



**TE PĀ**



**Annual Report**

2022

# CONTENTS

Te Pā ..... 4	Heamana/ Chairperson's Report ..... 6	Ako Anamata Learning and Development at Te Pā 2022 ..... 14	Kia Puāwai te Kākano Whānau Resilience Programme ..... 28	Carol's Story - Why I volunteer at Ūkaipō whare ..... 31	Tāngata Ora performance outcomes ..... 32
	Te Poari - The Board ..... 7	Anga Pae Tawhiti Deported Tangata ..... 21	Child Travel Fund ..... 30		
	Tumu Whakarae/ CEO Report ..... 8	Anga Pae Tawhiti Deported Tangata Supported Accommodation ..... 22			
		Supported Employment..... 24			
		Community Connection Service ..... 26			
		Te Ohomai Rangatahi ..... 27			





## 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.

#### MANA MOTUHAKE

Rangatiratanga

#### MANA ŌRITE

Whanaungatanga

#### MANA TANGATA

Aroha

#### MANA WHĀNAU

Manaakitanga

#### MANA ŪKAIPŌ

Whakapapa

#### Ā Mātou Whāinga

Building interdependent and transformational partnerships

Unrelenting pursuit of equal power, control and authority

Enhancing the mana of our people

Whakamana te whānau

Belonging and contributing to your whenua kainga, tūrangaewae and Te Ao

#### Ā Mātou Rautaki

Increased collective impact for whānau

Transformed status quo and equitable outcomes for Māori

Connected to one's whānau, hapū, iwi, marae and waka

Established meaningful, reciprocal and familial relationships

Changing one generation at a time

#### Ngā Huanga o Angitū

Increase in critical partnerships

Te Pā is a credible and recognised brand

Increased governance and leadership decisions that transform status quo for Māori

Realised potential intellectually, emotionally, socially and spiritually

Increased intergenerational whānau transformation

Mokopunatanga

# HEAMANA/CHAIRPERSON'S REPORT

## Growth in difficult times

In the past year, Te Pā has undergone a period of growth in the midst of the ever-evolving global pandemic situation. While the pandemic continued to occupy the attention of the world, and the sustained challenges it presented permeated every aspect of the organisation, the newly-rebranded Te Pā was launched.

The Te Pā brand, which encapsulates our vision, mission and values is the culmination of more than three years' mahi across the governance and operational levels, including the review of the organisation's constitution and the development of the Mana Ōrite strategic framework. Having established a foundation that has proven it can withstand sustained pressure and having an astute and driven CEO at the helm, Te Pā continued to move forward with determination, in spite of the external issues over which it had no control.

A key priority for the board throughout the year has been supporting CEO Tui Ah Loo in navigating an environment where the unprecedented became the 'new normal', and where managing the needs our people – staff, tangata and whānau – alongside service provision was a constant balancing act. The extended period of lockdown in the earlier half of the financial year left our tangata and whānau particularly vulnerable, but as is so often the way with adversity comes opportunity, and the Te Pā team rose to the challenge by thinking, working, and connecting in new ways. Throughout the uncertainty, Te Pā has been quick to adapt in order to maintain core services at the same time as supporting new initiatives and growing our team to meet heightened demand.

In the latter half of the year, the team moved premises and the search is underway for a permanent home that can deliver on the vision of a Pā Tūwatawata. With the waning of the threat of COVID-19 and the easing of the restrictions under which we have operated in recent times, we look forward to securing a new space this year.

### He mihi

On behalf of the board, I would like to thank CEO Tui Ah Loo and her dedicated team for their unwavering commitment no matter what challenges arise. I am proud to say that in a reality requiring creativity and flexibility the Te Pā team has unanimously stepped up.

You have remained steadfast in your focus on our moemoeā of a living, thriving ecology of care, that heals, restores and transforms our people, and your resilience, diligence and care for Te Pā and our people is humbling. The Board is mindful of what it has cost our team to be constantly at the ready and responsive over the past couple of years, and we are optimistic that the coming year will be a more settled time where attention can be focused on our core services and direction, and supporting our team to focus on doing what they do best; improving the lives of our tangata and whānau.

### Te Poari – The Board

This year we farewelled Nick Dangerfield, long-serving Tangata Tiriti board member and accomplished Treasurer. Nick's extensive experience in all things Financial has been a valued addition to Te Pā and his considerable skills will be missed.

Tangata Whenua board member Jade Stevens also left the board in order to move to the operational side of Te Pā as General Manager Strategy and Business Development. We are grateful to retain Jade's enthusiasm and wisdom within the organisation.

I would also like extend my thanks to my fellow board members. You each play an important part in the success of Te Pā, and the contribution of your time and knowledge to its mission is cherished.

Paimaarire

### Hurimoana Dennis – Te Pā Chair

Tainui Representative appointed by Kiingi Tūheitia  
Tangata Whenua Board Member

## 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.



### Jade Stevens

Whakatohea, Ngāi Tai, Ngā Puhi, Ngāti Ruakawa, Ngāti Porou, Rarotonga  
Experience: Trustee, social services, education and Māori leadership.

## TANGATA TIRITI BOARD MEMBERS



### Eruera Lee-Morgan

Ngāti Naho, Ngāti Tamaterā, Ngāti Rangiwewehi, Tūhourangi  
Experience: Māori development, media, governance, Māori language revitalisation.



### Nick Dangerfield

Treasurer  
Baptist Representative  
Experience: Chartered Accountant, audit and risk, business consultancy.



### Liz Caughey

Anglican Representative  
Experience: Youth development, community networks, justice reform, 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. Last 13 years Church Ministry in parish and as Chaplain at Auckland Prison – Paremoremo.



### Judith Wishart

Quaker Representative

## MĀREIKURA



### Janet Hepi

Life Member  
Former Hebrew representative on the Board

## CEO



### Tui Ah Loo

Secretary  
Chief Executive Officer  
Ngāti Porou, Te Aitanga-a-Hauti, Rongowhakaata, Ngāti Kahungunu, Tūhoe  
Experience: Strategic relationships, justice sector leadership, Māori development.

# TUMU WHAKARAE/CEO REPORT

**Tui Ah Loo**  
CEO

Ngāti Porou, Te Aitanga-a-Hauiti, Rongowhakaata, Ngāti Kahungunu, Tūhoe



## Annual Highlights

### Te Pā Strategy

At the heart of Te Pā and all we do is the desire to whakakaha the cultural, social, economic and political imperatives of whānau.

The past year has offered many challenges as we navigated the COVID-19 pandemic, but despite these, Te Pā rose to the challenge with emerging opportunities to strengthen and fortify our Pā. Key areas of growth and development included onboarding new staff, training and upskilling of all staff, and launching Te Hui Whakahihiko at Te Noho Kotahitanga Marae at Unitec, which is an opportunity for staff to share best practice, showcase services with our tangata, and reflect on learnings and improvement. We also onboarded new services and increased our supply of homes to best meet the needs of our tangata and whānau in an ever-evolving environment.

## Our Organisation

### Launch of Te Pā

Kia tupu, kia hua, kia puāwai ai Te Pā ā muri nei!  
Te Pā will grow, develop and flourish long into the future!

In early 2019, Te Pā (formerly PARS Inc) embarked on what was to become an evolutionary journey: one that would see the unfolding of a way forward that strongly positions our organisation as a kaupapa Māori provider, honouring our commitment to Te Tiriti o Waitangi and to our tangata and whānau.

Early discovery sessions with the Te Pā board and team lead to the creation of our ecology of care, Te Pā Tūwatawata (Te Pā); the documenting of our determination and dedication to creating a safe and secure environment for Māori to reassert rangatiratanga through the traditional practices of social justice – tikanga and mātauranga Māori.

Having defined our drivers and objectives, our collective vision became clear – Te Pā exists to provide a living, thriving ecology of care, that heals, restores and transforms our people. With a shared understanding of our objectives into the future, we reflected on how to best deliver on this vision. What followed was a year-long consultation focused on capturing the voices of our people; from the board table through every level of the operation, and externally, to ensure that Te Pā’s governing guidelines provided a strong foundation

for success. The resultant suite of recommendations for changes to our constitution was approved by Te Pā’s members at our 2020 annual general meeting; fully supporting our commitment to working in accordance with the principles of Te Tiriti o Waitangi and our core values of manaakitanga, wairuatanga, rangatiratanga, arohatanga, whakapapa and whanaungatanga.

The refreshed constitution recognises the distinctive indigenous rights of Māori as tangata whenua, and defines Te Pā’s culture of inclusiveness, unity and fairness, in which all individuals are valued, treated with dignity, and empowered to achieve their potential. This became the foundation upon which to develop a strategic plan that is based on a Mana Ōrite (shared respect and responsibility) framework. The strategy gives effect to our mission to whakakaha (strengthen and intensify) the cultural, social, economic and political imperatives of whānau – changing one generation at a time through establishing meaningful relationships and transformational partnerships that enhance the mana of our people in an unrelenting pursuit of equal power, control and authority.

As each stage of the process has come to fruition the next has become clear, and with a robust future-proofed foundation and strategy now in place, we were excited to announce our next step.

From 20 May 2022, PARS Inc officially launched “Te Pā” at Te Noho Kotahitanga Marae at Unitec. Te Pā encapsulates our vision, mission and values, and the promise to our people of intergenerational whānau transformation. Our team remain committed to service delivery excellence and our services will continue to grow and evolve to meet the needs of our people.

We want to thank all who were a part of this journey; our Board and team, our funders and supporters, and most especially – the reason we are here – our tangata and whānau.

We would also especially like to acknowledge the influence of our tīpuna in the informing and unfolding of this journey.





**Impacts of COVID-19**

The COVID-19 pandemic has continued to have significant impacts across our communities, including the numbers of tangata released from prison. Flowing on from 2020 to 2021 and into this financial year, the courts and parole boards have had their capacity to function severely reduced, and tangata being unable to be released back into the community has resulted in a far lower referral and entry into our services. Rangatahi accessing support through our Te Ohomai Rangatahi service have been impacted particularly hard. For those on remand at Mt Eden Corrections Facility, the waiting time between court appearance and pending release into the community has been severely disrupted as a direct result of the judicial system being unable to function to its full capacity. This has led to a significant back log of rangatahi awaiting court decisions, which in turn has impacted on Te Ohomai Rangatahi being able to effectively engage with these tangata. With the pandemic changing the landscape of how we engage, Te Ohomai Rangatahi has been focused on a more intensive level of support for those who are already in the community. Our kairaranga workforce have had to re-

imagine service provision to include a stronger focus on taha hinengaro, which includes anxiety, mental health, and trauma interventions – all issues that have featured significantly in the past two years.

**Collaboration in action**

A highlight of the past year has been Te Pā joining Taumata Kōrero, a network of kaupapa Māori agencies from across the rohe established in 2019 to respond to the needs in our communities around homelessness, housing, and improving social service outcomes. Joint programmes were developed and were expanded in 2020 to include the impacts of COVID-19. Taumata Kōrero is Māori-led and implemented, and at its core is the partners' shared values of whanaungatanga, manaakitanga, wairuatanga and arohanga. As a collective, we have a firm belief that the successful support of our people lies in partnership and collaboration; both within Taumata Kōrero and with the crown agencies present at the table.

**Our People**

Kua whakawhiwhia e Hurimoana Dennis, heamana poari o Te Pā ki te tohu huānga o Aotearoa. Koia hoki te ihi, te wana, me te kaha o te tangata nei i tēnei rongopai. Nō reira tēnei te mihi aroha ki ā koe e te rangatira. Tēnā rawa atu koe me ōu mahi katoa!

Te Pā board chair Hurimoana Dennis has been made a member of the New Zealand Order of Merit. This is wonderful recognition of a true leader who exhibits all of the qualities of traditional and contemporary Māori leadership. Hurimoana, we acknowledge you and this well-deserved honour for the valued mahi you do in our community.



*Dame Helen Winkelmann and Hurimoana Dennis, MNZM for services to Māori and the community.*

**Jade Stevens**

General Manager Strategy and Business Development  
Whakatohea, Ngāi Tai, Ngā Puhī, Ngāti Ruakawa,  
Ngāti Porou, Rarotonga

Last year, we were delighted to have Jade Stevens join the Te Pā board as a Tangata Whenua board member. Jade has a background in leadership and trustee roles in industries that include social services, education and Māori economy, and he was proud to be a part of bringing to life the essence of Te Tiriti o Waitangi, of which his great-great grandfather was a signatory. However, when getting to know Te Pā and feeling the passion of its people for improving the lives of tangata and whānau, it wasn't long before Jade felt the compelling call to become more deeply involved at the organisational level of Te Pā, and he accepted the offer of the newly-developed role, General Manager Strategy and Business Development.

Jade brings to the role a blend of traditional knowledge and the ability to carry himself in the uniquely-Aotearoa contemporary world. We are excited for the future where Jade's extensive skills, drive and passion impact the growth potential to be realised across Te Pā's five strategic pou, kaimahi development, strengthening our network of provision, and succession planning.

**Tangata ako ana i te kāenga,  
te tūranga ki te marae, tau ana.**

**A person nurtured in the  
community contributes strongly  
to society.**

**Te Hui Whakahihiko -  
Kaimahi and Tangata monthly hui**

Whakahihiko means to inspire, stimulate, and energise; and this is precisely what Te Pā does. Every month the Te Pā whānau have been gathering at Te Noho Kotahitanga Marae at Unitec to share best practice, information, stories, achievements, and learnings. Whakahihiko has evolved from presenting in a boardroom to the executive leadership team and across the operational levels of Te Pā to encompass all levels and all roles, including guests, board members and often the tangata themselves, presenting to each other. The opportunity to collaborate, learn and share new ideas as one whānau is invaluable for enhancing our collective oranga. The hui also includes training for our kaimahi covering skills such as de-escalation, dealing with anxiety and self-care/wellness.

From a leadership perspective, hearing the voices of the people is as crucial as ever and being able to hear directly from the managers, kaimahi and tangata how their services are tracking and the impact we are having gives us a real sense of the mauri (life force) of the Pā and our effectiveness as a kaupapa Māori provider.

**Noho Wananga Kaimahi Professional Development  
Hui at Te Hana**

For the past two years, Te Pā has been providing a series of learning and development opportunities for our kaimahi as part of developing and improving work-based competencies. Central to this has been a focus on kaupapa Māori, specifically ngā tikanga me nga uara o Te Pā (Māori practice and values), and this year our team was provided the opportunity to feel and be moved by the uniquely Māori experience, Noho Marae. A trip to Te Hana and an overnight excursion on Te Hana o te Marama Marae bought kaupapa Māori at Te Pā into focus for many of our kaimahi.



**Our Services**

**Te Pā range of services grows  
year-on-year, and these new  
services are examples of solutions  
which support us in improving the  
life trajectory of our tangata and  
whānau.**

**Community Connection Service -  
Noho Tapu**

The Community Connection Service was introduced in 2021 for those who have been directly impacted by COVID-19. Since that time, the service has been expanded to ensure that tangata and whānau who have had COVID-19 are able to access the support and services that are offered across multiple government agencies and service providers. Te Pā's Community Connection Service is underpinned by kaupapa Māori principles and values and our Community Connectors are available 24/7. Read more about Noho Tapu and the feedback we are receiving from tangata and whānau, on page 26.

**Launch of new supported deportee whare**

Due to the success of the existing whare for tangata deported from overseas and the need for more intensive support, Te Pā was given the opportunity to establish another whare. We located a beautiful new whare in Papakura and our team worked tirelessly to make it a home for our whānau. Before we had the blessing of the new whare, we were gifted a name for the service by Te Pā Pae Ārahi, Akuhata Rangi – Te Pāe Whirinaki – which perfectly encapsulates what the service provides. The purpose of the Te Pāe Whirinaki whare is to provide returning tangata with intensive support so that they sustainably resettle into their new home of Aotearoa, and what the support looks like is dependant on the needs and aspirations of each tangata. Read more about Te Pāe Whirinaki and one tangata's experience of the whare on page 22.

For more on Te Pā services, see page 20.

**He Mihi**

There are so many who contribute to the mission of Te Pā and I am grateful to all for their support.

My heartfelt thanks and appreciation go out to the entire Te Pā team for their ongoing flexibility and commitment to providing exemplary services despite whatever external curveballs come our way. From our longstanding kaimahi to those who have joined in more recent times, I am grateful for the unique pūkenga and pūmanawa you bring to your role.

I want to acknowledge and thank Te Pā's Chair and Board; an exceptional group of rangatira who have supported me as Tumu Whakaere to navigate a complex, challenging and rewarding year. With your support Te Pā continues to move strongly forward.

I extend my appreciation and thanks to our volunteers who give of their time and hearts, and to the many partners, community groups and service providers we work alongside who contribute to improved social, cultural and economic outcomes for our tangata and whānau. I would also like to acknowledge the PARS societies throughout Aotearoa who continue to entrust us with the administration of the National Child Travel Fund.

To the many individual donors and philanthropic funders like Share My Super, Awhero Nui Charitable Trust, Te Atatū Marae Coalition, Māori Women's Welfare League Te Atatū peka and 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 tautoko your journey.

**He aha te mea nui o te ao? Māku  
e kī atu, he tangata, he tangata,  
he tangata.**

## AKO ANAMATA | LEARNING & DEVELOPMENT

As the year turned from 2021 to 2022, I look back on the challenges that Te Pā has navigated, in particular the COVID-19 pandemic followed by a new strain of the influenza virus which we are still contending with. Despite these challenges Te Pā continued to provide exceptional service to all our stakeholders with a focus on care and support for tangata, whānau and hapori.

In our 2020 to 2021 annual report we spoke about the appointment of an Insight and Enhancement role that would strengthen the learning and development framework and initiate an evaluation process that would determine the value and efficacy of our services. I am happy to say that we have achieved these and more.

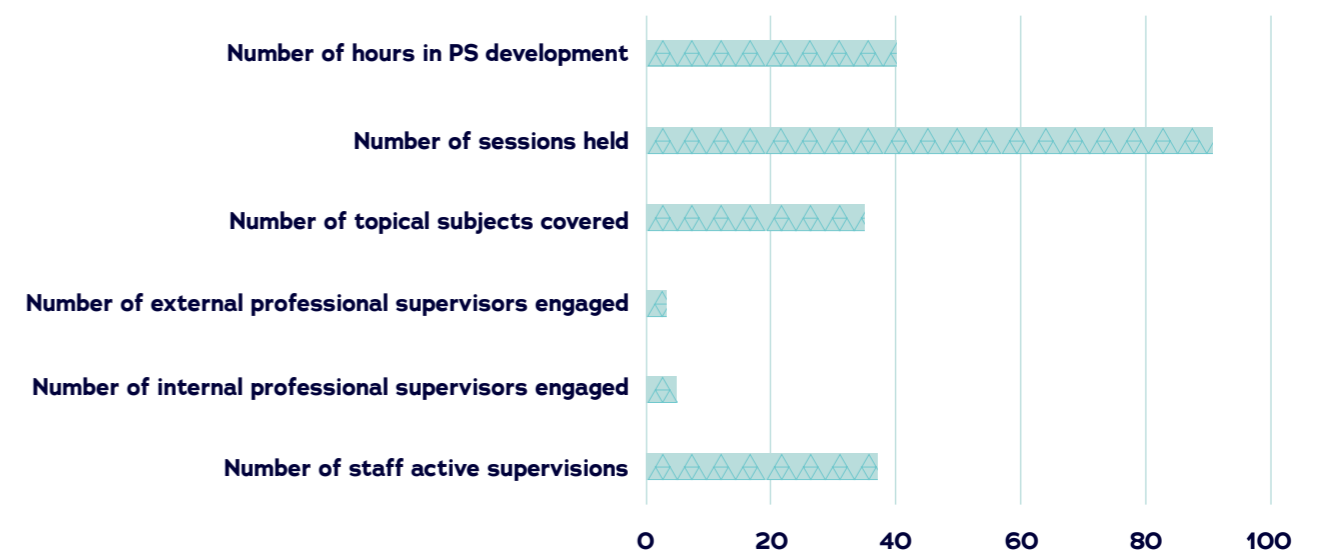
**AKO ANAMATA | Learning & Development  
YE 2022**



### AKO ANAMATA Learning & Development

Of significance is the consistent number of staff who are actively engaged in some form of study, followed by the number of internal workshops facilitated and the number of Te Pā local recognition certificates awarded to several staff for their commitment and completion of studies. Another significant investment in staff training has been the introduction of whakahihi hui held every quarter, which enables all of Te Pā to participate in collaborative learning.

**WHAKAHAERE | Professional Supervision  
YE 2022**



### WHAKAHAERE Professional Supervision

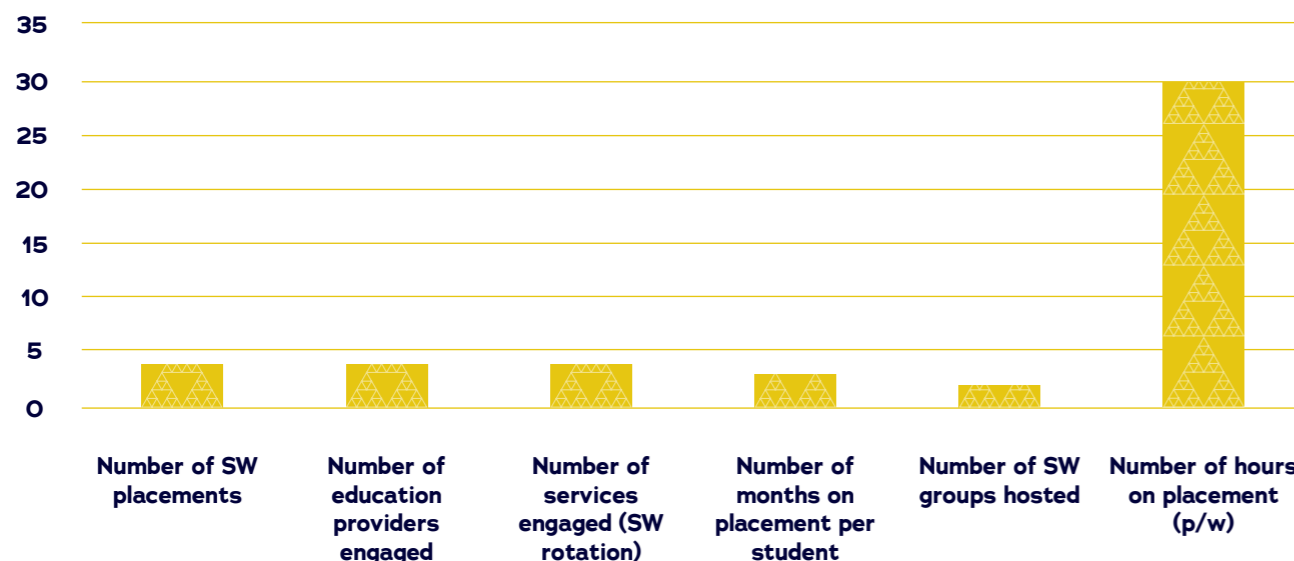
Professional supervision has been strengthened this year by investing in key managers qualifying as Supervisors. This has enabled Te Pa to manage its commitment to professional supervision for all regulated and non-regulated staff. Of note is the number of sessions completed and the number of hours in supervision. We now look forward to more key managers acquiring the supervisor qualification so we can keep pace with the growth in staff numbers.



**KAIMAHI TOKO | TE ORA**  
**Social Work Placements at Te Pā**

Te Pā is gaining a reputation for being a preferred placement for students studying towards their social work degree. Te Pā is preferred because of how uara (values) are evident in the words, behaviour and actions underscored by a mana enhancing aptitude by all staff. Students are constantly exposed to Te Pā values over three months which amounts to approximately 40 hours each student per week. Students are able to engage across several services and the values mantra is consistent according to student feedback.

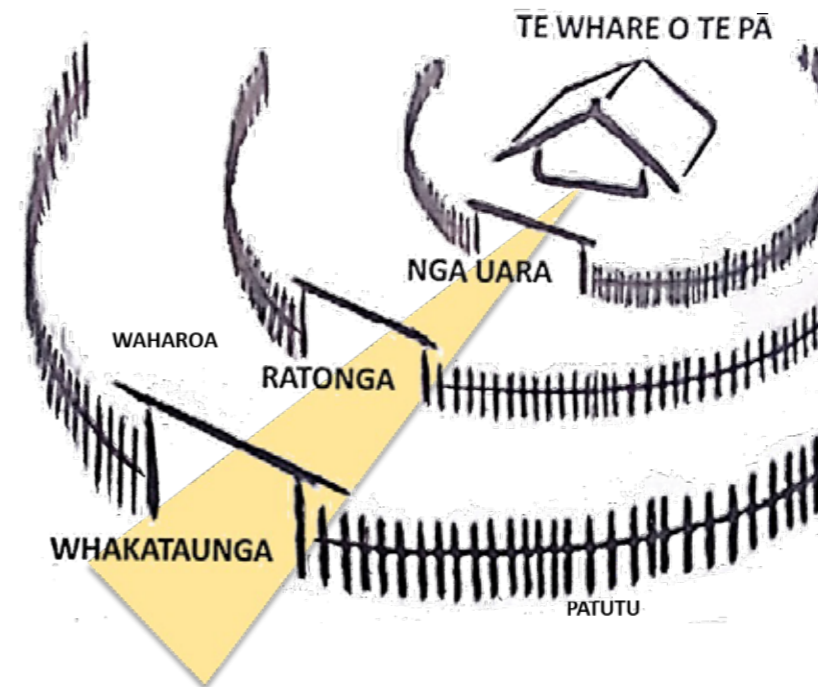
**KAIMAHI TOKO | TE ORA | Social Work Student Placement YE 2022**



**AROMATAI@TE-PA2022**  
**Service Evaluations**

The significant challenges of the past 12 months did not deter Te Pā from continuing to meet the needs of tangata and other key stakeholders. In terms of growth, this can be found in the number of new staff onboarded, important changes to our CMS with the rollout of data discovery (back office to NOTED), the ongoing QA of all of our policies and procedures, and the increase in service contracts to name a few. There was also a 'deep dive' into four of Te Pā primary services using a strength-based evaluation process which revealed five key themes:

1. **Growth** - we are committed to growing the business and people.
2. **Resilience** - we are committed to remaining steadfast to our kaupapa despite the challenges of uncertain times.
3. **Strength** - we believe that to secure our future we need to act now.
4. **Outcomes** - we are accountable for the outcomes that result from our decisions and actions.
5. **Culture** - we believe that our values impact on others, our environment, and our unique identity.



#	SECTION	DESCRIPTION	FOCUS AREAS	OUTCOME
1	TE WHARE O TE PĀ The main house / Where we gather	The extent to which our whare demonstrates and exemplifies an environment that is healthy and vibrant	<ul style="list-style-type: none"> <li>• Wairuatanga - spirituality</li> <li>• Hinengaro - mental</li> <li>• Tinana - physical</li> <li>• Whānau - social</li> </ul>	HC <sup>1</sup>
2	NGĀ UARA Our values / Who we are	The extent to which we demonstrate and make manifest our values in words, behaviour, and actions	<ul style="list-style-type: none"> <li>• Whanaungatanga - relationship</li> <li>• Manaakitanga - care and service</li> </ul>	HC <sup>1</sup>
3	RATONGA Our services / What we do	The extent to which we augment and utilise our internal systems including adherence to our compliance and quality standards	<ul style="list-style-type: none"> <li>• Pūnaha - systems</li> <li>• Tukanga - processes</li> <li>• Ritenga - practice</li> </ul>	C <sup>2</sup>
4	WHAKATAUNGA Impact / Our influence	The extent to which our influence affects reform and transformation with tangata and vulnerable communities	<ul style="list-style-type: none"> <li>• Tangata - clients</li> <li>• Whānau - family</li> <li>• Hapori - community</li> </ul>	C <sup>2</sup>
5	WAHAROA Our entry and exit points / We are open to all	The extent to which we are the preferred service provider because we put people first	<ul style="list-style-type: none"> <li>• Tuwhera - open and accessible</li> </ul>	HC <sup>1</sup>
6	PĀTŪTŪ Future proofing / Securing our future	The extent to which we think and plan ahead by strategising our vision, mission and tactics	<ul style="list-style-type: none"> <li>• Rautaki - strategy</li> <li>• Whakatakanga - mission</li> <li>• Taati - tactics</li> <li>• Whakahaumarū - security</li> </ul>	HC <sup>1</sup>

<sup>1</sup> HC stands for Highly Confident  
<sup>2</sup> C stands for Confident

**IN CLOSING**

The outcome of the evaluation strongly suggests that Te Pā is well positioned to carry its reputation as a high performing organisation within the social service reintegration sector. This is evident by the final ratings provided in the table above. Overall, despite the fluctuating nature of our business, Te Pā has been able to maintain a consistent approach to its service provision and practice, including a concentrated effort in building the capability of our workforce. These have been clearly identified in the evaluation findings.

**Josh Piripi - Insight & Enhancement Manager**

## 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**

Te Pā Tūwatawata o Ngā Tāngata - this tohu is visual manifestation of the five pou that make up our new 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, kainga, tūrangawaewae and Te Ao.

## MANA WHĀNAU

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

## OUR SERVICES

### Community Services

#### Whānau Resilience Services

Our early intervention whānau resilience programme Kia Puāwai te Kākano, which focuses on lifting the hearts and minds of vulnerable tamariki between the ages of five and twelve, celebrated a very successful first year. This programme has now been extended from one year to four years, to provide the continuity that will facilitate and embed lifetime change for our tamariki. See page 28 for more.

#### Child Travel Fund

Whānau is central to everything we do here at Te Pā – it connects us and harnesses our collective strength. For our tangata in any of the fourteen prisons across Aotearoa, the whānau connection is equally important, yet fragile. The goal of the Child Travel Fund is to remove the barrier of distance between incarcerated parents and their tamariki so that they can keep their connection strong. See page 30 for more.

#### Community Connection Service - Noho Tapu

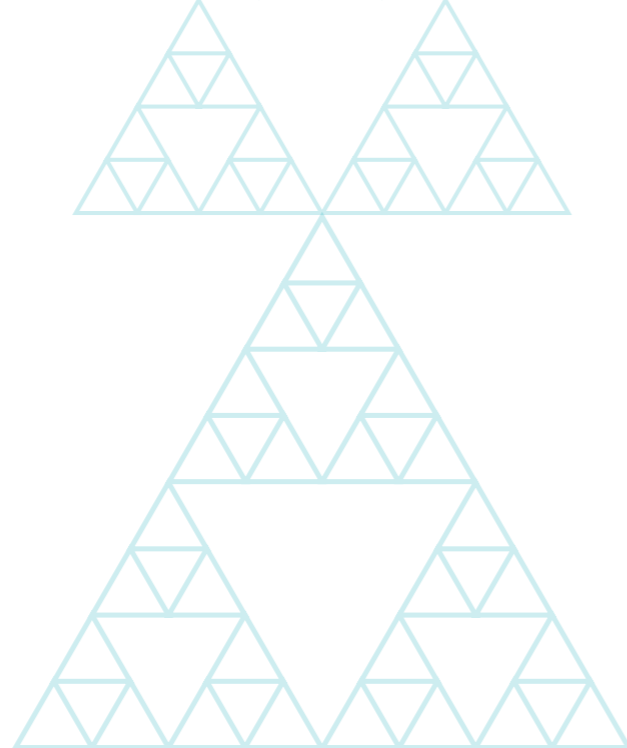
The purpose of this service is to meet the essential needs of whānau self-isolating and whānau who have been impacted by COVID-19. This includes supporting households that might not have COVID-19 currently, but have been impacted by COVID-19.

### Reintegration Services

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.

**Our Mahi Āwhina Supported Employment 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. See page 25 for a case study of our strong and resilient tangata, Victoria.

The **Anga Pae Tawhiti Service Reintegration Services for Returning Deportees** supports whānau returning to Aotearoa under deportation 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. See page 21 for more, including a tangata case study.



**Hiki Mana, Hiki Ora - Creating Positive Pathways** is a service delivered in partnership with Kāhui Tū Kaha which has a focus on providing permanent housing and support services with the goal of assisting tangata to reach better life outcomes and the ability to sustain a tenancy.

**Te Hokinga Mai Raki – Out of Gate Service** is delivered in partnership with Kāhui Tū Kaha and Ngāti Hine Health Trust in the Northern Region and focuses on providing reintegration services to any tangata who is on remand (either remand accused or remand 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 any tangata who is on remand (either remand accused or remand convicted) in prisons.

### 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. Read about the experience of a Te Ohomai Rangatahi tangata on page 27.

### Hou Ora Services

**Assessment and Triage Services** delivered in collaboration with Turuki Health Care 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** are delivered in collaboration with Te Whatu Ora – Health New Zealand whose overarching aim is the improvement of 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.

## ANGA PAE TAWHITI REINTEGRATION SERVICE FOR RETURNING DEPORTEES

Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaua kia tina.

Seek out distant horizons and cherish those you attain.

The Anga Pae Tawhiti Service supports whānau returning to Aotearoa under deportation 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.

A significant number of these tangata tell us they feel alienated when they arrive, so a core focus of Anga Pae Tawhiti is to identify and alleviate any feelings of displacement. We do this through incorporating kaupapa Māori values and tikanga that tautoko tangata to take back their mana and to reconnect with their whenua, iwi, hapū and whānau. We also uncover the aspirations and skills each tangata can use to help overcome the risk of recidivism. The success of this approach can be seen in the stories of the many tangata who have flourished since their arrival back in Aotearoa.

### Amanda's Story

Amanda returned to Aotearoa with her husband and son at the end of March this year. She had spent half of her son's life incarcerated, missing some of his most important life milestones. With the support of the Anga Pae Tawhiti team, Amanda identified that she wanted to get to know her son better and catch up on missed time, and to provide a healthy and stable environment for her whānau.

Her kaiārahi helped Amanda to take hold of her life experiences and to utilise her skills to succeed for her whānau. At the Te Pā whakahihiko in August, Amanda shared a short story she had written about her journey called "The Dawn". In it she expressed her love for Te Pā and the kaupapa Māori practices we incorporate in our holistic approach when engaging with tangata and whānau. She has taken this opportunity to learn more about her Māori whakapapa and with the support of her kaiārahi, she has enrolled with her two iwi.

Amanda says Aotearoa now feels like home. She has her own whare in East Auckland and is currently enrolled at MIT studying social work. Once she has completed her studies, Amanda aspires to work in the Anga Pae Tawhiti space to support other returned tangata with their new beginning in Aotearoa.



# MANA TANGATA SUPPORTED ACCOMMODATION AND REINTEGRATION SERVICE FOR DEPORTEES

**Hope Hana-Wheeler**

Senior Practitioner, Te Pae Whirinaki, Anga Pae Tawhiti

Resettling into the community is complex and every tangata is unique, so at Te Pā we take a one-size-fits-one approach to our services. According to Sir Mason Durie’s model of health, Te Whare Tapa Whā, there are four aspects of a person’s wellbeing that are required to be balanced so that a person has a sense of overall wellbeing. Te Whare Tapa Whā uses the metaphor of the four walls of a whare to represent the four dimensions of health. If one part of the whare is not balanced it can throw off the whole structure, in the same way that a person’s wellbeing must be viewed holistically in order to maintain balance.



At Te Pā Te Pae Whirinaki whare we use Te Whare Tapa Whā as an assessment model. A lot of the men who come to the whare express a yearning to balance their hinengaro (mental and emotional wellbeing) and their wairua (spiritual wellbeing), which can involve connecting to whakapapa, culture and whenua.

**Inā kei te mōhio koe ko wai koe?  
i anga mai koe i hea? kei te mōhio  
koe ki hea koe i te haere**

**If you know who you are and  
where you are from, then you will  
know where you are going.**

At Te Pā, our mission is to whakakaha the cultural, social, economic, and political imperatives of whānau, and the reality for many of our tangata is that there is a cultural disconnect. Tangata returning from overseas mention that they have little to no connection with their whakapapa and have never experienced Māori culture. A tangata in our Te Pae Whirinaki whare is on a journey of self-discovery and he recently asked me, “What does it mean to be Māori?” “How do you be Māori?”. He also stated, “I am not Māori enough because I don’t know how to speak Te Reo Māori, and I don’t know much about Māori.” Being Māori myself, it was disheartening

to hear this, but I could understand why he was saying these things. Because this tangata identified connecting to his culture and finding out ‘who he is’ as important goals in his assessment, I was able to tautoko him more in this space.

This tangata is a humble man and tends to be quite hard on himself, so in the beginning it was somewhat difficult to get him to recognise his incredible strengths and the mātauranga that he already has. To start the tautoko journey, I asked if he would be comfortable meeting one of the rangatira from Te Pā who has a wealth of knowledge in Te Ao Māori and Te Reo Māori. This was an opportunity to kōrero and ask any questions he may have had so that he could gain insight from a tāne Māori viewpoint, and he agreed. I felt that connecting him with strong and positive Māori male role models would be helpful on his journey. The tangata and I met with this rangatira and had a kōrero about the questions raised earlier. One learning that stuck with him from the kōrero was the rangatira’s analogy of ‘picking puha’, where the tangata interpreted it to mean, “Just take every little piece of mātauranga that you can to nourish yourself, your hinengaro, and your wairua.” This kōrero helped the tangata to have courage to get out there and do what he can to explore his identity further.

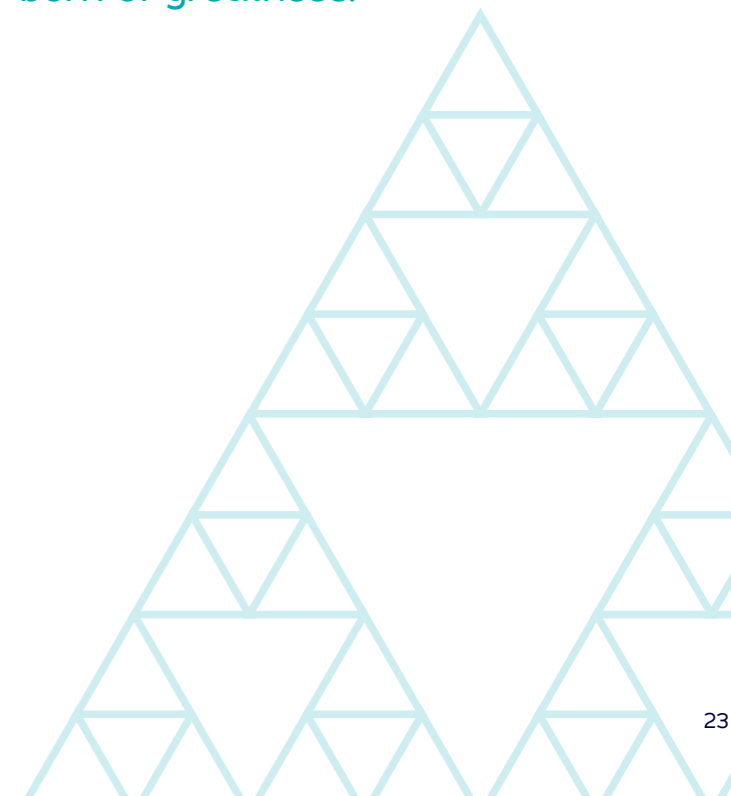
Independence is another strength that this tangata has and that made it easier to tautoko him as he did a lot of the mahi himself with encouragement. This tangata spent time in the library researching his whakapapa with the mātauranga that he has, and he brought this research to one of our sessions

where we created a pēpeha. He is now able to recite his pēpeha and does it with pride. This makes me extremely proud as I know this is a significant achievement for him. We also visited the Māori section of the museum as carving and Māori art is a talent that this tangata has and he wanted to learn more of the pūrākau behind carving. Te Pā purchased some carving essentials for him so that he could explore this gift more and he says that when he does it, he feels more connected to his tīpuna. He plans to create a business in the future with his carving. We also connected him to Te Reo Māori classes at a local marae, supplied him with Te Reo Māori learn at home books, helped connect him with another Māori tangata who is a master carver, introduced him to Mau Rākau (he is now keen to join us at Te Pā with this), reached out to his iwi, and signed him up to the Kimi Pō, Whiri Ao wānanga that is organised by Te Pā. At the whare we had Te Wiki o Te Reo Māori celebrations and encouraged him to visit his tūrangawaewae when he feels ready. This is only an insight into the deeper dive tautoko that this tangata received but it highlights the focus we have on restoring the mana of tangata.

For some tangata, returning to their tūrangawaewae is hard as there is often a lot of trauma and mamae associated with that. For this tangata, this is true. Although this tangata does not quite feel ready to return to his tūrangawaewae, he is regaining his mana and is collecting the ‘puha’ that he needs so that he not only feels confident to return but also feels confident in who he is as a Māori.

**E kore au e ngaro, he kākano  
ahau i ruia mai i Rangīātea.**

**I can never be lost, I am a  
seed sown in the heavens,  
born of greatness.**



## MAHI ĀWHINA SUPPORTED EMPLOYMENT SERVICE

Mahi Āwhina is open to both tāne and wāhine and provides help preparing for finding and sustaining employment. The goal is to empower tangata towards self-confidence, self-worth, and financial independence. Currently, the team consists of two highly experienced employment specialists with wide-ranging knowledge and networks who connect tangata with the right opportunities across Auckland.

One of the fundamental principles of our mahi is that we are tangata-led. Together, tangata and kaimahi create a tailored, goal-orientated employment plan to help inform the support needed and motivate our tangata to take ownership of their journey. Our skilled staff weave a variety of supports into this plan to ensure the foundations for our tangata are solid, enabling them to focus on their mahi. This plan is regularly reviewed and updated to grow alongside our tangata as a living document.

Tangata can remain with Mahi Āwhina for up to 12 months whilst they find their feet in employment so that if any challenges come up, Te Pā can support both employee and employer in working through them.

## ELLIE STONE - TANGATA STORY

Meet Ellie Stone our tangata superstar.

When Ellie came to Te Pā she was struggling to find mahi and was quite disheartened about it. Ellie worked with our Mahi Āwhina service who was able to secure her a job with Asia Pacific where she was responsible for hiring staff. As she worked, she met new people, networked further and more opportunities became available to her. After 12 months, she moved from Asia Pacific to CC Workforce.

She is now the General Manager for CC Workforce in CC Group where she is in charge of the entire recruitment process from conducting interviews, liaising with Corrections, completing site safe and going as far as offering support to help those who struggle with reading and writing and more!

Ellie now works closely with Mahi Āwhina at Te Pā and is incredibly good at and passionate about her job. When asked what she loves most about her job, Ellie shares:

“I love being able to help people and give them a chance because I know exactly what position they’re in and how important it is to secure employment.”

“He ika kai ake i raro, he rāpaki ake i raro.” (As a fish begins to nibble from below, so the ascent of a hill begins from the bottom).

Kei runga noa atu koe, Ellie!



## VICTORIA'S JOURNEY

Victoria is a 31-year-old wahine who hails from Ngāpuhi and is currently supported by the Mahi Āwhina Service.

Victoria had no stability growing up. Mum had meth addictions and Victoria never knew her father. Life was difficult for Victoria and her four siblings. At 11 years of age Victoria was removed from her mother's care. By the age of 12, Victoria gave birth to her first child. The baby was taken from her and at the age of 13, Victoria was pregnant again. Life became a cycle of addiction, crime, pregnancy, and jail.

In 2021, Victoria was declined parole and was ordered by the Courts to complete six months of counselling with a psychologist. With intense counselling Victoria discovered her inner strength and the realisation that she was being given a chance to live another kind of life.

Prior to Victoria's release in April 2022, a whānau hui was conducted and in attendance was Victoria, her case manager and psychologist, and Mahi Āwhina staff. From this hui, Victoria was motivated to make good decisions once in the community; to live a life full of hope and dreams of a better future. She was happy that she was able to meet the staff at Te Pā who proved to be her best supports.

Once released into the community, a Tangata Ora Plan was completed to support Victoria where she identified she needed it – opening a bank account, gaining a driver licence, finding mahi, securing a vehicle and her own accommodation, and ultimately one day to have her children in her care.

In May 2022, Victoria started fulltime mahi and is loving it. She completed her therapy sessions with her psychologist and has gone on to successfully achieve all of her goals. One of her children will also be living with her in the New Year. Victoria is delighted and realises that this is a small but significant step to one day having all her children in her care.

Victoria is full of gratitude for the aroha and support she received from her kaiārahi and the Mahi Āwhina Team. She is ecstatic that the 12 months' post support after being in mahi has given her the security and assurance that the Te Pā whānau are behind her every step of the way. Victoria is thriving and truly living her dream.



## COMMUNITY CONNECTION SERVICE

**Nikita Safole**  
Service Coordinator

The role and function of the Community Connector or Noho Tapu is determined by the needs of tangata and whānau who are bearing the impacts and significant challenges of COVID-19.

The literal translation of Noho Tapu is to be confidential, embargoed, and prohibited, appropriate not only for self-isolation but also the very delicate and sensitive circumstances that commonly exist for the tangata and whānau who require COVID-19 support.

Established in May 2022, the Community Connection Service provided by Noho Tapu complements the broad range of Te Pā welfare approaches. With a tailored, bespoke focus, Noho Tapu continues to respond to the extraordinary needs and circumstances of tangata and whānau as a result of COVID-19. Support has included, kai and financial support with essential bills such as rent, utilities, GP and vet costs.

In an effort to promote Mana Tangata, Mana Whānau and Mana Motuhake, Noho Tapu recently aligned with Taumata Kōrero, a network of kai providing partners, established by Tangata Whenua leaders dedicated to the response of kai insecurity that is a direct result of COVID-19.

The Taumata Kōrero collective was formed as a means to coordinate support services across Tāmaki Makaurau, with its members including marae, Māori primary health providers, Whānau Ora providers, urban Māori authorities, and Māori housing providers. Through this alliance Noho Tapu has been able to provide high-quality kai and hygiene parcels to isolating whānau.

*Thank you for our Tahu Box received today.*

### We have had a close connection with Te Pā who have reached out on our behalf.

*Two weeks ago we withdrew our Daughter from school. She is 17. We had made a plan with the school for her but it became too overwhelming. Although she had already gained her NCEA Level 2, I think being away from school after having Covid 3 times this year was just too much. This was also affecting her health and wellbeing and diagnosed by our GP as having signs of depression.*

*Fortunately we had Open Day here at Unitec and there were quite a few school students who were in the same waka as our Daughter. They will be coming in during the holidays to*

*experience our Sports and Rec Courses. Until then we have put together her CV and she has been applying for part time work. Next year she will enrol at Unitec to continue her studies.*

*Since the change in plans she has done a full 360 degrees. She is happier, laughs a lot more, out of her room and even looking healthier. Her skin tone has changed, her excema has faded. She still experiences coughing and chest pain but not feeling as horrible as she was.*

*Thank you for your koha of a food parcel. Please know that it will not only help to fill our pantry but our father in-law who is retired and our sister.*

*Nā matou.*

\*Te Pā feedback provided to Taumata Kōrero\*

## DARLENE'S STORY

Through the long-standing relationship between Unitec and Te Pā, Noho Tapu was privileged to connect and build a relationship with Darlene. As Te Pou Manawa o Te Whare Wānanga o Wairaka, Darlene remains super active in the service of Maia Māori students and faculty, in addition to her whānau, hapū and iwi. Te Tai Tokerau born and raised, Darlene continues to align closely to the wisdom of her tīpuna, as she recites this whakataukī:

### 'He aha te mea nui o te ao? Māku e kī atu, he tangata, he tangata, he tangata'

Accustomed to the delivery of manaakitanga, Darlene took some time to warm to the support of Noho Tapu, however when she and her daughter became unwell with COVID-19 multiple times, Noho Tapu was able to step in and support the whānau back to health.



The team support during isolation is provided on a daily basis throughout the week to meet the ever-changing needs in real time. With humility Darlene continually expressed trepidation around receiving support due to concerns of disadvantaging those with a 'greater' need. Noho Tapu took great pleasure in reminding Darlene that as a pou, as a rangatira, who so selflessly serves others, the opportunity to awahi and manaaki such a mana wāhine and pillar of strength within the community, was a true honour.

Darlene continues to express gratitude to Noho Tapu for services and support, sharing a fresh perspective:

### 'I needed to role model to my students that it is okay to seek help.'

This is a testament to the origins of her nurturing advocacy, as she further relays the wisdom of her tīpuna as told by the words of her Nan, 'Ko au ko koe, ko koe ko au' or 'I am you and you are me'.

On the other side of COVID-19, Darlene reflects on the significant trials and challenges she endured with her whānau. With fortified resilience and strength Darlene seamlessly returned to life as the humble, selfless, Te Pou Manawa who continues to aspire, to awahi and manaaki the students, staff and wider Maia Māori whānau.

*"On behalf of our Maia whānau here at Te Whare Wānanga o Wairaka we would like to acknowledge Te Pā and in particular Nikita Safole for her unwavering manaakitanga and aroha in supporting our staff and students who have been set back due to Covid and all that it has brought. From our tamariki to our kaumatua/kuia Nikita has been a reassuring voice of compassion. Giving us a call, sending us an email and popping in for a visit. Her Ngakau Mahaki has resonated throughout our Maia whānau through her capacity of being able to lighten the burden throughout such stressful times due to Covid 19. Nga mihi kia koutou te whānau o Te Pā e manaaki mai ana ēnei ō nga whānau o Te Whare Wānanga o Wairaka"*

#### Darlene



## UNDERSTANDING OUR RANGATAHI NEED FOR SUPPORT: GLASS

Glass is a 22-year-old rangatahi residing in Whangaparaoa. A referral from Ara Poutama was made to our Out of Gate team who then made an internal referral to the Te Ohomai Rangatahi Service as we would be able to work more intensively with Glass for a longer period of time.

Glass is of Māori descent and has no cultural connection. He had a challenging upbringing and was involved with Oranga Tamariki from a young age. With the support of his kaiārahi, Afa and Ruth, Glass created a Tangata Ora Plan which highlighted the goals that will help to create stability and wellness in his life, along with detailing the areas where he needed extra support. One of the areas Glass identified was being able to reflect and recognise some of the triggers that were resulting in him committing offences. This led to Glass having an increasing interest in counselling and its opportunities, both short and long term. He also realised an area to work on was envisioning a positive future for himself; being able to see himself not reincarcerated, and having a stable job and his own apartment.

To assist Glass in these areas, he attended a brainstorming session that was conducted during a Te Ohomai Rangatahi workshop. The workshop offered a safe space for the rangatahi to explore options around study and to establish what steps are needed for them to get into employment or to achieve their other goals. Glass shared that, "It was good to see the other boys I met inside on the same journey as me."

Since the construction of his plan, Glass has been internally referred to both the Hou Ora Oranga and Mahi Āwhina teams. With these referrals, Glass has begun the process of finding full-time work and he has created his own CV. While for many people this would seem like a simple task, for Glass it was a sign of 'growing up' and doing things the 'right way'. Every step toward his goal, no matter how small, was seen as a victory.

Since being released from prison, Glass has had regular court hearings and meetings with lawyers, probation officers and the police, and the Te Ohomai Rangatahi Service has attended these meetings and court appearances with him as support.

Glass is an example of rangatahi who have great potential and with support can achieve where they want to be in life. Glass regularly shows positive engagement with kaiārahi and his attitude towards our services reflects the values of Te Pā. We look forward to seeing his efforts come to fruition.

# KIA PUĀWAI TE KĀKANO WHĀNAU RESILIENCE PROGRAMME

**Ella Falakoa**  
Whānau Resilience Service Manager

Kia Puāwai te Kākano uses the Maramataka and Hua Parakore as guiding tools. The use of Maramataka and its effectiveness to help guide our health and wellbeing practitioners supports an agile response to the ever-changing circumstances. Being able to align tamariki interactions and service operations with the Maramataka ensures optimal delivery and execution of all that is done within Kia Puāwai te Kākano. An example is that according to the Maramataka, a planned activity with our tamariki might involve highly intensive movements to reflect Rākaunui (full moon) high energy, however, our health and wellbeing practitioners may have observed that tamariki are exhausted and have expressed no interest and energy to partake in the activity. Therefore, the change could be to reduce the level of physical movement and replace it with a sit-down kōrero and creative activity of the tamariki's choice. The Maramataka and its near-parallel meaning of wayfinding navigation provide our unique service with the opportunity to engage with each tamariki at their own rhythm.

Over the past year, the Hua Parakore values of Whakapapa, Wairua, Mana, Maramatanga, Mauri and Te Ao Tūroa have set their pace within our tamariki and now the focus is centred around enhancing and strengthening these values. The tamariki have engaged in outdoor recreation such as rock climbing, an obstacle course, adventuring through the ngahere and connecting with Tangaroa, which in return has provided growth in confidence, trusting relationships and a sense of



self-worth. Our tamariki shared kōrero on their experiences with one saying, "I was going to give up aunty because it was so hard, but I kept trying until I finished the course," when we asked our tamariki how they felt when completing the course. A similar response echoed, "I felt amazing and proud of myself." Placing our tamariki in healthy situations where they are faced with challenges encourages a can-do attitude, forming a lifelong habit, and also boosts self-esteem and sets a positive mindset to persevere through negative thoughts and feelings.

We have witnessed a growth spurt in leadership with our tamariki, and their verbal assertiveness in what they envision for their future is exciting and rewarding to be a part of. At the beginning of our programme in 2021, our tamariki were tasked with creating a vision board and one of our tamariki refused to express future desires and goals. However, fast forward to this year and that same tamariki completed a vision board full of goals, aspirations, love, and hope, and included in big bold letters, "I WANT TO BECOME SUCCESSFUL AND BE HAPPY". This will be a memory treasured by the Kia Puāwai te Kākano team.

There are many unforgettable moments and highlights for our tamariki, one of which is a weekend of camping and celebrating Matariki. To say this was an amazing experience for us all is truly an understatement. Grasping for words to describe it, our whānau can help here with one māmā saying, "This trip in a way, has been life-changing." The invite was extended to the whānau of our tamariki with one māmā and kuikui joining in on our haerenga. Kia Puāwai te Kākano were welcomed with a pōwhiri by Long Bay Primary School and the sound of beautiful harmonies filled the room as we made our way onto the campsite. Our tamariki together for the first time performed a waiata supported by the whaikōrero of our beautiful māmā followed by whakawhanaungatanga where our tamariki engaged with other tamariki whānau. Reflective of the Matariki stars, Tupuānuku, Tupuārangi, Waitā and Matariki, Kia Puāwai te Kākano were involved in outdoor archery, traditional Māori games, surfing, kayaking, planting, weaving and more.

Kia Puāwai te Kākano led the way, with our tamariki proudly teaching other non-Māori whānau how to waiata Māori with actions, and making it a night of their own. Our tamariki also experienced their first-ever hautapu ceremony, a traditional ceremony that symbolises and is in remembrance of loved ones past, and acknowledges the environment that sustains us, and our dreams and aspirations. The calming and beautiful wairua that spread on that morning lifted the spirits of our tamariki as we welcomed a new year of transformation, growth, strength, and courage through karakia, and ended with a hearty hangi breakfast. The camping weekend left us all in a whirlwind of gratitude, happy emotions, and tears of joy as we continue to embark on our journey ahead.

An experience like this was a first for the majority of our tamariki, enabling them to be open-minded, and to explore, unpack and navigate a world outside of their own. This all contributes toward long-term healing and has the potential to change the trajectory of the tamariki whānau we serve.

Te Pā holds steadfast in supporting our tamariki in becoming the next generation of leaders and believes that prevention methods underpinned by strength-based capabilities are one way of preventing a prison system altogether.

**Mātua rautia a tātou taonga!  
Taua ana mai.**

**We must be united in caring for  
our children.**

**They are the seeds of Rangiatea.**

## He mihi

Our grateful thanks to those who have supported Te Pā throughout our Kia Puāwai te Kākano journey.

- 🌐 Papatūānuku Kōkiri Marae
- 🌐 The Kindness Collective
- 🌐 Mt Richmond Hotel & Conference Centre
- 🌐 Keni Lesatele & Violetta Peterson-Lesatele in partnership with The Breakfast Club
- 🌐 Hineamaru Ropati-Snell
- 🌐 Sir Peter Blake Marine Education & Recreation Centre
- 🌐 Cadence Kaumoana

And most especially to our Kia Puāwai te Kākano tamariki and whānau – thank you for giving so much of yourselves to this opportunity.

## CHILD TRAVEL FUND

Whānau is central to everything we do here at Te Pā - it connects us and harnesses our collective strength. For our tangata in any of the fourteen prisons across Aotearoa, the whānau connection is equally important, yet fragile. The goal of the Child Travel Fund is to remove the barrier of distance between incarcerated parents and their tamariki so that they can keep their connection strong.

Over the past twelve months, significant challenges in the form of lockdowns and staffing shortages have meant many prison sites have been closed to whānau.

With the reduced capacity to support visits, Te Pā focused on preparing for when restrictions eased. We promoted the fund within Ara Poutama and Oranga Tamariki to increase its profile and renegotiated the funding contract with Ara Poutama. The renegotiation resulted in an increase in the level of financial support we can offer, a broadening of the eligibility criteria to encompass a wider definition of who qualifies as whānau, and an increase in the frequency that applications can be made.

This mahi will enable the Child Travel Fund to be more accessible, ensuring whānau can more readily connect with their loved ones behind the wire.

### Applications & Whānau Supported



July - June	2019/20	2020/21	2021/22	Variance
Total applications	267	286	112	-174
Whānau supported	152	156	77	-79
Total children supported	494	496	185	-311

### Finances, Distance Travelled & Accommodation



July - June	2021/22
Distance travelled (km)	84,282km
Travel paid	\$17,625.32
Accommodation grant paid	\$6,300
Total paid	\$23,826.92



## CAROL'S STORY - WHY I VOLUNTEER AT ŪKAIPŌ WHARE

I was born in Aotearoa to parents who immigrated from Tonga in the 1970's. My parents migrated in search of a better future for their children and family. I am a proud, strong Tongan woman who is enriched by my culture and love for Jesus. My family have always been active members in the church and community, and my parents were great role models with helping other immigrants from Tonga to settle and find work here. My late father Rev. Kepu Moa was a Methodist Church minister, and we grew up seeing him help the church, community and families.

When I heard about Ūkaipō, I guess I was going through a mid-life crisis. I was thinking, "Gees... Carol Moa, what have you done with your life? Who have you helped, what's the legacy you're going to leave?" I basically felt 'useless' and that I wasn't giving enough back. I prayed and prayed to ask God for help, to show me opportunities and give to me guidance in this season of my life. I asked God to use me and give me more purpose in my life. The following week my sister who works at Te Pā, advised me of the opportunity to be a kaitiaki/guardian at Ūkaipō (Te Pā's wāhine whare). She encouraged me to apply and said this was a good opportunity to help the community. I was hesitant and excited at the same time about the new role at Ūkaipō whare. My sister assured me the wāhine would be screened and only wāhine suitable for the whare would be accepted. I prayed on it and in my heart this was God's plan for me. God answered my prayers. #TYJ.

I have been a volunteer at Ūkaipō for a year now and this role has given me more purpose in my life and it is rewarding. The wāhine at Ūkaipō are good people. They have experienced trauma and hardship, which is why most of them ended up in prison. They share their stories with me and it breaks my heart what they have had to deal with all their lives. Some say they prefer to stay in prison because they feel safer inside. They turn to drugs and alcohol to numb their pain and trauma because they don't know how to heal or deal with it. I tell them that they can create a new future for themselves, and to pray and call on their ancestors for help. God has put all these people in their path to help them and Te Pā is one of these. They feel all alone when they come out of prison with no family support, which is why they appreciate the beautiful accommodation and support Te Pā provides. One of my wāhine came out of prison with just the clothes she was arrested in and a small plastic bag of her belongings. I felt sorry for her and went and brought her new pajamas, under garments, and a change of clothes for the next day. She really appreciated my act of kindness



because she has anxiety issues and does not like shopping. I support my wāhine when I can by taking them shopping, on smoko runs, and drop offs to appointments. Sometimes we attend a church (a small Māori congregation in Manurewa), or we go to the beach or gym. I just want to be a good friend and as I tell them, we are all family here at Ūkaipō.

I have learnt a lot from the wāhine who have been through Ūkaipō whare. I have learnt to be grateful, not to judge a book by its cover, everyone deserves a second chance, know your culture, know how to be street smart, never give up, and cherish those you love. I live my life by looking for the good in people and I treat my wāhine how I would like to be treated - with respect, love and kindness. Ūkaipō provides the wāhine with a safe, clean and healthy home. We empower each other as we bond over kai, make food together, and help and advise each other when we're in our common spaces.

My mother also volunteers at Ūkaipō. She has donated pot plants to the whare and teaches the wāhine how to cook chop suey and raw fish. It's in my blood to help others!

These wāhine truly appreciate the help Te Pā offers, and I am honoured and thankful to be part of the Te Pā whānau and to have this opportunity to help the wāhine at Ūkaipō.

Live and light.

**Carol Moa**



# TĀNGATA ORA PERFORMANCE OUTCOMES

## Performance outcomes 2022



**445\***

Reintegrated tangata released from prison

Last year: **788**

**40**

Reintegrated tangata on remand when released

Last year: **135**

**297**

Reintegrated tangata deported back to Aotearoa

Last year: **277**

**20**

Reintegrated rangatahi deported back to Aotearoa

Last year: **38**



**783**

Engaged with tangata in whakawhanaungatanga ake

Last year: **869**

**400**

Supported tangata with personal health and wellness services

Last year: **193**

**207**

Supported tangata with cultural wellness

Last year: **101**

**316**

Supported tangata to connect with pro-social whānau and hapori

Last year: **369**

\*COVID-19 has had a significant impact in terms of the numbers of tangata released from prison. Flowing on from 2020-2021 into this financial year the Courts and Parole Boards have had their capacity to function severely reduced. This has resulted in a far lower throughput of tangata into our service as they have been unable to be released back into the community.

## Performance outcomes 2022



**26^**

Supported rangatahi at risk to stabilise

Last year: **126**

**253**

Supported tangata with emergency accommodation

Last year: **125**

**290**

Supported tangata with sustainable accommodation

Last year: **370**

**491**

Supported tangata with financial aid services and stabilisation

Last year: **633**

**155**

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

Last year: **155**

**405**

Supported tangata to engage positively with mandated conditions

Last year: **405**

**205**

Supported tangata with transitional accommodation

Last year: **193**

^Rangatahi accessing support through Te Ohomai Rangatahi service for year-ending July 2022 have been hit hard by the COVID-19 crisis over the past two years. For those rangatahi on remand at Mt Eden Corrections Facility, the waiting time between court appearance and pending release into the community has been severely disrupted because the judicial system has been unable to function to its full capacity. This has led to a significant back log of rangatahi awaiting court decisions. The ensuing impact on Te Ohomai Rangatahi service to effectively engage with rangatahi has been impaired and because of this a more intensive level of support for those rangatahi already in the community through our existing support service has been the focus. This means a change in the way Kairaranga imagine the provision of support to include a stronger focus on taha hinengaro, which includes anxiety, mental health, and trauma interventions. It must be noted that the events affecting Te Ohomai Rangatahi service apply across the total 104 rangatahi supported through the service and also includes other services within Te Pā.



**275**

Completed kanohi ki te kanohi alcohol and drug counselling sessions

Last year: **492**

**191**

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

Last year: **121**

**84**

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

Last year: **92**

**Referrals**

**1249**

**Assessment & Plans**

**758**

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**

**122**



FEMALE

**1115**



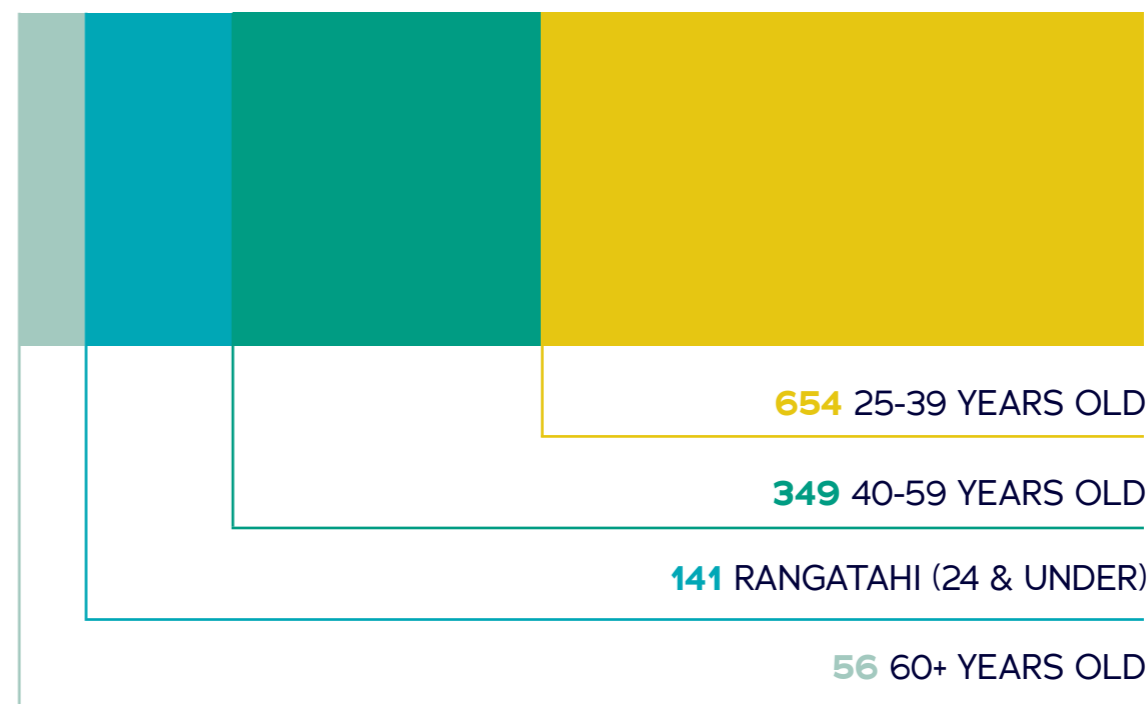
MALE

**2**



OTHER

**Age Group**



**Ethnicity**

- NZ MĀORI **628**
- NZ EUROPEAN **247**
- PACIFIC ISLANDS **218**
- OTHER **85**
- COOK ISLAND MĀORI **57**



---

**Te Pā Incorporated**

PO Box 108-104  
Symonds Street  
Auckland 1150  
New Zealand

Oakridge House  
Building 54  
Gate 4, 139 Carrington Road  
Mt Albert  
Auckland 1025

Phone +64 9 630 0862  
Email [info@tepaa.nz](mailto:info@tepaa.nz)  
Charities Services Number  
CC32737

