



TE PĀ

Annual Report
2024

Artist
Wattie Kahu "Billy"



He Maimai Aroha Kiingi Tuheitia Pootatau Te Wherowhero VII

Ka okioki e! Toia te waka!
Ka okioki e! Toia te waka!
Whakatakotoria! He ngaro parapara koa!
Me he teetee waka e! Me he teetee waka e!
Me he piitau whakareia te teetee kura o te waka... tau, tau,
tau atu koe e taku Ariki i too waka mate!

Haere atu koe i te oru o oo maatua tuupuna i te awa
tuupuna o Waikato, haere i oo taniwha whakaterere awa,
haere i oo waka tapuu! Haere i too maunga, kia ruupeke ai
ngaa tini whetuu i te puke ki Matariki! Ki Taupiri Kuao...araa,
ki te ahurewa tapu o runga, kai te rireritanga o te Matua
Nui i te Rangī! E ahu too waka ki te whare Ariki tapu rawa a
Te Ariki nui! Ki Morianuku! Ki te Tikitiki o Rangī, ki te Toi hoki
o ngaa Rangī! Haere atu raa koe i ngaa katonga wai, i ngaa
wai tukukiri, me ngaa ia o Waikato horo pounamu! Waikato
Taniwha rau, he piko, he taniwha, he piko, he taniwha! Haere
atu raa koe, takoto maarire, tiraha okioki mai raa!

Tauaarai a Kiingi Tuheitia ki te Poo i roto i te korooria o
teenei raa nui whakaharahara! Kua tau te haeatatanga o
teenei rangi paihauere me te taiawaatea ki runga i too
taatou Arikinui hoo, Te Ariki o ngaa whakareanga o te waa!
Kua wahia a Te Ariki Tapaiuru a Te Arikinui, Ngaa Wai Hono
i te Poo, Ngaa Wai Hono i te Ao hoo a te Iwi Maori i te
nohoanga tapu o oonaa maatua tuupuna! oituu mai raa ko
te puumautanga o te rongomau me te rangimaarie! Toituu
ko te kootahitanga o ngaa iwi o te motu me te ao! Toituu ko
te Kingitanga taawhia whakamaia kia iti, kia tina! Haumi e,
Hui e, Taaiki e!

Pai maarire!



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NAU MAI, HAERE MAI, WHAKATAU MAI, KI TE PĀ TŪWATAWATA

KO WAI A TE PĀ? WHO IS TE PĀ?

Te Pā is a kaupapa Māori organisation that responds to community needs and vulnerable whānau. We have a substantial history working in the space of reintegration and social services with whānau who are in the justice system, exiting the system, or have been returned from overseas.

Our driving philosophy is supporting whānau to lead their own change and to be the rangatira they were destined to be.

We realise this by addressing the most difficult barriers, such as stigma, judgement, lack of access to equitable resources, and social exclusion, which prevent our tangata from reintegrating into their whānau, hapū, iwi, community and New Zealand society.

Te Pā is committed to improving the lives of tangata and whānau and are intentional about disrupting the pipeline of disadvantage for the next generation.

TANGATA WHENUA - TANGATA TIRITI

We acknowledge the unique status and rights of Māori and emphasise the need for a collaborative and equitable approach to issues affecting Māori communities.

MANA ŌRITE

We are governed by 50% Tangata Whenua and 50% Tangata Tiriti.

Two of the Tangata Whenua board members are mana whenua representatives.



Our Mahi

What we do

Te Pā provides a range of specialist services that heal, restore and transform the physical, mental and spiritual wellbeing of tangata, to enable a successful transition back into whānau and the community.

TE PĀ

OUR VISION

Living, thriving ecology of care that heals, restores and transforms our people.

OUR MISSION

To whakakaha the cultural, social, economic and political imperatives of whānau.

OUR VALUES

Rangatiratanga, Whanaungatanga, Arohatanga, Manaakitanga, Whakapapa, Wairuatanga



FROM THE HEAMANA/CHAIRMAN

Hurimoana Dennis
Heamana/Chair
Tainui Representative appointed by Kiingi Tūheitia
Tangata Whenua Board Member, Ngāti Porou, Ngāti Kahungunu, Rongowhakaata



With the recent passing of Kiingi Tūheitia came sadness and a time of deep reflection, not just for Māoridom, but indeed the entire motu and beyond.

Sadness and Hope

The King was well known and respected outside the Kiingitanga movement and Aotearoa, and this will undoubtedly help pave the way for the strong leadership and āhuatanga of Te Arikinui Kūini Ngā Wai Hono i te Pō, Pōtatau Te Wherowhero te Tuawaru who has ascended the throne in her father's wake. We take heart that we are in strong, youthful, caring hands, well-versed and attuned to today's realities, needs, aspirations, and expectations. At what could have been an unsettling time, we remain blessed as a people and country, and Te Pā continues to be firmly grounded and focused on pursuing its vision of a living, thriving ecology of care that heals, restores and transforms our people.

The coronation of Kūini Ngā Wai Hono i te Pō provides a timely reminder for Te Pā to consider if it is prepared to thrive in an evolving future. With this in mind, we will be recruiting rangatahi and more lived experience to the board to ensure we remain grounded in the kaupapa and hearing the voices Te Pā represents.

Responding positively

In what is a challenging socio-economic and political landscape, Te Pā remains resilient and adaptable. High inflation, significant public sector job losses, and funding decreases across Government Ministries have created a more competitive environment for securing funding and support, but they have also highlighted the importance of the work Te Pā carries out in the community. Te Pā has strategically aligned its objectives to ensure that it responds positively to such challenges and leverages opportunities to strengthen its partnerships and expand its impact.

Following a rigorous process and a great deal of hard mahi on the part of the team, Te Pā was accredited as a Community Housing Provider and a Transitional Housing Provider last year. Realising this long-held aspiration enabled the organisation to scale up its transitional housing services, and kaimahi numbers have continued to grow to keep pace with this exciting business diversification.

The focus on Social Return on Investment (SROI) is particularly timely, as it will allow the organisation to demonstrate the tangible benefits of its projects and make the case for funding even more compelling in the current economic environment.

He mihi

On behalf of the board, I would like to thank the indomitable Tui Ah Loo and her team for another outstanding year in pursuing the Te Pā vision and mission. We realise how fortunate we are to be supported by such skilled, resilient and dedicated kaimahi.

Te Poari

This year the Board farewelled long-time Tangata Tiriti Catholic representative board member Deacon Hans Flapper, and welcomed Tangata Tiriti Quaker representative, Lesley Young. We are especially grateful to Hans for his invaluable contribution throughout the transformation of Te Pā in recent years, and during the upheaval of the global pandemic.

I also extend my ongoing gratitude to my fellow board members for your time, knowledge, and commitment to the kaupapa of Te Pā.

Pai mārire

TANGATA WHENUA BOARD MEMBERS



Hurimoana Dennis
Chairperson
Tainui Representative
Ngāti Porou, Ngāti Kahungunu, Rongowhakaata
Experience: Justice sector, leadership for Māori, Māori-lead community development, innovation.



Graham Tipene
Ngāti Whātua, Ngāti Kahu, Ngāti Hine, Ngāti Hauā, Ngāti Manu
Experience: Te Ao Māori designer (tā moko, civic structures), governance, cultural advisor, health and education.



Professor Tracey McIntosh, MNZM
Ngāi Tūhoe
Experience: Academic, Māori studies, research, education, justice sector.



Eruera Lee-Morgan
Ngāti Naho, Ngāti Tamaterā, Ngāti Rangiwewehi, Tūhourangi
Experience: Māori development, media, governance, Māori language revitalisation.

TANGATA TIRITI BOARD MEMBERS



Liz Caughey
Anglican Representative
Experience: Youth justice, homelessness, community networks, resettlement, justice advocacy.



Peter-Paul Barker
Auckland Hebrew Representative
Experience: Art collector, student of the art and culture of Africa, Oceania and Asia, and consultant for more than thirty years. Experienced in the complexities of rehabilitation and reintegration of prisoners.



Deacon Hans Flapper
Catholic Representative
Experience: Accounting and management. More than a decade of Church Ministry in parish and as Chaplain at Auckland Prison – Paremoremo.



Lesley Young
Quaker Representative
Experience: Health sector, counselling, social services, and family violence.

MĀREIKURA



Janet Hepi
Life Member
Former Hebrew representative on the Board.

KAHURANGI



Vivi Lee
Kahurangi
Ngāti Ruanui
Experience: 40 years of loyal service to Te Pā tangata and whānau.

CEO



Tui Ah Loo
Chief Executive Officer
Ngāti Porou, Te Aitanga-a-Hauti, Rongowhakaata, Ngāti Kahungunu ki Wairoa, Tūhoe oku iwi
Experience: Strategic relationships, justice sector leadership, Māori development.



FROM THE TUMU WHAKARAE

Tui Ah Loo
Tumu Whakarae/CEO
Ngāti Porou, Te Aitanga-a-Hauiti, Rongowhakaata,
Ngāti Kahungunu ki Wairoa, Tūhoe oku iwi

*Hūtia te rito o te harakeke
kei hea te kōmako e ko?
Kī mai koe ki ahau,
he aha te mea nui o tēnei ao?
Māku e kī atu,
He tangata
He tangata
He tangata!*

This whakatauākī is interpreted as Te Pā serving three groups: Our Pā, our kaimahi (staff), our whānau. The following report gives expression to this whakatauākī.

Our Pā

The past year has seen Te Pā going from strength to strength, with one of our most significant achievements being accredited as a Community Housing Provider (CHP) through the Community Housing Regulatory Authority (CHRA) and as a Transitional Housing Provider under Ministry of Housing Urban Development (MHUD). Obtaining accreditation opens up exciting opportunities to accomplish our mission to whakakaha the cultural, social, economic and political imperatives of whānau, and with this objective in mind, Te Pā opened a brand new gated townhouse complex for homeless rangatahi in Takanini in February. In acknowledgment of mana whenua, the complex was named Te Ohomai Rangatahi ki Waiohua. It was an honour to have the complex opened with a dawn ceremony officiated by Kaumatua and Kuia from Ngāti Tamaoho and attended by Te Pā kaimahi.

Te Ohomai Rangatahi ki Waiohua comprises seven two-bedroom town houses for rangatahi who range in age from 16 to 25 years. A live-in Mātua Whāngai provides overnight support for the 12 rangatahi, and three youth workers lead the rangatahi in acquiring the skills they will need to transition into permanent and long-term sustainable housing.

To learn what this opportunity means for our young people, read “Home is the starting place of love, hope, and dreams”, Brihas and Saviour’s story on page 36.

Te Pā also launched a stand-alone five-bedroom house in Papakura for rangatahi in the same age group.



► Ngāti Tamaoho Kaumatua officiating at the opening.



► Te Pā team following the opening of our rangatahi whare in Papakura.

Hui ā Motu

Te Pā was honoured to attend the hui ā motu called by Kingii Tūheitia Pōtatau Te Wherowhero VII at Tūrangawaewae marae in January of this year. A lot of valuable learning took place as staff attended break out sessions led by well known leaders in Māoridom to discuss Te Tiriti o Waitangi and its relevance in today’s society. As a result of the conversations and insights at the hui, Te Pā CEO and kaimahi pledged to conscientise as many whānau as possible about their obligations and responsibilities as Tangata Whenua and Tangata Tiriti, to ensure that both partners uphold what was envisaged in Te Tiriti o Waitangi.

Furthermore, Te Pā hosted Professor Paul Moon to provide a workshop enlightening both partners from a Tangata Tiriti perspective. Prof. Moon is a Professor of History at AUT where he has taught since 1993, and is a Fellow of the Royal Historical Society at University College, London.



12 ► Te Ohomai Rangatahi ki Waiohua - Brihas and Saviour



► Our kaimahi representing Te Pā at the hui ā motu.

Our kaimahi

Vivi Lee, Te Pā Kahurangi
Taranaki, Ngāti Ruanui, Ngāi Tahu

Earlier this year, Te Pā acknowledged and celebrated our Kahurangi, Vivi Lee, for her recognition in the New Year's Honours list for unwavering dedication over the past 40 years to prisoners and their whānau. Vivi's profound impact on our tāngata and their whānau has been nothing short of inspiring, and we are so very proud of her achievements. Vivi's story can be read [here](#).

From The Governor-General's website:

Ms Heretaniwha Lee, of Takanini, MNZM, for services to prisoner support and Māori

Heretaniwha Lee has supported prisoners and their whānau through several roles with Te Pā Inc. She has worked to break down obstacles faced by prisoners on release and has built extensive networks and trust in the community. She has connected inmates back to their tribal area and re-connected them with whānau on release. She has made herself available after hours to offer support, particularly during difficult and traumatic times. She has supported the repatriation process for Māori remains buried at Mt Eden Prison to be returned to their respective iwi. Ms Lee contributed to the development of Te Pā's Mana Ōrite constitution, setting the organisation's future direction.



► Dame Cindy Kiro and Heretaniwha Lee of Takanini, MNZM

Shahana Khan, Executive Leader Human Resources
Fijian Indian

With the organisation growing and the need to provide specialist support to the CEO across a range of areas, Te Pā appointed Shahana Khan to the role of Executive Leader Human Resources. Shahana brings a wealth of HR experience and cultural diversity to Te Pā.

Nō NADI, FIJI ISLANDS ahau
Kei TAKANINI, TĀMAKI MAKĀURAU tōku kāinga
ināianeī
Ko ABDUL RAHIM taku pāpā
Ko NISHA RAHIM taku māmā
Ko ZARA KHAN taku tamaiti
Ko SHAHANA KHAN taku ingoa.

I am a proud Te Pā employee, serving our kaimahi in an executive leadership role within Human Resources. I have been fortunate to harness my HR expertise through senior roles across various industries, including the private sector (rental cars, early childhood, aged care, aviation, social infrastructure), public sector (New Zealand Defence Force), and charitable organisations (Education Trust, Women's Refuge). My work is supported by a Bachelor's Degree in HR, a Postgraduate Diploma in HR, and a Master's in Business in HR, with a lifelong commitment to continuous learning.



► Shahana Khan, Executive Leader Human Resources

Tipare Ngā, Director of Digital Media & Communications Ngāti Maniapoto, Ngāti Waiora, Tainui

Also complementing our staff in order to respond to the many media requests Te Pā receives and to also raise awareness of the services Te Pā offers to our whānau, we embarked upon a journey with Tipare Ngā, a communications expert, to lead and guide us in developing a strategy that illuminates the transformational journey of our whānau. Tipare quickly settled into the role taking a multi-pronged approach of linking into her media contacts, developing our social media presence, tapping into existing known influencers, popular Māori content creators and various Māori reporters, and lots of networking offsite which has significantly increased Te Pā brand awareness.

I recently asked Tipare what was her vision for Te Pā when she joined us, and here is her response. “My vision for Te Pā is that it be a healing and restoration centre for our people. That those who we support find refuge and a pathway forward into a future that is healthy and productive, and those who work within the pā walls are examples of the same care and aroha. I see my role as Digital Media and Communications Director as a portal towards remedy, allowing our tāngata to share their stories, as well as providing hope and inspiration for those who need support. I have seen the possibilities and power of the visual and audial mediums through my previous roles, and I understand deeply the resonance that reverberates outward into the community when authenticity is at the forefront of all action. Te Pā has both, and it has been a privilege to be able to utilise my arts skills within my media and current affairs background to help shift and change narrative. I feel it is my duty to share our Te Pā intention and genuine working values at every opportunity I get, via multiple comms strategies and true connectivity to our community.

My entry into Te Pā came via Te Pā board member Eruera Morgan, someone I have worked with previously at Whakaata Māori and have great respect for. Eruera understands my skill base, and also my absolute focus on exalting mana and respect for all things Māori. After meeting with CEO Tui Ah Loo and hearing her passion for change and progression, I knew Te Pā was where I wanted to put my energy moving forward. Te Pā has the opportunity to capture our people at the deepest core of their mamae, uphold them, and move them and the whānau connected to them, forward into wholeness. There is no greater gift than being able to contribute to healing. Nōku te whiwhi.”



► Tipare Ngā, Te Pā Communications Director

Our Whānau

At the heart of Te Pā is the desire to heal. We exist to provide a living, thriving ecology of care that empowers and transforms whānau. We provide a range of specialist services that restore and enhance physical, mental, spiritual, and whānau wellbeing to support successful transition back into whānau and the community.

Our strategies are built on the models of Mana Motuhake, Mana Tāngata, Mana Ōrite, Mana Whānau and Mana Ūkaipō.

We understand the reasons behind the high level of incarceration rates for Māori and we are wholeheartedly committed to changing these through increasing and continuously improving our services, with a focus on healing, restoring and transforming our people.

Te Pā onboarded a number of new services over the past financial year, one of which was a pilot-funded service, Pou Hononga. The aim of this service is to strengthen mana through facilitating cultural and spiritual guidance, helping tāngata reconnect with their cultural identity through whānau, hapū, iwi and marae. Enhancing one's sense of belonging and self-worth leads to healing on multiple levels, and identifying and nurturing critical 'mauri moments' has been transformational for our people, lifting their mana and altering their life course trajectory. Healing, restoring, and transforming are not isolated steps but are part of an ongoing, regenerative process. Maintaining this cycle and ensuring that the organisation's efforts are sustainable and continuously evolving has been a focus for business development at Te Pā during this year.

Also onboarded over the past year was Te Huringa o Te Ao, a service aimed at the development and delivery of locally-led family violence responses for men that are reflective of the needs and aspirations of whānau, and support sustainable behaviour change to restore whānau wellbeing. A project team has been established to develop a Te Pā response to this service and we look forward to working with whānau to tailor a service that supports positive change.

Te Pā also had the honour of hosting our Hawaiian ohana (whānau), a group of Hawaiian organisations that we met when they first visited Te Pā in 2019. It was a wonderful time of whakawhanaungatanga, laughs, tears, sharing and learning. But most importantly, it was an opportunity to share information from our collective experiences in order to create better outcomes for our whānau/ohana.

These organisations from Hawaii are grass roots initiatives started with an intense personal desire to help those affected by incarceration. We share similar stories, but also unique challenges, and working together creates opportunities to whakakaha the cultural, social, economic and political imperatives of whānau/ohana.

We consider our Hawaiian ohana an integral part of our journey in connectivity, and we look forward to joining forces again soon.

He mihi aroha ki ngā wāhine toa.



► Hawaiian Ohana joined us at Te Pā performing a cultural item

You can find out more about what they do at the websites below.

- ∞ **Hale Kipa**
∞ Halekipa.org
- ∞ **Pū'ā Foundation**
∞ Puafoundation.org
- ∞ **Ekolu Mea Nui**
∞ Ekolumeanui.org

There are so many people who contribute to the vision and mission of Te Pā – too many to name individually – but I am so grateful to each and everyone of you for your support.

To the amazing Te Pā team; my heartfelt thanks and appreciation for everything you do to ensure that our people are supported to be the best version of themselves.

I want to acknowledge and thank the Te Pā Chair and Board; an exceptional group of Rangatira who have trusted and supported me as the Tumu Whakarae to keep the home fires of our Pā burning.

To all of our partners and the community groups and service providers we work alongside who contribute to improved social, cultural and economic outcomes for our tangata and whānau; your support is immeasurable. Thank you.

To the individual donors and philanthropic funders such as Share My Super, Awhero Nui Charitable Trust, Auckland Anglican Diocese, Quakers, Māori Women's Welfare League, and the many others who provide much needed financial support and resources to Te Pā; your giving enables us to keep delivering the services that make whānau stronger and support tangata to be the Rangatira they were destined to be.

Lastly and most importantly, I want to acknowledge the tangata and whānau we serve. Thank you for trusting Te Pā to walk alongside you and bear witness to your transformation. You are our reason.

Kia kaha, kia māia, kia manawatu.

Our Hapori/Community

In order to ensure increased collective impact for whānau, Te Pā entered into a couple of new transformational partnerships; one of those being with Hei Tatau Pounamu, a kaupapa Māori organisation that focuses on post-sentence restorative justice. Their process for healing is based on tikanga and bringing people together in a space of whanaungatanga, mana, and ongoing care for all parties involved. They are experts in facilitating a mana-informed process with positive, long lasting healing outcomes that align with the ethos of Te Pā of empowerment and transformation. We are excited about the possibilities for whānau that this collaboration will bring.

Partnerships Overview

At Te Pā, our partnerships are a major backbone in our mahi to heal, restore and transform our whānau. Through collaboration we have achieved remarkable milestones and enhanced our service delivery for whānau. While there are too many to individually name here, we extend our heartfelt gratitude to all our partners for their ongoing support and commitment.

Taumata Kōrero

The Taumata Kōrero network is comprised of marae, iwi service providers, and other kaupapa Māori organisations across the Tāmaki Makaurau region. It is instrumental in fostering meaningful kōrero on behalf of the community we serve, amplifying the voices of tangata whenua in the region. From its collective kai and care network through to direct meet and greet sessions with government MPs and agency leaders, Taumata Kōrero is a valuable network which supports our mission at Te Pā.

Māori Women's Welfare League

The Māori Women's Welfare League has been a cornerstone of promoting the welfare and empowerment of Māori women and their whānau since the 1950s. Our partnership has led to impactful initiatives that support whānau, enhance wellbeing, and drive socio-economic development. Together, we strive to uplift and celebrate the strengths and contributions of wāhine Māori in our community. The MWWL have provided our tangata with hygiene packs and bedding, and the peka (League branches) all across Auckland are very supportive of the work we do for our people. We look forward to deepening and extending this partnership in the future.

Share My Super

Share My Super demonstrates exceptional generosity and community spirit by mobilising people and resources to support our initiatives. Their donors' contributions have made a significant difference in the lives of our youngest and most vulnerable people, providing them with opportunities and support to thrive.

Ngāti Hine Health Trust, Kāhui Tū Kaha, Turuki Health Care

Our partners play a crucial role in preserving and promoting our cultural heritage. Our partnership has strengthened our cultural practices, supported health, education and reintegration programmes, and reinforced our commitment to the principles of manaakitanga and whanaungatanga.

CC Group

The CC Group is a strategic partner that provides employment opportunities for our whānau who often experience great difficulty finding work. We are grateful for their continued provision of job opportunities.

Government Departments

Te Pā partners with various government agencies, including the Ministry of Social Development (MSD), Ministry of Housing and Urban Development (MHUD), Department of Corrections, and Ministry of Health. They have all been steadfast partners in our mission to create positive change. Their support enables us to access and provide resources, effect genuine change, and deliver comprehensive services that address the reintegration needs of our people.

Ehara taku toa i te toa takitahi, engari he toa takitini.

My courage is not merely as an individual, my courage is that of the collective.



► David Gear, Grant Hughes, Tere Davis, Josh Piripi and Jade Stevens



► Hawaiian Ohana with Te Pā whānau

MANA MOTUHAKE

Building interdependent and transformational partnerships to ensure increased collective impact for whānau.

MANA TANGATA

Enhancing the mana of our people through connecting to one's whānau, hapū, iwi, marae or waka.



Te Pā Tūwatawata o Ngā Tāngata - this tohu is visual manifestation of the five pou that make up our strategic direction, coming together as one.



MANA ŌRITE

Unrelenting pursuit of equal power, control and authority to deliver transformed status quo and equitable outcomes for Māori.

MANA ŪKAIPŌ

Belonging and contributing to your whenua, kāinga, tūrangaewae and Te Ao.

MANA WHĀNAU

Whakamana te whānau by established meaningful, reciprocal and familial relationships.

STAFF PROFILE - DIVERSITY AT TE PĀ

Our organisation prides itself on fostering a physically, mentally, psychologically, and emotionally inclusive work environment. Reflecting the rich cultural tapestry of our hapori, we comprise individuals from a variety of ethnic backgrounds.

As a kaupapa Māori organisation, we are strongly represented by Māori, who make up nearly 47% of our workforce and are our largest ethnic group. This means we live and breathe Mātauranga Māori in our day to day work.

We wouldn't be who we are without our whānau from the Pacific Islands, with about 14% Samoan, over 14% Tongan, and about 13% Indo-Fijian. As a true reflection of our community, we thrive with contributions from about 14% New Zealand Europeans and about 4% Indian and Niuean. Our mahi comes alive throughout the year with various language week celebrations, focusing on learning and embracing diverse cultures.

Additionally, our multi-ethnic workforce brings an added advantage, with representation from NZ Māori-Cook Island, Samoan-Māori, and Filipino communities, each contributing 2% to our beautifully diverse team.

We go from strength to strength with a healthy balance of kaimahi who bring rangatira perspectives from a Gen Z viewpoint, with the blessing of kaimahi who have been with us for over 10-20 years, and our very own Kahurangi who has dedicated over 40 years of her life to healing, restoring and transforming the intergenerational pipeline of incarceration and disadvantage.

This vibrant mix of cultures and perspectives is a key strength of our organisation, enabling us to serve our community and our whenua to whakakaha the cultural, social, economic and political imperatives of whānau.

EMPLOYEE OF THE YEAR: SALLY TAKIMOANA EVERISS | NGĀPUHI

Sally has contributed significantly to our tangata and Te Pā whānau. She exemplifies dedication, humility, innovation, and a deep commitment to our kaupapa.

Her passion for making a difference led her at University to explore the prison system, where she noticed the recurring issues faced by our people, such as inadequate education and lack of rehabilitation. This fuelled her desire to create change, believing that vulnerability and empathy could be as powerful as resilience and toughness.

In her current role as Project Advisor and Therapeutic Practitioner, Sally is instrumental in developing and implementing therapeutic practices. She ensures that these practices are well informed by various models, integrating both Western and indigenous perspectives. Her responsibilities include not only the theoretical development, but also practical application and evaluation on the ground, ensuring that the programmes are effective and culturally relevant.

Achievements

One of Sally's most notable achievements over the past year was her work with two wāhine. Through her innovative approach to addressing trauma, she helped these women make substantial changes in their lives. One of them experienced significant progress over a short period, while the other showed remarkable improvement over a longer term. These successes highlight her ability to adapt and provide tailored support to whānau based on their unique needs.

Work Ethic and Philosophy

Sally attributes her success to her commitment to understanding the root causes of issues, rather than just addressing symptoms. She believes in the power of collective support and strives to reshape the way we look at trauma and addiction treatment. Her approach is deeply rooted in a te ao Māori perspective, which views everything as interconnected. This holistic view helps her in providing comprehensive care to the individuals she works with.

Sally emphasises the importance of self-care and maintaining a supportive home environment to be able to give her best at work. Her favourite part of working at Te Pā is the constant challenge of different perspectives and ideas, which fosters personal and professional growth.

Future Aspirations

Looking ahead, Sally aims to further develop group programmes that harness the power of collective healing. She believes that our community's strength lies in its interconnectedness and that embracing this can lead to more effective and sustainable outcomes.

To new employees, Sally advises bringing their most authentic selves to work. She champions the idea of "thicker pores, not thicker skin", emphasising that vulnerability and empathy are crucial in our line of work. Modelling healthy interactions and being genuinely engaged with our tangata are key to creating an effective and lasting impact.

Sally sets a remarkable example for all of us at Te Pā. Her innovative approaches, deep empathy, and unwavering commitment to our mission make her a deserving recipient of the Employee of the Year award. We look forward to seeing her continued contributions and the positive changes she will undoubtedly bring.



OUR PEOPLE, OUR STORY!

At Te Pā, our kaupapa is more than just a mission; it's the heart of who we are. When we asked our staff, "What's your favourite thing about working at Te Pā?" their responses revealed a powerful connection to both the people they work with and the people they work for.

Our team finds fulfillment in being part of something greater—whether it's making a positive impact for our people, creating opportunities for innovation, or supporting one another like whānau. From the dedicated managers who lead with care and humour, to the supportive environment that feels like family, Te Pā is a place where everyone has a place, no matter where they come from.

One person captured it perfectly: "The most beautiful thing is he tangata, he tangata, he tangata." It's the people—their passion, their camaraderie, and their dedication—that make Te Pā special. We work together, not just for the work itself, but for the connections we build and the lives we touch, all while supporting our tangata on their journey.

Te Pā is more than just a workplace—it's a whānau, where everyone belongs, and every voice is valued. Together, we foster a culture of compassion, innovation and aroha, ensuring we continue to make a lasting difference for our people and future generations.





WHAKAHIHIKO

Joshua Piripi

Ngāti Kahu, Ngā Puhi ki Whaingaroa, Te Rawara, Ngāti Kuri
Te Huringa o Te Aō Project Lead
Kaihautū Workforce Learning & Development

To revitalise, reenergise and recalibrate all pillars of collective wellbeing as Te Pā kaimahi (staff).

Ko te whakahihiho i ō tātou whakaaro
Ko te whakahihiho i ā tātou mahi
Ko te whakahihiho i ō tātou wairua
Ko te whakahihiho i ō tātou hinengaro
Ko te whakahihiho hoki i ō tātou ngākau, whatu manawa hoki.
Ko te whakahihiho i ō tātou whānau hoki.

There is alignment between this phraseology and Te Whare Tapa Whā.

Background

In 2020, Te Pā management started meeting each month to share and discuss operational and strategic matters from across the organisation. During these meetings, managers could be open and transparent about operational and people matters, and existing and/or emerging issues. They would also seek support from each other with the goal of ‘backing’ the management structure, which was new at the time. What became evident in these meetings was the need to have something positive to take away; something that would lift spirits and the motivation to keep doing what we do well.

Enter Vitality Meetings

The kaupapa shifted to opening these meetings up to all kaimahi, not just managers. This provided an opportunity for kaimahi to see and feel what was occurring across Te Pā, and to showcase the many success stories of whānau and tangata being supported. This approach invigorated the team to keep up their efforts because it was being recognised in this forum.

Enter Whakahihiho

In 2022, the vitality meetings evolved with the introduction of a kaupapa that focused on a similar theme of reenergise, revitalise, renew and reset with one notable difference: these were occurring at Noho Kotahitanga marae, UNITEC. This change of venue invoked a different feel, look and temperament around how kaimahi would embrace and contextualise Whakahihiho within Te Aō Māori. Te Pā board member, Matua Eruera Morgan was instrumental in providing the impetus for a name change and giving the meaning of Whakahihiho to Te Pā.

A Revamp of Whakahihiho

In 2024, a revamp of Whakahihiho was instigated by Te Pā CEO Tui Ah Loo in recognition of the nature of Te Pā Good News Stories that are rooted in heavy, painful patu ngākau (intergenerational pain). The good news stories are the positive side of the intergenerational pipeline of disadvantage. When Te Pā kaimahi are sharing what may be months of service or one single achievement, these are in fact intergenerational moments of healing within an intergenerational journey, and the kaimahi are often overcome with emotion and a form of spiritual release. In honour of this process, Whakahihiho has been revamped in a manner that ensures the mana, tapu and mauri of all is protected and nourished.



POU HONONGA REPORT 2024

Jade Stevens
General Manager Strategy and Business Development
Ngāi Tai, Ngāti Raukawa, Whakatohea, Ngāpuhi, Te Arawa, Ngāti Porou,
Ngā Tangiia & Ngāti Napa (Rarotonga)

Kia ora e te whānau,

The Pou Hononga mahi has been making waves in the lives of our whānau. This isn't just a service—it's a journey of reconnection, healing, and transformation, deeply rooted in the wisdom of Te Ao Māori.

Aroha and Mana in Action: What We Do

Our Pou Hononga service is a lifeline for whānau seeking holistic restoration. We guide them through culturally rich experiences, blending tikanga with heartfelt moments that bring ancient pathways to life. It's about making the unseen seen and ensuring these paths are safe for our people to walk again.

We achieve this through a range of activities steeped in mātauranga Māori and wairuatanga, including karakia, waiata, haka, and the pure ceremonies that cleanse and uplift. Every step is a move toward healing, restoration, and transformation, not just of individuals but of entire whānau that are connected to them.

A Snapshot of Our Impact

We set out to work with 12 tangata, piloting the programme and diving deep into their journeys. To date, we've touched the lives of 20 tangata, both men and women. We have more who are keen to engage.

The response has been overwhelmingly positive. Every single tangata has shared how transformative the Pou Hononga experience has been, marking significant milestones in their reintegration journey.

Bringing the Journey to Life

A typical Pou Hononga activation could involve returning a tangata to their marae, where a Pure ceremony in their local awa, or moana helps them release the heavy burdens of guilt and anxiety. These moments are powerful and have led to further growth—like reconnecting with estranged whānau, enrolling in Te Reo Māori courses, or even rejoining their marae, or a local church.

1. Returning north to urupā, getting a karanga from whānau – the anxiety, the wake-up call as the oldest mokopuna in the whānau. This was a poignant moment.
2. Whānau from Oz wanted to see for themselves if dad was indeed going to church and making big moves... sure enough.
3. Die to self or bury the past... the wai has much medicine to offer when things haven't gone so well.
4. Rangiriri – home of Anaru's ancestors. He learned how massive his history was, he belonged to a bigger narrative.

Outcomes

- ∞ 100% of participants have deepened their connection to their culture.
- ∞ 100% have experienced multiple “oho ake” moments—awakenings that prompt deep reflection.
- ∞ 100% have seen improvements in mental wellness, each in their own way.
- ∞ 67% have reported enhanced spiritual wellness.
- ∞ 83% have reconnected with their whenua Māori.
- ∞ 100% have reestablished connections with their whakapapa and whānau.
- ∞ 90% are on the path to learning Te Reo Māori.

The Ripple Effect

These outcomes aren't just numbers; they're stories of transformation. Our work with Pou Hononga has opened pathways to healing that enhance the more transactional aspects of reintegration, such as setting up a bank account or getting an ID card. It's about creating a foundation for a new, stronger identity, sense of belonging, and purpose.

Voices of Transformation

- “This has been the most important work I've done at Te Pā. Blessing my Koro's tāonga and being welcomed onto my marae in Mangamuka has healed deep wounds. I feel ready to move forward.” – P. Harris*
- “I'm meditating on 'nohopuku' all month. It's helping me fight the negative thoughts and move forward.” – R. Williams after his reconnection to Mangakahia*
- “I feel so light after leaving my burdens in the water. I'm ready to get my life together.” – K. James, from Te Awa o te Atua*
- “I feel drained but lighter” L. Makiri after his pure at Horeke.*

These voices remind us why we do what we do. It's about lifting the weight off our people's shoulders and setting them free on a path of growth.

Looking Ahead

We're on the brink of something even bigger. The goal is to bring on a full-time Pou Hononga and extend this work across the entire Pā. This is organic, deeply personal work—one size fits one—but its impact is undeniable. With further development, we're confident that this practice will continue to reconnect citizens and reduce recidivism. It is a doubling down on the kaupapa Māori of Te Pā.

Let's keep this momentum going. Together, we can create more meaningful outcomes and brighter futures for our whānau.

Mauri ora!



5. Another whānau reconnected to marae where his tipuna photo was on the back wall.
6. Tane mahuta time after a pure at Ngawha.
7. Restored to marae. All of the family names were inside the house on the wall. A powerful moment.
8. Restored to marae & ūkaipō after 6 years' incarceration and then a detention centre sentence on top of that. A pure ceremony in whānau awa washed it all away to reset.

OUR SERVICES

Te Whā Nāu Services

- ∞ **Kia Puāwai Te Kākano - Whānau Resilience Service**
Our early intervention whānau resilience programme Kia Puāwai te Kākano, focuses on lifting the hearts and minds of vulnerable tamariki between the ages of five and twelve to forge their own path, to live their own dreams, to aim for their own goals. See more on page 39.
- ∞ **He Ara Whānau**
This service provides navigation support to whānau of Māori sentenced to imprisonment or remanded into custody at Auckland Prison, Auckland Region Women's Corrections Facility, Mt Eden Corrections Facility, and Spring Hill Corrections Facility. The service focuses on working with whānau to create a plan that is centred on the principles of whānau ora through accessing and connecting wrap-around support with and for the whānau.
- ∞ **Community Connector Service**
This service was introduced in 2021 for those who have been directly impacted by COVID-19, to ensure they are able to access the support and services that are offered across multiple government agencies and service providers. Support includes assisting whānau to access income entitlements, funding for immediate hardship, food and other essential items during self-isolation, plus wider services, programmes, and resources to support their wellbeing. From February to June 2023, the service was expanded to support those who were impacted by extreme weather conditions in Auckland.
- ∞ **Te Ohomai Rangatahi - Rangatahi Services**
Te Ohomai Rangatahi is a rangatahi-centred and whānau-inclusive service for rangatahi who have been part of the justice system. This service specialises in preventing rangatahi from entering the justice system, or when they are in it, to get out and stay out. See more on page 36.

Reintegration Services

- ∞ **Anga Pae Tata - Reintegration Support Long Servers (RSLs)**
The primary aim of Anga Pae Tata – Supported and Emergency Accommodation Service is to assist and support high-risk, high-need tangata through their transition from prison into the community in the Northern Region, to enable them to develop skills and strategies to lead independent and productive lives.
- ∞ **Anga Pae Tawhiti - Returning Offenders**
The Anga Pae Tawhiti Service supports whānau returning to Aotearoa under section 501 cancellation order to overcome the barriers to their reintegration. By creating a foundation of āhurutanga, tangata are supported to thrive in their new environment and reclaim Aotearoa as their tūrangawaewae.
- ∞ **Hiki Mana, Hiki Ora - Creating Positive Pathways**
This service is delivered in partnership with Kāhui Tū Kaha and focuses on providing permanent housing and support services with the goal of assisting tangata to achieve better life outcomes and the ability to sustain a tenancy.
- ∞ **Te Hokinga Mai - Raki Out of Gate Service**
This service is delivered in partnership with Kāhui Tū Kaha and Ngāti Hine Health Trust and focuses on providing reintegration services to tangata who are on remand (either accused or convicted) or serving a short sentence (less than two years) in prisons in the Northern Region. The service includes a rolling remand education programme for those on remand in prison.

Hou Ora Services

- ∞ **Assessment and Triage Services**
These services are delivered in collaboration with Turuki Health Care and provide mental health and addiction services for tangata and vulnerable whānau who would otherwise be marginalised from accessing health services.
- ∞ **Hepatitis C Assessment and Linkage to Treatments Services**
These services are delivered in collaboration with Te Whatu Ora – Health New Zealand with the overarching aim of improving Māori health outcomes and the reduction of Māori health inequalities. The service is intended to support elimination of hepatitis C amongst at-risk people in the Northern Region through the provision of comprehensive and systematic hepatitis C testing and linkage to care through Te Pā services.

Employment Services

- ∞ **Mahi Āwhina Supported Employment Service**
This service is open to both tāne and wāhine and provides help preparing for finding and sustaining employment. The goal is to empower tangata with self-confidence, self-worth, and financial independence. One of the fundamental principles of Mahi Āwhina is that the service is tangata-led.



TE HOKINGA MAI - RAKI

IRENE NUKUNUKU: CONFIDENT, TRUSTWORTHY, OUTSPOKEN & GRATEFUL

Te Hokinga Mai - Raki supports the reintegration of whānau on remand or serving short sentences under two years. We offer support both inside the prison through our Remand and Reintegration Programme, and outside with post-release support. Despite significant challenges our tāngata face on remand, many of them defy all odds and step into their potential as true rangatira.

This year, we proudly highlight the journey of Irene Nukunuku. We first met Irene in the remand programme in July 2023, where her participation was marked by her quiet confidence, authenticity and willingness to engage in challenging conversations.

After graduating a month later, she completed various programmes in preparation for her release on December 12th 2023. It wasn't until December 15th 2023, she reached out to us for support. Initially, Irene faced self-doubt and lack of direction, but over time, she began to trust us and as a result, herself.

Irene's growing self-belief led her to complete multiple programmes, secure her own accommodation, and confidently organise her own appointments.

Irene is now baptised, has joined a faith-based community, found a budgeting advisor and continues to exercise manaakitanga by proactively finding supports. Her newfound competence has allowed her to feel comfortable in places where she didn't before—cafés, churches, offices. Wherever she goes, Irene now knows she belongs.

Irene has since visited the marae of her tamariki and plans to reconnect with her own marae and whakapapa to achieve her goal of strengthening her identity. To further help achieve this goal, she is courageously addressing her trauma and she is doing this with her tamariki too.

Over a year has passed since graduating from the Te Pā Remand and Reintegration Programme, and nearly a year since we started supporting her in the community. As of August 2024, she has now found her forever home. We are incredibly proud of her resilience, courage, and commitment to healing for both herself and her whānau.

We have full confidence in Irene, but most importantly, she has found confidence in herself.



AN INTERVIEW WITH IRENE NUKUNUKU:

"THE HEART OF THE MATTER IS A MATTER OF THE HEART"

What changes have you noticed in yourself from participating in the programme?

Completing the programme was fulfilling for me. I liked the identity module the most. It got me thinking about my values, beliefs, and my identity. It's motivated me to learn my whakapapa, which my mum didn't know much about. I now want to understand my whakapapa better for myself and my tamariki. I feel so confident and want that for everyone else.

Have you faced any reintegration challenges or successes that relate to the programme?

A big thing was realising Te Pā was truly there for me. The day after release, I wasn't prepared for how I would feel... hungover and stuck. So, I reached out to Te Pā for support. Without the programme, I wouldn't have contacted you guys for help.

How has your journey been since reintegrating back into the community?

It felt uncertain and unstable at first especially with no job or accommodation. Accommodation was a major issue. I didn't want to wait or burden my family. I felt lost. I stayed with my brother while searching for a place. It's been rocky but I eventually found transitional housing and now my forever home and I love it! I love myself! My journey has been the best experience, and I never thought I could achieve this. I am so happy, so at peace and so grateful.

What did you like most about your post-release support?

I loved every aspect of my experience with you guys, especially the communication. I texted a lot and even when I had trouble reaching out, you guys kept in contact. More importantly, you guys and especially Sally (Hauora Lead Practitioner) understood me. I was nervous about sharing my past with Te Pā, but talking about it helped me move past the guilt and shame. Your presence at my meetings meant a lot, and your help—like the clothes grant and bank card—was incredibly significant for me. It might seem small to others, but it was huge for me. I pray for the team at Te Pā.

How would you describe yourself a year ago?

Angry—just angry.

How would you describe yourself now?

Confident, trustworthy, outspoken, and grateful.

What advice would you give to others on the same journey?

Whatever challenges you're facing, it's not the end. There's always something more we're destined for. Don't give up because of your past or present situation. Be open-minded. If you want to get better, follow your heart. Your mind can distract you and make you revert to old habits, but follow your heart and find the support you need. Use it and become the person you are destined to be. Believe in yourself and you will succeed.





ANGA PAE TATA SUPPORTED AND EMERGENCY ACCOMMODATION SERVICE

Wattie Kahu “Billy”

Kylie Tipene

Service Manager, Anga Pae Tata

At Te Pā, we strive every day to provide the services and environment that will deliver on our vision of a living, thriving ecology of care, that heals, restores, and transforms our people. When tangata are released from prison, our first priority is meeting their basic human needs of food, income, and accommodation. With the right supports in place, tangata stand a vastly improved likelihood of forging a new life outside the wire.

Researchers agree that accommodation is a key lynchpin to successful reintegration, positively impacting not only tangata self-worth but also having multiple flow-on effects such as the ability to secure and hold down a job. Te Pā's Anga Pae Tata Supported and Emergency Accommodation Service is based on this premise, supporting high-risk, high-need tangata through their transition from prison into the community. In the past year, the service received 162 referrals and the outcomes are affirming. Of the 80 tangata who have moved on from the service, more than 96% have successfully moved into sustainable accommodation. One of these tangata is Billy.

Having been institutionalised for most of his life, Billy came to Te Pā with a history of trauma that stemmed from the time he was a small child living in a violent home environment. Taken into state care at 10 years of age, Billy was moved from one institution to another. By the age of 14, he had committed his first serious violent offence, and at 16 he was imprisoned for the first time. Now in his late-50s, Billy has spent more of his life inside than out. At his last sentencing, the judge told Billy that he had only narrowly escaped preventative detention – an indefinite term of imprisonment reserved for New Zealand's worst criminals – and that it would now be up to him to decide how his future would go.

Unsurprisingly, Billy presented with layers of complex issues that required multifaceted solutions. His kaiārahi utilised Te Pā's one-size-fits-one approach and worked with Billy to set up an array of supports to meet his individual needs – from how to manage ordinarily simple daily tasks that are complicated by Billy's limited literacy, such as using an ATM machine, to more substantial needs such as securing immediate accommodation.

Prior to his release, Billy saw his adult daughter for the first time since she was a small child and met his son and moko for the first time. Since then, his kaiārahi has taken him down home to his marae and whānau; a deeply emotional experience that Billy will never forget.

Today, Billy's healing journey continues to unfold, and he is creating his new life based on his own aspirations. He's holding down a job and is discovering the joy of a home to call his own; tangible reminders that he is now a contributing member of the community. Alongside this, his wairua is being nourished through continuing to build his connections to whānau, his marae, and to the whenua.

Billy is deeply grateful for the mahi of his kaiārahi and Te Pā in this new phase of his life, and says that this is the first real support in terms of reintegration, supported accommodation and help looking for long-term sustainable accommodation that he has ever had in his life. Te Pā, in turn, is honoured to bear witness to Billy's profound personal transformation.

Nāu te rourou, nāku te rourou, ka ora ai te iwi.

With your food basket and my food basket the people will thrive.

“HOME IS THE STARTING PLACE OF LOVE, HOPE, AND DREAMS” *Brihas & Saviour’s story*

Homelessness amongst rangatahi has become a significant social issue in Aotearoa. Te Pā is committed to ending homelessness for rangatahi and allowing them to grow from a place of safety and stability.

Te Pā has created a Pā Tūwatawata (an ecology of care) that enables rangatahi to begin a journey of planning, skill building, and personal growth while stepping into their future.

‘Te Ohomai Rangatahi o Waiohūa’ was the name bestowed upon the Transitional Housing Complex by Ngāti Tamaoho, mana whenua of the area. ‘Ohomai’ refers to the awakening we believe rangatahi will have from the experience of living in the whare supported by Te Pā.

Brihas, a 22 year old male, was referred to Te Ohomai Rangatahi (a Te Pā service dedicated to supporting rangatahi and young adults aged 11-30 years to reintegrate into their whānau and/or communities of choice) via Department of Corrections. Brihas had a troubled upbringing, including familial relationship breakdown, unstable living conditions, and abandonment as a young teen. He had been homeless, sleeping rough on the streets of Auckland City, committing petty crimes, shoplifting and burglaries to buy food, and breaking into cars to sleep with the heater on to stay warm. Due to having no fixed abode, he was eligible for limited financial support from Work and Income.

Brihas recalled the feeling of being on a slippery slope after he and some of his peers robbed a service station, taking the cash register. Although no one was hurt, nor was that his intention, the incident left him wondering how long it would be before a situation became even more serious out of his sheer desperation to survive. This was his catalyst to change.

Saviour, an 18 year old female who experienced a similar broken childhood, was living with her sister in an inner-city Women’s Refuge and bumped into Brihas in Myers Park in the Auckland CBD, a popular ‘haunt’ for homeless street kids. They’ve been inseparable ever since and are one another’s staunchest champion.

Due to the flexibility inherent in the Te Ohomai Rangatahi service, we were able to house Saviour and Brihas together where they could work on their goals, both as individuals and as a couple. We believe in planning with our rangatahi for a successful future, not planning for them.

Brihas has worked in various jobs and continues to lead a pro-social lifestyle. He has kept contact with Corrections and the court, and is nearing the completion of his community service at the Salvation Army. He has no active or pending charges and is committed to maintaining this. He has enrolled in a mechanics course (as cars are his passion), and has maintained part-time employment at Domino’s to help support himself and Saviour.

Saviour worked in hospitality for a period and did a bartending course with work experience. She is creative and artistic and, together with her sister, produces niche gifts, having started an online business called Butterflyblutique. Their products can be viewed and ordered on all social media platforms. She also works part-time at Domino’s to supplement their income.

Together, Brihas and Saviour have lived in over 20 homes. They recently moved into long-term social housing and their rent is means-tested, making it affordable for them to maintain, sustain, and eventually thrive in an Auckland climate where the cost of living is extremely high.

Now that Brihas and Saviour have a safe, secure, healthy, and affordable home, they have a strong base from which to launch themselves into the future and achieve their dreams. The couple are both grateful for all the support they have received from Te Pā and encourage any rangatahi who have similar lived experience to contact Te Pā for support.

The two have overcome what seemed like insurmountable odds, and show that with the right support, dreams can indeed become a reality.





KIA PUĀWAI TE KĀKANO WHĀNAU RESILIENCE

MATARIKI WITH MERC

In the time of Matariki, when the stars rise to usher in a new year, we find ourselves gathered in the warmth of whānau, reflecting on the past and planting the seeds for the future. Matariki, a sacred cluster of stars, has always been a guiding light for our people—a time to honour our ancestors, celebrate our identities, and connect deeply with our community. It is a season of renewal, where the whispers of the past guide us in nurturing the potential within each of us, especially our tamariki.

Over the past year, our tamariki have journeyed through many experiences, learning and growing with each step. But it is Matariki, the time when the sky fills with stories of old, that stands out as their highlight. Our Matariki Camp with the Sir Peter Blake Marine Education and Recreation Centre (MERC) has become a cherished tradition, a time when the teachings of our tūpuna are brought to life. For the past three years, this camp has been a beacon of joy, learning, and connection for our tamariki, a time when they truly come into their own.

At Kia Puāwai te Kākano, we hold Matariki close to our hearts as it perfectly aligns with our mission of nurturing growth in five essential areas: Identity and Whakapapa, Social Capability and Community Connection, Long-Term Behaviour Change, Healing and Recovery, and Creating Healthy Relationships and Skills. Matariki is not just a celebration; it is a time to strengthen our cultural roots, to build resilience within our whānau, and to look ahead with hope and determination. As the stars of Matariki shine brightly above, so too do the hearts and minds of our tamariki, ready to grow and flourish in the year to come.

DAY 1

On 28 June 2024, under the watchful gaze of Matariki, we brought our 12 tamariki to MERC for their third annual camp. This gathering, rich with tradition and purpose, has become a cherished part of our journey, a time when our tamariki come together to embrace the teachings of our tūpuna and the values that shape their lives.

This year, with MERC, we decided that our tamariki would stand shoulder to shoulder with the haukāinga of MERC, representing kaitiakitanga, the guardianship of our environment and our people, as we prepared for a mihi whakatau to open the camp. It was a moment of unity and purpose, where MERC and Kia Puāwai te Kākano came together as one, practising our haka pōwhiri, karakia tīmatanga, himene, whaikōrero, waiata tautoko, and karakia whakamutunga. These rituals, steeped in the wisdom of our ancestors, became the foundation upon which our tamariki would build their experiences over the coming days.

After our mihi whakatau and the sharing of a hākari, our lead practitioner gathered everyone to deepen our understanding of the customs we had just performed. We explored the differences between a mihi whakatau and a pōwhiri—a topic our tamariki were already familiar with and proud to share their knowledge on. It was a moment of pride for them to realise that this information, which had become second nature to them, was new and enlightening for many others at the camp.

As evening fell, and after a nourishing dinner, MERC presented a comprehensive session on Matariki and the rich history of its storytelling. They delved into the impacts of colonisation on these traditions and drew comparisons with other cultures that also look to Matariki in their own ways. The depth of this presentation provided our tamariki with a broader perspective, reinforcing the significance of the stories they had grown up with.



DAY 2

To close the night, we gathered to practice a waiata, “Whanake Mai,” a song composed by one of our māmā who had attended the first Matariki Camp with us. This waiata, now a beloved staple at MERC and among our loyal camp goers, carries with it the spirit of those who came before, echoing the connection between past, present, and future. Singing it together, under the stars of Matariki, we felt the strength of our bonds and the promise of growth in the year ahead.

The following day was filled with excitement as MERC provided a series of amazing and fun activities designed to deepen our tamariki’s connection to the environment and the stars of Matariki. They uniquely taught our tamariki about Waitī, the star associated with freshwater, through kayaking on the waters, and about Waitā, the star of the ocean, by paddleboarding on the waves. They connected with Tupuārangi, the star tied to food from the trees, through a stacking game that tested their balance. Kōpere and archery brought them closer to the stories of their ancestors, building both skill and focus.

After a day filled with adventure, our tamariki came together with Kia Puāwai te Kākano and MERC to lead waiata and haka practice in preparation for our hautapu on the third day. The pride in our tamariki was evident as they demonstrated their knowledge, confidently leading the group in each waiata and haka, complete with actions. Standing proudly in front of the whole group, they initially found it surprising that the others at the camp didn’t yet know these traditions. This realisation sparked a meaningful discussion about the privilege of carrying this knowledge as Māori. We spoke about how fortunate we are to hold these traditions close, to take them with us wherever we go, and how many people do not have this cultural wealth.

Our tamariki left the discussion with a deeper sense of pride in being Māori, understanding that their cultural knowledge is not only valuable but also a gift that connects them to their whakapapa and to each other. Matariki, in its guiding wisdom, had once again helped our tamariki to grow—not just in skill and knowledge, but in the strength of their identity.



DAY 3

On our final day, we woke our tamariki at 5 a.m., the early morning air crisp with anticipation, for our hautapu ceremony. This sacred ritual was graciously led by the MERC team, who guided us through Te Tirohanga, the viewing of Matariki, Te Whakamaumahara i ngā Mate, the remembrance of those who have passed, and Te Whāngai i ngā whetū, the feeding of the stars. Each camp goer was given the opportunity to learn and perform karakia, participating in a powerful moment of connection with our ancestors. Our tamariki, filled with pride and a sense of responsibility, performed our waiata and haka with such vigour that their voices seemed to reach up to Matariki and their tūpuna.

After the hautapu, we gathered for a hearty breakfast of hāngī, lovingly prepared by the MERC staff. The warmth of the meal nourished not only our bodies but also our spirits as we reflected on the morning’s ceremony. Following breakfast, MERC led the tamariki in learning about Tupuānuku, the star associated with food grown in the earth, through dune planting. This act of giving back to Te Taiao, our natural environment, was a fitting way to honour the lessons of Matariki and to instil in our tamariki the importance of kaitiakitanga.

The day concluded with cleaning up, enjoying an abundance of desserts, and sharing heartfelt appreciation for one another. It was a time to reflect on the bonds we had strengthened, the knowledge we had gained, and the growth we had witnessed in our tamariki.

For Kia Puāwai te Kākano, it was also important to embody our role as kaitiaki by supporting the camp with kai. Using our funding, we koha’d all the kai for the camp, and our whānau worked tirelessly in the kitchen throughout the three days. This act of service was a way for us to give back, to ensure that everyone was well fed and cared for, and to uphold the values that are at the heart of our kaupapa.



As we conclude our reflection on this year’s Matariki Camp at the MERC, it is clear that the seeds we planted during these three days will continue to flourish in the hearts of our tamariki. The camp was more than just a gathering; it was a powerful affirmation of our identity, our values, and our connection to the past and future. Each activity, each ritual, and each moment of learning was a step in nurturing the potential within our tamariki, helping them to grow into confident, culturally grounded individuals who carry the wisdom of their ancestors with them.

Matariki, with its promise of renewal and growth, once again served as a guiding star for our journey. It reminded us of the importance of staying true to our roots while also embracing the new experiences and knowledge that each year brings. Our tamariki have not only deepened their connection to their whakapapa but have also developed a stronger sense of responsibility as kaitiaki of our environment and culture.

This year, the staff of Kia Puāwai te Kākano and MERC were particularly moved by the noticeable growth and maturing of our rōpū. Over the past three years, and especially in the past year, our tamariki have made significant strides—not only in their understanding of their cultural heritage but also in their confidence, leadership, and sense of self. It was heartening to see them embrace their roles with pride, guiding others in traditions they now hold dear and stepping into leadership positions with a natural ease that comes from years of learning and growth.

As we look ahead, the lessons of Matariki will continue to light our path, guiding us in our mission to nurture resilience and strength within our whānau. The memories of this camp, filled with laughter, learning, and connection, will stay with us, inspiring us to keep growing, together. The future is bright, and with each passing Matariki, we are reminded that we are not just preparing our tamariki for the world—they are shaping it, with the knowledge, pride, and strength that comes from knowing who they are and where they come from. Together, under the stars of Matariki, we will continue to grow and flourish, ensuring that the seeds we plant today will blossom for generations to come.



TĀNGATA ORA PERFORMANCE OUTCOMES

Performance outcomes 2024



546

Reintegrated tangata released from prison

Last year: 450

24

Reintegrated tangata on remand when released

Last year: 33

162

Reintegrated tangata deported back to Aotearoa

Last year: 163

12

Reintegrated rangatahi deported back to Aotearoa

Last year: 14



1136

Engaged with tangata in whakawhanaungatanga ake

Last year: 745

1032

Supported tangata with personal health and wellness services

Last year: 656

256

Supported tangata with cultural wellness

Last year: 288

721

Supported tangata to connect with pro-social whānau and hapori

Last year: 598

Performance outcomes 2024



21

Supported rangatahi at risk to stabilise

Last year: 63

177

Supported tangata with emergency accommodation

Last year: 206

342

Supported tangata with transitional accommodation

Last year: 308

294

Supported tangata with sustainable accommodation

Last year: 275

1187

Supported tangata with financial aid services and stabilisation

Last year: 705

471

Supported tangata with employment opportunities, income related services and employment resilience

Last year: 419

387

Supported tangata to engage positively with mandated conditions

Last year: 108

This financial year, Te Pā has experienced a significant increase in referrals due to a growing remand population and our renewed focus on supporting individuals on bail as they transition back to their whānau. While referrals for tangata returning from overseas have decreased due to policy changes in Australia, domestic referrals have remained steady.

The economic pressures and rising cost of living have severely impacted our whānau, particularly those at the lower end of the socio-economic spectrum, making financial aid essential to prevent custodial sentences. Through the Community Connector Service, Te Pā has assisted 242 whānau with urgent living costs like rent, power, food, and school expenses. In response to these challenges, we have prioritised reconnecting tangata with their whānau and communities to build resilience, while also addressing increased demands for health and wellbeing services through partnerships with health providers. Housing stability remains a core focus, and we continue to use innovative strategies to secure suitable accommodation for our tangata, providing 15,104 nights of accommodation this year across our Supported Beds service.



146

Completed kanohi
ki te kanohi alcohol
and drug counselling
sessions

Last year: 213



161

Supported tangata with
mental health, and drug
and alcohol substance
abuse

Last year: 289



88

Navigated tangata to
specialised mental
health, and drug and
alcohol services

Last year: 82

Referrals

1627

Assessments & Plans

1059

Some of our tangata have had more than one
assessment/TOP as we have internal referral
pathways and/or more than one referral for
some tangata

Demographics of all services: Gender

323



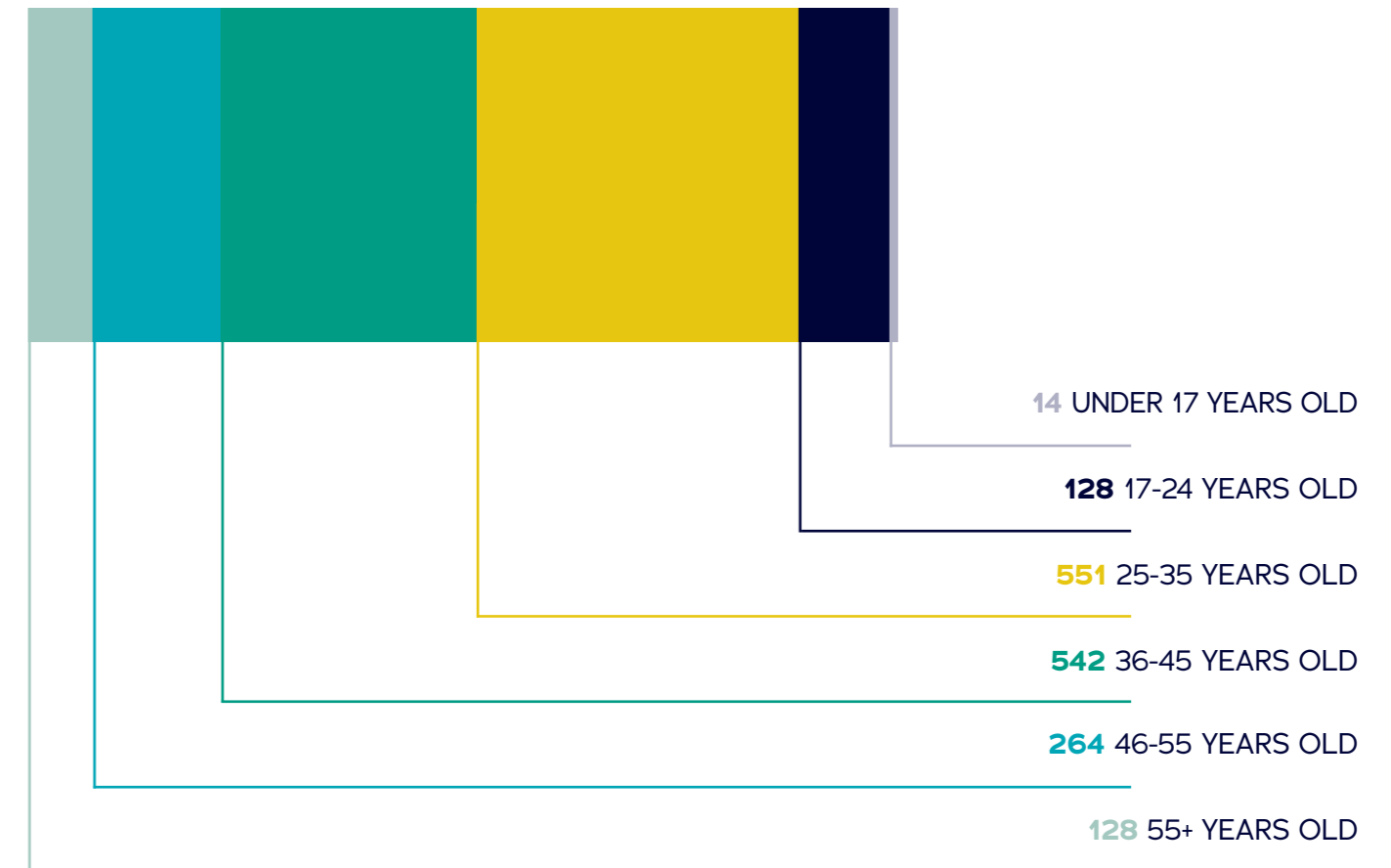
WĀHINE

1293



TĀNE

Age Group



Ethnicity*

NZ MĀORI 852
NZ EUROPEAN 257
SAMOAN 174
TONGAN 61
COOK ISLAND MĀORI 74
FIJIAN 14
OTHER P.I 22
OTHER 173

*Some tangata identified with more than one ethnicity



PAST, PRESENT, FUTURE | *By Wattie Kahu*

As described by Wattie, “The Taniwha (Past) is on the shoulder of the main character (Present) and the present is holding a tokotoko stick representing his Whakapapa. The past and future is represented by the figure between the (present) legs”



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