what might be lurking in the shadows. Homelessness can be an overwhelmingly negative experience and by ignoring it, how people have grown and developed or utilised strengths through this reality could be missed. Any hidden or overshadowed ideas need to be recognised. There are always hidden gems in the shadows (Fitzgerald et al., 2010). Shadows have been illuminated in this research through verbal reflections with my supervisors and through the use of Fish et al.'s (1991) Strands of Reflection to look for those hidden gems. This model was chosen because of its explicit focus on what Fish (2012) called the invisibles. It encourages the reflector to:

- Look for hidden *contextual* influences.
- Be aware of the *knowledge* and theory that is influencing practice.
- Lay bare and *critique thinking* processes.
- Examine *professionalism* and *professional judgements* and critique them.
- *Look beyond* the immediate situation for broader external influences.
- Explore the quality of *relationships* in the situation.

The invisibles have reminded me on a number of occasions both to examine the knowledge and behaviours of participants and practitioners in the study and my own knowledge that I bring to the study. Because of my experience as a white middle class occupational therapist who has worked for statutory housing departments, I have tried to keep a constant critical eye on the way I interpret what I am seeing and hearing to avoid personal bias (Etherington, 2004).

As is typical of AI studies (Reed, 2007), this research has been lengthy, has many layers and facets, and, therefore, has needed careful recording for a structured audit trail. The reflections kept for reflexivity, written and audio records of supervision sessions, and memoing interviews have meant that it has been possible to look back at emerging ideas and the experiences that led to them.

5.5.3 Trustworthiness

Whilst being mindful that reflexivity, recording processes, and decision making contribute to the trustworthiness of the study, the multiple layers of questioning to help answer the main research question have also helped in discovering common themes.

Triangulation of data through multiple methods of data collection included:

- In depth interviews using AI's 4-D's
- Staff writing stories of success
- Drawings and artwork of dream homes
- Imagining what one would do in roles of leadership if resources were not a barrier also contribute to rigour

Alongside multiple methods, multiple sources of data were used in an attempt to reach all levels of the organisation, including service users, staff, and managers. The creation of themes or key ideas alongside participants also ensured that their ideas were 'member checked' and that I did not misinterpret them.

5.6 Conclusion

This chapter starts with a story from my past experiences, and with the importance of appreciation and the positive in people's lives. It justifies the need for methods like AI in subject areas where the positive can be hard to find. AI sits well with the ideas and characters outlined in Chapter 4 who have played a role in the history of occupational

science, and the methodology brings the two chapters together. It outlines the importance of immersing myself in the community because this is where social constructivists believe truth can emerge through shared ideas and ways of life. How I have designed this study to generate new ideas and meaning alongside those who hold knowledge of what works for homeless families is outlined through AI's principles and processes. The planning to keep this study rigorous and meet ethical standards is highlighted throughout. Whalley Hammell and Iwama (2012) observed that occupational science often assumes a link between health, well-being, and occupation. AI, for me, seems to stand out as an obvious choice for advancing research that will answer questions about what occupations people engage in to help them flourish.

Chapter 6 Findings: A Good Place for Us

6.1 Introduction

The participants who tell their stories and assist in answering the research question in the next three chapters include 9 Visionwest staff members and 11 family members who at the time of the interviews had all successfully maintained tenancies with Visionwest for more than 6-months. The family participants include six children. The study participants' demographic information are included in Tables 6.1 and 6.2 to build a picture of their characters and the stories they tell in these chapter findings.

Each of the three findings chapters reflects the three main themes identified in the data: *A good place for us*, *What we want and need to do and be*, and *Belonging to a community*. In answering the research question, the prominent voices in these three chapters change and reflect what each participant finds most important for making the transition to sustaining a home possible for families who have experienced homelessness. The characters in each chapter change, disappearing and reappearing when they have something important to say. Some participants, such as Mrs KU, Sugar Plum, and Mary, could only attend the interview for short periods of time, and so only appear once or twice. Rose left her job at Visionwest before the main staff workshop. However, families mention her role frequently and she assisted with initial recruitment, so honouring her contribution is essential. Families take the lead in this first chapter and staff the supporting role as they describe what they consider a good place for them.

Philosophical and theoretical voices also appear in the findings, as the ideas laid out in Chapter 4 have been used to discover patterns within the data (Terry et al., 2020). In this chapter, Dewey, Capability Theory, and Human Rights all play a part in giving stories meaning.

Table 6.1*Staff Participants*

Pseudonym	Age	Ethnicity	Role	Years working with Visionwest
Gonzalez	66	Pākehā	Tenancy and Property Services Co-ordinator	4.5
Katie	57	European	Building and Development Manager	15
Taiyhen	50	Māori	Housing Social Worker	5 months
Wunder boy	53	New Zealand	General Manager Housing	5
Mary	51	Samoaan/Kiwi born	Volunteer (social worker)	5 months
Rose	48	Māori/European	Housing Social Worker	1
Sugar plum	50	Samoaan/Niuean	Volunteer	1
Lucious	49	New Zealand European	Senior admin	1.5
Netsrik	51	Cook Island/Māori	Community Social Worker	5 months

Table 6.2*Family Participants*

Family	Pseudonym	Age Range (Years)	Gender	Ethnicity
Family 1	Destiny	40-49	Female	Samoaan/Scottish
Family 1	Rocking-Z	<10	Male	Samoaan/Scottish
Family 2	Mr KU	50-59	Male	Tuvaluan
Family 2	Mrs KU	50-59	Female	Tuvaluan
Family 2	Miss KU	10-19	Female	Tuvaluan
Family 3	Anahera	40-49	Female	Māori
Family 3	Samuel	10-19	Male	Cook Island/Māori
Family 3	Kaleb	10-19	Male	Cook Island/Māori
Family 4	Donna	50-59	Female	Samoaan/Chinese
Family 4	Tomasi	<10	Male	Samoaan/Chinese
Family 4	Viliani	<10	Male	Samoaan/Chinese

6.2 A Good Place for Us

Participants commonly used the word ‘good’ when appreciating their new homes or dreaming of an even better one. What we define as being ‘good’ has been debated in philosophy throughout history because it is such a subjective term. When examining the meaning of good, philosopher, Williams (1937) described it as “the abstract property of being what a person approves of or is committed to” (p. 423), or what we truly desire. The idea of a ‘good place’ comes from the KU family, who describe their ideal home as something they desired when deciding to immigrate from Tuvalu to New Zealand:

Mr KU: Tuvalu is one of the islands that are going to sink down from the, what’s that, climate change. Those islands are going to sink down.

Researcher: So, is that sad?

Mr KU: Yep. That’s why we start moving up here; to find a good place for us.

For Mr KU, this commitment and desire to find a ‘good place’ was “to protect our family, have shelter, so we can save ourselves from rain, a flood, tornadoes, and earthquakes... I don’t want to be homeless and be less healthy”.

As Dewey would put it, for all the families in this study, finding a good place was more than just a desire; it was a need to resolve problematic situations and find harmony (Frank, 2011). Acquiring a good home can give us purpose and drive our actions and occupations. For the KU’s, it is what motivated their move to New Zealand.

When families were first asked either about their current home or their dream home, a ‘good place’ was more than a list of desired qualities or things; it was essential to a positive flourishing life. Destiny described her grandparents’ place as where she has felt most at home because “the whole environment was awesome to stay in”.

After describing her current house, which has given her peace and control after a history of trauma and violence, Anahera stated that “home is everything. Just like my babies. That’s it; it’s home and my babies pretty much for me”. Both boys from Family 4 also described home as key to living their lives, with Viliami stating that it is “living a life”, and his older brother Tomasi speaking of home as being “like nothing else ... like um, I have everything I need”. Tomasi’s comment brings the meaning of a good place back to its purpose in meeting our needs or desires.

Staff also recognised that it was not about just providing four walls to support vulnerable families to find their good place. When thinking about their provocative propositions for the future of their work, staff worked on two main ideas. The first group of staff worked on a village design that would provide those missing resources for families and “enable aspirational living for all”. The second vision, Luscious described as a life skills programme that aims at “empowering families to live independent fulfilled lifestyles”. Like the families, staff saw a good place as not just a stable home but a life lived to the full.

To sum up, families and staff saw the ‘good place’ as meeting all the needs for a flourishing life, which were missing when experiencing the loss of a home. Three main sub-themes emerged when asked why their current house was a good place and why it was a place they wanted to stay in. First and foremost was safety. All the families had experienced being unsafe, albeit for different reasons. Having a *safe haven* that helped protect and restore their family outweighed many other needs. Second, when families and staff envisioned dream homes or the homes they would provide for other homeless families, the spaces described were what was considered essential for *a normal home*. Lastly, families and staff saw the *location* of homes as essential for improving their lives and sustaining a home. These three elements of a ‘good place’ will be explored further.

6.2.1 A Safe Haven

When families were asked what home meant, they all mentioned safety. In his hierarchy of needs, Maslow (1970) placed safety above subsistence needs. However, for families who have experienced homelessness, safety is very much about survival and existence, and can sometimes outweigh even physiological needs such as hunger and warmth.

Anahera described her home as a safe haven. One of the earliest uses of the word safe haven is a harbour where damaged or threatened ships could anchor no matter where they came from (World Wide Words, 2008). In this sense, a safe haven is still seen as a place of refuge, shelter, protection, and a place to get what one needs to not only survive but recover.

There is a sense from families and some staff that a home is a place that you can run to so you can recover from the trials of the day. Destiny placed a lot of importance on

home as a haven, stating that “home is where the heart is”. She explained what she meant by this:

It’s a place where you feel safe, where you rest and recuperate from whatever, like my daughter, looking at it from her perspective, she’s out at school giving a 110% and then she comes home and she’s... (mimes exhaustion).

Gonzalez, a staff member, also had no hesitation in saying, “Well, I see home as a refuge... and wherever that has been ah there has been instances where I run home ...for safety or security”.

What safety meant for each family was different and was very much defined by past experiences of feeling unsafe and at risk. Despite the difference in backgrounds, three similar concepts were discussed across families. These concepts include security of tenure or the need to have somewhere stable to live, the right to live in peace with protection from harm, and the right to dignity. The right to live in security, peace, and dignity sits at the heart of UNESCO’s definition of the right to adequate housing (United Nations Office of the High Commissioner for Human Rights, 2009). Therefore, it must be remembered that whether or not they know it, when families talk about safety as being able to live in security, peace, and dignity, they are talking about their fundamental human entitlement to adequate housing.

6.2.1.1 The right to live in security and stability

For the families in this study, security was mainly discussed as security of tenure and having a permanent, stable place to stay and settle. For many families, aspirations for the future were not obtainable in the past due to moving from one address to another. Destiny, who had successfully settled in her current home, stated that she had only just started thinking about long-term goals for the first time “because we’ve always moved around a lot”. Anahera reflected on the impact of a highly mobile life and how that has motivated her to create a stable life for both her and her children:

We moved so many times that I had 13, 14, primary schools and about 5 intermediates like that because we were constantly on the move, and that’s why I wanted to stay put with my children so they always only

knew one primary school and their friends there, because I'd just make friends and we would move.

For some families, stability and security were yet to be achieved because they did not own their own homes. When Anahera was considering the types of houses she would build for homeless families, she mentioned rent-to-buy schemes ending with, "It would be nice if we had got the option to buy this home and rent to stay, rent to own". Destiny also mentioned renting to buy when thinking about what goals she would have if she were in a position to run services for homeless families.

I think one would be helping people to buy their own home, because that's the security and stability for kids. Personally, me, I still haven't finished unpacking. I'm still [trying] to get settled because every time we get somewhere we end up moving, and also just long-term accommodation regardless of whether one child moves out, allowing people to still have those homes, because I think they change houses for people if they don't need that much room.

Mr KU spoke as though he was still on his journey to the 'good place' he was seeking in New Zealand because even though he was grateful for his new home Visionwest had given him, it was rented and the land was not his.

Well, we are like homeless here in New Zealand. No one reaching here gets a good place; we are just renting here. No one having his own house because we can't afford it.

As Mr KU talked, he weighed the positives and negatives of moving to New Zealand, stating that "they give everyone a piece of land [in Tuvalu]". Even though the land was too small for his big family, they could survive "on fish and coconuts and some other taro and things like that without money" But at the same time, "our land is not enough for us on the island; it's not enough for all of us if we stay on the island". His dream was to have "land for my family to build houses, about 10 acres".

Even Samuel, at 14 years old, was thinking ahead and envisioning co-ownership with his friends as a way to own a home:

There's me and my friend um we have like this plan where once we get older, we have to do a job, we got to try get heaps of money and we're all going to try and buy and get a house. A house for us.

When asked what helped them feel stable and secure in their new homes, all the families mentioned the support they received from Visionwest. But it was more than just support; it was a trust that if they needed help, someone would respond. Support will be covered in more detail in Chapter 8.

6.2.1.2 The right to live in peace and be protected from harm

Anahera started her story by saying, “home for me is a safe place”. Safety for Anahera has many dimensions. She first discussed it as “comforting and security, feels secure”. Safety was important because one of her first moves was with her husband from South Auckland to West Auckland, where they had been living next to a gang pad. Moving away from ‘gang affiliated people’ was about protecting her children and their development as human beings.

So I wasn't very keen on my children turning into their teens, seeing already the environment of the teens at the time, like smoking, drinking in garages and stuff like that, and I didn't want my babies to be doing that when they got older, so it was time to move.

Protection from others was also crucial to Anahera's boys and the home's location and structure, with Samuel mentioning that his house was a good place because it is “up a long drive, which makes us more safe from thugs”. When drawing his ideal home, Kaleb drew a house with a fence around it “to keep myself safe”.

Protecting themselves and their families was also crucial to the other boys in the study. When Viliami, from Family 4, drew his dream home, he added a secret place below the ground, like a bat cave with computers (Figure 6.1), where he can keep an eye on the world so “if there are robots attacking the world, you just shoot them”.

Figure 6.1

Viliani's Underground Cave



Underground cave for protecting the home against attacking robots.

Viliani's older brother's dream home was all about protection—of his family and the “whole world”. Modelled on the TV programme *Thunderbirds*, Tomasi's home has an underground rocket and a “battle robot just in case there's, um, any like bad guys in the city” (Figure 6.2). There is a sense here that a good home had all the resources to give control and power over what was deemed ‘bad’ and could put safety at risk.

Figure 6.2

Tomasi's Robot



Tomasi's robot protecting his family from the bad guy's.

6.2.1.3 The right to live in comfort and dignity

As stated above, for Anahera home is about being secure and having comfort. In most dictionaries, comfort has two parts. First, physical comfort is a feeling of ease and freedom from constraint or pain; second, psychological comfort is an alleviation of grief or distress (Cambridge Dictionary, n.d.a). How comfort is discussed in the data is very similar to the descriptions of dignity mentioned in Chapter 4. Like comfort, dignity is achieved when families are treated with respect, psychological and physical integrity is restored and maintained, and they are not ignored or treated as undeserving or marginalised (Halpern et al. v the Attorney General of Canada, 2003). Unfortunately, families also told stories where they had not been shown dignity or respect and physical and psychological integrity had not been protected.

Mr KU lost his home after requiring an operation on his knees. With his wife needing to stay home to look after him, they could no longer afford rent and moved into his sister's home with her family. This meant 10 people staying in a 4-bedroom house. When Mr KU approached Housing New Zealand for a home, it became clear that his sister's home was a Housing New Zealand house, and Mr KU was told he could not stay with his sister.

They call me to move out. They give me 1-week or 2-weeks [for] my family to move. I said where you want me to move up with my family, on the road? You want us to move up on the road with my family? They said no you have to do that. That's why I try to find out some places to live but my sister doesn't like me to move out of the house until they give me something to stay.

Despite Mr KU's poor health and mobility, Housing New Zealand had rules they needed to follow. Little was done to support or comfort Mr KU or to recognise his sister's cultural need to help her sick brother and his family. In contrast, after Mr KU had contacted Visionwest housing staff, they stayed in contact and advocated for him until a house was found.

That's why I want to give thanks to Visionwest. We not worry any more now. We staying in a nice place, only me and my two kids, my wife and two kids. We happy.

For families who have lost their homes, sustaining a home is not just about finding a safe haven to heal and recover from life's knocks. Sustaining a home is about being treated with dignity, compassion, and respect; instead of being exposed to a pedantic, cruel following of rules.

The importance of restoring physical and psychological integrity and dignity can be fully understood when hearing how Anahera's home has brought her comfort and healed her after years of pain and trauma. Once Anahera and her partner had moved to West Auckland to secure tenancy, she found the internal strength to deal with the hurt from her past, which involved "[putting] my Dad in prison...for child molestation and rape charges". Her partner initially supported this process but "my relationship with [him] turned sour because it felt like to him that I'd given my burden to him ... and then he started doing drugs and things". After the relationship had turned volatile, her partner died, which meant she could no longer maintain her tenancy.

Anahera recalled that at this point,

I went so far off where I didn't want to be anymore and I was like but [the kids] are the reason I'm here and they are here, so snap out of it, so I stopped drinking, stopped smoking, and it's much better.

Despite years of trauma, she knew she wanted better for her children and started approaching different agencies to help her find a permanent house, which she eventually did through Visionwest. It is not surprising then that she stated that she does "venture out and that, but I still like coming home".

When Anahera was asked 'what helped you get to this place where you feel in charge and you're in your safe haven?', she stated:

I think its internal and I have chosen to keep out people and just keep my family because it's just me, and I want my babies to succeed and go somewhere where I couldn't. I didn't have the opportunity of like what they have and if it means cutting out everyone and just solely concentrating on my babies then that's okay.

The dignity of a home—her home—has given her a place to heal where she is in charge of who and what she lets into that space for the first time. She has restored her physical and psychological integrity and regained a sense of self-worth and power over her life.

Destiny has also been able to create a home that has been a place of comfort and healing for herself, and a place where she can continue to be a mother to her children. Destiny has been diagnosed with bipolar disorder. She has needed to lean on the support of others who have shown her respect and enabled her choices. In the past, when she has been unwell, the children have gone into care or have been looked after by extended family. She stated, “in the past when I have gone into hospital it takes a long time to get the kids back”. However, in her Visionwest home, she has experienced the dignity of home-based care when unwell which has meant she has been able “to stay being a mum”.

In Te Aka Māori dictionary, warmth and comfort are described as āhurutanga (Moorfield, 2012). As expressed by the participants in this study, āhurutanga is far more than just the warmth and comfort or a safe space that allows them to heal physically and psychologically. Nitsrik, a Visionwest social worker, described “making sure her clients are comfortable” by creating āhurutanga, which she defined as:

creating the safety parameters, the environment and um, for the person because I don't know who [they are] and for myself as you know as representing Visionwest. So I'm always constantly doing that with every single person that comes through whether that's the phone or through person.

Nitsrik spoke of several other guiding principles she would “put in place so that [families] can dialogue safely”. These principles used to create āhurutanga included: whānaungatanga, te whakakoha rangiratanga, kaitiakitanga, tino rangatiratanga, tau kume kume, and mauri ora (these terms will be discussed further in Chapter 8). Āhurutanga also allows families to feel physically, mentally, and spiritually safe—both internally and externally—to express their needs and make decisions without feeling coerced or judged by those trying to help them (Io Mau Taniwha, 2014).

When Nitsrik described her own home, she summed up the idea of home as a place of comfort by stating, “I call it my peace, that's where my rest is. With my kids and

husband at home”. In all of the families interviewed, it was clear that their right to live somewhere in security, peace, and dignity has been met through adequate housing and support that respected dignity (United Nations Office of the High Commissioner for Human Rights, 2009). But more than this, it provided rest, comfort, and restoration of integrity.

6.2.2 Just a Normal House

As part of the AI process, the second stage of the family interviews started by asking them to imagine, if there were no limits to what they could afford, what their dream home would look like and what they would want to be able to do in it and in the surrounding community. Anahera responded simply, “I’d probably just have a normal house”. Like the good place, the word normal described something better than they had before. Anahera elaborated on what she wanted from a dream home:

Probably in a nice suburb, not what I’m used to. Or was used to with everybody doing what they shouldn’t be doing and neglecting their kids and not looking after their homes and that drinking sort of drugs lifestyle. I just want a normal life with normal people that take pride in their homes and stuff like that.

Normal was a word that several participants used to describe the good place they desired. Other families, especially their children, let loose their imaginations in creating their dream house. However, the shared ideas they wanted from their dream homes were spaces and objects that allowed them to participate in the doings and beings they most appreciated in their new homes or still missed. These included spaces for being with or without others, spaces for family time, gathering spaces, and spaces for time alone away from family. Also noteworthy was space that facilitated the everyday occupations essential to family living and thriving within the house and its property, including those that upheld spiritual and cultural values. These spaces are explored further below.

6.2.2.1 A family home:

When asked what home meant for them, almost all participants mentioned family. As discussed above, Anahera stated, “home is everything. Just like my babies. That’s it; it’s home and my babies pretty much for me”. A house was not just bricks and mortar but the loved ones within it. Anahera’s son, when he drew his dream home (see Figure 6.3), also connected home to the future family he had in mind:

Samuel: There's trees and a playground area for my kids

Researcher: So you're going to have kids?

Samuel: Yep

Researcher: How many?

Samuel: Two and two dogs

Researcher: Oh, I see this you, your wife and two kids and two dogs

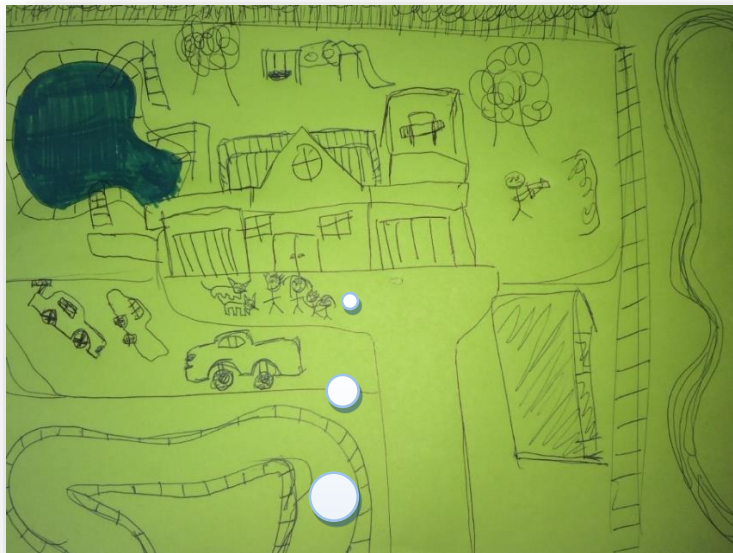
Samuel: Yep

Researcher: So your home will be a family home?

Samuel: Yes

Figure 6.3

Samuel's Family Home



Samuel and his future
wife, two kids, and two
dogs

When giving more detail about his home, Samuel described four bedrooms; one for him and his wife, one each for the kids, and a spare room for “family members or someone, or my mate. Someone. Yeah”. When asked what kind of house it would be or what would happen there. He simply replied, “Just family stuff”.

Family spaces were not just about children's play areas but also about relaxing and just being together and hanging out. Family 4 spoke of hanging out and relaxing together on a Friday or Saturday night.

Viliani: Um, so we like, sit down on these couches or lie down and just watch TV

Donna: TV. And have some snacks

Tomasi: Or movies

Donna: We have what we call movie night

Staff members also spoke strongly about their own homes as being family spaces. Both Katie and Nitsrik spoke of how their kids had grown up and left home but were always returning. Katie stated,

my daughter cleans my house but you know there's things gone from the pantry because they can't, they haven't got enough food for the week... So home is home, you know, and they all come round on a Sunday, and we have a meal together and hang out for hours.

Home, for Katie's kids, just like a safe haven, was a place to return to, to get what they needed emotionally and physically.

Sugar Plum, another staff member, expanded on the idea that home is where the heart is using the bible verse, Matthew 6:21.

Where your treasure is that's where your heart will be also. So I thought around um, that in terms of home... So anyway my heart is where my Mum is and my Niuean and Samoan whānau are and that's in heaven at the moment and for a long time. And my heart is where my son has been and currently resides.

For Sugar Plum, and many of the participants, home is where she could find what she treasured most in her heart: "home is whānau, family".

6.2.2.2 Getting together spaces

A home for families needed to have spaces for connecting, communicating, and being together as a family unit. Whilst a house was first and foremost a safe place to do all the

things the family members who lived in the home needed to do, when family was mentioned participants did not often talk about their immediate family. When asked what he meant by doing ‘family stuff’ Samuel did not mean just his immediate family:

Researcher: What’s your definition of family stuff?

Samuel: Um, get-togethers and stuff. Bringing my aunties and uncles and everyone over

Researcher: Oh yes, lots of extended family as well. And lots of food?

Samuel: Yes, there’s my barbeque there (see Figure 6.4)

Researcher: A barbeque as well. So you’re in charge of the barbeque?

Samuel: Yes

Figure 6.4

Samuel’s Space for a Barbeque



Samuel’s BBQ

Spaces for getting together with family and friends centred around cooking, sharing kai (food), and making loved ones feel welcomed and cared for. Anahera stated that her dream kitchen and living area “would be open to everyone so we can still talk and see one another and not be in our rooms”. Destiny’s dream kitchen “would be big; it would have a breakfast bar, a walk-in pantry a huge dining table. That would be the dining room area for family and friends, get-togethers”.

The kitchen is featured in some of the staff stories about home as a central place for gathering and celebrating. Mary spoke of the first home that was important to her which was her grandparents’ home.

I would always remember seeing my Grandfather in his chair, smoking his Rothmans. Um, the kitchen was right behind him and so that's where all the food was um and everything, all the family gathered. Come the weekend everybody would pile into 52. It had a double garage where we had big birthdays or Christmas or New Year that's where everybody would come to.

Rocking Z and his Mum illustrated the importance of home as a welcoming space for friends and family. Destiny and Rocking Z's home was a quiet home in a quiet neighbourhood which was helpful for Destiny in maintaining her mental health. However, Rocking Z saw connecting with extended family in spaces that would also consider neighbours as something that was also essential for his Mum, "you need to have friends to hang out with"...

You can talk at the back so nobody won't hear you. Or you can just have a talk outside in the garden... over there, that's where you guys can have a talk. Because you never hang out with your brothers or your sisters.

Gathering spaces for Destiny were more about her children than herself. She stated that if she had her dream home it would be so that her daughter could entertain her friends. "And Rocking Z, as he gets older, he loves people. He's a people person and Rockin Z loves his friends and family".

6.2.2.3 Play spaces

Getting together for the younger participants was not just about hanging out with friends but about having serious fun and having the objects and structures that would facilitate that. Play and fun as an occupation will be discussed further in Chapter 7; but as a space, children spoke of their homes as a place where they played. Play spaces were shared social spaces where friends and neighbours could be invited, connections made, and friendships forged. Donna spoke of the grass area at the back of their home as a safe play area where the kids could play on the trampoline and "sometimes have friends over and they play touch [rugby]". She spoke of how her house is like a halfway house for other neighbourhood children who "come over, feed them. Oh. But you know they are friends".

Anahera also spoke of the importance of choosing a home with spaces where children can safely play and make friends. She had chosen her previous home before she lost her husband because it was safe and had a park next to it. She described the conversation she had with her landlord.

So I asked him about the neighbourhood and stuff like that, and he said it's really quiet and it was too, we were the noisy ones on the street, and I said is there heaps of kids out there playing and he goes no, there are no kids... It was like, oh, that's strange, but then we turned up and my kids started going out to the park, then all the kids started coming out to play, then that was it.

Big rooms in their imagined dream houses and large outdoor areas, like the park next to Anahera's old house, were also required for maximum fun. Rocking Z stated, "if I had a house, it would have an arcade and a pool and a sitting room and a clean kitchen. And a basement that has bouncy stuff in it, so I could call it a bouncy basement". Samuel and Viliami drew homes with numerous play spaces outside their dream homes. These included playgrounds, sports fields, swimming pools, drag racing tracks, trampolines, and much more. Tomasi drew not just his dream rocket house (see Figure 6.2) but also designed a home for homeless families which incorporated large, fun spaces for the whole community (see Figure 6.5).

It becomes clear here that there is a tension between the need for children to go and explore and play with friends but be close enough to home or carers for help or food, if and when needed. Like Donna, who spoke of their back lawn as a safe play area, parents needed to know that their children were safe when playing. Even Tomasi, with his big property for homeless families full of fun play areas, drew in a place for lost children.

This balance between the freedom to explore and having a safe haven within running distance fits well with theories behind the Circle of Security based on John Bowlby's attachment theory (Bowlby, 1982; Mercer, 2015). According to Bowlby, our intimate attachments to other people are the base around which our everyday life revolves. From these attachments, we draw strength and support to go out into our world, explore and participate in the activities we love, knowing there is place to come back to. In the stories about play, told by families in this study, it was both people and safe spaces that provided a base.

Figure 6.5

Tomasi's Home for Homeless Families



Large outside fun spaces close to home, but far enough away to be able to play freely without constraint, were also inherent in staff discussion of play. Wunder boy gave great detail of a walkable village with tracks “for the little kids and the scooters” and green spaces with “kids wandering freely so the community is protected around the outside but the kids are encompassed by the community so you know whose kids they are and where they are and those sorts of things”.

Prompted by hearing the stories of families and how they prioritised play spaces for their children, staff felt they “already rank really highly” on providing secure backyards

and community play spaces. However, sometimes the sites they needed to develop meant they could not always put play spaces in the view of homes. Katie pointed out that often the land they could afford might be long and skinny, so developing a village feel with a play area in the centre with houses looking out to it is a challenge.

In dreaming of their ideal village development, staff saw the play area as a vibrant active heart of the community. Katie, who was part of the housing team, imagined “[the houses are] a u-shape and then the road comes around here and then the playgrounds out there and everyone can look out on the playground, all this stuff is happening – it’s great”. Inspired by a development she visited in Napier, Katie explained the fun she observed:

Mum was sitting there, there was a little café, one of those silver bullet kind of (caravan) things, she was having a coffee and she was just sitting there, and these kids are running and so you know some of them could sort of be like, like swings and drama like that, but you know... everything focuses in on those, playing spaces.

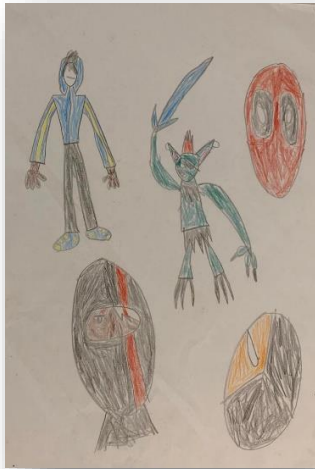
By creating play spaces at the centre of a housing development, joyful, fun occupations become the heart and soul of a community and what would be considered a good place.

6.2.2.4 Virtual spaces

Virtual spaces have become very important to home life and connecting with the outside world since COVID lockdowns; but for the majority of children in this study, virtual spaces were important before COVID too. Miss KU used her tablet to play games. Kaleb described what was good about his house as “keeping me warm, games, computer, and family”. His brother listed his Mum at the top of the list, closely followed by computer games. Rocking Z loved the internet, his Xbox, Minecraft, and his cartoons. In fact, whilst his Mum and I discussed what home meant to her Rocking Z drew characters from his Xbox game (see Figure 6.6).

Figure 6.6

Rocking Z's Xbox Characters



In Destiny's and Rocking Z's dream home, Destiny felt "it would be nice to have two sitting rooms, Rocking Z, you can have a sitting room like a man cave but it could be called a boy cave and we could set up a massive TV and your games" for going on the internet. Kaleb also had a dedicated gaming room which he called his "setup room which has my chair and the computer" (Figure 6.7). Behind his bed there is a shelf for "video games and books". For both boys, having space for the occupations they loved would make the home their own.

Figure 6.7

Kaleb's Setup Room



6.2.2.5 *Green spaces*

Most of the participants and a number of the staff desired homes that connected to nature in some way because it was seen as a positive thing to do and essential to family well-being. Wunder boy described his village concept as uplifting because “it would have a feeling of freshness so I just, um, yeah pathways but also freshness of trees and smells and fruit and things like that”. Another staff member, Mary, loves her current home because, like Wunder boy’s vision, she lives next to a reserve and can see the Tui from her kitchen window.

Destiny’s dream home would be in Titirangi because she also liked the greenery.

I used to live in Titirangi and we’d go for walks. We had a walkway behind us and I used to take my daughter in the Mountain Buggy and go for walks to the shop or just go for a walk just to be close to nature.

Both Samuel and Kaleb’s dream homes were similar in that they did not want to be surrounded by other houses. Samuel stated, “around me is the forest and farms and everything ... but I won’t take long to get to the store, either”. Kaleb also stated he would build wooden homes because he felt this was better for the environment.

Destiny recognised she could benefit psychologically from being in nature and practically by having a garden at home. For her current Visionwest home she wanted a nice garden. She stated that when she was a kid, she gardened with her Grandfather. Visionwest staff had told her “that they might be able to help me get the veggie garden off the ground. So I was thinking I might do that, particularly in the winter”. When I asked why she thought a vegetable garden was a good idea she replied, “Just organic and growing your own vegies. It’s quite therapeutic, working in the garden”.

When Donna’s boys were designing their homes for homeless families, Viliami observed both houses had vegetable gardens and fruit trees, “like our one outside” . Viliami described the garden as full so that “you don’t have to buy anything”. Tomasi added apples and orange trees so that families “can um save”.

Figure 6.8

Viliani's Vegetable Gardens and Trees Outside His Home for Homeless Families



There was a sense that the garden was not just for food but was also there to look at and enjoy. Tomasi drew in swings near his vegetable patch and a spa pool under the apple trees, “so people can’t see them in the spa pool”. He also had a shed for processing apples so they could be sold. The natural environment was seen as essential for psychological health but it also as a provider of life’s essentials.

6.2.2.6 Space is really important

Whilst families designed and discussed their dream houses, discussion primarily centred on gathering spaces, as discussed above. Participants wanted an open-plan kitchen and living areas with indoor and outdoor flow to gather with family and friends. Children mostly spoke of play areas that also focused on gathering with family and friends. Whilst spending time with others and each other was essential for all the families interviewed, they also saw the need for space that made living together under one roof as straightforward as possible. These spaces had more to do with individual or family care and well-being.

Some participants, like Samuel, were very clear that they also needed their own space away from their family. His bed came first when he was asked about the meaning of home for him. Initially, he spoke of his bed as comfort and rest but, when prompted further he pointed to the lounge stating, “because out here, I hate it because it’s loud as sometimes”. He agreed his bedroom was a place to escape. Samuel’s mum was relieved

when she was given a 4-bedroom house as she has five children. A larger home has meant that for her teenagers, like Samuel, she has been able to provide them with “their own space in their own room”. Miss Ku also liked having a room where she could put all her stuff; however, like Anahera’s younger children, Miss KU stated she still wanted to sleep with her Mum sometimes because it was “nice and comforting”. Viliami also prioritised a bed when creating his home for homeless families with a TV they could watch on the wall (see Figure 6.9).

Figure 6.9

The Bedroom in Viliami’s Home for Homeless Families



With large families in small spaces, it becomes clear that there were even smaller spaces and objects that individuals claimed as their own. Mr KU pointed to the Lazy-boy, “the chair there, that’s my own one, I keep it for myself... I always argue with my kids because they always go there and sit there and watch TV, I say oh that’s my seat, get up”. When asked what was special about the Lazy-boy he stated, “yeah, that’s my space”” Miss KU said she enjoyed lying on the couch. Both agreed their own chairs made them feel happy and relaxed. When asked what he liked about his home, Rocking Z pointed to a couch, “I do like the feeling of that couch over there. I do like lying on it. I still like the feeling ... very soft. By being lazy, being lazy by doing nothing”. Beds, couches, and chairs were discussed as places of refuge, softness, rest, and comfort.

Managing a large family in one home was discussed in relation to another space within the home: the bathroom and toilet. Anahera wanted toilets to be placed away from entranceways and kitchens but, more importantly, she stated, “it’s so crazy having one

toilet and there's six of us, it's like oh my gosh, and some people, my boys, want to sit in there for ages. It's a guy thing; it's like, just do your business and get out [laughter]". Her sentiments were similar with the shower but with the added issue of it costing money for the hot water used and creating condensation in the bathroom. We discussed putting a timer on the length of showers people could have.

We need some sort of timer because in the mornings the kids are like bang, bang, bang, it's my turn, you're like 10 minutes over your time, I need to get in. But then, if they have no success, they come to me, then I have to go down there. (Anahera)

Mr Ku spoke of the frustration of so many people in one house as his motivation to find a home separate from his sister's family, as he felt it stopped his health from improving.

Well, I feel that we [had a] bad condition those time, at that time, because we are too many in the house and big family. Well it's all right but I don't like to stay with so many people in the house. You can't like go into the bathroom to shower, you have to wait for another one, and another one, another one like that. That's a little bit hard for me I was, that's why I [was] still sick and I try to push myself to get a place to move out with my family.

Bathroom spaces in a large family clearly create issues such as being unable to get to the toilet when needed, managing the use of hot water to keep bills down, pressure on family routines, and getting to other places or events on time. But in Mr KU's case, it was clear that it can also impact health and well-being. Destiny also mentioned that her kids have been much healthier in their new home, "it's insulated and it's double-glazed window and doors... No, it's not damp and it's not cold".

A key message behind families' dream homes, or when discussing their current homes, was that a 'good place' should be about making everyday life easier and improving their quality of life. Destiny also wanted more bathrooms. When designing her home, she ensured each room had its own ensuite. When reminding her, she would have to clean them she replied, "it's my dream house so [laughter] so I'd have a maid". Anything that would make housework easier was mentioned several times. Viliami included a robot in his house to do the housework for his Mum (see Figure 6.10). Making life easy in the

design of the home also included thinking about making practical everyday tasks easier. For instance, Anahera often thinks about the person who designed their home as they put the clothesline “in the shade, and it takes forever for the clothes to dry”.

Figure 6.10

Viliami's Housework Robot



As mentioned in the introduction to this chapter, what was deemed a good place was often defined by what families have not had in the past or still do not have. For many of them, this was storage to help manage ‘the stuff’ families have. Anahera loved the home Visionwest had allocated her but if she could design her dream home she stated she needed more space because “only the storage in this house isn’t very good”. For Destiny, she would have walk-in wardrobes, “especially for my daughter because she’s such a clothes horse”.

Garages were also important storage places. Mr KU was able to keep some of his possessions and furniture in his sister’s garage when he was homeless. Samuel’s dream home had two garages and a shed for his many cars and quad bikes. However, when asked how he would design a home for homeless families, he stated, “give them a dishwasher and then a garage”. Samuel believed a garage was essential for any ‘normal’ home.

The message in this section is simple: families need space to flourish. They need space to be with each other, space to be away from each other, space for belongings, and a

space that allows them to maintain their self-care and health without interrupting the routines of others. Space needs to make life easier not harder.

6.2.3 Location

As previously stated, the United Nations highlights seven key principles for decent housing: habitability, affordability, accessibility, services, facilities and infrastructure, location, security of tenure, and respect for cultural adequacy (United Nations Office of the High Commissioner for Human Rights, 2009). In Chapter 3, location is discussed briefly in relation to the importance of being close to amenities or away from areas that might cause health issues. It was primarily discussed in relation to the lack of cultural adequacy in New Zealand, especially in relation to the physical dislocation of Māori from tribal homelands and how this can cause a loss of cultural and spiritual connection. Whilst the connection between culture and location is important, for participants in this study other important aspects of location emerge.

As a sub-theme of the ‘good place’, location is still relatively small compared to the previous sections above. However, when mentioned in the data, location is significant in helping people sustain a home long-term. For participants, a home was not suitable if it did not enable residents to access certain places, spaces, or people. In relation to the importance of location, proximity to amenities, access to transport, and being close to family and others who give support and a sense of who we are as people was seen as really important.

6.2.3.1 Proximity to amenities

All the Mums interviewed mentioned enjoying the homes Visionwest had found for them because they and their children were close enough to all the places in the community they needed to go to and had the resources to get there. Donna’s home was within walking distance of “the shops, the library, Mad Butcher, the school. And that’s why I thought this one is an old house but it’s appropriate for us because we’re just near all the stuff we [need]”. Whilst looking for work, Donna volunteered 3-days a week, including at the boys’ school, which was close by. Destiny mentioned three times that being close to school and the school bus stop was essential and she has always tried to live near the children’s schools. For Destiny, this was about stability and not moving from school to school because earlier in the children’s lives they had “lived in quite a lot of places”.

For Mr KU the most important thing was being able to access a hospital. Where he lived in Tuvalu had been difficult as the only major hospital had been on another island. In Auckland, his new home and his family allowed him to be able to access healthcare when he needed it.

As discussed above, being close to safe play areas was vital for children's well-being but Anahera and Destiny also stated that their homes were close to a gym. Destiny talked about it being difficult to get out of the house "because I suffer from depression as well but I do try to go the gym. It's good we are close to a gym". Whilst leisure and play are often not seen as a priority, being close to places where families can play and take care of their well-being is essential to connecting to a community and sustaining a home.

6.2.3.2 Access to transport

In thinking about what homeless families needed from a new home, Anahera felt it was vital that houses were close to transport but recognised that was often not enough. In the past, she has needed to get the children to audiology appointments at Starship Hospital or Greenlane Hospital on an already too tight budget: "Yeah, like sometimes I couldn't even afford to, but I would save 20 dollars to get us on a train out to Grafton and stuff and back again. Oh my God". It was only later that she discovered there were shuttle vans that could take her to outpatient appointments. Knowing this earlier would have meant she had money to spend on other essentials.

At the time of the interview, Anahera had a car and a learner's licence, and when asked what her home and car allow her to do she answered, "I have got freedom. I can do anything now... We'll go out for a drive but not far because I'm just getting used to being out on the road". It also meant that she could take her kids to see their father's family in south Auckland. Having her own car opened new opportunities and choices for her and her family.

6.2.3.3 Being close to family

The importance of being close to whānau is seldom mentioned when location is discussed as a human rights principle for adequate housing. Perhaps this is because there is a strong link to cultural adequacy, as discussed in Chapter 3. When making tough choices about what to spend money on, having family close by to help can also broaden the options and choices families have. For the KU's being with extended

family meant that if one family was in need, another could help. As Mr KU explained this has a direct link to his culture,

On my island if I don't have anything in my house, I can go to my cousin, oh have you got enough sugar for me. If I don't have enough sugar I can go ask my cousin. That's the way we do there. Or if you have a bag of tea for me [because] I don't have at the moment.

Unfortunately for the KUs, when they found their new home Mr KU's son was unable to move in with him, which is what he had wanted. This was because by then Mr KU's son had a wife and baby of his own, and they were seen as a separate family. However, they do not live very far away, so Mr and Mrs KU could look after their grandson every day whilst his son and daughter-in-law work.

Being close to family is also vital for Rocking Z, who likes to spend time with his Dad and his Dad's family. Rocking Z stated, "I see him sometimes, on school holidays and weekends. I haven't seen him much, by the way". Destiny explained, "What happens is, like his Aunties will come and get him or his Nanna, so if he doesn't see his Dad he is still with his family". Being close to family was not just about support and sharing resources but about raising children who knew their family and where they came from.

6.3 Conclusion

This chapter outlines the spaces and places participants in this study felt would help families who had experienced homelessness sustain tenancies and connect more permanently to their communities. For a home to be a 'good place' for families, it needed to have qualities families had been without in their past and to help them live a flourishing life. First and foremost, a 'good place' needs to provide safety by fulfilling every human's right to live in peace, security, and dignity (United Nations Office of the High Commissioner for Human Rights, 2009). Having found a secure home with support at hand, families described their homes as a comforting warm place where they could heal, grow, and flourish. It is clear that families' lives and well-being improved once a feeling of safety and comfort had been achieved.

The second theme, a 'good place', was the space itself and what families and staff felt was needed from a home in order to live comfortably and sustainably. Whilst families were asked to design their dream home, it was clear that the core spaces people wanted

and needed in their homes are not luxuries or bells and whistles but spaces that allow people to engage in everyday occupations that allow them to live a flourishing and dignified life (Nussbaum, 2011).

Location was the final theme relating to their home environments which families discussed as vital to living life to the full. Without a home and resources that provided easy access to family support and community amenities and participation, opportunities and choices became very limited along with the potential to aspire to a better life and well-being. Ultimately, this chapter has highlighted what is needed in the physical environment for families to heal from past events and find a new healthier life.

Chapter 7 Findings: What We Want and Need to Do and Be

7.1 Introduction

Chapter 6 looked at what families and staff considered a ‘good place’ to live and what was required from a home to be able to live there permanently. Whilst not separate from the environment, Chapter 7 looks more closely at the meaningful occupations a ‘good place’ allows families to engage in. Wilcock’s (2006) definition of occupation introduced in chapter one is revisited and used as a lens to examine “all that people need, want and are obliged to do, what it means to them and its ever-present potential as an agent of change” (p. 343) regarding what works for sustaining a home.

As discussed in earlier chapters, Wilcock and Hocking (2015) assign the terms doing, being, becoming, and belonging to the different meanings given to occupation. Max-Neef similarly uses the terms: doing, being, having, and interacting as existential needs for human development theories. Alongside specific occupations, such as play and parenting; patterns of doings, beings, becoming, belonging, and having were visible in the data and features in this chapter. Capability theory also makes a more implicit appearance as the difference opportunity, choice, agency, and well-being make to the freedom to do and be is also evident.

7.2 Doing Play: Going All-Day

Play spaces featured prominently when examining what participants considered a good home. One of the reasons we saw Anahera and Donna in Chapter 6 choosing to stay in their homes was because of the opportunities for their children to play safely with other children. In this chapter, play is explored again with a focus on the qualities of play as an essential occupation for living a flourishing life and settling permanently into a home.

Despite the importance of play to families and staff in this study, play and fun are not often featured in New Zealand housing policy. Driving through Auckland, multiple quarter-acre sections are divided up to build as many family townhouses as possible; there is a sense that there is a growing lack of understanding of the importance of play to everyday life. With new family homes constructed as close as is allowed to boundaries, there is clearly no provision for family play spaces. Contrary to this current housing developments, family and staff saw having fun and engaging in play at home as

essential to a life lived to the full. The importance of play is further reinforced when revisiting Chapter 4, as playing joyfully and enjoying leisure time is one of Nussbaum's (2011) 10 core capabilities for a minimally flourishing and dignified life.

7.2.1 Fun

Once he had drawn his dream home, Viliami was asked what he would do at home. His answer was simply, "have fun". I then asked him if by fun he meant playing, and he agreed. When the children in this study speak of play, they use the words fun and play synonymously. Science journalist, Catherine Price (2021), defined 'True Fun' as the transaction of playfulness, connection, and flow. This definition resonates because flow, connection, and playfulness are concepts that appear in the data but with subtle differences. It is important to note that sometimes fun is only discussed as a dream or goal, not always as things that happen in reality because opportunity and choice were restricted for these families due to a lack of resources. The staff voice is essential here as they are aware of these restrictions and offered solutions.

7.2.1.1 Flow

Csikszentmihalyi's research into the creative process and the concept of flow is an idea that is well-known in occupational science (Nakamura & Csikszentmihalyi, 2002). Flow is described as an experience characterised by being completely absorbed by what you are doing. It is where the activity a person is involved in has hit the fine line between so hard it causes anxiety and so easy it is boring. A flow activity provides the 'just right' challenge. When immersed in a flow state, we operate at our most creative and playful and are often so absorbed in our activities we lose track of time. A state of flow also pushes us to develop new skills and try new things. As a key theory used in positive psychology, flow is often described as essential to a better quality of life (Nakamura & Csikszentmihalyi, 2002).

Flow presented itself clearly in the study data and the activities we did as part of the interview. Donna's children spent over 2-hours drawing their dream homes and were keen for me to return as soon as possible so they could design a home for homeless families. As they created, they explained their actions and kept building creatively on their ideas.

Flow was also inherent in the stories participants told about their own play experiences or providing play experiences. As discussed earlier, when Destiny remembered her

favourite home with her grandparents, at Mount Maunganui, she spoke several times of being able to “go all day” as long as she was home for dinner. When discussing the freedom we need as children, Destiny stated, “I know you can’t do it now, but back then, even when I was living up in Auckland, we’d go for the day with all the neighbourhood kids, and your parents would call you later on”.

Katie talked about providing families with holidays that would give them opportunities to find meaningful activities they would love and could spend time experiencing together.

And they go there for a week, and they have fun, and maybe they discover that they just love snorkelling or something, you know what I mean? I mean. And actually, it’s a place where you can just, families can be families, and maybe you just pop in once to just make sure everything’s okay.

These stories reveal that the enjoyment and enriched experiences that come from being completely absorbed in everyday occupations happen when we are given the opportunity and resources to ‘go all day’.

7.2.1.2 Connection

The word connection suggests that fun happens with other people; but if fun is pleasure, enjoyment, or entertainment, these things can also happen when we are on our own (Cambridge Dictionary, n.d.b). Within this study, connection happens during fun with someone and or something. Connection during fun can also be with the occupation itself, especially when it is something we genuinely love doing.

When participating in shared fun activities, the most common connection was with friends and family. Destiny, as a child, would meet “all the neighbourhood kids” at the local shop, and they would “bring their wheels, like bikes or roller skates or skateboards”. Rocking Z demonstrated mischief as he talked about shooting his Mum and sister with a water pistol. Samuel enjoyed playing rugby with his schoolmates at lunch. Tomasi and Viliami sometimes had friends come over and play touch.

Miss KU talked about how her family made her happy when they were looking for a house. She described her cousins as funny because “they always make jokes and stuff”.

She and her cousin would play with a rugby ball on the road, or she would play with her Nanna. When I asked Miss KU what she loved about her Nanna, she stated:

She would play with me, like dominoes, she would play cards with me and she would help me make aeroplanes out of paper when I was little. And whenever I come back from school she would be there waiting for me to get home and play with her.

Miss KU also remembered that her uncle “would make everyone in the house laugh” when they did not have a home of their own and life was tough. It is clear here that fun, especially with a family that unconditionally loves us, lifts the mood and relieves us from life’s challenges.

Kaleb (aged 12), like Tomasi and Viliami, connected with the occupation of drawing itself (see Figure 7.1). His Mum commented that “he can get pretty detailed; if he’s not on the computer, he’s drawing in books or on paper”. He also stated that he would quite like to be an architect when he grows up. His brother commented on how Kaleb also wanted to be a video game designer because he was good at drawing characters and “cartoons and stuff”; Kaleb agreed.

Figure 7.1

Kaleb’s Dream Home



Similarly, when asked, Rocking Z, as he drew his gaming figures, agreed that he would like to do animations when he grows up. Both boys' connection to drawing gave them aspirations for the future and a strong sense of identity.

When Wunder boy talked about his ideal village, he imagined play spaces where kids from a mixture of backgrounds come together to play and that this is a key solution to "that generational poverty thing".

And because what they say it's not the adults who change it, when you house the homeless, but it's the next generation so the kids who mix with the kids, because kids mixing don't care about how much you know wealth and sense you've got, they mix because you're playing with me right now, but their aspirations lift with that... Yet those kids can go to varsity because the other kids are talking about going to varsity and they've (been to) those parent's places, and they talk about it.

Wunder boy sees connection through play as a place where aspirations are lifted and children see their potential.

7.2.1.3 Playfulness

Cordier et al. (2009) defined playfulness using four key elements. Playfulness is when we have some degree of freedom from the constraints of reality; when we perceive ourselves to be in control, and not external forces; when we are intrinsically motivated; and when we are able to read and give social cues (framing).

The first three are clearly observed in the data. Freedom from external control and internal motivation have already been demonstrated in the descriptions of the 'good place' allowing children to play all day within a circle of security. The likes of Anahera and Donna feel comfortable stepping back and allowing their children to go and play freely without too much external control, as they have assessed their environments as safe. Perhaps the most transformative quality of playfulness was suspension from reality. Asking participants about dream homes or unlimited resources for developing a homeless family service allowed families and staff, especially children, to think beyond external constraints to come up with creative ideas about an imagined life they would value in the future if resources were allowed.

Samuel’s imagined home is surrounded by all the activities he would like to enjoy, including dirt tracks and drag racing (see Figure 6.3), if money and resources allowed. But we also see him planning beyond his own desires to what his future family might look like and what fun they might enjoy. Tomasi imagined a rocket house (see Figure 6.2) that helped him pursue one of his most cherished passions; exploring space. When I asked him why he wanted a rocket, he replied, “ah, so I can go up in space to explore ... I want to go to different planet”. He also wanted to share that passion with others, designing a telescope outside his home for homeless families so they could also look at and explore the stars.

Imagination was also used to solve problems. Viliami had his cave that would help him keep away the bad guys. Tomasi would pay for his homeless family service by charging the local community to visit his zoo, movie theatre, and other activities he had drawn around his accommodation for families. Miss KU’s dream home was on land she owned—“inside like is modern and outside would be island [style]”—allowing her to maintain the importance of her Tuvaluan heritage and live comfortably within a New Zealand way of life (see Figure 7.2).

Figure 7.2

Miss KU’s Future Home



'Looks like:
Expecting a mansion
Big normal house
Beautiful modern house'

'Inside: stairs,
lights that
automatic'

'Outside:
Island but
modern style'

For study participants, fun and its many qualities were essential to a flourishing life as it transported them to a place where they could forget the challenges of daily life, discover who they want to be as humans, and imagine new possibilities for the future.

7.2.2 Learning Through Play

Dewey was a strong advocate for teacher-guided free play to give children a sense of agency and an opportunity to learn through doing. For Dewey, the chance to play freely while learning social rules allowed children to explore roles and values that would prepare them for the adult world and work (Beatty, 2017). There is also evidence in this study that play was not always purely for fun but sometimes for learning.

7.2.2.1 Learning from others

Like Miss KU's Nanna, who taught her how to make paper planes, participants spoke of learning by playing with or watching adults. Anahera told of a family friend who helped her with her boys after her husband died. One of her sons had "started roaming the streets with the boys, and no matter what I said, he wasn't listening".

It took a friend of mine to come in and have a talk and spend time with him, all the kids, and then they started seeing that even though you've lost your father there are still other people that care about you and especially your mother, and then now they listen... The kids liked him, he loved the kids, and there are lots of parentless children so when he'd come all the kids would come, and you know how they went to the park, well they'd come to our house and especially if they knew [he] was around. All the kids just went whoosh, and then he'd take them down to Henderson High, spend a couple of hours playing basketball with him.

Anahera spoke of how her older boys were bigger than her and how her friend was able to manage their very physical play and put limits on them much better than she could. Through play, and unconditional love and concern, Anahera's friend was able to teach important life lessons.

7.2.2.2 Exploring new opportunities

Learning also happened through exploring new opportunities and environments. Staff saw play as exploring places never seen and participating in activities that were never an

option to do before. There was recognition that their families may choose to stay at home during the Christmas holidays and watch the television. Katie suggested that in holiday times when work dialled down a bit, social workers could take families to some of the beaches near the Waitakere ranges:

But to actually go you know what 4 kilometres from your house is, Titirangi beach, French Bay you know, and actually or there's Pt Chev beach out the other way or just whatever and then, and maybe teach them how to read a tide chart so they know you go at before high tide and 2-hours after and you can go there for the day and there's swings and actually it's a bit, it seemed pretty fantastic day social work because you're at the beach with these families but I mean teaching families how to have fun, I think is a big deal. It's our full living.

Anahera was aware that Visionwest already had get-togethers and trips to the beach "to do stuff". But originally, she did not have a vehicle so had never been able to attend. More recently, she finally had a car and spoke of taking her kids on trips to "Westwave. We've been out to Muriwai; we don't go swimming though. We'll go out to the beach but never swimming". When asked to imagine being the CEO of a charity like Visionwest, she stated she "would have a van" for get-togethers, dinners, and going off to the beach for "those families that don't have transport".

Exploring new opportunities was a challenge, especially when it came to leisure activities where new skills could not be learned because the cost often put them out of reach. Anahera spoke of how one of her sons had the opportunity to go to the Tongariro Outdoor Pursuit Centre but that it would cost "a thousand bucks". She had initially told him no way, but the school had seen leadership skills in him and sponsored him to go.

As a staff member, Katie recognised finance as a barrier to learning through doing. Her solution sums up the power and learning that comes from the opportunity to do the fun activities we want and need to do.

I thought, wow you know the difference here is finance. And I was thinking, what if we sponsored Visionwest children... [for] their you know... soccer membership for the year, that's pretty minimal, or their guitar lessons or their rugby lessons... but more than this, this kid is

now, is doing exercise. But there is the club, and there's club activities and there's good friendships, and you're not running the streets because you're practicing for the game on Saturday and all those things build in with values and develop passion and skill and leadership.

7.3 Doing Parenting: Raising Good Kind Children

Participants expressed wanting a better life for their children at the heart of their motivation in pursuing a move from homelessness to sustaining a home. In relation to parenting as an occupation, there is a sense of urgency in the stories families and staff tell of making sure children have a safe and permanent home. Anahera talked about going “off the rails after losing [my husband]. I was like, oh my gosh, even though I've always had my babies, I was always taking care of them. I did all the work”. She speaks of her children as the thing that made her make better choices about the future “because it kept me grounded here on this planet”. In this section, clear commonalities emerge around what it takes to care for and nurture children. First, parents and staff demonstrated an instinct toward thinking generatively or making choices that would allow children to have a better life. Second, in relation to parenting, participants spoke of what they needed to do to build skills and capabilities in their children for the day they would leave home. Lastly, parenting was also a key motivator for being resourceful and finding the basics for family members. However, this will be discussed as its own category as it not just about good parenting but more about subsistence living and what it takes to survive.

7.3.1 Generative Parenting

Generativity in this chapter refers to one of psychologist Erik Erikson's (1950) eight stages of psychosocial development. Generativity versus stagnation is Erikson's seventh stage of development. It takes place in middle age (approx. 40-60 years), the age group all the parents who took part in the study fell within. Generativity in this context is an adult's concern with fostering the well-being of future generations through creative and productive actions (Homan et al., 2020). This is a quality seen across the data in both parents and staff. However, when children imagine themselves as adults running a charity for families who have experienced homelessness, generativity is also observed in the likes of Tomasi's home for homeless families. In this sense, generativity is seen in the data much more as a virtue than a developmental level. Using the philosophy of

Aristotle, Snow (2015) argued that generativity as a virtue is a stable influence that helps people use practical wisdom to make choices around participation in activities that invest in helping future generations live well and flourish.

In this study, parents demonstrated a need to be generative in their actions as parents. When asked what her hopes and dreams were for the future, Anahera's reply was about her mothering role and nurturing good kind children.

That my children don't struggle and do everything the hard way like their parents. I don't want them to learn the hard way, so I sort of pretty much do everything for them even though I maybe shouldn't be doing everything for them, but I just want them to concentrate on being a kid, having their childhood, learning, their education and just raising good, kind children, people, to be civilised adults in the community and helping one another and stuff.

McAdams (2006) writes that there are also stories of redemption in narratives of generativity. We can see in Anahera's story that she sees a second chance for her and her children by putting her energy into being a good parent—"because I want more for my babies than I ever had".

For Anahera, generativity was about giving her children choices and opportunities to explore who they wanted to be, not what their parents wanted them to be. She discussed how her partner, when he was alive, pushed them to do the activities he missed out on as a child. She stated, "I wonder if I hold my kids back from certain things, but I don't want them to [pauses]; I didn't want their Dad, him, to be living... through our children".

When asking Destiny about what she would offer homeless families if she was in charge, she suggested "something similar to Scouts". When I asked why Scouts, she said, "you learn good skills". She gives context to this statement by discussing a documentary on the television she had watched about "heaps of kids in South Auckland going without lunch, stuff like that". However, like Anahera, Destiny knew she needed to foster agency and give the children some say before intervening. For her, a solution with a long-term impact would require more than providing meals.

I suppose it would be nice to get feedback from the children [on] what they'd like to do, like even teaching them how to do their own lunches and make things like maybe cooking classes, making muffins, depending on the age of the kids.

Destiny's idea of learning through doing resonates with Dewey's philosophy on learning discussed in Chapter 4. Giving children something to do that will benefit them in the real world rather than just providing a solution will challenge their thinking and help them think creatively; hence, learning and growth will occur (Dewey, 1916). Destiny's goal was more about nurturing and empowering children for the future than quick solutions.

You either feed a man a fish or teach a man to fish. So, working on the next generation, that's what I mean, I'd need people to interview and talk to them and see what would be best for them, possibly self-esteem and maybe getting someone to teach them self-defence. I took my son to Ju Jitsu.

Katie has similar generative thinking when considering how to improve the choices and opportunities for the young people that live in Visionwest homes.

Kids on the driveway with a couch, Friday night, teenagers drinking, the whole thing's inappropriate, neighbours upset [and] everything else. Said right get, take your 14-day notice, and that's what we have to do in a way. At the same time, it's like what can we do? Got those kids into youth group. They went on a water weekend which is fishing, surfing, jet skiing, super cool stuff, you know, stuff they've never experienced before, you know and then they thought oh well this is cool, and relationships [form] and then those things disappeared into the background.

Involving children in activities that they loved doing and would help them to aspire to a better future seemed a priority to all the adults in the study. There appeared to be an understanding that the experience itself would develop in the children skills and future goals beyond just the activity.

7.3.2 Preparing Them for When They Move Out

Parenting was not just about wanting children to flourish and go on to do amazing things. As Anahera stated, it was also about teaching kids how to manage the basic chores necessary for when they move on to have their own families; but it was not always an easy task.

But I want to get them into more so they're being more independent, they don't need Mummy to do everything. To prepare them for when they move out... and they're starting to think about that, and I said you've got to take care of yourself first. Not have me nagging at you, have you had a shower today, and they'll stand there going, 'oh'.

Although Anahera mentioned that she does everything for her children so they can get on with using their Chromebooks and doing their schoolwork, she also stated that "if I need a hand to hang up clothes they'll come out, or else if I need, I mean they'll take care of their own individual rooms and beds and stuff, their clothes".

Donna's children also spoke with pride about how they helped Mum keep their house clean by doing chores. I observed Tomasi fold the washing and he spoke of cleaning the bathroom and cleaning his room. Viliami added, "I have to do the toilet" and "I do my bed". Donna spoke of "what I train them to do now. They have their chores [and] they bake, aye boys?" However, training children in the skills they needed for one day running their own home was not easy. Donna had also tried having a written routine for the kids in the past with "what time you wake up, what time you sleep, what time's your homework". She took it down as it was not followed, but she wanted to try it again.

Destiny was also trying to establish a routine in her home, alongside her social worker, Rose, but struggled to engage her children in the process.

I'm trying to establish a new routine but getting the kids to do the chores is the most... I've done a chore chart with Rose (the social worker) but it's really hard. Like, my daughter [is] on dishes and she hasn't done them, and I'm like, I'm refusing to do them. Like she has to have a nap or homework, she's got to do homework, or there's always an excuse not to do something but I'm trying my best at the moment to get a new routine.

Destiny, who struggles with mental health issues, knew parenting was challenging and appreciated the support from her social workers. She had also attended Positive Parenting classes.

Despite the challenges, there was a fine line between hoping their children would someday move on to lives and homes of their own and wishing they would never be too far away. Mr KU did not talk specifically about parenting, but he and his wife repeatedly mentioned that their dream house would be big enough to include his son's family on the top floor and his wife and daughters on the bottom floor. Miss KU stated her Mum wanted a big house so that her children could live there with her so that "when they grow old like old man and old lady we can look after them. Share everything". Despite Mr KU's son living separately, he was involved almost every day in caring for his grandchildren. Even though Anahera stated that she would take off once her kids were old enough, she also stated that she could not wait for the day she would be a grandmother.

Ultimately, all the parents interviewed were doing all they could to make sure that "kids that don't struggle [with] their learning and education and raising them so they're good and kind" (Anahera).

7.4 Being Resourceful

Being resourceful is a skill that appears regularly in the families' stories concerning finding and having basic needs, including applying for essential benefits, finding a house, putting food on the table, and providing opportunities for their kids to grow and develop. This section highlights the resourcefulness of families and the different occupations and activities being homeless and in poverty requires. Having to navigate systems in order to find a home and find the basics for a growing family can limit the opportunities to engage in the occupations other New Zealand families enjoy and value because of the sheer time it takes to acquire and manage even the most basic of resources needed to survive and flourish.

7.4.1 Providing Opportunities and Choices for Children

For all four families who participated in this study, providing opportunities and choices for children was a challenge because even with their new homes and financial assistance to help pay the rent, there was still barely enough for food and paying the bills.

However, it was imperative to assist children in pursuing the activities they wanted to be involved in. Anahera stated that her kids

know, I've got lots of support, everyone, and I'm not afraid to ask, if there's something my child needs or, I'm straight up, if I can't afford to get this I'm like, just wait, can I pay it off, and stuff like that.

Parents often spoke of sacrifices they made or assistance they had to seek to make things happen for their children. Anahera stated that she had to tell her oldest son she could not afford the fees for him to play hockey. Yet, when the school offered to pay for Samuel's trip to the Tongariro Outdoor Pursuit Centre, she cancelled other commitments and her own opportunities for fun to make sure he got there on time.

It is clear from the transcripts that resourcefulness was a skill Anahera wanted to pass on to her children.

And I try to tell my babies that we're here to take full advantage of what we have around us, like all the opportunities and, yeah... and I'm like, learn as much as you can and do as much as you can while we're here.

Donna was an excellent example of this philosophy. She volunteered at her children's school, which gave her knowledge of grants and resources she could access for her children.

They're also sponsored by Variety Children's Trust because I can't afford their sports and some of the school curriculums. So um when they need it, I've always invoiced, get the school to invoice and sports. So they've done um, karate. They've done ah soft ball. They've done athletics. It's something I can't afford but they're sponsored by all that stuff.

Her boys also were involved in Big Buddy. Big Buddy is a charity that matches boys, whose Dads are not around, with a responsible male adult (a Big Buddy) in the community who spends time regularly with their little buddy. Donna's oldest boy explained that he and his Big Buddy "do just stuff we like to do. Like, um, like ah, we went to a gala". His Mum added that they also went to Hamilton gardens.

Allowing children to flourish and have better lives than they had, meant that parents would often make sacrifices and use all their skills of negotiation, resilience, and perseverance to get what their children needed.

7.4.2 Navigating Systems

All the families and staff spoke of the tremendous lengths and time it takes to find the most basic of needs when homeless, and even once housed. For example, Mr KU explained his process to find a new home once he was living with his sister, which was very much a case of learning by trial and error. First, he tried to find a place to rent but as he and his wife were not working they soon learnt they could not afford rented accommodation. He then went to Work and Income New Zealand (WINZ) for benefits and tried for a job-seekers benefit but “it’s like take a long time to approve it, to process that thing”. After this, they went to Housing New Zealand, and that is when they were asked to leave his sister’s home. Mr KU stated at this point “some friends giving us some help to go there, ring there, ring there”. Mr KU then started a process of ringing one social housing agent and being turned down only to be given other numbers to ring, and then finally being given Vision West’s number, who gave them an interview and placed them on a waiting list. Mr KU would ring the housing team weekly to see if they had remembered him. Finally, Mr KU and his family were offered emergency housing, where they stayed for “about a year or less than a year” before being offered a new home. When asked what kept him going, he responded by saying he got his strength from his faith in God but also “looking for a place for me and my family... yeah, keeping going and always ringing for help”.

Knowing he needed to provide for his family and strength from his faith gave Mr KU the resilience to not give up despite the number of roadblocks and the length of time it took. A home has provided safety for his family, but navigating systems to provide for his family has not stopped. He has had social workers and budgeting advisors help him manage his bills, and he has had to apply for food grants. All of the families told stories like the KUs’ of having to seek advice from different organisations and agencies before finally finding housing. In all cases, it could take months, if not years, before finding their home and the needed resources.

Staff members also told stories of having to help families navigate complex processes to get a permanent home. Luscious, a housing team member, told of helping a man with

four children who had come to his mother for help after losing his home and resorting to living in a caravan. His mother worked for a social housing organisation and he knew she could help him navigate his way to a permanent home. His mother, who had no room in her own home, approached Visionwest, and Luscious, who was first to receive the call, explained the situation.

[I] got a better understanding of the entire circumstance to find out that out of the four children, one was a 13-year old girl who had just started menstruating and was sleeping in a bed with her three brothers. That one was right on the border of early teens or you know becoming a teen or in his early teens and that was just this awful, awful predicament. He, the father was in tears, um. So, that the application. I then met with the, met with the um, both the tenancy manager and the social worker and related all of this along with providing the application intake form.

These stories of resourcefulness show that some New Zealand families are struggling to get their basic human right to an adequate standard of living met. Additionally, their ability to do everyday occupations that have meaning is seriously impacted by complex systems and a lack of knowledge of who and where to go for help. Despite this, the families interviewed demonstrated tremendous drive and resilience to keep knocking on doors until they found their permanent home and ongoing support.

7.5 Doing Self-Care: Looking After One's Health

The WHO's International Classification of Functioning (WHO, 2022) defines self-care as caring for oneself through washing, toileting, dressing, eating, and drinking. Showering and toileting, and what is required in a home to make these activities easy for families, have been covered briefly in Chapter 6. Mostly though, when families and staff discuss the importance of participating in self-care activities, it is much more about looking after one's health. The ICF defines looking after one's health as self-care activities that contribute to physical and mental well-being.

Destiny recognised that due to battling mental health issues, maintaining her physical and mental health was a challenge but one that she prioritised.

I have two big goals [with] my health. My medication increases my appetite so I've been struggling with that, and I pay for the gym but I

hardly go at the moment, but I've just found my iron levels are really low so I've got to start iron to get more energy, but my two big goals are my health, weight loss and being healthy,

Despite having difficulty finding the motivation to achieve these goals, Destiny mentioned a number of things that made it easier for her. Not having a car means that having a home close to amenities makes it easier for Destiny when she does want to go to the gym. She stated, "I do try and go to the gym. It's good we are close to a gym". Support from others also seems to be a key draw card as she has a family member that encourages her to go and one particular staff member who spurs her on once she is there.

She's amazing, she's so enthusiastic, and 'hi hello again, keep going'. You'll be working hard, and she'll go past, and she'll go, 'keep going keep going'. She's really encouraging so yes, it's a good gym.

I asked Destiny what, on a good day, makes the difference for her. She explained that this was a tough question for her because motivation is a struggle, but on a good day, "I'm being productive and getting things done and living in the moment, because quite often I'm too far back or too far forward, so I'm mindful". She also mentioned that she and Katie had spoken about putting in a garden. She recognised the benefits of actively engaging in occupations that will benefit her physically and mentally. When I asked her what was good about a garden, she stated, "just organic and growing your own vegies, it's quite therapeutic, working in the garden".

Anahera also attended a gym and was first introduced to this activity by her son, Samuel. As soon as he finished school, he would head to the gym with his friends, and she would pick him up. She explained that the first time she went into the gym, she was surprised that there was a lack of judgement and that everyone was just doing their own thing. The gym's accessibility and inclusiveness has meant that lifting weights has become a regular part of her routine and identity, and it includes advice on good nutrition.

They're cool. Even [the local gym] is local to home and it's six bucks a week and I can afford that, and it's the mum's hours, so I can only go between nine and two which is fine by me. It works for me.

As a busy Mum who puts her children first, Anahera explained her involvement in the gym as, “that’s my time out, the gym”.

When summing up the meaning of home for her, Donna stated, “it’s health and safety”. For Donna, staying healthy had a lot to do with nutrition. I observed her as she gave her boys vitamin and calcium tablets and stated, “they’ve got to take their vitamin pills every morning and night”. When speaking of what she would do if she ran a service for homeless families, she mentioned good lunches and a full garden so “we don’t have to buy vegetables”. These are both things that she prides herself on providing for herself and her boys.

For the KUs, being healthy and resilient had a lot more to do with spirituality. When asked what keeps him strong Mr KU stated it was about “[giving] my heart to my Lord to help us”. He explained that both he and his wife had faith that God would help them, and this was a value they share with Visionwest as a Christian organisation. He mentioned that he had a social worker, Rose, who had prayed with him and that had really helped him. Later in the interview, when discussing what helped them sustain their home, Mr KU wanted to make sure that culture was also mentioned alongside faith, prayer, and the church—“where we growing up, it’s part of the culture, the church”. His faith and all the activities that go with that was part of being Tuvaluan and gave his family a strong sense of pride and strength.

Staff member, Katie, also recognised that the parents that reside in Visionwest homes, even when securely housed, need a break from caring for their families and trying to make ends meet.

I’ve always tried to put baths in houses because women don’t know, how to look after themselves. They spend all their time looking after their kids and that’s a cheap way of them pampering themselves and you know, teach them to, just read a book and light something smelly.

Just as Katie had observed, health and looking after oneself were not always easy to achieve as looking after children or just surviving week to week often became the bigger priority. Yet, all the families either had goals or were actively engaging in occupations that they knew would help build physical and mental well-being.

7.6 Doing Work

7.6.1 Not a Proper Job

All the families interviewed were either working or looking for work apart from Destiny, the only one who recognised parenting as her main job. Anahera was working 2-hours a day from 6am until 8am, but when asked what she would like to do when the children were older, she stated “for me, I don’t know, I just, probably be working, like properly”. For both Donna and Anahera, there was a recognition that, as Anahera put it, doing “normal things like [going] to work” was an expectation. Work was the proper or normal thing to do, and parenting was not considered a proper job. The full pursuit of a career had to be “put on hold for now” (Anahera) to concentrate on being a parent.

Parents found there was tension between pressures to gain paid work and the responsibility of parenting and being around for their children. For Donna, there were many competing factors for and against getting a job.

Yeah, well, I’ve got a lot of health issues. I have frozen shoulder. I have fully um; I have got mild arthritis which ah I’ve, I’ve medication wise I’m taking pills for it. But in saying that I, I still have to work, I know my situation; I’ve got to get a job, it’s got to be around my kids. I’ve told WINZ that and I’ve said I’ve got to work around my kids, I cannot work [full-time].

Managing her parenting, health, benefits, and what WINZ required of her was complex. For Donna, finding a solution had been engaging in voluntary work as it allowed her to work the hours when then the kids were at school. She stated, “I work as a volunteer part um, 3-days a week. And the other days a week I’m either um, job searching I’m looking for job at the moment”. She had worked for Vision West for 5-years as a volunteer. She also volunteered at the YMCA, working in the food and uniform banks, and helping the receptionist. On top of this, she sometimes volunteered at the school. But again, she stated, “so it’s now time for me to look for part-time jobs”.

I asked Donna if she had any talents she could use in her job search. She responded, “I’ve been um hotel, I’ve been in hospitality for 20 years. Yeah, I’m a hotel supervisor by trade... But that’s the biggest problem with jobs these days. You have to work the weekends. Especially retail. Hospitality”.

Despite having the skills required to manage a home and five children, Anahera also sees getting a 'proper job' as challenging because "I've got no qualifications whatsoever". But Anahera, like Donna, on reflection, recognises the skills she had before becoming a parent.

I mean, I did cooking, so when I left school I ended up going to the polytech and getting my seven five bar one and seven five bar two⁵ basic cookery and then I went on to working in restaurants and [X] Hospital and [Y] Hospital and I did that for a long time and then I ended up moving up here and then I started having my family, making my family, I was working at Sky City in the kitchens but then started having my children and that was it.

Donna's hospitality experience and the cooking skills Anahera had were seen by both women as jobs unsuitable for parents. Anahera firmly stated, "I don't ever want to go back to cooking because of my kids, because I know what the hours are like, unless I'm able to be out of there [early], but I know it goes late into the evening".

At the time of the interviews, Anahera worked 2-hours a day stocktaking and cleaning in two large retail stores. She spoke of finding a job as hard but had been offered her current position by a family member, and there was the possibility of more hours in the future. As Anahera and I discussed her job and future opportunities, she appeared torn about what to do and how she would make work fit around caring for her children. Initially, she stated, "I think I'm going to go into night shift so that I can work in the night while the kids are sleeping and then come back, do what I do, and sleep there and then up for work. Could do the kids' dinner, prepare it, yes". But she had visions of doing something she would really enjoy, as later she stated, "I don't mind doing it for an hour [or so] but I'd want to do something else". She also recognised the need for a part-time job which would prepare her for a better career later when the kids left home. "I want to get into something and I've got to do something now so when that time comes I'll be ready or have something behind me" (Anahera). Anahera stated that she was due to attend a seminar held by WINZ to get some ideas because "I just don't know where to go. That's all".

⁵ When Anahera refers to seven five bar one and seven five bar two, these are levels of cookery classes.

The KUs did not mention their employment as part of their recorded interviews but it did come up in conversation after one of the interviews. Once they had moved into their new home, they both returned to work. Mr KU worked in the evenings and looked after his grandson for some of the days whilst Mrs KU worked. This way, someone was always at home to balance parenting, grandparenting, and household duties. Mr KU discussed in the interview that he was also a deacon in his church, a role he took very seriously.

When thinking about what helps families sustain a home in the context of these conversations about engaging in work, a number of things stand out. Whilst parents had previous jobs and skills, maintaining those jobs now would reduce benefits currently received. Even if they were able to work full-time and make enough money to pay the bills, the time being around when their children needed them would be impacted. Most of the adults interviewed did one day want to be ‘something else’ or do ‘something else’ and pursue a career but, at present, as a parent navigating their way to that goal was something that was recognised as difficult.

Secondly, three of the four sets of parents interviewed had health problems that had either stopped them from working for a time or changed what they could do as a profession. This added to the complexity of finding and sustaining a job that would improve their lifestyle and quality of life.

It is also worth noting that apart from Destiny, parenting was not recognised as work or as a skill that might make them employable, even though all the parents were observed showing care, concern, and excellent coaching and organisational skills when interacting with their children. As Anahera stated, it was difficult to know where to go for advice and support to help them recognise what skills they did have and what opportunities were available to them.

7.7 Becoming Through Doing

As discussed above, children, through new opportunities to connect to others or through the play occupations they loved, were able to see new possibilities for their future. Likewise, parents were starting to see a future beyond children and imagining new opportunities for themselves. Having a permanent place they could call home allowed them to envision who they could fully become without restrictions. In the context of this study, becoming was about what people might aspire to do and be in the future.

When asked what she would love to do, Donna stated that she would like to do any kind of customer service. Through her past experiences in hospitality and her current voluntary roles, she could see talents she wanted to pursue further.

I can interact with a lot of people, and you know I can empathise because I'm in the same situation too. So you know, I've kind of said, look, I'm struggling on the benefit, and I have [to] budget... and um yeah, I'm just trying to, move on basically and just try to do the best.

Donna knew she needed more income, and benefits alone were not enough. Still, she knew that her experiences had given her gifts that would allow her to show empathy and compassion to others in similar circumstances.

Anahera agreed that all her aspirations were around her kids and that it was hard for a mum to think about her dreams. However, as her children were getting older, she was starting to think of her future and was able to dream of a future profession. Like Donna, she stated that she wanted to “do something that helps others or makes others feel good. Then it makes me feel good”.

I've already applied at Auckland School of Massage. I got accepted but because I can't juggle the kids until, I'm scared to leave them on their own for the 2-weeks' holidays. No, it's full-time and they're strict, and they know that I've got five kids and they're like, oh you've got five kids, someone's going to get sick. And I said yeah, I know, and they said I don't drive, because I did this last year and I got accepted and I ended up calling them and saying, because I wasn't, my kids aren't ready to be left alone for 2-weeks, but it's coming up. They're (the kids are) almost there. (Anahera)

Anahera also suggested that massage therapy might be too hard.

Yes, even like the massage therapy, when I went in and had a look, and they said that I had to learn the names of the body and stuff like, yes and bones and everything, and I thought, oh my gosh I can't do this. (Anahera)

Her commitment to being a mum and her lack of belief in her abilities appeared to hold her back from her goals. Once she was reminded that she probably knew more than she thought because of the time spent at the gym, she could identify a number of muscles without hesitation. I again suggested that being a massage therapist was a good dream to have. She then looked down at her hands and stated, “that’s what these want to do, not for anything else; I don’t know why [but] that’s what I want to do”.

When Destiny was asked if she would return to her job as a beauty therapist, she stated, “either that or study and do something completely different”. Although initially hesitant, when asked if she does have a dream for the future, she talked with some enthusiasm about travel.

There’s too much to choose from. I know when the kids leave the nest, I’d like to be a travel journalist, just travelling and journaling about different places, but whether I should start working towards that or, because I don’t want to suffer from that empty nest thing, like when the kids have left home. (Destiny)

Once she had started to think of possibilities, she was able to think of more goals that she had for herself and her family. As a more immediate goal, Destiny aimed to get her licence as some family members had offered to give her a car for the kids. She stated that she would like to go to Scotland to see her brother and his family.

I’ve got a little account; it will probably take about 5-years or 7-years to actually save it up, but to actually make a start and have that as a hope, as something to look forward to, I’ve never had a long-term goal because we’ve always moved around a lot so I think that’s a nice goal to have. (Destiny)

Security of tenure had allowed the likes of Destiny to start dreaming of what is next. With encouragement, Anahera also started to discuss the possibilities of building her own house or saving to travel and reconnect with whānau:

I would take the kids to Paris or somewhere tropical. Tahiti, that’s where their Pop is from. On their Dad’s side. He’s French Tahitian. Mum is from Aitutaki, I’d take the kids, save up and take them there.

But the Islands are probably the first option. Paris is my one, but that's what I would, yeah.

Interestingly, many of the dreams discussed were about reconnecting with family, culture, and identity. For the KUs, the permanent home they had now was seen as a step toward what they really wanted. After Mr KU told me that everyone in Tuvalu owned land, I asked if his dream was to own land here in New Zealand. He replied, “That's the main thing, have a land so that if I got a land for my family to build some houses, about 10 acres”. When asked what life on his land would be like, he stated, “Ah well, not really palangi life” and he went on to explain

Here in New Zealand like, we still bringing our culture, the Tuvalu culture, like sharing everything and I want my house to be like can fit all my family in there, my family or my kids there, and got a piece of land some of my family they can build their own house there on the land. What I want my family to stay in a small community.

These narratives of dreaming tell us that dreaming is often challenging when there is a lack of resources, and you have hit your head against too many brick walls. However, once in a safe space, fulfilling dreams and becoming something else was possible. Ultimately, for the families interviewed, having a permanent home had given them aspirations of a better quality of life and fully living who they thought they were and wanted to be as people. One of the previously mentioned propositional statements the staff came up with was, ‘enable aspirational living for all’. This statement also reflects the desire for the families interviewed, as Destiny puts it, to have a goal, “make a start and have that as a hope, as something to look forward to”.

7.8 Conclusion

With respect to the definition given in the introduction to this chapter, participants in this study provided clear narratives of what homeless families need, want, and are obliged to do and be to sustain a home successfully. In the search for a home, there are stories of pedantic and cruel systems that force families to engage in activities requiring them to navigate complex processes to acquire basic needs for their family such as food, health, and benefits. Such systems restrict families' opportunities and choices to exercise their capabilities and full potential. There are also examples of tragic choices,

like in Destiny's case, where she has had to give up her children in the past to get mental health support rather than being able to have that support at home so she can continue to parent.

However, there is also evidence in these stories that a permanent home with the right support can be an agent of change in that it provides better opportunities and choices for children to play, explore, and learn through doing. It allowed Destiny to be treated at home. It enables parents to seek out activities their children can participate in and belong to that will extend their potential and talents. It allows opportunities to be idle, rest, and take care of one's health; whilst also being able to pursue work and consider other professions and goals they never thought they could do. Finally, it also enables us to belong to a community and this is explored in the next chapter.

Chapter 8 Findings: Belonging to a Community

8.1 Introduction

As described in Chapter 7, belonging is used along with doing, being, and becoming by Wilcock and Hocking (2015) as a way to understand the meaning given to occupations. Wilcock and Hocking described belonging as a connection to other people and groups of people as well as a place and the spiritual value these things give to us. In finding a home families want to stay in, discourses of belonging are embedded throughout the data and stands on its own as a major theme.

Belonging to people and places is key to sustaining a permanent home and is hard to separate from other themes as it is genuinely transactional and a part of the home and the occupations people do. Belonging and connection have already been discussed as an important part of the design of homes and some of the occupations we engage in, such as play. However, this chapter discusses more specifically about belonging to a community and the support and care families and staff believe keep people in their homes.

8.2 Support

The staff voice takes the lead in this chapter as they speak of how they design spaces that will build community, walk alongside families to support them in their journey, create safe spaces that respect culture, and build skills for a flourishing life. Wunder boy felt that support was the key to transitioning to a permanent home.

Because if you're saying making the transition to a permanent home possible, then in a sense, it doesn't matter what that home is, it can be a permanent place so going if you put a roof over their head no matter you know whether it's red, green or blue then um, it's, it's the, supports, that, that, that, that help to make it permanent. You know um. It's, it's, yeah it's simple as, well I think in some ways as simple as that.

Families add to staff voices as they tell of how they have been supported, and give their ideas on how they would run social housing if given a chance.

8.2.1 Hikoi Tumanako-Tahi - Relational Journeying

In the discovery phase of interviews with the staff, they were asked to write stories of success from their work with homeless families. Interestingly, only a few of the team mentioned actual stories of working with a client. What was articulated most clearly were the values and processes that made them feel they had success. They talked of what they did with the families at each step to a permanent home and their state of being and approach to each situation. Hence, one of the main themes for this chapter is about relational journeying.

At the time staff were interviewed, ‘hikoi tumanako-tahi’ was the tagline for Visionwest as an organisation. Katie described it as one journey of hope together. For her, the journey was like walking a fine line—balancing care and meeting the client’s wishes with professionalism and the job that needed to be done:

I know it’s translated [as] building hope together, but of course, the hikoi it’s one journey of hope, so it’s journeying with those people, and so just what’s been shared here and that, that state of being throughout is, is the point of difference. So, my thing really is around the fine line between the professional social work, what we learn, what we’re taught, what we take into supervision and what our supervisors say. That thing, where social work is done to the person and the journeying with that person... That person maintains their dignity, um, you know so there are solutions, um, they’re sometimes long-winded, but to maintain respect and dignity, work with our understanding [of] what they’re going [through], all those kinds of things and working that fine line.

For Katie, it was not about telling people what to do and leaving them to it but listening to them and supporting them in their journey so that they maintain a sense of dignity and respect. Gonzalez also explained this journey:

It’s not a matter of taking over their lives and telling them that ah, you know we, they have to do things this way or that way, but it’s a matter of walking with them so, so whatever obstacles appear, and they do, hopefully, we’re there, to ah, help them through. Sometimes it’s a minefield.

The idea of walking alongside families and being a constant support, despite obstacles, was reinforced by Mr KU when he spoke of finding a home through Visionwest:

I talk with [Gonzalez] and he said ‘oh, yeah, that’s alright’. He gonna look after me. The first house available, he gonna call me. I said, ‘OK’... Then every week I call Gonzalez to remind him and he said ‘oh yeah, I never forget you’ ... then after that, Gonzalez told me, ‘Mr KU, you got a house now.

Netsrik when presenting her ideas on success, gave seven guiding principles to the journey that form the subthemes below: Whānaungatanga, Āhurutanga, Te whakakoha rangiratanga, Kaitiakitanga, Tino Rangatiratanga, Tau kumekume, and Mauri ora. Netsrik was a social worker in the Whānau Centre at Visionwest and described herself as “this crisis intervention person...I’m the one that unpacks everything, um, through assessment”. She stated that she had been taught these concepts and uses them “so [clients] can dialogue safely”. The later six applied principles (Nga take pū) are taught at Te Wānanga o Aotearoa (The Indigenous University of New Zealand), a bicultural social work degree (Phillips, 2014). Below, Netsrik speaks of her interpretation of the principles and how she applies them to her practice and the various parts of her journey with the whānau she helps. Other team members agreed with Netsrik’s applied principles, and the whole team could discuss their ideas under each heading.

8.2.1.1 Whānaungatanga – The approach and being approachable

Te Aka Māori dictionary describes whānaungatanga as a relationship or family connection, a relationship through shared experiences and working together which provides people with a sense of belonging (Moorfield, 2023). Netsrik described it as both an overarching approach where she can apply her other six principles and also being approachable:

So, my, I mean, that’s the approach, you know, people have to, you know, want to approach me. I have to be approachable. Ah, in order to start the [process] so I’ve got guiding principles I put in place so that they can dialogue safely um. Because when you’re, when they come in they, they’re a blank canvas to me because I don’t know their life and I don’t know where they’ve come from so with my guiding principles there’s six of them, if I just got be guided by that it helps them to.

Taiyhen agreed that “the approach undergirds everything you do”. For Taiyhen, it was a way of being which was put into action as soon as someone came through the door. Both Netsrik and Taiyhen agreed that it was about body language, your tone of voice, how you listen, and your presence.

Luscious, who is often the first to meet a family in need, added that often there is nothing to offer families, especially when it comes to housing. However, by taking the time to listen to their story and their needs, families at least feel heard “so they’re walking away still, up and feeling positive”. Gonzalez added that housing is not always available, but there is “budgeting and a foodbank and an op shop and other things like that which in a sense gives them hope even if we can’t house them”.

The whole team agreed that the first connection with someone should leave them with a sense that they are not just another caller coming through the door and that they have at least received some aroha (love) and care.

8.2.1.2 Āhurutanga – A safe space

In Chapter 6, āhurutanga is described as safety, warmth, and comfort. Netsrik spoke of āhurutanga as creating the safety parameters to help people feel comfortable to dialogue, including making the environment safe and ensuring confidentiality and empathy. Taiyhen spoke of being aware of barriers which could create an unsafe or uncomfortable space,

sometimes the office space could be a barrier for people, um, language even reading, the ability to read, what they are signing, so being aware of those barriers for people. But ah, I think people, what's that quote? People forget what you said, but they remember how they made you feel.

8.2.1.3 Te whakakoha rangiratanga – respectful relationships

Having built connection and safety, Netsrik then talked about te whakakoha rangiratanga, which she describes as respectful relationships. For staff, this applied principle had two parts. “With the client feeling that they can now trust you, they can tell you their whole story and truth. And I’ve had most probably 95% in the last five months, sit there I’ve had tissues just, empty” (Netsrik).

When interviewing families, Anahera could testify to the fact that staff were prepared to sit and listen to the whole story. She told me that Rose, her social worker, had done,

anything and everything; she said anything I needed help with to let her know. She'd listen and just advise me, yeah, and just listen...but wasn't pushy, never told me I think you should do this and that. I told [her] everything. She knew everything.

Luscious also pointed out that building rapport right at the beginning of the journey is vital because it allowed her to get an “understanding of the whole situation because you're only getting so much detail in your initial query”. But Netsrik explained that in responding to listening to someone's story, “the second part of my respectful relationship is now hearing that she has [support], so she can feel I care”.

Taihyen explained why respect and care is essential at this stage.

And so I think you know for me and all of us I'm sure that, that's the key to building that rapport and that ongoing relationship and even having those conversations that are difficult down the line if they know that you care and you can do it still in such a way that is respectful I think that you know that's, that's huge. Yeah so that's my thing! Yeah.

Gonzalez also talked about two parts of a respectful relationship. He explained that listening to a family's whole story allows the housing team to understand “what has led to them being in this predicament and what the obstacles are” to being housed. But in turn, the family must know what Visionwest do, “which is giving them hope for the future” (Gonzalez). Wunder boy described this respectful relationship as where the team just sit down with a family “and just really embrace them and love and care for them and let them know, that we're on their team”.

8.2.1.4 Kaitiakitanga – guiding and empowering

Netstrik explained that once hope has been built, the next step is to put on her kaitiaki or governance role. She saw this role as more of a guiding role allowing people to have a choice and discover their agency or a feeling that they are in control of their actions.

I put on the kaitiaki role, which is the guardianship, because we're always going to be guiding them and telling [them] that oh, okay, these are the options, um and let, allow them to pick because they've come in a state where they're looking for help... And they're asking someone they've never met before, and if you don't know your, I was going to

say shit, stuff then yeah, it puts them off. So, um, my role in that one is to guide them, to empower them too, and show them that I care. Because they don't want to know your degree, where you're coming from – who cares? They just want to know that you care about them. (Netstrik)

As well as guiding and empowering, other team members felt that this next phase of intervention was about being responsive when needed. Gonzalez stated that,

key for me is to be contactable, to be responsive and to, to answer whatever their queries are at the time and it may not mean that I can give them that information straight away but at least knowing that I'm going to get back to them, yeah.

In Chapter 7, we heard of how Luscious helped a man living in a caravan with his four children. After Luscious had developed a rapport with the family, she was able to walk them through the application process of getting housing with Visionwest. Once this was achieved, further help and follow-up was needed.

He also engaged in a lot of the support work through the social worker and various other services like... um the Whānau Centre, you know, for food assistance until he got, sort of, more on his feet. The tenancy has had its ups and downs, which is to be expected um. He keeps the place immaculate but um, he has had a few budgeting issues and ah but, we still plug away and provide the ongoing support and he's still in the tenancy now. (Luscious)

Luscious demonstrated the ongoing guidance, empowerment, and responsiveness that Netsrik described as *kaitiakitanga*.

8.2.1.5 Tau Kumekume – positive and negative tensions

Netsrik said little about this principle when speaking but wrote that it was about pros and cons and needed empathy. Phillips (2014) reported that the Tau Kumekume principle is about recognising positive and negative tensions in staff and client relationships and that people's progress can move forward but sometimes slip backwards. Other team members spoke of creating safe spaces to deal with difficult

situations and helping families learn healthy ways of living to enable them to move forward.

Wunder boy spoke of a family he had supported that had required “firm but kind” conversations alongside wrap-around support from several team members to move forward. Both parents had low-level mental health issues, which the son had taken advantage of, getting his parents into debt and ultimately homeless. The team had to talk to the parents and son multiple times to help them make better choices. Wunder boy explained, “so just helping with suggestions and talking to the son in a way that he probably hadn’t been talked to before in terms of the consequences of his actions” relating to his parents and their homelessness. Eventually, the family maintained a tenancy, with Dad getting work and the son going off to do some training.

There is a sense that this principle requires the recognition that the relational journey can sometimes be one step forward and two steps back and that this was okay as long as the general direction was still forward.

8.2.1.6 Tino Rangatiratanga – absolute integrity

For Netsrik, tino rangatiratanga was about being true to herself and her own kaupapa or principles, and not being compromised by other’s beliefs.

Um because I come with that, I’m not compromised by anybody else principles I follow the company one, I follow the faith based one and I also come with my own so, mine is just to be um, we all come with morals and values. We all come with guiding principles, but I feel that with [mine], it doesn’t matter what race I work with, my six principles work with every single one. (Netsrik)

It is these applied principles that guided her ethical practice and professional behaviour and her safe, effective relationship with families (Phillips, 2014).

8.2.1.7 Mauri ora – well-being and the transformation of lives

The final principle Netsrik articulated beautifully as “the harvest ... you’ve got happy families you’ve got happy homes”. Wunder boy summed up the ultimate goal.

It’s because the end goal is held really, really highly ... we want this family’s life to be transformed, and that happens in a stable place, and

that's what drives the behaviour from the moment people come through the door, right through the process, you know, how we deal with them when they're in there and then as issues come up. They're common things that, that's like, that sits over everything, so when you're making the decision, you know that if you're making a decision about the transformation of their lives, that will be backed by us as an organisation.

8.2.1.8 It's together we're doing this

As Netsrik was discussing mauri ora and the end goal, she stated it was really hard for her because she did not feel she had a success story because she was at the front line and did not see people picking up keys to their new home. However, Taiyhen reassured her that those families who moved into their permanent homes still remembered her and the foundation work and aroha (love) she had given them.

Katie joined in the discussion by making the point that everyone in the organisation was a part of the story and a part of the family's team:

You have one, function we have another but, it's together that we're doing this aren't we? And that's why I always try to tell stories to the finance team and the trustees because without the trustees making the decision and the finance team paying the bills and paying us but they don't get any of that. But they're part of this team, that scores the goal aye and you know it, it's us, you know you're very much you know. And any success is all of us yeah.

8.2.2 Building Skills for a Flourishing Life

Almost all the families mentioned building skills when asked what they would do if they were in charge of their own social housing organisation. As stated in Chapter 7, Destiny noted that in preparing children for the future, it was important to teach a man to fish rather than feed him fish. However, she also felt this was important for adults and preparing them for being good tenants and breaking habits that might risk their tenancies.

Visionwest has a good focus and they have the, housing manager's awesome and you have [social workers] working with the families as

well so I think it's okay if they're all on the same page and wanting to improve their lives and changing old habits. I found it quite unusual when our tenancy agreement, it had on it, one of the things I thought was unusual it had no prostituting from a Visionwest house and I was like, wow, would people really do that, but I know that, I guess they provide housing for the really, I don't know, is it lower decile, I don't know how to categorise those sort of people and if I was in charge I would have compulsory educating groups. (Destiny)

When asked what she thought these groups should be about she stated, "self-confidence, self-esteem. If that's the type of people who are having housing problems it's all about getting that change of way of thinking and getting out of that humdrum cycle...just a whole basket of all different skills and tools". She saw this as something she thought Visionwest could develop more of. Apart from self-esteem and self-confidence, she mentioned mindfulness, composting, and positive parenting as part of her toolbox.

Anahera also suggested that some tenants needed "upskilling". She suggested cooking and parenting classes but also just the basics of how to care for a home. She explained her reasoning "because there's some people just don't know. So, you can prevent mould from wrecking or condensation all that stuff". Having just found the freedom of being able to drive herself, she also suggested a driving school. Mrs KU, when asked what she would do if she was the boss, responded "yes I want each people to know how to look after themselves".

As part of the design phase, some of the staff picked up this challenge given by families and discussed the pros and cons of life skills training. When thinking about the content, parenting skills was mentioned briefly. But having observed some of the challenges families were having, Taiyhen suggested, "just the things we take for granted; cooking on a budget. You know we can get stuff from the food bank but do people know what to do with that packet of whatever that white stuff is in there or those vegetables".

Luscious suggested that this could happen in places where there was Visionwest housing on the same property. She suggested that all the families chip in and come to learn a new meal and cook it and eat it together.

Other ideas were suggested that were practical skills rather than things like self-esteem classes because staff could see that families were more likely to attend. Luscious also

suggested teaching families how to change a light bulb or a fuse, “you know a lot of those things that they are constantly ringing Gonzalez for which you can actually do yourself”. Gardening and CV writing were also suggested.

There was some hesitation for such programmes because of poor family engagement in programmes, and the lack of staff and time, but the need was recognised and there was the promise of more staff on the horizon. Involvement from university students was also an idea suggested. This team of staff finished with a propositional statement for their ideas ‘empowering families to live independent fulfilled lifestyles achieved by in-house service-based training programmes’.

There was a sense from the families, when they were asked about how they would support other people who were homeless, that they thought their clients would be people who had less morals or skills than they themselves had and training might help them be better tenants. However, when it came to suggesting what skills were needed they drew on what had been their own needs. As parents with a limited budget and limited transport options, what they needed the most was practical skills and advice that would reduce the cost of living and help them get to local amenities that they needed. Staff also recognised that need but acknowledge getting such programmes off the ground needed resources they currently did not have.

8.3 It Takes a Village

Reading through transcripts, I was often reminded of the saying ‘it takes a village to raise a child’. Families and staff often talked about the communities they had found or wanted to create where neighbours helped watch over children and supported each other when needed. In this section, we see Wunder boy share his ideas for *designing a community* where people are brought together by village occupations and clever design to foster a sense of belonging. The section finishes with stories from Anahera and the KUs, and staff member Sugar Plum, who give examples of the ‘villages’ they live in and are connected with helping raise children and *sustain homes*.

8.3.1 Designing a Community

As previously mentioned, Wunder boy’s dream was a village design that would facilitate a community that supported one another and would “enable aspirational living for all”. He had been developing his idea for a while and stated, “I’ve drawn one of

these [villages] on my own just when I was doodling on the way back on a plane". He later sent me a copy of his doodle (see figure 8.1), which is included here as it forms the basis for some of the AI design phase discussions a second group of staff worked on together. The need for green spaces and play spaces have already been discussed in previous chapters. This section focuses on how staff and families envision a village that can build a sense of community and belonging.

Figure 8.1

Wunder Boy's Village Concept



Occupation is at the centre of this village. The community is centred around green spaces, a stream, and community hubs, and sports and children's play areas so that the village can see what is going on from their homes and come together for shared activities. The community hub provides a centre for faith, spirituality, training, work, and education activities to which the community owns and contributes. Wunder boy envisioned the vegetable gardens as part of the school and training areas so that the children and other people growing vegetables can "gift things to the elderly people and stuff like that". A stream runs through the middle of the village, which he realised is a

safety issue but is possible to do with good design and planting so that the community can come together for duck races and other activities.

Mobility is considered as Wunder boy explained,

there were houses for elderly people um, that are close enough to each other and they had a view over the kids playing in the training areas. And the younger more able families were able to walk further but their older people were in the centre because they can go less far.

Roads run around the outside of the village with a train station on one edge so that it is a “walkable village with lots of bump spaces”. Wunder boy goes on to explain what bump places are.

Um places where you run into each other. So I call, that’s called collisions of love. Um, ... this is kind of just you know just, just places where you may actually connect and go oh hi how are you doing? Because they tend to be in, in shared, you know you’re bringing people out into shared spaces together.

He felt that a walkable village would have lots of spaces and activities to draw people out and facilitate community. The residents would be diverse, with mixed ages and stages and a mixture of types of homes. Kaumatua and kuia would have their own facilities and housing if needed but not be too far from family.

The team discussed the practicalities of developing this dream village. Gonzalez mentioned that he had seen plans like this before, but where people would park had become an issue. Wunder boy also explained that spacious developments often become dense as developers have to make more revenue to cover shortfalls. But it was decided to continue to work on an ideal village and the values behind it as it could at least be a reference point for further developments.

8.3.2 It Takes a Village to Raise a Child and Sustain a Home

For Anahera, it was clear that one of the critical things that made her home so special was that she had built up a relationship with her neighbours and felt like she belonged somewhere. She described the ideal neighbourhood as one where you might argue with your neighbours sometimes, but everyone’s kids know each other and people say hello.

She was clear that she felt it was important to be in other people's lives, especially when protecting one another's children.

She told a story of a neighbour next door who "had troubles so the women would go and see if she was alright".

I'd go and check up on her or one of us, if it's not me it's the neighbour in the front, it's the neighbour across the road, will go see if they've had, because you can hear them having domestics, and go and see if she's all right or go in and separate them and stop, just to be the middle person, to stop them, because not long after the cops come. (Anahera)

For Anahera, it was not about being nosey but "just, we know what's going on in our street and like the young ones when they're walking around, it's like hey, who are these, they're usually not from around here". It went beyond protection as she felt genuine care and consideration from her neighbours. One of her neighbours always calls out 'Anahera' and gives bags of fruit and vegetables because they grow their own.

For Mr KU, sharing was a vital part of his culture. He explained that when he was living on his island in Tuvalu everyone shares, "On my island, if I don't have enough sugar, I can ask my cousin. That's the way we do there. Or do you have a bag of tea for me, I don't have at the moment". I witnessed this sharing whilst I was interviewing the KUs. They had been to a funeral that day, and the KUs had leftover food in their fridge. Mr KU's son arrived to pick up some of the food. Mr KU explained, "whatever we got we share it. The same for my son; if he got something for us in his place he brings it". It was clear that sharing and reciprocity was also part of his church family.

Staff member, Sugar Plum, also demonstrated values of sharing and care when writing her success story. She chose to share one from her church rather than from her work.

A whānau were moving into a housing NZ home in Pt England. What made their frustration easier was their church, that I was a part of. They moved into an aged house that had very worn out cupboards and fittings and general structure. Our church came in and cleaned these things up. Mowed the lawns, replaced washers for the taps, swept and vacuumed the floors. We would've painted the house if we could've also but we were not able to. The family were so happy with what we had completed

and afterwards they moved in their belongings to make their home their own. (Sugar Plum)

For Sugar Plum, the key theme of her story was that support facilitated the transition to a home. She also noted that a pleasant home could help people want to sustain their home. Finally, the family's connections with the church community they belonged to made this possible.

In all these stories of neighbourliness, it was access to a village or community of supportive people that shared resources and kept an eye out for one another that made them feel as though they belonged somewhere. These were essential factors in finding a place they loved that in which they wanted to settle.

8.4 Conclusion

This chapter focused on relationships that support a sense of belonging to a community. It started with an approach to building supportive relationships between social housing staff and the families that come to them in need. The Ngā take pū, described by Netsrik, are rooted in Māori identity and culture. As she navigated the space between her and her client, the Ngā take pū guide her and keep her and her clients culturally and spiritually safe (Fox, 2021). The idea of being aware of a relational space that needs to be nurtured is also indigenous to Pacific culture. The Pan-Pacific term, the Va, is the sacred space between individuals and groups and is guided by principles of balance, reciprocity, and respect (Mila-Schaaf & Maui Hudson, 2009). It is important to note that the Va is not a model, it is a way of being and is an intrinsic part of the way Pasifika families live and think. All the families interviewed had Pasifika or Māori heritage. It is clear from both staff and families that using principles grounded in their clients' cultures keeps both parties safe and builds a transformative relationship of trust and respect.

The Va's positive influence on relational balance, reciprocity, and respect is also present in the stories families had of neighbourliness and sharing and supporting extended family and fellow church members. Having people nearby whose lives you are an integral part of, who help protect you, and with whom you share resources, seems to be core to sustaining a home and not wanting to leave. It also is integral to the well-being of families. Well-being and flourishing lives were the ultimate goal of the village concept designed by Wunder-boy, who sought to use the physical environment and shared occupations to encourage these vital relational spaces.

Chapter 9 Discussion

9.1 Introduction

At the time this thesis started, there was no government strategy or plan for homelessness despite the number of people experiencing homelessness growing exponentially. Having returned to New Zealand in 2007 after 14 years in the UK and working in the homelessness sector, it was clear there was a large and growing number of people living on the streets. There was also an increasing number of families without homes. Central government seemed to have little urgency or awareness of the issue. One of the driving forces behind this PhD was to add to the growing number of voices trying to change this situation. However, a lot has happened in the housing and homelessness spaces in New Zealand since the commencement of this thesis. This chapter picks up where earlier chapters left off and starts by giving the reader a brief update of housing and homelessness in New Zealand in order to see the current relevance of this thesis. Following this update, key insights from the study will be summarised drawing on and critiquing the philosophical underpinnings most relevant to the findings. Implications of this research will then be discussed, along with the strengths and limitations of this study. Finally, recommendations will be made for further research.

9.2 Revisiting the Context of this Thesis

The Aotearoa New Zealand Homelessness Action Plan was published in 2020 with a combined responsibility for its implementation held by Te Tūāpapa Kura Kāinga – Ministry of Housing and Urban Development (HUD), Ministry of Social Development (MSD), Oranga Tamariki, Te Whatu Ora – Health NZ, Ministry of Health (MOH), Kāinga Ora, and the Department of Corrections (Ministry of Housing and Urban Development, 2023). The bullet points below give a brief timeline and description of some of the current responses to family homelessness.

- 2016: A growing number of families sleeping in cars caught media attention as Te Puea Memorial Marae in Mangere, Auckland, supported whānau (over 180 people) without homes within just two winter months. This prompted several government agencies to work alongside the marae to develop a Kaupapa programme of support called Manaaki Tangata e Rua which has successfully

rehoused many whānau (Denis, 2019). It also prompted the opposition parties at the time, Greens, Labour, and the Māori Party, to facilitate an inquiry into homelessness (Twyford et al., 2016).

- 2017: The government piloted three programmes to help tackle homelessness in New Zealand; Housing First, sustaining tenancies programme, and transitional housing initiatives. In 2020, rapid rehousing was added to this list (Tanielu, 2019).
- 2018: NZ\$37.1 million was invested in increasing social housing, the above three programmes, and the Creating Positive Pathways Programme for people leaving prison without access to housing (Tanielu, 2019).
- 2019: A further NZ\$197 million for the Housing First programme and additional funding for case managers, navigators, and other social services (Tanielu, 2019).
- 2020 February: The New Zealand Homelessness Action Plan (NZHAP) is published along with a Māori and Iwi Housing Innovation Framework (MAIHI Framework) with 18 immediate actions put in place across four main areas:
 1. Prevention
 2. Supply
 3. Support
 4. System enablers

Alongside the specific actions are guiding principles to underpin the plan. These include a Te Tiriti o Waitangi focus to ensure the delivery of solutions that will work for Māori along with Kaupapa Māori approaches, whānau-centred, and strengths-based approaches, a focus on stable homes and well-being (Ministry of Housing and Development, 2020).

A housing continuum now exists with various tools to assist people according to their particular needs (see below). There are also specific housing support programmes for people leaving prisons, youth, and tangata whenua (Ministry of Housing and Development, 2023a).

1. Emergency housing: Consists of WINZ-funded accommodation for up to 7-days or assistance with rent arrears to prevent eviction (Work and Income, 2023).
2. Transitional Housing: Where there is no other option, a person can stay in transitional housing funded by the HUD if there is space. People in transitional housing pay 25% of their income toward the rent and receive

support to help them into more permanent accommodation (Ministry of Housing and Development, 2023d).

3. Rapid rehousing: Aims to support people who are recently homeless back into stable accommodation and provides low to medium levels of support to ensure they maintain their new tenancies (Ministry of Housing and Development, 2023c). Overseas research shows that rapid rehousing is ideal for families as the majority only require some financial and emotional support to bridge the gap between homelessness and stable housing (Cunningham et al., 2015).
 4. Housing First: Provides homes and support for people with more complex needs recognising that these needs (including mental health and addiction issues) are easier for people to resolve once in a stable environment (Ministry of Housing and Development, 2023b). Unlike other approaches, people under the housing first programme do not need to meet pre-determined goals before accessing a home. Instead, services are underpinned by harm reduction and client-centredness (Tsemberis, 2013)
 5. Sustaining tenancies: Provides support for individuals or whānau who are at risk of losing their tenancies.
 6. Social housing: Formerly known as state housing, social housing is secure low rent accommodation for those most in need normally provided by government, councils, non-profit organisations such as housing associations or housing stock leased off of private owners (Salvation Army, 2017).
 7. Market rental: Privately owned rental housing.
 8. Shared equity: A housing organisation provides an interest free loan for a certain period of time or until the house is sold to allow a household to afford a home (Tamielu, 2019).
 9. Market purchase: A household purchases a home at market rates with or without a mortgage.
- 2020 COVID-19: The beginning of the COVID-19 pandemic saw the government increase its use of motel units by 1000 to house people who were homeless due to the lack of purpose-built emergency and transitional housing (United Nations

General Assembly, 2021). With no tourism during lockdowns, this allowed many people who were homeless to be moved into accommodation.

- 2021: The Special Rapporteur on adequate housing published her report on the state of housing in New Zealand after a visit in 2020. Whilst recognising the recent policy changes, the Special Rapporteur called the housing crisis in New Zealand a human rights crisis caused by a speculative housing market, poor protection for tenants, the absence of Te Tiriti and human rights-based housing policy, a lack of social housing and a large number of unhealthy homes (United Nations General Assembly, 2021).
- 2023: The HUD dashboard in January 2023 reported that there are 5,782 transitional housing places, but this will not include emergency housing numbers. The same website stated that there are 23, 651 people on the housing register, an increase of 18, 298 since 2017 (Ministry of Housing and Urban Development, 2022).

There is no doubt that New Zealand housing policy for its most vulnerable has come a long way since the beginning of this study. More options and evidence-based support are in place for vulnerable families needing a safe and secure place to live. However, the number of people requiring that support has also increased rapidly. This means that although there may not be as many families sleeping in cars, there are now an extraordinary number of families living in small motel rooms for extended periods alongside other vulnerable people. The work that the government has been doing around the supply of homes cannot keep up with the need. Despite emergency and transitional housing being developed as a temporary solution, the housing shortage means that families live in motels for months and, in a few cases, years. It is important to note here that these whānau in emergency and temporary accommodation still fit firmly under the definition of homelessness. This point is supported by the Housing Inquiry reports published by Te Kāhui Tika Tangata Human Rights Commission (2022), which stated that emergency housing does not meet the standards for adequate housing discussed in previous chapters. Along with providing housing that meets adequate housing standards, the inquiry also recommended that no one be evicted from emergency accommodation back into homelessness and that Te Tiriti o Waitangi and other human rights be upheld. In addition, the inquiry pointed out that emergency accommodation is not included in the Residential Tenancies Amendment Act (2010) and that there needs

to be an accountability system created for the emergency housing system (Te Kāhui Tika Tangata Human Rights Commission, 2022).

Whilst there have been reports from the government and NGOs on the general state of housing, there is still very little research specifically investigating the needs and service provision to families who are homeless in New Zealand. Upon completing my findings, a further search of the literature only revealed two peer-reviewed studies directly related to New Zealand family homelessness. The first study was by the CEO of Visionwest, Lisa Wooley, who completed her master's thesis in 2014 using a mixed methods approach with 12 long-term tenants. The aim was to investigate what ways housing support services for people who have been homeless can be effectively provided (Wooley, 2014). The second study is another master's thesis, Kaupapa Māori research completed by Hurimoana Denis of Te Puea Memorial Marae in 2019 (Denis, 2019). This study aimed to explore the success of Te Puea Memorial Marae's Te Manaaki Tangata programme. Denis used the Kaupapa Māori method of pūrākau or storytelling as his methodology. His research has helped the Te Manaaki Tangata programme evolve into a second version, Manaaki Tangata e Rua (MTeR). MTeR has been implemented across several marae alongside ongoing research led by Associate Professor Jenny-Lee Morgan (Waikato-Tainui) and Rau Hoskins (Ngāpuhi) (Lee-Morgan et al., 2019).

Whilst there are findings in the above studies that support this thesis, what is unique about this study is an occupational lens focusing on what a home allows families experiencing homelessness to do and be. More specifically, it highlights the voices of children who have been impacted by homelessness in the past. Both these elements give new insights to what works in helping homeless families to sustain a home. These insights are considered below alongside the above studies and relevant occupational science literature.

9.3 Consideration of the Findings

An occupational lens was used to develop the three main themes described separately in Chapters 6, 7, and 8 to meet the study's primary purpose: to use an occupational perspective to explore what works well when providing services to homeless families. The first findings chapter, Chapter 6, focused more on what families want and need from the home environment and its spaces in order to sustain a tenancy. Chapter 7

examined the occupations families want and need to do to lead a fulfilling life. Chapter 8 focused on what families need from their neighbourhoods and wider community to feel like they belong somewhere.

These three themes have been treated separately in the findings. However, families describe a clear journey they have taken before settling permanently into their home, interweaving what they consider ‘the good place’ they want to live, the occupations they need and want to do, and belonging to their wider community. A family’s everyday activities are constantly driven and shaped by their experience of their community and home environments. They are not separate but inherently connected.

Figure 9.1 summarises essential elements within the findings that participants felt made the transition to a home possible. The coloured path weaves between these elements to demonstrate how families transact with their environments, activities, and communities on the journey to settling in a new home. The top three elements in the diagram are the three main themes and sub themes discussed in the findings’ chapters. Safety and relational journeying have been highlighted below the three themes as it was clear in the findings that the journey may not even start unless whānau felt safe and supported. As stated above, additional insights to each of these elements will be discussed below.

9.4 Relational Journeying

The first and last thing in a family’s journey to sustaining a new home is the relationship and support they receive from their housing providers and others. Relational journeying represents the coloured path in Figure 9.1, because the findings demonstrate that the road to sustaining home is more likely to succeed when walked with the right support from beginning to end. Although a part of the theme of ‘belonging to a community’, relational journeying intersects all the other elements. When considering the theories discussed in Chapter 4, there are three other critical elements to walking this journey with families. These include the continuity of their experience, using a culturally safe approach, and working together.

Figure 9.1

Answering the Research Question

For families who have experienced homelessness, what makes the transition to sustaining a home possible?

BELONGING TO A COMMUNITY

- Support
- It takes the village



WHAT WE WANT AND NEED TO DO AND BE:

- Play
- Parenting
- Self care
- Work
- Being resourceful
- Becomming



A GOOD PLACE FOR US:

- A safe haven
- Just a normal house
- Location



SAFETY FIRST

- The right to adequate housing
- Opportunity and choice



RELATIONAL JOURNEYING

- Continuity
- A culturally safe approach
- Working together



9.4.1 Continuity of Experience

Dewey's ideas of continuity and transaction resonate strongly in people's stories of finding a new stable home. As stated in Chapter 4, Dewey (1916) noted that "continuity of life means continual re-adaptation of the environment to the needs of living organisms" (p. 2). As Dewey would describe it, family and staff tell stories of looking back at their past and discovering what they have learned, moving on from the worst and into, not just toward, something the better. We can see that Destiny has learnt to seek help when ill so that she can get the right supports at home and carry on parenting her children. Anahera's social workers have helped her gain the confidence to know that she can protect herself and her children, and manage her own home. Wunder boy and Katie use their experiences of seeing other successful housing developments to develop their own conceptual model of a village. In all of these narratives, the continuity of learning through everyday experience and moving toward something better was never done alone; it was always inspired or encouraged by or with others. Returning to theory discussed earlier, Dewey referred to this collaboration of solving complex problems alongside others as horizontal or participatory democracy rather than solutions led by those in power (Aedo, 2002).

9.4.2 A Culturally Safe Approach

Stories from Netsrik and other frontline workers in this thesis demonstrate that to have a successful journey alongside vulnerable whānau, a process and approach must be followed throughout to build trust and respect and empower families to flourish. Taiyhen explained the importance of an approach as a foundation to practice.

I think just pretty much the approach undergirds everything and I think that's the foundation for whatever we do. It's that, that approach that presence, that non-judgemental working in a respectful way. Being aware of cultural, ah, barriers.

Just as Sen (2009) does not recommend a list of capabilities as part of his Capability Theory, I have chosen not to recommend an approach for practice in this thesis for two reasons. Firstly, as stated in previous chapters, colonisation is one of the leading causes of homelessness in New Zealand. Dispossession of Māori land, hegemonic policies, and exclusion have destroyed and oppressed Māori worldviews and ways of being over many generations, causing a loss of physical, spiritual, and cultural connection to hapū

and iwi (Groot & Mace, 2016). Decolonisation and a reclaiming of Māori values and ways of being are vital first steps in considering the design of services for Māori whānau who are homeless (Lawson-Te Aho et al., 2019). To honour Te Tiriti o Waitangi, approaches to providing services that work for whānau who are homeless need to be designed by Māori for Māori.

Kaupapa Māori approaches to practice are already being used successfully. In Chapter 8, we see Nga Take Pū has successfully worked for Netsrik and her colleagues. Since completing fieldwork for this study, Visionwest has worked hard to develop their own kaupapa Māori services and frameworks unique to their organisation and clients (Visionwest, 2021). Manaaki Tangata e Rua, as discussed above, is also an evidence-based model for marae-based interventions. Lawson-Te Aho et al. (2019) proposed a third approach, a Māori principles framework based on interviews with Māori participants using Kaupapa Māori research. This approach is called Whare Ōranga, and is a Māori approach for individuals who are homeless. The Whare Ōranga framework combines the values and principles of two existing models—Housing First and Whānau Ora—with traditional Māori societal values.

The second reason for not recommending or creating an approach for whānau homelessness is that, as mentioned above, approaches are currently working the best when they are specifically created for the different contexts and the populations they serve. Visionwest and Te Paea Memorial Marae have researched what they do and what has worked for their unique settings and clients to design processes that work for them.

Although there is growing evidence of the success of kaupapa Māori approaches for families experiencing homelessness, there is also increasing evidence that there needs to be more attention paid to the specific cultural needs of Pasifika families experiencing homelessness. The 2018 severe housing deprivation statistics show that of a total of 102,123 New Zealanders without accommodation, in shared accommodation, in temporary accommodation, or living in uninhabitable accommodation; 22,058 were Pasifika. This amounts to 578 per 10,000 Pasifika people, the highest prevalence rate of people in severe housing deprivation in New Zealand (Amore et al., 2021).

In Chapter 6, Mr KU explained how he and his family were asked to leave his sister's Housing New Zealand home within 2-weeks or be evicted. Such pedantic service decisions demonstrate a lack of cultural safety and understanding of Pasifika family

values. The General Social Survey (Statistics New Zealand, 2018) showed that 81% of Pasifika people who lived in crowded homes did not experience loneliness, compared with 64% of Pasifika people whose homes were not overcrowded. Whilst there are physical health risks to overcrowded homes, there are psychological advantages of housing Pasifika families together or near each other. The importance of sharing resources and caring for extended family are strong themes across the findings. Housing providers must explore ways to meet these values and priorities for both Pasifika and Māori families.

9.4.3 Working Together as a Team

There is a well-used quote used on the internet credited to Mahatma Gandhi that states

A customer is the most important visitor on our premises. He is not an interruption in our work. He is the purpose of it. He is not an outsider to our business. He is a part of it. We are not doing him a favour by serving him. He is doing us a favour by giving us the opportunity to do so. (Goodreads, 2023).

There is no evidence I could find of Gandhi ever saying this, but it does describe what was observed both in the data and when onsite at Visionwest.

There were four key elements to how teamwork was discussed that resonate with the quote above. Firstly, the Visionwest team did not see themselves as separate from a family who had approached them for help. The staff saw themselves as part of the family's team, which could include many others, such as extended family or other organisations. Secondly, by seeing the family as the centre of a team of support, the family were empowered to have a say in what their future should look like. Families were not seen as outsiders to the service or an interrupter of it but the purpose of it.

A third critical element of this collective journey to a permanent home is that it is not walked with just one support person. There is an entire team involved, each of who play a part, as Katie explained

I mean, we're very much a team. In a, in a, in a soccer team, sorry, I'm not using a rugby metaphor, but soccer, you've got those strikers, and then you've got the defender and the goalie; they're such different roles, but it's the team that scores.

When families discussed the support they had received, it was more than just one Visionwest team member they named. Families knew the team well and who to contact for what problem. However, when thinking about all those who support a family into permanent housing, clear communication not just with the family but the whole team is crucial to success.

The fourth, and perhaps most crucial, point to successful teamwork was, as Gonzalez put it, “to be contactable, to be responsive” to whatever the queries were at the time. Families spoke of staff who followed this principle as people they respected and trusted. This kind of responsiveness, even when there may not be an immediate answer to the issue, gives a family dignity and demonstrates that they matter as fellow human beings.

9.5 Safety First, and the Right to Adequate Housing

The first element discussed under the theme, ‘a good place for us’, was the home as a safe haven. It was clear that all the families interviewed considered their new home a safe place, a place to heal from past trauma and a place of hope for better days ahead. The core philosophy behind the Housing First programme is that stable, secure accommodation provides a safe place to deal with life’s challenges (Tsmberis, 2013). Therefore, it could be argued that safety comes first.

In this study, safety happens when a family first contacts a social worker or housing team member who treats them with dignity and makes them feel that someone will at least try to help and care for them. The first part of Netsrik’s six principles approach is āhurutanga, which is the process of creating a safe space of warmth and comfort so that whānau feel safe to engage (Simati-Kumar Chand, 2020). There is a recognition by staff that the pathway to a secure home will not even begin if families do not feel safe first.

Family members discuss being safe multiple times throughout the findings as an essential meaning of home. It was clear that safety was a need because being unsafe had been experienced in many different ways, plus the impact on the children in the family amplifies these experiences. Families’ narratives included incidents of violence and abuse in their past; a loss of country, land, and or culture; a loss of children due to severe and enduring mental health issues; and unkind and pedantic decisions made by institutions they have approached for help. These stories resulted in feeling unsafe and, to varying degrees, traumatised. There is no doubt that trauma plays an enormous part in the lives of families who have experienced homelessness alongside loss and isolation

as they remove themselves from the things or people who have caused them harm. McMinn (2021), who has studied the pathways into homelessness for single adults in Hamilton, New Zealand, recommended trauma-informed approaches to support people who are homeless, including an assessment and understanding of precisely what unsafe situations have or are causing trauma in the first place. Wooley (2014) also recommended that a safe, secure home is not enough and that for adults and children, post-traumatic stress and social isolation must be addressed before sustaining a home is possible.

Interestingly, the word safety is only mentioned twice in the United Nations Right to Adequate Housing. However, as stated in Chapter 6, the preamble to the Right to Adequate Housing should be viewed as the right to live in security, peace, and dignity. In this thesis, these three concepts have been a valuable lens for viewing the multi-layered meanings of what it is to be safe. In order to provide safe and secure housing, security, peace, and dignity need to be the starting point and need to be emphasised when discussing what it means to have adequate housing.

9.6 A Good Place for Families to Do What They Want and Need to Do

In this step of the journey what families perceive as a good place and the occupations that place allows them to do will be discussed together. Previously, I have discussed how our habits help us solve problematic situations like finding and sustaining a home. They help us constantly readapt to the environment to meet our needs (Dewey, 1916). Dewey (1922) described habits as art that drive our actions, requiring “order, discipline, and manifest technique” (p. 15) that allows us to command the environment. In the stories of participants, we have seen how families’ physical, social, cultural, and institutional environments have thrown them challenges that have forced them to engage in occupations to survive and adapt. This section focuses on the transaction between the environment and occupation, how we can use the environment to find and sustain a home, and how the home itself can help enable our occupations so that we can grow and learn new habits and ways of being.

Aldrich (2018) pointed out that Dewey sees freedom not as the elimination of environmental barriers rather the presence of *opportunities* available to develop the art of functional habits and our actions to realise our potential. There are similarities between Dewey’s definition of freedom and capability theory. As stated in Chapter 4,

capabilities are the freedom to do or be the things we have reason to value, and functioning's are the achievement of those doings and beings. Like Dewey, Sen's (2009) concept of freedom focuses less on commodities or *means* of living and more on the *opportunities* to live and achieve those things we value. For Sen, freedom is also about the process of choice because even if we achieve what we set out to do, but were forced or coerced to do it, our freedom, agency, and well-being are compromised. In reflecting on the findings and participants' journey to sustaining a home, it is evident that participants' freedom to do and be was enabled or restricted by the opportunities and choices that were available to them. These are discussed below, along with the other elements of capability theory discussed in Chapter 4, such as agency, well-being, and Sen's view of justice.

9.6.1 Freedom as Opportunity, Choice, Agency, and Well-being

The ways opportunity and choice present themselves in the findings change depending on the stage of the housing journey the person is describing. In the discovery phase of interviews, participants first reflected on what home meant for them. Families and staff often started by talking about the place they were from or their childhood home and the freedom to participate in activities that place either afforded or prevented. The freedom or lack of it they had in a former home environment help set up a standard for each individual of what they needed a 'good' home to be. For example, Anahera suffered a lot of trauma in her childhood, and her opportunity for play or other childhood occupations, like school or making friends, was limited. However, this also gave her a clear desire to provide her children with the opportunities and choices she did not have. The KUs' former home in Tuvalu allowed them to live on their own land with extended family. This provided them opportunity and choices on what they did with that land to survive and allowed them the freedom to support their family through shared occupations such as caring for children, harvesting food from family gardens, or fishing for the family. For Mr KU, a good home in New Zealand would allow him to do these culturally specific occupations and maintain his family's identity and Tuvaluan culture.

These stories show how occupational identities and the patterns and routines of daily life were formed through a place called home (Boland et al., 2021). Our sense of home as a child has implications for children's well-being. Sen (1985) considered well-being to be about how well someone is, based on how a person lives and what doings and beings they can achieve. The findings show that a stable home provided a sense of well-

being for children. Home for Donna's children, Viliami and Tomasi, was "living a life" and "like um, I have everything I need". Both these boys had a mother who had done all she could with the support of the local community to help her boys have as many opportunities and choices as she could provide for them since being housed. Despite their Mum having had a rough journey to a permanent home, there was a clear sense these boys knew who they were, what occupations they loved, and what they needed to do to stay healthy.

In the discovery phase of the AI interviews, the loss of opportunities and choice is most evident when staff and families talk about the loss of home. The different criterion for poverty has been discussed in earlier chapters and is largely seen as limited financial resources or a lack of essential goods, such as shelter or food. Poverty, in this sense, was a factor in people losing their homes; but far more prominent in stories told by staff and families was poverty in the form of capability deprivation or the obstacles to choice and opportunities (Sen, 2009). Destiny had lost her home in the past and her freedom to parent her children because of mental illness and a lack of choice and opportunity in how her illness was treated. Her children had been taken into care when she had gone into hospital. More recently, the support she received from Visionwest meant that she had the opportunity to have home-care when ill so that she could remain at home with support and still be involved in her parenting roles.

Mr KU also lost his home because of illness. Rather than having access to information or support to save his tenancy, his only option was to stay with his sister. Once the family had moved to his sister's, both families were threatened with eviction because of overcrowding, with little discussions around alternatives or solutions. Not only were opportunities and choices taken away from this family but agency as well. Sen (2009) described agency as our ability to choose what we should do to achieve our goals. Choice can be hard to accomplish when there are so few available homes to offer families who are homeless. However, the difference Visionwest made in the KUs' life was giving their family back their agency and sense of control over their own lives by listening to them and supporting them until a home was made available. In Anahera's case, the house itself is what gave her agency. The safety and security of a warm, violence-free home gave her the power to start making her own choices and creating new opportunities, like returning to work and getting her driver's license. With the

support Anahera received, she could achieve a flourishing life full of dignity for herself and her children (Nussbaum, 2011).

9.6.2 Occupations Families Experiencing Homelessness Should Not Be Without

As stated above, the findings demonstrate that with the right support and, eventually, the right home, the families interviewed were able to increase their freedom to participate in the activities they value, along with improving their agency and well-being. The participants in this study recognised that their home and the support that came with it enabled the opportunity to participate more in the following activities: play, parenting, learning, being with friends and family, spending time alone, selfcare, returning to work, acquiring the basic goods a family needs and belonging to a community. Helping families achieve these activities are similar to Sen's (2009) definition of justice, which is the extent to which society protects and promotes our freedom to do and be.

Research focusing on the transition to being housed for single people who are homeless also supports the idea that enabling the occupations people want and need to do is an effective approach to helping people sustain tenancies and achieve justice for them. In a UK study aiming to understand the role of occupation in making the transition to a permanent home for individuals who have experienced homelessness, Boland et al. (2021) concluded that a successful tenancy should not be measured by the length of time someone stays in a tenancy. For the participants in Boland's study, tenancy sustainment was more about connection to place, shared occupations with others, and the ability to make choices about what they do and be. The authors suggested that these factors should be included as indicators of housing stability. Similarly, a systematic review by Marshall et al. (2022), exploring the experiences of transitioning to home after a period of homelessness, found that a house alone does not necessarily improve well-being. Ongoing support is required to help people engage in everyday life is required to enable people to flourish. These studies did not include families with children, but their findings also suggest that a focus on enabling meaningful occupations is critical to a successful tenancy. Further, it is suggested that in order to flourish there are some occupations families should not have to go without and these are discussed further below.

9.6.2.1 Dignity and the right to play

Whilst the number of participants in this study is small, it makes sense that the occupations identified as essential to sustaining a home in this study might well be important to most families transitioning to a permanent home. In fact, as Nussbaum (2011) would put it, without protecting any family's freedom to engage in these activities, we create "lives not worthy of human dignity" (p. 31). For instance, Moore and Lynch (2018) stated that play allows children to form connections to a place and people, enabling them to learn, be creative, and build their identity, confidence, and agency, all of which contribute to well-being. These elements of play are evident in the stories told by parents, children, and staff alike in the findings. Play enabled children to settle in new neighbourhoods and helped parents connect with other parents and the wider community when facilitating play activities for their children. Moore and Lynch also stated that studies have shown that children see play and fun as closely linked to happiness and well-being. The 1989 UNCRC, Article 31 recognises the right to play. Play is not an optional extra when thinking about the health and well-being of future generations. As housing density increases, government, local councils, and housing developers have a responsibility under this convention to ensure houses are designed for the everyday activities adults and that activities of children, such as play, are catered for.

9.6.2.2 Investing in parenting

Key to developing child well-being and occupations to help ground a family in their community is their parents. Healthy children need, first and foremost, healthy parents. Like in an aeroplane, parents are encouraged to put on their oxygen masks if needed before helping their children; organisations supporting families into homes need to support parents in their roles as caregivers first (Lim & McGrath, 2021). The parents interviewed all demonstrated caring concern for their children; keeping them safe was the main driver for finding and keeping a permanent home. In their stories of success, staff showed an awareness that, despite good intentions, parents often needed support to fulfil their role. Often the occupations of parenting were restricted by health, as illustrated by Destiny and Mr KU. Parenting was also interrupted by the pressure to return to work by organisations such as WINZ. If Governments are going to invest in well-being and create well-being budgets, the public need to see supporting the roles and activities of parents as an investment in the future (Waring, 2018).

9.6.2.3 The right to adequate housing v a right to an adequate standard of living

The human right that is most often used when discussing homelessness is the Right to Adequate Housing. A focus on the freedom for families to engage in the occupations they need to do is not really a focus of the seven key elements of the right to adequate housing. These include security of tenure, availability of services, affordability, habitability, accessibility, location, and cultural adequacy. The guidance around this particular right is more to do with providing the facilities that a house should have, such as drinking water, energy for cooking, heat electricity, sanitation and refuse collection. It stops short of telling us what the family inside the house needs to flourish. The most time-consuming occupations families spoke of were navigating systems and acquiring a home. However, even after being housed, basic needs such as food, health care, the right benefits, and other basics are required for their family to thrive. In light of this, it is essential to remember that the right to adequate housing sits under the right to an adequate standard of living which has two parts (United Nations General Assembly, 1967, art. 11).

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 25, in its entirety, covers more accurately what is required for family well-being and the promotion of their capabilities or the freedom to do and be (United Nations General Assembly, 2014). It is evident in the findings that Visionwest, as an organisation providing social housing, is aware of this more comprehensive brief and has built a service team with diverse skills to try and meet the basic needs discussed in Article 25. There is evidence in the stories that focusing on providing a family with well-being and a life worth living and not just a roof over their heads is a key to sustainability.

9.6.2.4 *Belonging and well-being*

A growing amount of research indicates that the occupations that keep us in a home and community the longest are those that give us a sense of belonging. It has been mentioned above that Pacific people prefer being overcrowded in a home to being alone (Statistics New Zealand, 2018). A 2018 MSD report investigating the measurement of social connectedness and its relationship to well-being clearly states that, “socially well-connected people and communities are happier and healthier, and are able to take charge of their lives and find solutions to the problems they are facing” (Frieling et al., 2018, p. 7). Marshall et al. (2018) acknowledged the challenges for individuals making the transition to a permanent tenancy, and that a lack of community occupations such as employment and education can not only isolate people but lead to poverty and further loss of housing. This research also acknowledges that connecting people to others with common occupations can create a sense of belonging and is a promising intervention to enhance community inclusion. Participants in Boland et al.’s (2021) study with single homeless people found that connections were made through everyday activities such as going to the shops, going for walks, or bumping into neighbours. The findings in this study also found that participants made connections to others through everyday activities such as the gym or Visionwest itself. However, it is noted that families in this study had an advantage in making connections compared to those who experience individual homelessness, as they all had made community connections through their children’s occupations, such as playing with neighbours or going to school. The exception would be Destiny, who needed further support to venture out of her home due to mental health issues. Destiny’s links to the community were through the support she received from Visionwest itself.

Another set of essential occupations relating to belonging that, both in this study and others, helps give a connection to place and assists with sustaining a home, are spiritual and cultural occupations. For Mr KU, his role as a deacon in his church gave him a sense of agency and control that he often did not have before finding his permanent home. As well as caring for others in the church, it was clear that the church and the KUs’ faith in God were integral to their strength as a family. Marshall’s (2018) phenomenological study of individuals who had successfully transitioned to a permanent home also found that activities such as prayer, reading the bible, and attending church provided hope and healing from previous trauma. In addition to providing shared spiritual activities, the KUs’ church congregation were Tuvaluan

which enabled the family to participate in cultural activities that gave them a sense of identity and a feeling of home. The fact that Visionwest is a faith-based organisation gave them an instant connection with many of their clients, especially those from Pasifika backgrounds.

Wooley's study (2014) noted that Maslow's (1970) Hierarchy of Needs was relevant in relation to belonging as participants, once their subsistence needs had been met and they had a stable home, they were then able to start making connections with others. Max-Neef's (1991) more horizontal and heterarchical model of fundamental needs is a better fit for the participants in this study, including staff stories. Whilst some connections were made after the move to a new home, the resilience and support required to find and settle into a new home often came from already-established relationships with social groups such as the church, extended family, and the Visionwest team. Finding a home and belonging are needs that should be met simultaneously, complementing one another.

9.7 Implications for Practice and Policy

The findings and discussion give valuable first-hand insights into answering the question: what works for making the transition to sustaining a home possible for families who have experienced homelessness? Several key points in the discussion need to be considered for building on what is already working in existing service provision for families experiencing homelessness.

9.7.1 Applying an Occupational Perspective

First and foremost, when thinking about how this thesis might enhance current practice for services helping family's transition and sustain a home, an occupational perspective supported by capability theory needs to be considered. In relation to being rehoused after experiencing homelessness, meeting the need for shelter will not achieve well-being or a sustainable tenancy on its own. An occupational perspective is required to help us think about what a family wants and needs to do with their accommodation to thrive and settle. For instance, does being placed in a hotel or motel unit for extended periods allow us to rest, offer us a place to play safely, organise and store our belongings, do our homework in peace, have privacy or connect sustainably with others in the community? Housing needs to help us achieve the functionings or occupations

that have meaning to us so that we are motivated to stay in our homes (Evangelista, 2010).

Marshall et al.'s (2020) systematic review and meta-aggregation of the occupational experiences of homelessness noted that providing individuals with the right environment to engage in even the most ordinary routine activities could be transcendent. The narratives in this thesis also support the idea that freedom (opportunities and choices) to do the everyday things a family needs to do in their new home that they have not been able to do in the past helped participants see new possibilities for the future. Even the children in the study described their home as 'living the life'. With an occupational lens, practitioners can provide a more specific analysis of the choices people make in their everyday doing and how the spaces they inhabit facilitate or limit those choices. They can also work with families to support their capacity to adapt to their environments by using occupation as an agent of change (Jackson, 1998).

9.7.2 How Occupational Therapists can Contribute

Whilst sharing a name, an occupational perspective is not intended to be the sole domain of occupational therapists. Occupational science and an occupational perspective are intended to be multiple disciplinary and appears in the literature of many disciplines including economics, sociology and geography to name a few (Njelesani, et al., 2014). However, occupational therapists do have a lot to offer organisations providing services to families experiencing homelessness.

Occupational therapists working with both individuals and families experiencing homelessness in other countries have established roles with social services, housing providers, developers, and architects. The homelessness sector here in New Zealand, including Kaupapa Māori services, has started employing occupational therapists alongside other professionals to help support individuals in new homes. However, their skills are still under-utilised, particularly where organisations are working with families. Occupational therapists with child, youth and family experience have the health, disability, and environmental knowledge to analyse the barriers and facilitators to occupations families and children want and need to do. Their expertise can complement the skills of existing professionals working in the field by enabling families to increase

their opportunities and choices for occupations that contribute to a flourishing life and help in the design and provision of homes fit for family living and well-being.

The practical theories, assessments, and interventions that occupational therapists can use to work with individuals experiencing homelessness have recently been rigorously researched and developed by Marshall et al. (2020) using a participatory methodology with service users and practitioners in the homelessness sector. The result is the Bridging the Transition Framework (Marshall et al., 2023). The framework has been guided by five founding ideas: social justice, harm reduction, Housing First, a recovery approach and intersectionality. Recommended individual, community and population interventions are provided across four transition processes: survival, adaptation, integration and precarity. Priorities for intervention are outlined for each transitional process and are well supported by previous research. For instance, in the adaptation stage, priorities for interventions include time use and meaningful occupation, managing health concerns, emotional growth and change, creating connection and community. Recommended approaches and strategies use occupation in three ways: supporting the performance or function of an occupation, promoting engagement in occupations that are meaningful to the person and using occupations to improve affective, cognitive, physical and social well-being (Marshall et al., 2023). Again as an example of the adaptation stage for individuals, recommended approaches include addressing new health concerns, finding meaningful activities that inform identity, linking individuals to their communities, building relationships and managing poverty.

It is important to note here that Marshall et al.'s framework (2020) is aimed at individuals who have often transitioned into accommodation from various states of homelessness. The occupational needs of children and parents are not included. This means that whilst there are similarities between what is recommended in the Bridging the Transition Framework and the findings in this thesis, there are some significant differences. For instance, when individuals adapt to a new home, Marshall et al. (2023) report that as they adjust to new accommodation and away from survival activities, they often experience under-occupation or boredom. For families in this study, time-use and meaningful activities were also a priority, but in the opposite way. Families spoke of the support they had received to manage busy, often chaotic households and find a rhythm and routine. Boredom was not an issue. However, the Bridging the Transition framework's development provides a sound research process that could be revisited and

modified for the needs of families who have experienced transitions after homelessness. This thesis provides a valuable starting point for what occupation-based interventions work.

9.7.3 Implications for Housing Provision, Design and Development

While there is pressure to provide as many homes as possible across the country to reduce homelessness, a house is not enough to meet basic occupational needs and well-being. In chapter six, participants in this study tell us that houses need spaces families can call their own, giving them pride and dignity. These spaces include living areas that are big and functional enough for family gatherings, welcoming new neighbours, and spending time with good friends. Communal spaces have cultural significance for many families; denying them a place to meet and provide hospitality to others is denying them their identity. As well as areas for gathering, there needs to be private spaces for rest, peace, and recovery. Spaces need to be fit for purpose. For instance, clotheslines should not be in the shade. Houses for a family of four or more need at least two toilets, if not two bathrooms, so that family routines can be maintained, children can get off to school and adults can go to work without being the family that is always late. Access to the internet is now also an essential need for learning, banking, shopping, and connection.

Location is a key standard for meeting the right to a decent home (United Nations Office of the High Commissioner for Human Rights, 2009). There are several findings relating to the location of housing that families suggest are key to them sustaining their tenancies. Vulnerable families need to be housed in a neighbourhood they feel safe in, which might just mean a fence or a long driveway but may also mean neighbours that will look out for them. Children must also feel safe to go beyond the boundary fence to explore and play but close enough for their carers to find them if needed. Support is also essential to feeling safe and secure. If families already have extended family, churches, parent groups, or other healthy and caring support systems they engage with, then they need to be housed near them so that support can continue. The location of a home also needs to be within an affordable distance to get the family to medical appointments, school, church, or sports without sacrificing other essentials such as food to get there.

9.7.4 Policies that Support Families to Sustain their Homes

Beyond the spaces that families need for everyday family activities, this thesis also provides guidance on how services can extend families' opportunities and choices to

flourish. The families in this study demonstrated that they could pursue support but often did not know where to start or what help was available. Once in the hands of Visionwest, they had the support they needed to navigate complex systems and acquire the resources they needed. One of the leading causes of homelessness for the families in this study is that once they had lost their existing accommodation, they could not afford market rents and, therefore, were unable to find a home without additional support. They also lacked the knowledge of the benefits they were eligible for that could make affording a home possible. Extensive quantitative studies in the USA that compare different interventions support the theory that for most families experiencing homelessness, poverty is the leading cause and that the right level of benefits can help families sustain a tenancy (Gubits et al., 2018; Shinn et al., 2005). Although not the cheapest intervention, Gubits et al.'s (2018) study also showed that long-term rental subsidies was most effective in sustaining tenancies and improving family well-being. In addition to assistance in accessing accommodation supplements, families in this study had also accessed budgeting advice to help clear old debts and prevent new ones. It makes sense that having more money allows families opportunities and choices for participation in everyday life they may not have previously had.

Gubits et al.'s (2018) research also posited that families typically do not have the degree of mental health and addiction issues that individuals who experience homelessness do and, therefore, do not often require the level of support or time, interventions like Housing First offer. However, this study's findings show that families and staff see at least some reliable and consistent support for families as another key to sustaining housing. Despite being resilient and successful in their tenancies, they were not without histories of hardship and trauma that they needed help to resolve. As stated above, the support families require is more in line with a rapid rehousing approach (Cunningham et al., 2015). Wooley's (2014) earlier study also promotes a supportive housing model as she found it more cost-effective than the consequences of extended periods of homelessness, foster care or poor educational and health outcomes.

Staff in this study advocated for relational journeying and approaches that create a safe space and build trust and rapport instead of merely putting families on waiting lists. Families also mentioned feeling like they were part of a supportive community that they could rely on for a response when needed. This support contributed to a feeling of safety, stability, and, ultimately, more successful tenancies. Also contributing to this

sense of stability was an approach whereby the family were the centre of a team and that their needs were heard. More social housing providers, like Visionwest, that are community hubs with lots of resources and local knowledge where families know they will at least be listened to will foster more families feeling like they belong somewhere.

This thesis also indicates a shift in focus from just good quality housing to supporting people to live everyday life well and sustain their homes, which requires a broader view from the right to adequate housing to the right to an adequate standard of living (United Nations General Assembly, 1967, art. 11). The New Zealand Human Rights Commission published the Framework Guidelines on the right to a Decent Home in Aotearoa in August 2021 (Te Kāhui Tika Tangata Human Rights Commission, 2021). This guidance does align itself with other human rights that have more to do with the everyday living a home provides such as the rights to privacy, health, water and sanitation, participation, and cultural life. However, it states that a human rights and Te Tiriti focused housing strategy needs a decent home at its core. As noted above, if a decent home is going to be sustainable for a family, then they also need the capabilities to live in it. I would argue that a human rights focus on housing needs an adequate standard of living at its core. When Te Tiriti obligations and the right to a decent home are met alongside the other criteria for an adequate standard of living, a family's freedom to do and be what they value is more likely to be achieved.

9.8 Further Research

AI is a methodology that seeks to find what works, primarily in the voices that are often not heard. Along with an occupational perspective, this study makes a unique contribution to New Zealand homelessness research by capturing children's seldom-heard opinions and ideas, their experience of homelessness, and what they think will help support families who have experienced homelessness. The importance of feeling safe and secure so that children can find a home where they can play, have fun, make friends, learn and grow comes to the fore in the findings because of the children who participated in this study.

AI as a methodology has enormous potential for engaging children in research because it has an element of playfulness through its use of imagination and storytelling. Through the appreciative inquiry process, children in this study could clearly articulate what they wanted from their futures and what a life lived to the full meant for them. Like Tomasi's

drawing of a home for families experiencing homelessness (Chapter 6, Figure 6.5) funded by activities on the doorstep that the community could visit and pay for; children demonstrated enormous creative wisdom that adults can learn from. Through its 5D process, AI allowed children in this study, who have experienced poverty and homelessness, to think aspirationally about their future and encouraged social responsibility by getting children to think about what they could do for others. Moore and Lynch (2018) stated that children must be “active participants in researching their cultural worlds as an issue of respect for children as experts in their own lives” (p. 127). AI as a methodology allows this to happen not just as a method of inquiry but as an intervention. This study did not target children specifically, but for all of the above reasons further AI research with children would add creative and innovative ideas to the growing evidence of what works for rehousing homeless families sustainably.

With housing markets focused on investment and making money, decisions about future homes are often made in board rooms without engagement or the involvement of the people who will live in those homes (United Nations, 2017). Through this study I have observed AI as having two significant qualities that can help ensure that decisions about housing are made with thought given to what the people who live in those houses want and need to do to thrive. The first essential quality of AI is the participation of the people for whom community development and strategies for ending homelessness are most likely to impact. People live in a community because of the basic human need for interaction and belonging. Organisations, like community social housing, can thrive when they hear the voices of the people they are trying to impact. Community change happens when the community feels they belong and are trusted to contribute to decisions directly affecting them (Boyd & Bright, 2007). AI and other action research methods should have a prominent place in the future of homelessness research to ensure that service-users' voices are heard and that they have a participatory role in delivering changes that will work for them.

Secondly, choosing AI as a methodology has required a complete focus by residents and staff of Visionwest on what works rather than problems. Boyd and Bright (2007) made the point that AI helps us to acknowledge and appreciate the worth of what is good in our environments and our experiences in life; and through the inquiry itself, it strengthens ties between people and expands the opportunities and potential of organisations and communities. Information evidencing what families think works for

sustaining their housing is an important place to start for those working in the housing and homelessness sector or designing policies to address homelessness. As stated in Chapter 5, Cooperrider et al. (2008) posited that starting with a question that focuses on what works enables an organisation to travel down a positive solution-focused path. Homelessness research has begun looking at more strengths-based research methods and AI can contribute to this development.

As previously stated, this thesis focused on an occupational perspective to whānau homelessness and did not actively focus on Māori or Pasifika perspectives. However, family homelessness has impacted these two populations disproportionately within New Zealand. Kaupapa Māori research with whānau experiencing homelessness has and is being carried out (Lee-Morgan et al., 2019). However, this research is marae-based, and funding for further Kaupapa inquiry is required to look at the experiences of whānau in a wide range of settings, including those who have received other approaches to service provision. This will give a broader perspective of what works for Māori whānau. This thesis also points out that more focus is required on the specific needs of Pasifika whānau experiencing homelessness, including research using Pasifika methodologies. Cram (2010) pointed out that Kaupapa approaches to research have similar strengths and benefits to that of AI in that they are strengths-based, solution-focused, and community-centred in order to create flax-root change.

9.9 Limitations

This section, like Chapter 5, draws on a chapter I wrote on AI in a text called “Qualitative Research Methodologies for Occupational Science and Therapy” written and published earlier in my thesis journey (Mace et al., 2015a). This work helped me identify the potential limitations of AI studies early on. In AI, limitations that can be barriers to the AI 5-D process have, in the past, been referred to as dragons (Fitzgerald et al., 2001). Below I name the dragons I have observed to critique whether they have influenced this thesis and how they were avoided.

9.9.1 The Scaredy-cat Dragon

AI can be criticised for looking at the world through rose-tinted glasses and ignoring very real barriers that could derail any potential success in the future. Ignoring participants’ concerns can disengage them from the AI process. However, AI researchers testify to the fact that behind every problem that comes to the fore, positive

viewpoints and strengths are waiting to be uncovered (Bushe, 2011; Reed, 2007). When developing their village concept, staff felt that planning a village was unrealistic because the cost and lack of land meant that the development of their ideal community was unlikely. However, with further discussion it was decided to view the village concept as a toolbox they could draw on for ideas on how to create thriving and aspirational developments even if a whole village was not currently possible. Looking at possibilities in a new way sparked new creativity and further discussion rather than closing ideas down at first sight of a barrier.

9.9.2 The Warm Fuzzy Dragon

Because of AI's endless positivity, it is sometimes not viewed as a credible methodology, especially when the purpose aims to seek solutions to real-world problems like homelessness. Even though it has a Pollyanna-ish stance, AI studies are largely supported by rich qualitative data and, therefore, still require rigour and trustworthiness. In reading critiques of AI as a research methodology, there are also key components, outlined below, that AI research requires (Busche, 2011; Fitzgerald et al., 2001; Reed, 2007). These elements were carefully considered in the design of this research and are discussed in depth in Chapter 5:

- Social constructionism and the AI principles must underpin the study.
- The study must follow one of the published AI processes, such as the 5-D process, including an unconditional positive question.
- The research must share success stories that uncover the best of what is and could be.
- Research decisions should be made collaboratively with participants.
- Reflexivity needs to be demonstrated in the research process.

9.9.3 The Big Fat Dragon

Also discussed in Chapter 5, wholeness is crucial to AI sampling. This requires the researcher to include as many key people within an organisation as possible, including, and most importantly, the service users (Bellinger & Elliot, 2008). This can create huge sample groups and long, drawn-out projects. With only one researcher for this thesis, numbers needed to be contained as the 5-D process creates enormous amounts of data. Working with an intermediary, as much diversity as possible was pursued in the

sampling. However, using AI research with an organisation the size of Visionwest would be better suited to a team of researchers to gain greater wholeness and diversity.

9.9.4 The Blinkered Dragon

Reed (2007) warned of possible power dynamics blinkering the AI process. With the inclusion of managers in the process they can steer their teams in directions they want to go. There was a manager in the staff interviews, but by splitting the staff team up in the afternoon, more diverse and honest views came to the fore. Also, by sharing the initial results from the family interviews with the staff before they gave their ideas, the staff team were forced to consider their service users' ideas first and foremost. Despite planning for possible power dynamic issues, it is clear that more honest and diverse ideas are gained when managers are interviewed separately from their staff. In addition, sharing the results of family interviews with staff and then family and staff results with managers before each group is interviewed forces the higher levels of an organisation to consider ideas from the ground up. Ultimately, the service users of an organisation, especially ones that are vulnerable, should have the strongest voice.

9.10 Conclusion

This thesis finishes where it began by revisiting Chapter 1. Chapter 1 reflexively outlined the motivation for wanting to do this research and the early observation that a home is intrinsically linked to our everyday occupations and the fulfilment of our basic needs. Moore's (2007) definition of home was chosen as the definition for this thesis; "home is not only a physical place that provides protection and warmth but a centre of activities, a source of identity, belonging, a goal for personal and social development, an abstract state of being and a legal concept" (p. 145). This definition at the time was used because, among other things, it stresses the importance of home as a base for everyday occupations. The point was made that our everyday patterns of doing start in the place we call home and motivate our actions to pursue a fulfilling life (Perkins & Thorns, 2012).

Looking back, it is surprising to see just how much the themes drawn from participants' narratives reflect Moore's definition. Not only do the findings support the fact that home is the centre of our occupations, but they emphasise the importance of the physical environment, safety and warmth, belonging, becoming through aspirations for the future, and a state of being resourceful. These other elements of home are similar to

what Wilcock and Hocking (2015) described as terms that give meaning to occupation (i.e., doing being belonging, and becoming), which were also introduced in Chapter 1. The fact the findings reflect so closely the meanings of home and occupation suggests how closely linked these two concepts are, and how important it is to consider people's everyday activities when helping them to sustain a home.

The third concept covered in Chapter 1 that closely links home and occupation is Max-Neef's (1991) Human Development Scale of Need. Unlike Maslow's Hierarchy of Needs, which suggests our basic sustainability needs must be met before higher needs can be achieved, Max Neef's list of nine essential needs are seen as heterarchical. These nine needs (subsistence, protection, affection, understanding, participation, idleness, creation, identity and freedom) can be met simultaneously to meet a quality life, depending on a person's capabilities. Max Neef's idea of human poverty, like capability theory, is seen as not having the opportunity or choice to meet one or more of these needs.

Wilcock and Hocking (2015) use Maslow's Hierarchy of Needs to demonstrate how occupations, categorised as doing's, being's, becoming's, and belonging's, help satisfy basic needs. In another similarity of concepts, Max Neef (1991) used the existential needs of doing, being, interacting, and having to describe how his nine basic needs are satisfied. While there are similarities in how Max-Neef and Wilcock view needs, the findings in this study resonate with Max-Neef's existential needs.

Most importantly Max-Neef (1991) highlighted 'having' as a basic mode of existence whereas it seldom appears in occupational science literature or Wilcock's meanings of occupation. Perhaps this is because having is seen as consumerist and a market-led philosophy and something that might contribute to inequity. However, Max-Neef viewed having as things we acquire in order to meet a need. For instance, when meeting subsistence needs, we need to have food, shelter, or work; but to meet participation needs, we need to have human rights, responsibilities, connections, duties, and privileges (Max-Neef, 1991). The families in this study tell stories of extreme poverty, where at times in their lives basic needs have not been met. Their main occupations before and after being housed involve 'having' basic survival resources, including rights, support, care, and dignity. Much time is spent navigating systems, acquiring what they need, and managing life with very few resources. Community hubs, like

Visionwest, make the achievement of doing, being, interacting, and having more achievable, and help people feel like they belong somewhere.

I will finish with a bold propositional statement in the spirit of AI. To sustain a home, families who have experienced homelessness need not only the right to adequate housing but also the right to an adequate standard of living where basic needs are met and families can do and be what they aspire to be.

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Appendices

Appendix A: Ethics Approval



4 November 2014

Clare Hocking
Faculty of Health and Environmental Sciences

Dear Clare

Re Ethics Application: **14/312 Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTECSecretariat).

Your ethics application has been approved for three years until 3 November 2017.

As part of the ethics approval process, you are required to submit the following to AUTECSecretariat:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 3 November 2017;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 3 November 2017 or on completion of the project.

It is a condition of approval that AUTECSecretariat is notified of any adverse events or if the research does not commence. AUTECSecretariat approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTECSecretariat grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

A handwritten signature in black ink, appearing to read 'H. A. Powner', is written in a cursive style.



A U T E C
S E C R E T A R I A T

26 November 2014

Clare Hocking
Faculty of Health and Environmental Sciences

Dear Clare

Re: Ethics Application: **14/312 Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.**

Thank you for your request for approval of an amendment to your ethics application.

I have approved the minor amendment to your ethics application allowing the provision of koha (petrol voucher) to staff.

I remind you that as part of the ethics approval process, you are required to submit the following to the Auckland University of Technology Ethics Committee (AUTEC):

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 3 November 2017;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 3 November 2017 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Jenni Mace

Appendix B: AI introductory Workshop for Visionwest Staff

Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.

A little bit about me: what is home to me?

A little bit about you: what is home to you?

- What does home mean to you?
- Where do you consider home?

Home is...

where I can leave the toilet door open
it is a shared sense of spirit **FAMILY**
safe haven **a place to work, rest & play**
somewhere I feel safe and call my own
happiness, open, memories, enjoyment
where I can rejuvenate to come back into the world
where I can be myself *where my boys are*
a safe environment that reflects my PERSONALITY
where MEMORIES are made *comfort, love, care & security*
whose security begins & lives blossoms
a place full of the business of everyday life
...Where the heart is

Why do I want to research what works for families in severe housing deprivation:

- nine years of working as an occupational therapist for housing in London
- 'cycle of eviction'

What I learnt:

A focus on home not just a house: Home signifies not only a physical place but also represents a centre of activities, source of identity, belonging from the past, a goal for personal and social development, an abstract state of being, and a legal concept. (Moore, 2007).

What I learnt: A strengths approach:

1. Focus on strengths not deficits
2. The community is an oasis of resources
3. Interventions based on client self determination
4. Client-worker relationship is essential
5. Aggressive outreach is the preferred mode
6. We can all recover, reclaim and transform our lives

(Rapp, 1998)

Strengths Model

(Rapp, 1998)

Assessment

Current status	Individual aspirations	Resources
	Daily living situation	
	Financial	
	Vocational/educational	
	Social support	
	Health	
	Leisure/recreational supports	

Personal Planning

Long term goal			
Reasonably short term goal	Responsibility	Date to be accomplished	Comments

Mary's story

Interventions based on goals, hopes and abilities rather than deficits facilitate the right for families to pursue what is meaningful to them and their well-being.

Time for a Break

Hence a positive methodology:

Appreciative inquiry: If we focus on the negative it becomes our reality or assumption and we may filter out strengths and other more positive possibilities. Fundamental to this method of research is that in every group there is something that has worked that can be focused on and what we focus on becomes reality (Hammond, 1998).

What I want to know? My positive question

What makes the transition to sustaining a permanent home possible?
 Why VisionWest?
 Recognised for your success.

Methods :The 4 D's

(Coopmaker, & Whitney, 2005)

A tiny taste of AI

The four D's with VisionWest

Families become co-researchers

Your information sheet explained!

Questions or concerns

Participant Information Sheet: Parent(s)/Whaanau



Date Information Sheet Produced:

13.08.2014

Project Title

Instilling hope and setting goals for a better future. Making the transition to sustaining a permanent home possible for families in temporary accommodation

An invitation:



My name is Jenni Mace and I am originally from Te Aroha. I am an occupational therapist with many years of experience working with families in temporary accommodation in London, England and helping them to resettle in permanent accommodation. I am interested in how this process works in New Zealand and what works well. I am currently studying for my PhD and I would like to invite you to be a part of my research project.

I would like as many of your family involved as possible so that I can hear what you as a group think. However, participation in this study is entirely voluntary (your choice). You do not have to take part in this study, and if your family choose not to take part, this will not affect your housing or future care in anyway.

If you do choose to take part I would like to invite you to discuss this information with your children using this and the child information sheet.

If you do agree to take part, you are free to withdraw from the study at any time, without having to give a reason.

What is the purpose of this research

This research aims to look at what has been successful in helping the transition to finding 'home' for families in temporary accommodation. By identifying what works well organisations like Visionwest can set goals and find resources to ensure those things continue to happen or are improved further.

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

Visionwest have been identified as an organisation that has had success at supporting families. As one of those families you are being asked to be involved in this project so that you can share your experience of settling into and maintaining a home.

What will happen in this research?

If you and your family/whanau decide to participate in this research, I would like to visit all of you at your home for two interviews and one follow up visit. Each visit will last around two hours.

On the *first visit* I would like to find a little more about your family and where you have come from and how you got to where you are today. I will focus on what people, things or activities helped you stay hopeful and strong as a family before you found the accommodation you are in today. I am also interested in what you all might think the perfect home is and what activities such a home would allow you to do? Because I would like any children in your family to be involved I will supply art materials so that you can either write or draw the answers together. You may choose to add a goal that you can all work on in continuing to achieve your dream family home.

In the *second visit* you will be asked to imagine you are the bosses of the organisation that helped your family resettle into a home. With the ideas from the first visit about what works and what a perfect home is you will discuss what you would do differently? You will set that organisation some goals and actions for the future.

Any discussion we have in these two meetings will be recorded and I would want to be able to take any pictures or written ideas away with me so I can think about them further and analyse them alongside the ideas of other families. I will visit you *one last time* to show you what I have written up from the visits to your home so that you can check them. I will return any art work or written information you have given me.

You will also have the option to assist me in bringing your ideas to a workshop where the organisation will work on these ideas to make them a reality. This is an opportunity for you to be a part of helping make positive changes for other families in the future.

What are the discomforts and risks?

Every effort will be made to ensure that you are comfortable throughout the research and you are happy with the activities you and your family are being asked to be involved in and that the process be fun and helpful. It is important that you feel free to give your opinion without fear of what others might think. Because of the focus on positive experiences it is not expected that you will feel discomfort or have to recollect negative experiences during my visits. In the unlikely event that you and/or any member of your family become distressed, I would encourage you to talk with your general practitioner.

How will these discomforts and risks be alleviated?

You and your family will be reminded at the beginning of each visit that it is your own choice to be part of the study or talk about things. You will not have to answer any questions or be involved in any activities if you are not comfortable to do so. Any time I spend with you will be scheduled to work in best with your routines.

What are the benefits?

Rather than focusing on problems you have had, especially around housing, this research focuses on how you have overcome struggles and the people, activities and things that have helped you along the way. There will also be an opportunity to set a family goal about what you would still like to achieve in continuing to build a sense of home.

The discussions we have together will help directly inform Visionwest about what they do well and how they can be even better in the future. This is an opportunity to be a part of that vision and assist in the work they do in the community. By doing this you will be part owner of this research and the outcomes.

How will my privacy be protected?

Only my research supervisors and I will have access to the information that is gathered during the study. When referring to you in reports of the findings and presentations to Visionwest you will be given the option of a pseudonym (false name) or your initials. If you decide to be a part of the workshops with Visionwest staff it will be up to you if you want to identify what parts of the information gathered from families is yours. Any identifiable material will be withheld unless you otherwise state. All of the research data will be kept in securely locked facilities.

What are the costs of participating in this research?

The main cost to you will be your time. There are no additional financial costs to participation. As recognition of your family's contribution to this study you will be provided with a basket of food on each visit.

How do I agree to participate in this research?

You will have been given a consent form along with this information sheet by a Visionwest staff member. If you wish to be a part of this study please let the Visionwest worker know that is OK for me to contact you so that I can come and further explain the study to you. I will give you some time to decide if you would like to be involved and will contact you within two weeks of my visit to get your decision. If you do want to be involved we will make a time for the first visit at this point.

What opportunity do I have to consider this invitation?

After my visit to explain the study you may want to use friends, family, whanau, or other support to help you understand the risks and/or benefits of this study and any further explanation you may require. If you would like the opportunity to ask more questions, please feel free to contact me as per the details below. Let me know when I contact you for the second time whether you would like to be involved or not.

Will I receive feedback on the results of this research?

As stated above I will do a follow up visit to go over the results with you to check they are accurate. I will give you a copy of audio recordings of our discussions. It could take a year or more to collect information from everyone in the study and write it up but when it is finished I will send you a summary report of the results. I will inform you of any presentations about the results of the study and if you would like to help with any of these presentations you are more than welcome to do so.

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

Any concerns regarding this project should be notified in the first instance to the Project Supervisor, Dr Clare Hocking, chocking@aut.ac.nz, (09) 921 9162.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Jenni Mace, jmace@aut.ac.nz (09) 921 9999 ext. 7605.

AUT University, Private Bag 92 006, Auckland 1142.

Project Supervisor Contact Details:

Dr Clare Hocking, chocking@aut.ac.nz, (09) 921 9162.

Dr Marilyn Waring, mwaring@aut.ac.nz, (09) 921 9661

Approved by the Auckland University of Technology Ethics Committee on the 4th of Nov. 2014, AUTEK Reference number 14/312.

Parent/Guardian Consent Form



For use in conjunction with either an appropriate Assent Form when legal minors (people under 16 years) are participants in the research or a Consent Form when involving participants aged 16-20 years whose age makes them vulnerable as concerns consent.

Project title: ***Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.***

Project Supervisor: ***Clare Hocking***

Researcher: ***Jennifer Mace***

- I have read and understood the information provided about this research project in the Information Sheet dated 13.08.2014.
- I have had an opportunity to ask questions and to have them answered.
- I understand that the identity of myself and my family/whanau and our group discussions are confidential and I agree to keep this information confidential.
- I understand that we can choose to use our initials or to use a pseudonym (false name) for the research, particularly the written results.
- I permit the researcher to use any written information or art produced by me as part of a group activity such as stories, murals, model's or brainstorming ideas for the purpose of this research only.
- I understand that notes will be taken during the meetings and that they will also be audio-taped and transcribed.
- I understand that I may withdraw my child/children and/or myself or any information that we have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If my child/children and/or I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I agree to my child/children taking part in this research.
- I wish to receive a copy of a report from the research (please tick one): Yes No

Child/children's name/s :

.....
.....
.....

Parent/Guardian's signature:

Parent/Guardian's name:

Parent/Guardian's Contact Details (if appropriate):

.....
.....
.....
.....

Date:.....

Approved by the Auckland University of Technology Ethics Committee on 4th of Nov. 2014 AUTEC Reference number (14/312)

Note: The Participant should retain a copy of this form.

Adult family member: Consent Form



Project title: *Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.*

Project Supervisor: *Clare Hocking*

Researcher: *Jennifer Mace*

- I have read and/or understood the information provided about this research project in the Information Sheet dated 13.08.2014.
- I have had an opportunity to ask questions and to have them answered.
- I understand that the identity of myself and my family/whanau and our family discussions are confidential and I agree to keep this information confidential.
- I understand that we can choose to use our initials or to use a false name for the research, particularly the written results.
- I permit the researcher to use any written information or art produced by me as part of a group activity such as stories, murals, model's or brainstorming ideas for the purpose of this research only.
- I understand that notes will be taken during family discussions and that it will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that while it may not be possible to destroy all records of the group discussion of which I was part, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.
- I agree to take part in this research.
- I wish to receive a copy of a report from the research (please tick one): Yes No

Participant's signature:

Participant's name:

Participant's chosen pseudonym :.....

Participant's Contact Details (if appropriate):

.....
.....

Date:.....

Approved by the Auckland University of Technology Ethics Committee on (XXXXXXX) AUTEK Reference number (XXXXXXX)

Note: The Participant should retain a copy of this form.

Thank you for completing this form. If you understand what the project is about will you please write or sign your name on the dotted line below?

..... (signature)

..... (today's date)

When you are finished you can give it to

.....

from VisionWest or you can give it to me.

Researcher Name: Jenni Mace

WHAT DO I DO IF I HAVE CONCERNS ABOUT THIS RESEARCH?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, *Dr Clare Hocking*, chocking@aut.ac.nz, (09) 921 9162.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Approved by the Auckland University of Technology Ethics Committee on *type the date* final ethics approval was granted, AUTEK Reference number *type the reference number*.



**INSTILLING HOPE AND SETTING GOALS FOR A BETTER FUTURE:
MAKING THE TRANSITION TO SUSTAINING A PERMANENT HOME
POSSIBLE FOR FAMILIES IN TEMPORARY ACCOMODATION**

**INFORMATION SHEET AND ASSENT FORM FOR CHILDREN OVER 12
YEARS OF AGE**

(parent/caregivers please read to children)

This form will be kept for 6 years

Hello – my name is Jenni Mace and this is a photo of me.



I would like to spend time with you and your family at your home. I will visit a few times to ask you questions about where you have lived in the past and what and who helped you get the home you have now.

What will happen on my first visit to your home?

Together with the rest of your family we will all draw a picture of the things, the people and the activities you do at home that make you happy there.

We will also draw or build a model of a dream home together with all your family. We will think about what you would want to do in that house.



I will give back any art you did for me once I have finished looking at it.

I hope we can do this together. It will be great to meet you and you will know who I am because of my photograph. I will also wear a badge with my name on it.

Please circle yes below if you would like to take part in these activities:

YES

Please circle no if you do not want to be involved.

NO

Please circle maybe if you are not sure. If you cannot decide that is fine because you can change your mind at anytime and tell me or your parents that you would like to join in.

MAYBE

What will I do with the information you and your family tell me?

I will use your art and what we talk about to write a report that will help others understand what works well for families when they need to find a new and permanent home.

Will anyone else know that you and family were involved in these activities with me?

I will write a report about what you and your family have told me but I will ask you to make up a name. This is the name I will use when I talk about you to protect your privacy. I will ask you and your parents or whanau to check anything I write about your family and ask if you are happy for others to know this information. We might agree to remove some information.

When I am finished writing I will speak about the families I visited to other people and I will invite you and your family to come.



What will happen on my second visit to your home?

I will ask you and your family to each pretend to be the person in charge of helping families find a new home. I will ask you to tell me what you would do to help people get the home they want?



If you run out of things to say I will ask a question. Sometimes I might use a tape recorder or camera and I might write some notes.



If you are not sure or worried about the things that I am asking your family to do, you can come and talk to me or ask your parents or other family members about this.

Is anything going to be hard about me visiting you?

I hope that the time I spend with your family will be fun. If you are not sure or worried about the things that I am asking your family or you, you can come and talk to me about it or ask your parents or other family members.

Even though I'm an adult, you don't need to let me watch, or talk to me about things if you don't want to. You can say, "I don't want to talk about that", or you can say if you no longer want to be involved.





**INSTALLING HOPE AND SETTING GOALS FOR A BETTER FUTURE:
MAKING THE TRANSITION TO SUSTAINING A PERMANENT HOME
POSSIBLE FOR FAMILIES IN TEMPORARY ACCOMODATION**

INFORMATION SHEET AND ASSENT FORM FOR CHILDREN UNDER 12

(parent/caregivers please read to children)

This form will be kept for 6 years

Researcher Name: Jenni Mace

WHAT DO I DO IF I HAVE CONCERNS ABOUT THIS RESEARCH?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, *Dr Clare Hocking*, chocking@aut.ac.nz, (09) 921 9162.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Approved by the Auckland University of Technology Ethics Committee on *type the date* final ethics approval was granted, AUTEK Reference number *type the reference number*.

Hello – my name is Jenni Mace and this is a photo of me.



I would like to visit you and your family and ask you questions about where you live.

We will do some fun activities together.

Can you tell me your name so I can write it here?

.....

First of all we will draw a picture of the good things about your home and what you like do there.



Next we will think about what type of house you would live in if you could live anywhere at all?



I hope that the time I spend with your family will be fun. It will be great to meet you and you will know who I am because of my photograph. I will also wear a badge with my name on.

Please circle the word yes below if you would like to take part in these activities.

YES

Please circle the word no if you do not want to do this.

NO

Please circle the word maybe if you are not sure. If you cannot decide that is fine because you can come along anytime and tell me or your parents that you want to join in.

MAYBE

If you are not sure or worried about the things that I am asking your family to do, you can come and talk to me or ask your parents or other family members about this.



Even though I'm an adult, you don't need to let me watch, or talk to me about things if you don't want to. You can say, "I don't want to do that", or you can ask me 'to go away please'.

We will draw or build a pretend version of this house with your family.



I might take photos of your pictures or model houses but when I am finished with them I will give them back to you.

On my second visit to your family I will ask you to pretend to be the person in charge of helping families find homes.

I will ask you to tell me what you would do to help families who do not have a nice place to live if you could?



If you run out of things to say I might ask you some more questions.

Sometimes I might use a tape recorder or camera and I might write some notes.



When we have finished I will write a story about what you and your family have told me so that I can tell others. You can choose a pretend name so no one who reads the story will know who you really are.

Making the transition to sustaining a permanent home possible for families.



Presenter: Jenni Mace

For those of you may not have met me my name is Jenni Mace and I am an occupational therapy lecturer working toward my PhD. For the last two year's I have been working alongside Visionwest families using a research methodology called Appreciative Inquiry to ask the question: *What makes the transition to sustaining a permanent home possible?*

We now have the preliminary findings from that work and the 15th will be a time to share those results but also to ask you the same question:

What do you think works for helping families transition to sustaining a permanent home?

As this is research, there will be time at the beginning of the session to sign consent forms (or revisit them if you have already signed one). I will then be taking you through the appreciative inquiry process. Some of the things we will be doing during the day will include:

- Discovering stories of success
- Dreaming- In an ideal world what would your dreams for Visionwest families be?
- Designing- Coming up with provocative propositions for the future
- Destiny- Making the dreams come true

I have attached an information sheet if you would like to know more about my PhD and the research I am doing.

Hope you can make it.

Date: 15th February 2017

Event Time: 10am -3.30pm (lunch and refreshments will be provided)

Venue: TBC by James

Staff Participant Information Sheet



Date Information Sheet Produced: 13.08.2014

Project Title

Instilling hope and setting goals for a better future. Making the transition to sustaining a permanent home possible for families in temporary accommodation

Information about the researcher: Jenni Mace



I am an occupational therapist with many years of experience including nine years in the UK working with families in temporary accommodation and helping them to resettle in permanent accommodation. I am currently a senior occupational therapy lecturer at Auckland University of Technology and studying for my PhD. My supervisors are Professor Clare Hocking who is also an occupational therapist and Professor Marilyn Waring from the AUT Institute of Public Policy. I would like to invite you to be a part of my research project.

What is the purpose of this research

This study uses a method called appreciative inquiry. Commonly referred to as AI, this method studies the positive aspects of a group when it is working at it's very best, in order to imagine and create positive change for the future (Cooperrider & Whitney, 2005). This research aims to look at what has been successful in helping the transition to finding 'home' for families in temporary accommodation, rather than the causes or impact of homelessness. By identifying what works organisations like Visionwest can set goals and find resources to ensure those things continue to happen.

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

Visionwest have been identified as an organisation that has had success at supporting families. As a staff member you are being asked to be involved in this project because of your experience in working with families as they resettle and maintain a home successfully.

What will happen in this research?

If you decide to participate in this research, you will be asked to attend a two hour session which is designed to inform you about the study but also to give you a taster of what appreciative inquiry is about. Later you will participate in two half day workshops.

AI typically has four phases. In workshop one you will be taken through the first two phases and workshop two the second two phases. Six to ten of the families you work with will have already been through this process and their ideas will be shared with you at each stage.

1. **Discovery:** In this phase you will be asked to share the best of what you have done in the past and what you do well now in relation to your work with families. This may involve activities such as writing or drawing a story of success. These ideas will be combined across those participating and together we will come up with collective themes.
2. **Dreaming:** In this phase you will be given the opportunity to dream about how the services you provide could be even better.
3. **Design:** This phase is about what should happen in the future. Using your dreams from the previous session you will work in teams to come up with some propositions for the future.
4. **Destiny:** Is about what will be and sustaining the big goals you have just identified. In other words this is the planning phase and at this stage other stake holders may be asked to join you if they are essential to making things happen.

Location: These workshops will be held at Visionwest but exactly where will be confirmed closer to the date that they will be carried out.

What are the discomforts and risks?

Every effort will be made to ensure that you are comfortable throughout the research and are not exposed to discomfort or risk. Because of the focus on positive experiences it is not expected that you will feel discomfort or have to recollect negative experiences during the group meetings. You are entitled to three free counselling sessions with AUT Health, Well-being and Counselling, should any discomfort arise during the course of this research. AUT Health and Counselling have been consulted.

How will these discomforts and risks be alleviated?

To minimise any potential for discomfort during the meetings, I will aim to create a positive environment where all participants feel safe and secure. It is important that you feel free to give your opinion without fear of what your colleagues might think of it. Any ideas that are to be shared with the large group will be written down handed to myself so that ideas are shared through me so you can stay anonymous if you wish. Managers will be asked to work in their own group. Group introductions and group ground rules will be negotiated during the first meeting. I will also be carefully considering how the research study can be made accessible, relevant and meaningful for everyone involved.

What are the benefits?

Rather than focusing on problems and possible solutions, this research will identify good practice and success. For Visionwest this will be valuable for marketing and fundraising. It also builds on previous research carried out for Visionwest and is designed to help set future goals and implement positive change within social groups. A strengths based approach to planning has been proven to increase self-confidence, motivation and hope in the future not just for the families involved but for staff too (Thomas, 2012). The design of this study also allows a high level of participation from you in gathering the information needed but also in analysing the findings which should promote a sense of ownership over the research and outcomes.

How will my privacy be protected?

Only myself and my research supervisors will have access to the information that is gathered during the course of the study. When referring to you in reports of the findings you will be given the option of a pseudonym (false name) or your initials in the consent form. Any identifiable material will be withheld. All of the research data will be kept in securely locked facilities.

What are the costs of participating in this research?

As stated above you will be required to attend two half day workshops. This research will leave you with some goals that Visionwest may want to incorporate into its service delivery. One further meeting will be required sometime after the workshops so that results can be shared and checked with all those involved. If these meetings involve you attending workshops out of your normal work hours, this will be acknowledged by offering you petrol vouchers.

What opportunity do I have to consider this invitation?

Participation in this project is voluntary and you may withdraw from the project at any time prior to the completion of data collection. If you decide that you no longer want to be a part of the project, you can let me know in person, by email or alternatively you can contact my research supervisors Clare Hocking or Marilyn Waring, All details are listed at the bottom of this page.

How do I agree to participate in this research?

You will have been given a consent form along with this information sheet. If you wish to be a part of this study please fill it in and return it at the end of this introductory session or email or post your form to me within one week to the address below under 'researcher contact' details.

Will I receive feedback on the results of this research?

Copies of relevant findings will be sent to you prior to follow-up meetings so that the information can be read and checked for accuracy.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Clare Hocking, chocking@aut.ac.nz , (09) 921 9162.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Jenni Mace, jmace@aut.ac.nz (09) 921 9999 ext. 7605.

AUT University, Private Bag 92 006, Auckland 1142.

Project Supervisor Contact Details:

Dr Clare Hocking, chocking@aut.ac.nz , (09) 921 9162.

Dr Marilyn Waring, mwaring@aut.ac.nz, (09) 921 9661

References:

Cooperrider, D., & Witney, D. (2005). *Appreciative inquiry: A positive revolution in change*. San Francisco, CA: Berrett-Koehler Publishers, Inc.

Thomas, Y., Gray, M., & McGinty, S. (2012). An exploration of subjective wellbeing among people experiencing homelessness: A strengths-based approach. *Social Work in Health Care*, 51(9), 780-797. doi:/10.1080/00981389.2012.686475

Approved by the Auckland University of Technology Ethics Committee on 4th November 2014.
AUTEK Reference number 14/312.

Staff Consent Form



Project title: *Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.*

Project Supervisor: *Clare Hocking*

Researcher: *Jennifer Mace*

- I have read and understood the information provided about this research project in the Information Sheet dated 13.08.2014.
- I have had an opportunity to ask questions and to have them answered.
- I understand that the identity of my fellow participants and our group discussions are confidential and I agree to keep this information confidential.
- I understand that I can choose to use my initials or to use a pseudonym (false name) for the research, particularly the written results.
- I permit the researcher to use any written information or drawing produced by me as part of a group activity such as stories, murals or brainstorming ideas for the purpose of this research only.
- I understand that notes will be taken during group discussions and that it will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that while it may not be possible to destroy all records of the group discussion of which I was part, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.
- I agree to take part in this research.
- I wish to receive a copy of a report from the research (please tick one): Yes No

Participant's signature:

Participant's name:

Participant's chosen pseudonym :.....

Participant's work contact details (email/contact number):

.....
.....

Date:.....

Approved by the Auckland University of Technology Ethics Committee on the 4th of November 2014. AUTEK Reference number 14/312

Note: The Participant should retain a copy of this form.

Staff Demographic Information Form

Project title: Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.

Project Supervisor: Professor Clare Hocking

Researcher: Jenni Mace

The following information will assist with ensuring staff participating in this study having diverse and representative backgrounds.

Name:	
Age:	
Ethnicity:	
Job title:	
Years working with Visionwest:	
Highest educational qualification:	

Project Supervisor's Contact Details:

Professor Clare Hocking clare.hocking@aut.ac.nz, 921 9162

Yet to be approved by the Auckland University of Technology Ethics Committee

What ages are the people in your household? Write the number of people in your family who fit in each age category.			
Less than 10 years		60-69 years	
10-19 years		70-79 years	
20-29 years		80-89 years	
30-39 years		90-99 years	
40-49 years		100 and over	
50-59 years			

What ethnicity do your family identify with?			
Please tick the appropriate box. You may tick more than one box.			
New Zealand European		Tongan	
Māori		Niuean	
Samoan		Chinese	
Cook Islands Māori		Indian	
Other such as Dutch, Japanese. Please state:			

Project Supervisor's Contact Details:

Professor Clare Hocking clare.hocking@aut.ac.nz, 921 9162

Approved by AUT ethics committee on 4th Nov 2014. AUTEK reference number 14/312

Family/Whanau Appreciative Inquiry Plan: What makes the transition to sustaining a permanent home possible for homeless families?



AI phase	Resources	Time
<p><i>Introduction: Go over info sheet again briefly esp purpose, koha and make sure they have copies of consent form.</i></p> <ol style="list-style-type: none"> 1. Go over the question I am trying to answer in easy language 2. Start by talking about where I am from and what home means to me. Ask biographical questions: Where have you lived in the past? Where do you consider home? Why? 3. What does home mean to you? Attach sticky notes on wall or table in front of family so they can see what everyone wrote – discuss wordle and say you can do one for them. <p>Set ground rules.</p>	<ol style="list-style-type: none"> 1. Use slide of research question 2. Slide of questions 	<p>15 minutes</p>

<p><i>Discovery:</i> Talk about when the family found out they had to move what helped them or kept them positive. Where there objects and keep sakes? What did they do? What people helped?</p> <p>Get them to draw or write their ideas down and stick on large piece of paper. Make sure things can be moved.</p> <p>Record family as they put the ideas into themes.</p>	Big sheet of paper	15 minutes
<p><i>Dream:</i></p> <p>Each family member is asked to imagine their dream home and what they would be able to do in it and the community they live in. Ask each to explain record.</p> <p>After that the whole family build a combined dream home.</p>	Sheets of A4 for the individual and then general art materials	15 minutes and then 30 minutes
<p><i>Finish</i></p>		
<p><i>Second session</i></p> <p><i>Design:</i> After revisiting the things that helped them when they moved I will ask 'if they were a boss of a company that helped people find a home and a community to live in what would they do? Each person gets a chance to be the boss and I will write up ideas on sticky notes</p> <p>The family will then write a provocative statement</p> <p>'Your goal if you choose to accept it is...</p> <p>Ask family last question about actions – one person speaking at a time</p>	Sticky note pads.	

Resources

Big poster sheets

Post it notes

Magazines

Colouring pencils

Felt tips

Blue tack

Glue

Cardboard for making a house.

Pipe cleaners

Ice block sticks

Glitter

Box to put everything in.

Staff Appreciative Inquiry Plan: What makes the transition to sustaining a permanent home possible for homeless families?



AI phase	Resources	Time
<p><i>Preparation:</i></p> <p>1. Invites go out to housing staff and whanau centre Early January (anyone else who is involved in resettlement process).</p> <p>2. Invites need to include staff consent forms and information sheets. They need to bring these to the session.</p> <p>3. Definition of homeless family need to be included.</p> <p>4. They also need to think of a story they can tell about how they have helped or seen others help a homeless family transition to a permanent home successfully.</p>	<p>1. Use slide of research question</p>	

<p>5. Need to book a space for power point and at least two break out areas.</p> <p>6. Organise a lunch.</p> <p>7. Organise resources</p> <p>8. See if Sonja will help.</p> <p>9. Do family analysis with Anahera and train her for the day.</p>		
<p><i>Introduction:</i></p> <p>1. Make sure everyone has filled out a consent form.</p> <p>2. Introduce self (introduction of others later)</p> <p>Set ground rules.</p> <p>3. Recap slides from training day. Especially the wordles on what home means to me and the strengths I bring to the organisation</p>		30 min
<p><i>Discovery:</i></p> <p>1. Everyone has 15 minutes to write a story about how they have helped or observed someone transitioning into a permanent home successfully and what made that possible.</p> <p>2. They then share that story to a partner who will note key words about what made the transition possible. 10 minutes each.</p> <p>3. The key words are written down and the pair checks to see if anything is missing. They then introduce selves to larger group and share key</p>		45 minutes

<p>words with the group. Jenni and helpers write key words on a big sheet of paper.</p> <p>4. We then reveal which key ideas the families had and open up for discussion about anything the families have added that is the same, new or surprising.</p> <p>5. Everyone is given a 3 stickie dots and they have to put those next to the three points on the big sheet they think are the most important things for answering the research question.</p>		
<p><i>Dream:</i></p> <p>1. Results of family dreams for them-selves and homeless families presented. (15 minutes)</p> <p>2. Staff put down three ideas around what their dreams were for resettling homeless families would be if there were no barriers and unlimited resources. (15minutes)</p> <p>3. Stickie dot exercise again (15 min)</p>		45 minutes
<p><i>Lunch</i></p>		
<p><i>Design:</i></p> <p>1.Provocotive propositions explained. Family ones presented.</p> <p>2. Most popular dreams discussed – can we come up with an overall provocative proposition that will steer ideas into the future. Might be good to use the strength ideas from the first exercise here.</p>		

<p>3.We decide collectively as a group which dreams will help us reach the provocative proposition and which ones we want to work on.</p>		
<p>Destiny: Rest of the afternoon spent in groups working on a plan for each dream.</p>		
<p>Resources</p>		
<p>Computer</p> <p>Big poster sheets</p> <p>Post it notes</p> <p>Magazines</p> <p>Stickies</p> <p>Colouring pencils</p> <p>Felt tips</p> <p>Blue tack</p> <p>Box to put everything in.</p>		

Appendix I: Powerpoint Used for 4-D Workshop with Staff

Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation.

"I know you doubt me – I know you always have. You are right I often think of Bag End. I miss my books, and my arm chair, my garden. See that's where I'm home. That's home. That's why I came back. You don't have one, a home, it was taken from you. But I will help you take it back if I can."

Place of belonging
Somewhere for the kids to come back to
Where you can be with yourself and those you love
My house
Children
Belonging
Home
Place
Family
West Auckland
New Zealand

Your name
Where is home for you?
A story about your home that no one here has heard before.

An appreciative eye:

What makes the transition to sustaining a permanent home possible?

Methods :The 4 D's
(Cooperider, & Witney, 2005)

The four D's with VisionWest

Families become co-researchers

Mining for hidden gems

- Shared thematic analysis
- Further thematic analysis by the researcher using a method that fits with your guiding theories
- Interpretive reflexivity

Consenting to go on the journey

1. Discovery: The best of what is and what has been.

- Story: How you have helped or observed someone transitioning into a permanent home successfully and what made that possible. (15min)
- Share your story with a partner (20min). Pull out key themes or words that answer the research question:
What makes the transition to sustaining a permanent home possible for families in temporary accommodation?
- Write these on the star post-it notes and after sharing with the group place up on the wall (10 min)

1. Discovering what makes the transition to sustaining a permanent home possible: The best of what is and what has been = family themes

Discovery	
Culture	<ul style="list-style-type: none"> Family traditions Life traditions Traditions
Strengths	<ul style="list-style-type: none"> Family Individual
The house	Quality healthy shelter, a haven, convenient, freedom and stability
Things that represent home	<ul style="list-style-type: none"> Comfort objects Transition objects Meaningful objects
Things we can do	Work, leisure, be a good parent, cultural activities, informal
People who help	Friends, Family, Vision West staff, health professionals

2. Family Dreams: Envisioning what might be.

What would be your perfect home?
A place for family
Normal activities
Community
Design

2. Dream: Envisioning what might be.

- Write down ideas around what your dreams would be for resettling homeless families if there were no barriers and unlimited resources (10 minutes). Place them on the wall
- Share ideas and then group similar ideas together (10 minutes)
- Take four stars and put them next to your top three priorities.

Time for a Break

Provocative propositions: bold visionary statements

- A business that runs well with the right people and makes money so it can help homeless people get a house
- Helping families live life to the full through quality affordable housing
- "I think one would be helping people to buy their own home, because that's the security and stability for kids."

3. Design: making the transition to a permanent home possible

DESIGN
Build more houses.
Near transport
Support
Strict tenancy agreements.
Encouraging community
Teach a man to fish
Good management

3. Design: making the transition to a permanent home possible



DESIGN
 What should be?
 In groups we will write some objectives for making the dreams come true. Try not to be restricted by limited resources – 10 min
 Feedback and discussion- 20 min

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Where to from here?



DESTINY

- What will be?
- SUSTAINING THE CHANGE

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Questions or concerns



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Preliminary findings
 Discovery: What helped you settle?

Interaction	Hanging out Participating in Connecting Playing with others Watching others Working with people who help Living up to expectations	Freedom to be	Freedom to just go Freedom to parent Media time Alone time Reflecting on feelings Being a part of a community
Having	Navigating Negotiating Acquiring Comfort objects Tools for doing	A place that enables	A place to explore A place to entertain A pleasant sense of place A safe place A healthy place A place that enables creativity
Managing	Planning Getting places Managing health Managing family Managing money		

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Dream: What would your dream home look like?

A Sanctuary	Communing with nature and the outdoors. A place to relax Experiencing pleasure	A place that builds identity	Healthy choices Future directions Space to be myself Being a family
A Gathering Place	Hanging out Family get-together's Entertainment	Resources that enable meaningful activity	Practical things Beautiful things Fun things Accessing things Media things

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Design: If you provided homes for homeless families what would you do?

Building capabilities	The next generation Teach a man to fish Setting goals gives hope
Housing provision	Family centred care Intensive housing Improving lives

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Appendix J: Discovery Story Worksheets for Staff Interviews

Write your real name here:

Your chosen pseudonym here:

1. Discovery: The best of what is and what has been.

- Story: How you have helped or observed someone transitioning into a permanent home successfully and what made that possible. (15min)
- Share your story with a partner. Pull out key themes or words that answer the research question:
What makes the transition to sustaining a permanent home possible?
- Write these on the star post-it notes and place up on the wall



Confidentiality Agreement



For staff member helping with recruitment.

Project title: Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation

Project supervisor: Professor Clare Hocking

Researcher: Jenni Mace

- I understand that I must not identify the families I have approached to Visionwest, irrespective of whether they decide to participate in the study
- I understand that I must not identify families to the researcher until they have granted permission for me to hand over their contact details.
- I understand that families are free to choose to participate in the study or not, without any repercussions.
- I will not keep any copies of the information provided to the researcher nor allow third parties access to it.

Intermediary's signature:

Intermediary's name:

Intermediary's work place contact details (if appropriate):

.....
.....

Date:

Project Supervisor's Contact Details:

Professor Clare Hocking

chocking@aut.ac.nz,

Ph: 921 9162

Mobile: 021 101 0475

Approved by the Auckland University of Technology Ethics Committee on the 4th of Nov. 2014 AUTEC Reference number 14/312

Note: The Intermediary should retain a copy of this form.

Confidentiality Agreement



For someone transcribing data, e.g. audio-tapes of interviews.

Project title: Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation

Project Supervisor: Professor Clare Hocking

Researcher: Jenni Mace

- I understand that all the material I will be asked to transcribe is confidential.
- I understand that the contents of the tapes or recordings can only be discussed with the researchers.
- I will not keep any copies of the electronic data files, or the transcripts nor allow third parties access to them.

Transcriber's signature:

Transcriber's name:

Transcriber's Contact Details:

.....
.....
.....
.....

Date:.....

Project Supervisor's Contact Details:

Professor Clare Hocking

chocking@aut.ac.nz,

Ph: 921 9162

Mobile: 021 101 0475

Approved by the Auckland University of Technology Ethics Committee on the 4th of Nov. 2014 AUTEK Reference number 14/312

Safety Protocol



Project title: Instilling hope and setting goals for a better future: Making the transition to sustaining a permanent home possible for families in temporary accommodation

Project Supervisor: Professor Clare Hocking

Researcher: Jenni Mace

- On arrival (whilst in vehicle), at a participants home/or immediately prior to initiation of an interview if held at AUT, or elsewhere I will text one of my supervisors or staff intermediary with the following “Current address” and “Starting interview”.
- Once an interview is completed and within 2 hours of the start (once in my vehicle, preparing to leave) I will text the same supervisor or staff member with the following “leaving interview”.
- If for any reason the second text is not received by the supervisor, the supervisor will first attempt to text or phone the researcher.
- If contact cannot be made, the supervisor will then contact the police.
- The number for emergencies will be on speed dial on the researcher’s phone and in easy reach at all times.
- The researcher will make every attempt to ensure she has easy access to an unlocked exit when inside the participant’s home.
- Any data being taken away from the participant’s home will be kept in a locked briefcase.

Project Supervisors Contact Details:

Professor Clare Hocking

chocking@aut.ac.nz,

Ph: 921 9162

Mobile: 021 101 0475

Professor Marilyn Waring

mwaring@aut.ac.nz,

Ph: 921 9661

Mobile: 021 717 507

Approved by the Auckland University of Technology Ethics Committee on the 4th of Nov. 2014 AUTEK Reference number 14/312