



Linwood | Papakura | Porirua

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Te Ope Whakaora

Social Policy & Parliamentary Unit

Working for the eradication of poverty in New Zealand

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EXECUTIVE SUMMARY

This is an interesting time in our nation's history. After nine years we have a new government full of promises, new ideas and zeal. Yet some of the social issues we face in Aotearoa are deeply entrenched, complex and severe. In this flurry of activity and action, it could be easy to miss some details, to possibly forget certain things. We at The Salvation Army are acutely aware of this risk, and that is one of the reasons why we have prepared this State of Our Communities report.

This report is a 'snapshot in time' of three local communities in Aotearoa New Zealand: Linwood (Christchurch), Papakura (South Auckland), and Porirua (Wellington). Over the past two months we have undertaken over 300 face-to-face qualitative interviews in these communities, completed eight in-depth qualitative interviews with key individuals from these communities, and compiled a set of relevant social progress statistics and indicators. We have undertaken this project to capture the experiences and aspirations of people living in these communities. We submit that recording and researching these social realities is important because the issues in these communities are symptomatic of the social issues and realities facing many families and communities around Aotearoa New Zealand. We believe that these three communities give us valuable insights into what is also going on in the rest of the country.

Key themes emerged that expressed these communities: the environment, housing, crime and safety, community resilience, changing perceptions and how others viewed their community. Subsequently, four overarching themes became very evident: the local economy (jobs and businesses), housing, crime and safety, and children and youth.

These meta-themes tell the narrative of what is happening in our communities. People held a pride and passion for their community. But they were also realistic and brutally honest about the enormity of the social issues facing their community. Although some of the issues were their own doing, most were due to pressures outside of their control. In all three communities, people wanted more jobs, particularly for their young people. They want more businesses and revitalisation in their public spaces and shopping areas. Our people are facing massive housing challenges, especially high rents, unfit social housing and high house prices. According to the locals, these housing-related issues have led to more problems involving disengaged youth and other antisocial behaviours. The people were particularly concerned about gangs, drugs and begging in their communities.

But the people had real hopes, dreams and aspirations for themselves and their communities. They wanted all people to be decently housed, and they wanted better outcomes and facilities for their children, young people and elderly. They wanted safer communities, and hoped that their youth would be more engaged in positive activities and get jobs. They want the young and old to mix, and all people to have enough and to be free of intimidation, inequality and poverty.

Therefore, we present this State of Our Communities 2017 report to our government and local communities. We hope it is informative and challenging, and that it honours the experiences, aspirations and voices of the people of these three vibrant communities.

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INTRODUCTION

Every February for the past 10 years, The Salvation Army has released a State of the Nation report that provides an in-depth macro-level analysis of social issues and social progress indicators in five key areas—housing, our children, crime and punishment, work and incomes, and social hazards. We believe this report has been well-received by various quarters in civil society, and helped frame and spark discussions of social policy and social justice in our nation.

This State of Our Communities report is presented as a ‘partner’ document of sorts to the State of the Nation. State of the Nation is a macro-level report looking at data trends across regions, cities, age groups and the entire nation, while State of Our Communities is a micro-level analysis of what is happening at the grassroots level in specific communities. It is critical that we have the macro-level analysis and national discussions on social issues. But it is equally vital to drill down and see what is happening at the grassroots level in local communities in New Zealand.

In this inaugural State of Our Communities report, the three communities we look at are Linwood (Christchurch), Papakura (Auckland) and Porirua (Wellington). Undertaking this type of community-based research is full of huge challenges. But it also comes complete with some amazingly positive, powerful and inspiring stories. Additionally, these types of research projects give local individuals and communities a chance to express their thoughts and experiences, ideally giving them a voice they may not have had before.

This report begins with a biblical reflection, detailing some lessons about community and social development that we glean from the Bible. It is followed by a Statistical Context section that gives some background data on selected social progress indicators for these three communities. Next the Methodology and Analysis sections, describing how we gathered, analysed and interpreted the data. Following that are the General Findings from our interviews. Finally, we look at each community individually and report back on the themes that emerged from the interviews. Survey participant and Key Informant comments are shown in *italics* in these sections.

This 2017 report will *not* provide a list of recommendations or suggest policy initiatives. It will merely present the experiences and aspirations of these local communities. We want to stay as true to the responses of the people as possible. However, we do believe there are lessons that we can learn from these three communities that might be useful for policy development in local and central government, and for other communities.

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Lessons from Ancient Israel

The year 1948 is seen as the year the modern state of Israel was created. However, the constitution and formation of Israel as a nation occurred thousands of years earlier when Yahweh (God) promised Abraham that a nation would emerge from his descendants (Genesis 12:1–3). Hundreds of years later, Abraham’s descendants eventually found themselves growing and developing as a people group, albeit under slavery and an oppressive government regime in Egypt. This growth of the Jewish people group in Egypt was facilitated by the 12 sons of Jacob, Abraham’s great-grandsons, who over time had grown into 12 distinct and fairly large tribes. As Abraham’s descendants left Egypt after 400 years of slavery, they entered into a new land as a collection of 12 tribes, loosely coming together as a Jewish nation. After entering Canaan, the 12 tribes of Israel were each allotted different parts of the country to settle, and the nation of Israel began forming as they established a monarchical system of government, a system of worship, a law to govern their society rooted in the 613 laws of the Mosaic Law, among other things.

This simplistic and brief summary of early Jewish and biblical history contains some lessons that are relevant to this State of Our Communities project. Firstly, the wellbeing of Israel as a nation was largely dependent on the level of unity, health and strength within and between these 12 tribes. These 12 tribes developed into numerous cities, communities, towns and villages, all operating under the constitution of the Hebrew nation. If these tribes did not operate within the structure and constitution of their established government and system of worship and unite as a nation when needed, then Israel as a nation was not as strong and as united as it could be.

We believe the health and strength of New Zealand as a nation will also depend on having strong and thriving regions, rural areas, as well as cities and urban areas. In the 2017 Election, many parties campaigned on investing in and strengthening our regions and rural areas. The Salvation Army supports this approach. However, we contend that suburban communities such as Linwood, Papakura and Porirua located in the urban centres need more investment, strengthening and attention. If we grow and develop more strongly in our own local cities, towns, regions or communities, then a natural result will be a stronger and healthier Aotearoa New Zealand. In 2015, The Salvation Army released a report titled *Mixed Fortunes*¹ that, among other things, detailed the disparities and inequalities growing in New Zealand’s regions. In this report, its author Alan Johnson, senior policy analyst at The Salvation Army’s Social Policy and Parliamentary Unit, argued that we cannot as a nation continue to ignore these regional economic and social wellbeing disparities. This same rationale can be applied when looking at suburban communities like Linwood, Papakura and Porirua that are in urban areas. We cannot, and should not, ignore the state of development, economic and social wellbeing in these communities as well.

Secondly, the system of worship established by God instituted safeguards to assist the most marginalised, vulnerable and other parts of Jewish society. In the Bible, in the book of Leviticus, God institutes a system whereby the poor or strangers (foreigners, travellers) of Jewish society can have access to work and food. In Leviticus 19:9–10, it is taught that the remaining wheat crops after a time of harvesting must be left for the poor and vulnerable members of their

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society. In Deuteronomy 24:20–21, these laws are extended to olive trees, grapes and other crops whereby the remaining fruit or crops from these were left for the poor, widows, orphans or foreigners in society. These laws allowed for the poor, vulnerable and marginalised to: (1) obtain sufficient food for them and their families, and (2) maintain their integrity by being able to work and gather their own food and provide for their families. In this Jewish culture and society, there was always an explicit care for the most vulnerable in their communities that was enshrined in their national constitution.

In a modern context, this care for the marginalised and vulnerable in a society is arguably enshrined in our welfare system here in Aotearoa. But, 17 years into this new millennium, The Salvation Army contends that even with numerous changes to the legislation governing our welfare state, we as a nation must continue to ensure the most vulnerable and marginalised are supported in various ways. The ancient Jewish system of ‘welfare’ aimed to enable the poor, vulnerable and marginalised in society to access adequate material resources to function within their society while, at the same time, allowing them to gain skills, social networks, personal discipline and the pride that comes with working and contributing to wider society. This is still a good foundation for a welfare system, even for our modern New Zealand context. What then are the principles and values that should underpin our welfare state in this new millennium? Alan Johnson considers this in a recent paper exploring a possible new moral basis for our welfare state within today’s modern, more secularised New Zealand context.²

Our Approach

One of the unique elements of The Salvation Army’s Social Policy and Parliamentary Unit is that we operate from a biblical and Christian worldview as we analyse policy, undertake research, and engage in advocacy. This is in line with the overall mission of The Salvation Army to care for people, transform lives and reform society by God’s power. Despite the post-modern and increasingly secular world we live in, The Salvation Army continues to operate and function from this worldview. We submit that biblical and Christian teachings, like the ones briefly discussed above, are still very relevant in modern-day discussions of policy, research, law and the government.

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STATISTICAL CONTEXT

This section provides a statistical snapshot of the three communities canvassed in this State of Our Communities report. This snapshot is offered in part to provide some context to the interviews and insights provided elsewhere in this report. The context offered here partly considers relativities between these communities and New Zealand as a whole, and partly offers trends over the past five years or so.

Community boundaries are not neat statistical definitions, which means demographic and social statistics often do not coincide with our commonly used definitions of communities. Also, some communities are too small for public agencies such as Statistics New Zealand and Ministry of Social Development to report data. The Census does report information down to quite small neighbourhoods. But since the last Census was in 2013, much of this localised data is dated and probably no longer that valid.

This report offers statistics at two scales of community. The larger scale uses administrative boundaries based on local council areas. These areas are those of the Papakura Local Board Area (LBA) of Auckland Council, Porirua City and Christchurch City. Within these areas, and at a finer scale, are the smaller communities of Papakura East, Porirua East and Linwood, an eastern suburb of Christchurch. The larger areas or communities are quite mixed economically and socially, which means of course that averages—especially of such things as income and house prices—are quite unrepresentative given that such averages are middle points between two separate sets of experiences. A smaller focus area provides us with more nuanced perspectives of the lives and experiences of local people, although most often data is not collected down to these smaller areas because of difficulties associated with small sample sizes in sample surveys and because of problems around defining communities geographically.

This problem of defining small-scale communities such as Linwood is dealt with here by deciding such communities on a census area unit basis. A census area unit is a spatial entity usually defined by roads or some other geographic feature and comprising around 500 to 2000 dwellings.

Population Changes

Tables 4, 5 and 6 provide an overview of population changes in each of the communities considered in this report and over the past five years. These changes illustrate the extent and nature of the demographic trends and shifts in each of these places. As part of Auckland, Papakura is growing at a rate which is 1.5 to 2 times faster than the national average. Although Papakura East is well established, it experienced strong growth of 11.5 per cent over the past five years, but the rest of Papakura (especially around Karaka and Drury) has grown more strongly. This overall expansion of the local population has seen solid growth in the children's population; although considerably stronger growth occurred within the over-65s population, which is consistent with the overall aging of New Zealand's population.

By comparison, Porirua's population is relatively stable, growing by around one per cent annually. Consistent with this stability is the background aging of the population, with the number of over-65s in Porirua growing by more than the New Zealand average and the number of children declining slightly.

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The population changes in Linwood are the reverse of Porirua's, with the number of children there growing strongly by 7.3 per cent over the past five years and only modest growth in the elderly population, which at 9 to 10 per cent over this period is around half the national growth rate. This suggests that Linwood is going through a rejuvenation phase and being populated by young families with children.

Table 4: Overall population changes 2012 to 2017⁴

At 30 June	2012	2017	% change 2012–17
Papakura East	15,240	17,000	11.5%
Papakura Local Board area	47,400	54,500	15.0%
Porirua East	16,510	17,170	4.0%
Porirua City	53,400	56,100	5.1%
Linwood	16,890	18,750	11.0%
Christchurch City	355,100	381,500	7.4%
<i>New Zealand</i>	<i>4,408,100</i>	<i>4,793,700</i>	<i>8.7%</i>

Table 5: Changes in children's population (0 to 14) 2012 to 2017⁵

At 30 June	2012	2017	% change 2012–17
Papakura East	4,310	4,700	9.0%
Papakura Local Board area	11,700	13,000	11.1%
Porirua East	4,730	4,660	-1.5%
Porirua City	13,200	13,000	-1.5%
Linwood	3,000	3,220	7.3%
Christchurch City	64,400	64,800	0.6%
<i>New Zealand</i>	<i>909,800</i>	<i>933,500</i>	<i>2.6%</i>

Table 6: Changes in over-65s population 2012 to 2017⁶

At 30 June	2012	2017	% change 2012–17
Papakura East	1,260	1,470	16.7%
Papakura Local Board area	5,200	6,200	19.2%
Porirua East	1,250	1,470	17.6%
Porirua City	5,300	6,700	26.4%
Linwood	1,860	2,030	9.1%
Christchurch City	50,900	56,300	10.6%
<i>New Zealand</i>	<i>603,000</i>	<i>723,000</i>	<i>19.9%</i>

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Our Children

The two indicators of children's wellbeing offered here are rates of notifications to the former State child protection agency Child, Youth and Family (CYF) in **Table 7**, and rates of stand-downs of students from school in **Table 8**. The data in these tables covers the wider areas of Papakura LBA, Porirua City and Christchurch City, as more localised data is not available.

The data offered in **Tables 7** and **8** show that the rates of notification of possible child abuse and neglect are the highest in Papakura and the lowest in Christchurch. This may reflect differences in local reporting practices, although the differences reported in **Table 7** are too wide for this to be the only explanation. Not reported here are the actual findings by CYF of abuse or neglect. This data shows a much smaller variance across the three communities reported. As noted elsewhere, there are reasons to be quite sceptical about CYF's process for reviewing notifications of suspected child abuses and neglect and this major variance in response across communities adds further to this scepticism.⁷

Similarly, Papakura figures poorly in relative terms in rates of student stand-downs from school as reported in **Table 8**. This data shows that Papakura's stand-down rates are almost twice the national average, especially for girls and for students aged 10–14 years. Porirua's and Christchurch's stand-down rates are slightly ahead of national rates as well.

Table 7: CYF Notifications 2017⁸

Notifications per 1000 resident children

At 30 June	2012	2017	% change 2012–17
Papakura Local Board area	160	310	93.5%
Porirua City	221	236	6.8%
Christchurch City	59	86	47.2%
New Zealand	164	170	4.1%

Table 8: Student stand-downs 2016⁹

Age standardised rates per 1000 children

	Total	Male	Female	5 to 9s	10 to 14s	Over 15
Papakura Local Board area	39	55	21	17	62	34
Porirua City	25	33	17	5	37	43
Christchurch City	27	40	13	21	37	22
New Zealand	21	31	10	8	32	26

Youth Unemployment

The indicators of youth employment presented in **Table 9** again show how poorly Papakura is doing relative to the other communities covered in this survey, as well as the rest of New Zealand. The NEET rate (Not in Education, Employment or Training) in Papakura is calculated at twice the national rate, while that in Porirua is likely to be one-and-a-half times this rate.¹⁰ Christchurch's rates of youth unemployment appear to be close to national averages.

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Table 9: Youth unemployment indicators¹¹

	NEET rate—15–24s	Proportion of 18–24s receiving a benefit
Papakura Local Board area	25.5%	13.8%
Porirua City	19.3%	13.8%
Christchurch City	12.2%	7.1%
<i>New Zealand</i>	<i>12.2%</i>	<i>8.8%</i>

Income Support

Table 10 reports estimates of the rates at which working-age adults receive an income-tested welfare benefit from Ministry of Social Development. The data shows that rates of reliance on such benefits across Christchurch has remained below national average rates for the past four years, while rates in Porirua and Papakura have remained consistently higher. However, rates of such reliance fell consistently over this period in Papakura, suggesting that adults in that community are benefiting from Auckland's buoyant labour market and finding work somewhere. By comparison, there is no major change in rates of benefit receipt within Porirua, suggesting problems with persisting unemployment and sluggish job growth in that community.

Table 10: Rates of receipt of working-age, income-tested benefits 2014 to 2017¹²

Proportion of working-age adults receiving an income-tested benefit

<i>September years</i>	2014	2015	2016	2017
Papakura Local Board area	16.1%	14.7%	11.6%	11.1%
Porirua City	12.8%	12.5%	12.2%	12.0%
Christchurch City	8.3%	7.6%	7.7%	7.9%
<i>New Zealand</i>	<i>10.3%</i>	<i>9.8%</i>	<i>9.3%</i>	<i>9.0%</i>

Adult Criminal Offending

Rates of criminal offending by adults are reported in **Table 11** for the period 2012 to 2017. This data offers estimates of the rate at which adults are convicted of a criminal offence in courts in the communities covered by this survey. This rate is expressed as a number of offenders per 1000 resident adult population and offers some assessment of levels of recorded criminal offending in each of these communities. This data shows that rates of conviction have fallen consistently across this period, but rates in Porirua and Papakura remained at about 50 per cent more than the national rates. Over this period, conviction rates in Christchurch stayed slightly above national rates.

Table 11: Rates of conviction of adults for criminal offences 2012 to 2017¹³

Number of adults convicted of an offence per 1000 people

<i>June years</i>	2012	2013	2014	2015	2016	2017
Papakura Local Board area	41	43	37	34	32	28
Porirua City	42	40	32	31	30	29
Christchurch City	27	26	22	21	20	19
<i>New Zealand</i>	<i>24</i>	<i>22</i>	<i>20</i>	<i>18</i>	<i>17</i>	<i>17</i>

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Class 4 Gaming Machines

The availability of these ‘pokie’ machines is reported as the number of machines operating within each of the subject communities per 10,000 adults. This data shows a gradual decline in machine availability over the past five years nationally, with a sharp decline in Papakura and little or no decline since 2014 in both Porirua and Christchurch.

Table 12: Availability of Class 4 gaming machines 2012 to 2017¹⁴

Number of machines for every 10,000 adults

<i>At 30 September</i>	2012	2013	2014	2015	2016	2017
Papakura Local Board area	NA	NA	NA	47	43	38
Porirua City	47	47	39	38	37	38
Christchurch City	47	46	43	44	44	43
<i>New Zealand</i>	<i>51</i>	<i>49</i>	<i>47</i>	<i>45</i>	<i>43</i>	<i>41</i>

Housing

Indicators of recent changes in rents and house sale prices for the three communities within this study are reported on **Tables 13** and **14**. **Table 13** reports the mean rent for a three-bedroom house in each of the smaller-scale communities considered in this report. This data covers the period 2013 to 2017 on an annual average basis and shows a 21 per cent increase nationally in nominal rents over this period. The increase has been greatest in Papakura East where mean rents are now around 5 to 10 per cent more than the national mean. Rents are lowest in Porirua East where they are about 20 per cent below the national mean. In Christchurch—including Linwood—rents plateaued in 2015 and have declined since as the post-earthquake rebuild nears completion. This trend is also shown in **Table 13**.

Table 13: Mean rents for three bedroom houses 2013 to 2017 (in New Zealand \$)¹⁵

<i>September years</i>	2013	2014	2015	2016	2017	Change 2013-17
Papakura East	361	382	408	443	461	27%
Porirua East	291	300	295	308	347	19%
Linwood	367	391	410	401	378	3%
<i>New Zealand</i>	<i>363</i>	<i>379</i>	<i>395</i>	<i>415</i>	<i>438</i>	<i>21%</i>

Table 14 shows annual and five-yearly changes in house prices as measured by the recently developed house price index reported by the Real Estate Institute of New Zealand. This data suggests that house prices have declined slightly in Papakura and Christchurch over the recent year, but have risen sharply in Porirua. Over the past five years; however, house price growth has been strongest in Papakura (and the rest of Auckland), where they have risen at a compounded annual rate of 13.7 per cent. Growth over the most recent five years in Christchurch has been a quite modest 4.6 per cent, while in Porirua it has tracked close to the New Zealand wide growth rates of between 8 and 10 per cent.

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Table 14: Changes in house prices 2012 to 2017

<i>September years</i>	Annual change	Five yearly change on a compound annual basis
Papakura	-0.8%	13.7%
Porirua	15.3%	8.4%
Christchurch	-2.0%	4.6%
<i>New Zealand</i>	<i>2.1%</i>	<i>10.4%</i>
New Zealand, excluding Auckland	7.0%	8.0%

Conclusions

These statistics show different levels of social progress in these three communities. In general, Christchurch’s experiences have tended to be close to the national averages, while those for Papakura and Porirua have tended to be worse. As mentioned above, the limitations of statistics that cover a large area, such as the whole of Christchurch City, means the averaging that occurs across aggregates such as house prices or unemployment rates say little about the experiences of small communities such as Linwood. The data offered here has tended to confirm some residents’ concerns around youth employment, especially in Papakura and Porirua. Many concerns expressed in the resident interviews are, though, not easily reflected in data, as they were qualitative in nature, such as those around the attractiveness of the town centres. However, some concerns—such as those around housing affordability—lack any reference to other housing markets and the fact that rents or house prices may be more expensive elsewhere. Despite this, the data offered here does offer some context for residents’ views and offers a basis for any subsequent review of the state of these communities.

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Research Question

The main question that frames this project is: *What are the experiences and aspirations of people living in New Zealand communities?*

The first aspect of this research question is **experiential**: *What then is happening for these locals in their communities? What challenges do they face in their communities? What are the things they enjoy and like about their communities?* Our objective here was to document the social realities locals were seeing, facing and experiencing daily. We submit this information is rich and useful from a social policy perspective for our incoming government, local councils, community groups, churches and numerous other civil society agents as they grapple with these very same experiential questions listed above.

Secondly, there is an **aspirational** element to this research question: *What changes do they want to see happen in their community? What are their hopes and dreams for themselves and their neighbours as they live in this community? How do they see themselves and how do others outside of their community see them?* This kind of community survey is rare and we believe we have facilitated a voice for often voiceless communities to try and tell their own stories.

In preparing for this project, we strongly believed the effectiveness of this type of community-based research report would be in its simplicity. Therefore, we used a simple and straightforward methodology, as outlined below. We wanted to gather real and rich stories and feedback from locals in these communities without making the interviews too complicated, or too long and onerous to complete.

Ethics Statement

Our research team operated under the Ethics Statement used by the Social Policy and Parliamentary Unit of The Salvation Army (see Appendix). Our interviewers understood and worked within these ethical parameters that focused on privacy, confidentiality and voluntary participation in the interviews. All people interviewed were told of this statement, and informed consent was sought and obtained from all participants after they were briefed about the project and told of the ethics statement provisions.

Selection of Communities

Three communities were selected for this project: Linwood (Christchurch), Papakura (South Auckland) and Porirua (Wellington region). They were selected because these are communities where The Salvation Army has a presence. In each of these communities, we have a corps (local church), Community Ministries centre (providing various social services), and a Family Store (our second-hand stores). The table below details the services and outreaches we provide in each of these communities. Our Salvation Army centres in these communities provided a strong location from which we based our research.

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Table 1: Salvation Army services in the three communities

Linwood	Papakura	Porirua
Community Ministries: Foodbank Budgeting Advocacy Counselling	Community Ministries: Foodbank Social Assistance Advocacy Addictions	Community Ministries: Foodbank NILS Loan Programme Budgeting Emergency Housing assistance Courts and Prisons Service
Corps (Church): Mainly Music (pre-schoolers) Services for Seniors Home Bible Studies Children and Youth's Programmes Men's and Women's Groups	Corps (Church): Service for Seniors Children and Youth's Programmes Junior Church	Corps (Church): Services for Seniors Kids Alive Programme Grace Community Meal Community Gym and Fitness Classes Bible Studies
Family Store	Family Store	Family Store

In addition, we selected these communities as we wanted to be able to compare three different communities from across Aotearoa. This presented some challenges for the Social Policy and Parliamentary Unit as we are a small team with limited resources. But given our focus on the state of our communities in Aotearoa, we wanted to survey as widely as possible.

Data Collection

Three separate avenues of data collection were used for this project.

1. Face-to-Face interviews

Social Policy and Parliamentary Unit staff interviewed approximately 100 local residents in each of these three communities. These interviews were undertaken via the Survey Monkey App on smartphones, or on paper surveys, which were then manually entered into the Survey Monkey website where the other completed interviews were stored. Only staff at the Social Policy and Parliamentary Unit had access to the data at all times.

These face-to-face surveys were undertaken primarily in public spaces in those local communities. Essentially, we wanted to take this project to the streets, where locals walked, interacted and lived their lives. In Linwood, interviews were undertaken in The Warehouse (Eastgate Mall) and the main entrance of the Eastgate Mall, a well-used shopping area in the Linwood community. In Papakura, the public interviews were undertaken in a local space on the corner of Great South Road and Broadway. Finally, the Porirua interviews were done in Cobham Court, outside the popular North City Shopping Centre in Porirua. The Social Policy and Parliamentary Unit engaged with local councils, business associations, and mall management to gain permission to conduct these interviews. We are very grateful for their support in this project.

Two Social Policy and Parliamentary Unit staff members undertook interviews at each of these public locations over a series of days. Our interviewers were clearly identified with Salvation Army clothing, and they had The State of Our Communities signage at some locations. They also carried paper copies of our Ethics Statement, Project Brief, a Map of the local community, and a Thank

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You/Follow Up slip to give to the respondent at the end of the interview (see Appendix). These interviews took on average four to eight minutes to complete. The interviews completed through the Survey Monkey App were significantly quicker to complete than those on paper. Generally, the public were keen to engage with these interviews, particularly as it was a chance for them to share their thoughts, experiences and aspirations for their own communities. A lot of people approached our interviewers and asked if they could participate in the project. We also believe this goodwill and eagerness to participate was due to people recognising and supporting The Salvation Army organisation.

We also completed some interviews within our Salvation Army Community Ministries Centres. Our interviewers visited on the days the food bank was operating in that centre. This was a great opportunity for our interviewers to engage with those using our services and gather their feedback as well. The location of all the interviews was clearly identified in the survey. By the end of the data collection phase, approximately 10–20 per cent of the interviews were completed in our Salvation Army centres, and 80–90 per cent in public locations in that community.

Finally, all of these interviews were voluntary and confidential. We did record some demographic information at the start of the interviews. But ultimately we wanted the respondents to share their thoughts and opinions as freely as possible with our interviewers. The basic interview process was:

- engage with the respondent
- once they had given their initial agreement to participate, we gave a description of the Project, and explained our Ethics Statement
- once informed consent was clearly given, we began the interview
- at the completion of the interview, we thanked them, and then gave a Thank You/Follow Up slip (see Appendix).

2. Individual Key Informant interviews

The second method of data collection we employed was a series of Key Informant Interviews with specific individuals in that community. These usually took 20 to 30 minutes to complete, and were conducted through face-to-face interviews, or over the phone if we were unable to arrange a suitable time to meet with them in person. People for these interviews were sourced through local community networks our interviewers had, or through recommendations from local Salvation Army staff. The purpose of these interviews was to give key informants an opportunity to discuss at length important issues and ideas for their community within a longer timeframe than the public face-to-face interviews.

3. Statistical context

The final method of data collection is set out in the Statistical Context section of this report. That section gathers and analyses some key social progress indicators within these three communities, and presents this data as a background for the entire project.

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In our analysis of the data gathered, we will first look at some of the general findings. Following that, we analyse and report back on each of these communities separately. Each community analysis follows the format outlined below.

- Key themes:
 - What do you like about this community?
 - What are your concerns or fears for this community?
 - How do you think the rest of the city views your community?
 - If the Prime Minister was here now, what would you say to them about your community?
 - In 5 years' time, what 2–3 things would you like to see happen/happening in your community?
- Key informant interviews
- Lessons from [that specific community]

Thematic Analysis

We have employed a traditional thematic analysis approach. We have attempted to use relevant and appropriate academic tools throughout the preparation, data collection, data analysis, and report writing phases of this project.

For this research, we have followed the six well-known and basic steps outlined by Braun and Clarke (2006)³ in their article about thematic analysis. The basic steps are:

- 1 Familiarising yourself with your data.
- 2 Generating initial codes.
- 3 Searching for themes.
- 4 Reviewing themes.
- 5 Defining and naming themes.
- 6 Producing the report.

Thematic analysis provided us with a straightforward analytical approach to look at this data. The themes that emerged, particularly in the last five questions of the interview, were readily identifiable using this approach. Furthermore, identifying key themes is useful for this type of report, as we can share these themes with a variety of audiences to try and accurately summarise and present the experiences and aspirations of these local communities.

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In this section, we will report on the general results of this project. In subsequent sections, there will be more specific data about the three surveyed communities. **Table 2** details the total number of responses we gathered in the face-to-face and key informant interviews. The interview team did not publicise or notify community members in any way before they started conducting the interviews because of time and staff constraints. Yet people were usually fairly willing to participate in the interview.

Total Completed Interviews

The final results for Linwood (95 public/7 Salvation Army) and Porirua (93 public /10 Salvation Army) were very similar. The public interviews in Papakura were somewhat slower and our interviewers had to add an extra day to ensure we reached our benchmark goal of 100 completed face-to-face interviews there.

It is worth noting that in one interviewing slot of 4 pm to 5:30 pm at the Warehouse in Linwood, nearly 40 interviews were completed by two interviewers. This was by far the most productive interviewing slot during the entire project. Our interview team had assumed even before the project began that more interviews could be conducted at the Warehouse or other popular businesses, as compared to other public locations if we had the opportunity to interview there. We hope to conduct interviews at these types of locations in the future as we are planning to extend the State of Our Communities project to different communities around New Zealand.

Table 2: Completed interviews

	Linwood	Papakura	Porirua
Face-to-face Interviews	102 total completed interviews <ul style="list-style-type: none">• 57 completed at the Warehouse (Eastgate)• 38 completed at other Public Locations (including the Eastgate Mall)• 7 completed at Salvation Army locations	100 total completed interviews <ul style="list-style-type: none">• 76 completed at public locations• 24 completed at Salvation Army locations	103 total completed interviews <ul style="list-style-type: none">• 93 completed at public locations• 10 completed at Salvation Army locations
Key Informant Interviews	3 total completed interviews	2 total completed interviews	3 total completed interviews

The key informant interviews were straightforward to complete once the interview times were organised. These were very busy people and we greatly appreciated their time. **Table 3** breaks down the participants of these interviews.

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Table 3: Key Informant Interview participants

Linwood	Papakura	Porirua
Community Advocate, Resident	Social Service Manager (NGO), Non-Resident but works in Papakura	Youth Worker (Mental Health), Resident
Primary School Principal, Non-Resident	Pastor and Community Worker, Non-Resident but works in Papakura	Social Worker (Government), Resident
Community Worker (NGO), Resident		School Principal in Porirua, Non-Resident

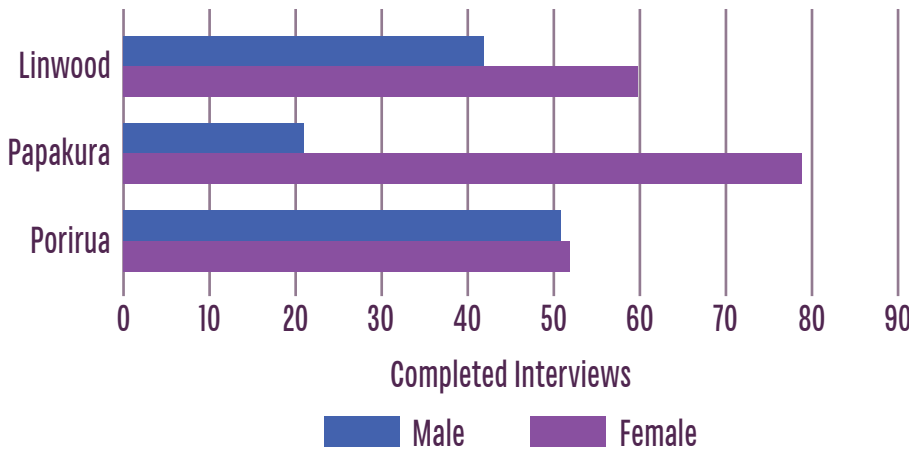
Informed consent

All respondents gave informed consent to participate in the interviews and all took with them the Thank You/Follow Up form at the end of the interview.

Gender

The graph below illustrates the gender breakdown of participants across all three locations. The respondents in Linwood and Papakura were overwhelmingly female. Nearly 80 per cent of respondents in Papakura were women. In Porirua, respondents were split almost exactly 50 per cent women and 50 per cent men. There was a category given in the survey for ‘Other’. Our interviewers left it to the respondents themselves to self-identify what their gender was and we recorded their response.

Figure 1: Total completed interviews by gender



Age groups

There was a large spread of age groups for the respondents across the three sites.

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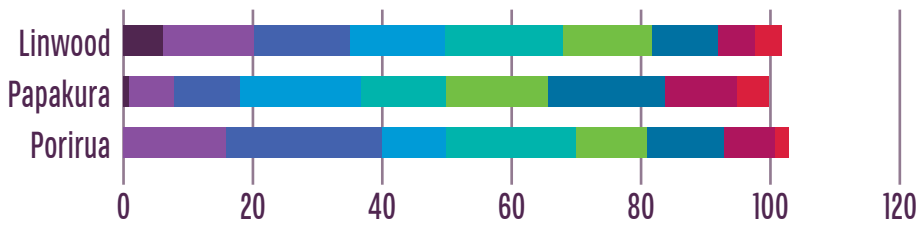
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Figure 2: Age ranges of interview respondents



	Porirua	Papakura	Linwood
0-14	0	1	6
15-19	16	7	14
20-29	24	10	15
30-39	10	19	15
40-49	20	13	18
50-59	11	16	14
60-69	12	18	10
70-79	8	11	6
80+	2	5	4

Our interviewers did not interview anyone under 13, although we did interview some 13- and 14-year-olds to capture more youth voices where possible. All of those under 16 years old were interviewed only after gaining consent from their parents or caregiver. The spread of ages in Linwood was relatively consistent. In Papakura, we were not able to interview many young people between 13 to 19. This relative lack of younger respondents could be put down to the times we conducted the interviews (usually various times between 10 am to 3 pm) at these locations, the reality that few people under 19 would present at a Salvation Army centre unless they were with older adults, that our public locations were not frequented by people of these ages, or that they simply were not interested in participating. We were pleased to have a significant number of interviews from those aged 60-plus as too often these groups are excluded from social surveys.

Ethnicity

As **Figure 3** shows, the vast majority of respondents identified themselves as European. People who identified as ‘Kiwi’, ‘New Zealander’ or ‘Pākehā’ were placed in this European category as well. The largest group of Māori respondents were in Papakura, with 46 per cent claiming Māori heritage. This is significantly higher than the 28 per cent of people in Papakura who identified as Māori in the 2013 Census. For the three communities surveyed, Papakura had a much higher Māori population than Linwood (15.2 per cent) and Porirua (19.6 per cent).

As we expected, our largest cohort of Pacific respondents came from Porirua. In the 2013 Census, nearly 25 per cent of people living in Porirua identified as Pacific. In this research, nearly 36 per cent of our respondents were Pacific.

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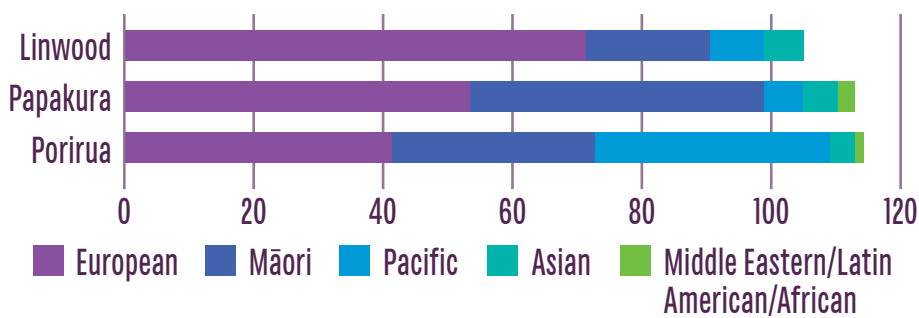
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Figure 3: Ethnicity of respondents in interview sites

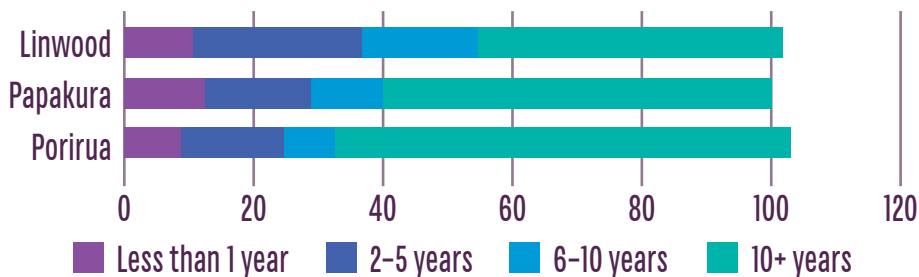


One of the challenges in undertaking these interviews was trying to engage and interview people that fall within the Asian and Middle Eastern/Latin American/African (MELAA) ethnicity categories. For instance, in all of our three communities, there were significant Asian populations according to the 2013 Census. Yet the numbers of Asian people surveyed was disappointingly low. The interviewers definitely approached and invited Asian (and those possibly of MELAA descent) at interview sites in the three communities. But the results clearly indicate that this was not very successful. It is also worth noting that none of our interviewers are from these ethnic groups, which may have contributed to the poor results here.

Living in the community

The vast majority of our participants were long-time residents in their communities. This was very pleasing to us, as we believed they could talk with real authority and knowledge of their community. At the same time, we did not want to discount those who had resided there for less than one year as they offered a different set of equally valid experiences and insights. Some of those who have lived in these communities for six or more years had transitioned in and out of their community several times over their lifetime. In all three communities, we interviewed residents who had been there for 40 or more years. One elderly woman had lived in Porirua for over 50 years.

Figure 4: How long respondents have lived in their communities



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LINWOOD

Linwood is situated in the Eastern Suburbs of Christchurch. It has a long standing reputation as a working-class area. During the Christchurch earthquake, many homes and families in Linwood and the other Eastern Suburbs were badly damaged. Linwood was the only community in the South Island researched in this inaugural State of Our Communities report.

The key findings from our interviews are found below. The local community was very proud of the sense of community and resilience that Linwood has, especially during and since the 2011 Christchurch earthquake. However, locals were concerned about crime and safety issues in their community. They felt many of the local children and young people were disengaged and did not have enough activities. The majority of locals believed other people in Christchurch viewed Linwood in a negative light. But most felt these were only stereotypes and Linwood was still a strong community. Many locals felt Linwood was often forgotten and ignored by local and central government. Locals had strong aspirations for their community, including revitalising and investing in local businesses, providing more local jobs, making Linwood a safer community and having more activities for their children and young people to engage with.



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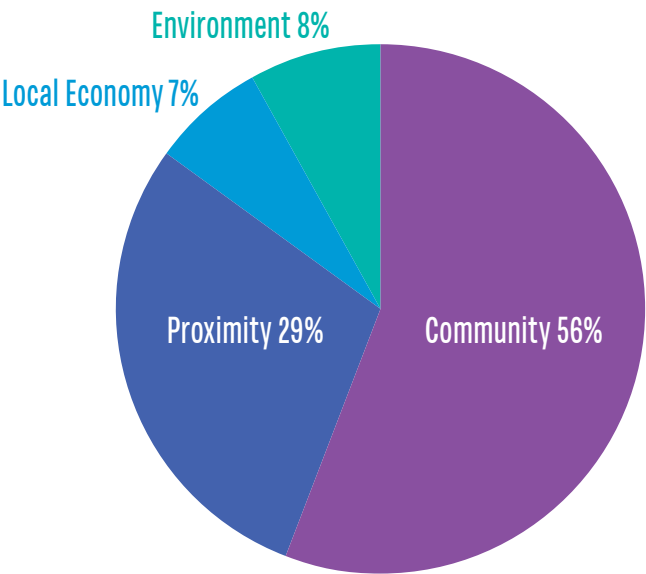
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What do you like about this community?

Four key areas emerged that described the things Linwood locals liked about their community. *Note that most respondents gave multiple answers to this question.* The words or phrases in *italics* are the direct quotes from the participants.

Figure 5: What people like about Linwood



Community

Figure 5 clearly shows the Community theme was the most prominent for Linwood residents. Locals talked a lot about *how friendly people were, the family-like atmosphere, and the community feel of Linwood*. One long-time resident commented that he liked how *people were here to help if I needed it*. Another said there was a great *community vibe*. Yet another respondent talked about the *sense of belonging* they felt living in Linwood. This person had lived in several suburbs and communities in Christchurch and said Linwood was the only place he felt this sense of belonging and acceptance. Several other locals talked about the strength of the people and community. One respondent said that despite challenges, *people here bounce back from the different issues they face in life*. Others shared similar thoughts, stating that people were *resilient* and tended to *look out for each other*. Many other respondents really enjoyed the peace and quiet they found in this community. Two respondents stated they liked the community feel in Linwood because they had *family here which made this home*. Others talked about how good the schools were in this local community, while others said the community events, particularly the annual *LYFE Festival*, were things they loved about Linwood.

Proximity

Locals loved the closeness, handiness and proximity of Linwood. This convenience made Linwood a very attractive place to live, with some people we interviewed moving there within the past five years because of the proximity to the CBD and other businesses and attractions. Some respondents mentioned the convenience to the *beach and New Brighton* as major attractions for them to Linwood.

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Local economy

The locals talked about the *affordable* and *cheaper food options in Linwood* as being attractive for them. Other respondents said they liked their community because the rent was *more affordable* in Linwood than in other Christchurch suburbs.

Environment

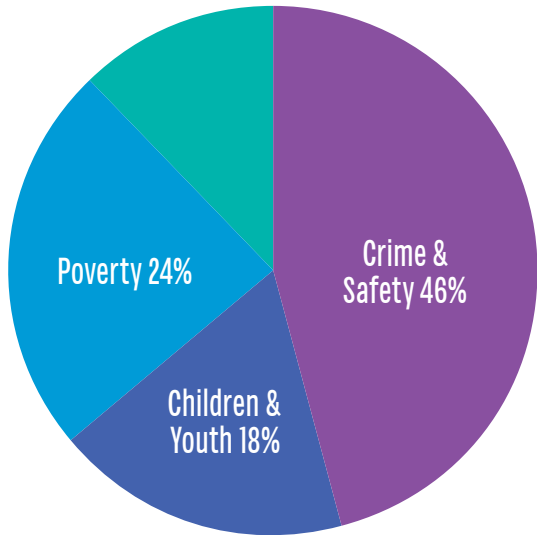
As with the Local Economy theme, this theme covers several other smaller sub-themes that we identified. Several people stated that they liked the *Eastgate Mall*. Others talked about their love of the *green spaces* and *environment*, particularly the *trees* in Linwood.

What are your concerns or fears for this community?

The second question of the survey looked at the concerns, fears or dislikes the locals had about their community. After analysing the responses, four major themes emerged.

Figure 6: Concerns and fears for Linwood residents

Health & Environment 12%



Crime and safety

Nearly 50 per cent of Linwood residents surveyed identified crime and safety issues as their primary concern. Locals were concerned with *people struggling with alcohol, drugs* and *some beggars intimidating people*.

One local talked about an incident in a local street where he was threatened by others while on a paper run. Yet this local expressed a real love of living in Linwood despite that one-off encounter. Many locals talked about gangs as an area of concern. One said that gangs *intimidate* people and were just *wannabes* causing trouble in Linwood. Another respondent in his 30s said *gangs were in [his] local school ... but the principal there fights to keep [his] kids in school away from that stuff*.

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Children and youth

One respondent said they thought the schools in Linwood were a concern, particularly the size of the *school rolls*. A common thread here was people saying youth seemed to be *disengaged*, or that there just *wasn't enough for them to do here*. There seemed to be a common belief that because youth were disengaged, they would end up causing trouble and fighting around the community.

Poverty

One young woman said she was really concerned with poverty in her community. She defined poverty as where *some people don't have the same opportunities as others*. But the same young woman then added that despite this poverty, Linwood was *resilient, people will support each other*. Others felt *inequality* existed in Linwood. Four respondents said homeless people scared them. One middle-aged woman said there was a community garden in Stanmore Road that was really popular for locals, but that what she called 'homeless people and beggars' had *taken over the garden and people were intimidated to go there anymore*. Some respondents said financial struggles for locals were causing poverty, which really concerned them and that probably led to people begging on the streets. They said the income support they received was not enough to live on. But another middle-aged woman with a special-needs daughter said many beneficiaries in Linwood were *rotting the system*, which made her angry. This concerned her because those on benefits with genuine needs like her and her daughter would suffer from the government as they cracked down on beneficiaries in general. Finally, many others said unemployment and the lack of businesses in Linwood concerned them, as this led to people being in poverty.

Health and environment

A few locals mentioned health as a major concern for them. As stated earlier, some respondents liked the cheaper food options in Linwood. But here, some respondents said there were *too many fast food places* and this food there was unhealthy. Also, some locals were fearful of the environment being continually damaged in Linwood, especially if more earthquakes occurred.

Forgotten

Even though this theme did not emerge as a main one, the comments here reflected some deep revelations about the mindset of some of the Linwood locals. Several people talked strongly about their concern that Linwood had somehow been *forgotten* as a community. One respondent called it being *neglected* as a community. Another said they were simply concerned that Linwood will be *forgotten* by the rest of Christchurch and the nation. Yet another said they thought Linwood was *always the last to be consulted* as a community. When probed about this, they said it was consulted last by the Council, Government and the Earthquake Commission among others. Someone else said they just felt this community was *always being ignored*.

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How do you think the rest of the city views your community?

After looking at the likes and dislikes the respondents had about their community, we posed this question to ascertain how they felt others viewed them. Seventy per cent of the respondents said other parts of Christchurch probably saw Linwood in a very negative light. While they easily shared their opinions, most expressed that these negative views were only based on stereotypes and were not true representations of their community. Responses ranged from humorous remarks through to very real yet harsh responses, and included:

- *Outsiders lock their cars when they come here. Scary place. But not really. My son won't visit me here and doesn't want his business car to be seen in Linwood at all.*
- *Boring, rough.*
- *Lower class. I think this is a true image. But doesn't matter, I don't care what the rest of the city thinks. But some truth to it.*
- *They're scared of Linwood.*
- *Violent, slum, Sh*t-Hood.*
- *That we're scumbags.*
- *Like Aranui.*
- *Poor, bottom of the barrel.*
- *Lin-Hood, that's how they see us, I've lived in other places in Christchurch and that's how they see us.*
- *Rich communities have the same issues as us.*

If the Prime Minister was here now, what would you say to them about your community?

Of all the questions we asked in all three communities, this was probably the most challenging for people to answer. The purpose of this question was to give locals a chance to speak back to our government, and share their voices and opinions to our politicians. It was an open-ended licence to give honest feedback about Linwood. Our research team said we would do our best to take this feedback to local and central government, other communities, churches, and to whomever else we could to share their experiences and aspirations. Because of the broadness of the question we asked, a wide range of answers was given, which made developing key themes somewhat difficult. Here, we will look closer at the three most prominent themes that emerged.

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Table 15: Three main themes about what Linwood residents would say to the Prime Minister

Theme	Responses
Challenges	<p>A large number of respondents gave what we have called ‘Challenges’ to the Prime Minister. Many of these challenges were quite profound and direct statements to our new Prime Minister and her government:</p> <ul style="list-style-type: none">• <i>remember we are here</i>• <i>come see how we live</i>• <i>know there are some good things here, lots of resilience and bouncing back after facing serious challenges</i>• <i>invest in my area!</i>• <i>make changes here!</i>• <i>no one really talks about us in Linwood. They focus on other areas in Christchurch. She needs to remember Linwood</i>• <i>keep putting people first</i>• <i>re-think the merging of schools in Christchurch</i>• <i>help the vulnerable, especially the elderly.</i>
Potential	<p>We have called the second major theme ‘Potential’ because the participants gave fairly positive answers here. This positivity was articulated very eloquently by a young woman who said, <i>Linwood is an important part of Christchurch and the country ... we are a good example of how a community can rebuild/bounce back after the quake.</i></p> <p>Many people said Linwood was an improving and developing community. They said the negative stereotypes were not true and this image was indeed changing. As one participant said, <i>there’s nothing wrong with this community, please don’t look down on us.</i></p>
Need Help	<p>In this key theme, respondents made pleas to the Prime Minister about social needs in Linwood that really needed attention. People raised multiple issues:</p> <p>Housing:</p> <ul style="list-style-type: none">• <i>help the homeless!</i>• <i>fix abandoned homes</i>• <i>decrease these high rental costs</i> <p>Gangs:</p> <ul style="list-style-type: none">• <i>please get rid of gangs</i> <p>Crime and Safety:</p> <ul style="list-style-type: none">• <i>need more police on the streets</i>• <i>need to make Linwood safer.</i>

In 5 years’ time, what 2–3 things would you like to see happen/happening in your community?

The final question of our interview was an aspirational one as we wanted the respondent to think or even dream about what things could really make effective changes in Linwood.

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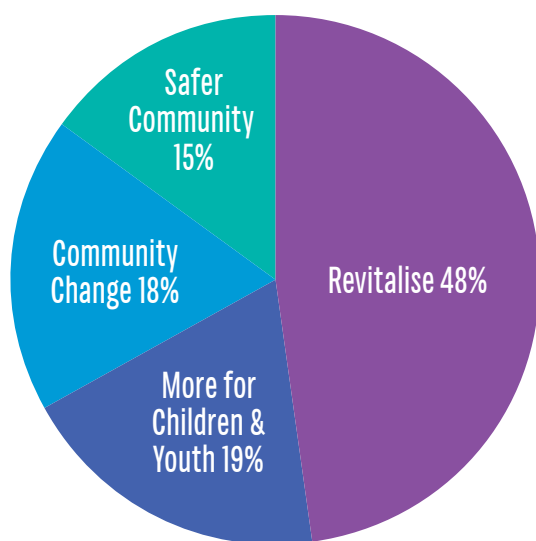
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Figure 7: Future priorities for Linwood residents



Revitalise

Many wanted a revitalised and upgraded community, particularly through encouraging more businesses to open in Linwood, and getting rid of old and abandoned buildings and houses in the area. New shops and businesses would, as one respondent put it, *help Linwood thrive*. Also important to locals was ensuring greater environmental protection and action in the future by residents. They called for cleaner areas, cleaner streets, stop polluting the waterways, and *greener parks for families*.

More for children and youth

Participants said that *youth resilience needed to be built* and that *suicide prevention* was crucial for young people in Linwood. Some parents of young children called for better, cleaner and safer parks for them and their children. One mother of two said she wanted to take her kids to the local parks, but *beggars and gangsters harassed them* and so they stopped going.

Community change

People here talked a lot about having more community events to bring residents together. One said it was about *bringing cultures together*. Another said that these events could *bring more families back into Linwood post-quakes*. Others focused on better community facilities in the future that would enhance Linwood. These included *a swimming pool, new parks and green spaces, better cemeteries, and a community space where people could come in, meet, and discuss community matters*.

Safer community

Thirty-six per cent of people claimed earlier that crime was a significant concern for them. At this point, many said community safety developments were important for Linwood. People believed that in the future *more community policing, better street lighting, getting rid of gangs and getting beggars off the streets* would help Linwood. Numerous locals talked about begging and the need to help these people get off the streets. Other residents said that Linwood needed *less bottle (alcohol) stores*. Also, a significant number of people said that Linwood needed *better roads*, probably because of the earthquake damage in the Eastern suburbs.

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Key Informant interviews

After conducting these face-to-face interviews in Linwood, we wanted to engage with some key informants who were residents or important workers and leaders in the community. These interviews provided a good opportunity for these individuals to give more in-depth answers and opinions about the Linwood community. In Linwood, we interviewed a local *School Principal* who was very connected to the local rugby league club and whose wife was from Christchurch. The second individual was a *Community Advocate* who lived in Linwood and who had been a school teacher and deputy principal for over 40 years. The last person was a *Community Worker* who worked for a local social service provider and also lived in Linwood.

What are the challenges facing Linwood?

Principal:

The Eastside (of Christchurch) is seen as the poor man's Christchurch ... not desirable to live ... but people that live here love it ... the perception far outweighs the reality.

Stereotypes exist over schools because of the decile system ... we do well in National Standards here and celebrate other things as well like sports, the choir ... I'm stoked that 70% of our choir are boys.

Parents want the same as other communities for their kids ... here they're not as vocal, but we need to prompt them ... in Linwood there is a real respect from families for teachers ... kids are kids regardless of whatever community they come from.

I want them be active citizens of Linwood and New Zealand, not just widgets.

In the wider community, challenges include less jobs for those who have kids, saturation of fast food, and very few things for youth to do, especially those 15-21 years ... a swimming complex would be great here.

Community Advocate and Resident:

Unemployment and housing are the two main ones.

Unemployment is much higher in recent years ... people come for food and help but the underlying issue is a financial one.

Many people struggling are renting ... but rents are too high ... they shot up after the earthquakes and never came down.

Also, graffiti and vandalism are issues and some streets have drug problems.

Community Worker and Resident:

Rents are very high in Linwood ... and we have real difficulty getting people into social housing.

We have a transient community here ... and income for some people is a real struggle.

Another challenge is there's lots of single men looking for stuff to do ... there's major opportunities for activities and services targeted to single men, like a men's shed or men's group.

What strengths does Linwood have as a community?

Principal:

There's intergenerational hardship here, but people are positive in the face of adversity ... people don't dwell on the past ... there's resilience in Linwood and a real community feel.

The kids in our school are resilient, even those who have lived through the earthquakes ... there's amazing talent across the board ... kids are determined and know their place and

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roles in their families and often they have real empathy for other kids whereas kids in other communities tend to be all about themselves.

Community Advocate and Resident:

Strengths here aren't as obvious as the weaknesses ... there is a sense of community here, but not always enough outlets to express this ... need more things that bring the community together ... also quite a few churches here that are supportive.

Community Worker and Resident:

Its people are a real strength for Linwood.

Lots of churches here too.

People can connect and build social networks here ... the Eastgate Mall is important too.

What are your hopes for Linwood?

Principal:

Personally, I want our school to be the school of choice in Linwood, to be innovative and do the best for our kids.

For the kids, I'd like to see more vocational pathways for them ... also see boys understand the value of women ... a values model underlies our work here ... some families do not have male role models and we have male staff, which is very helpful.

Constantly battling with the Ministry of Education because things are working here ... people do all this planning from a distance in Wellington without being here ... have to stay future-focused and challenge the status quo.

Community Advocate and Resident:

Getting good housing and more employment ... also have facilities and parks that are more varied.

The East doesn't have things like swimming pools and it would be good to have here.

Need more things for families in the area ... lots of families don't have transport so having things closer for people would be good.

Community Worker and Resident:

We need more availability of social housing in Linwood in the future ... we need rents to come down ... and we need more people in work.

Some job training programmes would be good as there's none here.

Lessons from Linwood

After reconciling the available data in this report, the statistical indicators, face-to-face interviews, and the key informant interviews, consistent meta-themes emerge:

1. **Resilience:** Probably due to the earthquakes or even its working-class roots, Linwood as a community definitely exhibits a real resilience and strength. The key informants continuously acknowledged this ability to bounce back. This positivity despite facing some serious social issues or even natural disasters is possibly a lesson other communities can learn from. This resilience was particularly interesting given the fact that over 70 per cent of locals thought Linwood was viewed in a negative light. It is possible that this resilience and strength is borne out of this perceived negative view of their home.

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2. **Children and youth:** The statistical analysis indicated clearly that the number of children living in Linwood has steadily increased by 7.3 per cent over the past five years. This is good news. Locals definitely have aspirations for better outcomes for their children and youth. Yet residents are worried at the lack of activities, engagement and motivation of their young people.
3. **Housing:** Locals consistently talked about housing issues, particularly high rents. While the statistical data showed there had been slight increases in both rents and house prices, the lived experience of the locals still showed serious housing-related challenges for Linwood.
4. **The local economy:** Local businesses, jobs and unemployment came through strongly as an overarching theme. Locals talked about the need for more jobs as income levels were directly related to poverty, housing costs and most other social challenges. Youth unemployment was regularly highlighted, and with the NEET rate for 15- to 24-year-olds being 12 per cent across Christchurch, a focus on youth unemployment is a definite need.

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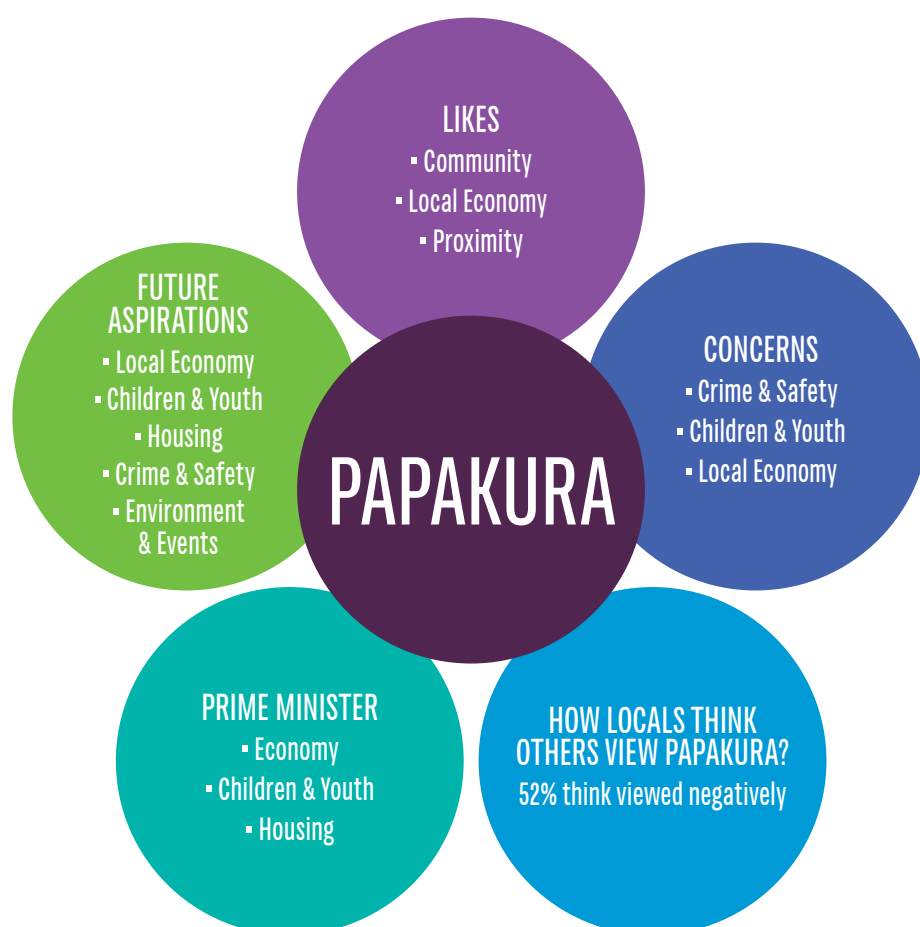
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PAPAKURA

Papakura is located in South Auckland, about 30 minutes' drive from the Auckland CBD. Papakura is very much a community right on the urban/rural border, with access to the beautiful Hunua Ranges very close by.

The people of Papakura were very clear about their love for their local community. They mentioned that locals help each other out during hard times, and that their community is diverse and friendly. Locals stated that they were very concerned about crime and safety in Papakura. They talked about drug use, gangs, and the large number of alcohol stores in their community. They were also concerned about the children and young people in Papakura not having enough positive activities and spaces or centres to connect with. Residents also wanted a strong and thriving local economy, and they were anxious that local businesses were being left behind because of the commercial developments in Manukau City, and nearby Takanini. Most locals think the rest of Auckland probably has a dim view of Papakura. Most acknowledged that there are definitely serious social issues in Papakura that have contributed to this negative image. Residents said the main things that the Prime Minister and the government needed to hear about their local community were around developing more local businesses and jobs in Papakura, organising more activities for their children and young people, and highlighting homelessness and other housing issues for locals. The people of Papakura want to address youth engagement in their community, particularly around suicide, jobs for young people, and youth-friendly spaces and facilities. In the future, they want all local homeless people to be housed and ensure homes are affordable for locals. Finally, they want a safer community with less alcohol outlets and fewer drugs and acts of violence.



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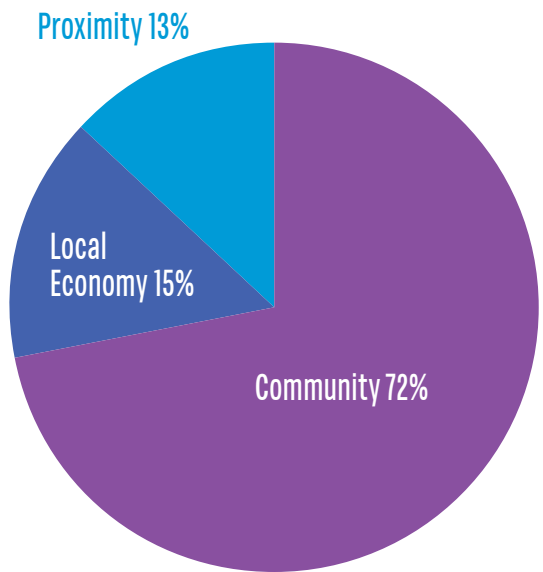
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What do you like about this community?

Three major themes emerged to answer this question.

Figure 8: What people like about Papakura



Community

Most locals expressed an admiration or love for their Papakura community. People liked that *social service agencies help people here, the homeless are helped and there’s a good community spirit here*.

Some mentioned they moved here because housing was more affordable than other parts of Auckland. The smallness and location made others feel *like they lived in a small town that was urban and rural* at the same time. One respondent said she *liked having a church to call on for help here even though I’m not a Christian*. Others liked the *clean and beautiful [natural] environment* that was now *cleaner than it used to be*. Overall, the *friendliness, diversity* and community feel of Papakura were very attractive to locals.

Local economy

Many locals loved the shopping options available in Papakura. They specifically liked the *cheap food available, markets, shops becoming more upmarket, and restaurants were improving here*.

Proximity

Proximity was a major attraction for residents, with 28 per cent of respondents ‘liking’ this. Closeness was still important for Papakura locals, with one calling it a *good compact town*.

What are your concerns or fears for this community?

Crime and safety

The greatest concern for Papakura residents by far was crime and safety-related issues. *Gangs* were a major concern, as people claimed other issues like *drugs, crack (cocaine), violence, and robberies* were often connected to gangs. One young man shared openly about his concerns and said what worried him were *gangs and patches ... lots of kids prospecting (trying to join adult gangs) ... I was*

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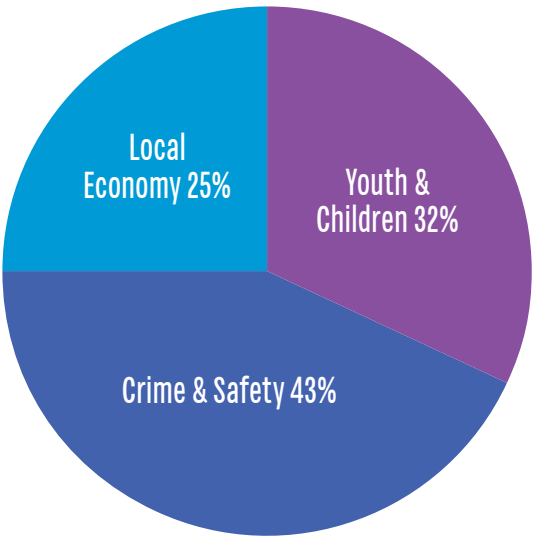
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offered patches but my whānau kept me straight. According to many locals, gangs are having a significant impact on the Papakura community.

Some locals said *Papakura had too many bottle shops* (liquor outlets). Many said they felt unsafe in their community, particularly with *beggars outside the shops, wanting money, intimidating people.*

Figure 9: Concerns and fears for Papakura residents



Children and youth

The second major theme here centred on locals being concerned about the state of affairs for children and young people in their community. A common thread was many locals saw children and youth in Papakura as not having enough activities in their community to keep them active and occupied. A few talked about kids *roaming the streets in packs/groups* and several talked about *kids in groups riding bikes (bicycles and motorbikes), causing trouble*. One Māori resident passionately stated that Papakura concerned her because there are *not enough activities for kids ... kids are not engaging with parents ... kids aren't connecting with schools ... people are whakamā (shy) to ask for help ... but our community needs to help ourselves*. Another said *youth can't get jobs here*, while yet another said there was a need for good *mentoring programmes* for youth in Papakura.

But people's concern about young people was also borne out of—as one resident put it—wanting all children and youth to *have a better future*. Many acknowledged that while young people roaming the streets in groups concerned them, they usually put it down to a lack of activities for young people. One resident did emphasise that *youth suicides in the parks* definitely needed to stop. An elderly resident said that since *schools don't discipline anymore*, young people were acting up. A mother gave a brutally honest explanation of her concerns by stating that *youth have nothing to do, even at Primary age ... Manukau has heaps, but too far and expensive ... Red Hill my own community has very few clubs and activities ... we don't have gas to get to places, especially the clubs, which are all in town ... recently, primary schools have been having organised fights with each other*. When probed further about these primary school-aged fights, she said the schools, parents and other community members had intervened to stop these through good communication and so the community responded well in this situation.

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Local economy

One quarter of Papakura residents surveyed expressed a real concern about their local economy. Many were worried that businesses were closing in their township, leaving vacant buildings and shops. One said *Papakura was destroyed commercially by Manukau City*. Another added that Takanini was *taking business and shoppers away from Papakura*. The flow-on effect of this, according to locals, was that *the township would die, there won't be enough jobs to go around, and more shops would close because people aren't supporting local businesses*. Locals specifically noted that these economic changes would mean more *poor quality shops*, and *more two-dollar stores would pop up*. One resident added a safety element by saying they felt unsafe shopping in the main street as *beggars were around, intimidating people*. There was a definite desire to support the local economy. One resident said *I want to shop local but can't always*. This concern also highlighted the importance locals placed on employment and localised development, and how these elements are hugely impacted by the state of the local economy. Although begging was usually seen in a negative light, locals seemed very aware that more people were begging because they did not have enough money to make ends meet, whether the person begging received a benefit or was employed. This lack of income coupled with what locals deemed were unaffordable housing costs and other expenses made many desperate and turn to begging. Other locals also acknowledged begging was a problem, but these people probably faced mental health, substance abuse and addiction issues.

How do you think the rest of the city views your community?

Fifty-two per cent of the respondents that answered this question believed the rest of Auckland would see Papakura in a very negative light. They were very open about this perceived image of their community, and their responses included:

- *seen as outsiders, not part of Auckland*
- *poor end of Auckland*
- *scum, avoid us*
- *lumped in with the negative views of South Auckland*
- *look on the outside of Papakura and just see rubbish*
- *worst area in Auckland*
- *see us as just a big problem.*

Many of the locals said there was some truth to these stereotypes. But more people said these perceptions were not true. Seventeen per cent of the locals believed other Aucklanders would see Papakura very positively, saying it was an attractive community because it was *diverse, people were nice, it was a nice community, and it was better than Manurewa*.

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If the Prime Minister was here now, what would you say to them about your community?

Table 16 shows the three key themes that emerged from Papakura residents to this question asking about speaking to the Prime Minister and the new government.

Table 16: Three main themes about what Papakura residents would say to the Prime Minister

Theme	Responses
Economy	The economy, particularly jobs and local businesses again emerged as a key theme in this question. A long-time resident asked that the Prime Minister <i>bring some industry and businesses back to Papakura</i> . Another said there are <i>too many vacant buildings and shops here</i> . One young man who had resided in Papakura for less than a year noted the differences in development in Papakura compared to other parts of Auckland. He added that the Prime Minister <i>should ensure Auckland's investment into infrastructure is the same for Papakura as for other parts of Auckland</i> .
Youth	The second major theme here is youth-related issues. Locals said they would tell the Prime Minister that <i>more was needed for rangatahi here, the next generation need help, and more activities were needed to keep their kids off the streets</i> . One Māori local said she would honestly tell the Prime Minister <i>to come and stand with me ... walk these streets with me ... see and hear what the people are asking and experiencing ... our young ones need help ... come to where the heart of the suburb is</i> . Others echoed this woman's responses, adding that making life better for their kids should be a priority for all Kiwis.
Housing	Given the opportunity to speak directly to the Prime Minister, several locals said they would talk about housing, particularly homelessness. One Māori woman who had been in and out of homelessness herself for many years said that <i>the government stole Māori land and now homelessness is a major issue, especially for Māori people</i> . Locals said they would encourage the Prime Minister to help homeless people in their community and also help ensure that rents were affordable for struggling families.

Finally, although it was not a major theme, another theme did emerge that we titled 'Challenges', where locals seemed to want to give the Prime Minister some real direct advice and challenges. In fact, many Papakura residents seemed to enjoy the opportunity to—at least indirectly—speak to the government. One local shared *I have lost faith in politicians—I don't feel listened to*.

Challenges included:

- *walk in our shoes for a day*
- *treat people here in Papakura as if they truly mattered*
- *know there's so much potential here*
- *people here need hope*
- *give more money to people, especially beneficiaries, and less to politicians*.

In 5 years' time, what 2–3 things would you like to see happen/happening in your community?

Local economy

Again, economy and employment-related matters were a major theme for Papakura locals as they looked to the future. A *thriving town centre* is what was most needed in the next five years according to one local man. Another said *more factories and manufacturing* were needed in Papakura. Yet another said

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Papakura needed to be turned into another shopping hub. Other locals focused on employment, declaring that in five years’ time more jobs were definitely needed. One local stated that *more employment-related courses were needed here.* Another said *Papakura needed more work-ready young people.*

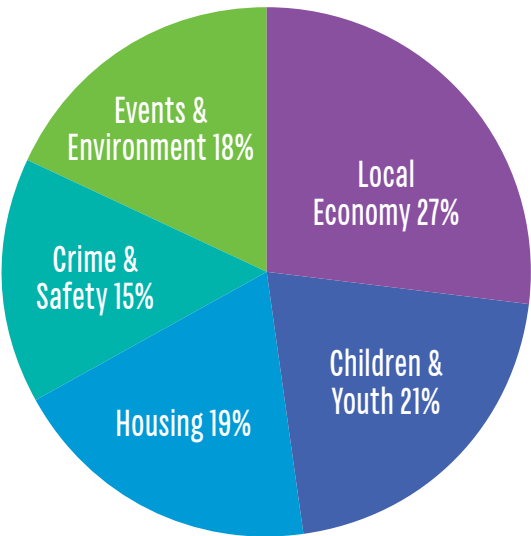
Children and youth

Many locals shared that in the future more needed to happen with and for their local young people. Some locals focused on buildings, saying *a youth facility was needed here.* A female resident was more specific, saying *we need community places, especially in places like Red Hill* (a neighbourhood in Papakura). Another added, *Papakura needed a place for suicidal and depressed kids to go for help ... I have teenage girls who might need help in that area soon!* One local stated that *kids needed schooling that would suit them in the future.* In a similar vein, another said that in five years’ *youth needed to be prepared to work more.* When probed about this, the respondent believed this preparation could come in better education, training, and helping with the young people’s attitudes towards employment.

Housing

The Housing theme was prominent for Papakura locals across all of the questions we asked. In the future, locals said they wanted *all the homeless staying at Bruce Pullman Park to be housed, all homeless to be housed, have homes young families can afford to buy, and make private rental affordable ... I was staying at a motel essentially homeless for six weeks and this is not good.* A female resident believed that *if we sorted the housing stuff out ... communities would be so much happier ... happier if they had their own home.*

Figure 10: Future priorities for Papakura residents



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Crime and safety

Papakura residents said more changes were needed in the future around crime and safety issues in their community. Some wanted *fewer drugs* in five years' time, while others said *less violence* and *less pubs and drinking holes* were needed. Many wanted beggars off the streets, but affirmed that they should be helped where possible in their situations. People seemed to truly care about the plight of the local beggars, but realised they did sometimes intimidate people and cause trouble. Many locals simply wanted a safer community, particularly safety at night and for the elderly.

Events and environment

The final area that people wanted to see some change for the future centred on community events and the general environment of Papakura. In terms of the environment, people wanted to see *better pathways and roads for the elderly*, *more community activities in parks*, *reduced traffic*, and *more open and user-friendly green spaces in Papakura*. For the events theme, locals said that in the future, maybe some of these ideas could be implemented for Papakura: *a movie theatre in Papakura*, *community BBQs*, *maybe have a tertiary institution here*, *free access to all Council sports facilities*, and *more activities to create a better community spirit and have people interact more*.

Key informant interviews

The first key informant was a *Community Worker* in Papakura. This person worked for a local NGO. The other individual interview was a *Pastor* of a local church. This person had a long connection with Papakura, beginning as youth worker with local children and youth in 2002.

What are the strengths of Papakura?

Pastor:

It's an ethnically diverse community ... before it was more bicultural, but now more diverse.

But also believe Māori in 'Kura [Papakura] have a real voice ... the new CEO of Papakura Marae has a big voice and role here.

Also, Papakura is a family-oriented area.

Community Worker:

Papakura is a very generous community ... we help each other out ... group together.

An example of this is a family I saw had no vehicle and another family offered to take them home, even though they didn't know each other before.

What challenges does Papakura face as a community?

Pastor:

I believe the social issues facing New Zealand as a nation are highlighted in 'Kura.

There's subdivisions and growth all over the place ... people move in and this changes the dynamics of the community.

Youth unemployment is a massive issue ... if they're not working, they're disengaged.

Crime is a challenge ... often connected to other things like desperation, gangs, etc.

Some say Papakura is a divided community ... it is divided based on income in some ways ... but it's not completely divided ... gaps do exist but we can be more unified.

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Suicide is a major issue ... a few years ago, there was a significant number of suicides ... we got a lot of promises from outside of 'Kura to help, but they never came so we needed to respond as a community ... I needed to get involved so I saw gaps and tried to fill them. I think 'Kura could become the Otara of the '80s and '90s if some things don't change ... and I'm optimistic that things will change here.

Community Worker:

Poverty and crime are the key issues here.

A lot of the problems here are directly related to low incomes and high rents ... this is the main pressure ... this is the main reason they come to us for food help.

In terms of clients, approximately 65 per cent are Māori, and 15 per cent are Pacific ... most are single parents with kids.

Lots of people we see are either a victim of crime, or they have a clear link to criminal activity ... lots of families come to us because they've had things stolen, or they have had to pawn their possessions to pay debts to a criminal entity.

I believe there are big issues with lack of cultural knowledge and identity ... lack of identity as Māori ... if you don't know who you are, then how can you function and flourish and have wellbeing ... I think this underpins a lot of other things ... lack of connection to family and culture.

What are your hopes for Papakura?

Pastor:

I want families to be strengthened ... I'd like to see a unified approach to addressing the social needs here.

Youth flourish ... also not be defined by what outsiders say about our community.

Ultimately I want to see an engaged, empowered and strengthened community moving forward together for better outcomes.

As a Pastor, I see hope for tomorrow ... I want to highlight Jesus Christ ... see churches respond to the issues ... let churches walk the talk, be salt and light with lip and life service.

Community Worker:

That they grow on their strengths of helping each other and that they have a sense of pride in themselves and they are a community of hope, as that is what they are missing out on at the moment.

Lessons from Papakura

Papakura is a community in a state of huge change, primarily driven, it seems, by the population growth in the area, which is growing 1.5 to 2 times faster than the national average. The key informant and face-to-face interviews also identified these development and population changes. For Papakura, three overarching themes emerged:

1. **Local economy:** This was the strongest theme across all aspects of our interviews with Papakura residents and key informants. Although some people enjoyed local businesses and the jobs in their community, local economy-related issues are a huge concern for Papakura. These economic issues are ones they clearly want to reflect back to government. The people of Papakura overwhelmingly want more businesses, industries and therefore jobs in their community. These issues are warranted given the statistical indicators we

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presented about Papakura. For example, the NEET rate in Papakura (25.5 per cent) measuring youth unemployment is twice the New Zealand average (12.2 per cent). The local economy and business/employment issues are extremely important to Papakura residents.

- 2. Children and youth:** The people of Papakura have a serious concern about the engagement and behaviour of their children and young people. For large numbers of locals, the disengagement of their youth leads to trouble, anti-social behaviour, crime, disrespect of other locals, and even suicide. Our statistical indicators support these concerns, with rates of notifications of possible child abuse and neglect increasing since 2012 by over 90 per cent in the Papakura Local Board Area. Furthermore, the data shows that Papakura's stand-down rates are almost twice the national average, especially for girls and for students aged 10 to 14. The people of Papakura urgently want better outcomes for, and engagement with, their young people. The state of children and youth in Papakura, particularly given the wider statistical context, is reaching a critical stage.
- 3. Crime and safety:** Our statistical indicators show that the rates of convictions for adults from Papakura are 50 per cent more than the national average. Crime and safety-related issues are definitely at the forefront of the thinking of Papakura residents. Issues like gangs, beggars and drugs are—according to several locals—connected to the issues they have with the local economy and youth. The locals want changes in this area now and into the future.

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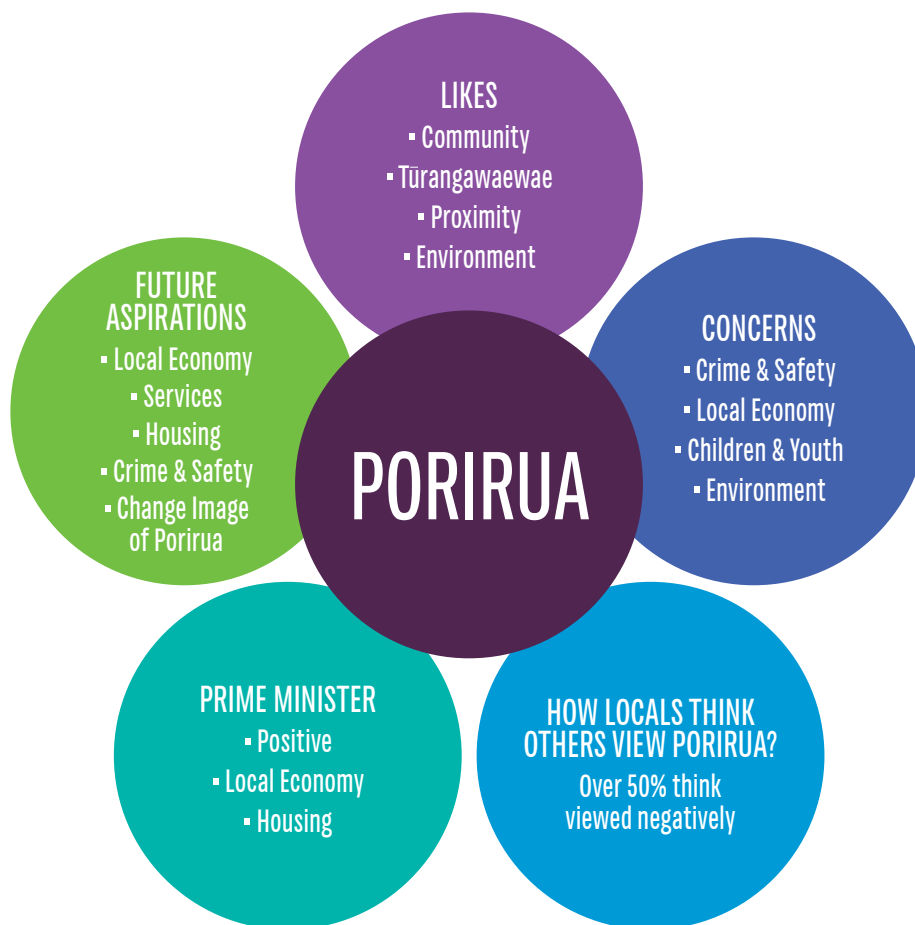
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PORIRUA

Porirua is the third and final community for this State of Our Communities report. Porirua, or P-Town as it is referred to by the locals, sits about 30 minutes drive from the Wellington CBD.

Locals believed Porirua was a vibrant community with a real sense of community. It is a community that helps each other and is very diverse. People also talked about the concept of *tūrangawaewae*, and that this community gave them a real sense of identity, belonging and standing in their lives. The residents had real concerns about gangs, drugs and anti-social behaviour in their community. They also felt that local businesses and shops were struggling in Porirua, resulting in vacant shops and buildings. The people of Porirua thought that most of Wellington City had a negative image of Porirua. They believed this image was a historical one and Porirua was a different and stronger community today. Locals recommended more investment into local businesses and jobs in Porirua, housing needed to be more affordable, and local homeless people should be helped more. In the future, locals aspired for a community that was growing strong local businesses and jobs. They wanted better public services for residents from local government, more affordable homes and more social housing, and a safer community without drugs and gangs.



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What do you like about this community?

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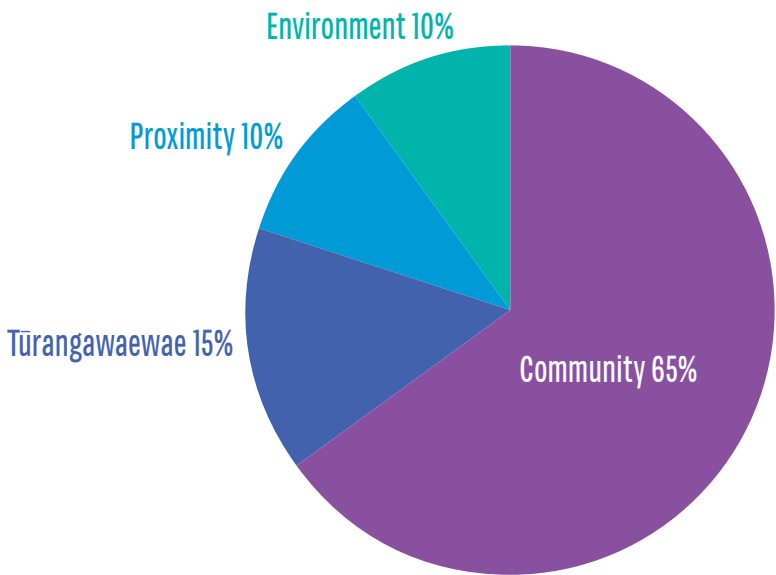
As **Figure 11** depicts, responses around this theme dominated what Porirua locals liked about their community. People liked that Porirua was a *vibrant community*, *people help each other*, *this is a family-friendly area* and *it had great community spirit*. A middle-aged woman shared that *Porirua had a sense of community where people support one another ... it feels like a big family*.

People also liked the ‘vibe’ of Porirua, stating it was a community that *had good atmosphere*, *lots of potential*, and *lots of rough diamonds here*. One recent resident compared Porirua to his home in India and said Porirua was *slower paced*, which he liked. Another element many residents liked about Porirua was its diversity, saying *it had more mix than Upper Hutt where I used to live*, and *it was full of Islanders here*.

Tūrangawaewae

Our interviewers encountered many Māori who were actually mana whenua or people descended from the Porirua and Wellington area. These residents talked passionately about tūrangawaewae, or having a place to stand through their community of Porirua. One female local shared that she liked this tūrangawaewae because *it gives me a sense that I belong here*. Another resident added that *my family is here ... my marae is here ... I’m a real local!* Several other locals said they liked Porirua because their whānau or family were here, or that it was simply *home*.

Figure 11: What people like about Porirua



Proximity and environment

A good number of locals enjoyed that Porirua was *handy to things*, *close to the beaches* and *close to jobs*. People also liked the Porirua environment, particularly the *walkways*, *harbour* and *green spaces*.

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What are your concerns or fears for this community?

Crime and safety

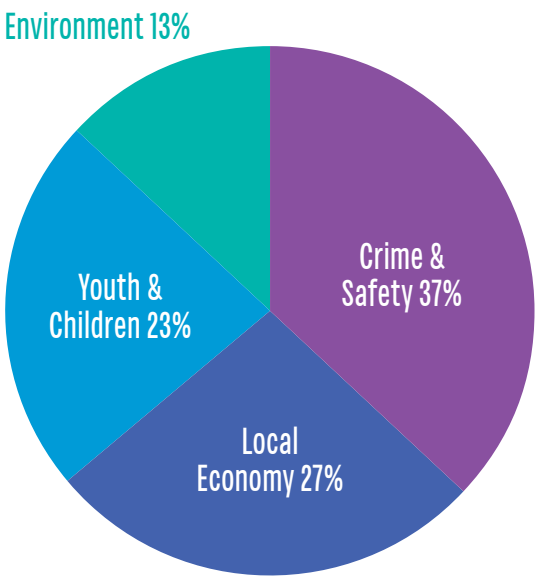
Many locals were clearly concerned with crime and safety issues. Drugs, especially P/methamphetamine and synthetics, worried a lot of locals. Others talked about gangs being a huge area of concern. Some residents made connections between drugs and other anti-social behaviours from the gangs. But another resident said even though she did not like criminal gangs in Porirua, she thought *gang stuff was normal here*. One long-time Pacific local said crime was definitely a concern, but she saw the *President of the Mob leading the way to stop ‘P’ in Porirua [by] telling kids to stay away from drugs ... a young guy died last week from synthetic*.

The other issue that seemed to worry many residents was the beggars on the streets. Our interviewers observed many beggars of various ages in our interview areas. One resident informed us that *beggars intimidate people, especially the elderly*. Another local gave a warning of sorts when she said *beggars worry her ... they harass people ... things will escalate eventually and the public will fight back because they don’t want to get hassled*. Another was a woman who was homeless in Auckland for several years. She recently moved to Porirua and was in an emergency home. She said there’s *beggars everywhere, especially in Cannons Creek, they hassle people*, including her.

Local economy

Similar to both Linwood and Papakura, the local economy was a concern for locals. Respondents said *there’s a lack of activity in the shopping centre*, and *there are lot of empty shops here*. Lots of people talked about empty buildings and the need to bring in more businesses. People also mentioned people begging in this area too, saying begging affected local businesses. Several also mentioned unemployment and a lack of job opportunities as real concerns. Another area of concern some talked about was the high cost of rental housing in Porirua.

Figure 12: Fears and concerns of Porirua residents



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Children and youth

The things that concerned people in this section were varied. One local was very worried about teenage mothers and parents in Porirua and what their lives were like. Another said many youth were causing *havoc* in the community. Yet another was very worried about *teens committing suicide* in her community. A few talked about some young people *disrespecting elderly*, and one even said some youth were *hoodrats because they beat up old people*. But the main concern around young people and children was there were not enough activities for them to be involved in. With no activities, people felt young people and children were disengaged and would end up getting into mischief.

Environment

Porirua locals showed genuine concern for their environment. They talked about dirty streets and the need to have a cleaner community. Some discussed the pollution of the harbour. One resident said he was worried about the *environmental consequences of the rapid urban development in Porirua*.

How do you think the rest of the city views your community?

Over half of Porirua locals believed the rest of Wellington would likely view Porirua in a very negative light. This is in line with the results in Linwood and Papakura under this question. But a good number of people, almost thirty per cent, gave very positive answers to this question. One resident said boldly, *people look down at us ... but don't underestimate our strength!* Locals were positive about the external view of Porirua because:

- *it's a loveable community*
- *other places were worse than here*
- *Porirua is still better than the Hutt*
- *the negative perceptions have changed because of all the developments in the area*
- *Porirua is small but good*
- *we are improving here ... it's peaceful.*

Despite this positivity, most still believed Porirua is still seen in bad light:

- *seen as a the gang capital of New Zealand*
- *dangerous image (but not the reality)*
- *people ask me why I would want to live here*
- *Sh*t hole ... avoid it*
- *Mum hates me living here*
- *I feel I can't get a job because on my CV, my address says Porirua*
- *similar to South Auckland's image*
- *hood, gangsta, Mongrel Mob.*

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If the Prime Minister was here now, what would you say to them about your Community?

As with Linwood and Papakura, Porirua locals gave a myriad of fascinating responses to this question. We have discussed the three major themes in Table 17.

Table 17: Three main themes about what Linwood residents would say to the Prime Minister

Theme	Responses
Positive	<p>The most common responses to this question were very positive statements about Porirua. They were usually general statements directed at the Prime Minister (and anyone else really) showing their passion and connection to their community. Some locals also took the opportunity to give some very tongue-in-cheek advice to the Prime Minister. Statements included:</p> <ul style="list-style-type: none">• <i>we're better than what people say</i>• <i>Porirua has potential</i>• <i>our voice needs to be heard</i>• <i>despite the judgement about us, this is a real strong community</i>• <i>we are a vibrant community</i>• <i>we are a community, not just a city!</i>• <i>you should move the capital to Porirua</i>• <i>the best meat pies are in Porirua.</i>
Local Economy	<p>Many Porirua locals said they would talk about economic and business issues with the Prime Minister. Their responses included:</p> <ul style="list-style-type: none">• <i>we need more jobs here!</i>• <i>we need better businesses and shops here</i>• <i>should have more employment programmes</i>• <i>increase the minimum wage</i>• <i>maybe have more apprenticeships.</i>
Housing	<p>Locals wanted to give a lot of housing-related advice and communications back to the Prime Minister. According to one local, <i>help is needed across the whole housing spectrum, from first-home buyers to those needed social housing.</i> Another local said that <i>foreigners shouldn't own New Zealand land.</i> However, the predominant threads were that Porirua needed:</p> <ul style="list-style-type: none">• <i>more affordable housing</i>• <i>help the homeless</i>• <i>improved conditions of rental housing.</i>

In 5 years' time, what 2–3 things would you like to see happen/happening in your community?

Local economy

The people of Porirua want real change in the future around their local economy according to our interviews. Many talked about physical changes in the next five years, saying Porirua needed *better cafes, new restaurants, new shops, better for tourists, and filling of the empty/vacant buildings.* A male resident said that *maybe shops need to be closer together, not spread out, to keep in mind the aging population.* Employment opportunities for young people in Porirua were a priority for some residents. One young jobseeker gave the insight that *more jobs are needed here that hire people with little or no experience needed because people dropping out of school or even 18-year-olds have not gained much work experience employers want.* Another resident gave the advice that *Porirua needs incentives to build business here in the CBD ... rates are high but need to revamp the place ... bring the businesses in and then jobs will come.*

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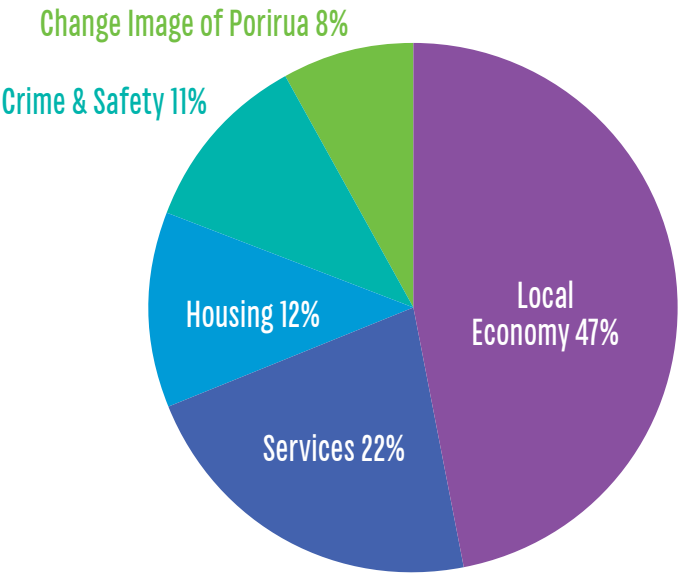
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Services

This theme covered various service functions the local council, schools and health agencies provide in Porirua. Locals wanted changes in the future in these services. For the council, locals said in five years' time, *rates should be reduced, more traffic control, and cheaper public transport was needed*. Others added that the council should run more community events where *people mix, elderly mix with youth, and more events that are free for those with little or no money*. For schools, people suggested that in the future, *sports pathways should be developed too because lots of kids are like me who aren't good at education*. Another said *more continuing education and training for older adults* was needed in the future. Finally, in relation to health services, locals said Porirua needed *better hospitals and access to affordable healthcare*.

Figure 13: Future priorities for Porirua residents



Housing

Ending homelessness in the future is important for Porirua residents as well. *We need to help the homeless into homes* said one resident. Another stated that maybe Porirua needed a *homeless shelter* in the future. Beyond that, locals also added that *more social housing is needed like the schemes in the 1960s, a Warrant of Fitness for rental houses should be added, and the ultimate goal should be all people are decently housed*.

Crime and safety

Locals showed a strong desire to *stop beggars* somehow in the future. But, as with Linwood and Papakura, people tended to want to help them rather than simply get rid of them. One local captured what some others had mentioned when she said *I just want to walk around and shop without being hassled by beggars*. Many agreed that *beggars do intimidate people* and because of this, *we need better security in the future around the town centres and shops*. One local stressed that the elderly in Porirua needed to be kept safer in the future, while another suggested that an alcohol and other drugs rehabilitation centre be established in Porirua.

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Change the image of Porirua

The final theme that emerged here was from locals saying that in five years' time, they hoped to see a change in the image of their community. Some wanted a change within the image and culture of their own neighbourhood, while others wanted to change how others saw their community:

- *we need more respect for each other, a greater sense of community*
- *make Porirua equal with other places in the future*
- *people need lifting up here*
- *need stronger family values*
- *change reputation of Porirua*
- *we need a greater focus on people, and less on beautifying the environment and city.*

Key Informant interviews

In Porirua, we conducted three key informant interviews. We want to point out that all three of these informants were working or living in Cannons Creek, a well-known suburb in the eastern part of Porirua City. The local Salvation Army corps (church) and Community Ministries centre is located in Cannons Creek and our key informant interviews were sourced through our local staff. Of course, there are other suburbs within Porirua like Waitangirua and Belmont. In the future, we want to ensure that we interview a wider range of key informants so we can hear from other suburbs and communities as well. The first informant was a *Youth Worker* who was born, raised and still lives in Porirua. The second person was a *Social Worker* who lived in Cannons Creek. The final individual was a *School Principal* of a local primary school.

What challenges does Porirua face?

Youth Worker

Automatic view of Porirua is low socioeconomic area, gangsters, negative view.

Unemployment ... See kids begging, hustling for money...beggars put people off, asking for money from poorer people ... need more jobs for young people ... more cultural programmes, learn about their identity.

Drugs ... biggest problem is synthetics ... one-in-five of these kids have a mental health issue because of synthetics, P coming in, undetected ... they are attached to the Mongrel Mob who provide the muscle to the dealers, but this is tough because they do some good stuff.

Youth development ... Need a lot more here in all of Porirua ...a good example is Waitangirua Community Boxing, which runs a homework centre and then a gym for the kids ... took the young people I work with around the whole of Porirua and they freaked out ... I wanted them to see the whole difference, the whole community ... one of my colleagues was nervous ... she doesn't live in Porirua, got nervous and asked if we could leave certain areas.

Mental health ... lots of youth self-harming ... youth have a lot of pressure to live up to expectations ... social media plays a massive role ... youth seeing images in media and trying to attain them and can lead to eating disorders.

Social Worker

To raise a generation of young brown people who see Palagi (white New Zealanders) as equals, not just those in authority over me ... young brown people don't know how to

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stand in community settings that are dominated by Palagi ... these youth need outside exposure ... everyone in the Creek needs this outside exposure because we don't want to succumb to vulnerability and so we stay in safe places and don't step out.

School Principal

Transience of students and the unsettled nature of their family life make it difficult to engage families in their children's education.

Low and unreliable incomes for families caused by poor wages and casual work. This in turn creates problems for people paying their power bills and affording decent food. Sometimes the school is involved in accessing food for struggling families. There are frequent cases of children missing school because their family cannot afford to provide lunch. The school provides lunches to eight or nine children each day.

Levels of student achievement are consistent with—and at the same levels as—students nationally. There are ongoing problems around engaging parents in their children's education, although attempts are made continually to encourage parents and whānau into the school and its day-to-day activities.

What do you think are the strengths of this community?

Youth Worker

There's a unity in this community ... not awed by celebrities ... when family pass, the community shows love.

I also love the work ethic here ... look at Billy Graham's [Naenae Boxing Academy] ... people willing to help and volunteer in these gyms ... people have a heart to help.

I think people have ambition too ... things are tough here, but people still aim high ... small community, but has All Blacks, world-famous barbershop quartets, even a player in Major League Baseball in the USA ... people have support from their community.

Social Worker

People here pull together ... like how they come and support MP Kris Faafoi because he's from Labour ... even though increasing number of brown people support National.

The Creek embraces difference ... Columbian families coming in ... we're active in helping the difference.

There's strength in families ... government agencies try to create family ... we try to weave in agencies into a young person's life, but we don't weave in the family itself.

School Principal

Porirua is a diverse city—culturally and economically—as contrasted between the new middle-income development in Aotea with low-income communities like Cannons Creek nearby.

The population is young and has huge potential.

Although there is considerable transience, a large proportion of the population has a long family history of three or four generations living in Porirua East ... people remain in Porirua because of their cultural and familial connections to the place.

In Porirua East there is a real pride in who we are and where we come from ... a sense of belonging.

In my school we have 10 different ethnicities including recent refugee populations ... not just students of this school but belonging to the whole Porirua East community ... the various schools in the community work well together.

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What are your hopes for Porirua?**Youth Worker**

Less drug use ... more jobs ... more focus on developing youth to contribute to Porirua and to rest of society.

Want people to see Porirua the same way I do.

See kids grow up and make good decisions and not waste years.

This town has a lot to offer, lots of potential, external views of this place aren't true ... need to come and live and see for yourself.

Social Worker

That Cannons Creek becomes NZ Community of the Year!

I hope to see a community that is vulnerable enough to challenge the status quo ... move away from 'yes, yes' to asking questions, asking why?

Also see government agencies learn different ways to speak and work with families ... I always focus on the mum in my work.

That Porirua and the Creek stop being 'Pilot City' ... that is, government stops piloting new ideas and initiatives here and then leave with the lessons and don't return.

See a strong community where you have to keep challenging the old ineffective models still being used ... we haven't learnt the new ways to rebuild or strengthen that fala (fine woven mat) so might need new materials, skills.

School Principal

That Porirua East children continue in education in the local area, perhaps all the way through to Whitireia [tertiary training].

That Council continues to promote Porirua in an effort to attract new business into town.

That there is greater collaboration and cross-cultural engagement across the city. This could occur around things that we share such as the environment and the quality of our streams and harbour. There could also be greater interchange between students from different schools across Porirua.

That we encourage our children to be the best they can and 'to do this with great heart and be happy'.

That we acknowledge all our children's talent and not just academic achievements associated with National Standards.

Lessons from Porirua

As with Linwood and Papakura, the people of Porirua have a huge amount of love, passion and pride for their community. Most people outside of Porirua would—when thinking about Porirua—usually think about Porirua East, particularly Cannons Creek and Waitangirua. But this State of Our Communities project definitely showed our research team that Porirua is a large community with many diverse parts and that is undergoing lots of growth, with new housing developments like Aotea emerging. Three main themes emerged from the Porirua phase of our project:

1. **Local economy:** Jobs and businesses. These two elements were again massive concerns for Porirua, similar to Linwood and Papakura. Many said they wanted the Prime Minister and the incoming government to know

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about these concerns. Several also talked about youth disengagement and employment being a good way to engage youth. This is supported by the fact that nearly 20 per cent of young people aged 15–24 in Porirua are classed as NEET, and nearly 14 per cent of those 18–24 years of age receive some sort of income-support benefit.

- 2. Housing:** The people of Porirua are seriously concerned about housing issues in their community. The consistent feedback was that rents were too high, house prices were too high for first home buyers, the existing social housing was in a terrible condition, and homelessness and beggars in the streets and shopping areas were a direct result of this housing crisis. The indicators we presented earlier strongly support these responses—particularly that rents in Porirua East have increased by 19 per cent from 2013 to 2017, and house prices have had a sharp increase in the past five years. Locals definitely want changes to the housing situation in their community.
- 3. Crime and safety:** Rates of convictions for adults from Porirua for criminal offences have been decreasing over the past five years. But the Porirua rate is still consistently about 50 per cent above the national average. Gangs, drugs, beggars, youth causing trouble and safety are very important issues for these locals.

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The meta (or overarching) themes from this inaugural State of Our Communities 2017 project are below. These four areas illustrate and capture the major experiences and aspirations of these three complex and vibrant communities. This is a good point to ask what happens after this type of community survey project. We suggest three possible ways forward:



1. The Salvation Army will present these findings publically to appropriate local and central government bodies, particularly to relevant ministries and departments in these public bodies. We want to ensure the voices from these communities are reflected accurately in any policy and programme development that might affect these three communities.
2. The Salvation Army will present these findings to key organisations within these three communities of Linwood, Papakura and Porirua to deliver this record of the experiences and aspirations back to the people themselves. The Salvation Army will continue to work in these three communities and partner with others also working here. If other communities or groups from outside of Linwood, Papakura and Porirua are interested in these learnings, we will be happy to engage with them as well.
3. In 2018, we plan to undertake this State of Our Communities research in more communities throughout New Zealand to monitor social progress at the local community level. Again, this will act as a partner document to our well-established State of the Nation report.

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Ethics Statement for State of Our Communities Project

This statement provides those people participating in The Salvation Army’s State of Our Communities Survey, with a description of the ethical standards that will be applied to this research and a description of the expected behaviour of those people running the project;

- 1. Participants in the research project will at all times be treated with dignity and respect. They will have the nature of the project accurately described to them before their consent to participate is requested. This description of the project includes the project objectives, timeframes and the uses to which the research may be put.
- 2. Participants in the research project have the right to withdraw from the project at any time and may ask that their responses to questionnaires are deleted from the collection of data at any time up until the research is published. Researchers will leave their contact details with all participants to allow this to happen.
- 3. Researchers will at no time offer guarantees, promises or implications of assistance to potential participants as a means of gaining their participation. Researchers will make all potential participants aware of the fact that this research project is independent of the work of the agency whose help they are seeking.
- 4. Participants in the research project will have their identity protected at all times during the research project and following completion of the project. Personal details which may allow for the identification of individual respondents will not be recorded. This includes the respondent’s name, date of birth, residence, and place of birth as well as any other distinctive characteristic of any respondent, which might possibly be used to identify them.
- 5. All completed questionnaires will be destroyed once the results of the research project are completed and published. Until they are destroyed, questionnaires will not be available to any person outside the research team.
- 6. Information gathered from this research project will only be used in support of the research objectives and for no other purpose. The researchers and The Salvation Army provide guarantees that they will at all times comply with the legal requirements of the Privacy Act 1993.

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State of Our Communities Survey

STATE OF OUR COMMUNITIES RESEARCH PROJECT 2017

DATE:

INTERVIEWER:

INTERVIEW LOCATION:

Has the Respondent given informed consent to participate in this survey? **YES / NO**

What gender is the Respondent?

How old is the Respondent?

Ethnicity of Respondent (tick any number)

Māori ☐

Pasifika ☐

European ☐

Asian ☐

Middle Eastern/Latin American/African ☐

How long have you lived in this community?

What do you like about this community?

What are your concerns or fears about this community?

How do you think the rest of the city views your community?

If the prime minister was here now, what would you say to them about your community?

In 5 years time, what 2 or 3 things would you like to see happen/happening in your community?

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State of Our Communities Thank-You Collateral



THE STATE OF OUR COMMUNITIES

Kia Ora! Thank you for participating in The Salvation Army's State of Our Communities project. Your feedback is valuable and helpful. Our aim is to understand the aspirations and real experiences of people living in Papakura.

If you want more information about the project, or a copy of the final report, you can contact: social_policy@nzf.salvationarmy.org | (09) 261 1066

If you require further assistance from The Salvation Army in Papakura, you can contact:

Papakura Corps (Church) and Community Ministries
89-71 Clevedon Rd, Papakura | (09) 299 6791

Papakura Family Store 69 O'Shannessey St, Papakura | (09) 298 9485

Thank you and God bless. Ngā mihi nui!



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THE STATE OF OUR COMMUNITIES

Kia Ora! Thank you for participating in The Salvation Army's State of Our Communities project. Your feedback is valuable and helpful. Our aim is to understand the aspirations and real experiences of people living in Porirua.

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If you require further assistance from The Salvation Army in Porirua, you can contact:

Porirua Corps (Church) and Community Ministries
Cnr Warspite Ave and Fantame St, Porirua East | (04) 235 8237

Porirua Family Store 6 Prosser St, Elsdon, Porirua | (04) 238 2375

Thank you and God bless. Ngā mihi nui!



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THE STATE OF OUR COMMUNITIES

Kia Ora! Thank you for participating in The Salvation Army's State of Our Communities project. Your feedback is valuable and helpful. Our aim is to understand the aspirations and real experiences of people living in Linwood.

If you want more information about the project, or a copy of the final report, you can contact: social_policy@nzf.salvationarmy.org | (09) 261 1066

If you require further assistance from The Salvation Army in Linwood, you can contact:

Linwood Corps (Church) and Community Ministries
177 Linwood Ave, Linwood | (03) 389 3723

Linwood Family Store 177 Linwood Ave, Linwood | (03) 389 3723

Thank you and God bless. Ngā mihi nui!



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THANKS FOR TAKING PART!



WE APPRECIATE IT!



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- 1 See The Salvation Army's *Taking Stock* report. Available at www.salvationarmy.org.nz/TakingStock
- 2 See 'Good, God and Great' by Alan Johnson Available at <http://www.salvationarmy.org.nz/research-media/social-policy-and-parliamentary-unit/speeches/good-god-self>
- 3 Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77–101.
- 4 Statistics New Zealand's Sub-national population estimates.
- 5 Ibid.
- 6 Ibid.
- 7 See The Salvation Army's 2016 State of the Nation report, *Moving Targets* pp7–9. Available at www.salvationarmy.org.nz/MovingTargets
- 8 Data is taken from Ministry of Social Development's CYF Key Statistics page at www.msd.govt.nz/about-msd-and-our-work/publications-resources/statistics/cyf/index.html
- 9 Data is from Education Counts website at www.educationcounts.govt.nz/statistics/indicators/data/student-engagement-participation/stand-downs-suspensions-exclusions-expulsions
- 10 NEET rates are reported by Statistics New Zealand in its Labour Market Statistics datasets at a regional level. The local estimates offered here are based on using local levels of benefit receipt by 18–24 year olds as a proxy for youth/younger adult unemployment. These local levels are compared against the regional numbers of benefit payments to estimate regional shares of NEET numbers. In turn these shares and numbers of people are compared with estimates of the resident 15 to 24-year-old population to estimate local NEET rates.
- 11 Data from Statistics New Zealand's Sub-national Population estimates, and Labour Market Survey and Ministry of Social Development's Benefit Factsheets.
- 12 These rates are based on Statistics New Zealand's Sub-National Population estimates and Ministry of Social Development's Benefit Statistics which are available at www.msd.govt.nz/about-msd-and-our-work/publications-resources/statistics/benefit/index.html. These rates are based on annual average numbers of benefits paid out in each area.
- 13 Data from Statistics New Zealand's Criminal conviction and sentencing tables and Sub-national Population Estimates.
- 14 Gaming machines numbers are taken from Department of Internal Affairs Gaming Statistics, which are available at www.dia.govt.nz/diawebsite.nsf/wpg_URL/Resource-material-Information-We-Provide-Gaming-Statistics?OpenDocument
- 15 Rent data is taken from Ministry of Building Innovation and Employment's Tenancy Bond Division data base. Rents are based on annual averages from four consecutive quarters. This data is available at www.mbie.govt.nz/info-services/housing-property/sector-information-and-statistics/rental-bond-data
- 16 Data from Real Estate Institute of New Zealand's Monthly House Price Index Report for October 2017 p.6. This is available at www.reinz.co.nz/Media/Default/Statistic%20Documents/2017/Residential/September/REINZ%20Monthly%20HPI%20Report%20-%20September%202017.pdf

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