

2021
Annual Report

**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.

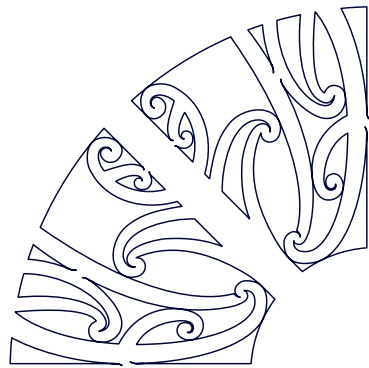
**MANA
ŪKAIPŌ**

Belonging and contributing to your whenua, kainga, turangawaewae and Te Ao.

**MANA
WHĀNAU**

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

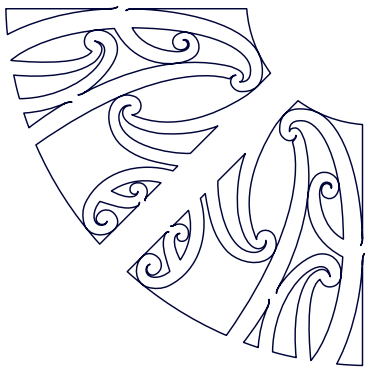
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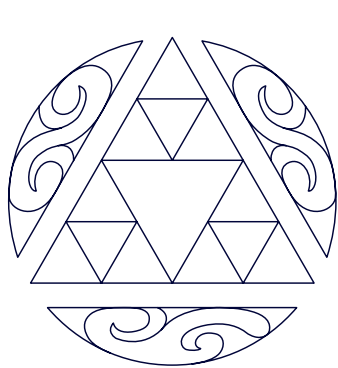
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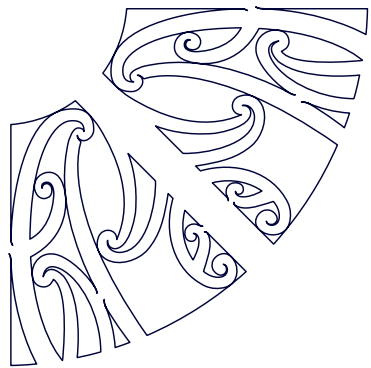
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TE PĀ

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	MANA ŌRITE	MANA TANGATA	MANA WHĀNAU	MANA ŪKAIPŌ
	Rangatiratanga	Whānaungatanga	Aroha	Manaakitanga	Whakapapa
A 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, turangawaewae and Te Ao
A Mātou Rautaki	Increased collective impact for whānau	Transformed status quo and equitable outcomes for Māori	Connected to one's whānau, hapu, iwi, marae or 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 decision that transform status quo for Māori	Realised potential intellectually, emotionally, socially and spiritually	Increased intergenerational whānau transformation	Mokopunatanga

HIGHLIGHTS OF PAST YEAR

PARS partnership with Share My Super, an innovative charity that helps generous Kiwis to make a difference for children and families in need across Aotearoa.

Strong progress has been made in evolving the direction of the organisation and strengthening its foundations as a Kaupapa Māori provider committed to the principles of Te Tiriti o Waitangi through the appointment of four new Ngā Tangata whenua members on the Board.

Managed Isolation Facilities - this extra service was supported by funding from Ara Poutama Aotearoa Department of Corrections.

A significant development was the appointment of Tatiana Hohepa (Ngāti Pikiao) as PARS' Chief Operating Officer.

The Te Pā strategy operationalises our mission, “to whakakaha (strengthen and intensify) the cultural, social, economic and political imperatives of whānau”.

He Waka Eke Noa
We're All in This Together
Paimaarire

HEAMANA/CHAIRPERSON'S REPORT

A year on from the review of PARS' constitution

In the intervening year since the sign-off of the revised PARS constitution at the 2020 AGM, strong progress has been made in evolving the direction of the organisation and strengthening its foundations as a kaupapa Māori provider committed to the principles of Te Tiriti o Waitangi and to the needs of our tangata and whānau.

The constitution recognises the distinctive indigenous rights of Māori as tangata whenua, and defines PARS' culture of inclusiveness, unity and fairness, in which all individuals are valued, treated with dignity, and empowered to achieve their potential.

Strategic planning within a Mana Ōrite framework

Following the adoption of PARS' revised constitution in 2020, the Board and Executive Leadership Team have developed a strategic plan, Te Pā, which gives effect to our mission to whakakaha (strengthen and intensify) the cultural, social, economic and political imperatives of whānau. We have defined our objectives around PARS' values of manaakitanga, wairuatanga, rangatiratanga, arohatanga, whakapapa and whānaungatanga, and look forward to this strong Kaupapa Māori position supporting our vision of a living, thriving ecology of care that heals, restores and transforms our people.

The Board, myself, and the entire PARS team, are excited by the potential of the Te Pā strategy, and the many opportunities it will provide to enhance and grow our mahi.

Read more about the launch of Te Pā in the CEO Report on page 14.

The evolution of PARS' board

Integral to enacting the objectives of the constitution, was the development of PARS' governance model to encompass two distinct groups who share and believe in the values and principles of PARS, under a Mana Ōrite (shared respect and responsibility) framework – Ngā Tangata Whenua board members representing Māori as tangata whenua, and Ngā Tangata Tiriti board members representing the Churches, including PARS' foundation member Churches.

The paramount intention of the framework is that there will always be a balance of equal representation of Ngā Tangata Whenua and Ngā Tangata Tiriti members on the Board. This innovative model of Tangata Whenua and Tangata Tiriti governance provides the strong structure needed to enable our purpose of responding positively to community needs and vulnerable whānau.

We are delighted to welcome our four new Tangata Whenua board members: Professor Tracey McIntosh, Jade Stevens, Eruera Lee-Morgan and Graham Tipene. Each is a leader in their own field and brings to PARS rich and diverse knowledge and skills in business, academia, the arts, education, leadership and more, plus a wealth of experience in advisory and governance roles. All are active within their communities, living out their deep commitment to Aotearoa and its people, and as board members will be supporting and providing guidance to PARS' CEO in enacting the organisation's strategic plan. We are honoured to have such distinguished rangatira join PARS' whānau.

On behalf of the board, I would like to thank PARS' CEO Tui Ah Loo and her dedicated team for their commitment, patience and exceptional service to PARS' tangata and whānau during a year characterised by change and unprecedented national and global challenges. Collectively, we are proudly moving the organisation ever-closer to realising our moemoeā of a living, thriving ecology of care that heals, restores and transforms our people.

Paimaarire

Hurimoana Dennis – PARS Chair

Tainui Representative appointed by Kiingi Tūheitia
Tangata Whenua Board Member

TE POARI – THE BOARD

This year, we farewelled Ken Kerehoma, Mana Whenua Representative, Ngāti Whātua o Orakei, who has been a member of the PARS board for the past four years. Ken leaves PARS and the board the richer for his wisdom and support.

Introducing our new Tangata Whenua board members

Professor Tracey McIntosh, MNZM (Ngāi Tūhoe) – Professor of Indigenous Studies and Co-Head of Wānanga o Waipapa School of Māori Studies and Pacific Studies at The University of Auckland.

As a Māori scholar, Prof. McIntosh actively seeks outcomes that allow Māori to flourish and where the benefit of research and practices accrues to the broader collective. Her research focuses on processes of marginalisation and incarceration, particularly the incarceration of wāhine Māori, and brings to PARS expertise acquired through working closely with those who have lived experience of the justice system. Among her many distinctions and awards, Professor McIntosh was appointed a Member of the New Zealand Order of Merit for services to education and social science in 2019.

Jade Stevens (Whakatohea, Ngāi Tai, Ngā Puhi, Ngāti Ruakawa, Ngāti Porou, Rarotonga) – Data Analytics and Performance Manager for Te Pae Herenga o Tāmaki, based at Te Whānau o Waipareira, Senior Pastor at Potter’s House Christian Church in Manukau.

Jade is a Māori Lands trustee on various boards, and prior to his current role with Te Pae Herenga, he was Collective Impact Lead at the Urban Māori Authority. His skills and experience encompass leadership over a wide range of people types and industries – including social services, education and Māori economy – and mentoring those wanting to know more about Te Ao Māori. As a board member of PARS, Jade is 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.

Eruera Lee-Morgan (Ngāti Naho, Ngāti Tamaterā, Ngāti Rangiwewehi, Tūhourangi) – Senior Advisor at Te Puni Kōkiri, Broadcaster, Consultant, Co-Governance Chair of MIT Rūnanga, Western Springs College and Ngā Puna o Waiorea.

Eruera is a Senior Advisor and consultant for Te Puni Kōkiri Ministry of Māori Development and has over 30 years’ experience in the media industry as an independent producer/director – notably holding many key roles within Māori Television. These experiences are complemented by a wide range of key Māori and industry networks and multiple advisory and governance roles. Eruera brings a strong voice for Māori language revitalisation and normalisation to everything he does, and his pursuit for excellence in te reo Māori me ngā tikanga and desire to raise cultural consciousness, aspirations and achievements for Māori whānau, hapū and iwi is always at the forefront of his work.

Graham Tipene (Ngāti Whātua, Ngāti Kahu, Ngāti Hine, Ngāti Haua, Ngāti Manu) – Lead Designer, Te Wheke Moko Design Studio.

As lead designer and founder of Te Wheke Moko Design Studio, artist Graham Tipene specialises in tā moko; depicting genealogy, history, whakapapa and connection to the land and people. He also brings Te Ao Māori to civic architecture and is a sought-after contributor to crown and council led projects in Tāmaki Makaurau as a consultant and designer. Graham’s diverse background includes leadership, cultural advisor and training roles in the health and education sectors, public speaking in English and Te Reo Māori, and working with youth. He currently sits on the boards of Ngā Rangatahi Toa, Auckland Arts Festival, and the Objectspace gallery.

TANGATA WHENUA BOARD MEMBERS



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



Graham Tipene
Ngāti Whātua, Ngāti Kahu, Ngāti Hine, Ngāti Haua, 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.

MAREIKURA



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



Janet Hepi
Life Member
Former Hebrew representative on the Board



Tui Ah Loo
Secretary
Chief Executive Officer
Ngāti Porou, Te Aitanga-a-Hauiti, Rongowhakaata, Ngāti Kahungunu and 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 and Tūhoe

Annual Highlights

Te Pā Strategy

Repositioning the organisation to align with the constitution and to best meet the needs of our tangata and whānau going forward has led to the development of a new strategy and rebranding of the organisation to “Te Pā”.

The Te Pā strategy operationalises our mission, “to whakakaha (strengthen and intensify) the cultural, social, economic and political imperatives of whānau” – changing one generation at a time by establishing meaningful relationships and transformational partnerships to enhance the mana of our people, in an unrelenting pursuit of equal power, control and authority.

There are five key Pou that inform and underpin the Te Pā vision of a “Living, thriving, ecology of care that heals, restores and transforms our people”, which are:

 <p>MANA MOTUHAKE Building interdependent and transformational partnerships to ensure increased collective impact for whānau.</p>	 <p>MANA ŌRITE Unrelenting pursuit of equal power, control and authority to deliver transformed status quo and equitable outcomes for Māori.</p>	 <p>MANA TANGATA Enhancing the mana of our people through connecting to one's whānau, hapū, iwi, marae or waka.</p>	 <p>MANA WHĀNAU Whakamana te whānau by established meaningful, reciprocal and familial relationships.</p>	 <p>MANA ŪKAIPŌ Belonging and contributing to your whenua, kainga, turangawaewae and Te Ao.</p>
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Our new strategy will drive the organisation to increase critical partnerships, and governance and leadership decisions that transform status quo for Māori by realised potential intellectually, emotionally, socially and spritually to achieve intergenerational whānau transformation.

Organisational Developments

The past year saw the need for PARS to strengthen its management and executive leadership structure, capability and capacity to cope with increased volume and diversity of business. The creation and appointment to some new roles was integral to supporting the growth in size and complexity of our services and our commitment to our Te Pā strategy.

A significant development was the appointment of Tatiana Hohepa (Ngāti Pikiao) as PARS' Chief Operating Officer. This position contributes to the ongoing development and

implementation of PARS' transformative vision, providing strategic and operational services to the Chief Executive Officer and organisation, shaping and driving change, and managing risks. Tatiana held a number of leadership roles before coming to PARS, in operational management, organisational knowledge and performance and health services, and for the past three years has been part of the PARS executive leadership team. Tatiana is driven and passionate about changing one generation at a time, being more responsive to the needs of Māori and advancing Māori wellness.



Mana Motuhake

At PARS we are driven to improve the trajectory of the lives of our children and young people by stemming the tide of intergenerational cycles of disadvantage. To this end, PARS partners with Share My Super, an innovative charity that helps generous Kiwis to make a difference for children and families in need across Aotearoa. The support PARS receives from Share My Super donors is dedicated to our Te Ohomai Rangatahi Service; a youth-centred and whānau-inclusive service for rangatahi (young people) aged 12-24 years who have been part of the justice system, helping them to reintegrate into their whānau and/or communities of choice. The service is based on a kaupapa Māori model committed to supporting rangatahi to achieve long-term success via a return to their positive identity.

Bed in a Bag

The pandemic presented unique challenges for tangata that did not affect the general population, including such things as how to purchase the basic necessities of life – groceries, clothing, bedding – without the debit or credit cards that are necessary to click-and-collect or make orders online. PARS helped mitigate the dilemma with “Bed in a Bag”; kits for individuals with a full set of linen, including pillows, blankets, sheets, towels and tea towels. We would like to acknowledge the generous support of Te Ropu Wahine Māori Toko I te Ora - Māori Women's Welfare League – Te Atatu Branch – whose donation made it possible for eight wahine Māori to receive a Bed in a Bag.

Support Inside Managed Isolation Facility

With the introduction of the Managed Isolation Facilities (MIF) for people returning to Aotearoa, PARS was able to provide support inside the MIF to tangata deported from other countries, primarily Australia. This service ensured that tangata were supported on arrival in the MIF to ensure that their immediate needs and welfare were being met on arrival. This extra service was supported by funding from Ara Poutama Aotearoa Department of Corrections.

New Auckland Service for Deportees

Coupled with the extra support in the MIF, Ara Poutama also funded a new Auckland service for deportees who wished to resettle into the Auckland area and who need a supportive home environment within a community setting for a period of time. During this time, PARS' specialist team assists the tangata in meeting their reintegration needs with bespoke solutions provided within a kaupapa Māori environment, so that they can move ahead in their lives into sustainable accommodation, employment, education or training, with confidence.

The service also provides support for the tangata to address the trauma and grief of being deported and separated from family in the country they were deported from, as well as reconnecting with whānau in Aotearoa. Refer to page 18-19 for more information on this service.

Tangata ako ana i te kāenga, te tūranga ki te marae, tau ana.
A person nurtured in the community contributes strongly to society.

Acknowledgments

My heartfelt thanks to PARS' staff for their commitment to our vision, and our tangata and whānau. In what has been a year of adapting our service delivery to the realities of the external constraints of life within a global pandemic, our people have demonstrated resilience and determination in striving to fulfil PARS' mission. Myself and the Board are grateful to be supported by such a dedicated team.

In June, after 18 years' loyal service at PARS in a variety of roles, Rachael Ngatai (Ngāi te Rangi, Ngati Porou) left to take up a new position as Kaituki o te Rūnanga o Koukourarata. PARS was represented by Board Chair Hurimoana Dennis, CEO Tui Ah Loo, and Accommodation Coordinator Tui Gallagher at the pōhiri of Rachael as she took the first steps on her next journey. We are so proud of Rachael and know that she will continue making a difference in the lives of whānau in her new hāpori, guided by the wisdom of Dr. Matiu Payne; Te Rūnanga o Koukourarata chair, esteemed orator and learned leader.

To our PARS Chair and Board who volunteer their time and expertise, thank you for your strategic vision and direction, and your collective focus on evolving PARS to be strongly placed to eliminate inequity, provide equal opportunities and empower individuals and whānau.

I am very grateful for the generosity of our volunteers who give so freely of their time, and for the support, relationships and partnerships we have with the many community groups and service providers who contribute to the social, cultural and economic outcomes for our clients. I would also like to acknowledge and thank the PARS societies throughout New Zealand, who entrust us with the administration of the National Child Travel Fund.

To the many individual donors and philanthropic funders who contribute to PARS; be assured that together we are transforming the lives of current and future generations in Aotearoa. Ngā mihi maioha.

Finally, I want to acknowledge the tangata and whānau we serve; thank you for trusting PARS to support and guide you in your journey.

AKO ANAMATA

Learning & Development at Te Pā 2021

Introduction

“As the year turned from 2020 to 2021 we looked back on the challenges that had been endured and it was time to rethink priorities. Preparing our kaimahi for what else might be coming our way, with unpredictability of these unprecedented times, a plan was hatched to invest in the learning and upskilling of our kaimahi. We formed a basic initial framework to focus on one learning objective each month. We utilised in-house talent and skills to develop and deliver workshops to all of our Te Pā Whānau. Mid-year we appointed a dedicated Insight and Enhancement Manager. A pivotal role to strengthen the space of learning, development and evaluation - ako anamata.”

- Tatiana Hohepa COO

Ako anamata means, ‘to learn with the future in mind’.

It covers all aspects of formal, informal, professional, vocational and extramural learning and development occurring across the organisation. It is a new initiative for Te Pā, created to ensure our workforce is highly regarded because of their experience, knowledge, skills and competencies to perform their roles as professionals whilst keeping the ‘soul’ of Te Pā envisioned in our Ngā Uara (values) and our recently launched Mana Ōrite framework.

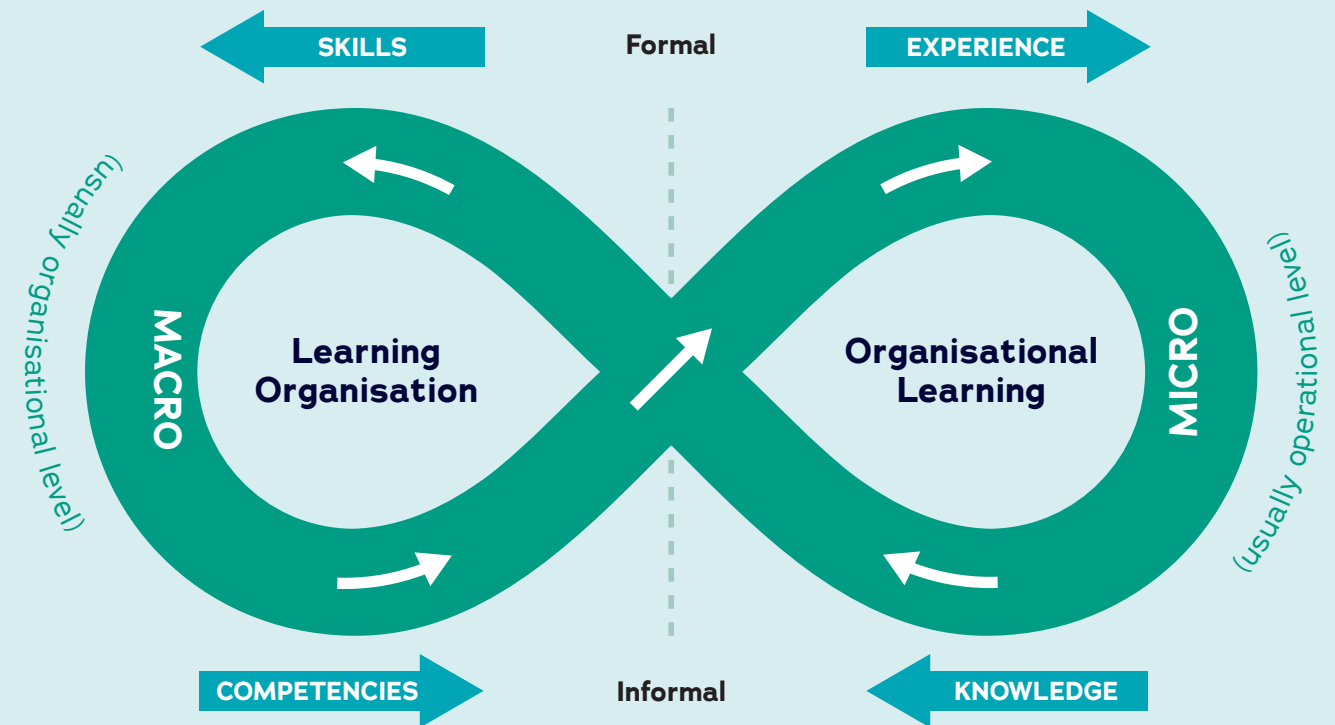
Scope of learning and development

The scope of learning and development covers everything from formal education (tertiary), vocational, to informal training. In-house training has been occurring each month since January and covers selected themes such as Te Tiriti o Waitangi, quality case management, Matariki, māramatanga, financial literacy, and in recent weeks Te Reo Māori (which has been running for all of September). Significantly, Te Pā has over 50% of its staff enrolled in formal education either through a tertiary recognised provider or an Industry Training Organisation (the latter providing opportunity for Te Pā to engage within the ITO sector in the lead up to the establishment of the Tertiary Education Commission new Workforce Development Councils).

Other activities include desktop support for staff with a focus on user interface, with a new suite of technologies coming online, like, Sharepoint, an intranet, and the data warehousing initiative (backend to NOTED, our client management system). Furthermore, several extramural community- based training have been occurring which have added immense value to the staff knowledge base, especially in areas such as Hou Oranga Māori (Māori health and wellbeing). Moreover, there has been a resurgence of tertiary providers seeking our support for social work placement for their students either in their third or last year of studies. Te Pā has become a preferred placement provider because of two reasons; our unique and niche contribution to the social service reintegration sector, and our uncompromising Kaupapa Māori approach to who we are and how we operate.

In recent weeks, Te Pā has developed its own ‘local recognition certification’ to recognise and celebrate those staff who have been successful at completing their studies (partially or fully). It also invokes a sense of collective achievement for the organisation and implores others who are on their study journey to keep at it.

Finally, Te Pā has now created a dedicated learning and development place where staff and tangata can access further support for their studies. To date this space has racked up 20 hours of occupancy for July and August and I believe this will continue to grow.



A socio-gram analysis of learning and development at Te Pā

The learning and development occurring in Te Pā has only been operating since March 2021. During this short time I have made several observations that inform where I believe this service will continue to add value to Te Pā as:

- Learning organisation that focuses on developing skills and competencies (macro level and usually evident in how staff use systems and process competently)
- Organisation learning that focuses on experience and knowledge (micro level and usually evident in how staff take in real time experience and knowledge to inform systems and/or process change)
- The flexibility of learning opportunities that are either formal and/or informal (and the extent to which this supports competency and leadership)
- The fluidity of all parts as complementary to an organisation willing to be agile because of the changing nature of our current business model (the pandemic response by Te Pā is a good example of this).

Conclusion

We are excited about where learning and development might be heading in 2022 and equally excited by what this might mean for tangata, whānau and hapori Māori. We believe Te Pā could provide a model of training that exceeds anything that is currently available in the social service sector (reintegration). Imagine if we were able to develop a programme that uses Toi Māori as a model for literacy?

J. Piripi

Insight and Enhancement Manager
September 2021

GETTING TO KNOW TANGATA IN OUR CARE – MEET JOSEPH

Joseph is a 22-year-old tangata currently residing in one of our Supported Accommodation whare. He was deported to Aotearoa in June and was referred to PARS upon arrival. He is Samoan and Tuvaluan, and he had been living in Australia for several years. He moved there with whānau as a youngster. Growing up was tough and he suffered extensive personal trauma and a perpetually unstable environment.

With the support of Fifita, his PARS kaimahi, Joseph developed his Tangata Ora plan to determine what would be helpful to focus on first for stability and wellness. He identified his mental and physical wellbeing was not great. To help build resilience in those areas of need, a referral was made to Turuki Health and a follow up with the Matariki Community Mental Health team. Joseph engages regularly with both services and reports both his tinana and hinengaro have improved significantly.

Joseph revealed to Fifita his strong desire to return to Australia to be with his whānau. He was in the process of having his administrative appeal heard by the Australian Minister for Immigration, Citizenship, Migrant Services and Multicultural Affairs and admitted that the appeal process was challenging and difficult for him to understand. Fifita was able to help him with his understanding and she provided crucial moral support during the process. Unfortunately his application for his visa was declined and he won't be able to return to Australia in the immediate future.

While very disappointed with the outcome, Joseph responded with amazing courage and a commitment to work hard and turn his life around for the better. He engaged in a range of rehabilitative and reintegrative supports, worked with Fifita regularly to increase his skills to manage and regulate his emotions, and is learning new tools and strategies to cope well with his current situation and prepare for what the future may hold.



Over the past months, Joseph has been attending the Vaka Pasifika Non-violence Programme, Trauma Counselling, and the Brothers United Employment Programme, supporting him with life skills and employment. He has also been working towards obtaining his driver licence.

In a short time he has shown significant growth in confidence and self-belief. He regularly shows commitment to positive engagement with PARS' kaimahi, and demonstrates his motivation and willingness to learn and adopt a more positive lifestyle.

He is reconnecting with his adopted whānau, embracing his culture and is waiting for his interview to attend the Limited Service Volunteer (LSV) programme through Ministry of Social Development. Joseph is a valued member of our Supported Accommodation whare whānau and we look forward to the time when he is able to take his next steps towards independence.

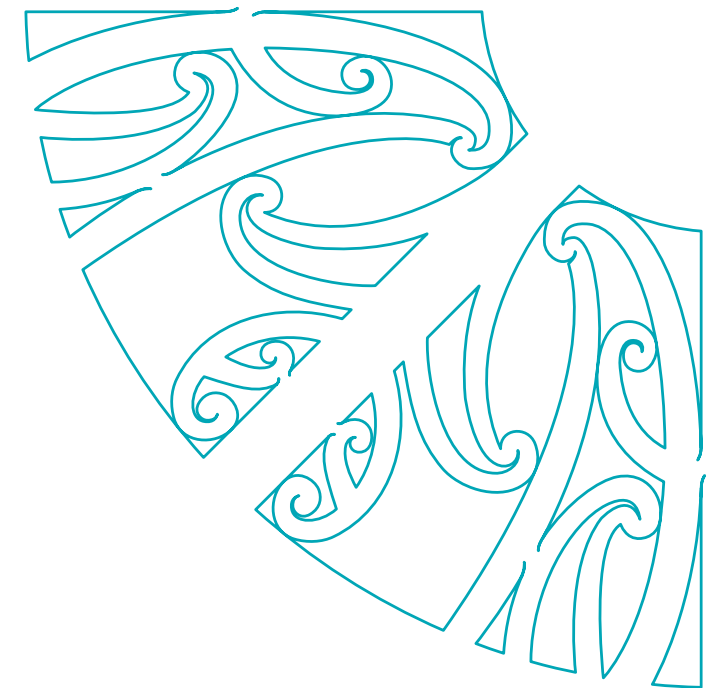
SUPPORTING DEPORTED TANGATA

While PARS has been delivering services to deported tangata for a few years now, we now have a new service that is more purposeful and intensive for stabilising our tangata upon their return.

Returning to Aotearoa can feel like stepping foot in a foreign country for our whānau, for many of them they have not lived here since they were tamariki. PARS has been contracted by Ara Poutama Aotearoa Department of Corrections to provide an intensive needs based transitional whare and holistic wrap-around service. We tautoko our Tangata (participants) to reconnect with their roots and build a sustainable future.

PARS has extensive experience in providing supported accommodation options for domestically released prisoners. Utilising our expertise we have developed a holistic wrap-around service based on a supported accommodation model to provide a stable foundation for our Tangata to thrive. The whare has capacity for four Tangata and one onsite live-in House Kaiārahi. The kaupapa is one of community, respect, responsibility, accountability, and self-determination. This is evident in the sharing of household chores, the cooking of evening meals, and the sharing of kai between the Kaiārahi and Tangata.

As well as the House Kaiārahi, the Tangata at the whare are supported by an experienced Senior Practitioner, Fifita Latu. Once a Tangata is identified as someone who could benefit from the service, the process of whakawhānauanga begins with Fifita completing an in-depth needs assessment using Te Whare Tapa Whā as the foundation. A comprehensive plan is developed to allow us to best support our Tangata on their journey to self-sustainability. One of the key principles that underpins all of our mahi, is that we are Tangata-led, one size fits one, and we encourage our Tangata to take ownership of their journeys with our support alongside them.



Tangata can remain at the whare for up to six months whilst they find their footing in their new home. Te Ao Māori principles and philosophies are used to help restore the connection to the community, their whānau, and themselves, and this is achieved through practical support to access financial, health, counselling, education, and employment services. To complement the range of specialist interventions that we navigate our Tangata to engage with, Fifita works with our Tangata in a range of holistic well-being activities such as gardening, exercise, and one-to-one motivational interviewing.

The end goal of our Intensive Supported Accommodation Service is to help our Tangata reconnect with friends and whānau, or create new links and transition to self-sustainability and an offense-free future.

Meet tangata in our care at our whare and our Kaiārahi.

Joseph, Grainge and Fifita

KIA PUAWAI TE KĀKANO WHĀNAU RESILIENCE PROGRAM

“Take care of what our tamariki see, take care of what they hear, of what they feel. For how the tamariki grow will be the shape of Aotearoa”.

Dame Whina Cooper



In 2020, while in discovery and development phase of this service we reached out to whānau with lived experience in domestic violence. Gathering crucial insights was pivotal to our design phase and mission of eliminating whānau harm for the next generation. At the same time, we embarked on an environmental scan to determine where there were gaps, if any, in services that responded to the space of whānau harm. We identified a clear gap in the prevention and early intervention spaces. We included desktop research in our approach and as a result, Te Pā proudly developed and now delivers Kia Puāwai te Kākano, The blossoming of a seed. A 12-month prevention programme that focuses on the hearts and minds of our tamariki between the ages of 5-12 years old.

This is a groundbreaking kaupapa for PARS so we have kept it small and tight as we navigate this brand new space. We have two dedicated kaimahi and a total of twelve tamariki in kia puāwai te kākano. They are of mixed heritage; Māori, Niuean, Cook Island and Tongan.

A safe space for Kia Puāwai te Kākano

We were fortunate to connect with the chairperson of Papatūānuku Kōkiri Marae to share our kaupapa. A serendipitous happening occurred with the organic and almost cosmic alignment to their Mana Wāhine rōpū, a support network for wahine exposed to violence, a variety of addictions and illegal offences, driven and sustained by Papatūānuku Kōkiri Marae. While the mamas in the Mana Wāhine rōpū are engaging at the Marae, the majority of our tamariki on Kia Puawai Te Kākano are their tamariki. Whilst the mamas are focusing on their healing journey and bettering themselves, the focal point of Kia Puāwai te Kākano is their tamariki with the inclusiveness and involvement of whānau.

Papatūānuku Kōkiri Marae was first established in 1984 where its primary role was to create a culturally safe environment for all whānau, regardless of who they were or where they came from. Our core philosophies aligned and this created the ideal place for our programme to thrive. To service the needs of our mokopuna and their whānau. The Marae Trustee's welcomed us with open arms as this kaupapa is highly valued through what they have seen in the communities they service.

We run our programme at Papatūānuku Kōkiri Marae every fortnight and continue virtual engagements on the days in between.

We help guide our tamariki in realising their fullest potential, to believe in themselves becoming strong confident leaders of the future, and to heal from the inside out. Our programme is embedded with indigenous matauranga, Maramataka and Hua Parakore values.

One of our guiding platforms: Maramataka

The Maramataka is defined as an important tool that is used in Te Ao Māori that binds us and connects us to taiaō, it is the Māori lunar calendar and was the way of life for Māori.

The Maramataka has an average of 30 phases of the moon. These phases represent the energies that circulate throughout human bodies compatible to the Maramataka and te taiaō. Maramataka guides whānau to interact with the environment with synchronicity and reflects behavioural gestures. Henara (2019) articulates how the moon and its phases influence earth's water, with 80% of the planet made up of water and 70%-80% of water in human bodies, the moon has some influence on the energy we carry.

Our point of delivery

Kia Puāwai te Kākano incorporates our Maramataka as a guiding tool in planning all activities with our tamariki and dictates the days of delivery. Since the start of Kia Puāwai te Kākano, our activities have been a success, trusting in our mārama and matauranga to lead the way.

Through our activities and teachings, our tamariki learn the very basics of maramataka, the four phases we come to know as Rākaunui, Tangaroa, Whiro and Tamatea. Before each lesson we discuss what phases we are in for that day, what to expect and to be mindful of, and this helps set the pace and rhythm of how we work.

The second guiding platform: Hua Parakore

Hua Parakore is the korowai of excellence for Mahinga Kai.

Hua Parakore works in harmony with nature and promotes self-reliance and self-sustaining practices, devoting commitment to indigenous kai security and sovereignty in Aotearoa. Papatūānuku Kōkiri Marae are strong advocates of Hua Parakore and its healing mechanisms, to the extent where Hua Parakore values play an important role in all its operations, including Mana Wāhine.

We acknowledge that the Hua Parakore values can be used to encapsulate the inner healing of our tangata, an opportunity to infiltrate those values into the key components of Kia Puāwai te Kākano. This provides Te Pā with comfort, knowing that the matauranga delivered from Kia Puāwai te Kākano will be supported and encouraged in the homes of our tamariki, as both tamariki and māmā soak up similar understandings of knowledge.

The analogy and importance of kai being pure can be said for our tamariki, in the sense that we must try our best to strengthen and protect the hauora of our tamariki from the implications of whānau harm. By implementing the Hua Parakore values as our key objectives, we see our tamariki achieving outcomes that have life-long effects.

The Six Principles of Hua Parakore are the following

- ① **Whakapapa:** Knowing who we are, where we've been and where are we going, not just a connection to each other but also our connection to nature
- ② **Wairua:** Maintaining peace and safety as we give guidance to our kākano
- ③ **Mana:** The vehicle of social justice, enriching their values in the world
- ④ **Te Ao Tūroa:** Maintaining natural order, empowering them to make good choices in life
- ⑤ **Maramatanga:** Forever learning, sharing experiences and teaching others through their stories
- ⑥ **Mauri:** The life force of living a great life, the tools to navigate themselves through their choices

Each month our tamariki engage in activities that connect to one of the six principles. The activities focus on and around the Hua Parakore principles;

The desired outcomes for Kia a Puāwai te Kākano stem from our whānau voice; Mauri Restored, Mana Enhanced, Aroha, Empowered, Manawaroa, Connected.

All three components of our framework are in concert and harmony as we progress through the programme. Maramataka as the over arching guide and compass, Hua Parakore as the core values, and Desired Outcomes as the horizon.

We have witnessed our tamariki blossom in a short space of time. One clear example comes to mind; pepeha. Earlier in the year the focus was whakapapa. Many of our tamariki were unsure of what that meant, with one young kōtiro using the term "plastic Māori". After some purposeful mahi and engagement on whakapapa all of our tamariki positively engaged with the matauranga. One mama sent a message to share what her kotiro had done. "She asked her cousin to help her, she really wants to do her pepeha really well".

"Cultural self-identity should not be regarded as an optional extra or as something from a mythical past, but as something central to the well-being of contemporary".

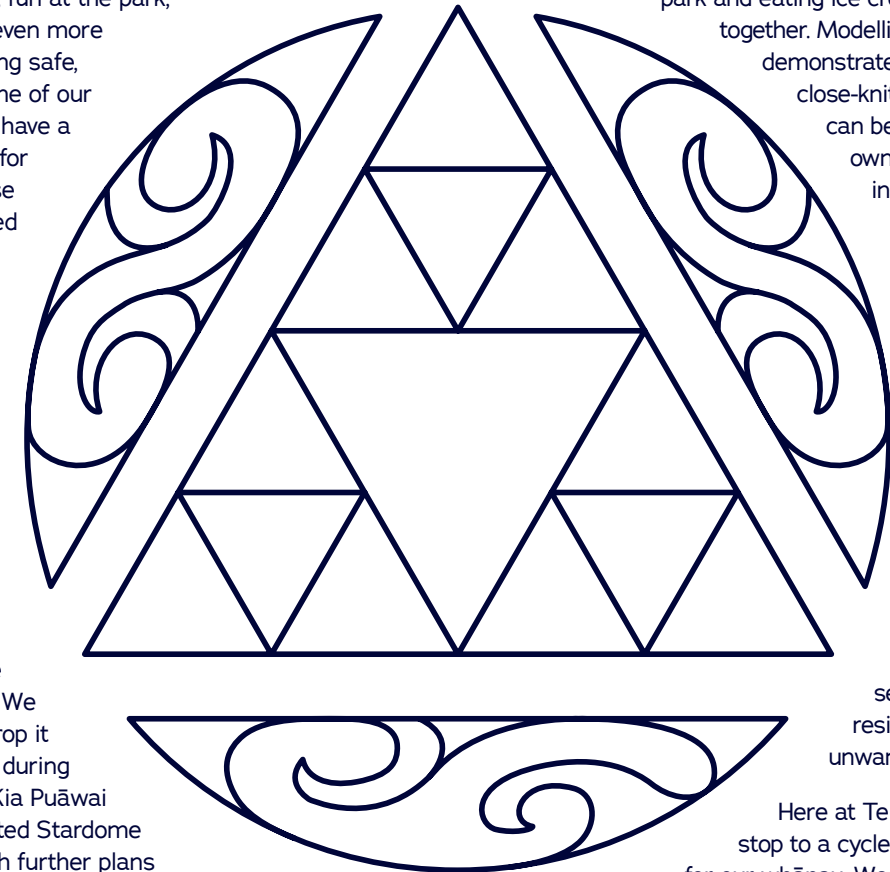
- Sir Mason Durie.

In this mahi we have sadly come to know that the majority of our tamariki are not able to experience what the the average kiwi kid experiences. For example, treats, fun at the park, paid activities and even more heartbreaking, feeling safe, loved and trust. Some of our tamariki don't even have a home cooked meal for days on end because whānau are strapped for resources and are in survival mode. We factor that knowledge in to our planning and activities. Amongst all learnings, we provide our tamariki the opportunity to go places all tamariki should experience in childhood and we give them a big kai. We also cook kai and drop it off to their whānau during the week. To date, Kia Puāwai te Kākano have visited Stardome and the movies, with further plans of roller skating, rock climbing, a beach day out and more. This is a strong way to consolidate knowledge and enables our tamariki to broaden their horizons beyond measure.

The many things we have done together with our tamariki may seem small yet make the biggest difference, such as baking together, making pizzas together, having lunch at the park and eating ice cream on the sidewalk together. Modelling such behaviours demonstrate togetherness, unity, and close-knit bonds which can be manifested into their own whānau, if not now then in future.

In conjunction of the maramataka and the Hua Parakore values, Kia Puāwai te Kākano provides an indigenous realm of healing which organically flows alongside western academia theories of human behaviour and psychosocial capabilities. To achieve a healthy sense of self, purpose, power, and resilience despite being in an unwanted environment is key.

Here at Te Pā (PARS), putting a stop to a cycle of violence is priority for our whānau. We can not erase events and/or experiences that have happened, however, we can restore what our whānau voiced was needed most – mauri enhanced, mana restored, aroha, connected, manawaroa, empowered and proud to be me.



CHILD TRAVEL FUND

A strong and vibrant whānau is essential for our tamariki to not just survive, but thrive. At any one time, around 20,000 tamariki in Aotearoa are separated from a parent through incarceration, which has a significant negative impact on them and their wider whānau. The goal of the Child Travel Fund is to bridge this gap between parents and their tamariki and ensure they can still play a role in helping them succeed, avoiding following a pathway into prison.

PARS on behalf of the national network of PARS societies and The Salvation Army administers this fund linking those whānau who need extra financial support to reach their loved ones wherever they are in Aotearoa. This vital bridge between whānau members can be life changing and allow all-important relationships to be maintained that support both parent and tamariki and potentially lead to a more successful reintegration pathway and future. The impacts of COVID this past year have made it even harder for us all to connect and this isolation impacts our hinengaro and tinana significantly. These extra challenges have only served to highlight the importance of the Child Travel Fund in bringing people together. We have reached out to hear back from some whānau who have used this service. Here's what they have to say...

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The child travel fund has had a huge impact for my family for nearly 3 years.

I know it's a long time but when you have a partner/father that constantly re-offends it's truly out of my control.

However, the fund has been beneficial for my children to enhance their relationship with their dad, which gives them that natural sense of family connection. And to be honest as a solo parent financially I wouldn't be able to afford travel costs to take the kids to visits as I've always lived miles and miles away from every facility that their dad has been in. And we appreciate everything PARS has done for us.

Ngā mihi, Hayleigh

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I have no words to express the immense gratitude I feel towards your organisation.

Being able to visit our loved one and being able to be part of his process during this very difficult time in life, it's been a huge help to understand and move on, being able to support and being present in it, make a really negative situation into an open door for hope and reconsolidation, which will not be possible with out your help.

Thank you for all your hard work and help.

Angela

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The help been received from PARS for myself and my granddaughter to see her mother at Christchurch womens prison and other prisons since 2018 has been of the greatest help.

Without it I don't believe I would be able to of keep the relationship consistent between my granddaughter and my daughter.

Much appreciated.

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The program has been of an immense help to me.

I have 4 kids under 8 and we have to travel to Wellington at the end of school holidays. So you can only imagine how much it helps me financially. Airplane tickets are always high around that time so I try my best to get them before which is when PARS helps me out with at least 80% of airfare for one of the trips, the other one is done by vehicle.

I can't even begin to express how grateful I am for this charity to help my kids out so they can see their father in person every possible time. Covid has made things a lot harder, in every way. I am a single mother on the benefit and earning minimum wage so for me, every little bit helps me, especially my kids. The bond they are able to continue having is partially thanks to the charity. However small or big the help is, it's something and is always appreciated.

So thanks again, from the bottom of my heart, thank you. My kids thank you. I really hope it can continue helping many families that find themselves in hardship, especially during the times we're living in now. You are making a difference.

God bless, Cindy

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On behalf of the prisoner myself and our daughter we would like to thank and acknowledge PARS and the CTF for the opportunity to be able to visit my daughters father in prison.

This has allowed her to maintain a bond with him has also been really good for the prisoners mental health we moved to the South Island for a better life and thanks to the CTF this has allowed us to travel all the way to Auckland for visits we appreciate and thank PARS and The CTF for the support helps having a loved one incarcerated that bit easier. Thank you.

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PARS-child travel fund is so valuable to our families!

I am writing to you about the amazing child travel fund we receive. Our children travel 1050km return to see their father once a month, we have received funding every second month to help with the fuel and accommodation. Without this fund they would not be able to visit Dad some months at all. I believe this service is so superb I wish for it to be more frequently funded. It could help many other family children visit to spend an extremely valuable 2 hours with their whānau, when they are so far away. It greatly benefits both child and prisoner for a better future.

J

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PARS' SUPPORT FOR WĀHINE AND THEIR PĒPI

PARS has launched a brand new five-bedroom house in West Auckland for wāhine needing support on release from prison. The establishment of the home reflects PARS' commitment to supporting today's wāhine who have been a part of the justice system to become tomorrow's resilient, strong, proud wāhine toa.

The home has a live-in Kaiārahi and can accommodate up to four wāhine and their pēpi at any given time. The wāhine can stay for up to six months while their assigned navigator works with them to secure sustainable accommodation. The set-up of the house, including all of the furniture and baby equipment – portacots, high chairs, bathing tables, etc – was funded by an incredibly generous donation from the Anglican Diocese.

PARS is also working in collaboration with the Te Atatū branch of the Māori Women's Welfare League, who generously sponsored eight wāhine Māori to receive a "Bed in a Bag" on release from prison, and are now also developing welcome packs. The Bed in a Bag initiative came about from the unique challenges lockdowns present for our tangata that do not affect the general population – including such things as how to purchase the basic necessities of life (groceries, clothing, bedding) – without the debit or credit cards that are necessary to click-and-collect or to make online orders. The Bed in a Bag kits provide tangata with a full set of linen, including pillows, blankets, sheets, towels and tea towels.

If you would like to donate to PARS making a difference in the lives of wāhine and their pēpi, you can visit our Support page - www.pars.co.nz/donate or call us on 09 630 0862.

DEMOGRAPHICS OF ALL SERVICES

Our core services are supporting tane, wāhine and rangatahi to resettle safely and sustainably into the community post release from prison or deported detention centres from overseas. We pride ourselves in our ‘one size fits one’ approach to connecting and engaging with our tangata and whānau as we walk alongside them on their journey. While the following stats are aggregated data sets, behind each and every number is a person with a story, with a whānau, with goals and aspirations for a brighter future.

- Translations
- Tangata – all client’s
 - Tāne – all men
 - Wāhine – all women
 - Rangatahi – all youth
 - Whānau – all families
 - Kanohi ki te kanohi – face to face
 - Whakawhānaungatanga ake – establishing relationships



633

Supported tangata with financial aid services and stabilisation



166

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



869

Engaged with tangata in whakawhānaungatanga ake



193

Supported tangata with personal health and wellness services



387

Supported tangata to engage positively with mandated conditions



121

Supported tangata with mental health and drug and alcohol substance abuse



369

Supported tangata to connect with pro-social whānau and hāpori



101

Supported tangata with cultural wellness



92

Navigated tangata to specialised mental health and drug and alcohol services



492

Completed kanohi ki te kanohi alcohol and drug counseling sessions

PARS Incorporated

PO Box 108-104
Symonds Street
Auckland 1150
New Zealand

Unitec
Building 8 & 9, Gate 1
79 Carrington Rd
Mt Albert 1025

Phone +64 9 630 0862
Email info@pars.co.nz
Charities Services Number
CC32737