



# Para Kore Marae Incorporated

## Annual Report 2023



Oranga Taiao, Oranga Marae, Oranga Whānau  
**kaitiakitanga • whakapapa • manaakitanga**  
**• māramatanga • rangatiratanga**





# Rārangi Upoko

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# Mō Para Kore

## About Para Kore

### KO WAI MĀTOU?

Para Kore Marae Incorporated is a kaupapa Māori, not-for-profit, zero waste organisation. With kaimahi throughout the motu, Para Kore delivers te ao Māori-based sustainability education programmes. Para Kore provides wānanga, resources, and support to marae, whānau, hapū, and iwi groups, along with entities and communities, to reduce waste. Additionally advocacy, advisory and consultancy services are provided by specialist kaimahi on public and private environmental forums.

### PAE TAWHITI | VISION

Ko te pae tawhiti e whāia ana kia tata:

**Oranga Taiao, Oranga Marae, Oranga Whānau.**

E whakapono mātou ki te kōtuituitanga o te oranga o te taiao rangatiratanga o te iwi Māori, me te oranga o te whānau. The wellbeing of the natural world is interconnected with the wellbeing and self-determination of marae, communities, whānau, hapū and iwi.

### PAE TATA | MISSION

**Ka pūtake mai ngā akoranga me ngā kaupapa ka kōkirihiā e mātou i te tirohanga Māori, hei whakaū i te ao para kore.**

Our mission is to achieve a world without waste through educating and advocating from a Māori worldview.

### CULTURAL IDENTITY, VALUES AND MINDSET

The cultural identity, values and mindset that we contribute to, recognises inseparable connection with our hākuī Papatūānuku, our matua Ranginui and our atua whānau (the natural world). We seek the abandonment of the mindset that aims for profits above all else and does not recognise the interconnectedness of life.

**Our values of manaakitanga, whakapapa, kaitiakitanga, māramatanga, and rangatiratanga guide our activities and our work with others.**

### KŌRERO WHAKAMĀRAMA | BACKGROUND

Para Kore began in late 2008 from a series of meetings held at Waikato Regional Council. In July 2009, Para Kore, under the umbrella of Xtreme Zero Waste (Raglan), was successful in their application to the Ministry for the Environment's Sustainable Management Fund for three consecutive years of funding. The first year completed a successful 12-month trial with three Waikato marae: Poihākena Marae in Whāingaroa/Raglan, Tūrangawaewae Marae in Ngāruawāhia and Kirikiriroa Marae in Hamilton.

E uaratia ana a Para Kore hei wāhanga pū o roto i te rāngai para kore o Aotearoa, e whai wāhi atu ana ki ngā rōpū mahi, ki ngā rōpū waihanga kaupapa, ki ngā komiti, ki ngā paepae kōrero i te whānuitanga o te kaupapa para kore, mai i te whakawhanake kaupapahere ā-motu, ki te mahi i ngā haukāinga puta noa. E pūmau tonu ana ngā mātāpono i takea mai ai a Para Kore, e pono ana te āhua o tā mātou mahi, e kohara ana, e manawanui ana ō mātou tāngata. Nō reira e hoa mā, ki te hoe!



# Ngā Pou Rautaki

Our Strategic Pou



## Kaitiakitanga

Embedding Te Ao Māori



## Manaakitanga

Mana Enhancing Relationships



## Māramatanga

Operational Excellence



## Rangatiratanga

Financial Sustainability





# Te Pūrongo a te Heamana me te Kaihautū Matua

## Chair and Kaihautū Matua Report



*Ka mihi ki ngā tini mate o te motu, te tau, te marama, te wiki, i tēnei rā hoki. E nga mate, haere, haere, moe mai rā koutou.*

Kāti, ki a tātau te hunga ora, ki a tātau e whai ana i ngā tapuwae me nga tikanga a kui mā, a koro mā tēnā tātau. He koanga ngākau ki te tuku i ēnei kōrero mō te tau kātahi anō ka pāhure.

E whakapono ana mātou ki te kōtuituitanga o te oranga o te taiao, rangatiratanga o te iwi Māori, me te oranga o te whānau.

It is a great pleasure to present a conjoined Annual Report as Chair and Kaihautū Matua of Para Kore Marae Incorporated for the financial year ending 30 June 2023. Our report is articulated under the aspirations of our vision: Oranga Taiao, Oranga Marae, Oranga Whānau.

### ORANGA TAIAO

Para Kore delivers a te ao Māori based, zero waste education programme called Oranga Taiao. This programme aims to design out waste and strengthen connection to Papatūānuku and Ranginui. This part of the report will cover the education delivered through the Oranga Taiao programme, as well as the development of new wānanga and programmes.

The Oranga Taiao programme includes presentations, wānanga, practical workshops, online learning, mentoring, facilitated support, physical resources, our time, communications and pānui. After years of being cautious with face to face delivery to our communities, this past year has seen our communities wanting to engage in both face-to-face and on-line opportunities.

The Community Environment Fund (CEF) delivered through the Ministry for the Environment (MfE) is one of our main funding streams. This year a number of our targets with our CEF deed have been considerably over-delivered. Since 2021, we have delivered 1,044 (and this financial year 621) wānanga, with a deed target of 180 (and a financial year target of 45). We have also delivered presentations and wānanga to just under 41,000 people with a deed target of 4,000 and 36 events with a deed target of 20.

Two of our more recently developed wānanga, have doubled in delivery compared to the year before with our Ikura (te ao Māori menstruation) wānanga delivered 41 times and Kope Toitū (cloth nappies) 18 times. Ikura was developed with guidance from Dr Ngahuia Murphy and Kope Toitū with support from Kate Meads.

We recognise the importance of supporting our kaimahi to continue and for some begin on the journey of learning te reo Māori. We were therefore delighted to receive funding from Te Mātāwai not only for te reo Māori tuition but also for the development of reo Māori resources which will enable kōhanga reo, kura kaupapa and other reo Māori contexts to engage with our education and use our resources.

The past year has also seen the development of a food waste project called Hei Aha Te Moumou Kai. This project will involve the development of a food waste programme which will include both face-to-face and on-line wānanga about reducing food waste in Māori-led settings.

### ORANGA MARAE

Para Kore was built on the back of our flagship programme designed for marae, but the programme is now also delivered to kura, kōhanga reo, whare karakia, workplaces, community organisations, events and more. This part of the report will focus on our relationships with the whānau we deliver to and our partners who support our work.



Para Kore at the 2022 Ngā Taumata Rau Aotearoa Māori Business Leaders Awards

Our Hui ā-Motu (national hui) has always been a popular event. However, this year we ran multiple hui ā-rohe (regional hui) in four locations throughout the motu: Te Hiku (Kaitiaki); Waikato (Kirikiriroa), Kahungunu (Hawke's Bay) and Te Upoko (Wellington) on May 4th rather than a single hui. The reasons for this change were about building whanaungatanga locally between those working or interested in the tiaki taiao space, reducing climate emissions and providing greater access to our programmes and education.

Our keynote speaker across the motu, representing Te Waka Kai Ora, Dr Jessica Hutchings spoke virtually and the remaining programme consisted of local speakers and workshops. This event was a resounding success with positive feedback from those attending. The event was supported by multiple local partners, was free to attend and there was a hakari at each event.

This year saw the signing of relationship agreements with Wakatū Incorporation, Te Waka Kai Ora and the Zero Waste Network. It also saw Para Kore join a national consortium to develop nationally small to medium scale composting initiatives. Para Kore continued work with ESR, and Cawthron Institute through supporting Emerging Organic Contaminants, Ōhanga Āmiomio and Microplastics projects. Para Kore also contributes to the Tangata Whenua Coalition for an Effective Global Plastics Treaty (GPT) which is a UN-led treaty to end plastic pollution globally. This involves Māori indigenous representatives attending International Negotiating Committee (INC) hui, and this year INC2 was held in Paris.

Our work to support whānau, marae, hapū, iwi and Māori organisations to explore sustainable and closed-loop practices has continued to be our focus. Excitingly, this year saw the development of online learning modules to compliment our face to face delivery enabling whānau to learn through our website in their own time and at their own pace. Our first three modules are Te Orokohanga (A Creation Story), Ngā Rawa Māori o te Ao Tūroa (Natural Resources) and Te Pūnaha Whakapeto Hautaonga (The System of Stuff). Please check these out on our website!

To continue to deliver quality Māori taiao education it's important our organisation and kaimahi continue to grow capability. To this end, there has been a strong focus on optimising organisational management, and this has included a new system for payroll, a new HR platform, a project management system review, automations and upgrades to our core data collection systems.

We recognise that change, while necessary for organisational excellence, can be fatiguing and we therefore with appreciation and gratitude thank all our kaimahi and leaders within Para Kore for their dedication and commitment to not only continuously learning and developing but also putting up with all the changes and new platforms to make the organisation stronger and better.

With approximately 30 kaimahi working at Para Kore there has been less recruitment this year compared to the previous year, however we very happily welcomed Dorothy Maclachlan and Marcia Ahern (to the national office), and Te Ataarangi Parata to the Te Whānau ā Apanui team.



Megan, Vanessa, Jacqui and Rereahu at a board meeting in Whaingaroa

Leadership training was undertaken by ten kaimahi this year with Linda Hutchings, and our National Leader won a scholarship and undertook Sustainable Leadership Training with Catapult. One of the key learnings this year has been the importance of dedicating time and resources to longer-term planning and with the support of an Impact Investment project we have invested significant time on strategic planning and the development of a five year business plan. This will be a live, iterative document that will continue to guide the organisation.

We recognise the importance of all of our partners, and with more than 70 it's difficult for us to mention names, however we must acknowledge the hapū, iwi, councils and local funders throughout the country that support our work regionally. As our organisation grows, we will continue to adapt how we manaaki and mahi tahi with our partners to meet environmental and social well-being outcomes for our communities.

We are now in our third year of CEF funding. This operational funding has been a game changer, supporting our sustainability advocacy and education in local rohe throughout the motu. We appreciate the role that CEF funding, Waste Minimisation Fund funding, and the Ministry for the Environment in general have played with our mahi.

This year the board welcomed a new member Lance Westrupp - (Ngāi te Rangī, Ngāti Ranginui, Ngāti Pūkenga, Ngāti Porou). Lance brings a strong grounding in te reo Māori, mātauranga Māori and Rongoa Māori. We also really appreciate having a tane on the board.

We also acknowledge Rereahu Hetet who entered the board on a rangatahi position and has now left to focus on other priorities. Rereahu's contribution to the Para Kore board was highly valued and we are grateful for her time with us.

And as always in our annual report we welcome our pēpi, e ngā rangatira, nau mai, haere mai koutou ki te aotūroa nei. We welcome George (parents, Hollie and Te Kaurinui), Frank (parents, Alice and Tristan), Havaiki-Te-Aroaro, (James and Rereahu) and Te Arawairere (parents, Toni Love and Hohepa).

And as this report comes to a close we humbly acknowledge the kaupapa which saw Para Kore win the inaugural Te Tohu Whakanuia te Rangatira a Mānuka Henare at the Ngā Taumata Rau Aotearoa Māori Business Leaders Awards sponsored by the University of Auckland. This award is in honour of the late Māori academic Dr Mānuka Henare. It recognises education, service and leadership that has positive local and global impacts for Māori and indigenous communities.

## HE AHA KEI MUA I TE AROARO? LOOKING AHEAD

This upcoming year includes a new programme called Hei Aha te Moumou Kai as well as wai māori online education. Our strategic plan will guide new initiatives and approaches, including developing more centralised administration systems for the delivery of education, embedding more behaviour change tools and climate education into existing programmes, regional planning to strengthen collaborative partnerships, diversification of income streams, and strengthening of our consultancy services.

Project management systems will continue to be developed and improved upon, and there will also be an upcoming focus on improving and aligning data collection with our new strategic plan, in particular articulating improved environmental outcomes.

Our ultimate and most ideal goal is that the need for the work of Para Kore is no longer required. Until that point is reached, we will remain dedicated to the cause, and we will continue to work with the tools of our tupuna, such as manaakitanga, māramatanga, aroha tētehi ki tētehi, tika, and pono to support our whānau and our atua whānau.

Kaua e hoki mā te waewae tutuki, engari pā rānō he upoko pakaru.

*M. O'Saile Jacqui Forbes*

Nā Megan Somerville me Jacqui Forbes

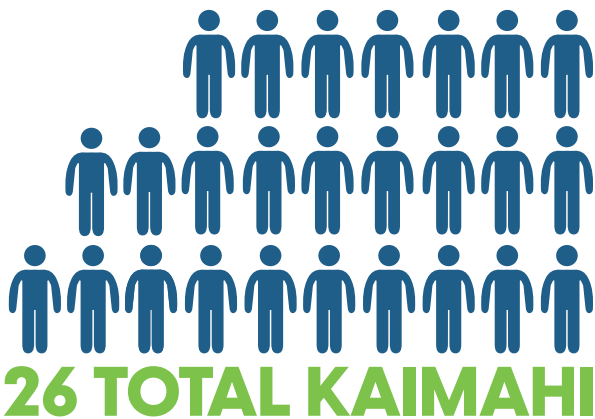


# 04

## Ngā Whakatutukitanga

Our Achievements 2022-23

**865**  
Wānanga  
delivered



Marae	228
Kura	133
Pakihi	30
Kōhungahunga	122
Whānau	66
Hapori	145
Not for profit	48
Eco Church	8
<b>TOTAL ORGANISATIONS =</b>	<b>806</b>



**11,777**  
People Engaged







05

# Stories of Change





# Te Pai o Hauraki Marae

Located in Paeroa,  
Te Pai o Hauraki Marae  
affiliates to The Para  
Hauraki Tribal Collective



Te Pai o Hauraki Marae

## OUR STORY

This is the perspective of Larn Wilkinson, Para Kore champion and main kaitiaki for Hauraki marae.

For some time now we have aspired to integrate Para Kore kaupapa into our marae tikanga but unfortunately the onset of Covid-19 and other unforeseen circumstances created barriers that prevented the start of our journey. However, since our marae has recently signed up and embraced the kaupapa, the positive effects have been immediate and substantial.

In the past, it has been a common practice for different rōpū using the marae to leave behind considerable amounts of food waste and rubbish to landfill, including contaminated recycling, and I am constantly dealing with this generated waste.

As a result of our recent meeting with Ngakau and our committees, significant change has occurred and we established some new Para Kore tikanga.



# "We have implemented our own policies and rules (tikanga)."

These new processes and efforts have initiated much needed change, and as a result we are seeing:

- Less rubbish
- Better implementation of recycling
- A much cleaner kitchen area
- Ease of recycling at the refuse centre because it's already sorted
- People paying attention to our 'Leave nothing behind' rule - it's making them think more about how much kai they're cooking
- Less gladwrap, which have been mostly replaced by reusable jars
- More kai being taken home by whānau
- Any remaining kai being fed to pigs

We realise the Para Kore kaupapa is a journey and not an immediate fix, and there are still issues we're going to focus on to smoothing it out.

Being vigilant with people whilst we undergo behaviour change, is ongoing. There have been instances where we're gently reminding people of the new policies in place. Limiting packaging rubbish is one, as this has been an alarming source of non recyclable para. As a consequence, we noticed that some whānau are choosing to not having single use fizzies available.

After signing up to the Para Kore programme we have received sorting bins and established an effective waste reduction process. We have also implemented our own policies and rules (tikanga) that state to all rōpū that they are to take all edible kai away with them, and to use the designated recycling stations.

There is no denying that there is extra mahi to do when exercising and practicing waste reduction, however there is also much benefit, not just for the marae but for our whānau and most of all Papatūānuku.



Te Pai o Hauraki Marae

# Ngā Puna Rau o Rangitīkei



The whenua of the Rangitīkei

## WHO WE ARE

Ngā Puna Rau o Rangitīkei is a collective of hapū and iwi working together on environmental initiatives in the Rangitīkei catchment and consists of representatives from Ngā Wairiki Ngāti Apa, Ngāti Hauiti, Ngāti Tamakōpiri, Ngāti Whitikaupeka, and Ngāi Te Ohuake.

## WHAT WE DO

Maintaining the health, well-being and mauri of the Rangitīkei awa and its tributaries is the single and most important focus for Ngā Puna Rau o Rangitīkei.

*In the role of Pou-Ārahi Taiao for Ngā Puna Rau o Rangitīkei, Bruce Potaka realises the huge responsibility of duty and care that comes with being a kaiārahi. Implementing strategic and practical solutions to support and protect the well being of our precious Rangitīkei River collaboratively, is a mammoth task. This is his story of how the Para Kore kaupapa has influenced his way of thinking.*

# "The Para Kore kaupapa deeply aligns with the values and vision of Ngā Puna Rau o Rangitīkei. To look after the whenua is to look after the awa." Nā Bruce Potaka

## OUR STORY

As kaitiaki, we need to make sure that what we are doing is the right thing to do in the long term.

We need to stop treating Papatūānuku as a commodity! If we are not looking after the whenua, we are not looking after the awa. I see the Para Kore kaupapa as helping us to re-connect to the values of our tūpuna, and in doing so becoming better kaitiaki of te taiao! To put it in a way Māori see it!

The Para Kore kaupapa has helped me to think about and question some traditional farming practices, especially on our own whenua. For example, looking at plastic baleage wrapping alternatives that are more sustainable and less destructive to Papatūānuku.

I researched biodegradable plastic baleage wrapping that is supposedly recyclable. But I question what actually happens to it. How much of a carbon footprint does it leave while it's being recycled. What does it get made into? And how long is its "second" life. Is it really a better option? What else can we do that is truly a long-term solution?



Bruce Potaka (Ngā Puna Rau o Rangitīkei) and Jodie Munn (Para Kore)

While Ngā Puna Rau o Rangitīkei have not long been in the Para Kore programme they have made significant progress with their waste reduction.

With the help and support of our Para Kore kaiārahi, Jodie Munn, we have set up a whole system designed to divert most of our rubbish. I'll confess to having a chuckle though when the last time she came to deliver a wānanga, while making coffee she couldn't stop herself from having a quick look in the rubbish bin. She was delighted and made comment about the only para in there being non-recyclable plastic. Even our cleaner has commented on how there is hardly any rubbish to empty now.



**“As kaitiaki, we need to make sure that what we are doing is the right thing to do in the long term.”** Nā Bruce Potaka

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Meeting of the waters - Rangitīkei Awa

We also realise the damaging effect that leachate has on the whenua eventually ending up in our waterways - particularly when it floods, which seems to be often now.

The Bonny Glen Landfill in the heart of the Rangitīkei now takes the largest part of the lower North Island rubbish, and we don't even really know what actually happens in there - only that it's privately owned by people who have no connection at all to our whenua.

After our first waste check we learned the importance of not putting organic matter - especially food in the rubbish, and that if your rubbish is haunga then the system needs some improving.

We now have a pig bucket that gets picked up regularly. We wash all our plastics, tins and cans and they now have their own big containers in the shed.

We have even contemplated the idea of building a community māra, although that may be some time away yet.

**"Because ultimately we are not making anymore land so if we keep digging holes and sticking rubbish in there we are fast going to run out!"**

Nā Bruce Potaka

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The Rangitikei Awa in flood

So while I realise this kaupapa is huge and requires ongoing effort and problem solving, we are grateful to have learned more through Para Kore wānanga.

It has been enlightening and changed the way we think about how we live our lives every day and how just making little changes at a time can make a big difference in the end.

# Fraser High School

"This story of change is more a story of the struggle and the realities of trying to create change."

Paul Murray

Para Kore kaiārahi, Paul Murray, works with Fraser High School to improve their current waste systems by introducing more sustainable and circular practices.

Paul Murray and Ngakau Harris-Peke (standing, left) with the team from Fraser High, the Western Community Centre and the CarbonCycle Company by their newly established hot compost system



## WHO WE ARE

Fraser High School is a co-educational school in Hamilton with a diverse student body of 1500 young people on site, plus staff, a large campus, many buildings, and, most importantly, for the purpose of this story, no decent set up for cooking, serving, or even eating food on site.

## OUR STORY

This story is told by kaiārahi Para Kore, Paul Murray.

Te Kura Tuarua o Taniwharau (Fraser High School) signed into the Para Kore programme in 2018. They were one of the first secondary schools in Aotearoa to join our Oranga Taiao programme. The challenge was immediately clear - how would we begin to shift the culture and behaviour needed to minimise waste in this setting?

Add to this, Fraser High is one of the schools eligible for the Ka Ora Ka Ako school lunches programme. This means fifteen hundred meals being consumed, and disposed of, every single day. This is where it gets interesting. This story of change is more a story of the struggle and the realities of trying to create change.

We wondered before it began, how it would go - what would the volumes of waste be like? How would the food be managed? What kind of packaging would be used? Food waste immediately became a major issue - not only the shocking wastage of freshly prepared food, but also the sheer volumes of food waste that was all ending up in the skip.





Faithfully transporting the food waste bins to the compost system on the boundary

A turning point was the creation of a community compost hub at the neighbouring Western Community Centre. This highly effective hot composting system (designed by the CarbonCycle Company) would be able to process all types of food waste, and nearly any volume.

The high quality compost we made from the food waste would then be cycled into community gardens resulting in more opportunities for localised food production for the community.

This was all driven by the passion and determination of a couple of teachers (Gabrielle and David) and their dedicated school enviro team. With food bins provided by Para Kore, the next challenge was getting the 1,500 students to use them!

Equal to the food waste was the packaging waste. The single use packaging of 1,500 lunches each day was creating phenomenal and unacceptable amounts of waste.

To make significant changes to the waste, we needed to change the system that created the waste in the first place.



Freshly prepared food going straight into the skip, packaging included



Conducting a waste check to get an idea of the waste created

# "To make significant changes to the waste, we needed to change the system that was creating the waste in the first place."

Paul Murray, Para Kore Kaiārahi



Food waste being put into hot compost system with great determination.



Building the system was a collaborative effort by all with great community spirit!



The completed hot compost system thanks to Carbon Cycle and Para Kore.

Ideally we would have a *whare kai* (a food hall) where food was cooked on site and dished up rather than packaged up. Everything could be washed, restacked and ready again for the next day. This scenario would also reduce the wastage of perfectly good food by being able to serve up only the amounts that we wanted.

The other problem is that schools are meant to be busy doing the work of schools, which is learning - not trying to solve the waste problems generated by a Ministry of Education lunch programme or the packaging waste generated by the lack of infrastructure to provide food on site, or the landfill waste generated by no food waste collection for schools.

Whose problem was it? Whose responsibility was it to fix this? In the meantime, Gabrielle and her faithful few, have been ferrying food waste bins in their hand pulled trolley across the field to the community centre in an ambulance-at-the-bottom-of-the-cliff scenario, trying to divert whatever waste they can from landfill.

We're doing our best, but we'd really like to work our way up the waste hierarchy, and to get away from single use packaging, from having to recycle anything, and to instead reuse materials again and again. If we could do all this, those skip bins wouldn't be needed.





Our work with Fraser High School has highlighted the problem experienced by many other schools. The Ministry of Education is also responding to the challenge. It's not about managing waste at the end, it's actually about designing systems that don't create waste in the

first place. Sometimes the solutions to these complex problems are simpler than we think like eating a meal at a table with a real plate and a real knife and fork just as we have for generations.

**"Investment in infrastructure would solve the problem in many ways. In the meantime, we'll keep having these conversations, we'll keep doing waste checks, we'll keep highlighting the problems of short-term planning. We look forward to sharing some bigger stories of change in the future."**

Amber Walter - Ministry of Education



# Te Kōhanga Reo o Whangaparaoa



Te Kōhanga Reo o Whangaparaoa kaimahi with Brenda (far right)

**Para Kore kaiārahi Brenda Waititi works with Whangaparaoa Kōhanga Reo to help make changes that encourage the kōhanga to be better kaitiaki of our taiao.**

## WHO WE ARE

### He moki ki uta, he tangata ki tai

Te Kōhanga Reo o Whangaparaoa is situated on the grounds of Te Kura Mana Māori o Whangaparāoa across from Te Marae o Kauaetangohia on the East Cape. The kōhanga reo promotes the history, culture and traditions of the local area.

## OUR STORY

Our names are Te Reweti Wharepapa and Normandy Haweti and we are the champions driving the Para Kore - Oranga Taiao Programme within our kōhanga. We started off with an eagerness to jump on board the Para Kore kaupapa in July 2022 with enthusiasm and desire to be better kaitiaki to our taiao.

# “It’s our relationship with the Moki, they are us and we are the Moki.”

Te Reweti Wharepapa



Ngā Tamariki o Te Kōhanga Reo o Whangaparaoa

Our journey started with Para Kore kaiārahi, Brenda presenting the initial Para Kore presentation. The presentation was enlightening and motivating and we were fully informed of the commitment and programme we were undertaking.

It was during the Ngā Rawa Māori Wānanga that the seed was planted for our kōhanga kaimahi. As a rōpū, we brainstormed our Para Kore goals and put an action plan in place.

This encouraged us to have ownership of our role as kaitiaki and to be active in this space of change. From this plan, Brenda was able to have a clear understanding of how to best support our needs.



Current lunchboxes



Tamariki - Te Kōhanga Reo o Whangaparaoa

## We identified four different areas within our kōhanga reo that required change.

To have an immediate impact on the amount of para going from our kōhanga to Papatūānuku. These areas were identified:

### PACKAGED KAI IN LUNCHBOXES

At Te Kōhanga Reo o Whangaparaoa we have now put tikanga in place for tamariki to have wrap free and homemade kai coming in. No packaged kai allowed. Whānau have been tūturu to this kaupapa and on the occasion where lunch packaging does come in, it gets sent home. Para Kore have provided stainless steel bento lunch boxes and reusable bottles to support the kōhanga whānau and mitigate any barriers.

### TEACHING RESOURCES

We have made a habit of attending hokohoko shops (op-shops) as a first option, to seek resources we may need for our learning environments. We also now make use of natural resources for tamariki to explore, create and play.

### PACKAGED KAI ON SITE

A big initiative for our kōhanga was to be self-sufficient for food sources and limiting the amount of kai needing to be purchased from the grocery store. We have started a fruit tree orchard with aspirations to turn it into a food forest in the near future.



**“Para Kore has been planting the seeds for these great changes, but there is more work to do moving forward.”**

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Kaiako and tamariki of Te Kōhanga Reo o Whangaparaoa

The kōhanga whānau now have five raised māra beds on our premises. We also have fruit trees provided mostly by the whānau of the kōhanga which has further deepened the involvement and commitment of our kōhanga rōpū. Para Kore have supported us with this change by providing and establishing the five māra beds.

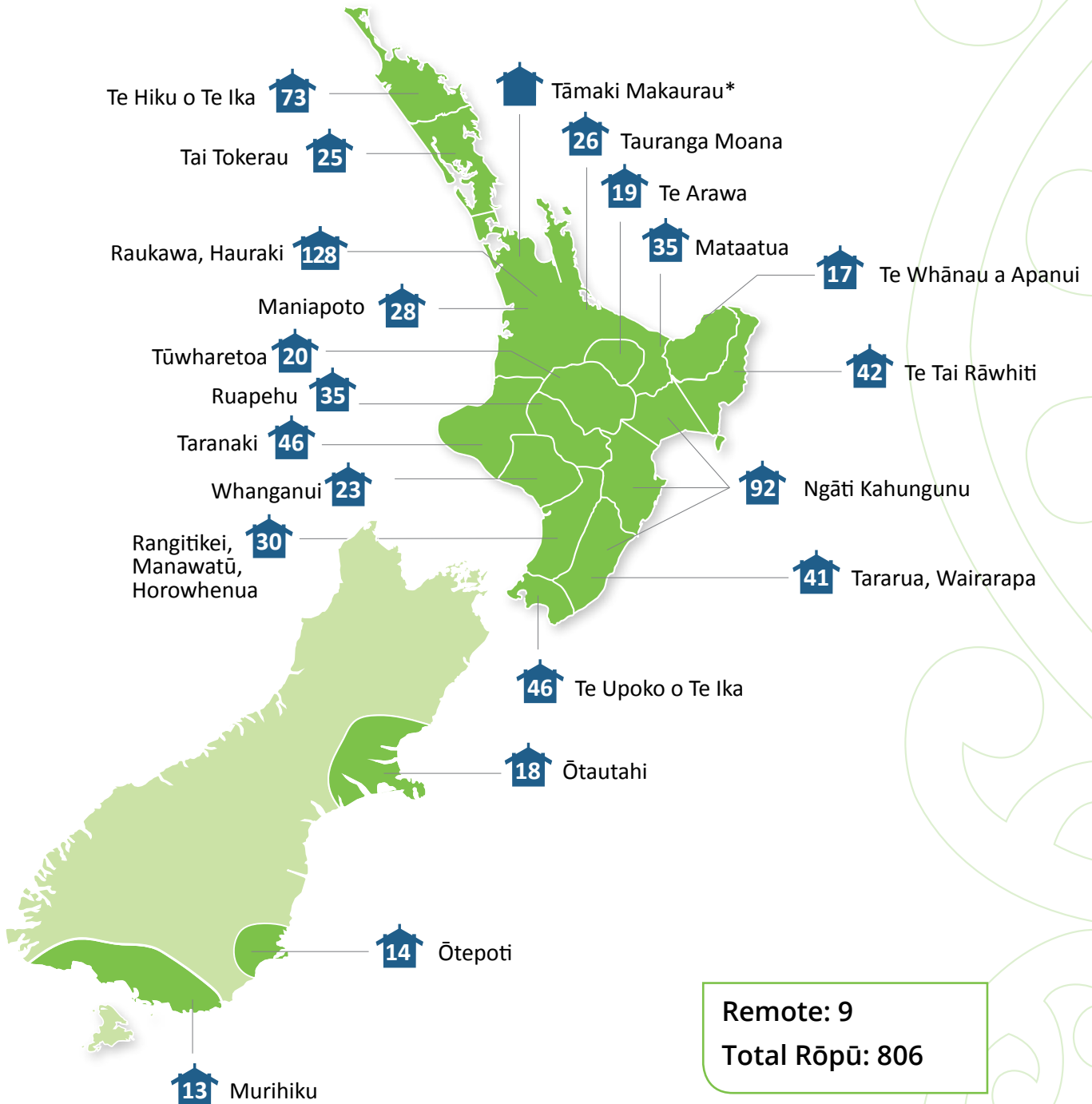
This means that the tamariki now have a learning environment in their taiao and they are now planting and harvesting under the Apanui maramataka. So far, they have planted strawberries, beans, lettuce, silverbeet, spinach and herbs.

**There is more work to do with next steps being to have a pāmu noke (worm farm), to turn food waste into rich nutrients for the māra, and more - watch this space!**

# 06

## Ngā Rohe Para Kore

### Para Kore Regions



\*Para Kore ki Tāmaki is a separate entity.



# Ngā Kaimahi

## Operational



Amelia Clarke  
Kaiārahi



Alice Norton  
Financial Controller



Aroha Paranihi Beckham  
Kaiārahi



Arohanui West  
Social Media



Brenda Waititi  
Kaiārahi



Cynthia Wairau  
Kaiārahi



Dorothy Maclachlan  
Executive Assistant



Grace Ormond  
Kaiārahi



Harina Rupapera  
Kaiārahi



Hollie Russell  
Team Leader



Hone Toia  
Kaiārahi



Jacqui Forbes  
Kaihautū Matua



Jane Morrell  
Team Leader



Jodie Munn  
Kaiārahi



Kane Holmes  
Kaiārahi





# Ngā Kaimahi

## Operational



Karamea Puriri  
Funding Specialist



Krystle Harborne  
Programme Coordinator



Marce Ahern  
Administrator



Miriama Buchanan  
Team Leader



Ngakau Harris-Peke  
Kaiārahi



Paul Murray  
Training Specialist



Pine Campbell  
Kaiārahi



Quintin Kingi  
Kaiārahi



Reitu Perry  
Kaiārahi



Robyn Martin-Kemp  
Kaiārahi



Sam Te Tau  
Kaiārahi



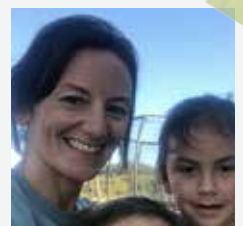
Te Ataarangi Parata  
Kaiārahi



Te Kawa Robb  
Kaiārahi



Te Rua Wallace  
Kaiārahi



Toni Kereama  
National Leader



Waikarere Gregory  
Kaiārahi



# Te Poari

## Governance



1.



2.



3.



4.



5.



6.

Para Kore is governed by a Board consisting of six members.

### 1. Megan Somerville Chairperson

He uri ahau o Te Atiawa me Taranaki tuturu. I tipu ake au ki Tāmaki Makaurau, engari ko Te Whanganui a Tara me Te Tai Hauauru oku ūkaipō. My passion is social justice: our hononga with each other, recognising our histories and future aspirations, and taking care of Ranginui and Papatūānuku and their uri.

My journey and experience with whānau, hapū and iwi connections guide me in what I do. I have been worked in central government for twenty years and use what I have learned in that work environment to this mahi. I am excited to work with the Board setting the strategic direction and working with and through the Kaihautū Matua and kaimahi to future proof the kaupapa within a Te ao Māori lens. Mouriora

### 2. Toni Love

He uri ahau nō Taranaki, nō Te Atiawa ki Te Tau Ihu ahau, ko Waikawa tōku marae. E noho ana ki raro i ngā parirau o Raukawa, ki Ōtaki.

I'm a senior solicitor at Whāia Legal, a law firm that works with Māori clients in a range of areas including commercial and resource management spaces. I've been working in te taiao for a number of years on a range of kaupapa, such as forest restoration and water monitoring.

I'm also passionate about policy in the taiao space, which includes drafting submissions and advocating for change from a te ao Māori perspective. Becoming a mother has brought in to sharp relief how important this mahi is - nō reira me mihi ka tika ki ngā kaitiaki me ngā kaimahi e manaaki ana te taiao.

### 3. Vanessa Marjoribanks

He uri ahau o Te Whānau a Apanui, Ngāti Tūwharetoa, Ngāti Awa, Tūhoe, Ngāi Tāhū.

A proud Māori and mother to four tamariki, Vanessa is an advocate of human rights, indigenous rights and environmental rights in practice.

### 4. Heather Ruru

Nō te Tairāwhiti whānui ahau. Ko Ngāi Tai ki Tōrere, ko Te Aitanga-a-Mahaki, ko Te Whakatōhea ngā iwi. E noho ana māua ko taku tama ki Tāmaki Makaurau.

I have over 10 years experience in governance and leadership roles within the not-for-profit, charity and education sectors at national and local level.

I am the co-President of Te Whānau Tupu Ngātahi, Playcentre Aotearoa, a national charitable trust with over 400 early childhood centres nationwide. With a passion for te reo Māori revitalisation and mātauranga Māori, I have completed Toi Reo, Te Taura Whiri Māori language translator certification and the Diploma, Te Pīnakitanga ki te reo Kairangi.

I have a Bachelor of Education degree with a Māori Medium specialisation and I am an experienced total immersion reo Māori kaiako.

Currently, I am a Principal Advisor to the Independent Māori Statutory Board advocating for best outcomes for Māori in Tāmaki Makaurau. I believe solutions to climate change, care and restoration of Papatūānuku and food sovereignty can be found in indigenous knowledge systems. My own values strongly align with the values and vision of Para Kore - Oranga taiao, oranga marae, oranga whānau.

### 5. Hera Frenz Smith

He mokopuna au no Te Awa Tupua, Ngāti Manawa, Ngāti Maniapoto, Kāti Mahaki o Makaawhio, Tuhourangi, Ngāti Tahu Ngati Whaoa.

Hera is a self-employed professional with 20+ years' experience in natural resource management, public and private entities, iwi governance, and environmental policy. She is committed to prioritising kaupapa that advances the health and well-being of hapū, iwi and communities of Aotearoa. She is actively involved in various projects, including a recent hapū-led initiative addressing climate change and emission reduction in the Whanganui River catchment.

Hera holds the role of Deputy Chair for Te Kōpuka nā Te Awa Tupua, strategising solutions for river issues, and plays key roles at Putiki Church and Te Amorangi Ki Te Upoko o Te Ika alongside Bishop Waitohiariki Qualye, the first indigenous female bishop in Aotearoa and the world.

### 6. Lance Westrupp

He uri whakatipu tēnei mai roto Tauranga Moana, Tauranga tangata, Ngai te Rangi, Ngāti Ranginui, Ngāti Pūkenga. He mokopuna tēnei hoki no te Tairāwhiti, Te Aitanga a Hauiti, Uawa nui a Ruamataua. Heoi, kei Ngaruawāhia au e noho ana!

“Kia whakatōmuri te haere whakamua – I walk backwards into the future with my eyes fixed on the past.”

The relevance of this whakatauki highlights a key concept to ensuring better health outcomes for Māori are achieved through the understanding of whakapapa and tikanga. I am passionate about working within a ‘By Māori for Māori as Māori’ environment. I believe that to achieving or I bring lived experience from a personal and professional perspective that is needed to address barriers and improve equity in access, experience & outcomes for Māori. I currently work as a Principal Advisor Mātauranga Māori to the Deputy Chief Executive at ACC.

My role is to design and implement change within a structure that is challenged to support the needs of Māori. My contribution to Para Kore's strategy to achieve Oranga Taiao, Oranga Marae, Oranga Whanau, will be to bring my ability to identify opportunities through a Mātauranga Māori lens and provide creative solutions that will influence system change and navigate pathways for our people across the motu.

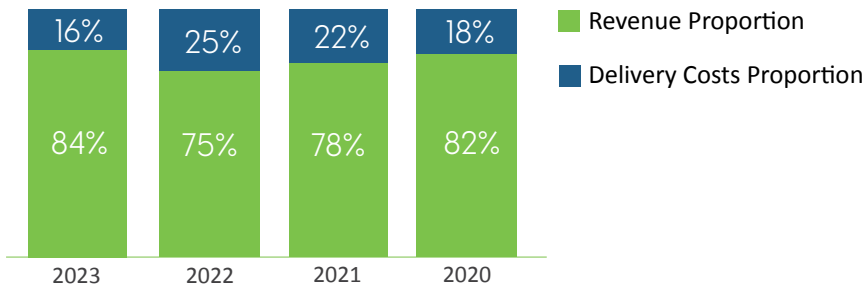




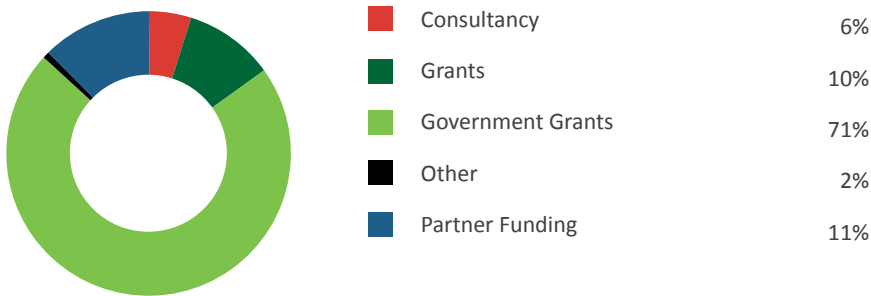
# Whakarāpopoto Ahumoni

## Financial Report

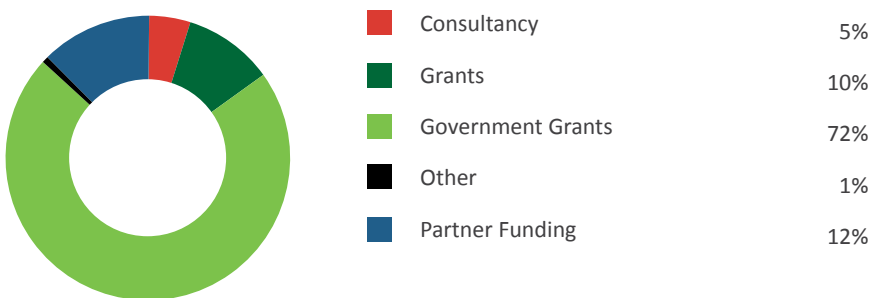
### WĀNANGA DELIVERY COSTS



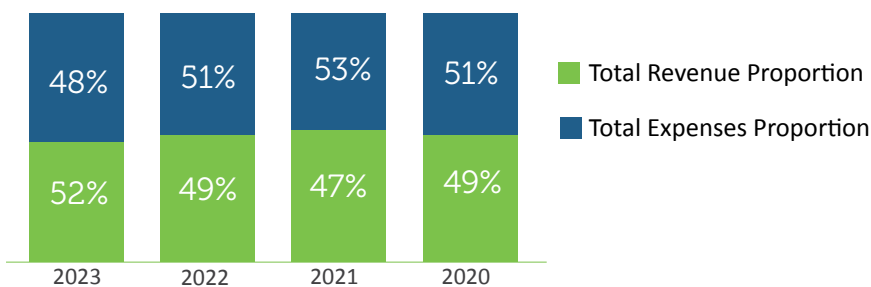
### REVENUE 2023



### REVENUE 2022



### TOTAL EXPENSES/ TOTAL REVENUE



# 11

# Ngā Hoa Mahi Tahī

## Para Kore Partners



Waste Minimisation Fund

Community Environment Fund





## Para Kore Annual Report 2023



Para Kore, PO Box 112  
Raglan Whaingaroa  
[www.parakore.maori.nz](http://www.parakore.maori.nz)