# BRING HOPE

## TE WHĀRE AWHERO

COMMUNITY

# LONGITUDINAL WHĀNAU SUPPORT PROJECT:

## WHĀNAU VOICE

OCTOBER 2022

# Contents

# Acknowledgements

Tēnā koutou katoa,

I would like to thank all the interview participants who have contributed their time, knowledge, and wisdom to this project. It has been a real privilege to sit and kōrero with you all, and I hope that I have been able to faithfully document your views. I feel incredibly honoured to have been part of this project and I can't wait to see the Longitudinal Whānau Support model realised.

I would also like to thank the staff of Te Whare Awhero, particularly Carey Ewing, who collaborated with me to conduct the interviews, edit the report, and support me on this journey. Thank you also to Tania who collaborated with me to deliver the Child Voice Hui, and Nicky who supported me to conduct one of the interviews.

I hope that this report will contribute to the thriving of this community.

Ngā mihi nui,

Fiona McKay, BSW(Hons) student

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# Introduction

This report marks the end of the third phase of the Longitudinal Whānau Support Project (LWS). The LWS is a long-term whānau support service that aims to journey with isolated whānau in the Hei Hei and Broomfield communities. The vision of the LWS is for a Core Worker to walk alongside whānau from when their tamariki are five years old until they turn twenty. During this time, the core-worker will support whānau to identify goals, build on strengths, and create new connections and opportunities. This whole of whānau approach acknowledges the capacity of whānau to support each other to achieve individual and collective goals, long-term change, and stability. This approach also supports the overall aim of the LWS, which is to bring hope to whānau by providing opportunities, broadening horizons, and realising new potential.

During the first phase of the project, Te Whare Awhero partnered with Gilberthorpe School to meet some of the needs identified by the community in the 2021 Greater Hornby Area Survey (Holden & Hollis-Locke, 2021). This phase was about building networks and connections and providing accessible resources and services to the local community.

During the second phase of the project, a literature review was conducted, and community professionals and leaders were interviewed to answer the question "does the LWS have value for the Hei Hei and Broomfield communities?" (Bowden & Sowden, 2022). The response to this question was a unanimous 'yes, but only if it's done well' with interviewees highlighting the strengths of a long-term approach that allows core-workers to walk alongside whānau for an extended period.

The goal of the third phase was to build on the knowledge and experience gathered in the first two phases. This was achieved by interviewing residents of the Hei Hei and Broomfield communities in their homes, schools, local cafes, and the Te Whare Awhero office. This report draws on the experiences of whānau living in Hei Hei and Broomfield and their first-hand knowledge of what's working well in the community and what challenges the community is facing. This report is especially interested in understanding what supports in the community allow whānau to thrive and how a project like the LWS can support and strengthen them.

# Background

At the beginning of 2021, a community survey was undertaken by Te Whare Awhero within the Greater Hornby Area. This survey sought to answer the questions: who lives in this community? How are people currently connected to each other, groups, and organisations? What do people see as the strengths and challenges for the community? And what additional services would people like to see in the area? A wide range of recommendations for additional services were given by survey participants, including support for children, youth, young adults, whānau, and older adults, as-well-as more well-being services for struggling whānau, and more opportunities for community connections.

To meet some of these identified needs, Te Whare Awhero began a partnership with Gilberthorpe School at the beginning of 2022. Through this partnership, Te Whare Awhero has worked with the school to begin drama and taiaha groups, provide a counsellor, implement an OSCAR before and after-school programme, Tuning Into Kids parenting courses, and offer sporting opportunities in collaboration with EPIC sports.

It is also from this diverse range of recommendations that the LWS was developed and the first of the LWS reports was created. The purpose of the first report was to determine whether the LWS concept held value for the community. To do this, it examined academic literature relating to the benefits of long-term support and interviewed leaders and professionals within the Hei Hei and Broomfield communities. Both the literature and the interviews conclusively asserted that being able to support a whānau long-term had significant benefits.

Within the literature, five key themes relevant to long-term support were highlighted. These were trust in relationships (Hill & Mitchell, 2014), the importance of community (Sanders et al., 2009), context (Manolo, 2008), prevention vs intervention (Nelson et al., 2003), and culture (Barrio, 2000). These themes relate to the importance of having time to build a relationship between the client and practitioner, working in collaboration with the community, being aware of the socio-political context and how that shifts over time, having the ability to work at a preventative level instead of an interventive one, and ensuring that programmes are culturally safe.

Similarly, the four key themes that emerged from the community leaders and professionals interviews were context, trust, engagement, and empowerment. These themes relate to the importance of understanding the history and current environment of the Hei Hei and Broomfield communities, engaging empathetically and genuinely with whānau to build trust over a long period of time, creating initial engagement that sets a good foundation for future relationships, and supporting the mana and tino rangatiratanga of whānau.

Both the interviews and the literature assert that a project like the LWS could bring significant value to the community so long as it's done correctly. For this to happen, the project needs to encompass the key themes pulled from the first report by being community driven, engaging, and empowering. This led us to the next phase of the project which was to consult with community members and listen to their hopes and visions for their whānau and community, and seek their opinion on whether a project like the LWS would bring value. The collective community knowledge that was gathered from these interviews will be presented here in this report.

## The LWS Framework

The LWS is a long-term support service that aims to journey with isolated whānau who are doing it tough in the Hei Hei and Broomfield communities. During this time, a Core Worker will walk alongside a whānau, identifying goals, building on individual and whānau strengths, and creating new connections and opportunities. To do this, Core Workers will work from the framework pictured in figure 1. This framework consists of multiple levels starting with the Core Worker and whānau nestled in the centre, then expanding outwards to include connections and opportunities, and then taking those connections and opportunities to the next level through scholarship and further opportunities. A community advisory panel will sit alongside this framework to ensure the service remains well-grounded and connected to the local community.
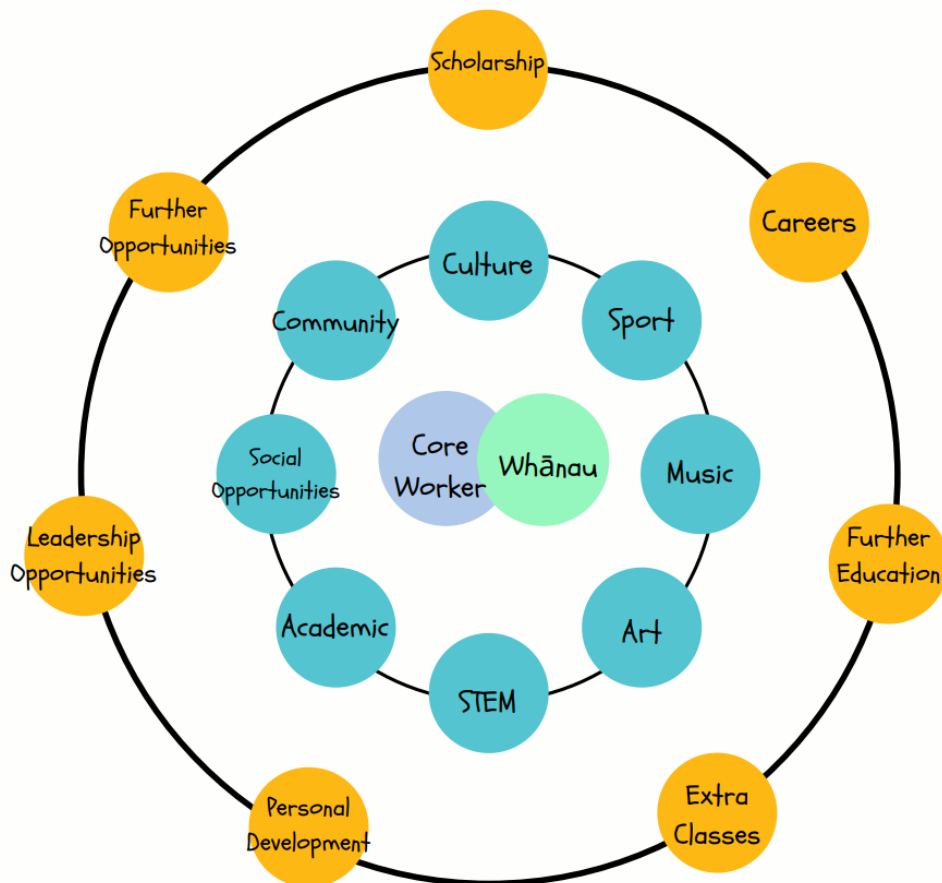


*Figure 1: The LWS Framework*

**The Core**

Relationship building between the Core Worker and whānau sits at the centre of the LWS. This framework acknowledges the importance of building a strong, trusting relationship upon which all future work between the Core Worker and whānau will be built. This framework instructs the Core Worker to take a whole of whānau approach to their work by partnering with whānau to identify the goals they want to work towards and supporting them to achieve these. By placing whānau and their partnership with the Core Worker at the centre of this approach, it will allow whānau to determine what thriving is to them and support the work that is undertaken to be driven by the whānau.



*Figure 2: The Core Layer*

**Connections and Opportunities**

The second layer of the LWS framework consists of 'opportunity hubs' which will be based around three primary schools (Gilberthorpe, St Bernadette's, and Hornby Primary) and Hornby High School. This layer will work with schools to directly provide programmes and support other groups to provide programmes through the school. These programmes will be open to anyone in that community, however, Core Workers will work especially with core whānau to identify things their tamariki may be interested in, then reducing the barriers to accessing them. These opportunities could be anything from sports, to social groups, to cultural connectors, and would be directed by the child and their interests.

These opportunity hubs would also provide opportunities for other members of the whānau. These opportunities could include things such as workshops that may cover topics from drug and alcohol education to growing a vegetable garden, parenting courses, and community groups. As with their work with tamariki, Core Workers will support whānau to access workshops, courses, and groups by identifying barriers and working with whānau to reduce them.
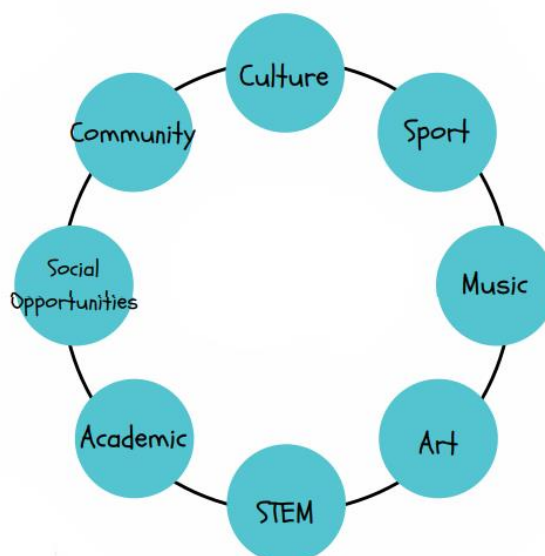


*Figure 3: Connections and Opportunities Layer*

## Scholarship

The third layer of the LWS Framework is the Scholarship layer. In this layer, Core Workers would support rangatahi to build on the connections and opportunities they made in the previous layer to create future pathways. Core Workers would do this by exploring opportunities for future development with rangatahi and identifying and reducing the barriers to getting there. These future pathways could look like pursuing further education through university or polytechnic, advancing sporting opportunities, taking up leadership roles, exploring careers, or accessing extra classes or training. Core Workers would utilise career coaches and programmes such as Strengths Finder to support rangatahi to both dream and plan their future.
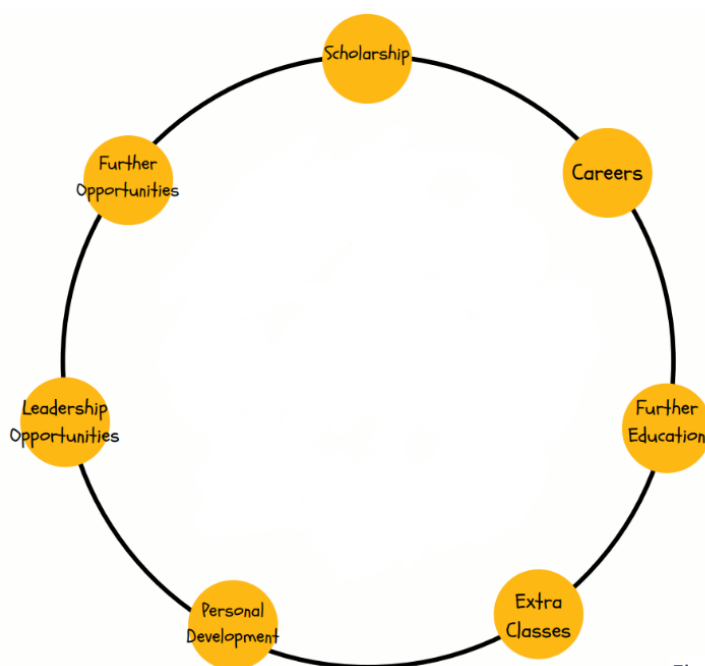


*Figure 4: Scholarship Layer*

## Community Advisory Panel

The final layer of the LWS framework is a community advisory panel. This panel will be made up of representatives of the LWS's target community and will have two purposes.

The first purpose is to provide the project with guidance, insight, direction, and – if required – redirection. Community members are best placed to provide insight, identify the needs of the community, troubleshoot challenges, and advise Core Workers on what to focus on first.

The second purpose of the panel would be to identify and take on projects that would have value for the community. These projects would be resourced and supported by the LWS and planned and undertaken by the panel. This would not only give whānau a say in what happens in the project and their community, but it would create pathways for whānau to take on leadership roles and develop their skills and experience.

## Methodology and Methods

### Methodology

This report seeks to understand what allows whānau in the Hei Hei and Broomfield communities to thrive and whether a project like the LWS would bring value to their community.
To do this, this report seeks to answer three key questions:

> *Question 1. What are the strengths and challenges of raising a whānau in the Hei Hei and Broomfield communities?*

> *Question 2. What factors promote and inhibit whānau thriving in the Hei Hei and Broomfield communities?*

> *Question 3. Is the LWS a good model of support for whānau in the Hei Hei and Broomfield communities?*

As this report gathers the experiences and knowledge of community members, a qualitative research approach was used. This approach was selected as it allows the participant's lived experiences and the meaning they give to those experiences to be understood (Liamputtong, 2020). Correspondingly, a social constructionism perspective was taken. Social constructionism is based on four key assumptions: that 'taken for granted' knowledge about the world should be critically questioned, knowledge is culturally and historically specific, knowledge is constructed through our interactions with one another, and knowledge and social action go together (Burr, 2015). These key assumptions fit with the aims of this report as they simultaneously locate and centre participant voices and emphasise the generation and enactment of new knowledge.

### Method

#### Recruitment

Snowball sampling was used as the primary recruitment method. This method works by identifying one or more members of a group being studied and then using a referral system to gain access to other members of that same group (Faulkner & Faulkner, 2019). In this study several initial contacts were used to recruit members of the target group. These contacts included people and places such as community members already known to the organisation, professionals working within the community, and schools. At the end of each interview, participants were asked to refer other community members they knew who were interested in taking part in the research.

#### Data Collection

Two methods were used to collect the report data: one-on-one semi-structured interviews and focus groups.

One-on-one semi-structured interviews were used as the primary data collection method and were conducted with all adult participants. The total number of interviews conducted was 21. This approach was chosen for its flexibility in allowing the researcher to ask set questions (see appendix 1) while also allowing the conversation to go in unexpected directions (Liamputtong, 2020). This framework also gave space for the participant to talk about their experiences and explore their

views of their community and what it means to thrive. Each interview was typically half an hour in length and held in a space of the participant's choosing. Interviews were conducted in cafes, participant's homes, and at the Te Whare Awhero office. A consent form was completed by participants before the start of each interview (see appendix 2).

The secondary method of data collection was a focus group which we called the Child Voice Hui. One focus group was held at a primary school in the local area with a total of 5 child participants between the ages of 9 and 10. A switch from one-on-one interviews to focus groups was made for this group of participants as focus groups offer a more flexible, engaging, and developmentally appropriate method of data collection for children (Kennedy et al., 2001). The focus group was conducted using a mixture of creative activities and group discussions (see appendix 3). The focus group was 45 minutes long and held on school grounds. Consent for children to participate in the Child Voice Hui was gained from a legal guardian beforehand (see appendix 4).

**Data Analysis**

Following the data collection, thematic analysis was conducted to organise the data. Thematic analysis identifies patterns within the raw data and allows it to be ordered in a more meaningful way (Liamputtong, 2020). To do this, the qualitative data analysis strategy outlined by Braun and Clarke (2006) was used. This process involves reading the data, noting down initial ideas, and then systematically coding those data features. These codes were then collated into broader themes and ongoing analysis was used to refine them. The codes and themes can be found in appendix 5.

**Strengths and Limitations**

As the core population that this report aimed to reach were isolated whānau in the Hei Hei and Broomfield communities, snowball sampling was identified as the most appropriate sampling method. However, there are several limitations to using this method (Faulkner & Faulkner, 2019). The first of these is that, because friends and associates are often quite similar, there may not be much variation in the study. The second limitation is that because this report's target sample is, by definition, isolated and hard-to-reach, the majority of the participants who were interviewed will not fall into the report's target population. Despite these limitations, however, a strength of the report is its community focus and the space it gives whānau to talk about the things they see, hear, and hope for in their community. This report draws deeply on community knowledge, as-well-as the knowledge collected through the first LWS report and the 2021 community survey.

# Findings

## Participants

In total, 29 people were recruited for this research. 24 of these participants were adults and 5 were children. Demographic information for the adult participants can be found in table 1. Participants all lived in the Hei Hei and Broomfield communities, were predominantly female, and on average lived in a 4-person household. 67% of adult participants fell into the 35-64 years age bracket and the mean length of their residence in the community was 14 years.

*Table 1.* Demographic Information of adult participants (N = 24)

|  | N | % |
| --- | --- | --- |
| **Gender** | | |
| Female | 20 | 83 |
| Male | 4 | 17 |
| **Age** | | |
| 18-34 | 8 | 33 |
| 35-64 | 16 | 67 |
| **Ethnicity** | | |
| Māori | 7 | 23 |
| NZ European | 18 | 60 |
| Pacific Peoples | 3 | 10 |
| Asian | 2 | 7 |
| **Length of Residence in Hei Hei/Broomfield (Years)** | | |
| 1-3 | 4 | 17 |
| 4-5 | 5 | 21 |
| 6-9 | 2 | 8 |
| 10+ | 13 | 54 |
| **Number of People in Household** | | |
| 1 | 3 | 13 |
| 2 | 1 | 4 |
| 3 | 2 | 8 |
| 4 | 7 | 29 |
| 5 | 7 | 29 |
| 6+ | 4 | 17 |
| **Multigenerational Household** | | |
| Yes | 2 | 8 |
| No | 22 | 92 |

## Thematic Analysis

This section will explore the themes that were identified from the interviews in their own sub-sections. The three main themes that were identified during data analysis were whānau thriving, community connections, and community challenges.

### Whānau Thriving

One of the key questions posed to participants was 'what does thriving look like for your whānau?'. Thriving was identified by participants as being able to prosper or flourish, however, visible markers of what whānau thriving looked like were highly individual to each participant. For some, thriving looked like having strong relationships between whānau members, for others it looked like having a sense of purpose, and for others it looked like achieving goals, aspirations, and educational and financial success. Despite these differences, most of the participants identified having access to resources and opportunities as the key factors needed to support thriving.

For participants, access to resources often meant being able to cover 'the basics' each week. These basics often referred to things such as household bills and groceries.

Similarly, other participants identified that thriving for their whānau was being able to afford everything they needed for the functioning of their household. This included the basics, as well as additional budget for less essential items.

**Just the basics. The essentials fulfilled each week is pretty much how we're thriving.**

**Participant 8**

**Opportunities to access things outside of school, like your sport and your music.**

**Participant 12**

When it came to having access to opportunities, participants talked about the importance of being able to support their children to participate in extracurricular activities. For caregivers this was important as they saw these opportunities as pathways for their tamariki to explore their interests, passions, and potential future careers.

Participants also highlighted the importance of having access to social opportunities. These types of opportunities were identified as important for building and maintaining a rich community and whānau life, as-well-as strong, supportive relationships.

Across the interviews, participants discussed the importance of being able to materially provide for their whānau, as-well-as provide opportunities for their tamariki to be involved in a range of different activities. During the Child Voice Hui, tamariki talked positively about the extracurricular activities they were involved in, such as sports and coding programmes, and the opportunities they saw those leading to in the future.

**They would be happy and doing well in all aspects of their life… [their] personal happiness, their involvement – socially and in the community – and also having a happy family life…**

**Participant 18**

## Community Connections

The second theme that was identified relates to the connectedness of the community. In this context, community connectedness refers to the formal and informal support networks within the community, and the level of belonging experienced by community members.

Interviewed participants identified several key formal networks within the Hei Hei and Broomfield communities, such as local social services and business. Participants also discussed the key role that many of the local schools played in supporting whānau. In particular, participants highlighted the support they received from teachers and the extra effort schools made to make resources available to whānau.

**All my children have different needs… with that school, they catered to every need of my child, and not only did they cater with my children, they catered with me… [the teacher] asked me what I needed help with**

**Participant 8**

**There's been so much support here that I've literally had to turn some people down.**

**Participant 16**

Participants also highlighted several informal community networks that provide support to whānau. These informal networks include things such as the Hornby Facebook Page, coffee groups, local businesses, and neighbours. These informal networks increase community member's sense of belonging and provide practical support to whānau when needed.

Many participants describe this support as part of the "culture of Hornby" (Participant 11), or as the way that people in Hornby "have always been" (Participant 10). These community connections create a strong sense of pride in both the people and the community and a sense of safety for many of the participants.

**We know it well- we've see it grow over the years… and we'll always just think of it as home.**

**Participant 3**

## Community Challenges

The third theme that was identified relates to the challenges participants saw for the Hei Hei and Broomfield communities. Challenges refer to things the community doesn't do well, or where there are gaps between the community's needs and the available resources and services.

The most significant challenge identified by participants was the resource deficit within the community. This refers to the gap between the community's needs and the resources available to meet those needs. These needs and resources included things such as adequate housing, food, work, and finances. This lack of resourcing impacts every

**I can see [caregivers] just stressed about how they're going to provide for their kids, how they're going to keep them warm, how they're going to keep them safe.**

**Participant 7**

part of whānau's lives and participants described the significant difficulty many caregivers face in providing the necessities for their whānau.

Participants also described the knock-on effect of caregiver's financial stress on tamariki. These impacts often included not being able to spend as much time together or tamariki missing out on opportunities due to cost.

Finally, participants talked about how the recent increases in the Cost of Living have significantly exacerbated the resource deficit that already exists within the community. In particular, participants talked about how difficult it is to buy fresh fruit and vegetables, find affordable housing, and put fuel in the car. Participants described how overwhelming covering these basics can be and the impact that can have on caregiver's stress levels, their energy, and their tolerance for dealing with everyday challenges and difficulties. Participant 21 described this by saying, "when the cost of living rises, you're fighting so much for the necessities that the joys of life just get sucked out of you,".

## Community Insights Into the LWS

### Strengths of the LWS

Participants also identified several potential strengths of the LWS. These strengths refer to what the LWS might be able to do well and where it might bring value to the lives of whānau. The three most commonly identified strengths were: the LWS's long-term approach, support to access services and opportunities, and having a 'go to' support person.

#### The Long-Term Approach

The long-term approach refers to the fifteen-year period in which a whānau can be supported by the LWS. Many participants discussed this as a strength of the LWS because of the time it gives Core Workers to get to know a whānau and work closely with them. In particular, participants highlighted the consistency that working with one person for an extended period of time would bring, and the potential this had for relationship building.

Similarly, participants also talked about the complexity of people's lives and the difficulties associated with beginning work with a whānau. In this context, participants saw the long timeframe of the LWS providing an opportunity for Core Workers to build relationships, set goals, and support whānau to overcome challenges.

> **First of all, to get your foot in the door's gonna take time… and once you've got your foot in the door, it's not a quick fix, so it will take years and years.**
>
> **Participant 3**

Several participants also talked about how working with a whānau long-term has the potential to impact generational change. These participants discussed the effect of rangatahi having more opportunity to choose their path and how that might affect their own whānau when they become adults. Participant 3 described this by saying, "and even if you plant a seed, and when that person has a child, you see that they're doing things differently. That's kind of the generational change it takes."

*Support to Access Services and Opportunities*

Another strength of the LWS identified by participants was the support Core Workers could give whānau to access services and opportunities. During the interviews, many participants talked about not knowing what opportunities were out there or how to access them affordably. As a result, this was seen as a significant area where the Core Worker could support whānau to learn more about what's available and how to become better connected to the community. Participant 7 described this by saying, "I think it's an excellent idea to have someone come alongside you and go, well, what about this? Have you thought about this?".

> **I see that being the main benefit, is having that confidant that can help build peer relations and stability and give opportunities for future achievements.**
>
> **Participant 14**

Another strength identified by participants was the support Core Workers could give whānau to form strong peer relationships with community groups. This was seen as a strength by many of the participants as having strong relationships within the community could support whānau stability and build connections that might lead to further opportunities.

*Having a 'go to' support person*

The final key strength participants saw for the LWS was the benefits of having a strong, supportive relationship between the Core Worker and the whānau. Similar to the benefits participants saw for the long-term approach, participants highlighted how the extended time frame gave whānau a consistent person who could check in with them and chat about how they were progressing.

> **What I like with that idea is that you've got that person that can just check back in.**
>
> **Participant 3**

Participants also highlighted this as a key part of prevention instead of intervention, as whānau would be able to reach out to their Core Worker for support before reaching crisis.

Another key strength participants identified was the Core Worker's ability to address isolation. Several participants discussed their own experiences of being involved in services and the key role their support worker played in making them feel like they had someone on their side. Participants identified that having that kind of support for a fifteen-year period could make a massive difference in addressing the uncertainty and seclusion that some whānau experience.

> **Having someone that I knew who I could just text if we were having a hard time, yeah, it was massive. It just kept us from feeling quite so isolated.**
>
> **Participant 15**

> **There's been a lot of challenging times where I just needed to talk to somebody who was not family.**
>
> **Participant 12**

Finally, several participants described the strengths of having an outside perspective. This perspective refers to being able to talk to a neutral third party about the challenges they're facing – particularly within their own whānau. Participants saw this as a strength as it would give whānau a space to reflect on situations, work through their emotions, and decide on the next steps they want to take.

## Challenges for the LWS

Participants also identified several challenges for the LWS. These challenges refer to things that the LWS might not be able to do so well, or areas that might need special consideration to be successful. The three main challenges that were identified by participants were building initial trust and rapport, long-term sustainability, and cultural safety.

### *Building Initial Trust and Rapport*

By far the biggest challenge identified by participants was building the initial trust and rapport with whānau. This refers to the process in which a Core Worker would initially engage with a whānau and start developing a supportive relationship. Participants identified this trust building process as a challenge because of how intensive it could be in terms of time and relationship building. For example, during the interviews participants talked about the time and persistence it might take Core Workers to start building this type of relationship with some whānau.

> **If you're having someone come into your whānau and being aware of your vulnerabilities, you need to be able to trust them.**
>
> **Participant 21**

Participants also highlighted how previous negative experiences with services or complex whānau situations could contribute to the long time period needed to build trust with a whānau. These participants discussed the importance of Core Workers being patient, understanding, and open.

Participants highlighted building the initial rapport as the most significant challenge for the LWS because if the Core Worker is unable to build a good rapport with the whānau, then they're unlikely to engage with the service.

*Long-Term Stability*

Another challenge identified by participants was long-term stability. In this context, stability refers to the service being able to provide whānau with a strong Core Worker relationship for their entire time in the service. It also refers to the stability of whānau remaining both in the community and engaged in the programme.

One of the key factors that made participants highlight this as a challenge was finding a Core Worker who would work in the service for such a long period of time. In particular, participants noted the potential difficulties of transitioning whānau to a new Core Worker if the whānau's first Core Worker left. This was seen as a challenge because Core Workers coming and going may have the potential to disrupt a whānau's progress or set the trust building process back.

> **Long-term stability would be one of the biggest challenges.**
>
> **Participant 21**

The second reason long-term stability was identified as a challenge was because whānau transience may raise questions about how – or if – the service will support whānau if they move out of the area. Several participants noted that they thought the community was becoming more transient and that this could create some challenges for a service that aims to work with whānau long-term.

*Cultural Safety*

Cultural safety was another key challenge identified by the community. Cultural safety refers to practice that does not assault, challenge, or deny a client's identity or needs, but instead focuses on building shared respect, meaning, knowledge, and experience (Williams, 1999). Cultural safety protects not only ethnic identity, but also other identities including sexual, gender, faith, and community identities.

One of the key reasons why cultural safety was identified as a potential challenge was because of the culturally diverse nature of the Hornby community. Participants highlighted the need for the service to be culturally responsive if it wants to be able to connect and build relationships with whānau.

> **You have to know where that family's coming from to be able to build that trust and relationship.**
>
> **Participant 7**

Participants also identified the need for Core Workers to understand the Hornby community identity and for the service to continuously engage with community feedback. This was highlighted as a challenge by the participants because if the service doesn't remain grounded in the community it seeks to serve it will lose its efficacy.

**Potential Barriers**

Through the interviews, participants were able to identify some barriers whānau might face when accessing the LWS. In this context, barriers refer to people, structures, or things that may hinder or prevent whānau from accessing the service. The two key barriers identified by participants were pride and access.

*Pride*

Pride is commonly described as satisfaction gained from personal achievement and having a sense of self-respect. Pride can be a positive emotion, however, it can also be a barrier to accessing support. Throughout the interviews, many participants described their own personal struggles with reaching out for support due to feeling like they shouldn't need help.

> **It can be hard to get over that fact of, like, you need help. You feel like, oh, no, I've got this. I don't need help. You feel like you want to do it yourself.**
>
> **Participant 16**

Other participants described similar feelings of shame and embarrassment at the idea of not being able to do everything themselves. These feelings were often compounded by a sense of not wanting the people around them to know that they were accessing support.

These feelings of pride, shame, and embarrassment were described as barriers by nearly every single participant due to the challenges they can create for whānau in reaching out to services for support.

> **I think there are a lot of families that don't want to admit that they're struggling.**
>
> **Participant 8**

*Access*

The second barrier that was identified by most participants was access. In this context, access refers to the ease with which whānau can engage with a service. Some factors that can inhibit a whānau's ability to engage with a service include knowing what supports are available, being able to contact the service, and having the time and energy to engage. Participants identified all three of these factors as significantly impacting the Hei Hei and Broomfield communities.

> **I think knowing where to access [support] is huge.**
>
> **Participant 21**

Particularly, almost all participants noted a lack of visibility around what supports were available. Some key organisations emerged throughout the interviews as well-known supports, however, participants often noted that they weren't aware of what was available.

Having the time and the energy to engage with services was also a significant factor that inhibited access to services. Many of the participants described caregivers in their community as having to work long hours or manage lots of commitments in different areas of their lives. These things were often described as being compounded by mental health struggles and complex or stressful environments.

> **I think it's really difficult to reach out when you're in the thick of it.**
>
> **Participant 15**

Finally, being able to contact the service was identified by participants as the third major factor that limits access to services. In this context, contact can range from having transport to get to the service to having phone credit to be able to text or call support workers.

> **Some people might not have a car, might not have a phone, might not have money for petrol or topping up your phone. So, literally just getting there or contacting the people might be a challenge.**
>
> **Participant 16**

Many participants described transport and phone credit as extra expenses that often got set aside in favour of paying more urgent bills like rent. These three barriers significantly reduce a whānau's ability to access services when needed.

# Discussion

This report posed two questions, what supports whānau in the Hei Hei and Broomfield communities to thrive? And would a project like the LWS bring value to the community? Through the interviews, it was identified that community connections were the most significant supporters of whānau thriving by enabling access to resources, opportunities, and social and cultural connections. Correspondingly, participants identified that the LWS could bring significant value to the community by strengthening these resources, opportunities, and connections, and reducing the barriers to whānau accessing them.

Throughout the interviews, participants described thriving in a myriad of different ways. These definitions of thriving looked significantly different between participants, but were all contingent on whānau being adequately resourced, having opportunities, and being socially and culturally connected. Participants were able to identify factors within their communities that both supported and inhibited whānau to thrive. One of the factors identified by participants that inhibits whānau thriving is a lack of adequate resourcing within the Hei Hei and Broomfield communities. This lack of resourcing has a significant impact on whānau within the community, with participants describing reduced access to opportunities or whānau so pressed to provide the basics they can't think beyond surviving to thriving. Conversely, participants were also able to highlight several factors within the Hei Hei and Broomfield communities that support whānau to thrive. These strengths relate to the connectedness of the community and the networks of support that exist between neighbours, community organisations, local businesses, and the wider community as a whole. Participants talked about being able to rely on these networks for support, with many participants highlighting the key role that schools play in supporting whānau. Schools were often key points of contact for whānau because of their relative accessibility and the relationships whānau had built with school staff over time. Many whānau noted the extra effort their child's school made to communicate, connect, and provide opportunities and resources.

When it came to determining whether the LWS held value for the community, participants agreed that it would, provided that Core Workers had a good understanding of whānau and the wider community. In particular, the long timeframe, support to access services and opportunities, and having a 'go to' person were key elements that would allow the LWS to meet the complex needs of the community. Participants were excited for the opportunities the service could present to whānau and its capacity to work at a preventative – rather than interventive – level. Several key recommendations came from the strengths, challenges, and barriers participants identified for the LWS.

Firstly, participants highlighted the importance of the initial engagement with whānau and the care, time, and persistence it might take Core Workers to connect and build trust. The idea of cultural safety formed a significant part of this discussion as Core Workers would need to understand how to engage with whānau in a way that is culturally appropriate. Several participants cautioned that the success of the initial engagement would have a significant impact on whether whānau continued to engage with the service or not. This means that Core Workers will need to have a robust understanding of the Hornby community, as-well-as the culture and identity of the whānau they're working with. Core Workers will also need the ability to engage with different models of practice, including those that are grounded in Te Ao Māori.

Secondly, while the long timeframe of the LWS is a significant benefit of the service, participants also highlighted the need for thought to be given to how stability can be promoted over this time period. As previously outlined, stability refers to the relationship between the Core Worker and whānau, as-well-as the possibility of whānau moving in and out of the community. The LWS will need to be clear about the area it will serve and when and how it will support whānau who move out of the area. The LWS will also need to develop a robust handover system that will connect whānau with a new Core Worker if their first Core Worker leaves the service.

Thirdly, the LWS will need to be embedded within a significant network of resources and opportunities. These networks should include supports and resources that already exist within the community, as well as generating new resources or bring in those from outside the community. As discussed by participants, each whānau will be interested in accessing different opportunities and a challenge for the LWS will be ensuring that the service can support access to a wide enough range of support, opportunities, and activities.

Finally, the LWS needs to be easily accessible. Key elements of accessibility concern the service being adequately advertised, whānau knowing where and how to access it, and the service itself being conveniently located. As discussed by participants, a significant barrier to accessing other services currently available in the community is a lack of visibility and trust in services. Utilising key connectors could be a way to reduce both these barriers. For example, early childhood services that already have a positive relationship with whānau could recommend or refer whānau to the LWS once their work with that whānau is complete. Similarly, primary and high schools are both conveniently located for whānau and well placed in terms of their relationships with whānau.


## Conclusion

This report engaged with members of the Hei Hei and Broomfield communities to learn more about the strengths and challenges of this community and what it means to be a whānau that is thriving. Participants described a significant resource deficit within the community, but also a strong sense of community, connection, and support. Both these strengths and challenges played into participants' understandings of what it means for their whānau to thrive, and what that looks like in this community. Participants saw the LWS as positively supporting these definitions of thriving by being able to enhance community strengths and reduce challenges for whānau. In particular, Core Workers were identified as a significant resource for whānau as activators, connectors, and supporters. Participants saw this relationship and the long timeframe Core Workers have to work with a whānau as an important strength of the LWS as it increases capacity for collaborative work with complex whānau. Overall, participants were excited to see a project like the LWS in their community and the findings from this report clearly demonstrate the value of the LWS project within the Hei Hei and Broomfield communities.

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# Appendix

1. What are the strengths of the Hei Hei/Broomfield community?
2. What does success mean to you in your whānau?
3. What does thriving mean to you?
4. What do you think are the key things whānau need to thrive?
5. What things do you currently have in your community that help whānau be successful and thriving?
6. What more could be done?
7. Are there any networks in the community that you think support whānau well? If yes, what are they and how do they do this?
8. What do you think are the challenges faced by whānau in your community?
9. What do these challenges look like in everyday life?
10. How many whānau do you think are facing these kinds of challenges?
11. How much support do you think there is for whānau?
12. What things do you think prevent whānau from getting support?
13. What do you think are the best ways to support whānau towards being able to get support?
14. What do you think makes the LWS a good idea?
15. What do you think might be the challenges for the LWS?

Te Whare Awhero – Hope Church Presbyterian Trust

**Consent Form for Interviewees**

- I have been given a full explanation of this project and have had the opportunity to ask questions.
- I understand that participation is voluntary (my choice), and I may withdraw at any time without consequences. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain possible.
- 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 unless I request it.
- I understand that this report will be made available to the public as a community accessible resource.
- I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form. I understand the data will be destroyed at the end of the project.
- I agree to being audio recorded. I understand that this recording will be used for note-taking purposes only.
- I understand that I can contact the supervisor Carey Ewing [director@hpct.org.nz](mailto:director@hpct.org.nz) for further information.
- I agree to my interview being... [circle one below]
  Quoted     Generalised     Both
- 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 research project.

Name: _____     Signed: _____

Date: _____

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

1. What is great about where you live?
2. What is hard or tricky about where you live?

*Children write their answers on sticky notes and stick them in sections on a board/table – different colours for positives and challenges*

3. Who helps your family?

*We chat and record the answers*

4. If you imagine growing up and having a happy, successful life, what does that dream for the future look like?

*Outline of a person that children can colour to look like themselves and add ideas around.*

5. What do you think are the things that could get in the way of you achieving your dreams? Who could help you with these?

# TE WHARE AWHERO
## *Hope House*

Te Whare Awhero is a community trust that has been working in Hornby for 30 years.  We are currently developing a new Whanau Support project. We have spoken with community leaders, service providers, school principals, residents and, people in the community. Now we would like to hear the voice of children in the community through a Child Voice Hui.

Your child has been selected to give us some insight on their view of the community and what they see as important issues in the local area, what's great, and what's not so much.

The questions will be asked in a group interview format at Hornby School. We will note down their thoughts and ideas, then collate them to provide an important perspective! We will also be providing a little thank you gift for your child.

If you would also like to be interviewed from a resident's point of view, we would love to hear from you.  Please call Carey on 022 533 4415.

✂ ................................................................................................................................................

I _____(your name) give permission for my child _____ (child's name) to be part of the Te Whare Awhero, Child Voice Hui.

I am happy YES/NO for my child receive afternoon tea during the session and have listed any dietary requirements here_____
_____

Signed: _____Date: _____

## Appendix 5: Codes and Themes

| Whānau Thriving | Community Resources | Community Challenges |
|---|---|---|
| Facilitating tamariki's dream | Community Events | Community transience |
| Being at ease | Community organisations and businesses | Cost of fresh fruit and vegetables |
| Being confident | Everything you need is within walking distance | Cost of Living |
| Being happy/joyful | Facebook page | Crime |
| Being involved with people/places/things | People stay in the community for a long time | Gang activity |
| Feeling safe | Support through schools | Housing |
| Financial stability | Sense of safety | Isolation |
| Having a sense of community | Strong community connections/sense of community | Lack of support and activities for youth |
| Having a sense of purpose | | Physical environment is dirty/unsafe |
| Having a sense of identity | | Substance Use |
| Having good well-being | | The basics |
| Having opportunities | | Violence |
| Having quality time | | Truancy |
| Warmth/Acceptance/Love/Support | | |

Insights Into the LWS

| Strengths | Challenges | Barriers |
|---|---|---|
| Addressing isolation | Identifying whānau who need support | Cost |
| Can effect generational change | Initial engagement and trust building | Criteria for receiving support |
| Can equip whānau with skills and knowledge | Maintaining consistency | Cultural norms |
| Expanding horizons | Needs to be culturally safe | Hopelessness |
| Gives time to build relationships | Needs to give whānau agency/foster independence | Lack of knowledge of available supports |
| Having a 'go to' person | Must be community driven | Lack of trust in services |
| Long term approach | Providing a broad enough range of opportunities | Pride |
| Opportunities for mentoring | Support for Older Adults | Put in the 'too hard' basket |
| Support through transitional phases | Support for Under 5's | Shame/embarrassment |
| Support to access services/supports/opportunities | Timeframe could be intimidating | Stigma |
| Support to set and achieve goals | Too many whānau needing support | Not feeling 'needy' enough |
| Whānau driven | Whānau transience | |
| | Whānau dropping out of the programme | |