TE WHARE AWHERO

Longitudinal Whānau Support Project

TE WHARE AWHERO

Contents

Acknowledgements

Tēnā koutou katoa.

We would like to thank all of our participants that have contributed their knowledge and experience to this project. Without you all taking the time to sit down and kōrero with us, this report would not have been possible. We realise the importance of this project and are honoured that we have been a part of this community change.

We also would like to thank Te Whare Awhero and Carey Ewing, for trusting us with this work and giving us the opportunity to be a part of this. We truly believe in the Longitudinal Whanau Support Project and think it can create change within this community. We feel privileged to help in building its foundations.

We hope that this project has represented the community and participant's feelings well.

Ngā mihi,

Lucy Bowden and Tayla Sowden.

"Mā mua ka kite a muri, mā muri ka ora a mua."
Those who lead give sight to those who follow, those who follow give life to those who lead.

This whakatauki speaks to the importance of working together. It acknowledges and values the importance of both the leader and the followers for both are essential and co-dependent. We felt it was relevant to the collaborative work this project represents.

Introduction

The Longitudinal Whānau Support Project is a long-term, community and relationship-based support service. The goal is to journey alongside families from when their tamariki are five to twenty years old. The families this project will be designed for, are those who are hard to reach and poorly connected to existing services and their community. These families will be doing it tough with little connection to local services and community. This will be in the Hei Hei/Broomfield area. In practice, this will work by placing a core worker with families for an extended period. They will work in partnership to build on strengths and create new opportunities. It will then allow them to grow trust in the worker and Te Whare Awhero as an agency. By working with the whole whānau and being engaged with families in their homes, this aims to give opportunities, widen horizons, and realise new potential. Success of the caregivers and family will help tamariki flourish.

This project will work within the mission that Te Whare Awhero follows: to bring hope. By walking alongside these families and offering support where we can, we will be bringing hope not just to them but to the greater Hornby community. The four values that Te Whare Awhero follow are community, integrity, whanau, and people, which correlate to similar Māori Ngā Uara, values that will be followed in the project.

1) **Community**: working for the local community and helping people feel a strong sense of belonging. The project aims to strengthen community networks and the families' relationships to their community

2) **Integrity**: working honestly and consistently to benefit those we meet. The project aims to be long term and consist with families, and to create opportunities for them to reach their true potential.

3) **Whānau**: working with clients as a wider whānau and working together as a team. The project will walk alongside families and work with them to create change, journeying with them is the key and it will be a joint effort between the core worker and families.

4) **People**: about working with people and helping them along their journey together and meeting them where they are at. This project will meet families where they are in the present, partner with them, and help them continue their life journey with added support. It is about helping and working with people at the core.

These fit into the Māori values of:

- **Whanaungatanga**; relationships, kinship, and a sense of family connection

- **Manaakitanga**; extending compassion, honour, and support to one another.

- **Kotahitanga**; about togetherness, the idea of working and acting as one.

These values underpin the Longitudinal Whānau Support Project and create a foundation for the project to work from.

Our role as social work master's students was to work alongside Carey Ewing, the Te Whare Awhero director, to create this Longitudinal Whānau Support Project proposal. Our task was to answer the question "Does a project like this have value for the Hei Hei community?" To do so, we assessed the question in two different frameworks - through an academic lens and community perspectives. The following proposal will consist of an academic literature review that concludes whether the project has value based on previous projects and current service deliveries in New Zealand and internationally. Then it will discuss community worker perspectives on whether there was value in this project for the Hei Hei community.

To gain these perspectives we approached local community professionals with interview questions regarding the needs of Hei Hei and how we could deliver these. These will be analysed together to make a full assessment on the value of a long-term project for Hei Hei whānau.

"Most people in the country don't realise how much trouble we're actually in." - Participant Quote

Part 1: Literature Review

The goal of this Longitudinal Whānau Support Project is to provide long-term support for tamariki and their whānau. A main conclusion to come to when looking at the existing literature is that this long-term support is better than short-term, when working with families in need of extra support. It allows you to establish elements of trust and prevention rather than intervention and gives more time to make considerations of the community, context, and culture. However, there were limited long-term studies to provide detailed information.

Nelson et al (2003) comment that it can be hard to investigate effectiveness of long-term projects when not many of them exist, but we are fortunate in Aotearoa to, not only have one project that has been running since 2003, but also that has been successful. I Have A Dream (IHAD) is a foundation that provides long-term commitment in four schools in the Whāngarei area. It follows tamariki right through their school journey and provides educational support, through the source of a core worker or "Navigator". IHAD proves that overtime with long-term support, goals can be achieved, and dreams come true. "Initial primary school dreams started as university for most dreamers" (Hill & Mitchell, 2014), which then went on to become more defined in a specific field. A lot of dreamers then entered into their chosen dream, many the ones they had held for years. It shows that the consistent support provided by IHAD, helped these kids achieve their goals. IHAD is the first of its kind in Aotearoa, and it goes to show that long-term support is better than short-term services. Many reports have been generated from this project, and it shows that projects with a follow through element to their service over the years, have better outcomes (Nelson et al, 2003). There are services that provide short-term support with the goal of impacting children long-term. One such project is the Whitelion Mentor project in Australia. Whitelion works with youth who have had some form of connection to the justice system and provides mentors to work alongside them, to help them gain employment. Leaving the justice system as an adolescent that may have substance abuse problems is difficult but providing at-risk youth the opportunity to make a better life for themselves is incredible work. Some commentators support that any gains from mentoring for at-risk young people may only become apparent in the long-term rather than the here and now (Lemmon, 2005).

After looking at the conclusion that long-term support is better and has more value than short-term support, we then analysed why this is. Long-term gives clients and professionals more time to create beneficial relationships with a full understanding of their environments. Five themes came up throughout the literature and helped to explain why long-term support is more beneficial. The five themes are; Trust in Relationships, Importance of Community, Context, Prevention vs Intervention, and Culture. There is then a brief discussion regarding the limitations of the literature review.

Theme 1: Trust in Relationships

In dealing with any kind of client relationship in social service delivery, there must be an element of trust from both parties. The client must feel that their vulnerability being seen is by a trusted individual who has compassion for their situation. Many sources analysed, stressed the importance of trust and its part in creating a successfully engaged relationship between the support worker and their client (Hill & Mitchell, 2014) (Kahne & Bailey, 1999) (Heath & Mclaughlin, 1994). The trust comes from the support professionals' reliability to connect the client with or provide services that are needed. A lot of families who are vulnerable do not trust service agencies due to the lack of follow through in previous experiences (Kahne & Bailey, 1999) (Sanders et al. 2009). Making sure the support worker is well matched to their client and can help in an empowering way to contribute to the individual's personal success is important (Hill & Mitchell, 2014). The trust building process between client and worker can be time consuming, a few sources noted in their projects or research that there was at least a two-year period before trust was felt by both parties (Kahne & Bailey, 1999) (Hill & Mitchell, 2014). Persevering through this time allows the client to see the

> *"By building relationships with trust and understanding, agencies can provide services and guidance that help client's deal effectively with barriers to their success." - Kahne & Bailey, 1999.*

reliability of their worker and that they can utilise this. Trust built before an event means that the client is more likely to use this support when a significant event happens (Kahne & Bailey, 1999), (Sanders et al. 2009) (Nelson et al. 2003). Trust in the initial relationship between client and worker also helps a run-on effect of trust in the service the worker represents, further fostering the trust that unconnected families can have in service providers (Hill & Mitchell, 2014). At a community level this promotes services in the area and can help their reputation strengthen in the community, enabling an agent for community change (Heath & McLaughlin, 1994) (Sanders et al. 2009).

Theme 2: Importance of Community

> *"By strengthening naturally occurring networks and support systems in the community, it allows the strength of these connections to move outwards to help and support more members of the community." - Sanders, Munford, & Maden, 2009.*

One community is not the same as another, even when they are geographically close. When looking at community-based projects, it is clear from the literature that making sure the community is grounded in the work you're doing and being considered at every stage in the process. Communities are able to help tailor whatever work you're doing to the specific needs of their community, which members become aware of through their day-to-day life (Heath & McLaughlin, 1994) (Duckworth et al. 2021). Community based projects have real life implications, as they are grounded in the community that the work is

existing in (Heath & McLaughlin, 1994) (Kahne & Bailey, 1999) (Barrio, 2000). The literature stresses the need for projects to be grounded in and spend time thoroughly researching and gathering community opinions in their work, as it offers valuable insight on how to deliver services to the particular area (Lemmon, 2005) (Heath & McLaughlin, 1994). Strong connections to community allow people to feel a sense of belonging, hold themselves accountable and allow them to feel safe and accepted (Barrio, 2000) (Manolo, 2008) (Macfarlane et al. 2014). Community makes it easy for people to participate and helps local people support one another (Sanders et al. 2009). Community is not a blanket statement and can come in many different forms. From analysing the literature, connecting with the community is important for service providers and individuals. Being able to acknowledge and foster this need empowers clients and strengthens agencies relationships with people.

Theme 3: Context

Context is essential when looking at any project, if you are implementing any project you need to be aware of the context that you are applying it to. The literature makes it clear that you are only as good as the context you are working in, and that there are many factors in these contexts that will affect how long-term projects are delivered (Manolo, 2008) (Heath & McLaughlin, 1994). The social context is important, as it is these social conditions you must work your project around. The political climate and socio-economic status of the area can largely affect how people access services, how many they need and what these services would need to look like (Manolo, 2008) (Kahne & Bailey, 1999) (Macfarlane et al. 2014). No matter the personal context of the client, the social context will always impact the effects of a project and the client's success, because these contexts affect the client's environment (Kahne & Bailey, 1999) (Sanders et al. 2009). It's important to consider the context in which you are working to properly meet people in their local realities and life contexts (Heath & McLaughlin, 1994). Working with the context that presents itself is essential to any kind of social service delivery and this will promote success if it is properly considered (Kahne & Bailey, 1999).

"People are able to be met and understood in their local realities and life contexts when in community programs."
Heath & McLaughlin, 1994

Theme 4: Prevention vs Intervention

A common theme throughout the literature review was the benefits of prevention work versus intervention at the time of crisis. Often, individuals seek out services at the point of crisis or after the crisis has occurred, and the issues presented can date back throughout the person's entire life. Instead of focusing on intervention, focusing on building foundational supports and relationships within the child's life is key. With the Longitudinal Whānau Support Project proposed, if the relationship can begin early and follow the child through their schooling life, it will have lasting impacts into adulthood. Intervention before there is a crisis builds trust and the client is more likely to approach the service with their crisis (Nelson et al 2003).

"Prevention programs that begin earlier in life have lasting impacts to adulthood." Nelson, Westhues & McLeod, 2003

I Have A Dream is an excellent example of a project designed to intervene before a crisis. By placing a mentor in with children in their formative years at school, and walking with them on their journey, relationships were established before the crisis existed, making the likelihood to tell the coordinator, and ask for help, stronger. (Kahne & Bailey, 1999). A case study done in 2014 (MacFarlane et al) on Māori student's success also details the importance of working with tamariki early and in a culturally beneficial way, to grow their success. A strengths-based approach that was used, recognised the multiple gains that accrued from a knowledgeable whānau, iwi & hapu (Macfarlane et al, 2014). By introducing the tamariki to different ways of using their culture to benefit their future, success was seen in multiple ways.

Developing methods, such as this Longitudinal Whānau Support Project, that focus on prevention and working alongside families, will prove to be more beneficial than methods that are only offered once a crisis has occurred. Welfare systems in the United States have been characterised as problem-orientated, aimed at the poorer and neediest, and are only offered once a family has broken down (Manolo, 2008). A lot of the time, the crisis suffered can be due to intergenerational poverty, trauma, and abuse. With a long-term, at-home project, the goal is to address intergenerational trauma, and how best to address it as a whole family unit, so that the children can flourish.

Theme 5: Cultural

The community of Hornby is a culturally rich and diverse community, and it is important to make notes on what the literature suggests for those who do not identify as Pākehā or New Zealand European. While it is a limitation of this literature review that there are not a lot of long-term projects that do this kind of support, it is a greater limitation that there is not a lot of research on culturally relevant and competent support projects. Cultural relevance has not been addressed conceptually or empirically into the literature on community support projects (Barrio, 2000), and this specific project gives a perfect time to follow on from I Have A Dream, but also set a precedent for community support services to incorporate and put focus on culturally relevant projects. In Hill & Mitchell (2014), their ethnic demographic, out of eight dreamers, was majority Tongan with one Samoan and one Ethiopian. Aotearoa is culturally diverse, and we must remember to include services and professionals that are culturally aware and respectful. Using Māori and Pasifika Health models as a starting point to build on the relationship, could then lead to deeper

"Findings point to the complex role of culture and minority status and the need for systems to develop and offer culturally responsive programming."
Barrio, 2000.

engagement and more meaningful conversations. In developed countries, culturally driven approaches that stress family and community as treatment contexts have been effective (Barrio, 2000). To be able to wrap around the whole family and have the core worker be accepted and accepting of the family's culture, ethnicity and/or religion will be a key part of gaining trust and building positive relationships. There is always a stigma associated with reaching out for help when times are tough, but coupled with minority status, family members are more reluctant to ask for help outside the immediate family (Barrio, 2000). Being able to meet family's where they are at, and walk alongside them, can only be done if there is a significant amount of respect for the family, as well as the knowledge that everyone starts at different points in life. Cultural relevance cannot be understated in a community that is multicultural, and this must be taken into consideration.

"We don't know what's best for families, they do" - Participant Quote

Limitations of the Literature

Nothing after 2015

A main limitation of this literature review is that most of our sources are from the early 2000s. The research articles obtained, while they do have relevance to the project, may not reflect the day and age we currently live, and there may be a lack of cultural relevance, socio-economic relevance and/or a lack of environmental relevance.

Lack of Long-term projects with research studies

As seen in the articles chosen, the idea of long-term support is noted to be a great way of offering support. There is however a lack of actual long-term projects that have literature to prove their success. There are many research papers that look at the long-term effects of short-term family interventions, but not actual long-term projects. This leaves a gap in knowing just how effective long-term support is.

Cultural considerations are limited

Other than the I Have A Dream articles, there were two articles that explicitly focused on different cultural approaches to long-term support projects. In a community with diverse people, it is important that they are represented where appropriate, and in ways that are culturally appropriate. Methods are out there for work with indigenous and minority groups, however more studies must be done in the benefits of full-time use or incorporation of these methods.

Lack of New Zealand-based research

It is also important to note the lack of New Zealand literature in the long-term support area. New Zealand has unique contextual needs that need to be considered when conducting a support project in the country, as these contextual needs will directly impact the community you are delivering a service to and how they will receive it. More New Zealand based projects and research will help in making sure a long-term family support project will be valuable in Aotearoa.

Methodology & Approach

The chosen methodological approach for this research proposal is Participatory Action Research. This method was chosen as the primary approach as it focuses on the participation of persons or groups that the research is directly going to support. Marshall & Rossman (2011) state that this type of research "must be based on collaboration between the researcher and participants in terms of the question being posed, the data gathered and analysis processes."

As part of the process of this approach, we reached out to community leaders and professionals to gauge their opinions on the Longitudinal Whānau Support Project. Through semi-structured, one-on-one interviews, we were able to discuss this topic at length and what value this type of project would add to the Hei Hei/Broomfield area. Engaging with various community groups has benefited this research proposal immensely as we are able to begin to understand the various needs that some of the most vulnerable families have. Throughout the interviews, we asked about the Hornby community as a whole as well as the smaller grouping of Hei Hei/Broomfield. This was to get a large-scale view of the surrounding community as it will be affected by the project as well.

Data Collection

As mentioned above, part of the data collection method for this project was semi-structured, one-on-one interviews with community professionals and leaders. This method was chosen as it was seen as the most beneficial way to answer our question "Does this project have value?" We reached out to several organisations and schools in the area to ask whether this project was something they'd be happy to discuss and provide insight into. Our group of interviewee's totalled seventeen participants with over two-hundred years of collective community engagement. Participants have been kept anonymous, but of these seventeen, we had participants from schools, youth agencies, community centres and the public health sector, all of whom had a connection to Hornby through their occupation, but some personally had a connection as well.

From the research completed on the literature review, themes began to come up that helped us structure our questions for the interviews. We ended up with;

> ➢ **Five Context and Introductory Questions**: These were general questions asked to gain an understanding of the interviewee's role within the community, as well as their level of engagement and length of time spent in the area.
> ➢ **Six Community Based Questions**: These questions were asked to inform the basis of the understanding of the needs of the community. We asked about strengths, barriers, inequities, and the most important needs that participants felt should be addressed.
> ➢ **Five Longitudinal Project Questions**: These questions focused on the challenges this project could face, the benefits that such a project could have for the community of Hei Hei/Broomfield, as well as asking for advice of successful engagement strategies.

Part 2: Community Engagement Findings

"People need a person that's got their back, that will bat for and advocate for them." - Participant Quote.

It was a consensus from the interviews that a project like the one being proposed would have value for the Hei Hei community and the families that reside within it. The concern from the majority of the interviews was the specifics surrounding the project as this is where it will have the most value. It has value in theory, but the interviewees were much more concerned with how it would be implemented and what specifics we were using to make it the best it could be for the Hei Hei community.

Organising the findings from the interview into prevalent themes is the easiest way to make sense of them. By doing this, we can see what the most important and frequent ideas were from the interviews completed, allowing us to not only gain insight into how we can best deliver this project but to help us continue to answer the question, "Does a Longitudinal Whānau Support Project have value for the Hei Hei community?" and how we would go about doing so in a positive way to help that specific community. All of the recurring themes fit into four sections - context, engagement, trust, and empowerment. These sections show how the project could bring value to whānau through specific elements of the project. The conclusion section answers whether the majority of interviewees thought this project would bring value.

Theme 1: Context

"Hornby is a very passionate community." - Participant Quote.

One of the common themes that many interviews covered was the Hei Hei/Broomfield community as a whole and how this is essential to look at when making a project that directly impacts them. This is not only looking at the physical community but the experiences they all share and even the wider context within New Zealand. A lot of circumstances that are experienced affect how people will interact with our project and what they will need. By understanding the community, you are working with, you can correctly address their needs and tailor the service to meet those needs if possible.

Many people spoke to the close and connected community that Hornby is. They are connected through many things like schools, groups, clubs, social media, and community events. It is clear that they all have a passion and care for one another and for seeing the community grow, they just need the right facilitators and services to get there. This is something that the Longitudinal Whānau Support Project can build on and utilise. It is a strength to have such a connected, close, and passionate community as it is a great environment to see a project like this grow. It is also important to the success of this project that we work with existing supports and services in the Greater Hornby area.

This directly contrasts how some of Hornby is perceived according to people interviewed. Many talked about the negative connotations that Hornby has from people outside of the community and sometimes even residents themselves. The people that spoke about this said that despite the stereotype that might be on them, many people in the community will passionately and actively work against this stigma. This is concurrent with the findings of the community survey completed by Te Whare Awhero in 2021. That brings in a great area that the community clearly wants to change and something like the Longitudinal Whānau Support Project can work to change with the community.

Hornby is also a very transient community as mentioned by many of the interviewees. A lot of people spoke about people they engage with moving a lot around the community but also in and out of it. This will affect how we can provide a long-term commitment to families to the best of our ability given the transient context the community sits within.

"If they [the Hornby community] have the opportunity & means to help, they will" - Participant Quote

Looking at the wider Christchurch context, a few of the interviewees that work with children spoke to the amount of anxiety and mental health issues there are in the city, with causes they could attribute to being the earthquakes and mosque attacks. These larger traumatic events that Christchurch experienced as a city and also the smaller events that individual families experience have a huge impact on the amount of anxiety and mental health struggles Hornby and Christchurch are coping with. This can also be looked at as a wider context issue, with New Zealand as a whole having a large-scale mental health crisis with many services overrun, understaffed and poorly funded. This context is essential when looking into a valuable project for the community as these issues will directly impact the people it will interact with.

Also coming through in the wider context is the impact of colonisation on Māori whānau. Hornby has a higher percentage of Māori residents than other Christchurch communities, therefore trauma that impacts them all is something that needs to be considered. A few participants talked of the importance of this and how much of an impact that unresolved trauma from historic events can have on people. This is something that core professionals in this project may have to work with and be aware of when working with Māori whānau and something that could be a working point for the service.

"People don't consider [colonisation] harmful, they consider it progress." - Participant Quote.

Context is a theme that was extremely prevalent in our interviews when asked how we can make this project valuable and useful to the Hei Hei community. By looking at the community itself, common

issues they might face, and the wider context that envelops our country, we can look at making a project that is tailored and specific to the community.

Theme 2: Engagement

Another common theme that came about during interviews was the importance of the initial engagement phase. Everyone mentioned something to do with this in their interview, showing that the way we initially meet and interact with these families will directly impact their response to the project and their willingness to be a part of it. People gave tips on the best ways to engage with unconnected families from previous experience and things that can affect this engagement phase. These ideas are organised here and help to continue exploring the idea of the Longitudinal Whānau Support Project being valuable to the community.

A lot of interviewees talked about the importance of listening to these families about their wants and needs. There is no good going into a home and thinking you know best on how to solve their problems. In fact, we should be journeying with the client and not trying to 'fix them' in any sort of way. The families need to feel accepted, not judged and like they have a safe space in speaking to their core worker. Working with empathy and trying our best to get to the needs the client prioritises first, is a great way for them to feel understood and valued, further gaining the trust in the worker and service.

"It should be a hand up, not a handout" - Participant Quote

*P*ersistence in the initial engagement phase was something mentioned frequently. Many interviewees talked about the barriers that some unconnected families will have, that the worker will not be able to break down quickly. It is important to have professionals who are prepared to do the work and be persistent in contact. This can work in different ways for different families. Face to face works for some as people can easily ignore phone messages or emails, while others might value this neutral contact more. It will entirely depend on the family and the worker. The persistence in contacting family's needs to be done kindly and carefully, showing that the worker cares and is being consistent for the family without making it too overwhelming. It can be hard to balance but the interviewees stressed the importance of this, and it can be a big start in building a trusting and caring relationship with families.

Making sure families are comfortable when meeting, especially during the initial engagement when there is so much unknown about the service and possible distrust in the system is essential. This is something that came up in several different interviews. As the service we are providing is home based and a full family service, this can be daunting for some people as the home is somewhere

people are the most vulnerable and it is important to them. Finding a neutral space to meet can be a huge benefit for families as it is less scary and has you both on neutral territory. This can be different for families depending on their values. Such spaces could be out in nature, at an office, at a cafe, or a neutral space in the community. Meetings should always be in spaces where the family feels safe and comfortable, this could help gain trust in the worker and agency.

As mentioned in the section above, context will alter how families respond to engagement and this needs to be kept in mind at all times. Being aware of the context you are in and allowing for this in the engagement phase is important. Many interviews mentioned this and talked about the importance of being engrossed in the community before approaching these families.

"Engagement must come from love; not there to change them or "fix them." - Participant Quote.

Engaging with families is a key point to the Longitudinal Whānau Support Project, and to do so we need families to participate fully. This can be a hard thing to do as the target families are poorly connected and probably have a distrust in services. Ensuring their comfortability and trust is important. We can do this by listening, being carefully persistent, making them feel comfortable, and considering context can allow for this. This can make for a valuable project that considers the importance of engagement at all phases and how it will affect people in the project and the community as a whole.

Theme 3: Trust

Building trust is an important step when working with whānau for any period of time, but as this project is intended to be long-term, building trust will take up a majority of time for the first year or two. The engagement phase of this Longitudinal Whānau Support Project was identified as the most crucial stage, yet the one that had the most barriers for the success of the outcomes.

From our interview's, building trust was a common theme that came up in different areas. Many people spoke about the struggles that will come from getting whānau to open up to a core worker, and that there may be hesitancy to do so due to past experiences with different services. The first couple of years that a core worker is in the home with the whānau, will be mainly building trust. We were told by one of our interviewee's that "trust is a journey; it's built overtime". This will ensure that the journey together has solid foundations. Trust is not only needed between the whānau and the worker, but also the whānau and Te

"It's important for the families that we capture them and make sure they are looked after." - Participant Quote.

Whare Awhero. Whānau need to know that the worker and the organisation have their back and will advocate for them.

The core worker was described as the middleman for whānau between services. Being able to connect families to any and all services required is a key part of this project. Being able to do this however requires an immense amount of trust from the whānau for the core worker, as they need to know that they are being supported by the right services for their needs. Once trust has been established, and a positive relationship has formed as a result, whānau and the core worker will be able to work together to flourish. If the worker does not establish trust and gets them in touch with services they may have had bad experiences in the past with, this may hinder the success of the family's progress, as well as the professional's ability to work alongside the whānau.

Trust in services was a major theme that came from the interview process. Many interviewees spoke to the connected nature of the community, and the amount of community services available. A majority of families have had either no relationship to these services, or if they have, they've been short-term fixes. There were also mentions of the proud nature of the community, which was in terms of being too proud to ask for help as there was not the belief that help was actually needed. For many, asking for help when it is needed does affect your pride and sense of self, but being able to let whānau know that it is okay to seek and accept help will be key.

"Trust is a journey; it's built over time." - Participant Quote.

Finally, families in the area just want to be listened to. Being able to air their grievances in a safe space is important, and many families may not have that comfortability with services or people to do so. It is important that this project creates a safe person for whānau to speak with about any and all concerns, so that they may be able to better provide for themselves and their tamariki. While this project is focused on the long-term support for aged five to twenty-year-olds, this cannot be achieved without supporting the whānau as a whole. Being able to create a trusting relationship for this to happen is essential and utilising previously held connections will be crucial.

Theme 4: Empowerment

The final theme identified was the empowerment of families and the community through the Longitudinal Whānau Support Project. There has always been a stigma surrounding the community of Hornby, and for this project to be successful, the whānau, the tamariki, and the overall community need to feel that this project will empower all those that it seeks to walk alongside. When discussing empowerment, ideas of respecting people's mana, being able to respect peoples background, and working on building the helping relationship.

When speaking to the challenges for this project, issues of systemic racism and the white saviour complex were mentioned, and it is important they are discussed. While previously mentioned, context is hugely important when implementing a project such as this one, and the socio-economic and ethnic status of the community must be considered. While Christchurch itself does not have a high number of Māori, Pasifika, Asian, MEELA, or other minority populations, Hornby's number of these populations is higher than the Christchurch average as seen in the Vodafone Deprivation Index. When considering the issue of the "white saviour complex", it is important to note that it can be quite common for services to come in, thinking they have all the answers and are there to "save" families. With this Longitudinal Whānau Support Project, culture must be considered in that a majority of workers may be white and have little knowledge of various cultural practices. Pākehā workers with little to no knowledge of Tikanga or other cultural practices will not be able to empower families in the way this project intends to. These relationships cannot be power relationships, families must know that we care for them. The engagement must come from love; and the emphasis has to be that the core worker is not there to change or fix them, simply to walk alongside them on their journey and bring hope for a better future.

From this, there must also be the idea that this project aims to create independence in caregivers, supporting their whānau. While this project will be long-term, the support must be focused on independence with child raising, educational support and seeking service support. As mentioned previously, the worker as a middleman to bridge the gap between whānau and services is the main goal of the worker, therefore they cannot take over the duties or responsibilities of the caregiver. Being able to enhance mana will be key in allowing independence of caregivers to shine by creating an empowering partnership.

"Can't be a power relationship; they've got to know we actually care for them" - Participant Quote.

To help caregivers gain that feeling of independence, education may be required. All caregivers want to be able to provide for their children, yet they have their own barriers that inhibit their ability to do so. Being able to educate caregivers on how to interact and engage with their children's lives, as well as how to be present, will come once that caregiver feels empowered to do so. The core worker must

be patient and trust that the parent will get there but needs someone to educate and provide support. Often caregivers feel they aren't doing a good job, and those who had difficult childhoods themselves will find parenting a challenge. Being positive and educational, while promoting the welfare of the child is key. The core worker will be key in promoting these views, and it all must be done in a way that empowers the parent to make those decisions themselves. Caregivers must see the benefits themselves, and not just be told what is best, and if this is done correctly, the children in these families will have the best chance to succeed.

"Families engage and then life happens, and it becomes difficult to have consistency of engagement." - Participant Quote

Challenges

We also asked participants to talk about the challenges that they see coming up in a project like this, to which there were varying responses. Many people noted that they would have to see more specifics to note the challenges they think would arise but gave some ideas anyway with what they knew. Many people spoke of the huge commitment a project like this was, with such a large time frame the service would be in people's lives for. It is hard to make that commitment to families, and even harder to find staff that would be employed the whole fifteen years to provide that consistency. Interviewees spoke about making sure that there is a core worker that can not only get trust from the families for themselves, but for the agency as a whole. That way if the worker had to change, the families would have faith that the agency would place them with someone else trustworthy and capable.

Another common challenge that people spoke to was how choosing your core professionals will be essential to making the project run properly. As we explored, trust is important in this work and finding someone committed enough to do the work and put in the time of creating a trusting, empowering relationship is essential. This takes a worker that embodies all of Te Whare Awhero's values and can represent the agency and project well.

These challenges are good to note when implementing the project in the next stages. Addressing and being aware of them early on in the project allows for more time for them to be resolved.

"Staying connected is hard with friendships and relationships in real life, keeping the helping relationship for 15 years will be hard." - Participant Quote.

Part 3: Analysis

By looking both at the interview results and the literature review earlier completed, we are able to gain a fully rounded view on if the Longitudinal Whānau Support Project would bring value to the community. The word value is not something that is in the literature, but it mainly explores why short-term support is failing complex clients and families, therefore concluding that long term is better with exploration of why this is more desirable. There are discussions of trust in relationships, prevention versus intervention and how long-term offers more time to explore cultural considerations, context and the community surrounding. This is limited to theory as there are little long-term projects to study to verify this information. The literature also fails to mention ways in which long term support can be facilitated and ways in which it can be improved for communities. This lack of research and previous or current projects leaves the Longitudinal Whānau Support Project without specific methods it can use to start. This will have to be created as a first-time project. This offers a great range of where the project can go and what it can do, but it does mean it is not fully supported by a weight of researched evidence. Overall, the literature sees value in a long-term project as it offers trust in relationships, prevents rather than intervenes, and gives time to understand the culture, context, and specifics of communities. Insights, methods, and models on how to do so are scarce, so the literature supports in theory but has less practical application than desired.

In comparison, the interviews completed had a lot more specific information not only on if a project like the Longitudinal Whānau Support Project, would have value for the Hei Hei community, but also ideas on how this could be implemented. This is obviously due to the fact we facilitated these interviews and created questions that we knew would provide useful and relevant answers. The interviewees saw the value in the project as long as it was implemented properly and gave ideas on how to do so including themes that fit into context, engagement, trust, and empowerment. These align with the themes found in the literature review especially with trust in relationships and being aware of the context of the community. The only difference being the amount of specific ideas interviewees gave when asked about how we could utilise these themes in the project, that were specific to the Hei Hei community. This included ideas around neutral meeting spaces, the effects of colonisation and local distrust of services.

When looking at these different lenses of thinking, we can see that both see value in a long-term support project for families, the only thing differing is how relevant and specific the information found is. This is to be expected when looking at a community run survey and a literature review surrounding many different places and ideas of research and projects. Both of these information sources have value, and it is important to have them both to gather a well-rounded idea of the value surrounding long term support.

Application of Themes

With all the information provided, through the literature review and the interviews, there were clear themes from each area that must now be discussed in terms of the Longitudinal Whānau Support Project. How does all the information collated help and what are the next steps for this project? We must now also be able to answer our overarching question "Does this concept have value?"

The information collected has given a well-rounded rationale of why a concept like this could bring value to the community. It is clear that there is a great need for support in multiple areas of whānau life. However, the information collected has been in part research, and academic, and in part from interviewing those who engage with the community. But in order for this project to happen, there is one demographic that is missing from this research group and that is the members of the community themselves. The next steps for this project will be to go out into the community and gauge what whānau actually need straight from the source. The information gathered through this initial report will enable the next phase of the project to flow smoothly and provide direction for where to go. Having the knowledge and support of many community leaders and professionals will open up dialogue between Te Whare Awhero and the community, so that this project can be for the people. With a project of this magnitude, it will be important to not only engage with whānau, but also tamariki and rangatahi from all over the wider Hornby community. This could be about what they believe they need or what they themselves may have benefitted from when they were younger.

"These differences and barriers are not insurmountable." - Participant Quote.

Our final conclusion for this report is about the question: "Does a Longitudinal Whānau Support Project have value to the community of Hei Hei/Broomfield?" From the responses collected, the value of this project is affirmed. Not only from our personal perspective, but it was unanimous across all interviews that a project like this would add value and bring hope to the lives of the unconnected, at-risk whānau of the community. But what makes this type of project valuable? From our interviews, it's the time and effort and engagement with at-risk whānau that will bring the most value. Being able to walk alongside families and help them realise that they have value in this world, and that their children have so much to offer, will be a crucial part of this project. The themes that have come up throughout this research has shown insight into the challenges that a project like this will face, and now the goal will be to not only continue to prove that this has value, but to improve on what's been done. Being able to continuously ask the question of "how can we make this even better?" so that the whānau of Hei Hei receive the best support. Having challenges is normal for any project, but this report has identified these early on in the process. Moving forward, engagement with whānau and their tamariki will be the next vital step.

Conclusion

The overall goal of this report has been to conclude if a Longitudinal Whānau Support Project would add value to the lives of whānau in the Hei Hei/Broomfield area. Through a literature review, followed by informed, semi-structured interviews with community leaders and professionals, we have been able to conclude that yes, this type of project will have value for the community. Being able to have a core worker in at-risk family homes around the community, to provide parental and educational support for a number of issues these families may face, will in turn bring hope. This project has the potential to provide caregivers with the services and support they require to ensure their children can achieve their dreams and goals, while taking the pressure off the day-to-day life tasks. For the wider community, there will be value in the connection it creates. Being able to reach these unconnected families and connect them to community services that will benefit them long-term, will in turn provide a more stable and supportive environment for their tamariki. The long-term value for these children is huge, and the hope is they feel more supported so that they can achieve what they want too. There is proof in the I Have A Dream Foundation that long-term support benefits children's academic and personal lives, and as this project is based solely in schools, the added benefits of at-home support are yet to be discovered.

Academically, as mentioned throughout this report, there is no project quite like this that could be found to compare to. I Have A Dream was the closest, yet the scope of the projects are different. Having a project like this will open up research for the academic community to really prove that long-term supports are best for children and their families. Having a project like this will provide years of studies and research, as well as being able to establish a first of its kind project in Aotearoa. As mentioned in the literature review, the lack of projects like this shows the great need, and with the interviews conducted, we can say there is a need, in Hornby, for this particular project. It would be a great starting point for this project hopefully to then branch out and grow for families all over Aotearoa.

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Appendix

Appendix 1: Consent Form

Te Whare Awhero – Hope Church Presbyterian Trust

Email: *socialworker@hpct.org.nz*
Date Created: 30/03/202
Longitude Whanau Support Program

Consent Form for Interviewees

☐ I have been given a full explanation of this project and the questions that will be asked.

☐ I understand that participation is voluntary, and I may withdraw at any time without consequences.

☐ I understand that any information or opinions I provide will be kept confidential to the researcher [*and the Te Whare Awhero Director – Carey Ewing*]. I understand that any published or reported results will not identify me [*or my employer, organisation*]

☐ I understand that this report will be made available to the public, as a community accessible resource

☐ I agree to being audio recorded. I understand this recording will be used for note-taking purposes only.

☐ I agree to my interview being… [circle one below]

Quoted   Generalised   Both

☐ I understand that I can contact the supervisor [*Carey Ewing, director@hpct.org.nz*] for further information.

☐ I would like a summary of the notes made from my interview with the researchers

☐ I would like to receive access to a copy of the full report upon completion

☐ By signing below, I agree to participate in this interview.

Name:_____Signed:_____
_____Date:_____

Email address *(for report of findings, if applicable)*:

Context/Introduction Questions:
What does your agency do?
What is your role within the agency?
How long have you been in this role?
What values are important to your agency?
How long have you been active in the community?

Does this have value:
Is this project something you think would have value for the unconnected families in Hei Hei?
Why/Why not?

Community Questions:
What do you think people in the community would see as important to be addressed?
What are the barriers that you see that stop the unconnected families of Hei Hei accessing support?
What do you see as being the biggest needs for the unconnected families in Hei Hei?
What are the most prominent inequities that you see in Hei Hei?
How many families that you deal with fit into this category we've described?
What are the strengths in the Hei Hei community that you think could be built on?

Longitudinal Whānau Support Project Questions:
What do you think this program could do for the community?
What are some of the methods you have used to successfully boost community engagement?
What do you see as being the challenges to make such a program work?
Do you think your agency could support the program we have described? Why/Why Not?

Final Question: Who do you think we should reach out to, following this interview?