

Feasibility Study: Co-design of the Visionwest Intergenerational Learning Centre

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Visionwest
Waka Whakakitenga

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Executive Summary

Introduction and background

Findings from the co-design exploration project on the feasibility of an Intergenerational Learning Centre are found in this report, with the Visionwest campus under redevelopment to include housing and a community hub, offering wraparound support and other amenities. Visionwest wanted to understand whether and how the ILC concept might work as part of the redeveloped campus. There were other important contextual factors for this project.

- The population of Aotearoa New Zealand and West Auckland is rapidly ageing and growing numbers of older people are experiencing housing vulnerability.
- The inequities experienced by Māori, Pacific Peoples and Middle Eastern, Latin American, and African people are exacerbated as they age. Systemic barriers, such as ageism, reduce opportunities for social connection. More people (both old and young) are experiencing social isolation and loneliness.
- West Auckland has a diverse population including high levels of immigration.
- The first thousand days in a child's life are critical for future wellbeing. Support for parents to reduce toxic stressors as well as access to high quality childcare education are particularly beneficial for children from low-income households.

Our approach

A co-design approach, which recognises that people are the experts in their own lives, was used to explore the concept of an ILC. The co-design team included parents of pre-schoolers, older people and Visionwest staff. A range of methods were used to gather information.

Overall:



9
PEOPLE WERE
PART OF THE CORE
CO-DESIGN TEAM



41
COMMUNITY MEMBERS
WERE INTERVIEWED OR
PART OF THE TESTING
PROCESS



30+
COMMUNITY MEMBERS
AND STAKEHOLDERS
PLUS 60+ STAFF AND
TRUSTEES CAME TO A
WALKTHROUGH



Key findings

- A diverse group of people from a range of cultural backgrounds are likely to use the Visionwest ILC reflecting the community of West Auckland.
- There are multiple factors that enable successful intergenerational practice and ILCs. For Visionwest, key considerations include:
 - Valuing and respecting the strengths and knowledge of both young and old.
 - Involving older adults and children and their parents, in the co-construction of activities and interactions.
 - A physical design that enables old and young to easily connect, and to connect with the natural world.
 - Building an organisational culture that supports intergenerational practice.
 - Providing workforce development for staff and community to enable them to practice intergenerationally.
 - Being inclusive, valuing diversity and tailoring intergenerational programmes to the local context.
- Being adaptable and flexible.
- There are numerous benefits from ILCs and intergenerational programmes for older and younger people, parents, and staff. Intergenerational practice is a proven strategy to reduce ageism - one of the systemic factors that has detrimental impacts on older (and younger) people's well-being.
- From conversations with older people, caregivers and parents the co-design team developed insights about the operation of the Early Learning Centre (ECE), the desire for more intergenerational connections, the challenges with connecting intergenerationally, the specific housing needs of older people, the value of supportive neighbours and connection to culture.
- Based on everything that the team had learned, the following design principles were developed to guide the design and implementation of the ILC.

Must	<ul style="list-style-type: none"> • Enable whanaungatanga (authentic relationships) established in culturally appropriate ways. • Enable tino rangatiratanga (self-determination) and choice for older people and tamariki. • Value both older people and tamariki - (younger people)–recognise all have valuable knowledge and skills to share. • Foster a sense of purpose and achievement for older people, parents, tamariki and staff. • Support the safety and well-being of tamariki and older people. • Provide a sense of belonging and home including safe, secure, accessible and affordable housing for older people.
Should	<ul style="list-style-type: none"> • Enhance wairuatanga (spirituality) • Be easy for both older people, parents, staff and tamariki to use. • Enable connections with te taiao (natural environment), the village and wider community. • Be fun, creative and foster learning for older people, parents, tamariki and staff.
Could	<ul style="list-style-type: none"> • Be a model that other organisations can replicate.

- Four ideas for the ILC were developed and tested with community members. These included different accommodation options, a korowaitanga (celebration), a shared garden and having lots of choice around activities.

Desirability, Feasibility and Viability

- The ILC concept is desirable – potential users want it and are likely to use it.
- It is feasible for Visionwest to implement the ILC as the organisation has the relevant skills and experience.
- However, the viability of the ILC requires further exploration as funding will need to be secured for both the development costs as well as staffing once the ILC is operational. There are key physical design and staffing requirements that need to be met for the ILC to be a success.

Introduction

In 2024, Visionwest Waka Whakakitenga initiated the exploration of an Intergenerational Learning Centre (ILC) as part of their campus redevelopment on Glendale Road in West Auckland. The future campus is envisioned as an interconnected village where aroha, compassion and healing are central. The village will be a place for growth and connection, where people can flourish. It will include the ILC and:

- **Community Housing** for whānau from emergency housing and/or referred via their inclusion on the MSD Housing Register. The housing is designed to provide stability and foster community through shared spaces and access to amenities
- **A Community Hub** that will be the heart of the village and will be the starting point for whānau seeking support. At the Hub, whānau can access Kaupapa Māori wraparound support for housing, financial mentoring, counselling, trauma-informed care, food support, and youth development. Manaaki Kai (Visionwest's social supermarket) will also be in the hub (Visionwest, n.d).

The idea for the ILC is a building that incorporates an early childhood education centre (Eden Cottage¹) with housing for older adults. At the ILC, older adults and children engage in intentional and mutually beneficial activities. Visionwest wanted to understand whether and how this concept might work in West Auckland. Older people and people with disabilities living in the community can also be supported by Home Health Care.

ILCs typically include an early childhood education centre that is co-located with housing for older people. Internationally, there are two main models:

- The older people's residence, usually a retirement village or rest home and the early childhood centre are integrated in the same building (examples include the **Belong Nursery in Chester, United Kingdom** and **Providence Mount St. Vincent in Seattle**).
- The older people's residence and the early childhood centre are in the same complex or very close to each other (examples include **The Park Early Learning Centre in Wellington** and **Apples and Honey Nightingale in London**).

Visionwest used a co-design or whānau-centred design approach to explore the ILC idea. Co-design is a whānau-centred process that recognises people are the experts of their own lives. The co-design team explored how an ILC could operate in West Auckland.

This report provides an overview of the co-design process, examines the context of West Auckland, and outlines the findings obtained during the project. Additionally, it includes considerations for the subsequent phase of the development process.²

1 The existing early childhood education centre is currently located at Glendale Road.

2 All the insights and documents developed as part of the co-design process are available from Visionwest.



Background

There are several important trends that form the context for this project.

A rapidly aging population

The population of New Zealand is aging. Within the next decade, the number of individuals aged 65 and older will surpass those under the age of 15. This demographic shift indicates that a greater proportion of the population will be retiring from the workforce, while fewer young individuals will be entering it. This will have lasting effects on healthcare, housing, community services, and whānau dynamics (Spoonley, 2020).

Stats NZ projects that the number of seniors will nearly double between 2023 and 2053 from around 850,000 (17% of the population) to around 1.5 million (24% of the population) (Ministry of Housing and Urban Development, 2023, p. 9).

In West Auckland, 11.9% of the population was aged 65 years or older in 2023 compared to 13.3% for Auckland (Auckland Council, 2024).

Increasing housing vulnerability and inequities

Eighteen percent (97,300) of older people who experience housing vulnerability are making housing a huge issue now, and into the future (Pinto et al. 2023). Auckland, Bay of Plenty, Waikato, and Wellington have the highest numbers of older people who are severely housing deprived (Amore et al., 2021).

In Auckland, the proportion of older applicants (65 years and older) on the Housing Register has increased over time from 9% in Dec 2019 to 13% in 2024. The total number of older people on the Housing Register has also increased over this period (MSD, 2024).

The need for housing in West Auckland is high. In December 2024 there were 1,051 applicants on the Housing Register in West Auckland (MSD, 2024). Almost half (51%) required one bedroom and 26% required two bedrooms. In 2023, 47.5% of dwellings were rented in West Auckland which is higher compared to Auckland as a whole (40.5%) (Auckland Council, 2024).

Existing inequities become more pronounced as people age. Older Māori, Pacific peoples, and members of Middle Eastern, Latin American, and African populations are more likely to encounter adverse health outcomes compared to their European and Asian counterparts (Pinto et al, 2023). Māori have lower life expectancy and earlier onset of age-related diseases because of the social determinants of health (for example, poorer housing, racism, discrimination, violence, lower income and access to nutritious food) and the ongoing effects of colonisation (Pinto et al. 2023). One of the key contributing factors to low income for Pacific peoples is the large pay gap experienced by Pacific workers, which affects people's ability to save for retirement and to afford good quality housing (New Zealand Human Rights Commission, 2022).

Systemic barriers, including widespread ageism, insufficient social services, and inadequate community resources, prevent older individuals from accessing opportunities for social connection (Pederson and Maloney, 2024).

Financial insecurity, inadequate housing, and a lack of timely access to affordable healthcare services are common issues that older adults face, which can contribute to their isolation (Pederson and Maloney, 2024, p.5).

Housing unaffordability is having a particularly detrimental impact on children and young people in Auckland.

Low-quality housing stock more often affects Auckland children, with higher proportions living in damp and mouldy housing compared to Auckland adults. Auckland children, especially those who are Māori and Pacific, are more affected by household crowding. One in three young people reported experiencing some form of housing deprivation (Prakash, 2022 p.ii).

Growing social isolation and loneliness

Social isolation and loneliness are significant public health issues as both have detrimental impacts on a range of issues such as cardiovascular disease, hypertension, diabetes, infectious diseases, cognitive function, depression and anxiety and suicidality (Pederson and Maloney, 2024). The impacts can be even greater than the effects of physical inactivity, alcohol and tobacco use.

Recent research found that older Māori experienced challenges including isolation due to not feeling valued or listened to, financial insecurity (especially for people who did not own their own home and pay high rents), mistreatment and abuse, and everyday racism (Cram et al., 2022).

More people are experiencing loneliness in Aotearoa New Zealand. In 2021, 17.6% of people reported feeling lonely at some, most or all of the time in the last four weeks compared to 13.9% in 2014. Higher proportions of Māori, Asian and Pacific peoples reported feeling lonely compared to Europeans. More young people experienced loneliness compared to older age groups—28% of 15–24-year-olds reported feeling lonely along with 14.2% of people aged 75 plus (Stats NZ, 2022).

Trends impacting children

The first thousand days in a child's life are incredibly important. The early experiences and the environments in which children develop have lasting impact on their later wellbeing, learning, behaviour, and health (The Southern Initiative, 2017). There is now greater understanding of the impacts of toxic stress on parenting and child development. Toxic stress overloads the brain's ability to solve problems, set goals, exercise self-control and complete tasks efficiently.

Children exposed to four or more risk factors (classified as high risk of vulnerability) like overcrowded housing, living in a low-income area, low household income and where parents experience extreme financial stress, are more likely to suffer the behavioural and health impacts of toxic levels of stress (The Southern Initiative, 2017, p. 16).

These impacts can include challenges with self-regulation, behavioural and increased hospitalisations (The Southern Initiative, 2017, p. 16).

Reducing any of the toxic stressors on parents can help. Other factors that make a difference include parent's connection to community, peer-to-peer interaction (initially) supported by professionals, and to a smaller extent, reading to children (The Southern Initiative, 2017).

Access to quality early childhood education (ECE) is a public good. ECE services can provide foundational learning experiences for children and emotional and parenting support for families. The benefits from attending quality ECE services are greatest among children from low-income households (Neuwelt-Kearns and Ritchie, 2020). However, ECE is expensive for parents despite high levels of government subsidies (Duff, 2023).

At age four, 87% of children in the Growing Up in New Zealand longitudinal study were attending an ECE or kindergarten. Their parents were asked about the reasons for selecting specific types of non-parental care for their child. The most common reasons parents gave were:

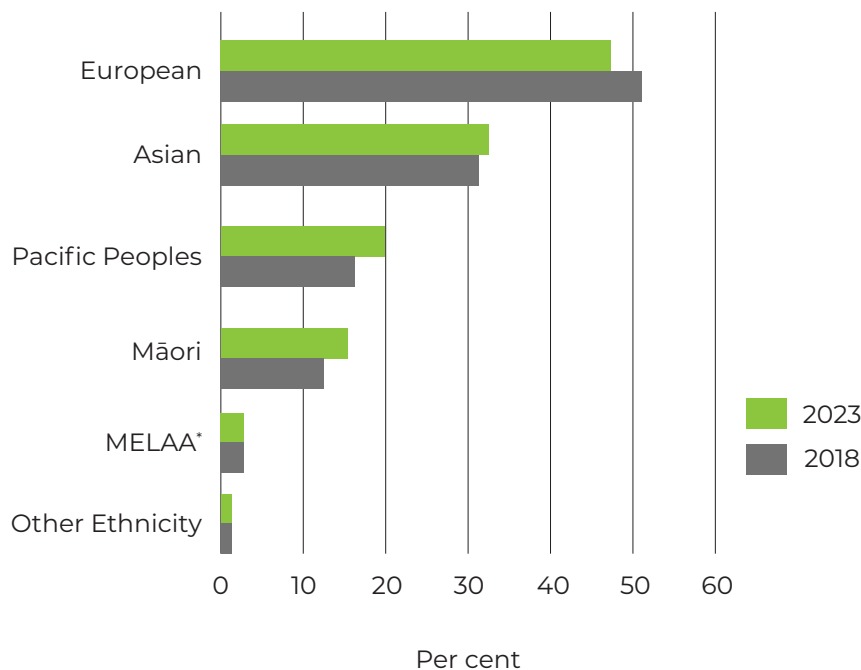
- the location was convenient (56%)
- the centre or carers had a good reputation (45%)
- the facilities were of good quality (42%) and/or the ECE programme fitted with parental expectations of ECE (41%)
- the ECE Centre programme was felt to be a good fit with their child’s learning needs (41%) (Morton et al. 2020).

These factors highlight the importance of accessible and quality ECE’s that parent’s feel will meet their children’s needs.

A diverse population

West Auckland is home to people from many different cultural backgrounds. The proportion of Māori grew by 24.4% and Pacific Peoples by 23.9% from 2018 to 2023 (Figure 1) (Auckland Council, 2024).

Figure 1: Percentage of ethnic groups in West Auckland 2018 and 2023 (Auckland Council, 2024)



People could choose more than one ethnicity and categories are not exclusive. Percentages will add to more than 100.

* Middle Eastern, Latin American, African.



A large group of working age New Zealanders have emigrated which means that many older New Zealanders have children and grandchildren living overseas.

As of 2020, there are now estimated to be between 700,000 and 1 million New Zealanders living abroad, of whom 570,000 live in Australia. New Zealand's high levels of emigration is unique for a first-world country, ranking first in the OECD for the number of highly skilled citizens living abroad (Pederson and Moloney, 2024 p.50).

New Zealand, and in particular, West Auckland, has high levels of immigration. As Table 1 shows migrants make up a large proportion of the West Auckland population. According to the 2023 Census, 48% of the usually resident population in the Whau local board area were born overseas; 41% of residents in Henderson Massey and 32% of residents in the Waitākere Ranges local board.

Table 1: Percentage of population born in New Zealand in 2023 (Source: StatsNZ, 2025).

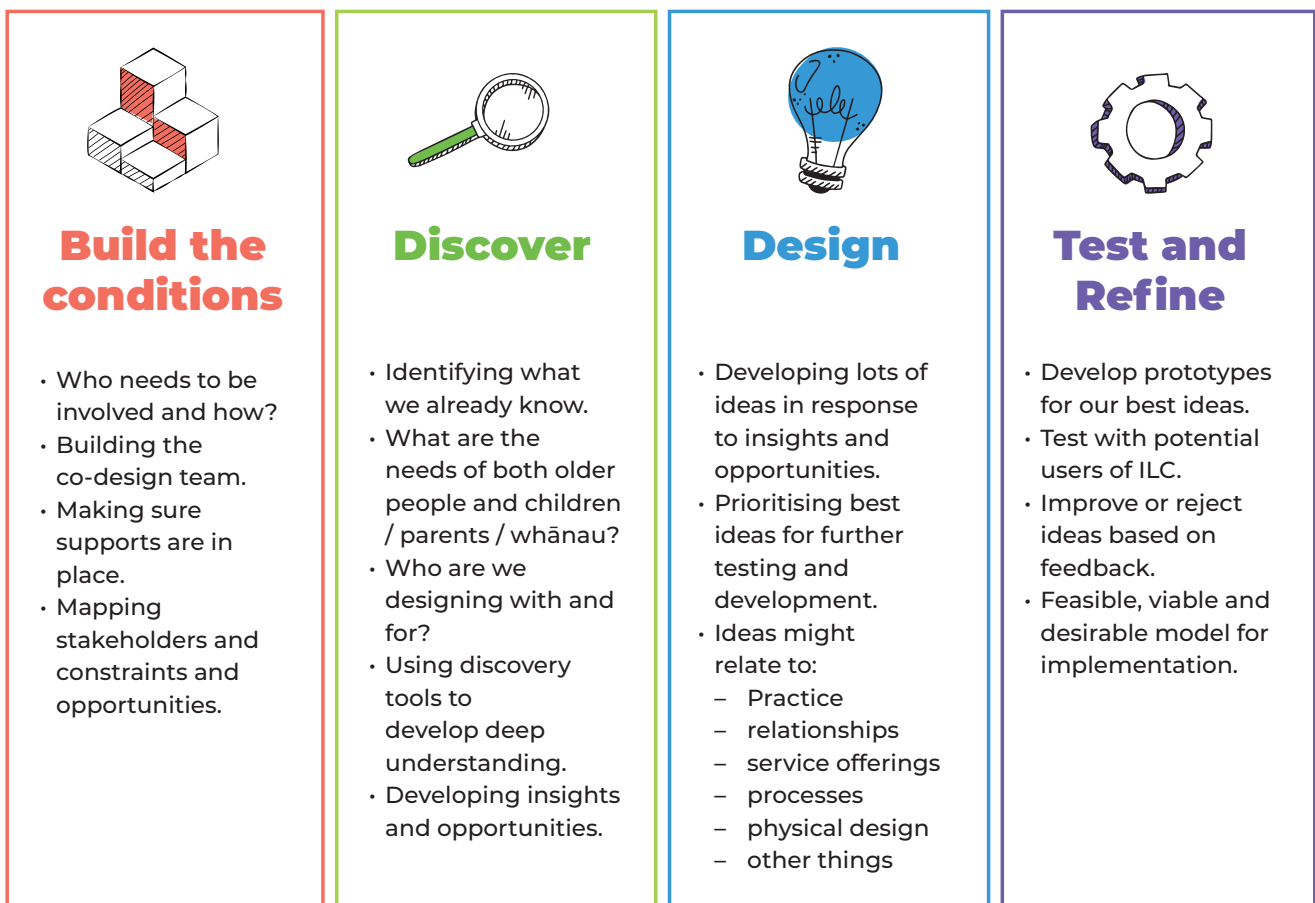
Territorial authority and Auckland local board area	Percentage of population born in New Zealand
New Zealand	71%
Auckland Region	57%
Henderson-Massey Local Board Area	59%
Whau Local Board Area	52%
Waitākere Ranges Local Board Area	68%

Later-life migrants can face specific challenges when settling in a new country, including the risk of loneliness due to the immigration process and having to adapt to a new culture (Zhao et al., 2022). For former refugees, difficulties securing employment can impact on their well-being in old age. Young migrants may also be separated from their parents when they move to New Zealand and can lose the support provided by grandparents.

Our approach

We used a co-design or whānau-centred design approach to explore the idea of an ILC at Glendale Road. Co-design is a whānau-centred process that recognises people are the experts of their own lives. One Māori perspective of co-design is mahitahi, working together for a common purpose (Goodwin, 2022). Co-design does not have pre-determined outcomes and so the end point is often unclear at the start. In the journey there may be periods of calm or rough seas as all involved navigate the way forward. Figure 2 shows the key steps in our approach adapted from McKercher (2020).

Figure 2: Our co-design process (Mckercher, 2020).



We started in July 2024 by forming a co-design team made up of parents who use Eden Cottage and older people as well as Visionwest staff. The team was co-led by an external contractor (Sarah Greenaway) and Animoa Goold (Pou Ārahi Kaupapa Māori, Visionwest).



Figure 3: The core co-design group at our first hui (from left: Michelle Warner, Sarah Greenaway, Murray Penman, Nettie Burton, Raewynne Jacobs, Maureen Griffiths, Animoa Goold, Eva Mountfort, Jess Palleson and Domanique Zoll. 'Nana' Jean Abraham and Rebekah Preston are not in the photo).

Our design challenge was:

How “Might We” create opportunities through an Intergenerational Learning Centre (which includes senior housing and ECE services) for older people and tamariki to learn, live, connect and flourish in their daily lives?

We gathered data on who currently uses Eden Cottage and Visionwest Housing, who is waiting for Visionwest housing and about the local area. We did an evidence scan to learn about other Intergenerational Learning Centres and intergenerational practice and programmes. Reports and articles were identified by a search of Google Scholar, Google and of relevant organisational websites. Key questions that were explored in the evidence scan were:

- What are ILCs? What do they typically involve? What is intergenerational practice?
- What are the factors that support the success of intergenerational learning centres and intergenerational programmes in general?
- What are the common challenges facing intergenerational learning centres and intergenerational programmes?

- What are the benefits of intergenerational learning centres and intergenerational programmes for:
 - Older people
 - Children
 - Staff and organisations
 - Wider community.

We spoke to 8 older people and 1 caregiver about older people's experience of housing, important connections in their lives and the things that enable connections with young people.

We spoke to 6 parents of preschoolers (from either Eden Cottage or the local area) about their experience of early childhood education, important connections in their lives and the things that enable connections with older people.

Altogether this group included:

- 13 women
- 2 men
- People who identified as Pākehā, Māori, Samoan, Chinese, Indian and South African.

Together the co-design team made sense of the information we had gathered. We developed themes, insights, and design challenges.

We spoke to other people who are running ILCs and/or with expertise in intergenerational practice. They included:

- Two people delivering ILCs in the United Kingdom
- One person running an ILC in New Zealand
- A person promoting intergenerational practice in New Zealand.

Visionwest staff also presented and participated in a webinar: 'Let's create intergenerational spaces and communities' as part of Global Intergenerational Week 2025.

We presented our insights and information to community members, Visionwest staff and stakeholders in October 2024 and in April/ May 2025. We gathered feedback on what we had learned.

In 2025, we brought all this information together to form our design principles. We facilitated a Moemoeā (Dreaming workshop) to develop ideas for how the ILC might look and operate.

We evaluated these ideas with community members. We also assessed the desirability, feasibility, and viability of an ILC at the Visionwest Campus, Glendale Road. Table 2 below provides a summary of the data collection methods and data sources.

Table 2: Data collection methods and sources

Purpose	Method	Data Source
Understand characteristics of who might use the ILC	Descriptive analysis of organisational data	Eden Cottage roll Visionwest housing waitlist and housing (anonymised demographic and health information for older residents)
	Descriptive analysis of Census data	Ethnicity - West Auckland Age - West Auckland
	Descriptive analysis of MSD housing data	MSD Housing Waitlist-2024
Understand needs of older people, staff, and parents/ caregivers and their tamariki?	Face to face or online empathy interviews by co-design team members ³	Older people living in community or public housing. Parents of pre-schoolers.
	Face to face and online conversations	Eden Cottage staff
Understand what is already known about ILCs including benefits and challenges	Online interviews by external contractor	People running ILCs or with expertise in intergenerational practice
	Evidence scans by external contractor with support from Visionwest staff member	Articles and grey literature on ILCs and intergenerational practice
Understand what the ILC might be like?	Moemoeā / Dreaming workshop to develop ideas	Co-design team plus extra people
	Brief intercept interviews to assess our ideas by contractor and members of co-design team	West Auckland community members attending Te Kapu lunch and Pātaka Kai at Visionwest and parents from Eden Cottage
Share insights and learning and gather feedback	Present information at two walkthroughs (October 2024 and April/May 2025) and solicit feedback	Visionwest staff members, Trustees, stakeholders, and West Auckland community members

³ All the co-designers were trained in empathy interviewing and ethical guidelines were developed for the interview process.



Overall:

- 9 people were part of the core co-design group (Visionwest staff and community members)
- 41 community members were either interviewed or part of the testing process.
- More than 30 stakeholders and community members plus 60 Visionwest staff or Trustees came to at least one of the co-design walkthroughs.

Limitations

There were several limitations with our design process. The co-design team was predominantly female, and we were aware that many older people on the waitlist for Visionwest housing were male. We did try to recruit men to join our co-design team, but we were unsuccessful. However, we spoke to eight men as part of the testing process.

We had limited direct involvement from staff from Eden Cottage (the early childhood centre) and the Housing team at Visionwest in the co-design process - the two teams who will be most closely involved in the operation of the ILC. However, both teams attended walkthroughs and provided feedback. Members of the co-design team also met with Eden Cottage staff to gather their insights and feedback.

We had limited input from tamariki in the co-design process. As the ILC develops it will be important for tamariki to be part of the co-construction of the design and operation of the ILC.



Key findings

Aotearoa New Zealand has a rich repository of intergenerational wisdom and practice. Within traditional Māori society, kaumatua and kuia (older people) are treasured and have important roles which are critical for tribal mana. As Māori age their obligations and role within their whānau, hapū and iwi increase (Durie, 1999). Although enthusiasm and support for intergenerational programmes and practices are growing globally, intergenerational living is customary within Māori communities and plays a crucial role in identity formation and knowledge transfer.

Knowledge of whakapapa establishes one's tūrangawaewae, a place of belonging which connects the mokopuna with their tūpuna (ancestors), whānau, hapū, iwi and whenua (land) and ultimately himself/herself. It allows Māori to position themselves in relationship not only to hapū and iwi, but also to the whenua (land), awa (rivers) and the universe. Mokopuna are literally the imprint of their tūpuna, whānau, hapū and iwi (Rau and Ritchie, 2011, p.13).

Furthermore, Māori epistemology actualises an intergenerational model of learning, involving elders and mokopuna (grandchildren) (Rau and Ritchie, 2011, p.16).

Papakāinga developments on marae are an indigenous example of intergenerational learning and living. Collective housing models such as cohousing and papakāinga help to facilitate multi-generational living and support (James & Saville-Smith, 2017). Older generations can participate in community activities (such as shared childminding) and access society in collective housing.

Intergenerational knowledge transfer is important for many groups living in Aotearoa New Zealand with many Pacific and other migrant families preferring to live with extended family in arrangements that are aligned with cultural norms of communal living (Ferreira, 2024). Ageing in place is important to Māori, Pasifika, and other cultural groups, as it allows older people to be surrounded by whānau and respectfully enable the intergenerational transfer of culture, language, knowledge, and traditions (Parr Brownlie et al 2020 in Ferruera, 2024).

In Aotearoa New Zealand Te Whāriki (Ministry of Education, 2017), the early childhood curriculum, provides a bi-cultural framework that reflects the holistic nature of learning and development. It recognises children as capable agents and emphasises partnership with families and whānau to support children's learning and development (McLaughlin et. al., 2024). Te Whāriki encourages empowerment, holistic development, family/community involvement, and meaningful relationships which provides an important foundation for intergenerational practice. Te Whāriki and other ECE policy frameworks

strongly focus on promoting and protecting Māori worldviews, Māori language and tikanga, Pacific languages and cultures and honouring all ethnic-specific identities in Aotearoa (Kamenarac et. al., 2024. p.878).

Intergenerational programmes and practice should be inclusive and foster meaningful and positive interactions between people of different generations building on the resources that both young and old can offer, leading to mutual benefits and a sense of community (Henkin et al, 2017; Fitzgerald, 2023; Hatton-Yeo and Ohsako, 2000).

Users of the Visionwest Intergenerational Learning Centre

A diverse group of older people are likely to live in housing for older people at the ILC. The proposed design includes eight accessible apartments. In June 2024, 40 percent of people aged 55 years and older on the waitlist for Visionwest housing were Pākehā, 30 percent were Māori, and 16 percent identified as Pacific peoples. Most had physical health issues and over half experience a physical disability. Around 50 percent experienced mental health issues including depression and anxiety. Two thirds of older people were single, and more than half were male (57%). Most were on a fixed income that is, national super or a benefit (82%).

In June 2024, just over a third of children (34%) enrolled at Eden Cottage identified as Asian, Pacific, or European. A quarter (25%) were Māori and one fifth (19%) were Middle Eastern, Latin American, or African.⁴

From talking to people with experience in intergenerational practice we learned that older people who had just begun to lose their independence were the ones who were more likely to engage with intergenerational programmes.



⁴ Children could identify with more than one ethnic group, so the percentages add up to more than 100%.

Challenges, enablers, and benefits of intergenerational learning and intergenerational practice

Challenges and enablers

There are many factors that enable the success of intergenerational programmes and practice. The table below shows the common challenges and operating contexts experienced by ILCs and the factors that can enable and/or enhance their success.

Challenges and / or operational contexts	Enabling success
<p>Developing relationships between older adults and children may take time (Fitzgerald, 2023). Older people may have differing perspectives on childrearing practices</p>	<ul style="list-style-type: none"> • Open communication about reasons for childcare practices (Jarrott, n.d). • Regular and consistent interactions to help foster relationships, deepen understanding and create community (Fitzgerald, 2023). • Promote reciprocity–respect and appreciate the unique strengths and experiences of both older people and children. Recognise that both have valuable knowledge and skills to share (Fitzgerald, 2023).
<p>Managing concerns about children and adult’s safety</p>	<ul style="list-style-type: none"> • Ensure that all interactions between older people and children are supervised by staff members (Providence Mount St. Vincent, 2018; Ready Generations & Belong Villages, 2023). • Explicit safeguarding policies for intergenerational practice as well as for specific policies for both children and adults (see Shared-Spaces-Intergenerational-Safeguarding-Policy). • Infection control is also very important. Extra cleaning is required - slightly more expensive but does create a beautiful setting (S. Egersdorff, personal communication, January 9, 2025).
<p>Older people and children may have different interests, attention spans, tolerance of noise / mess and energy levels</p>	<ul style="list-style-type: none"> • Creativity is the best connector of all (Ready Generations & Belong Villages, 2023). • Understand cultural and social histories of all participants and develop activities that engage and interest all groups (Jarrot, n.d., Fitzgerald, 2023). • Participation should always be voluntary (Jarrot, n.d). • Activities should be engaging and purposeful, designed to facilitate interaction, learning and collaboration (Fitzgerald, 2023). • Co-construction of activities with children and older people (Ready Generations and Belong Villages, 2023).



<p>Organisational culture where senior leaders have traditionally been the key decision-makers</p>	<ul style="list-style-type: none"> • Emphasise co-construction or whānau-centred practice (Ready Generations & Belong Villages, 2023, Berghan, J, 2021). • Actively listen and respond to what people say they want and value (Ready Generations & Belong Villages, 2023). • Involve older people and children in planning and evaluation (Ready Generations & Belong Villages, 2023).
<p>Sustainability of ILC when it is an innovation within an existing organisation</p>	<ul style="list-style-type: none"> • Start small and learn as you go (Providence Mount St. Vincent, 2018). • Foster a “yes-culture,” stimulating everyone involved to propose their ideas and solutions (Arentshorst et. al. 2019). • Ensure the leadership and support for the ILC is embedded into the organisation (rather than resting in an individual) through frameworks and standards (Jarrot, n.d.; Ready Generations & Belong Villages, 2023). • Be proactive in seeking out allies and collaborators who bring a fresh and diverse perspective to your programme and can serve as programme ambassadors (Generations United, 2023). In particular, community-led ideas, guided by Indigenous values, are most effective for creating long-term change within communities (MacKinnon, S. T. & Silver, J., 2015). • Have well-defined goals and objectives that outline the desired outcomes. The objectives could include promoting understanding and empathy between generations, enhancing social connections, sharing knowledge and skills, and reducing ageism (Fitzgerald, 2023). • Embed regular evaluation and feedback to assess the effectiveness of the programme and to make any improvements. Gather input from participants of all ages to identify strengths, weaknesses, and areas for enhancement.
<p>Staff may be unfamiliar with working intergenerationally (for example, more comfortable working with children and / or older people)</p>	<ul style="list-style-type: none"> • Provide intergenerational cross-training to explore different care philosophies (Jarrot, n.d.) and intergenerational culture (Providence Mount St. Vincent, 2018). • Intergenerational practitioners require briefing on key concepts in intergenerational work, the principles of intergenerational practice, the effectiveness of Intergenerational projects in reducing ageism and creating intergenerational programmes that result in sustainable, community-driven intergenerational contact (WHO. 2023, p.43).
<p>Limited staff capacity to devote to intergenerational practice (Henkin et al, 2017)</p>	<ul style="list-style-type: none"> • Designate staff members who will jointly plan and implement programming that is mutually beneficial (Henkin et al, 2017). • Provide flexibility to staff members (Henkin et al, 2017). • Good planning for intergenerational activities including clarity about who will do what and when (M. Naughton, personal communication, January 8, 2025).

<p>Serving a diverse population</p>	<ul style="list-style-type: none"> • Be intentional, specific, and targeted about uplifting diversity. All levels of the organisation need to be held accountable to truly make this a “team” effort (Generations United, 2023). • Ensure there are skilled facilitators who can create a welcoming and inclusive environment (Fitzgerald, 2023). • It is essential to tailor each intergenerational programme to the specific context and participants involved to create intergenerational programmes that promote connection, understanding, and mutual growth (Fitzgerald, 2023).
<p>Lack of engagement by older residents. Residents may be reluctant to participate in activities they view as a long-term commitment or when they have busy lives</p>	<ul style="list-style-type: none"> • Need to adapt programmes as residents “age in place” (Henkin et al, 2017). • Provide training and role modelling to older adults (Henkin et al, 2017). • Consider who might live in the ILC. Belong Nursery found they had the highest level of engagement from residents on the verge of losing their independence (S. Egersdorff, personal communication, January 9, 2025).
<p>Physical design of ILC space</p>	<ul style="list-style-type: none"> • Connect ECE to nature. • Ideally single story or two stories maximum. • ILC should be central so older people naturally pass by or through ILC as part of their daily activities - so they do not have to make a special effort to visit the centre. • Balconies/ verandas of older people’s housing should enable community connection and interaction. Be placed where people walk by (S. Egersdorff, personal communication January 9, 2025). • Older people and children should be able to use at least some of the outdoor play equipment together (K. Vearny, personal communication, January 23, 2025).



Benefits of ILCs and intergenerational practice

There are multiple benefits from ILCs and intergenerational programmes more broadly. Research studies and evaluations have identified benefits for older people, younger people and children, organisations and staff and the wider community. Intergenerational practice can also contribute to systemic change as it is a proven way of reducing ageism.

For older people

Internationally, intergenerational programmes significantly enhance the wellbeing of older adults. Research indicates that when older individuals share their knowledge and experiences with younger generations, it boosts their sense of purpose and self-worth (Barnard, 2014; Chippendale & Boltz, 2015; Henkin et al., 2017; Jarrott, n.d.; Krzeczowska et al., 2021; Mahoney et al., 2020).

Interactions with children foster feelings of hope, joy, curiosity, and motivation (Krzeczowska et al., 2021). Engaging with young children rekindles older adults' sense of wonder and humour, evoking memories of their own children and grandchildren (Krzeczowska et al., 2021; Providence Mount St. Vincent, 2018).

Increased activity levels from such interactions positively impact their physical health (Krzeczowska et al., 2021). Additionally, intergenerational engagement helps combat depression, alleviating loneliness and, in some cases, relieving anxiety (Barnes et al., 2004; Henkin et al., 2017; Krzeczowska et al., 2021; Seeman et al., 2001).

Residents of intergenerational living centres often express a familial connection, stating, "You almost feel like they're your own grandchildren" (Lough, 2017). These programmes fulfil the fundamental human need for belonging and community connection (Ready Generations & Belong Villages, 2023).

For younger people and children

Young participants also reap benefits from intergenerational programmes. Family members and educators report that children experience increased comfort around individuals with disabilities, receive personalised attention, and gain a sense of purpose by teaching or assisting older adults (Jarrott, n.d.). These programmes facilitate socialisation for young children, integrating intergenerational interactions into their daily lives (Lough, 2017). They help break down generational stereotypes; families of children in intergenerational programmes noted that these children are more comfortable engaging with older adults in various settings (Jarrott, n.d.).

The long-term benefits are evident in studies showing that elementary school-age children who attended shared site preschools exhibited higher levels of empathy compared to their peers (Femia et al., 2008). Older adults serve as valuable role models, mentors, and educators, providing children and families with opportunities to learn traditional practices and understand their cultural identities (MacKinnon & Silver, 2015).

For the middle-generation

The “middle generation” of parents and carers also benefit from intergenerational programmes. With trends toward delayed marriage and childbirth, along with increased life expectancy, Many adults find themselves in the “sandwich generation,” supporting both their children and aging parents (Wiemers & Bianchi, 2015). Accessing services for both young and older relatives in one location can alleviate the demands on family carers (Jarrott & Lee, 2023). Moreover, these programmes connect young families with a community of older adults, offering valuable support networks and resources (Providence Mount St. Vincent, 2018).

For organisations and staff

Intergenerational practice and programmes may enhance opportunities for mainstream early education centres to be more culturally responsive to Māori and Pacific children. Te Whariki (the early childhood curriculum) was the first bilingual curriculum document and is widely applauded for its holistic approach. However, it remains challenging for a predominantly Pākehā workforce to implement effectively (Rau and Ritchie, 2011).

Māori and Pasifika constructs of infants and toddlers differ in kind and emphasis from the Western constructs espoused and normalised in early childhood theory and practice. Key to providing culturally responsive early childhood provision for Māori and Pasifika infants and toddlers is the need for practices and pedagogies to be reflective of the children’s cultural worldviews, identities, protocols, and behavioural expectations (Rameka et. al. 2017, p. 23).

High quality intergenerational programming can help attract and retain staff (Henkin et al. 2017). ILCs can also provide opportunities to staff such as extending professional networks and career opportunities. Working in an ILC can deepen staff members’ understanding of working with different age groups (Jarrott, n.d.; Providence Mount St. Vincent, 2018).

Wider community

Intergenerational centres often serve as central hubs within their communities (Arentshorst, n.d.). Furthermore, these centres sustain cultural communities; for example, the Makoosag Intergenerational Childcare Centre allows Canadian Aboriginal communities to reclaim traditional child-rearing practices by involving all generations and integrating cultural teachings (MacKinnon & Silver, 2015, p. 8).

Intergenerational programmes can benefit the wider community by fostering partnerships among diverse groups, breaking down generational barriers, and enhancing civic engagement (Arentshorst et al., 2019; Henkin et al. 2017; Providence Mount St. Vincent, 2018; Snow & Tulk, 2020).

In the context of housing, public housing authorities have noted that intergenerational programming can help “retell the story of public housing” (Henkin et al., 2017). An active, integrated community dispels fears related to aging and youth, combating negative perceptions of public housing (Henkin et al., 2017).

Systems change

The World Health Organization is advocating for intergenerational programmes as an essential component of their global campaign to combat ageism. Ageism, defined as stereotyping,



prejudice and discrimination against people based on their age (WHO, 2020). It has serious, negative consequences for people.

For older people, ageism is associated with a shorter lifespan, poorer physical and mental health, slower recovery from disability and cognitive decline. Ageism reduces older people's quality of life, increases their social isolation and loneliness (both of which are associated with serious health problems), restricts their ability to express their sexuality and may increase their risks of violence and abuse (WHO, 2023).

Research has shown that quality intergenerational programmes can effectively reduce ageism (Drury et al., 2017). Intergenerational contact reduces ageism by fostering positive attitudes towards ageing, enhancing understanding and empathy between age groups, increasing knowledge about ageing, easing interactions with older people, and reducing anxiety about ageing (World Health Organization, 2023). Reducing ageism is good for everyone, not just older people.

Policies and programmes that support healthy ageing, positivity about ageing, social connectedness, and the participation of older people in all aspects of society can help to create a more inclusive and equitable society for everyone (Hamlin et al., 2023).

Needs of older people and parents / caregivers and their tamariki

To understand what might be important for people using the ILC we asked older people about their experience of housing, important connections in their lives and the things that enable connections with young people. We asked parents of preschoolers (from either Eden Cottage or the local area) about their experience of early childhood education, important connections in their lives and the things that enable connections with older people.

Key themes from these conversations included:

- The qualities of ECE teachers are particularly important to parents as they value the caring and support that teachers give to their children.
The most important thing about the ECE is the teachers. They need to be caring and responsible.
- For parents, the vibe of an ideal ECE would be welcoming, mellow, warm and homely.
*A feeling of - 'I'm going to my grandparents'
Lots of nature, garden, trees, an outside area*
- Ensuring the safety of children in an ECE environment is important to parents.
I would like a teacher or parent to be present just in case of any accidents or if a child is too much for an older person.
- Parents value ECE for the range of opportunities they offer their children.
Really value diversity and that my child is interacting with different cultures.
- Some parents and older people actively foster intergenerational connections because of the joy and benefits they bring.
I do breakfast club at Pomaria School. I see kids as I walk up the street. It's nice, I enjoy it.

- There was a sense of sadness about the loss of connection with older generations.
In 16 years (of living in NZ) I haven't been to a funeral of an older person.
- Parents want to have more connections with older people.
Myself as an immigrant, when I heard about this concept (the ILC), I thought how amazing – I would totally put my children in a centre.
- Both parents and older people identified that the joy of sharing experiences and knowledge creates a foundation for connections between older people and tamariki.
I would be happy to talk to little ones and show them gardening skills
- Both parents and older people identified challenges with older and younger children connecting.
There's a generational difference – the concepts around consent and a child's autonomy.
- Older people's housing needs include adequate space and storage, accessibility, security, indoor/outdoor flow, allocated car-parking as well as parking for visitors and easy access to amenities. The design needs to meet the needs of older people as they change over time.
When I had surgery, they gave me a walker, but I couldn't use it. I had to back into the bathroom.
People come in here fit and then they can't cope.
- Long-term, affordable housing gives older people a sense of belonging and stability.
When I moved in here, I felt a sense of relief. I wouldn't move unless circumstances forced me.
I was in a private rental for \$550 per week and I had no money left.
- Supportive neighbours foster a sense of belonging and security as people age.
It's not lonely. It's so nice to see people, to get some help.

From kōrero with kaumatua and kuia (older people) living on Hoani Waititi Marae we learned that:

- The main thing is the wairua (spirit).
- Having kaumatua and kuia and kohanga reo and kura all on the marae space together mean that all the whānau have opportunity to have a strong connection to the marae.
- Kaumatua and kuia have an honoured place in the life of a marae community.
- Kaumatua and kuia can decide how much or how little interaction they have with the life of the kura and the marae activities. The kaumatua and kuia are continually informed of what is happening and there is no obligation on them to contribute but they are always welcome.
- Community and connection and support is really good at the marae.
- The marae community provides significant support in times of grief and celebration.
- Having the kohanga reo/kura and kaumatua and kuia housing in the same space allows easy access for tamariki and pākeke(adults) to connect with the older generation.
- Kaumatua and kuia communities face many of the challenges that other communities do when there are people living together in close proximity.
- Some of the kaumatua and kuia have lived on the marae for 15 years or longer. They have a kaumatua and kuia rōpū (collective) that meets monthly – it includes those who live on the marae as well as those who live nearby.

- Kaumatua and kuia may stay living on the marae because of the wellbeing it brings to their whānau even more than themselves. Some of kaumatua and kuia wellbeing comes from seeing the regeneration of te reo me tikanga, revitalising matauranga (knowledges), of strengthening hāpori (community).
- As the kaumatua and kuia become less mobile the community takes more opportunities to ensure their care – popping in, bringing kai etc.
- It is not just the connection among whānau or hāpori, it is connection to culture. It creates intergenerational Hauora. The marae is a place where they get to be their authentic selves.
- Tamariki gets to learn from the life of the marae – whakapapa (heritage), pūrakau (stories), māra (Garden), maramataka (calendar), tangi (funerals), hui (Meeting). For tamariki learning at the marae, it is about the future, laying a foundation for them, helping them understand who they are and immersing them in te reo me tikanga.

Insights

We took what we had learned from the interviews and generated seven key insights about the needs of older people and parents /caregivers.

INSIGHT ONE	For parents, important elements of early childhood education include the teachers, a calm and welcoming atmosphere and maintaining children’s safety. Parents value early childhood education for the range of opportunities they offer their children including educational experiences and opportunities for connection.
INSIGHT TWO	Some parents and older people are actively fostering intergenerational connections because of the joy and benefits that result. The joy of sharing experiences and knowledge creates a foundation for connections between older people and tamariki.
INSIGHT THREE	There was a sense of sadness about the loss of connection with older generations particularly for migrants. Parents want to have more connections with older people. Older people also missed their grandchildren overseas.
INSIGHT FOUR	Both parents and older people identified challenges with older and younger children connecting. These included generational differences in parenting practices, nervousness about children’s behaviour and the desire not to be responsible for children.
INSIGHT FIVE	Older people’s housing needs include adequate space and storage, accessibility, security, indoor/ outdoor flow, car-parking and easy access to amenities. Long-term, affordable housing gives older people a sense of belonging and stability.
INSIGHT SIX	Older people’s needs are likely to change as they age. The marae community and supportive neighbours all help foster a sense of belonging and security as people age.
INSIGHT SEVEN	Māori can be Māori living on marae. Kaumatua and kuia are honoured and have a treasured place. On marae, the connection with culture creates intergenerational hauora.

Needs of staff

The main feedback from Eden Cottage staff focused on the physical design of the early education space and the way it connected with the rest of the Village Of Hope.

In the outdoor area staff wanted to see:

- Connections between the ECE, Church and other areas in the “Village” including a path from the ECE to the Church and the “Village”
- A focus on child safety – with sufficient space away from the Glen Eden Baptist Church and Visionwest
- Purpose built areas for children – age-appropriate zones with double gates
- A large covered area
- Space for children to engage with their families, older siblings and to visit with younger siblings
- Areas with natural space:
 - Slides
 - For scootering and biking
 - Rock climbing / mountain climbers

For the indoor space:

- A kaimahi (staff) only space away from the children
- Little toilets
- Storage
- Sleeping space
- Low sensory space
- Quiet space for sick children

In addition, staff wanted space to extend ages of childcare from babies to 5 years olds

- 0 – 18 months
- 18 months – 2.5 years
- 2.5 years – 5 years

Design principles

Based on everything that we had learned through the co-design process we developed a set of design principles for the ILC. These describe what the design of the ILC must, should and could enable for the people using it.



Table 3: Design principles for Visionwest ILC

Must	<ul style="list-style-type: none"> • Enable whanaungatanga (authentic relationships) established in culturally appropriate ways. • Enable tino rangatiratanga (self-determination) and choice for older people and tamariki. • Value both older people and tamariki - (younger people)– recognise all have valuable knowledge and skills to share. • Foster a sense of purpose and achievement for older people, parents, tamariki and staff. • Support the safety and well-being of tamariki and older people. • Provide a sense of belonging and home including safe, secure, accessible and affordable housing for older people.
Should	<ul style="list-style-type: none"> • Enhance wairuatanga (spirituality). • Be easy for both older people, parents, staff and tamariki to use. • Enable connections with te taiao (natural environment), the village and wider community. • Be fun, creative and foster learning for older people, parents, tamariki and staff.
Could	<ul style="list-style-type: none"> • Be a model that other organisations can replicate.

Moemoeā / Dreaming

A Moemoeā / Dreaming workshop took place on 7 March 2025. Members of the co-design team participated along with staff from Visionwest housing, our Visionwest Māori rōpū and additional community members. The group used creative processes to imagine what the ILC could be like, how people will feel and what their experiences might be.

Workshop participants were asked to imagine how both older people and tamariki might experience moving in on their first day at the ILC. They were asked what it might be like when a child leaves the ILC or when an older person leaves. They also explored what day-to-day may look like at the ILC.

Several of these ideas were developed into prototypes that were evaluated with community members. We also assessed two different accommodation options (an idea suggested by Visionwest senior leadership).

The ideas or prototypes were:

1. Self-contained apartment OR studio plus ensuite with shared facilities.
2. Korowaitanga - Involving older people, parents and tamariki in celebrations.
3. A shared garden.
4. Lots of choice about the activities that older people and tamariki do together (see Appendix One for more detail).

We tested these ideas with 26 people. Some of the key things we learned were:

- Most people loved the idea of an intergenerational learning centre.
- No matter what housing option is chosen, opportunities and spaces for older residents to connect will be important.
- Older people and parents want to be part of celebrations at the ILC.
- Parents want to get to know the older people who will be spending time with their children.
- Interactions between older people and tamariki were valued as shared learning opportunities.
- People have lots of great ideas for things that could happen at the ILC.
- There is a need for sufficient structure to ensure the safety and well-being of older people, parents and tamariki but also enough flexibility for spontaneity and fun.
- The ILC is seen as beneficial for all generations, not just older people and tamariki.

We gathered specific feedback on each of the prototypes through the testing process and additional feedback from participants at the second walkthrough (28 April-2 May 2025). More detail on this feedback is in Appendix One.

Desirability, Feasibility and Viability

Human-centred design has at least three lenses. It starts with people, their hopes, fears, and needs, to uncover what is most desirable. But that is only one lens to look through at a solution. It is also important to understand what is technically feasible to implement and how to make the solution financially viable (IDEO, n.d).

Desirability

We have learned that the Intergenerational Learning Centre is desirable, that is, the intended users want the ILC and are likely to use it. Older people have indicated that they would like to live there and spend time with children and other residents. Parents believe their children would benefit from interacting with older people and if safety concerns are managed effectively, this would be an attractive early childcare option. The ILC may be particularly appealing to migrants who are living away from their extended family.

The ILC concept is aligned with Māori ways of living and learning, and international evidence demonstrates the numerous benefits of this model. The World Health Organization is promoting intergenerational practice as a key strategy to combat ageism.

Feasibility

It is feasible to implement the ILC at Visionwest. The site at Glendale Road is in the process of redevelopment. If funding is secured for the ILC development, Visionwest has the technical capabilities to implement the project. Visionwest also has an advantage as they will manage both the provision of housing and childcare which should ensure a strong values alignment across both services.



There are examples of ILCs that have been implemented successfully that Visionwest can learn from. Belong Nursery in Chester has offered to provide advice and support to Visionwest on both curriculum and building design as required. There are numerous guides and resources to support intergenerational practice that Visionwest can use (WHO, 2023).

For the physical design, consideration will be needed to ensure:

- That the housing is accessible for older people (and everyone). We learned that accessibility is critical to people's ability to age well in their homes and communities, as well as a key determinant of whether health and social services, care and support can be provided in the home (James et al. 2024). This is an important consideration for both the physical design of whichever accommodation option is chosen as well as for the design of the Early Childcare Centre and the accompanying outdoor spaces. One major advantage of creating an accessible environment for both older people and children is that the ILC will also be accessible for people and children living with a disability.
- The ECE design meets Ministry of Education requirements as well as the needs of Visionwest staff.
- The input from staff and parents shows a shared aspiration for a more inclusive, purpose-built, and dynamic learning environment—one that can cater to a wider age range, foster intergenerational relationships, and better reflect the needs of the community it serves. Older people and tamariki will need to be able to use outdoor and indoor spaces together.

Previous experience with universal design and ECE design should be a consideration when selecting a preferred architect.

For the operation of the ILC the following considerations will be important:

- From a senior leadership perspective, a key task will be to foster an intergenerational culture across Visionwest. The shared leadership model should support this approach given the importance of intergenerational connections within te ao Māori.
- Staff working within the ILC will require workforce development to support effective intergenerational practice. This will include the ECE, housing and homecare workforces. Visionwest could consider upskilling all Visionwest staff based at the Village of Hope so they can support intergenerational connections across the village.
- The curriculum at the ILC will need to have an intergenerational focus. Te Whāriki: (the ECE curriculum framework) provides a holistic framework to understand both older and younger people's well-being (Hamlin, 2023).
- With the campus location Visionwest can involve multiple ages in intergenerational activities. As the development proceeds, consider extending intergenerational culture/practice across the whole Village.
- There will be a small number of older residents living in the ILC housing which reduces the pool of people available to interact with children. Also, the needs of older people will likely change over time which may reduce their capacity to participate in the ILC. Visionwest may wish to develop partnerships with other groups of older people in the community (perhaps with residents in other older people's housing) who may wish to volunteer at the ILC.
- How will Visionwest ensure that members of the older members of the rainbow community feel welcome and included as part of the ILC?

Viability

The funding models required for the building and the operation of the ILC require further exploration. Currently the estimated design cost is within scope.

Other considerations include:

- How many dwellings will be available for older people in the ILC and in what configuration? How will these be funded?
- What funding model will ensure that there are sufficient staff ratios at Eden Cottage to support interactions between older people and tamariki? We learned that the way to manage any potential challenges when older people and young people connect is to ensure that there is sufficient staff so that an older person is never left unsupervised with a child. This means that adequate staffing ratios are critical to support the wellbeing of both children and older people.
- The most significant operational cost for the ILC will be staffing. Are there opportunities to utilise staff resources that are already available? How might other Visionwest staff (who are already supporting older Visionwest people in housing e.g. from housing or Health and Disability) support intergenerational practice?
- What indoor and outdoor spaces could be shared with the Village of Hope? One of the key insights from the co-design process was the importance of connecting the ILC (and the children, staff and older people who use it) with te taiao (natural environment). This came from parents, ECE staff and ILC experts. Currently the site for the ILC is separated from the rest of the Village of Hope by car parks and there is limited outdoor space adjacent to the proposed building. Visionwest could explore an alternative location for the ILC which enables better connectivity with outdoor spaces as well as access to the amenities that will be available in the Community Hub. This could have several advantages:
 - Easy and safe access for children and older people to outdoor space and potentially other shared spaces for joint activities within the Village.
 - The opportunity to share outdoor space (e.g. a community garden) with the Village and reduce the overall cost of development for the ILC.
 - Increased opportunities for greater intergenerational contact for older people, for example with rangatahi.

Caveat: The co-design process was centred on the idea that the housing for older people and the ECE would be co-located in the same building. If it is not feasible or financially viable for Visionwest to proceed with this specific model of ILC provision, it is strongly recommended that Visionwest embeds intergenerational practice within the ECE and the wider Village as it is clearly desirable and has multiple benefits for older people, children and their whānau. The ECE requires a purpose built space and it makes sense to design that so it can enable interactions between older adults and children.

Next steps

The development and implementation of the ILC is a significant project for Visionwest. If it goes ahead, it will be a completely new service offering in a purpose-built environment.



Visionwest will need to make numerous decisions as the project proceeds. It requires a change in organisational culture with a shift to an intentional focus on fostering intergenerational practice and connections. This shift aligns well with te ao Māori and Visionwest's commitment to honouring Te Tiriti to Te Tiriti o Waitangi.

It is recommended that a Project Working Group is established to manage this process. The Project Working Group may wish to include and/or regularly engage with members of the co-design process, children, parents, staff and older people who may live in the ILC accommodation. As this is a new and innovative service it is strongly recommended that resources to support evaluation and learning are included as part of the development process. This will help the Project Working Group to document, reflect and share their learnings to inform other organisations who wish to implement this model. Evaluation support can also help strengthen the initiative and help ensure alignment with core principles.

The following section outlines some of the key tasks that the Project Working Group will need to address. It is likely that many other tasks will be identified as the planning progresses.

Location of ILC within the campus redevelopment

- Confirm where the ILC will be located on the Glendale site as this will have implications for the building and landscape design.
- It is important that the location of the ILC enables connections with te taiao (natural environment), the village and wider community.

Building design

- Ensure that the architects who will design the accommodation are aware of accessibility requirements and that these will be met to a high standard. Consider selecting an architect with previous experience in universal design.
- The housing must provide a sense of belonging and home and be safe, secure, accessible and affordable for older people.
- Identify and understand the Ministry of Education licensing standards and guidelines.
- Engage a good ECE specialist architect and designer. Critical aspects include:
 - Ventilation / Airflow Management
 - Acoustic Design / Noise Control
 - Group Size / Spatial Ratios
- Consider ways to connect both the ECE and the accommodation with the natural environment. Principles from the design of hospices may be useful in this regard.
- Obtain advice from Sue Egersdorff at Ready Generations as she is supporting other providers who are designing and developing ILCs.
- The ILC must be easy for both older people, parents, staff and tamariki to use.

Financial model

- Develop a financial model for the ILC. Consider contracting a specialist to assist with the development of the model.

- The financial model should identify the number of children who need to attend the ECE for it to be financially viable and sources of funding and income for the accommodation.
- Sufficient staff need to be in place to support the safety and well-being of tamariki and older people.

Organisation Development

- Build an intergenerational culture across Visionwest. Consider contracting a specialist advisor to support this process..
- Develop policies and procedures for the operation of the ILC.
 - The current policies and procedures of Eden Cottage will need to be revised to include intergenerational interactions and activities.
 - Review Visionwest tenancy agreements and consider what specific clauses will be required for accommodation at the ILC.
- Embed Te Tiriti principles from the beginning. Utilise the Te Tiriti lens resource to consider how these principles apply to the ILC.
- Ensure that the following design principles are central.
 - Enable whanaungatanga – authentic relationships established in culturally appropriate ways.
 - Enable tino rangatiratanga–self-determination and choice for older people and tamariki.
 - Enhance wairuatanga (Spirituality).

Intake processes

- Identify the eligibility criteria for housing in the ILC at Visionwest.
- Identify how the opportunity to be involved in the ILC will be communicated to prospective tenants in the ILC.
- Design the intake processes for prospective tenants.
- Design the welcome and orientation process for new tenants including powhiri.
- Design the welcome and orientation process for new learners and their whānau at the ILC including powhiri.

Workforce development

- Develop job descriptions for ILC staff.
- Identify appropriate training for all ILC staff (there are international options available).
- Start building staff capability for intergenerational practice. This could involve testing small-scale intergenerational activities at Eden Cottage or within Visionwest. Perhaps recruiting one or two volunteer (older) educators for play and storytelling at Eden Cottage (see resources).



Curriculum development

- Develop the intergenerational curriculum for the ILC. Utilise support from Ready Generations
 - Value both older people and tamariki - younger people – recognise all have valuable knowledge and skills to share.
 - Be fun, creative and foster learning for older people, parents, tamariki and staff.
 - Foster a sense of purpose and achievement for older people, parents, tamariki and staff.

Additional supports for tenants

- Consider how any additional support needs for ILC tenants will be resourced and met.
 - Is there opportunity for a Visionwest support / navigator role to ensure that older tenants can access appropriate health, income, home support, transport or other supports depending on their individual needs?
 - Can resources be obtained for a role to support and facilitate older people to engage with children's learning. This role might sit outside the ECE staffing but would help ensure that there was adequate supervision of adult child interactions as well as build older people's confidence and capability.





Appendix One: Ideas for testing

Idea 1: Self-contained apartment or studio plus ensuite with shared facilities

IDEA 1 : Self-contained apartment OR studio plus ensuite with shared facilities

Description: Imagine that you are moving into housing at the ILC. You can choose between a self-contained apartment with your own kitchen and living area (Option A) **OR** a studio and ensuite where you share a kitchen, lounge and dining with other residents (Option B). In Option B a housekeeper does the shopping, prepares shared meals and keeps the shared spaces clean and tidy.

Option A



Option B



1. Which option would you prefer to live in and why?
2. If you prefer Option A , what might make Option B attractive to you?
3. What do you like or don't like about these ideas? Why?
4. What would you change about either of these ideas? Why?

A third of the older people we spoke to prefer the shared living option (based on the Abbeyfield model) because:

- of the warmth of coming together
- someone else is doing the cooking
- access to a larger shared space

Others preferred the self-contained apartment because:

- it's more independent and private
- it's easier to have visitors
- they don't want to live with other people
- they have specific food preferences
- a studio would be too small as they have a lot of possessions

Some who preferred the self-contained apartment would like to have access to a shared space where they could spend time with other residents, perhaps an occasional meal in the "Abbeyfield" space. Some people commented that the shared space could be more attractive as they got older and wondered if they could transition from an apartment to a studio as their needs changed. Others would never want to live in a studio with the shared space.

Some thought that it was important to offer shared activities to residents in the apartments, so they don't get uncomfortable being on their own all the time. One person would like a comfortable sitting area in the studio so they could have a visitor in their room.

Additional feedback from the walkthrough (noting that most people attending the walkthrough were Visionwest staff rather than older people) included:

- Preference for the shared space because it gives people “that little push to start socialising and open up to friendships.”
- Preference for the self-contained apartment because it provides independence and autonomy for those that want it.
- Desire for a mix of both models.
- Concern that people living in shared accommodation would need access to a quiet space. Do they need the ability to prepare meals and/ or access to a kettle or fridge in their room?
- Wondering how to ensure all voices are heard in a shared space.
- Wondering whether it is possible for Visionwest to develop a relationship with another care provider to smooth transitions if older people need to move to receive a higher level of support.
- Possibility of access to funded taxi or car service.
- Query about the social worker and tenancy manager ratio.



Idea 2: Korowaitanga - involving older people, parents and tamariki in celebrations.

IDEA 2: Korowaitanga - Involving older people, parents and tamariki in celebrations

Description: Imagine that you live at the ILC or your child attends the ILC. The celebration or marking of significant milestones will be an opportunity for older people, parents and tamariki to build connections and to support important transitions (arriving or leaving). One idea is to invite older people, parents and tamariki to celebrate the graduation of tamariki through korowaitanga. The idea is also to have a stage area that can be used for different celebrations or events.



1. What do you like or don't like about this idea and why?
2. If you were part of the ILC how would you like to be involved in a graduation ceremony?
3. What rituals or celebrations would be important to you or your child? Why?
4. What would you change about this idea? Why?

Most older people and parents would love to be involved. One older person would like to present awards to the children. Another thought children and older people could be involved in making korowai, perhaps one large korowai to be wrapped around all the tamariki.

People shared that celebrations could be opportunities for tamariki and older people to learn from each other, learn about te ao Maori and other cultures and for parents to get to know the older people who are involved in the ILC. One person thought it would be good to document these events so parents could learn about their child's relationship with older people.

Parents suggested that the ILC would need to think about timing of ceremonies (for parents that work) and to celebrate events that align with ECE values.

Comments from the walkthrough were positive. One person noted the importance of good planning and clear boundaries for interactions between children and adults to ensure the wellbeing of everyone.

Another person shared:

If I was in the ILC I would like to be involved in decorating, a quick speech or prayer if I knew the person.

People commented that this idea celebrated both older people and tamariki and was a great way to bring people of all generations together to strengthen bonds and create friendships.

Another suggestion from the walkthrough was to:

Co-design a tohu 'design' that reflects the kaupapa which can then be turned into a taonga and presented when a child departs for school.

Idea 3: A shared garden

IDEA 3: A shared garden

Description: Imagine that you live at the ILC or your child attends the ILC. One idea is that older people and tamariki could spend time in nature playing, relaxing and/or gardening in a shared community garden. The ILC would be part of the wider Visionwest community as the Glendale site is redeveloped.



1. What do you like or don't like about this idea and why?
2. How would you or if you are a parent, would you like your child, to be involved in a shared garden? Why?
3. What would you change about this idea? Why?

Everyone liked the idea of a shared garden. They thought children could learn from older people and older people would have the joy of spending time with children.

Children could also make friends, and the garden could also be good for young parents, for all generations to connect. Improvements included:

- A dedicated playground for children
- Tea and coffee facilities
- Very accessible for wheelchairs and walking frames
- Enough seating for older people

One person emphasised the need for structure and security (i.e. no tools left around or unwanted visitors in the shared space).

Comments from the walkthrough were all positive. One parent shared that:

I like this idea because my child loves the outdoors and nature. Fresh air and nature are good for people!

- One person wondered if there would be a gardener to do all the hard work so the children and older adults could focus on the fun stuff.
- Others wondered about the possibility of additional shared spaces, for example, for arts and crafts, music or a workshop. Another thought the garden should be fenced off and possibly an outdoor toilet would be useful. The garden could also be a space for the ILC to engage with other people (and generations) who live in the Village of Hope.

Idea 4: Lots of choice about the activities that older people and tamariki do together

IDEA 4: Lots of choice about the activities that older people and tamariki do together

Description: Imagine that you live at the ILC or your child attends the ILC. Older people and tamariki could do different sorts of activities together depending on their interests and skills. There could be different ways for older people to share their skills and experience—it wouldn't all need to be face-to-face.



1. What do you like or don't like about this idea and why?
2. How would you or your child prefer to be involved? Why?
3. What would you change about this idea? Why?

The activity ideas will need more testing once the ILC is operational because they should be based on the interests and strengths of the older people and children who end up using the ILC.

One older person would love to be involved and preferred shared activities. Parents thought the activities would help her child to be more comfortable about going to kindergarten and offer more one to one adult interactions. Other ideas for activities included:

- Mainly Music in the ILC
- Dance classes for children and older people
- Walking
- Water play outdoors

Two older people were concerned about generational differences in parenting practices. There were questions about how structured the interactions between adults and children would be.

There were a few comments at the walkthrough including:

I like that my child would interact and hopefully make a new “grand-friend”.

Would love to see photos and stories on Storypark or in their journal.

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