Ownership and Sense of belonging for the displaced:

Integrating Somali Refugees into Wellington city

ARCI 592

BY

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Submitted in partial fulfilment of the requirements for the degree of

Master of Architecture (Prof)

Victoria University of Wellington

2011

Acknowledgements

I would like to thank my parents for their love, care and upbringing, and the rest of my family for their undying support and love in what I do even though they are miles away from me.

I would like to thank my supervisor Shenuka de Sylva for her patience and knowledge in supervising me and keeping me on the right path to completing this thesis.

To my friends, who never stopped being positive and having a great time no matter how stressful it could be.

Last but not least, to Haidir Halimi for his support every day.

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2011

ABSTRACT

Having a sense of belonging to a place is important for everyone adapting to a new environment but especially more so for displaced refugees. This is important for raising confidence and self worth which gives refugees a better chance to understand and connect to the surrounding culture and immediate environment.

Somali refugees first arrived in New Zealand as asylum seekers. They are discussed specifically in this thesis with relation to the issue of discrimination, methods of integration and its issues such as social depravation.

As an ethnic group, the Somali refugees are very distinct in their culture and religious belief thus facing more challenges in the process of integration compared to other refugee communities. This situation is not further aided as they live on the peripheries of the city, in this case, central Wellington city and its outskirts, which impedes the chance of exchange between their culture and other cultures that inform this multi-cultural city.

The central city represents a central cultural hub where culture is exchanged through a variety of trade predominantly through food and the arts and crafts. This research explores the importance of providing spaces within the commercial centre for the social and economic value for the Somali refugees that could play a big part in their integration process. The thesis discusses the history of the Somalis, methods of integration and social depravation, precedents of successful spaces for cultural expression, concluding with the final design proposal discussions and conclusion.

As the thesis explores the prospect of giving ownership to the Somali refugees in Wellington city the design component of the thesis focuses on architectural interventions that would facilitate and support cultural integration. The study explores the personalisation of an existing inner city built space and the use for functional needs as a first step for the Somalis to partake in economic and cultural exchange, understanding and eventually through such means develop a sense of belonging.

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CHAPTER 1 INTRODUCTION

1.1 BACKGROUND PROBLEM

It has been estimated that there are some 12 million refugees displaced world-wide (Dibley and Dunstan, 2004: 30). Somalis in particular are ranked by UNHCR as the fifth largest refugee population in the world even though Somalia itself has also been an important refugee receiving country (Kleist, 2004: 8). The Somali civil war which unfolded in 1990 made Somalia a place from which people fled if they could (Kleist, 2004: 8). This sparked a large shift in migration of diasporic Somalis, which meant that there are highly dispersed Somali migrant groups with communities in Africa, Middle East, Europe, North America, and Australia. It is estimated that 1-2 million Somalis live in diaspora (Al-Sharmani, 2007: 1).

As a signatory to the 1951 United Nations Convention and the 1967 Protocol Relating to the Status of Refugees (Dibley and Dunstan, 2004: 15), New Zealand admitted its first arrivals of Somali refugees in 1993 (Guerin et. al, 2004: 5) It is also important to note that refugees from many parts of the world, such as South-East Asia, Middle East and Africa, face major challenges in resettlement when they arrive in a foreign country such as New Zealand. Examples of these challenges include language, unemployment, social, cultural and religious barriers. These challenges are still present even with basic support and guidance from the host nation (Dibley and Dunstan, 2004).

Another common issue of being an African refugee in New Zealand is that there are unwanted signs of discrimination that do tend to arise from the local demographic. In this regard, Somalis are at a disadvantage because they differ in so many ways from the general population of New Zealand – in religion, colour, race, clothing, language, and cultural practices (Guerin, Guerin, Diiriye, Abdi, 2004: 22) This is especially so for Somali women, whose flowing and brightly coloured clothes make them stand out. (Guerin, Guerin, Diiriye, Abdi, 2004: 5).

This, in essence has a major impact on the socio-cultural values of the Somalis, because this community is now being faced with western values that they have to adapt to and raise their children into. (Guerin, Guerin, Diiriye, Abdi, 2004)

It is these stark differences in tradition and religion of the Somalis and the New Zealand local demographic that will be highlighted in this research with the hopes to break the barrier of social stereotyping, as well as equal opportunity for civic participation. The thesis hopes to enable a proactive solution in this matter by utilising the built environment.

Furthermore, ignoring the problem is neither a sustainable nor a forward thinking solution in developing a growing modern multi-cultural nation (Grogan, 2008). Therefore, changing the method in which understanding is developed of the minority culture such as the Somalis in this instance could present an opportunity for a huge step towards a future based integration and understanding of other cultures.

Wellington city, the site of the proposed design, accommodates a variety of cultural hubs in its central commercial district. The diversity of established cultures such as Malaysian, Indian, Brazilian, Cuban, Italian, French, Middle Eastern and some African cultures have long been accepted. However, it is in the author's opinion that representation of the Somalis in the cultural mosaic of Wellington has yet to be addressed.

1.2 AIM OF RESEARCH

The aim of this research is to aid the progress of cultural integration between the Somalis and the local New Zealand community. It hopes to introduce and also inform commercial design for Somali refugees in the city centre through understanding of their cultural and religious needs thereby creating awareness of their identity in a New Zealand context.

This thesis will introduce the background issue as to how the Somalis became refugees, and their arrival in New Zealand. This will then be discussed in comparison to other Somali communities around the world as precedents to a positive settlement. These discussions will be a positive tool for improvement to address the current integration situation in New Zealand.

1.3 CHAPTER BREAKDOWN

PART 1

Chapter 2 – Introduces the general background of the Somali refugees to gather a holistic understanding of the people. Historical accounts of the country will be discussed with relation to the Somalis becoming refugees and where millions are currently living in diaspora. This chapter will mention the plight of the Somalis from civil war and focuses on the issues of forced migration that has taken them to diverse parts of the world. The term 'refugee' will also be defined and barriers to integration discussed, as well bearing that against the methods of integration in New Zealand.

Chapter 3- Informs issues of social deprivation in the Wellington region with relation to the state housing of refugees. The concept of bringing out deprived communities into the city to provide economic and social opportunities for the demographics such as refugees who are socially deprived will also be discussed.

In addition, to understand how to integrate the Somali cultural meaning of land and ownership in New Zealand, we must also begin to understand the historical cultural viewpoints of ownership between Maori and Pakeha in the colonial era. This will notify some of the issues of integration amongst these two cultures in understanding ones values of ownership and place in comparison with another.

Chapter 4 – Acknowledges the Somalis for their entrepreneurial abilities and the positive impacts this has had for Somali refugee communities in other host nations. Case studies in the USA and Kenya are example nations where Somali refugees are contributing to commercial areas in spaces that are not necessarily designed to inform the Somali culture but nevertheless successful.

Furthermore, other spaces for cultural expression are discussed such as community hall developments in Wellington, which are indirectly designed for a specific culture but could be exclusive to one; and a 'museum' example in Australia, which are specifically designed to

inform the expression and representation of a particular culture. This chapter introduces these types of spaces and utilises these as a basis for the final design proposal.

PART 2: DESIGN

Chapter 5 - Informs the site and history of the Albemarle.

Chapter 6 – Studies the initial concepts as individual components that will inform the overall design intervention of the Albemarle.

Chapter 7 – Is the final design proposal which transforms what was formerly the Albemarle Hotel into a space for the Somali refugees. The proposed design will take into account the site and the building, which has been condemned, abandoned and structurally decaying.

The programme consists of a Somali restaurant, community centre (multi-use space) and a prayer hall. The programme intends to utilise the entire building as well as considerations of improvement from structural strengthening, precedents discussed in Chapter 4, as well as the cultural references of the Somalis discussed in Chapter 2. The design focuses on the Somali culture focusing on their cultural and religious needs to inform the overall design. The design process is described through the analysis of religious practices and need for privacy, the indication of change to the architecture through a new facade, and structural strengthening of the existing building.

Chapter 8 – Discusses the design in terms of its design intention for the client, the Somali refugees, and its negotiation with the public use. This chapter also discusses the provocative message of the new appliqué or skin on the Eastern facade, which informs a far greater change from the precedents discussed in Chapter 4.

Chapter 9 – Discusses and concludes on the entire proposed design and research.

1.4 RESEARCH METHODOLOGY

The research will be carried out through a literature study of the relevant topics mentioned in this thesis. This research is carried out through the use of:

- Literature: multi-disciplinary books, literature, journals, articles concerning the background problem and history of the Somalis; methods of integration in New Zealand; the history of Maori and Pakeha land ownerships; precedents of architectural spaces for cultural expression; social deprivation, and the history of the Albemarle.

- Mapping: Especially used for geographical purposes in mapping for general introductions of the Somali; and design site study.

- Architectural/photographic and CAD images: Used in conjunction with the research on the Somali nomadic lifestyle; Somali refugee commercial centres; community and cultural centres; site analysis for design proposal; and proposed design.

- Wellington City Council Archive material: This has been used for the Albemarle for its original plans, history and architectural properties.

1.5 LIMITATION OF RESEARCH

As a non-Somali refugee, there will be limitations to the author's experiences for some personal insight with relation to the research. The author, being an immigrant from Malaysia and of Islamic belief, perceives this issue from the experiences of a person who has adapted but is nevertheless foreign to New Zealand in cultural practice and religious belief.

The second and potentially more significant limitation is the lack of published research on the Somali malls in the USA, Kenya and potentially in many more places. Architectural information on these spaces is especially rare and limited amounts of interior images are instead utilised. It is hoped that this research will provoke more studies to be done on the architecture of commercial spaces of the Somali refugee communities living in the United States and other parts of the world as a precedent to more commercial hubs being sensitively designed to aid integration and resettlement for displaced Somali refugees.

The last and potentially most disappointing limitation is that the access to the Albemarle building, the chosen site for the proposed design, was never granted. Clues through archive plans, images and other documents were utilised instead as the only tool to get a full sense of the building.

PART 1: LITERATURE REVIEW

CHAPTER 2 THE SOMALI REFUGEES AND INTEGRATION IN NEW ZEALAND

PART 1: THE SOMALIS AN INTRODUCTION

Figure 1: Location of Somalia

Somalia is located just above the equator line and is the eastern most country in Africa (Figure 1). Geographically, Somalia has the longest shoreline in Africa while situated close to the Gulf of Aden, it resides on a part of the world that has been crucial to commercial trade routes and ports known as the 'Horn of Africa'. As a result, Somalia was a land that proved to be very enticing for foreign colonialists, which would later define its current history (Bihi, 1999).

Somalia has had a centuries old history of colonialism and a fascinating unwillingness to conform to foreign influences in cultural and religious practices. It could almost be said that the Somalis share a similarity with the situation in India during its British colonial era, where the natives demonstrated a stronger cultural body to not be assimilated into a foreign ideal. Ancient Somalia was known to have early contact with other empires such as the Greeks, Romans, and Egyptians due to its strategic location, from the Mediterranean to India, also

known as the ancient route of spices (Bihi, 1999: 26). Arabic migrants in the 10th and 13th centuries led to the embrace of Islam for the Somalis, at present, Islam has been assimilated in Somalia and 99 percent of Somalis are Muslims (Bihi, 1999).

Somalia has been acknowledged as one of the nations of Africa which has a largely 'ethnically homogenous group' of people. In its early beginnings, it had some of the most promising prospects of building a nation amongst the first generation of African nationalist (Schraeder, 2006: 107).

2.1.1 ORIGIN AND LIFESTYLE OF THE SOMALI

In its racial history, before the time of empire colonies, the racial makeup consisted of a wave of ancient colonisers. The aboriginal population (Negroes) of Somalia were displaced by the Galla (or Oromo Ethiopians, Cushitic-speaking group), the first wave of Hamitic colonisers. The second main wave of Hamites displaced the Galla, and gave rise to the present distribution of the three peoples. (Lewis, 1955: 45)

The Negroid population seemed to have consisted of two distinct racial types;

(a) hunters, often possessing dogs, established in the bush and fishing along the rivers.

(b) sedentary agriculturalists settled mainly along the rivers where they had cleared the bush and developed extensive cultivation in organised societies of a relatively complex political structure (*ibid*).

The Somalis to the North are nomadic depending on the seasonal change and acquiring the best temporary land to cultivate and graze their stock. The nomadic flux is from the coast into the centre where the north tribes congregate in the rich pastures of the Haud River, and in the south of the Doi River (Lewis, 1955: 90). It is important to note that 'land is common tribal property, but it is owned particularly by tribal sections and their sub-divisions' (Figure 2). This makes boundaries generally dynamic, being rigidly determined only among sedentary peoples or where suitable natural barriers supervene (Lewis, 1955: 90).
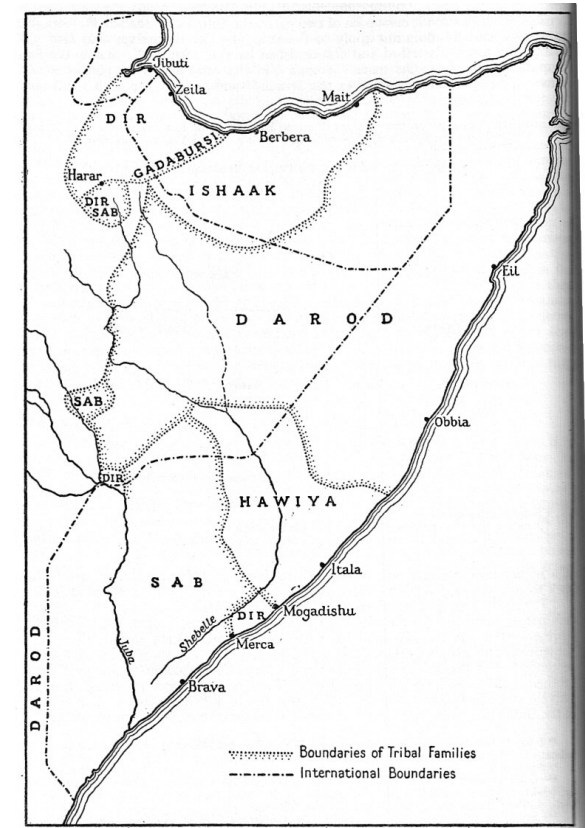
Figure 2: Tribal boundaries

On the other hand, in the south of Somalia, transhumance and sedentary cultivation replace nomadism. Most cultivators have some stock or, if not, there are usually transhumant pastoralists attached to them as clients. In general, each tribe and section has pastureland defined at some point by settled villages (Lewis, 1955: 92).

2.1.2 19TH-20TH CENTURY COLONIALISM AND INDEPENDENCE

Beginning from the late 19th century, Somalia was subjected to successive waves of colonialism and territorial control. The British Protectorate of the Somaliland lasted from 1840-1960 with many exchange of hands with the Italians and French (Schraeder, 2006). Territories within Somalila, Djibouti, and parts of Ethiopia and Kenya, were divided into colonial territories of Greater Somalis (Figure 4). Somalia's classic segmented political system was ultimately subjugated and divided among four imperial powers (Figure 3): Britain France, Italy, and an independent Ethiopia (Schraeder, 2006: 111).

'The northwestern portion of the Somali nation became part of a French colony. *Le Territoire Français des Afars et des Issas* (French Territory of the Afars and the Issas), which achieved independence in 1977 as the Republic of Djibouti. The western Ogaadeen region was annexed by the Ethiopian empire and remains a province of the present-day country of Ethiopia. The southeastern portion of the Somali nation became part of the British colony (and subsequent independent country) of Kenya and is typically referred to by its original colonial administrative name: the Northern Frontier District (NFD). Two final portions, the British Somaliland Protectorate (often referred to as British Somaliland) and Italian Somaliland, became part of the British and Italian colonial empires. These two portions achieved independence and formed a federation in 1960 that became known as the Republic of Somaliland (Figure 4) – the contemporary country of Somalia' (whole excerpt: Schraeder, 2006: 111-112).

Figure 3
Colonial Somalia/ East Africa

Italian Eritrea
Arabia (Ottoman Empire)
Yemen
Ethiopia
British East Africa

- Italian Somaliland
- British Somaliland
- French Somaliland
- Other Countries
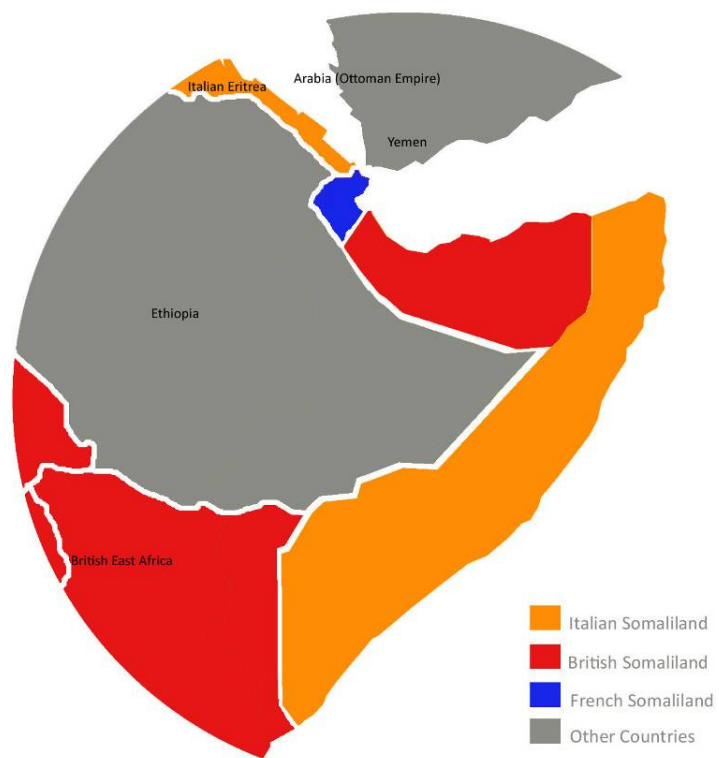
Figure 4
Postcolonial Somalia

Saudi Arabia
Eritrea
Yemen
Djibouti
Ethiopia
Sudan
Kenya

- Republic of Somalia
- Greater Somalia
- Other Countries
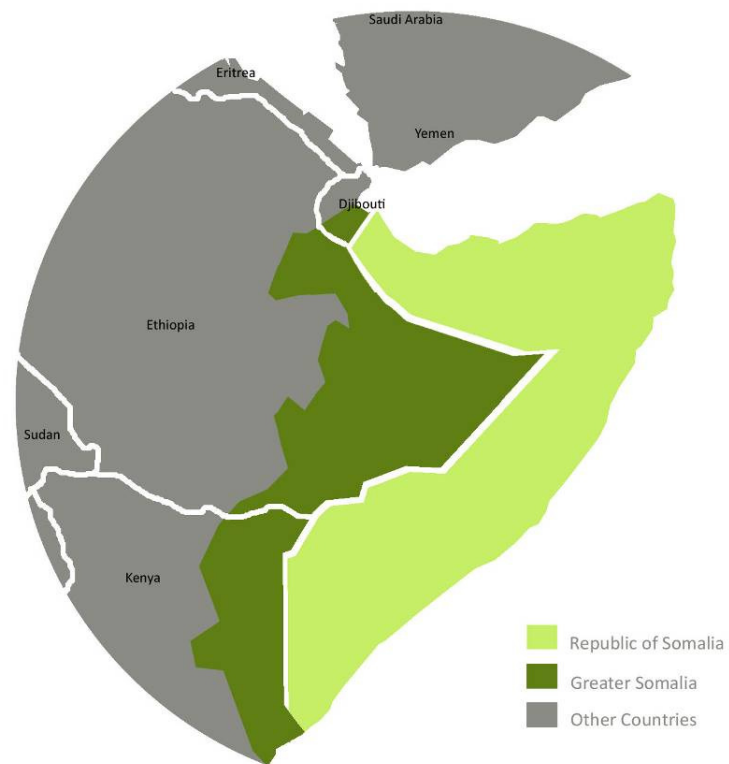
Peter J. Schraeder, a Political Science professor suggests the colonial authorities as setting the stage for a nationalist project. This is mainly to address the physical divide of territories in two main objectives:

(1) a nation-building goal designed to overcome the divergent colonial pasts of the former British Somaliland Protectorate and Italian Somaliland that were now joined together

(2) the irredentist desire to unite their separated peoples in neighbouring territories in one overarching, pan-Somali nation-state. (Schraeder, 2006: 112)

2.1.3 POST-COLONIAL WARFARE AND INSTABILITY

Schraeder writes that Somali nation building had a positive outlook of 'anticolonial sentiment' (Schraeder, 2006: 113). Although Somali nationalists, like their counterparts throughout the African continent, were often sharply divided on political agendas, ideological orientation, and economic programmes, they could agree on one point: the necessity and desirability of independence from foreign control (Schraeder, 2006: 113).

However, with the optimism of building a nation there are several major problems that were both inherited by the post-colonial divide as well as racial history. These excerpts from Schraeder list the causes that led to national instability and civil war:

(1) No "territories" had been "reincorporated" [post independence], a part of the project that was perceived as having floundered, ultimately contributing to the demise of the parliamentary era (Schraeder, 2006: 119).

(2) In sharp contrast to the relatively constrained number of political parties that had served as the founding fathers of the Somali union, an incredible sixty-four largely clan-based political parties vied for 123 seats in the legislative elections of 1969. Not surprisingly, political gridlock was one of the most noteworthy outcomes of the intensification of clan-based rivalries (Schraeder, 2006: 119)

(3) A military coup d'etat arose in the aftermath of President Shermaarke's assassination that saw Major General Mahmmad Siad Barre as the assumed leader. Propaganda from this regime, portrayed the civilian National Assembly as primarily driven by financial gain. In addition, this propaganda became the essence of early Western interpretations of the demise of the civilian regime, not least of all due to the fact that it had some basis in reality: political gridlock, inter and intraelite struggles, a divided National Assembly, and a faltering economy all increasingly characterised the Somali political system at the end of the 1960s (Schraeder, 2006: 120)

War began to arise from these issues, with emphasis on the third point as being the pivotal cause, as early as 1977, just 17 years after independence from the British. Briefly, they are mentioned below:

1977 *Ogaadeen War:* General Siad ordered the invasion of Ogaadeen region in Ethiopia that attempted to take advantage of the political-military disarray of the Ethiopian state. International intervention forced Somali forces to flee across the border in late 1978 (Schraeder, 2006: 122-123).

Result: The defeat in Ethiopia especially at a time of Ethiopian disarray, led to "widespread demoralisation" for the Somalis, which saw Siad as a scapegoat to the demise of the mission and strengthened a sense of betrayal, even among those who had firmly supported the political machinations of the Siad regime (Schraeder 2006, 123-124).

(1) 1978-*Present Civil Conflict and Secession:* The defeat of the Ogaadeen War ushered in an era of multiplying guerrilla insurgencies intent on replacing the Siad regime's authoritarian socialist approach to nation-building with a new approach that, at a minimum, would recognize the preeminent rights of clans within their specific regions. Clan-based insurgent groups killed many senior military officers, and engaged in attacks which saw them advanced on the northern cities of Somalia and eventually Mogadishu. There were also killing of unarmed villagers which led to this war bordering on genocide (Shcraeder, 2006: 124-125).

Figure 5
Modern Somalia

Figure 5
Modern Somalia
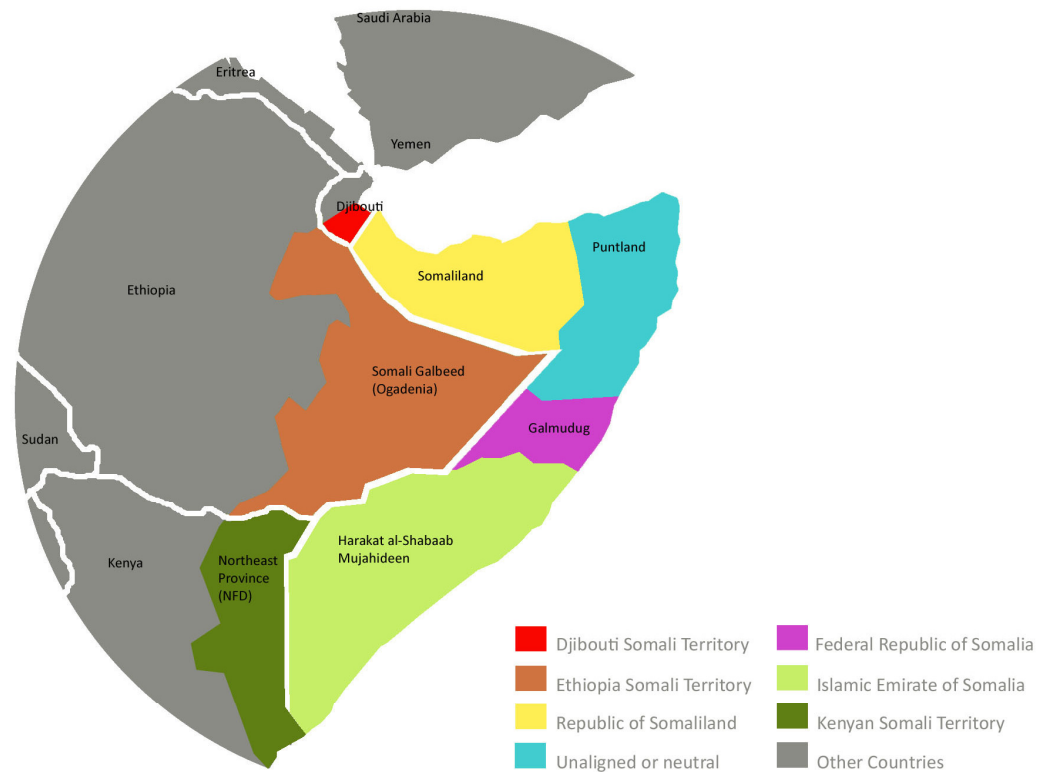
Result: This conflict began the upsurge of Somali refugees fleeing to neighbouring countries and abroad (in the 80s-90s), to escape the violence and poverty. Several conclusions could be drawn about the history of Somali warfare, and its clan-based society attempting to organise itself in a post-colonial world. However, one that draws attention to this research is that 'a common sense of belonging may not transcend the level of clan ties and certainly may not

always result in a common yearning for a centralised political authority or nation-state – the antithesis of the Somali people's segmented pre-colonial past (Schraeder, 2006: 131).

PART 2: REFUGEE STATUS

2.2.1 DEFINING REFUGEES

The UN Treaty Series 1951 Geneva Convention relating to the Status of Refugees defined the term refugee 'as a result of events occurring before 1 January 1951 and owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.' (UN *Geneva Convention July 1951*).

For a community of displaced peoples such as the Somali refugees, living in a foreign country in which they now have to call home, both the notions of personal empowerment and self identity has somewhat been muted from the time of their departure to the point of re-settlement in countries such as New Zealand. Even given the fact that they have now received the same privileges, and benefits as the locals, the Somali community continually face barriers to their progress such as language, difficulty to find work and financial circumstances (Dibley & Dunstan, 2002), which sidelines the opportunity to lead a fairly 'normal' life with equal opportunities.

PART 3: REFUGEE ARRIVAL IN NEW ZEALAND AND IMPLICATIONS FOR RESETTLEMENT

As mentioned previously in the introduction, discrimination is highlighted as a major issue when it comes to Somali refugees in New Zealand. Subtle and obvious discriminations and prejudices are especially felt for the Somali refugee (Guerin et. al, 2004:5).

Responses to resettlement both in Canada and Australia adopted *multiculturalism* as official policy in the 1970s, which implied an obligation on the government to ensure all migrants had

access to services and were able to retain their cultural heritage without disadvantage. New Zealand never adopted multiculturalism as an official policy, in part because of the debate in New Zealand over the relationship between biculturalism and multiculturalism (Fletcher, 1999:7 cited by Gray, Elliot, 2001: 24). It is therefore important to note the past and present methods of integration in New Zealand to understand its history of social inclusion/exclusion.

2.3.1 PAST METHODS OF INTEGRATION IN NEW ZEALAND AND ITS CRITICISM

Integration methods of the past in New Zealand involve the relationship between Maori and Pakeha. Migration of Maori into the cities led to the full usage of integration methods. The response to 'integration' was 'to turn Maori into British New Zealanders' (Phillips, 2009)[1]

Pepper Potting (1950-1960)

Essentially concerning housing, the 'pepper-potting' policy' distributes Maori individual Maori homes among those of Europeans (Craig, 1959: 50). It is suggested that the dispersing of Maori population was to prevent residential concentrations (Phillips, 2009)[2]. This in turn, unavoidably, created criticisms on both ends of the spectrum of positive and negative, arguing that this is an attempt to assimilate Maori into the Pakeha led society, and not acknowledging the uniqueness of Maori culture. 'It has been shown by a study of the relationship between Maori and Pakeha residents in a community that the Maori does not have to imitate the Pakeha to be a good citizen. On the contrary, he derives more respect by behaving like a good Maori' (Craig, 1959: 50).

The Hunn Report (1960)

Since pepper-potting of housing for Maori became more a talk of assimilation, The Hunn Report aims at moving the shift from assimilation to integration, where the uniqueness of Maori can be freely expressed, in the city or in the country. It was developed by JK Hunn of

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[1] For Te Ara Encyclopaedia. Retrieved from: http://www.teara.govt.nz/en/the-new-zealanders/12
[2] For Te Ara Encyclopaedia. Retrieved from: http://www.teara.govt.nz/en/the-new-zealanders/12

the Public Services Commission who was appointed to write a report on the aims and policy of the Department of Maori Affairs (Hunn, 1960: G10)

The piece of legislation essentially contained the legal differentiation between Maoris and non-Maoris (Powles, 1972: 28). It contains: 58 instances of 'Maori privilege'; 35 instances of 'Maori disability'; 69 instances of 'Maori protection'; and 102 instances of 'different procedure'. (Powles, 1972: 28).

Biculturalism

The notion of biculturalism in New Zealand is recognising and including Maori culture within the national New Zealand culture while emphasising on separate ethnic identification (Rata, 2003: 4). It is the 'evolved' thinking of modern day integration in New Zealand as an outcome of a close alliance developed between the leaders of the Maori revival and another group of the post-war new professional class (Rata, 2003: 3). At present, it is within this bicultural notion that institutions and representations of New Zealand is built upon. One prime example is the concept of the national museum in Wellington, Te Papa Tongarewa.

2.3.2 CURRENT METHOD OF INTEGRATION IN NEW ZEALAND

The New Zealand government sees successful immigration as necessary to the country's prosperity. New Zealand is one of the first nations not only to recognise the need for positive settlement outcomes for migrant, but also to develop wide-ranging government policy to support immigrant integration (Grogan, 2008:43)

To sum up briefly, the New Zealand Settlement Strategy was designed to assist New Zealand to remain internationally competitive and enhance the nation's social development through a coordinated approach in assisting new migrants to be fully integrated in New Zealand society. The Strategy has seven goals where refugees and migrants:

1. Are accepted and respected by host communities for their diverse cultural backgrounds and their community interactions are positive
2. Obtain employment appropriate to their qualifications and skills

3. Are confident using English in a New Zealand setting, or can access language support to bridge the gap
4. Are able to access appropriate information and responsive services that are available to the wider community (for example, housing, education and services for children
5. Form supportive social networks and establish a sustainable community identity
6. Fell safe expressing their ethnic identity and are accepted by, and are part of, the wider host community
7. Participate in civic, community and social activities

(Department of Labour, 2007)

Alternative Methods of Integration

Ager & Strang (2004) writes the measure of integration and benchmark for measure of success being:

1. Values of the community (aka Means and Markers): Employment, Housing Education, Health
2. Three dimensions of social capital (aka Social Connections): Social bridges, Social bonds, Social links
3. Factors to help engage confidently (aka Facilitators): Language and Cultural Knowledge, Safety and Stability
4. Rights, expectations and obligations (aka Foundation): Rights and citizenship. (Ager & Strang, 2004 Sourced from Goodson &Phillimore, 2008: 309)

Therefore, integration is viewed as a two way interchange of culture and understanding, in that the host community and institutions must adapt as well as the refugee. Integration is also a process that begins with the arrival and ends when refugees are in equal position to the majority (Goodson &Phillimore, 2008: 309). Goodson & Philimore (2008) agrees this is apparent because it stresses on the importance of different types of social connections and linguistic and cultural knowledge and shared notions of citizenship. (Goodson & Phillimore, 2008:309)

Settlement National Action Plan

Published by the New Zealand Department of Labour, this serves as an indicator of goals and desired outcome. Here, action plans under the National Identity section identifies two of which are worth highlighting and relevant to the framework of the research:

3.3- *Community Capacity Building*

"Provide advice on effective capacity building with migrant refugee communities and identify priority areas and mechanisms for sharing good practice, so that communities are able to represent themselves effectively in public arenas and take the lead in the issues that are important to them*.*"

3.6- *Addressing discrimination and promoting respect*

"Provide advice on effective means of preventing and reducing discrimination on ethnic, cultural and religious grounds, and promoting respect between different cultures so that the New Zealand environment respects and celebrates diverse communities and diverse communities feel they are positively respected and supported." (NZ Department of Labour, Settlement National Action Plan)

PART 4: DISCUSSION

The Somalis are a group of people who like many African nations, have an old history. They are defined by their race as well as their religion (Islam), both having equal stronghold from histories of different waves of foreign colonisers and migrants. Nevertheless, they have established a strong sense of identity and belonging in their home country. The tribal lifestyle is one that could be highly regarded because it seemingly conveys the promotion of kinship amongst men. However, in this instance it shaped a divided future which resulted in hardship, poverty, and a dangerous environment.

The situation that refugees face in having to forcefully migrate and re-discover their place in the world, creates questions about the types of tools that are present out there to make the process of integration somewhat easier to achieve and most importantly more effective.

These tools are indicators of the value of integration in the host nation and the fundamentals of the support for refugee resettlement.

In addition, this chapter wishes to highlight that the methods of integration in New Zealand becomes a basis for discussions on shortcomings, and virtues of refugee and migrant integration.

CHAPTER 3 ISSUES OF SOCIAL DEPRIVATION AND NOTIONS OF PROPERTY OWNERSHIP IN NEW ZEALAND

In this chapter, some of the shortcomings of the current situation of integration and placement of refugees in Wellington are discussed. These issues are discussed in terms of social deprivation and refugee dispersal interconnectedly discussed in Part 1, and the different cultural understanding on land and ownership between Maori and Pakeha, discussed in Part 2.

PART 1: WELLINGTON URBAN FABRIC

3.1.1 SOCIAL DEPRIVATION IN THE WELLINGTON URBAN CENTRE

Social deprivation, or otherwise specifically known as socioeconomic deprivation, measures 'the social and economic factors that influence what position(s) individuals and groups hold within the structure of society' (Lynch and Kaplan 2000: 14. Sourced from White et. al, 2008). Furthermore, it explains that 'area measures of deprivation represent a relatively new theoretical and practical approach to measuring the relative position of people in society (Townsend, 1990. Sourced from White et. al, 2008)

The New Zealand Ministry of Health (MOH) in 2006 published an *Atlas of Socioeconomic Deprivation* which outlines in its background section that 'recent atlases have tended to use more statistically based and less overtly judgemental ascriptions in their socioeconomic categorisations.' (White et. al, 2008: 2) The Atlas thus became an important tool for a comparative study on areas that are affected by high socioeconomic depravity with relations to the central city. Refer to Appendix-1 for further atlas study on Wellington.

What can be observed in this study are the subtle changes in socioeconomic depravity from lower to higher, as the location progresses away from the central commercial business district. The result is not fully certain in mapping at such a large scale, but perhaps through a more micro assessment of social depravity there could be a significant pattern in the relationship of the two.

3.1.2 REFUGEE DISPERSAL

However, in recognising the necessity to decrease social depravation, "dispersal policy has focused upon sending asylum seekers to excluded urban areas where there is an excess of available housing." (Phillimore & Goodson, 2006: 1715).

According to Alison Gray and Susan Elliot, authors of *Refugee Voices*, researches seek to understand more fully the process of refugee resettlement and some of the key factors or barriers that impact on this resettlement (Gray & Elliot, 2001: 13), the report points out that housing and employment are often related, in that many refugees are unemployed. In order to be eligible for housing would-be renters often have to prove that they have a steady income (Gray &Elliot, 2001: 53) In New Zealand, the task of housing quota refugee families is largely the responsibility of the Refugee and Migrant Service and Housing New Zealand (Gray & Elliot, 2001:53) Even though there has been a continuous progress for Housing New Zealand to meet these needs, the appropriateness of these housing continues to be debatable.

Gray and Elliot suggest that this problem is not unique to New Zealand, and that the European Council for Refugees (ECRE) Task Force on Integration listed these items as the reasons for accommodation problems among refugees:

- housing shortages

- discrimination by the receiving community, in particular from landlords

- allocation schemes: lack of choice, dispersal, sometimes with housing so far away from other facilities such as education and child care.

- failure to recognise specific needs.[3]

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[3]Information obtained from ECRE Task Force on Integration 1999:1, obtained via Gray & Elliot, *Refugee Resettlement Research Project 'Refugee Voices,'* Department of Labour, May 2001: Wellington, New Zealand.

3.1.3 BENEFITS OF SOCIAL INCLUSION

Ownership also gives opportunities to project one's identity, thus an opportunity to have an active presence in the community, states authors Jenny Phillimore and Lisa Goodson, research writers from the University of Birmingham who use their writing as an instrument for linking asylum seekers and the host community in the UK. They further mention in one of their papers that "if refugees living in dispersal areas are unable to be economically active, they will inevitably experience greater levels of social exclusion" (Phillimore & Goodson, 2006:1732). They further argue the need for "positive interventions to enable the skills and expertise available within new migrant communities to be realised and seen as new opportunities that could be capitalised upon in area experiencing long-term economic and social deprivation" (Phillimore & Goodson, 2006:1716). A successful example of this will be discussed in Chapter 4.

The meaning of property (ownership) and its correlation to empowering refugee communities can better be explained through the definition of the word property itself. Property by definition according to the *Business Dictionary* means 'any physical or intangible entity that is owned by a person or jointly by a group of people. Depending on the nature of the property, an owner of the property has the right to consume, sell, mortgage, transfer, exchange, or destroy their property, and/or to exclude others from doing these things.'[4] Similarly, *Oxford English Dictionary*'s definition states: a thing or things belonging to someone: possessions collectively; a building or buildings and the land belonging to it or them.[5]

The key idea from mentioning these two definitions is the scope of personal gain that is embodied in owning property beyond just the obvious spatial gain. For example, *Business Dictionary* describes "an owner of the property has the right to…" and *Oxford Dictionary* defining the term as "belonging" to someone, both implying property ownership on the offset as a self-fulfilling tool.

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[4] Business Dictionary. "Property". Retrieved from: www.businessdictionary.com
[5] Oxford English Dictionary. "Property". Retrieved from: www.oed.com

For a community of displaced peoples such as the Somali refugees, both the notions of personal empowerment as well as property ownership have somewhat been muted from the time of their departure to the point of re-settlement into New Zealand. Even given the fact that they have now received the same privileges, benefits and opportunities as the locals, the Somali community as well as other newly arrived refugee communities still have a few barriers to their progress in integration such as language, difficulty to find work and financial circumstances (NZIS 2002, p. 12). This sidelines the opportunity for obtaining property and minimal amount of ownership.

PART 2: LAND OWNERSHIP IN NEW ZEALAND

To formulate an understanding of the empowerment of land ownership, this research finds that looking back at the relationship between two cultures (Maori and European settlers) who began this notion (in New Zealand), could indicate on how important ownership is on a spiritual level and that it can be just as empowering.

3.2.1 PAKEHA AND MAORI MEANING OF LAND OWNERSHIP

Maori Time: Notions of Space, Time and Building Form in the South Pacific, an article written by Senior Lecturer at University of Auckland (School of Architecture and Planning), Bill McKay and former UNITEC Design Tutor, Antonia Walmsley, writes on the beliefs of both Maori and Pakeha's notion of space and time.

Pakeha (Western), and Maori belief of land and their place within it is starkly contrasted with one another. Western notion of land and land ownership has become more objectified and scalar that it seldom takes into account the concept of natural boundaries as a basis for land division and navigation. McKay and Walmsley (2005) writes

> '*The New Zealand Historical Atlas (1997)* 'intended to indicate Maori's more intimate relationships with the land through the tribe's detailed knowledge of the immediate local area and the importance of local mountains and other landscape features in both a physical and spiritual sense. The Atlas's Te Ao Maori (The Maori World) maps acknowledge the

concept that it is an iwi's (tribe's) relationship with the land that is crucial, rather than the strict demarcation of spatial boundaries that we are familiar with from the Western political map. We can argue that this notion can be extended to Maori appreciation of architecture – that is with the land, architecture exists primarily in its relationship to the person moving through it, the way it is seen and experienced, the meaning of the building to the inhabitant, and that this is all based in time more than it is in space' (McKay &Walmsley, 2005: 88).

The most important point of difference is that the view on space and time between Pakeha and Maori are at opposites as such that 'Maori are not just dislocated from their land under Colonialism, the Western concept of time serves as a mechanism to dislocate Maori from their culture as well' (McKay & Walmsley, 2005: 90). It is quite near to an echo of the comment on pepper potting made by Craig (1959) on the lack of acknowledgement of the uniqueness of Maori.

The excerpt by McKay and Walmsley (2005) echoes references to the Somali nomadic tribes in Chapter 2, where their sense of place comes from the land that which they have understood to have more opportunities for food, water and grazing. Physically drawn and built boundaries are, it seems, a Western concept (McKay & Walmsley 2005) that has become so powerful with its written laws that it drowns out the likelihood of other cultural based concepts of land ownership, such as the Maori concept, to ever thrive in the modern world (McKay & Walmsley, 2005).

PART 3: DISCUSSION

From the research in this chapter, it is in the author's opinion that the shortcoming of integration within Wellington city could have a direct relationship with the location of concentrated state housing in the peripheries of the city. Even though it is arguable that further in depth studies should be done to gain a clearer indication of this, sources from this research does not ignore the fact that living in dispersal areas lowers the chances of being socially and economically active and therefore not realising the potentials [of those living in this area, especially] of refugees during resettlement (Phillimore & Goodson, 2006).

Empowerment from partaking in social and economic activities is beneficial towards the beginnings of integration as well as empowerment of self to belong in a foreign place.

Another shortcoming of integration could perhaps be that spiritual views on land ownership and belonging are easily ignored and a difficult view to maintain because of the dominant modern day Western ideals of the material rather than the natural. It is not to say that one view is more correct than the other, rather the *accepted* view has been that of the Western ideals, and therefore could skew the process of what it means to live and belong in the Western world.

CHAPTER 4 PRECEDENTS: SPACES FOR EXPRESSION OF CULTURE

This chapter discusses the backdrop and spaces in which local communities have been able to successfully express cultural activities. These are activities that inform culture for example through arts, sports, dance and religion. Other innate acts of expression such as in trade, hospitality can also be found in these spaces (Shah, 2010). Research for this chapter concludes that expression of culture can be done in three types of spaces: through commercial/trade areas (in non-personalised designed spaces), community hall developments (which can be specific and non-specifically designed), and "museum" spaces (where the space is specifically designed to showcase on and for the respective culture). Each part of the chapter discusses these types of spaces respectively, and are used as a basis for the proposed design.

PART 1: COMMERCIAL CENTRES, SOMALI REFUGEES IN USA & KENYA

4.1.1 MINNEAPOLIS, MINNESOTA, USA

Commercial centres in a city like Minneapolis are not an entirely foreign concept. In Minnesota, more than 2000 small businesses have been established by Somali-Americans in the past decade (Shah, 2011). As of 2004, Minneapolis is home to around 25,000 Somali migrants (Mosedale, 2004), who are living around the lower socioeconomic level of the city, making it one of the highest Somali populated city in the United States. Even so, their entrepreneurial capabilities and cultural expression have not been hindered through forced migration.

The Suuqa Karmel (Figures 6 & 7) is the first "Somali Mall" built specifically for Somalis (Akou, 2011: 120) Suuqa Karmel is the bottom floor of a two storey building and is divided in half. 'The northern half is the coffee shop, where it has a few tables, an area for cooking and serving food, a computer kiosk with internet access, and a fountain. The other half of the floor contains approximately businesses owned and operated mostly by women' (Akou, 2011: 120).

Figure 6: The Suuqa Karmel Mall street view, Minneapolis

The Suuqa Karmel is the first of a series of other Somali marketplaces and 'malls'. Another imported phenomenon of Somali culture is the Al-Karama Somali Mall, three markets consisting of 'small shops set within a building where individual vendors sell their merchandise. Prices are never final, and the customers pay according to their bargaining skills. Somalis have brought their customs and lifestyle to America, leaving behind only the land' (The Minnesota Daily Editorials, 14 Sept. 2009).

Other clusters of Somali businesses in Minneapolis include restaurants such as Hamdi Restaurant (Figure 8) and Safari Express Restaurant, which also serves Camel Burger as one of its unique meals.

International attention and lessons

The success of sprawling Somali commercial hubs in Minneapolis caught the attention of Swedish government officials to use Minnesota as an example of what could be done in Sweden (Shah, 2010). One of the officials visiting from Sweden addressed that 'one of the biggest obstacles facing refugees in Sweden is that there is no group like the African Development Centre (ADC) or anyone else starting the conversation with refugees about how to start their own businesses (Shah, 2010).

The ADC is a newly established service formed in 2003 in Minnesota, USA, after discussions that identified the need for culturally sensitive services. Their mission works within African communities of Minnesota to start and sustain successful businesses, build wealth, and promote community reinvestment (www.adcminnesota.org). The following excerpt from the ADC mission and history sums up the meaning of productive use of migration/refugee intake and resettlement.

> Minnesota, like the nation, is struggling to deal with the economic pressures and opportunities of immigration. ADC's role in this big picture is to create answers on the opportunity side. Our work has corroborated studies showing that increasing the rates of self-employment and home ownership among "new Minnesotans" contributes to the revitalisation of

Figure 7: The Suuqa Karmel Mall interior view retail end

Figure 8: Hamdi Restaurant, Minneapolis

neglected neighbourhoods and links mainstream businesses with the state's estimated USD 6 billion ethnic economy.

This particular occurrence is also evident in the next case study.

4.1.2 NAIROBI, KENYA

Figure 9: Commercial centre at Eastleigh, Nairobi, Kenya

Somali refugees have not only made an impact on the urban centres of the Western world, they have also shown entrepreneurial success and capabilities to neighbouring countries such as Kenya. In a neighbourhood called Eastleigh (Figure 9), located in the capital of Nairobi, it is known for its poor slums and also a residential hub for Somali refugees. Eastleigh's business revolution was sparked by Somali refugees who settled in the area after the collapse of Somali government in 1991 (Abdullahi, 2010). Eastleigh recently, has faced tremendous positive changes due to its Somali residence. Although infrastructure has not yet caught up with the economic boom of the suburb, Eastleigh has become a growing financial hub (Abdullahi, 2010).

'Paul Goldsmith, an independent researcher who specialises in Somali affairs and states that traditional Somali culture encourages pooling of resources together, which has created informal cooperatives that enjoy economies of scale as opposed to individual investments (Abdullahi, 2010). It is this innate inclination about the Somalis that have been overlooked elsewhere as they become integrated into the international scene. "It's in our DNA to be entrepreneurial people," said Osman Sahardeed, a Somali refugee running a business doing translation at the Suuqa Karmel mall in Chicago (Shah, 2010). "Since the seventh century, Somalis were dealing with the outside world. They know how to market their skills." (Shah, 2010)

PART 2: COMMUNITY HALL DEVELOPMENTS, WELLINGTON

On to a more local scene, commercial areas in Wellington have representations of well established cultures such as Malaysian, Indian, Brazilian, Cuban, Italian, French, Middle Eastern and some African cultures. Culinary, language and the arts are some of the common exchanges that occur in these commercial spaces. However, it is also the development of community centres that provide spaces in which culture can be expressed beyond exclusive commercial areas.

4.2.1 NEWTOWN COMMUNITY CULTURAL CENTRES

Cultural centres that are built to a specific brief of representing a certain culture in today's architectural world seldom mean small scale. Small scale is usually the case on a community level in Wellington. At times these community cultural centres consist of a dance studio/hall, and a kitchen. Additionally, it is not designed at a conscious cultural level where it is made to accommodate the needs of or with reference to specific cultures, instead, as a multipurpose space.

Wellington accommodates a number of ethnic and multicultural organisations and in every suburb there is a local community centre. It is assumed that cultural/community meetings are held in these local centres. For example, the Newtown Community and Cultural Centre (NCCC), (Figure 10), holds seven rooms that could accommodate a variation of activities. These activities that are currently listed on the NCCC website include English language groups,
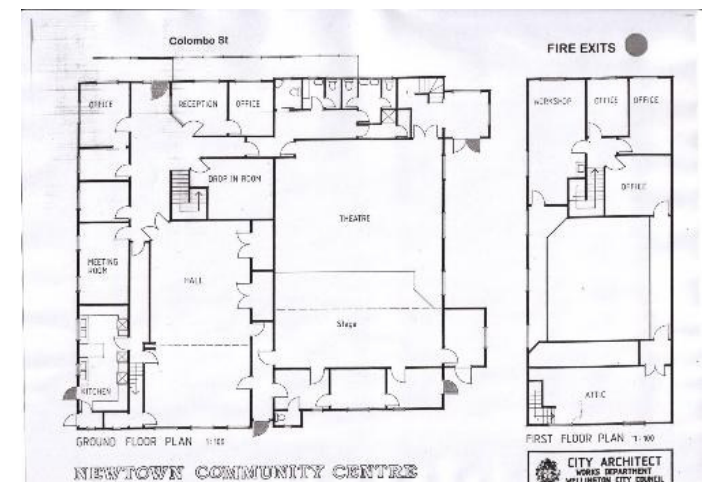
Figure 10: Newtown Community Cultural Centre floor plan

martial arts classes, junior acting classes, belly dancing, yoga, narcotics anonymous, flamenco dance, African palm drumming (at multiple skill levels), and many more.[6]

From an architectural standpoint, in plan, the space has all its basic needs that make for a perfect, generic multi-use space. It consists of two buildings which were originally a church complex which the Wellington City Council now owns and maintains. There are also the offices, toilets and attic that make for a practical well-managed place. But in using these spaces, and learning about diverse cultures through the setup programme and classes, the building itself does not inform or belong to any particular culture. Interior shots courtesy of the NCCC website (Figures 11 & 12), shows this basic interior that makes the building seemingly fit for any type of use and people.

The NCCC essentially celebrates the diversity of what makes the uniqueness of Newtown area, and that is the diversity of cultures. It is able to offer such a wide range of programmes for the community to participate in and spaces for cultural expression without the exclusivity of accommodating for one culture in particular, fitting for the multicultural Newtown backdrop.

Figure 11: Newtown Community Cultural centre hall

Figure 12: Newtown Community Cultural Centre seminar room

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[6] For further information on the Newtown Community Cultural Centre visit: http://www.nccc.wellington.net.nz/

4.2.2 THE WELLINGTON CHINESE SPORTS AND CULTURAL CENTRE INC.

On the other hand, an example of an exclusive community hall development can be found through the formation of the Wellington Chinese Sports and Cultural Centre (WCSCC). Given that the history of the Chinese community in New Zealand dates back to the first arrival of Chinese immigrants in the late 19th century, the community has had the time to grow and are able to preserve and express their culture on a wider scale.

The WCSCC was built in 1977 (Figures 13 & 14) to serve the sporting and cultural needs of the Chinese community.[7] Architecturally, the building was designed as a large sports centre, accommodating sports as well as cultural programmes and event hosting. The WCSCC provides for a place where generations of Chinese New Zealanders are keeping in touch with their ethnic culture through cultural programmes that are also growing in recognition locally.

Through the creation of this arena it has enabled the cultural programmes to move beyond the walls of the WCSCC, and onto public events such the Chinese New Year Parade, the participation of the Chinese Lion Dance troupe in other events, Mother and Child Exhibition, and also the participation in Wellington City Council's "Dance Your Sox Off" festival. [8]

Figure 13: WCSCC exterior view 1977

Figure 14: WCSCC interior gymnasium

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[7] Information from http://www.wcscc.org.nz/.

[8] *Ibid*

PART 3: 'MUSEUM' SPACE, AUSTRALIA

4.3.1 GRIFFITH ITALIAN MUSEUN AND CULTURAL CENTRE, GRIFFITH, NSW, AUSTRALIA

Figure 15: GIMCC exterior view

Figure 16: GIMCC interior display units

Figure 17: GIMCC entrance

Figure 18: GIMCC interior display units

Moving across the ditch to Australia, this precedent speaks of an architecturally designed space that provides the opportunity for the Italians living in Griffith, NSW Australia, to network with the locals. The dynamics of social interaction and integration of Italian migration to Griffith is the formation of close-knit communities which had a strong capacity for internal social and economic support. The importance of family commitments is still a strong feature of Griffith's Italian community (Jordan et. al, 2010: 267).

Just as a brief background, the Griffith Italian Museum and Cultural Centre (GIMCC) is located in the impressive and important 11-hectare Griffith Pioneer Park (Figures 15-18). The Museum and Cultural Centre came about after discussions in the community in the early 1990s. (Hansard Proceedings of the Parliament of NSW, 09/09/09: 17554). The community consists of locals with Anglo-Celtic (British and Irish descent), with Italian immigration history dating back to the early 1900s (Jordan et.al, 2010). Immigrants living in Griffith include Sikh

Indians, immigrants of South and Central Asia (India, Pakistan and Afghanistan), the Pacific Islands (Fiji, Samoa, Cook Islands, and Tonga), the Middle East and Southern Europe (Iraq, Turkey and Lebanon), and most recently Africa (Zimbabwe, Uganda and Sudan), lastly, about 100 Turkish immigrants live in Griffith (Jordan et. al, 2010: 266-267). With the formation of the GIMCC, it gives an opportunity for the multi-cultural community to learn about the Italians through the displays and informative nature of a museum.

In addition, Festival Delle Salsice (Festival of the Sausage), celebrating the end of the Salami making season is celebrated at the GIMCC. On the onset, locals get to experience a taste of Italian culture with food and wine, but the festival also is beneficial to organisers (who are of Italian descent) in terms of working with local entrepreneurs from diverse backgrounds to secure donations or discounts on food, wine, and prizes for the day (Jordan et. al, 2007, 2010: 270). In many cases these leads to an ongoing relationship of trust and reciprocity, with the organisers promoting these businesses and returning to them the following year. It provides an opportunity to develop and strengthen informal networks between Anglo-Celtic residents and those with Italian heritage (Jordan et. al, 2010: 270).

PART 4: DISCUSSION

Some parts of this chapter brings back the point from Phillimore and Goodson's (2006) on social inclusion: "positive interventions to enable the skills and expertise available within new migrant communities to be realised and seen as new opportunities that could be capitalised upon in area experiencing long-term economic and social deprivation" (Phillimore & Goodson, 2006: 1716).

The Somalis both in Minneapolis and Kenya have proven themselves business savvy by transforming areas of economic deprivation and turning them into thriving commercial hubs. Businesses such as these who are run by Somali refugees could possibly be the solution to urban economic problem.

Commercial spaces/areas for cultural expression is not the only from of development existing in Wellington. Local community cultural centres are predominant in containing cultural events, sports and activities around the Wellington area. As part of the Wellington City

Council's (WCC) management, in basically all suburbs there is at least one community centre. The element that makes community centres so successful is because they are able to cater for the general public, regardless of race, religion or gender. The simplicity of a community cultural centre is essentially highly successful at attracting congregations for exchange of mainly cultural purposes.

In addition to commercial centres and community spaces, 'museum' spaces are also proven to be an effective space for cultural expression and an effective way to exchange cultural information with the locals. These are spaces with programmes that are specific to a culture for example the Italians in Griffith, NSW, Australia.

All three different types of spaces that have cultural expression and cultural exchange as factors they have in common are all valuable examples of spaces that could be built for the Somali refugees in the proposed design. The key points that research from this chapter has come away with is the importance of commercial viability, community and cultural exchange.

PART 2: DESIGN INTERVENTION

CHAPTER 5 THE EXISTING

PART 1: SITE STUDY

Figure 19

Central Wellington City

High concetrated state housing areas

CBD and Commercial Area

Figure 20: Commercial centre in Wellington city

The site of the Albemarle Hotel lies on 59 Ghuznee Street, within the Cuba Precinct in Wellington City, and is adjacent to an urban park known as Glover Park. This district has been known for consumerism, strictly an area for leisure and pleasure. It is part of central Wellington city which displays culture through diversity in restaurants, bars, cafes, arts and crafts stores, and second hand goods.

"In 1969 the area between Dixon and Ghuznee Streets made history as the first shopping mall precinct in New Zealand" (Stewart, 2005). The name Cuba itself represents "the second New

Zealand Company ship to reach Port Nicholson," (Cochran, 2001) a vessel well known for the initial survey of Wellington. "Cuba Street [also] follows the line of the surveyor's original plan."

Social activities on the site include spaces both outdoor and indoor settings, temporary and permanent. Temporary outdoor areas include market settings which are set- up in events such as the now discontinued Cuba Street Carnival. These also include outdoor seating areas of restaurant at street level. Permanent outdoor areas are present in verandahs, and back-end courtyard spaces of restaurants, cafes and residential.

The geological conditions of the site must also be made explicit as Wellington sits on the Pacific Plate fault line, which makes it a very high risk earthquake zone in New Zealand. It is through the history of a series of eventful earthquakes throughout New Zealand, such as the Wellington earthquake of 1848 earthquake and the Hawkes Bay earthquake of 1930, that local authorities were eventually empowered to regulate the strengthening of buildings, especially old/heritage buildings (Mclean, 2010: 5-6). Existing buildings that were before the regulation are therefore crucial to be assessed to meet the current building standards for strengthening.

PART 2: THE ALBEMARLE BUILDING

The Albemarle Hotel, completed in March 1906 was designed by architect James Bennie, who in this era was known for his landmark buildings in the Cuba and Courtenay precinct. The Albemarle building sits idly three levels up, with its front facing Ghuznee Street. Over the past century, it has been used for several purposes, but commonly for accommodation (private hotel) or a rest and relaxation centre (Mayfair Spa.)

5.2.1 FACADE

The Albemarle building just around the corner from Cuba Street represents one of the many scattered heritage buildings in the near surrounding area. It is predominant in its Edwardian style, "substantial and decorative frontages, designed to entice customers" (Cochran, 2001)

The north facing Ghuznee Street facade, (thereafter known as the front facade), has been classified as a "highly ornate Edwardian Classical style used as a cement render painted together with timber joinery" (Froude, 2005), it can be said that the facade fit right into the era of its time. One unique feature is the introduction of "an octagonal tower and restrained parapet" (Froude, 2005) a contributing majestic quality of the Albemarle. It was made of "wrot iron fancy top to Tower with stamp steel cornice and lead flashing top." (Tower Specification, Wellington City Archive, 1905)

The load-bearing brick masonry structures of the Albemarle, inclusive of the interior and exterior "of out-houses, parapets and tower are rendered in floated cement". This specific material contributed to the decorative elements of the front facade, which gives an impression that the building floors are supported by Doric columns topped with "ornate Corinthian capitals in the second floor." (Kernohan, 1994)

5.2.2 VARIOUS OWNERSHIP AND BUILDING EVOLUTION[9]

Coming to about its 105th year in existence, the Albemarle today isn't what it appeared to be at its completion in 1906. Numerous renovations and strengthening work were done to be in compliance with the New Zealand building code standards, while also accommodating the design for new commercial demands. During these periods of change, however, the facade remained largely untouched.

Below are brief points which outline ownership in chronological order:

1. Completed and established in 1906 as the Albemarle Hotel, designed by architect James Bennie, owned by Clara Hallam from the Hallam Estate (Figure 21).

2. In 1946, it turned into Braham Lodge, a simple 35 bedroom boarding house and was licensed to Annie Luke Penfold and Kathleen Henderson, owner assumed to be the Hallam Estate. Renovations were done that made half of the roof space an extra floor of rooms. (Refer to Appendix-2 for plan drawing).

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[9] All information in this section are Sourced from the Wellington City Council Archives. For list of items from the archives, please refer to the Bibliography page.

3. In 1960, it was turned into the Albemarle Private Hotel licensed again to Clara Hallam, where it underwent alterations for means of egress for fire safety. (Refer to Appendix-3 for plan drawing).

4. In 1974, the Albemarle Private Hotel changed its name to Mayfair Private Lodge. In 1977, it was licensed to Ernest Harold Bland. (Refer to Appendix-4 & 4a for plan drawings).

5. The Mayfair Mineral Spa was established in 1979, by Mark Westland, who was influenced by his trip to Sydney. This attracted high profile attention as he was quoted saying that "they are a huge business overseas, they have them in Playboy clubs."(The Dominion Post, July 4, 1979)[10]

6. At present, it is managed by Peter Dowell from the New Zealand Historic Places Trust.

The last record of changes proposed to be made to the Albemarle was an artist impression of a proposed veranda adjacent to Glover Park as it was intended to be fitted out into a restaurant and bar. (Refer to Appendix-5 for image of proposed veranda).

5.2.3 CURRENT STATE

The Albemarle has faced countless demolition orders for not meeting the minimum standards of the NZBC, including a highway bypass proposal around the precinct that threatens its very existence. The Albemarle has stood abandoned since the early 1990s which at most does not certify it fit for compliant with earthquakes and fire safety, and is currently condemned (Wellington City Archive 2007).

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[10] Sourced from the Wellington City Council Archive

Figure 21: First drawings of the Albemarle c.1905
Image from Wellington City Archive: 0053:120:6631
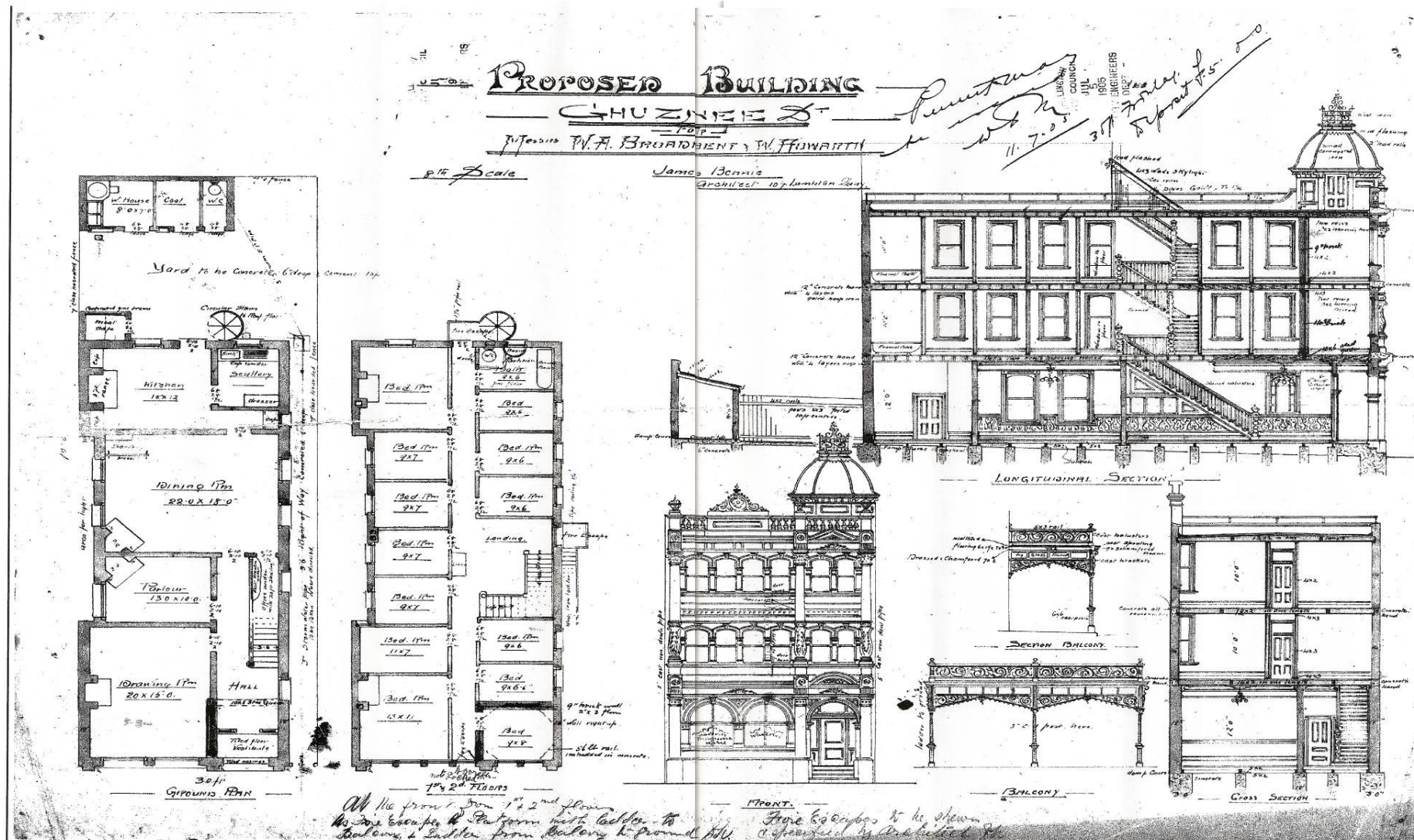
CHAPTER 6 CONCEPT STUDIES

The aim of this design research is to aid the process of cultural integration between the Somalis and the local New Zealand community through progressive design. This means that the design will be attempted to be provocative in terms of cultural differences and acceptance of change. The design also hopes to provide commercial viability for the Somalis, their inclusion in the community, and cultural exchange by creating awareness of their identity in a New Zealand context. Points from Chapter 4 exemplify spaces in which cultural activities and expressions can be harnessed and shared with others, as a basis for the proposed design.

In addition, and just as important, the brief will attempt to design within the parameters and with the sensitivity that is required to place a new programme in an existing heritage building. However, the proposed design will only attempt to be a 'first draft' proposal, for what would hopefully be strings of ideas for architecture to be a productive instrument of addressing issues like integration, and cultural understanding amongst refugees and migrants living in their host nation.

PART 1: OPEN FLOOR AREA

Initial Concept

Inspired by the tents from the nomadic tribes in rural Somalia (Figures 22 & 23), the concept of circular, open, spatial movement began as a point of departure for a design intervention. What was noticeable about the existing floor plans of the Albemarle (Figure 21 p. 50) is that they are designed to be private and partitioned spaces that doesn't allow for much room for mobility especially in a more social and community based design brief.

Re-designing the interior spatial movements and quality became a top priority because of this desired level of openness. Also, given the possibility that these existing interior walls are potentially decayed, they are then better off to be replaced.

Figure 22: A Somali nomad woman ties roof supports together to reconstruct a portable hut.

Furthermore, these circular spatial qualities symbolises the simple practical need of the nomadic Somali tribes, and by introducing these in a given rectangular form, it informs this simplicity and openness that is desirable in creating a communal space.

At conceptual stage, the benefits of this simple form of circulation continue (Figure 24) because it also created moments where the curved walls (that defines different spaces), could create visual restrictions to certain areas of the space that may require it, perhaps for a private sitting area for women, more so for the Muslim Somali women.

This concept evolved into a less literal translation of the circular nomadic hut and developed into a more subtle use of light partitioning, emphasising more on openness. The simple partitions also acts as a dynamic tool because every level is meant to inform different levels of privacy and use (especially during prayer times), and define the level of interaction and communication between the Somali users and the public in different spaces of the building.

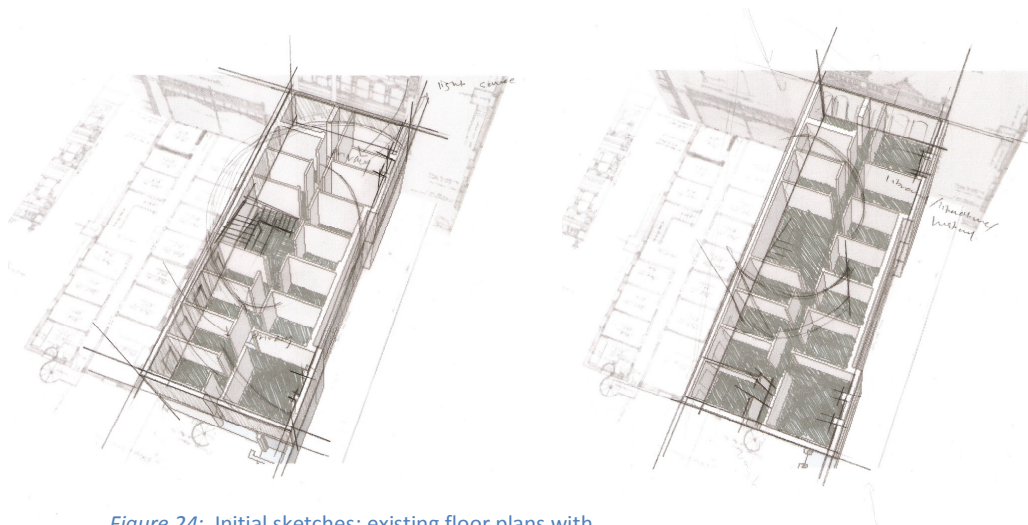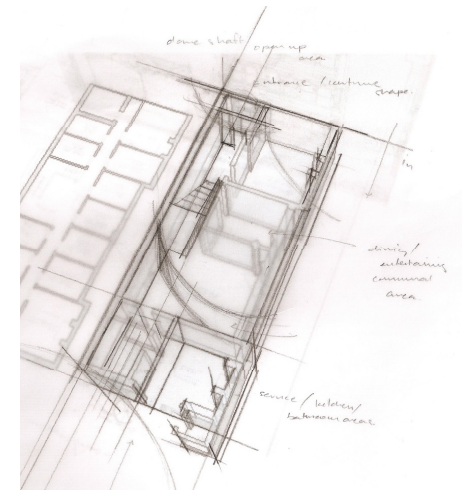*Figure 23:* Permanent circular hut photographed in Og Village, Ainabo

Figure 24: Initial sketches: existing floor plans with overlay experiment with circular hut plan

Initial Concept

Figure 25: Belmont Loft Apartments: exterior facade rain screen system consisting of renewable Brazilian Ipe wood
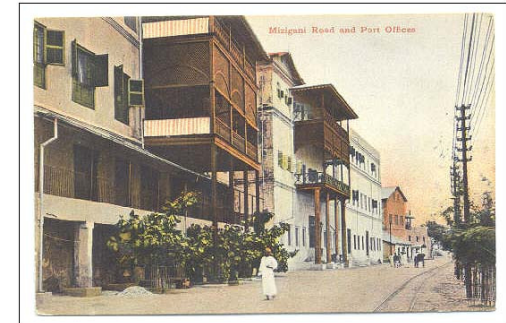
Figure 26: Zanzibar postcard featuring screen clad veranda c. unknown

Figure 27: Zanzibar Post Office elevated threshold on street front c. unknown

The idea of the use of screens was inspired from images taken of old Zanzibar in Somalia's neighbouring country Tanzania. Figure 26 shows a screening solution which extends beyond the facade of the structural wall. This provides a veranda like use of space as well as maximising privacy on a street frontage level. The threshold that carries on from the street (Figure 27) is also enhanced by the screen clad verandas above. This is important as a consideration to the privacy needs that the brief may require for the Somali refugees.

Some of the architectural implications that these screens may have on modern architecture is the framing of the facade (Figure 25), where specific elements of the facade such as openings are considered important to be framed and unobstructed. The Belmont Street Lofts by Holst Architecture looks at how the rain screens create porous yet prominent effect within its surroundings 'while also giving the occupants reasonable amount of shade and privacy.'[11]

On the following pages, are conceptual studies of screens that may be appropriate for the existing facade of The Albemarle.

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[11] Retrieved from: http://archidose.blogspot.com/2006/06/half-dose-25-belmontthurman-lofts.html "A Daily Dose of Architecture
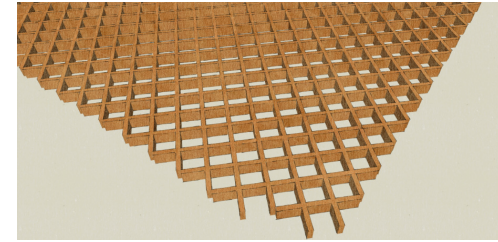
Figure 28: Screen experiment: tight square lattices
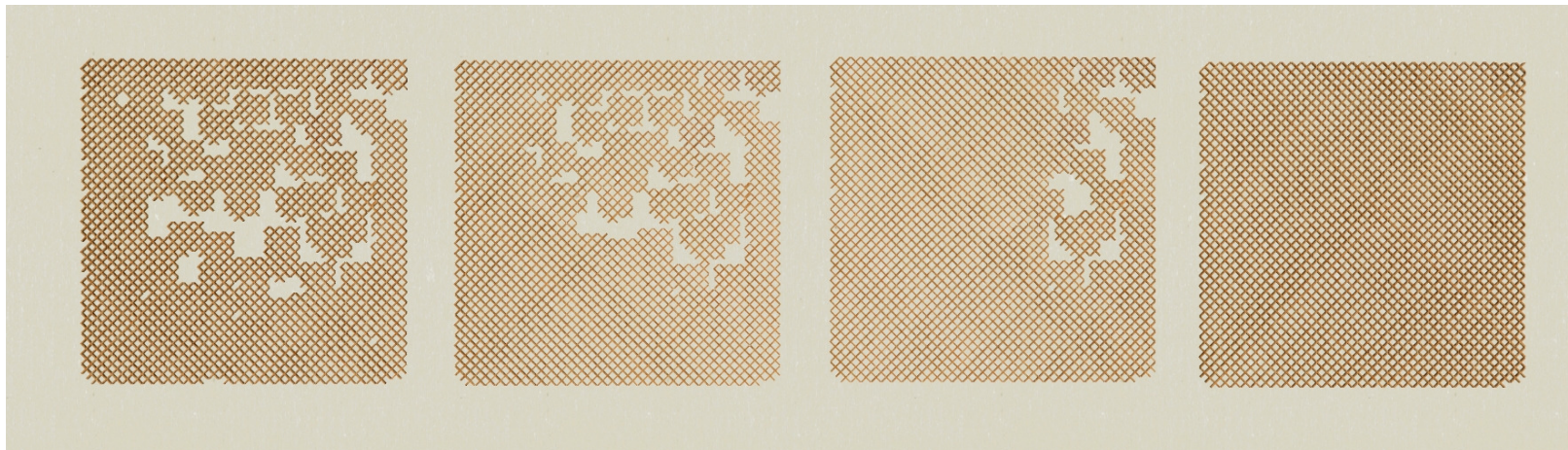
Figure 29: Screen experiment: stages of fray, experimenting with permeability and privacy
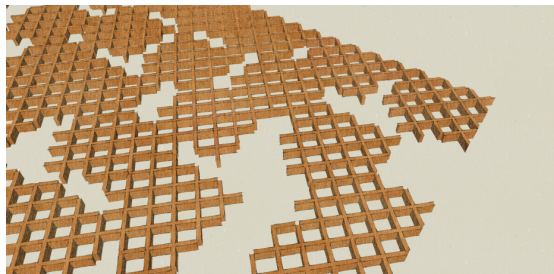
Figure 30: Screen experiment: frayed screen closeup

Figures 28-30: Simple four sided lattice patterns are used as an initial exploration into the shapes and framing and the amount of privacy/shading that can be obtained with this form. This can be used in a tight knit arrangement to obtain privacy. Also the square screen is created to match the existing geometry of the Albemarle building. The tight knit pattern is broken up to observe the appropriateness of openings in a square screen, to explore further options for openings and framing with this shape.

Framing the North-eastern Facade

Figure 31 (right): Geometrically setting out the extrusion of a screened veranda and working out the proportions that are present in the existing Albemarle.

Figure 32 (below): *Park Elevation.* Working with framing the existing windows and privacy requirements especially for Muslim women in the upper prayer hall, and outdoor roof top, the screen deflects views to the interiors, while also allowing some views to the park to be enjoyed.
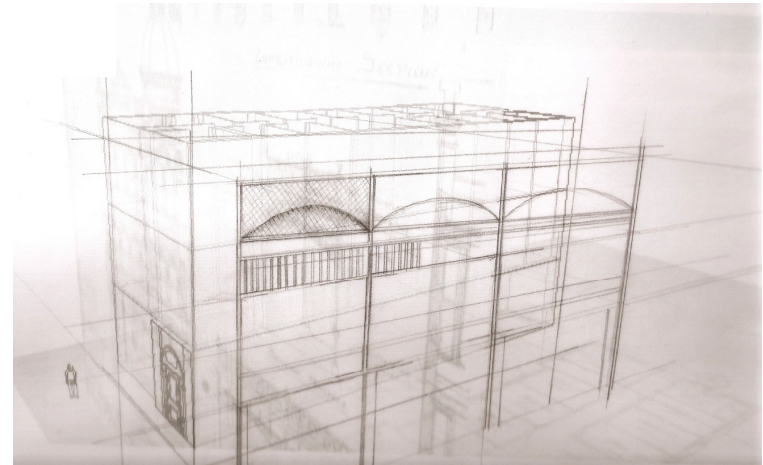
Figure 31: Screen geometric study

Figure 32: Park Elevation: dominant screen facade

Encasing the existing building:

Figures 33 (right): The existing street frontage facade of the Albemarle, is to remain as is but still poses a challenge of how much intervening can be done to indicate a point of difference in the old facade. Explorations of pulling the entrance apart at various distances to become part of the screened veranda as well as extending the lower floor plan out towards Glover Park, was experimented with.

Figure 34 (overleaf): *Final Axonometric.* The screen cladded veranda needed to work in cohesion with the geometry of the existing building, but it also needed cohesion with the prominent front facade. It envelopes the roof outdoor encasing it in a fold rising similarly to the folds of the vertical veranda screens. These folds also represent flexibility and openness, breaking out of the rigidity of the old structure.

It must be mentioned that the inclusion of a dome is a major element in Islamic Architecture, so much so that it was, much later on, an influential element in Western Architecture (Ettinghausen, Grabar & Jenkins-Medina: 2006). This is apparent in the existing dome of the Albemarle, a signature of the existing architecture, and highly appropriate for the scope and brief of the proposed design.
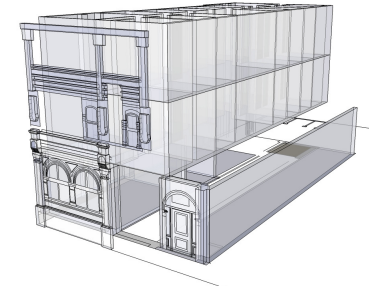
Figure 33: Façade study: informing of an intervention

Figure 34: Façade study: Axonometric of screen envelope.

PART 3: STRUCTURAL STRENGTHENING

Lastly, but certainly not least, is the challenge to strengthen the structurally decaying Albemarle. The brief intends to resolve these issues without it overshadowing the concept of Somali references and their requirements for this design programme to be successful. Creative solutions for earthquake strengthening such as sheer walls, and framing multiple levels (Figure 35) were explored.

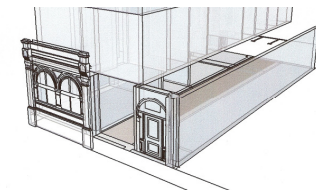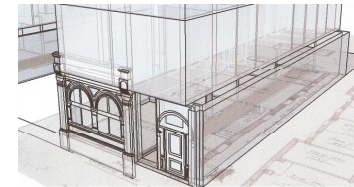'In 1991, Wellington City Council adopted a change in the bylaw that removed the demolition option from the Building Act notices on the earthquake-risk heritage buildings. Instead the Council started to proactively promote the strengthening of heritage buildings' (Mclean, 2010: 7). Retrofitting is often required for an old building when it undergoes a change of use (Charleson, 2008: 189). Retrofitting could also be called strengthening where it essentially means to improve a building's seismic performance (Charleson, 2008: 187).

The challenges of strengthening an existing building other than structurally assessing it, is the notion that 'retrofits of all but historic buildings are usually driven by structural engineering and economic concerns rather than by architectural considerations' (Charleson, 2008: 188). What could potentially happen when including strengthening elements into the design is a clashing argument between function and design intention.

The ways in which this design brief wishes to address the strengthening of the Albemarle is specified in detailed plan drawings in Chapter 7, and sketched plans of strengthening members present in Appendix 6 on page 90.
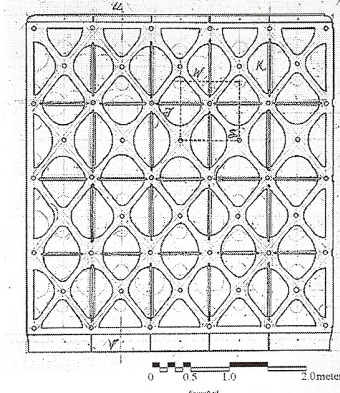
▲ **12.2** A proposed perforated steel shear wall adds a layer of architectural richness to an interior wall of a historic unreinforced masonry building, Wellington.

Rear wall rendered 'non-structural' to reduce torsion with vertical saw cuts

Boundary

Unreinforced masonry wall

New moment frame
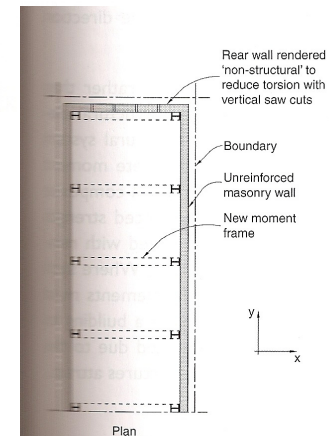
Plan

▲ **12.7** Y direction seismic forces are resisted by long masonry walls but new moment frames are required to resist direction forces. Frame columns also provide out-of-plane resistance to the masonry walls.

CHAPTER 7 THE DESIGN

The design hopes to promote commercial viability, community, and cultural exchange for the Somalis living in New Zealand. Furthermore, the design process will create an understanding and sensitivity to the requirements of social, cultural and religious needs of the Somalis. This is the understanding of their culture that is hoped to be achieved in this developed stage of the design.

The design aspect of this thesis is also a part conservation project. It maintains the existing parts of the building from main entry to stair egresses, and the building form. The street facade will remain largely untouched but made new to highlight its identity.

PART 1: DESIGN INTERVENTIONS

Ground Level (Figures 36 & 40):

Function: The Ground Floor accommodates Wellington's one and only Somali restaurant (Figure 45), serving only Somali cuisine, and non-alcoholic beverages. Alcohol altogether is banned from the building because of religious requirements.

The existing kitchen remains in a serviceable area, with windows outfitted to accommodate views into the kitchen from the dining area, similar to that of an open earth kitchen. This level is open to the public, along with the Somali community. In addition, the kitchen is able to open to the park and accommodate proposed temporary markets (Figure 47).

There are two forms of entry from the Ground Level, and that is the main entrance off Ghuznee Street, and service entrance adjacent to the park.

Form: Existing floor space is at 19.1m long x 6.8m wide. All of this floor space is retained with connectivity to the existing outhouse (7.0m x 4.5m), via a hallway (0.8m x 3.3m). The main receiving area of the new design serves as a Somali restaurant, and partition walls demolished to create this opening. What used to be the outhouse is now the service area, office, toilet, locker and storage room.

In addition, a courtyard seating area is built in the positive space left by the formation of the neighbouring buildings (Figure 44), this area is able to provide privacy away from pedestrians and traffic while maximising what would otherwise be a wasted space. This area measures approximately 4.0m x 5.0m. This expands the total covered floor area on the Ground Floor by around 54.1m$^{2.}$

Structure: Concrete sheer walls and moment resisting frames continues from the ground up to level 4 for structural strengthening (explained in detail in Chapter 6, Part 3)

Level One (Figures 37 & 41):

Function: This first level is still a part of the restaurant dining area, but has more adaptable partitions for more private dining or group functions. Dining can also spill out onto the newly added veranda, to make full use of the view of Glover Park.

An addition of removable screens (elaborated further in Chapter 6, Part 2) is added to the outside of the veranda, its primary purpose for shading on the balcony.

There are two forms of entry into the first level, and that is through the internal staircase from the Ground Floor, and through the existing covered egress staircase on the south end. These options for entry are the same for Level Two and Three.

Form: The existing floor space is the same dimension as the Ground Floor, with a new veranda extension directly off the facade adjacent to the park. The veranda measures at 2.6m wide x 24m long and is pinned to the concrete sheer walls and supported on timber stilts (Figure 49). This expands the Level One area by about 62.4m^2. Existing interior walls will be demolished for an open space with mobile partitions instead

Structure: Same as Ground Floor.

Level Two (Figures 38 & 42):

Function: The use of space on level two can be readily changed to a public or a private area. This is because it serves as a quiet gallery/library space that the public are able to access during moments where congregational prayer (Jam'ah) is not happening, and closed off to

public use when congregational prayers are in progress. This is to accommodate the crowd that could accumulate in times of congregational prayer.

Form: It is principally of the same form as level one but with lesser partitions and kept as an open space to serve its functions. The veranda on this level is smaller on the park facade but it corners to the south end of the building to create an outdoor shelter for the entrance on this south corner. It is also split into two for private access on either sides of the room. The extra floor area on the veranda comes to around 69.2m^2.

Structure: Same as Ground Floor

Level Three (Figures 39 & 43):

Function: This area on the third floor is strictly for the Salat, individually or Jam'ah. In this room, it offers the most private space furthest away from the park, the streets, and the restaurant downstairs. It is made to be isolated from the other spaces as well as the external context, to carry out a peaceful Salat. It is made to host smaller numbers of Muslims intending to carry out a Salat.

Muslim women may enter from the internal staircase, and Muslim men may enter from the South egress because of how the spaces are segregated. The covered rooftop area is also made for Muslim women and children as a space to rest or space for prayer in good weather (Figure 46).

Form: This level has a smaller floor area than the rest of the building measuring at 6.8m x 9.8m taking it to 66.5m^2. There is a small deck meeting with the South side egress, with an area of 26.9m^2.

For a clearer visual on the use of space on the multiple levels refer to Figure 48 on page 72.

Figure 36: Ground Floor Demolition & Proposed Plan

NOTE: Existing doors that are removed are to be made good and re-used where necessary e.g. new toilets on ground level

GROUND FLOOR: DEMOLITION PLAN

BOUNDARY

N

GHUZNEE STREET

WC
STORE
WASH HOUSE
WASH AREA / PORCH
KITCHEN
STORE
DINING
LOUNGE
LOUNGE
ENTRANCE FOYER
Fireplace
Fireplace
NEGATIVE SPACE / LIGHT WELL
NEGATIVE SPACE / LIGHT WELL

Wall to be moved back 800mm and made new
Replaced by perforated steel shear wall
Door to be removed and packed out to match extg. wall
Door to be taken out and wall made new to 800mm from wall
Wall to be removed to make opening for bifold door
Wall to be removed to make opening for bifold door

Demolished
Door to be removed/ interior doors to be made new for proposed spaces

GROUND FLOOR: PROPOSED PLAN

BOUNDARY

N

servicing area
OFFICE
MEN'S TOILET
WOMEN'S TOILET
Seating
ELEVATOR SHAFT
Stove
Stove
Hearth / Earth Oven
KITCHEN
Preparation/ Storage
Preparation/ Storage
Food delivery flow to market place
Food delivery flow to restaurant (over counter)
RESTAURANT SEATING AREA
ENTRANCE FOYER
250 UB moment resisting frame
250 UB moment resisting frame
250 UB moment resisting frame
250 UB moment resisting frame
NEGATIVE SPACE / LIGHT WELL
NEGATIVE SPACE / LIGHT WELL
to be made new and turned into courtyard seating spaces
to be made new and turned into restaurant courtyard
New Wall

Figure 37: First Floor Demolition &
Proposed Plan

FIRST FLOOR: DEMOLITION PLAN

FIRST FLOOR: PROPOSED PLAN

Demolition Plan labels

BOUNDARY

24,726

6,765

17,961

1,155

300 thick load-bearing brick masonry (external), cement rendered and painted

300 thick load-bearing brick masonry (external) with ornamental cement rendered facade

BATH

BEDROOM

BEDROOM

BEDROOM

BEDROOM

BEDROOM

BEDROOM

WC

300

2,260

line of out house lean-to roof below

Existing wall kept for partitioning spaces

100x50 timber stud and 25mm sarking with lining

300 thick load-bearing brick masonry wall supporting tower above (internal)

300

300

2,100

300

7,256

line of porch lean-to roof below

300 thick load-bearing brick masonry (external), cement rendered and paint finished

BEDROOM

BEDROOM

BEDROOM

BEDROOM

BEDROOM

BEDROOM

BEDROOM

BOUNDARY

Fireplace

Fireplace

300

7,820

300

Extg. Fire Egress

Fire Escape

300 thick load-bearing brick masonry (external), cement rendered, finish unclear

NEGATIVE SPACE / LIGHT WELL

300

Demolished

Door to be removed/ interior doors to be made new for proposed spaces

Proposed Plan labels

BOUNDARY

24,726

6,765

17,961

1,155

300 thick load-bearing brick masonry (external), cement rendered and painted

300 thick load-bearing brick masonry (external) with ornamental cement rendered facade

OFFICE

300

2,260

line of lean-to roof below

LARGE GROUP DINING COMMUNITY MEETING

300

300

2,100

300

7,256

BOUNDARY

ELEVATOR SHAFT

Extg. Fire Egress

Fire Escape

MEN's WC

WOMEN's WC

PRIVATE PARTITIONED DINING AREA

300

7,820

300

BOUNDARY

NEGATIVE SPACE / LIGHT WELL

300

New Wall

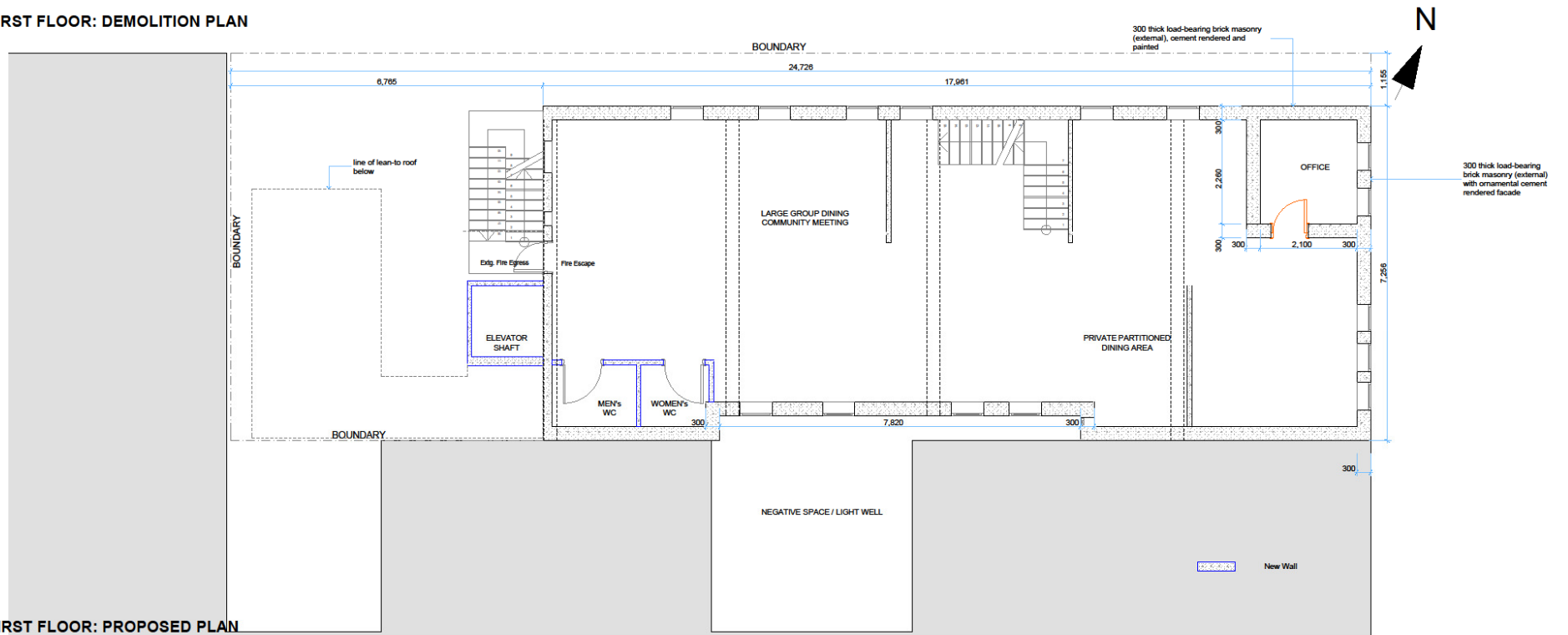**SECOND FLOOR: DEMOLITION PLAN**

SECOND FLOOR: PROPOSED PLAN

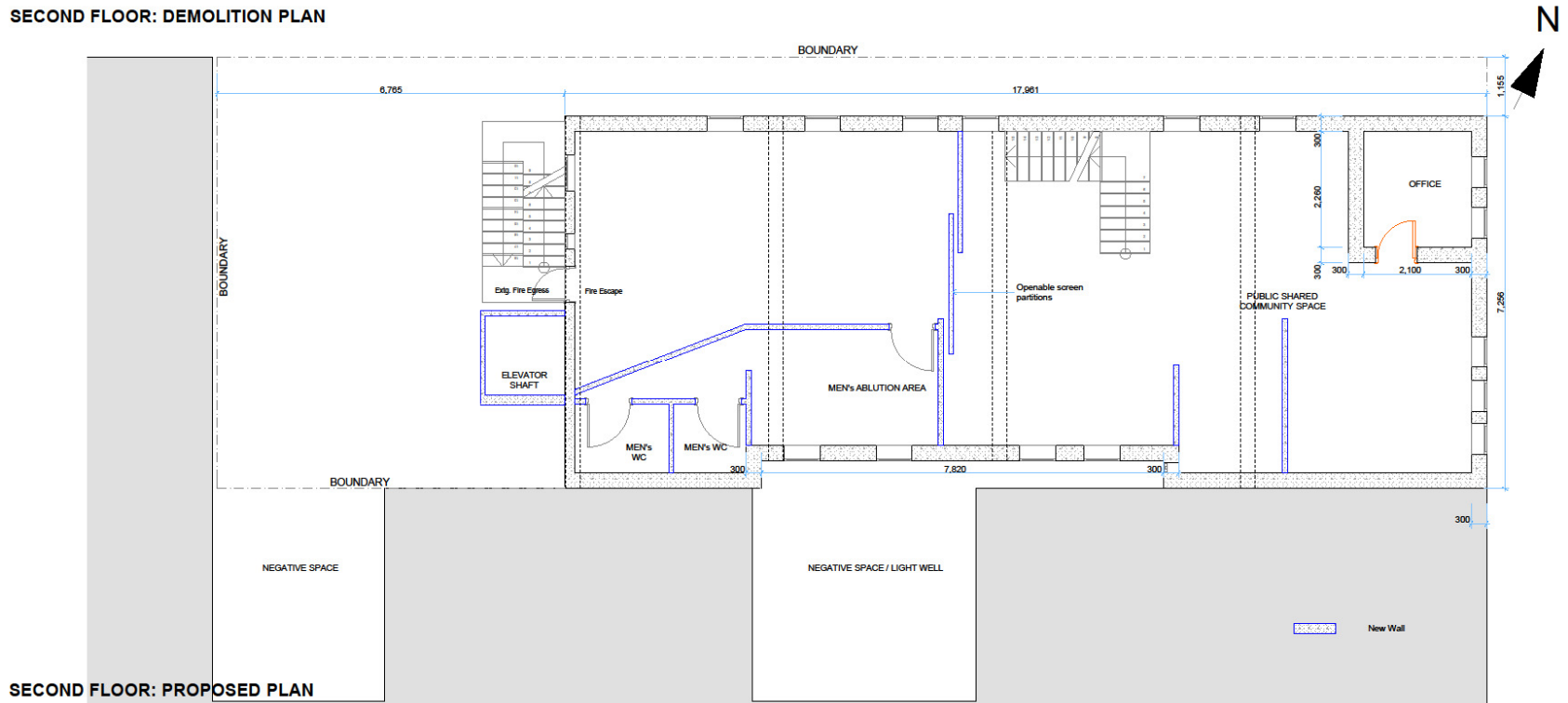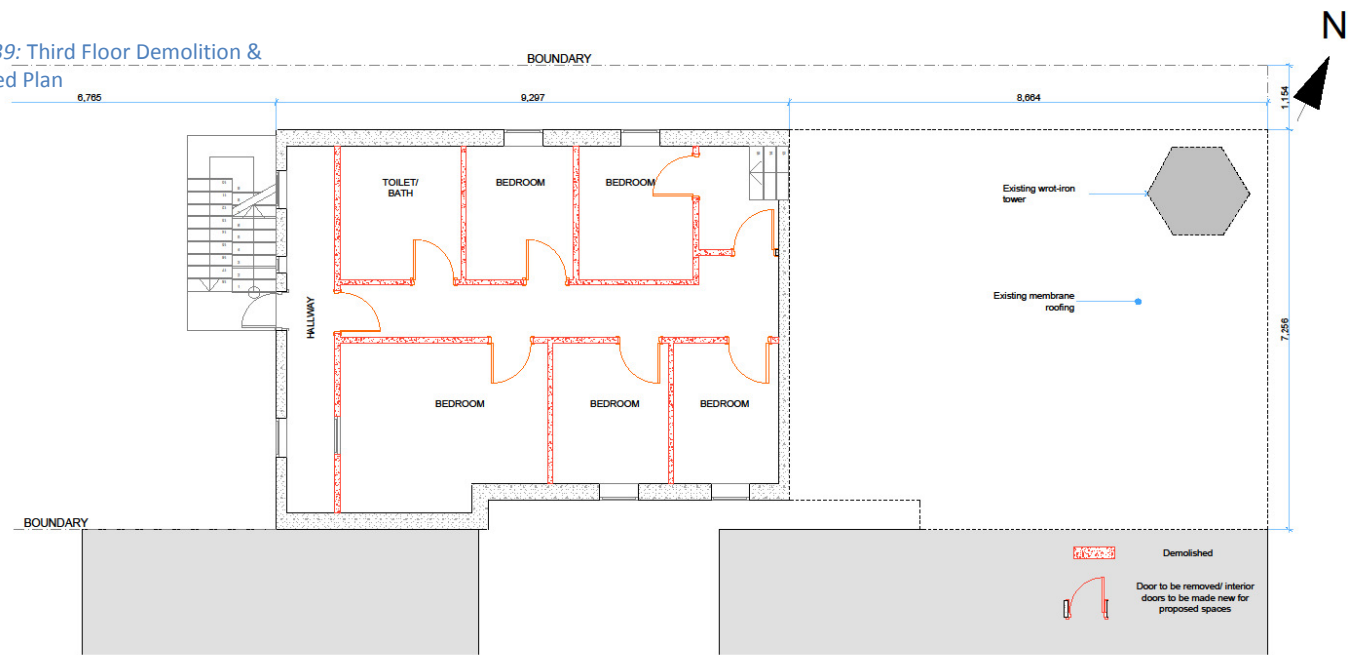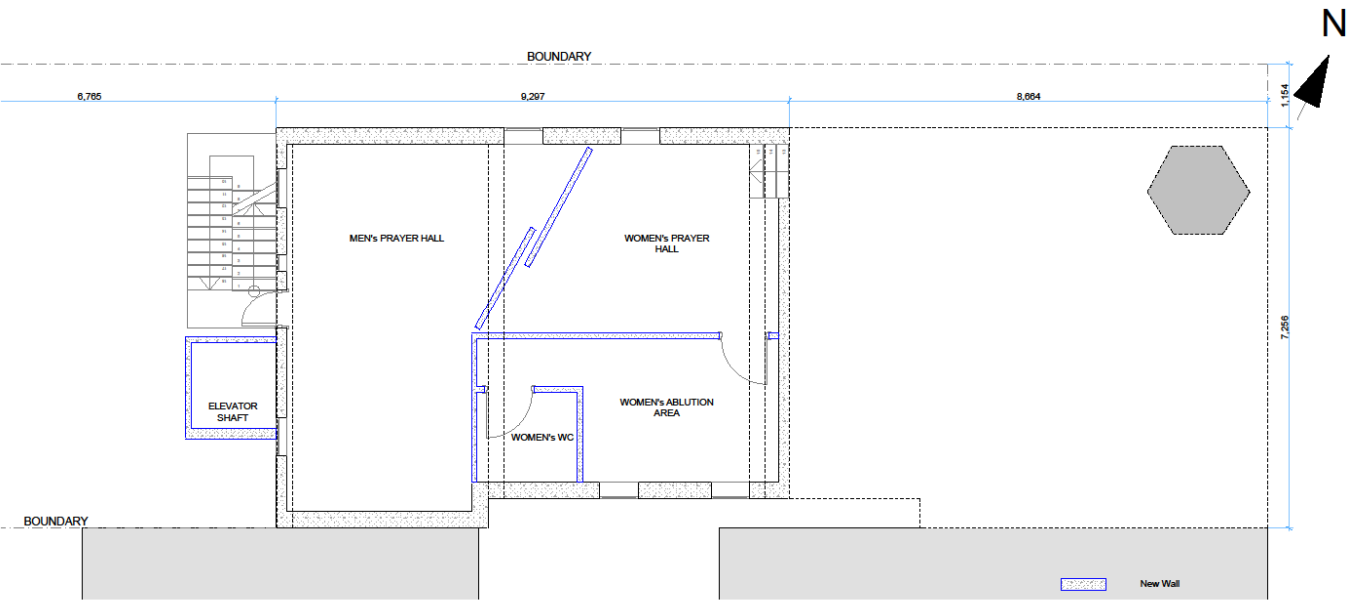*Figure 39:* Third Floor Demolition & Proposed Plan

THIRD FLOOR: DEMOLITION PLAN
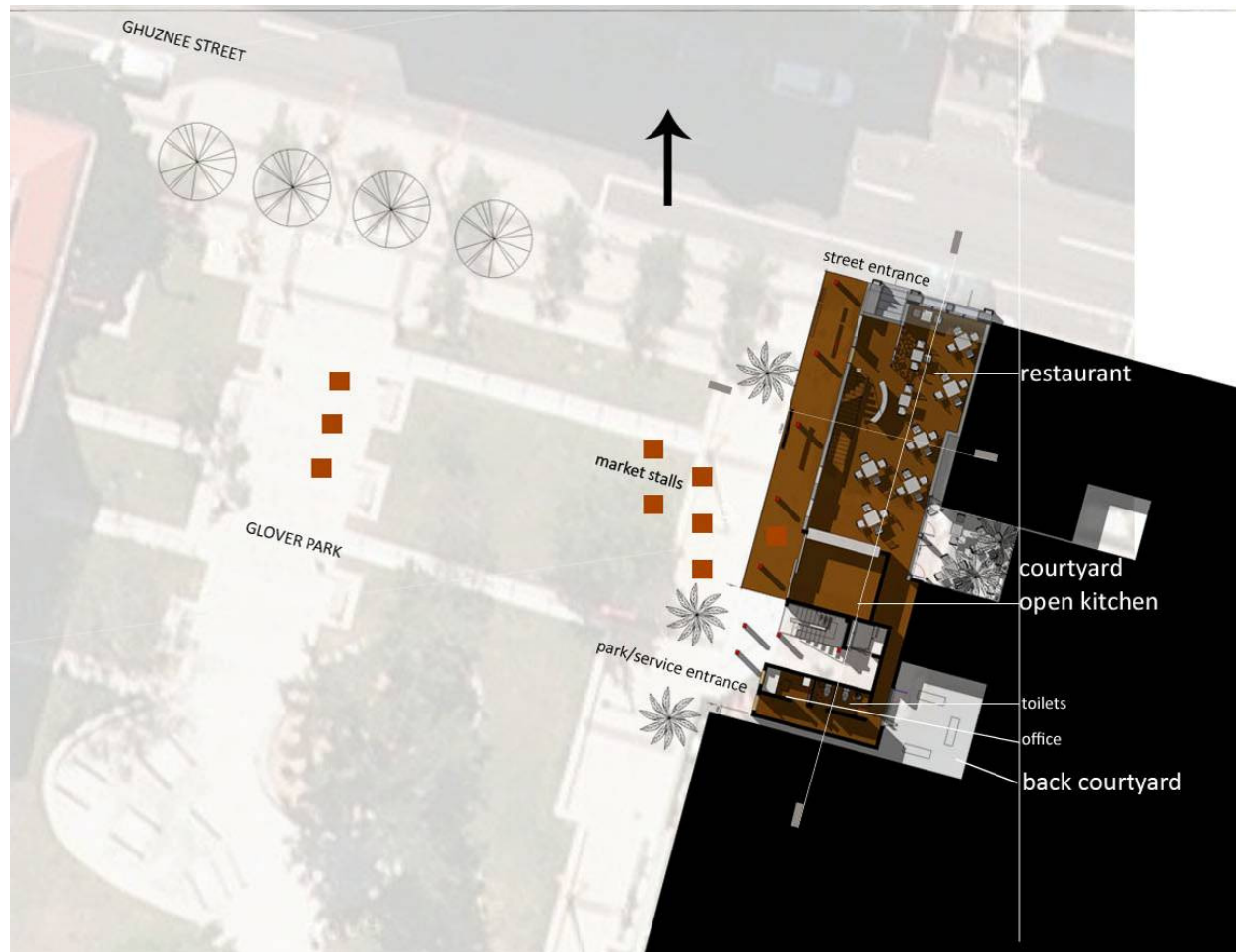
THIRD FLOOR: PROPOSED PLAN

Figure 40: GROUND FLOOR PLAN with temporary market stalls spilling onto the park from the kitchen side entrance. The threshold at the side of the restaurant also spills out onto the park creating a raised threshold for the outdoor seating area.

GHUZNEE STREET

GLOVER PARK

office

private/
partitioned
dining area

outdoor shaded
verandah/awning
for ground path

large group dining
community meeting

service elevator/private
entrance

Figure 41: FIRST FLOOR PLAN a second storey to the restaurant with an outdoor verandah dining area. These spaces also offer a more private dining experience.
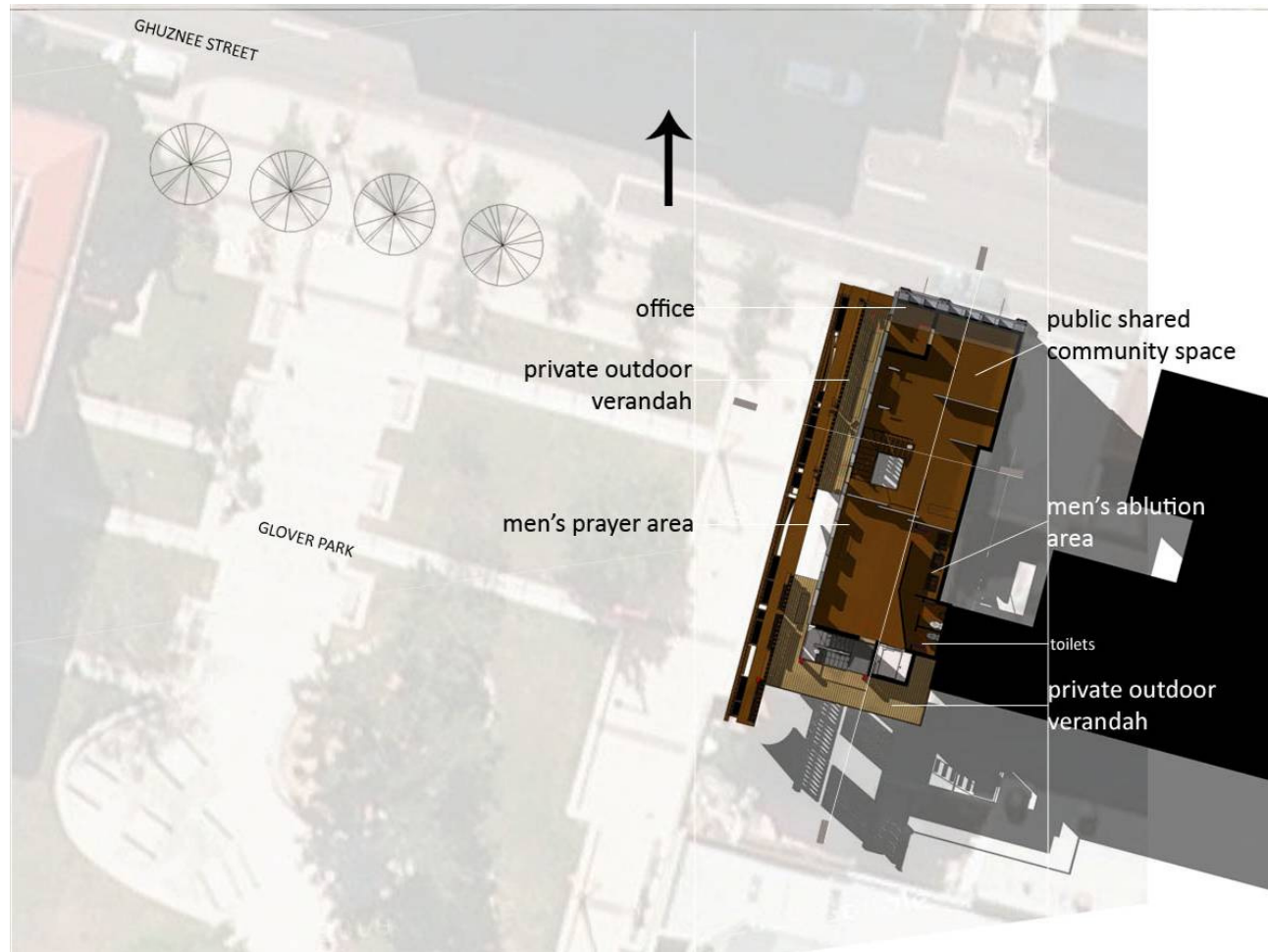
Figure 42: SECOND FLOOR PLAN this floor space is a semi private floor space with the back of the building being occupied as a Muslim prayer space for men. The public shared space is intended to be a quiet area more suitable for a gallery or library where negotiating the space wouldn't be impossible.

Figure 43: THIRD FLOOR PLAN the smaller floor plan at the very top of the building are all made for praying spaces for both men and women, with women occupying the space near the rooftop deck, where it acts as a spillout area from the women's prayer space. At this point, the roof access is strictly men coming in from the covered outdoor staircase to the south and the women coming in from the internal staircase.

Figure 44: Restaurant dining area: ground floor
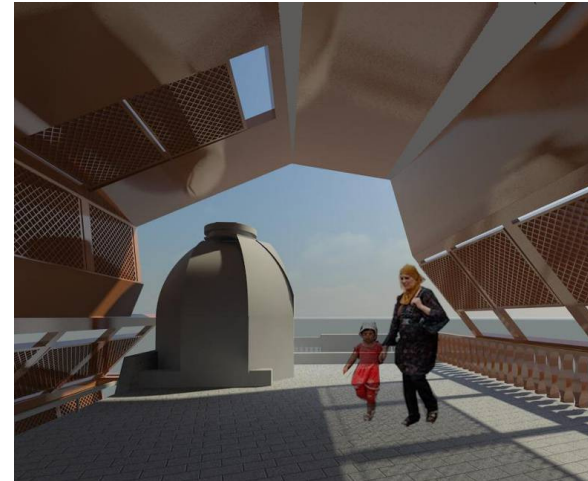

Figure 45: Courtyard dining, ground floor

Figure 46: Rooftop space for women and children

Figure 47: Outdoor spillout market area

Figure 48: SECTION A: multi-use of space

CHAPTER 8 DESIGN DISCUSSION

The design elements that are mentioned in this chapter are used to discuss the effectiveness of the new intervention in the Albemarle. The design aim is to be sensitive to the Somali culture, religion and social values. Also it has to be suitable for a commercial programme, create a sense of community and cultural exchange. These are some of the key discussions from the final design.

PART 1: SENSITIVITY TO RELIGION AND PRIVACY

a) Segregating spaces for Men and Women

Designing for a Muslim community such as the Somalis, the brief has to pay specific attention to the need for religious expression, that is, a prayer space as well as a private segregated space between men and women.

Being a Muslim, prayer time calls for a private ritual that is personal for every Muslims. It is not an activity where it is recommended to be flaunted nor purposefully displayed. Prayer should be carried out in a designated space where interruptions and distractions are unlikely to occur, and full dedication to the prayer can be carried out. It is therefore an act of prayer will unlikely be shared with the public as a spectator, rather the changes in the spatial mobility of the spaces is made so the public can understand the restrictions that it has with the level of privacy that it requires to maintain the sacredness of the prayer.

b) Behavioural standards in the building

The rules of the spaces are made to provoke awareness, and also the openness of sharing the Muslim culture with the public. The *exchange* of culture, and the amount the tolerances that develops, in the end, is what the design is looking for.

c) Prayer hall and orientation

Figure 50: Sun Study: Zuhur prayer time (1:18pm summer solstice)

Figure 51: Sun Study: Asar prayer time (5:20pm summer solstice)
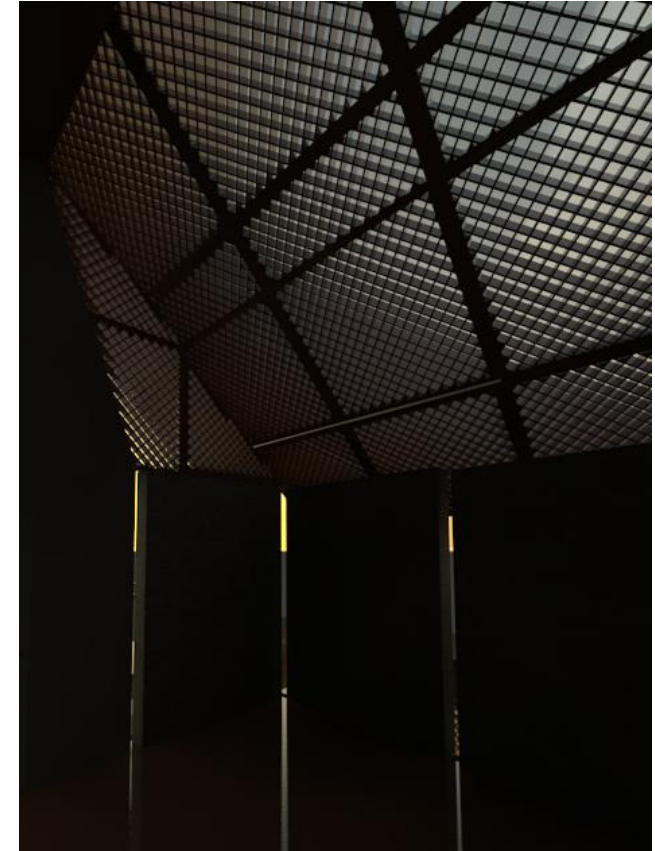

Figure 52: Sun Study: Maghrib prayer time (8:53pm summer solstice)

The prayer hall orientates to the west of the building as shown in the third floor plan on page 69. These images above represent the emphasis placed at the corner of the building to indicate the sun quality at different stages of prayer time during the December summer solstice. Figure 50 shows the light quality of the prayer at mid noon (Zuhur); Figure 51 indicates late afternoon prayer (Asar), and lastly Figure 52 shows light during prayer at dusk (Maghrib). The screen roof requires that there be opaque Perspex in between the lattices to diffuse the light on harsh summer sunlight. The quality of light coming through the slits is highly effective in good weather almost as an indicator of time to prayer.

a) Negotiating spaces between prayer times

In the second floor plan on page 68 the space is shared between the men ablution and prayer space with a quiet public community space. Only being divided by opaque screens, similar to the outdoor screens, this creates a kind of 'transparency' for visitors to respectfully share the space in peace. Congregational prayer may happen as soon as a prayer time begins, in this case, some of the mobility of non-Muslim guests and Muslim men and women around the building may have different paths on where they are recommended to navigate. This diagram is shown in Appendix 7 on page 91.

PART 2: PROVOCATION OF DESIGN

An active development has been made to the initial concept study explained in Chapter 6 about this particular part of the design discussion. The preceding discussion explains more about the intricacies of designing a programme for the interior spaces to accommodate public and private use, whereas this part discusses the contrast of the old and new facade, and the criticism that may come with such a drastic change.

Screen facade

The new screen on the Eastern facade designed with Somali references to it, could potentially signify an accelerated change to the local context and the *acceptance* of a greater change that this will ask of the local community. This acceptance could solely rely on the tolerance of the host society in embracing this visual feature as a fixture in the urban fabric.

It is also important to note that by placing a programme for the Somali refugees inside a heritage colonial building does not mean that the design compels the occupation of this space to be burdened under such a skin. Rather, the placement of the new skin, which allows for the Edwardian facade on the street front to remain, signifies the dominance of neither the old or the new. Indeed this thesis proposes that by improving the old building while acknowledging a new culture, the architecture itself is brought back to its cultural importance in the city

CHAPTER 9 DISCUSSIONS AND CONCLUSIONS

The thesis delved into the topic of integrating Somali refugees into Wellington city through the built environment. It had been noted that the process of integration for the Somalis has been hindered and made difficult due to discrimination because of their distinctly different physical features (Guerin, Guerin, Diiriye, Abdi, 2004:5), as well as cultural practices in comparison to the culture and the people of New Zealand. The findings from this research suggests that Somali refugees who are now living in diaspora elsewhere in the world due to the political instability and poverty back home, have managed to rise out of the ashes into successful entrepreneurs, and helped not only recover their identity in a foreign country but to also actively participate in the local economy. This was apparent for the cases of Somali refugees living in the US city Minneapolis, and in Nairobi, Kenya.

One of the theories on integration highlights the need for refugees to end their resettlement as equals to the locals (Goodson & Phillimore, 2008). Goodson and Phillimore (2006) further stipulate that "if refugees living in dispersal areas are unable to be economically active, they will inevitably experience greater levels of social exclusion". The proposal for a solution for this issue in this thesis is an architectural intervention in the urban fabric, in the form of a design proposal. This research and design proposal is made in the hopes that it can enhance the socioeconomic values that could potentially be the crucial steps for integration with the host country.

The design proposal in this research suggests that the integration process for the Somali refugees be aided by allocating an area in the city where they have the opportunity to trade in business as well as showcase their culture with the locals. By designing a space where they are able to do this, it further helps locals understand the depth of their culture, religion and social values, and vice versa. It is after all designed to promote commercial viability, sense of community and cultural exchange.

Interventions on the existing building are specifically made to promote openness for the restaurants and shared areas, as well as privacy in prayer spaces. Negotiating these two spaces is what is intended to promote tolerance and understanding that Islam plays a large

role in day to day activities of the average Somali, and that the locals can witness this importance by understanding the usage of different areas of the building. Structural strengthening also played a key part in the overall design, in keeping with the current building code compliance as well as successfully conserving part of the Albemarle that is crucial to its heritage, (its form and facade).

The duality of the old colonial culture and the new Somali space is made to understand further the notion of tolerance within a built environment, and in this case also with the social environment. It is also purposely intended in the design to utilise an existing building to salvage it from being a wasted space. This also provides the opportunity as the perfect introduction of a new culture in New Zealand to strengthen the old.

Even though the Somali refugees were the subject of this design research as an example of a group of people with issues concerning integration, cultural tolerances, and civic opportunities, it is hoped that the findings in this research can provide a basis for strings of solutions in assisting integration for other minority groups who may struggle with connecting and belonging to their immediate environment.

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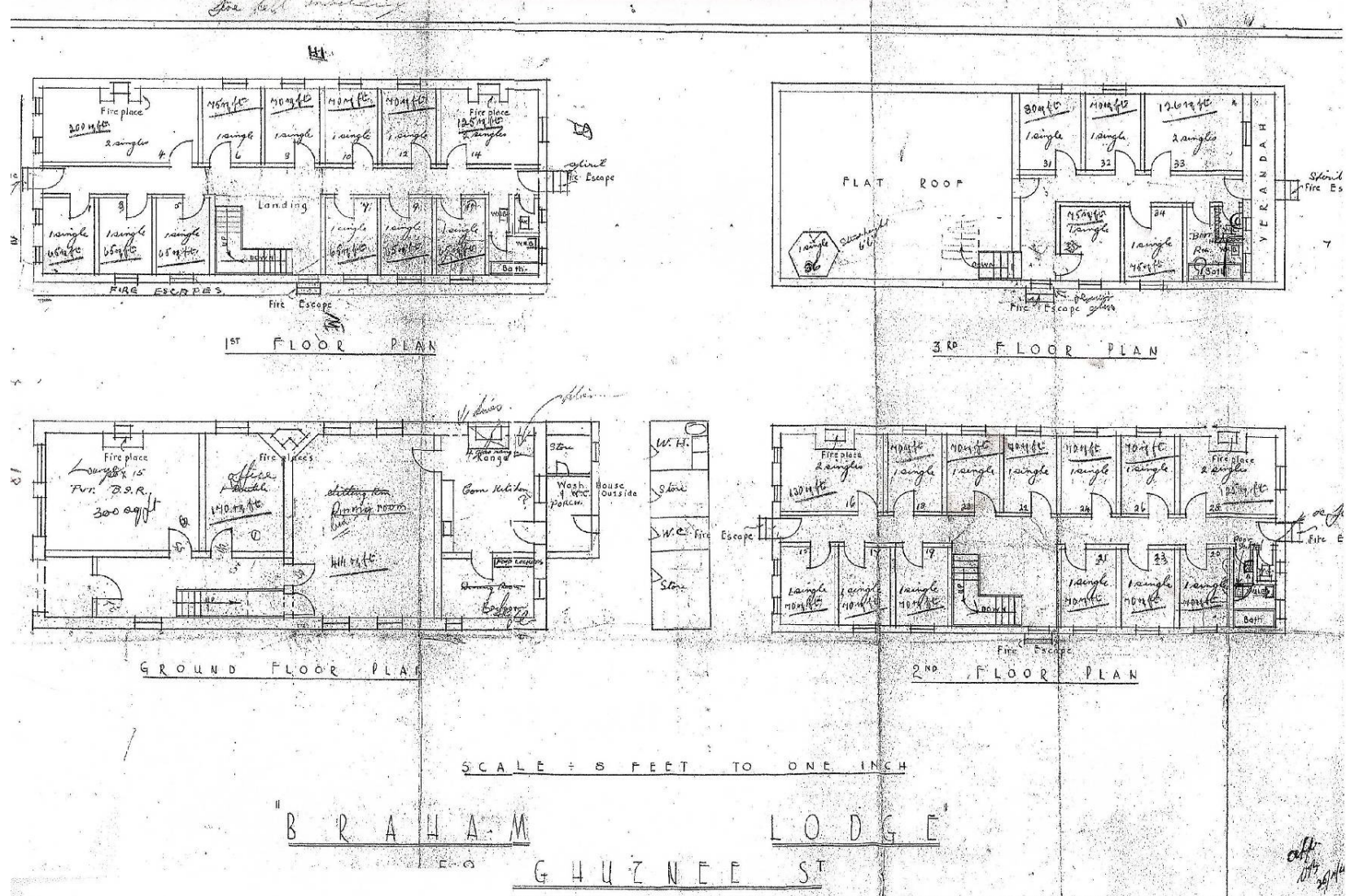
Appendix-1 Atlas of Social Deprivation comparative to state housing locations (not to scale)
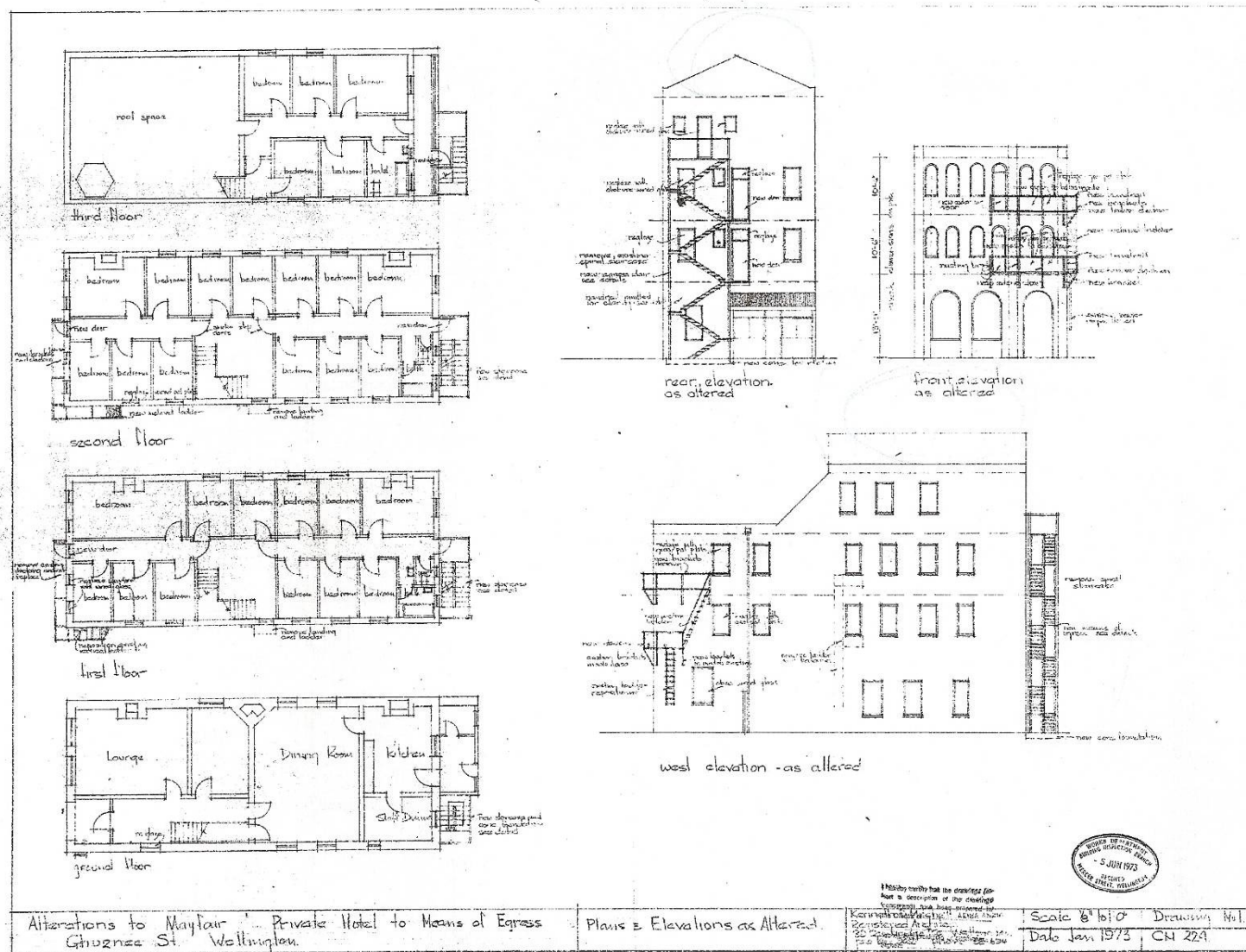
Courtesy of Ministry of Health website.
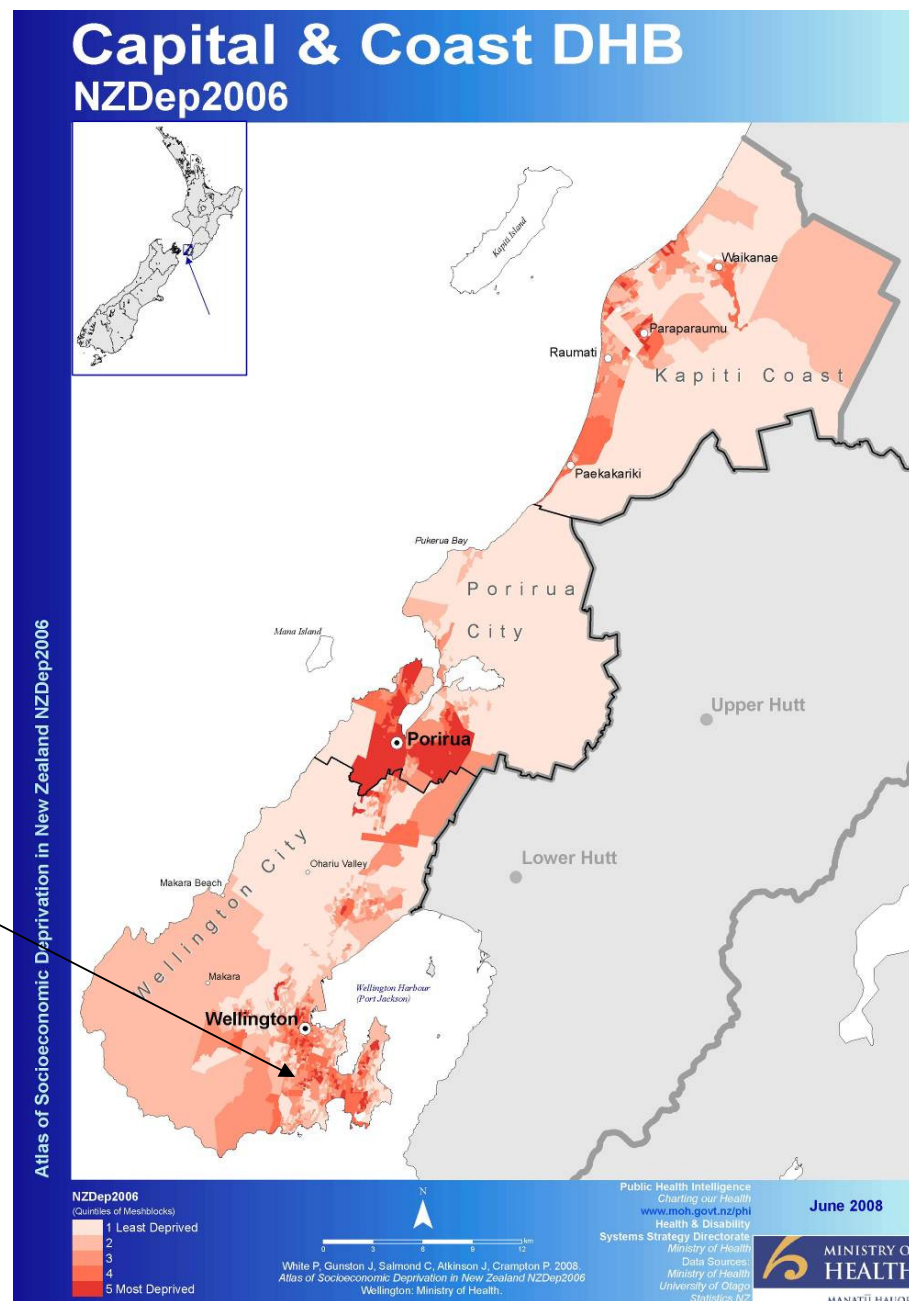
Appendix-2 Braham Lodge 1946 (not to scale)

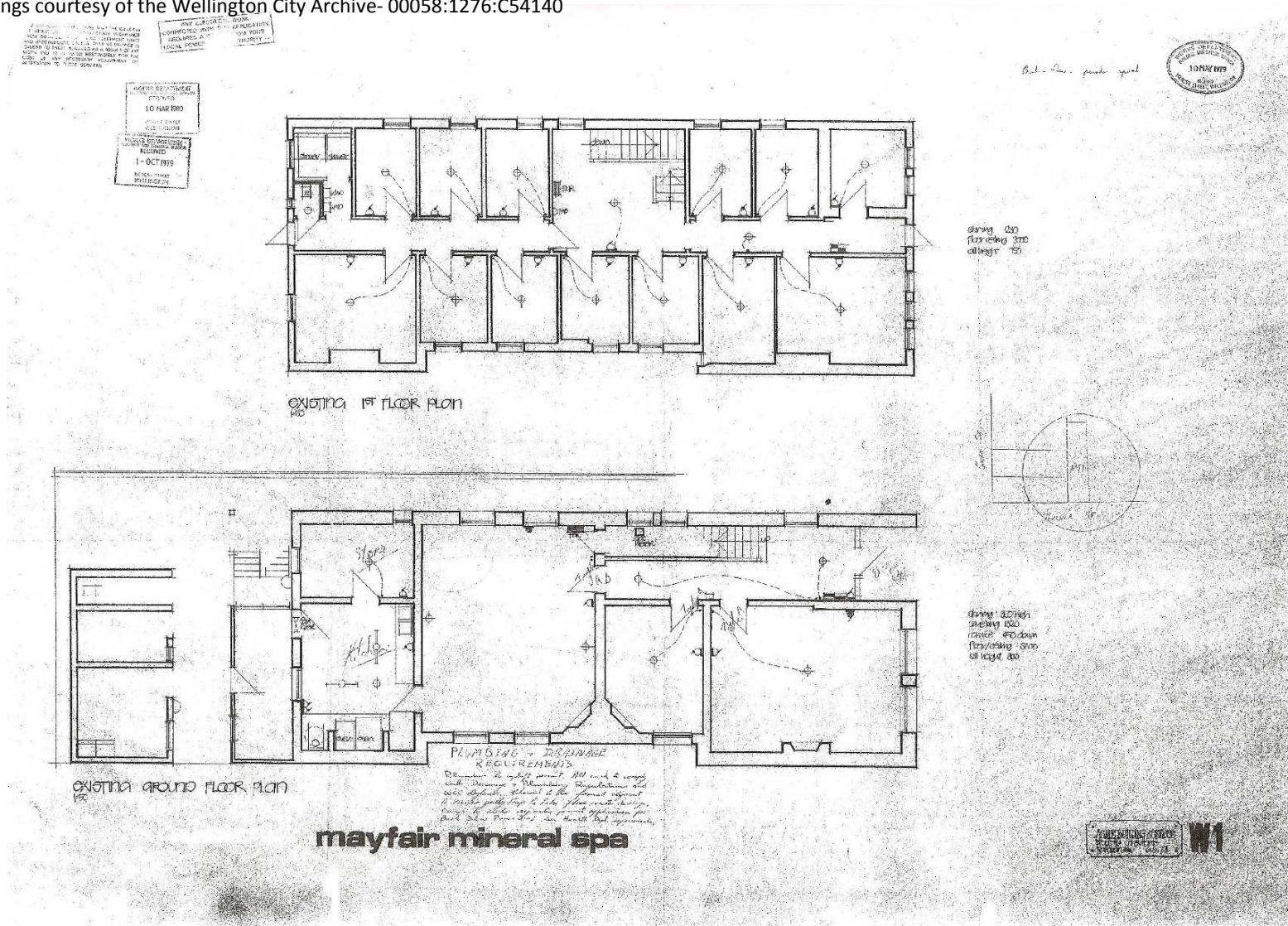Plan drawing courtesy of the Wellington City Archive- 00053:126:7004

Appendix-3 Mayfair Private Hotel 1973 (not to scale)

Plan drawing courtesy of the Wellington City Archive- 00058:856:C38191

Appendix-4 Mayfair Private Lodge (not to scale)

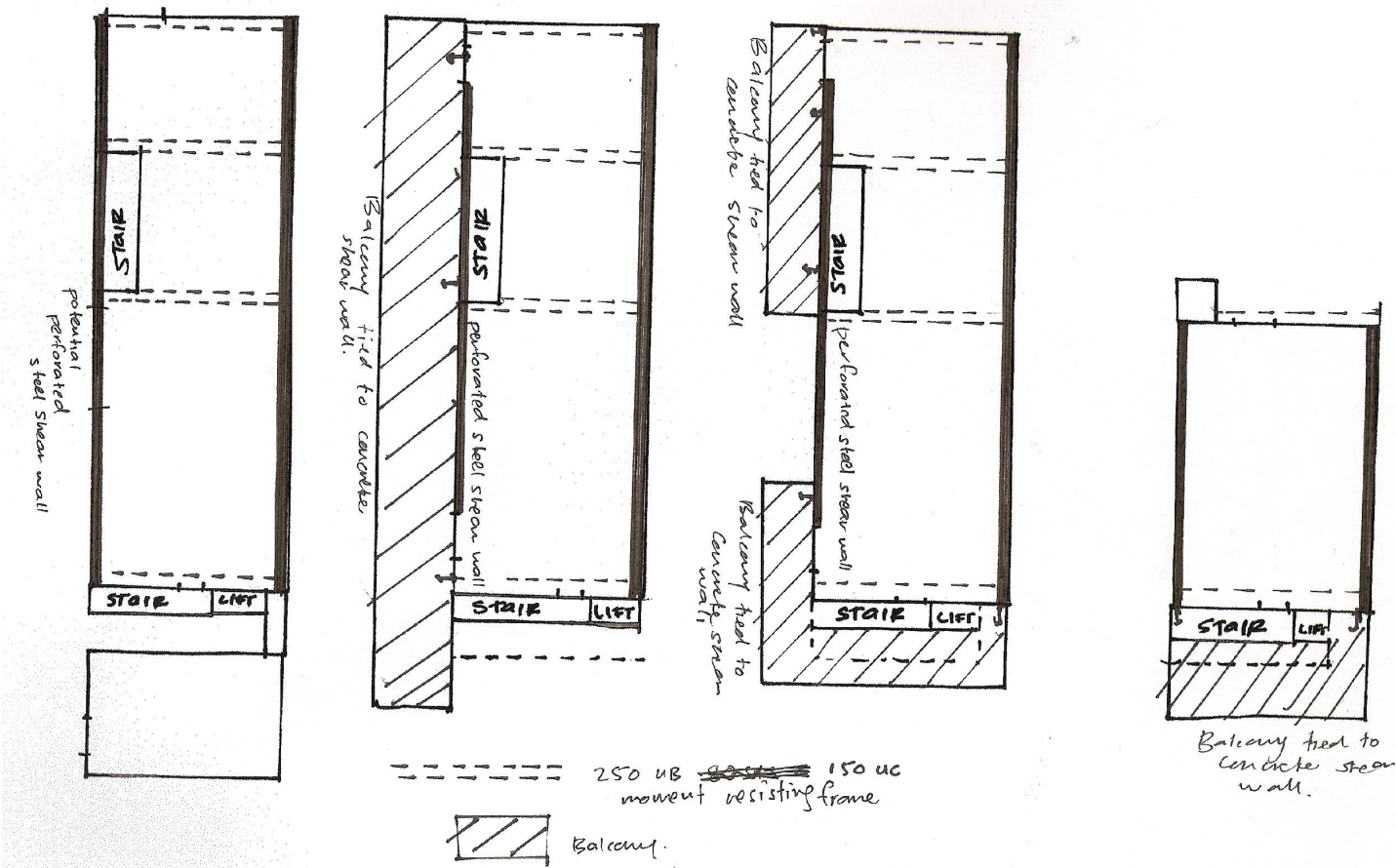Plan drawings courtesy of the Wellington City Archive- 00058:1276:C54140

EXISTING 1ST FLOOR PLAN

EXISTING GROUND FLOOR PLAN

mayfair mineral spa

Appendix-4a Mayfair Private Lodge (not to scale)

Plan drawings courtesy of the Wellington City Archive- 00058:1276:C54140

amended 1st FLOOR plan

elevation B

elevation A

elevation C

mayfair mineral spa
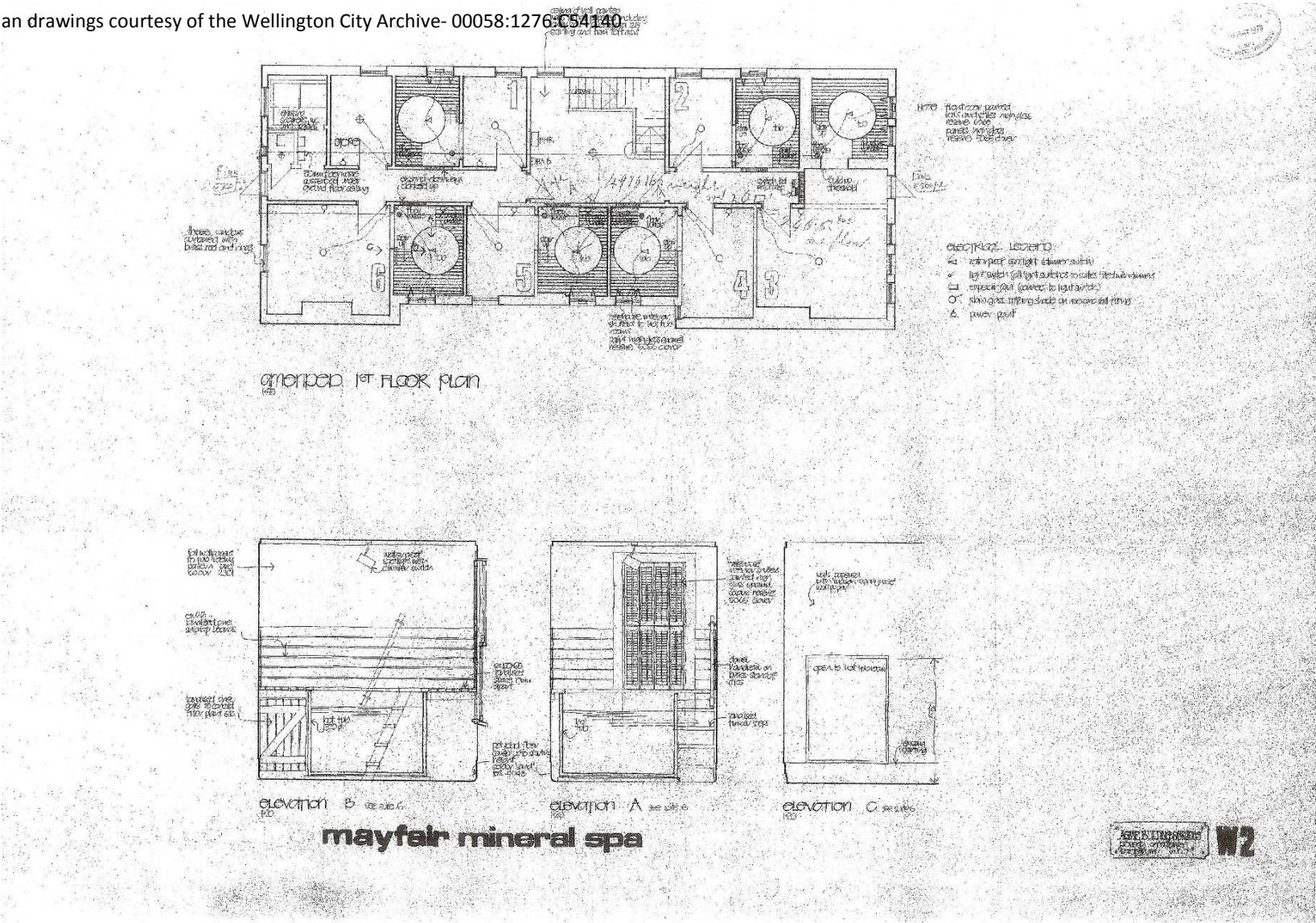
Appendix-5 Proposed Verandah Extension

Image courtesy of the New Zealand Historic Places Trust- 120 11-150 CRO

PROPOSED VERANDAH EXTENTION
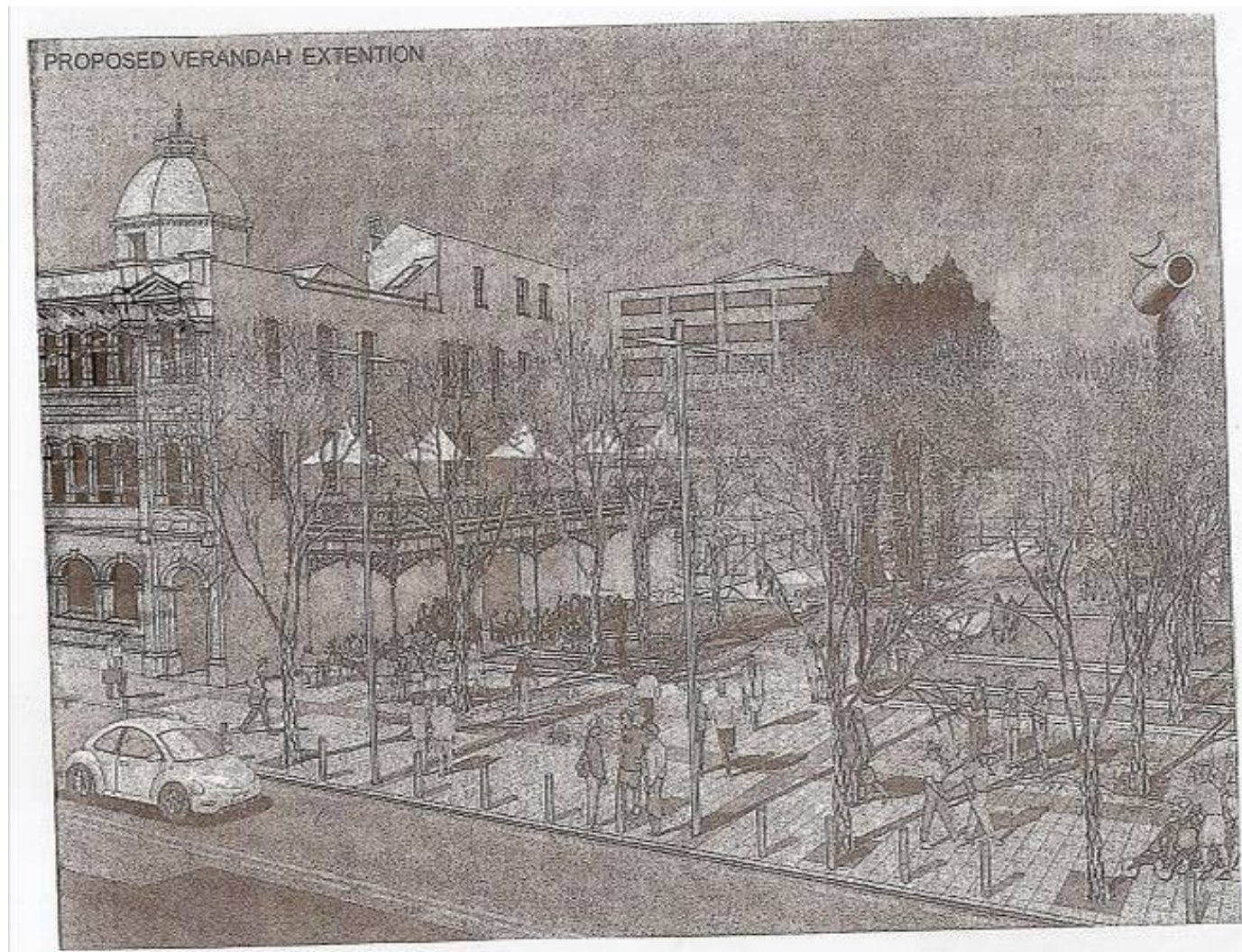
Appendix -6 Seismic/structural strengthening diagram (Image by author)

Appendix-7 Occupancy flow chart (Image by author)

PUBLIC

MUSLIM/SOMALI WOMEN

MUSLIM/SOMALI MEN

SERVICE ENTRANCE