



# Para Kore Marae Incorporated

## Annual Report 2022

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



A man with a grey beard, wearing a camouflage-patterned hoodie and red and black striped shorts, is looking down at a small green plant seedling he is holding in his hands. He is standing in a grassy field with a wire fence behind him. In the background, there are trees and a white building. A cardboard box filled with more plants is visible in the foreground. The text "Sharing time and learning from one another has been a social bonus." is overlaid on the right side of the image.

"Sharing time  
and learning from  
one another has  
been a social  
bonus."



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# Mō Para Kore

## About Para Kore

### KO WAI MĀTAU?

Established in 2010, Para Kore Marae Incorporated is a Māori, not-for-profit, zero waste organisation with a vision of oranga taiao, oranga whānau, oranga marae.

With kaimahi throughout the motu Para Kore delivers a te ao Māori based sustainability education programme called Oranga Taiao that provides wānanga, resources and support to marae, whānau, hapū, iwi, groups, entities and communities to design out and reduce waste.

The work of Para Kore contributes to building a circular economy, soil and kai sovereignty and supporting climate justice and action.

The Para Kore whānau are passionate about and committed to collective action for a zero carbon, zero waste Aotearoa New Zealand that honours mana Māori motuhake and regenerates Ranginui and Papatūānuku.

### PAE TATA | MISSION

Ko te pae tawhiti e whāia ana kia tata:

*Oranga Taiao, Oranga Marae, Oranga Whānau.*

The 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 and whānau.

### PAE TATA | MISSION

*We educate and advocate from a Māori worldview.*

Ka pūtake mai ngā akoranga me ngā kaupapa ka kōkirihia e mātou i te tirohanga Māori, hei whakaū i te hononga ki a Ranginui rāua ko Papatūānuku.

### CULTURAL IDENTITY, VALUES AND MINDSET

The cultural identity, values, and mindset that we contribute to, recognise our inseparable connection with our hākuai Papatūānuku, our matua Ranginui and our atua whānau (the natural world). We seek the abandonment of the linear, individual, capitalist, colonial, consumer paradigm and the return to values based mindsets. Our values of manaakitanga, whakapapa, kaitiakitanga, māramatanga, and rangatiratanga guide our activities and our work with others.

### KŌRERO WHAKAMĀRAMA | BACKGROUND

I te Whiringa-ā-rangi 2010 ka rēhitatia a Para Kore hei manatōpū, ā, ka angitu anō ngā tono pūtea ki Te Tahua Whakaiti Para. I reira ka hōrapa te kawenga o te kaupapa ki rohe kē atu i Aotearoa.

Ka mahi tahi a Para Kore me ētehi atu whakatōpūtanga ā-rohe, mana ā-iwi, kaunihera, kaituku pūtea, tae atu ki ngā whakahaere ā-motu e whai pānga ana. I te Kohitātea 2021 ka waitohua he tauākī pūtea me Te Tahua Taiao a Te Manatū Mō Te Taiao, e whā tau te roa.



# Para Kore is a valued and integral part of the zero waste sector in Aotearoa.



*Students at Fraser High School turning the Community Compost System*

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!

*In November 2010, Para Kore Marae Incorporated was registered and successful applications to the Waste Minimisation Fund led to the expansion of the availability of the programme to regions across Aotearoa.*

*Para Kore works collaboratively and collectively with regional partners, iwi authorities, councils, other funders, and other aligned national organisations. Late in 2020, we began working with the Ministry for the Environment's Community Environment Fund and in January 2021 we signed a four-year deed of funding.*

Para Kore is a valued and integral part of the zero waste sector in Aotearoa making a unique contribution to various working groups, panels, committees, and forums across the spectrum from high-level policy development to grassroots action. Our founding principles remain firm, our methodology robust, our people passionate and committed. Nō reira, kōkiritia!

# 02

## Te Pūrongo a te Heamana Chair Report 2022



*GO TO THE  
MOUNTAINS<sup>1</sup>  
Go to the mountains  
so that you may be  
cleansed by the winds  
of Tāwhirimātea,  
and be free.*

Ko te mihi tuatahi ki a Ngāi Māori: kei te mihi maioha atu ki a koutou katoa. Covid, inflation, climate change and lots more have added pressures over 2021/2022, and despite these complexities (or because of them), Para Kore has been able to work with a growing number of hapori Māori with a focus on the kaupapa of Oranga Taiao, Oranga Marae, Oranga Whānau. Thank you to those who have willingly trialled our new programmes, who have continued to do the hard yards. As we head towards the warmth of Hine Raumati, please make sure you have the opportunity to return to your mouna to be cleansed and freed by the winds of Tāwhirimātea

*...Go to the sea so that you may feel the peace of Hinemoana's song, and be Inspired.*

Te mihi tuarua ki ngā kaimahi o Para Kore - me kore ake koutou hei whakamahi mai i a tātou. This has been a year of change; with lots of kanohi hou (including expanding into Te Waipounamu), and a change to the structure of the organisation to better align the purpose and the way we need to work to achieve that. Change within work, when there is also still widespread change in Aotearoa, can be fatiguing and we would like to thank you for your passion and commitment to the broader kaupapa. A particular mihi to Jacqui Forbes our Kaihautū Matua who has so ably led the Para Kore Team, is the face of Para Kore externally, and is a respected mātanga Hāpai Taiao. Thanks also to those Para Kore kaimahi who have left over the past year to take up new opportunities – kia kaha, kia maia, kia manawaroa. May you all have time to go to the moana and be inspired.

*...Go to the ngahere so that you may be revitalised by the energy of Tāne Mahuta, and be transformed.*

Te mihi tuatoru ki te pōari. During 2021/2022 we welcomed three new board members:

Hera Smith, Heather Ruru, and Vanessa Marjoribanks, two pēpi born to board members, and we also farewelled Alice Cameron who worked tirelessly on the Board for several years with strengths in the areas of marketing and health and safety. Ka mihi hoki ki ngā mareikura o te kaupapa a Tina Ngata rāua ko Kaye-Maree Dunn. After many years and many roles guiding and nurturing this board Tina and Kaye-Maree have moved on to concentrate on other mahi; but the same kaupapa - kia ora ai ngā whānau, ngā hapū me ngā iwi. Mōuri ora.

*Poua ki runga*

*Poua ki raro*

*Poua ki tāmōre nui nō Rangi nō Papa*

After a year of the board spending substantial time on covid related matters and day to day governance responsibilities, we are looking forward in 2022/23 to focusing on other priorities and making sure we have the right balance of responding to hapori expectations and trying to influence (and transform) the various environmental reform work programmes across local and central government so that Te Tiriti o Waitangi, and our indigenous ways of knowing and being, are honoured.

Ngā mihi o te ngākau

Megan Somerville  
Chair

<sup>1</sup> In 2003 Abigail McClutchie (Ngāti Porou | Te Rarawa) wrote the fantastic poem *Go to the Mountains*, inspired by *kīwaha* and *whakatauki*. I have used part of that poem to frame the chairs report this year.



# 03

## Ngā Whakatutukitanga

Our Achievements

**MARAE AND ORGANISATIONS (RŌPŪ) THAT HAVE JOINED PARA KORE**

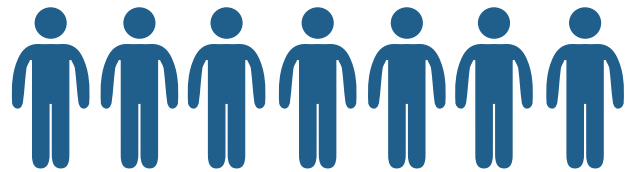


**3 NEW REGIONS ESTABLISHED**

ŌTAUTAHI (CHRISTCHURCH),  
ŌTEPOTI (DUNEDIN),  
MURIHIKU (INVERCARGILL)



= **17**  
REGIONS  
IN TOTAL



**10 NEW KAIMAHI**  
JOINING THE TEAM



**333**  
WĀNANGA DELIVERED

# 04

## Te Tau Kua Hipa

### A Year In Review - Kaihautū Matua's Report



Jacqui Forbes  
Kaihautū Matua

Tēnā koutou e te iwi. He maimai aroha ki a rātou kua wehe atu ki te pō, okioki atu, e hoki ki te kāinga tuturu o ngā mātua tīpuna. Tahuri mai ki a tātou te hunga ora, ngā waihotanga o rātou mā, mauri ora ki a tātou.

As we reflect on 2021-22, a key focus for Para Kore was workforce planning and recruitment to acquire the right skillsets to deliver on our strategic goals.

We recruited new frontline kaiārahi in Taranaki, Kahungunu (Hawke's Bay), Te Arawa, Whakatāne, Manawatū – Whanganui, Tūwharetoa, Te Whānau a Apanui, Ōtautahi (Christchurch), Ōtepoti (Dunedin) and Murihiku (Invercargill). Our frontline now consists of 24 kaiārahi throughout Te Ika a Māui and with the signing of a deed for Para Kore ki Te Waipounamu with the Waste Minimisation Fund, Para Kore is now also available in Te Waipounamu.

In the national office, we appointed a Programme Training Specialist, a Programme Coordinator and an Administrator and we farewelled our much loved Kahurangi Carter, which led to a modified structure and the appointment of four team leaders and a single National Leader. This new structure supports future growth and scalability, and improves the manaakitanga of our frontline. The past year also focussed on upskilling our workforce with courses, conferences and regular in-house training.

On a more celebratory note, in early 2022, Para Kore Marae Incorporated was a Semi-Finalist in the Kiwibank New Zealander of the Year Awards, for the New Zealand Community of the Year Award and I also qualified as a Finalist in the Kiwibank New Zealander of the Year Awards New Zealand Environmental Hero of the Year Award.

During this past year our support of whānau to reduce waste included the delivery of new wānanga: ikura; kope toitū and microgreens as well as the provision of cloth nappies, reusable menstrual products, large community composting units and on some occasions, water bottles.

In late 2021, Para Kore led a collaborative Māori Tiriti based submission to the government on the waste strategy and legislation with more than 169 submitters, including marae, Ihirangi, iwi, whānau trusts, kura, and national organisations. We also worked with the Kiwi Bottle Drive, Greenpeace, and the Zero Waste Network to create a proforma submission form for the Government's [Te panoni i te hangarua | Transforming Recycling consultation](#).

In terms of marketing we launched our hero vid, held numerous online panel campaigns, and FB lives, and in June we held an online all-day event, Ko Au Ko Te Taiao, Ko Te Taiao Ko Au.

Working with our many partners saw our first licensing contract to Res.Awesome. We have developed our relationships even further with EcoSolutions, GoEco, The Rubbish Trip, Repair Cafe Aotearoa NZ, the Zero Waste Network, Regeneration Not Incineration, Environment Hubs Aotearoa, Aotearoa Plastics Pollution Alliance, Te Waka Kai Ora, Toimata Foundation, and the Community Energy Network. Local councils throughout Aotearoa have supported our mahi in their local districts and cities, as have funders both regional and national.



Para Kore has had representation on the E-waste Product Stewardship Group, the Wasteminz Behaviour Change Sector Group, Plastics Product Stewardship, an All-of-Government Procurement Group, and a Plastics Polypropylene Working Group.

## "Our frontline now consists of 24 kaiārahi throughout the motu."

On the challenging side, incineration of waste companies with no consideration of best outcomes for people and planet, are in full force around Aotearoa.

If any of these plants, go ahead this method of disposal will have a negative impact on NZ's just transition to a circular and low emission's economy.

As is our norm, we face layers of complexity being a Māori organisation, undertaking behaviour change work with our communities, all whilst dealing with intergenerational trauma and systemic disadvantage.

*Ka whawhai tonu mātau, mō ake, ake, ake.*

I feel truly humbled and blessed to work for this kaupapa and honoured to lead the wonderful people I work with. I'm looking forward to our hui kaimahi next year in March.

To our rōpū, our whānau, our hapū, our members, our champions, our partners who we work with and who lead this kaupapa, as one of our kaiārahi said, you all are the key to unlocking the potential of Para Kore.

We thank you for your contributions and we look forward to the oranga outcomes that collectively we can achieve together.

*Ka rere ngā mihi o te ngākau*



Jacqui Forbes

*Kaihautū Matua*

Para Kore Marae Incorporated





05

# Stories of Change





# Kōkōwai



We are HĀ (History of Aotearoa). This is our story of how working with Para Kore influenced our education programme Kākano, our roles as facilitators, and the learning experiences of our taura.

## WHAT IS HĀ?

Established in 2019, HĀ shares the belief that learning from our history and being guided safely by te ao Māori has the potential to create a unified future for this multicultural world in which we live.

HĀ is based in Whangarei, Te Taitokerau and works mostly with Whangarei schools but also runs programmes in Tāmaki Makaurau.

## WHAT IS KŌKŌWAI?

Kōkōwai, (also known as haematite) is an iron-ore used to produce red-ochre pigment for rock art.

## WHAT IS KĀKANO?

Kākano is the first education programme developed and facilitated by HĀ. Kākano uses art as a tool to guide year 10 students through our history while allowing them to express their vision for the future. Our content is based on both localised mātauranga Māori and trusted academic accounts. The use of mahi toi throughout the programme improves knowledge comprehension, deepens their identity and sense of belonging and is an outlet for their personal interaction with our history.

## Our Story

In August 2021, HĀ had a combined Para Kore and Kōkōwai wānanga. Here we learned about different forms of waste and their connection to the atua. We learned of the mātauranga and hītori of kōkōwai, how to use kōkōwai in our mahi toi and how to integrate Para Kore and kōkōwai into our Kākano programme.

These wānanga made us change the resources we use because acrylic paint, felt tip pens, glitter and plastic paint brushes are harmful to te taiao. We now use kōkōwai in our programmes, and teach the hītori and mātauranga behind it. This supports connection to te taiao, Papatūānuku and the whenua.

The following is one of our facilitator's whakaaro on the ongoing transformation:

"Kōkōwai allowed the students to physically connect with the stories we are telling. Understanding kōkōwai helped them better understand the significance of Papatūānuku and the Māori ways of relating to the environment. They experience the mātauranga and hītori on the tactical level, it's not just a flat piece of history written in a book, it brings our history to life, creating with it."

Using kōkōwai increased creativity, with the taura conveying abstract messages, ideas, themes and understandings. Kōkōwai replaced the often literal and concrete ideas seen with the use of resources such as acrylic paints and felt tip pens.

Changing the form of kōkōwai such as watering it down or using it in dry powder with painting, drawing or layering, challenges their creativity, and encourages them to think outside the square. The switch to kōkōwai fulfills our aim of providing a space where taura can learn about our hītori with creativity, an open-mind, and the desire to be innovative.

Our Para Kore kaiārahi, Hollie, helped us realise that using kōkōwai was the missing piece and as a result everything is better aligned for us as rōpū and a kaupapa.



*Students using heat to turn iron oxide into Ko, and eventually Kokowai*

## Impact Theme

### TE AO MĀORI - CULTURAL IMPACT:

The use of kōkōwai embodies a stronger connection to te ao Māori and our relationships with the whenua. Kōkōwai and its mātauranga is being passed on to the next generation. Understanding how kōkōwai connects us to our hītori is transformational. Because the stories connect with the kōkōwai, their learning experience is deepened and more tangible. Through the use of kōkōwai we have reduced our waste, and embraced connection to te taiao.

For us the kaupapa has enhanced our hauora. We feel tika about what we are doing. We have grown a sense of confidence, assurance and tau in the kaupapa we are delivering to taura. We feel as though we are now upholding the mana of Papatūānuku, of whakapapa, and of our hapori.

**"This supports connection to te taiao, Papatūānuku and the whenua".**



# Plantar la Kākano



*Para Kore kaiarahi, Lani, providing seedlings for the community garden*

Para Kore kaiārahi Lani Rotzler Purewa works with community to create a maara kai at an apartment block in Moera, Lower Hutt from August 2021 - 2022.

## WHAT IS PLANTAR LA KĀKANO?

Plantar la Kākano, means to plant the seed and is the name of a maara kai situated in Lower Hutt, amongst Kāinga Ora housing. The name of this maara was chosen to acknowledge indigenous Māori and Columbian mātauranga.

## Our Story

My name is Pania and I'm a tenant at Croft Grove and the main kaitiaki of the maara here alongside my brother Kitene. This is our story about building a maara kai.

Kāinga Ora called a hui with tenants at Croft Grove as there were issues with rubbish dumping and vandalism. From this hui, two families (Māori and Columbian) decided to do something positive in this hood. We decided to start a garden as we were keen to learn more about gardening and composting.

We began our growing journey with support from both Para Kore and Kāinga Ora in August 2021. We came together with Lani and Te Kawa to dream up the vision for the maara and neighbourhood.

In November 2021, we, together with Lani prepared a garden bed and planted seedlings. Lani also supported us to start a bokashi system to divert our food waste from landfill and create soil for the maara kai.

"Spending time in beautiful places, as well as eating and sharing the kai grown has brought joy to our lives. ."

Lani also brought along kākano (seeds) and trays to grow our own microgreens.

We have harvested kamokamo from our maara that have been eaten already and a few squash. We loved our silverbeet and the lettuce in summer. Everybody was coming to grab some lettuce - it's the fancy lettuce that would have cost \$6 at Countdown and it was sweet and crunchy. People have come to get some spring onions. The Columbian whānau have come to grab beetroot to make chutney and they brought us a jar. We also grew kānga mā, white corn used to make kānga pirau. The Colombian whānau used it to make flour.



## Impact Theme

### WHAKAPAPA AND WHANAUNGATANGA (SOCIAL IMPACT)

It's joyful to share free vegetables with whānau in the grove and help offset rising living costs. People that visit the flats are always welcome in the maara and are encouraged to take a handful of things. We are new gardeners, but we are happy to share what we have learnt about growing with anyone willing to learn. We have grown into leadership roles in our hapori.

Relationships have been developed as Lani from Para Kore, Lyn from Kāinga Ora, my brother and myself have been meeting monthly in the garden to plan and work together. Sharing time and learning from one another has been a social bonus. Growing cultural crops like kānga mā for rotten corn and kūmara connects us to the practices of our tupuna. As we better care for Papatūānuku we connect to our whakapapa and our whenua.

A change has been made to our quality of life. Kitene often speaks about how we enjoy just sitting on a bench he has made in the maara, looking out towards the river. We are proud of having created a space of beauty in our neighbourhood for everyone to enjoy. Spending time in beautiful places, as well as eating and sharing the kai grown has brought joy to our lives.



# Ikura Wānanga



*Ikura wānanga group at Go Eco in Kirikiriroa*

This is a story from one of our kaiārahi, Arohanui West, who has been delivering our Ikura Wānanga online.

## WHAT IS THE IKURA WĀNANGA?

This wānanga raises awareness for the te ao Māori worldview of ikura. We talk about colonisation and its impact on the relationship we have with our ikura, and how in contrast, traditional Māori practices celebrated the mana of ikura.

We discuss the waste that single-use conventional products produce and how harmful it is to the environment. We also talk about the ways and methods of our tupuna and the modern alternatives that are available today.

## Our Story

"Through this wānanga, I aim to empower people to reconnect themselves to the natural world."

I have enjoyed hosting online wānanga ikura for both wāhine and tāne with some of the groups having 70+ attendees. Attendees appreciate the safe space this wānanga provides to discuss this topic openly and to share their personal experiences. I am often extended gratitude for the enlightenment provided by this wānanga and I find people are so inspired that they want to share this kaupapa with everyone they know.

"It's about providing a safe space for an open and honest conversation about healthier and sustainable alternatives for the menstrual cycle."

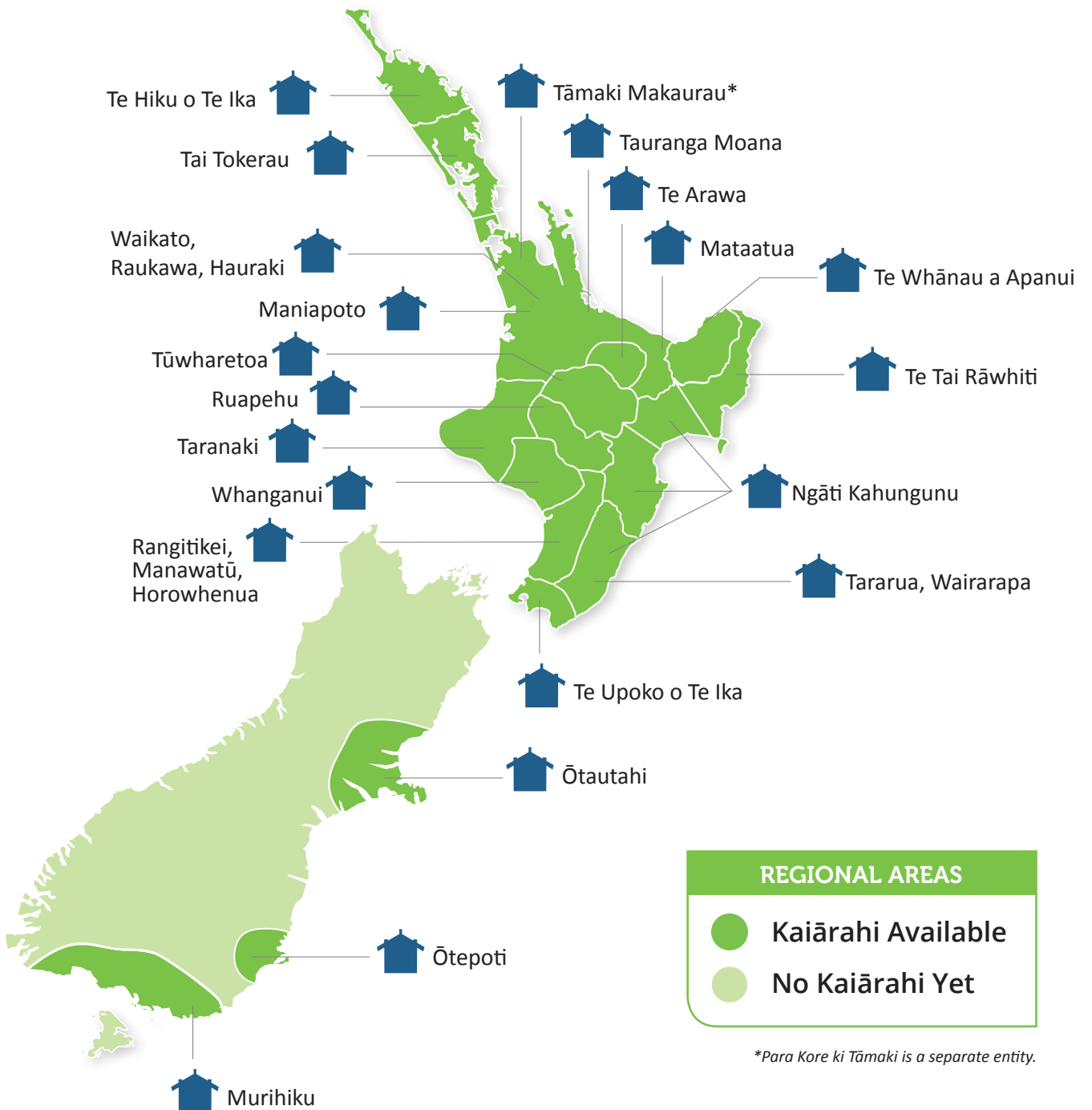




# 06

# Ngā Rohe Para Kore

## Para Kore Regions





# Ngā Whāinga Matua

## Our Strategic Directions

<b>We are connecting with whakapapa to Papatūānuku and Ranginui</b>	Through providing education based on te ao Māori we aim to strengthen whakapapa connection to Papatūānuku and Ranginui. We educate and advocate for building mana motuhake through providing systemic solutions to achieve zero waste, oranga taiao, oranga marae, oranga whānau.
<b>We are accessible, relevant and building Māori power</b>	We are aiming for our education to be accessible online, in te reo Māori and accessible within Aotearoa. We prioritise and are strategic in our partnership decisions. We operate to inform and advance mana motuhake and Māori kawanatanga.
<b>We are establishing and strengthening mana enhancing relationships</b>	We nurture collaboration, collective action, and impact for the purpose of regenerating Papatūānuku. With whānaungatanga, we build connectivity and our communities of influence.
<b>We are enhancing the capability and capacity of Para Kore</b>	We are continually learning, reflecting and improving how we work and deliver our education. We aim to increase our capacity and capability to achieve positive outcomes for Papatūānuku and people.
<b>We are growing organisational financial viability</b>	We are growing and diversifying income streams towards financial independence.



# 08

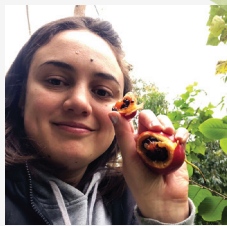
# Ngā Kaiārahi

## Operational

Our kaimahi whānau consists of 19 employees and 10 contractors.



Harina Rupapera  
*Kaiārahi*



Hollie Russell  
*Team Leader*



Hone Toia  
*Kaiārahi*



Amelia Clark  
*Kaiārahi*



Arohanui West  
*Kaiārahi*



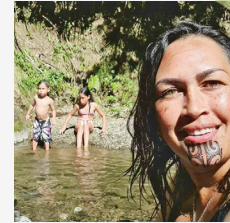
Quintin Kingi  
*Kaiārahi*



Jodie Munn  
*Kaiārahi*



Ngakau Harris-Peke  
*Team Leader*



Brenda Waititi  
*Kaiārahi*



Te Rua Wallace  
*Kaiārahi*



Jane Morrell  
*Team Leader*



Pine Campbell  
*Kaiārahi*



Kane Holmes  
*Kaiārahi*



Miriama Buchanan  
*Team Leader*



Robyn Martin-Kemp  
*Kaiārahi*



Sam Te Tau  
*Kaiārahi*



Te Kawa Robb  
*Kaiārahi*



Aroha Paranihi Beckham  
*Kaiārahi*



Grace Ormond  
*Kaiārahi*

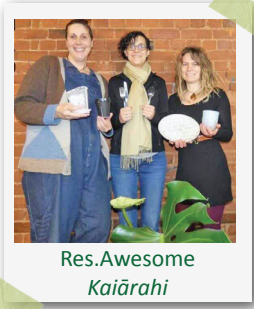
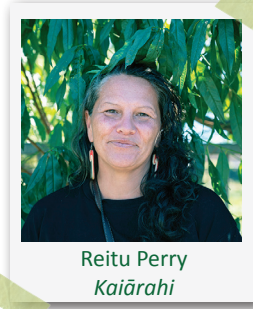
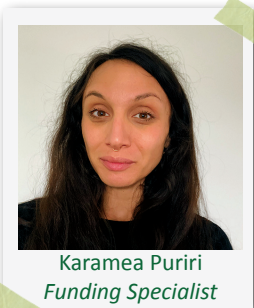
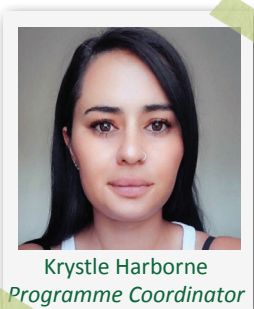
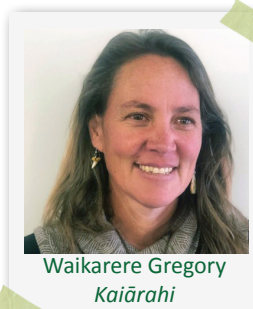
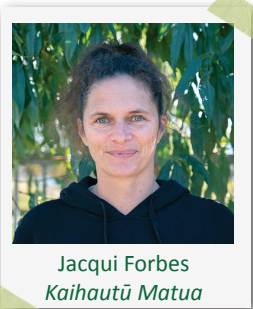
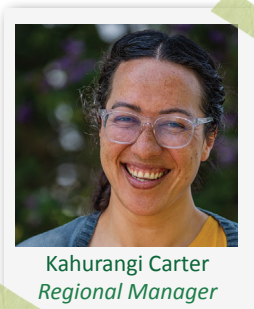


Lani Rotzler-Purewa  
*Kaiārahi*

09

# Ngā Kaimahi

## Operational





# 10

## Te Poari Governance

Para Kore is governed by a Board consisting of 6 board members.



**Megan Somerville (Chairperson)**

He uri ahau o Te Atiawa, Taranaki tuturu. I tipu ake au ki Tamaki Makairau, engari ko Te Whanganui a Tara me Te Taihauauru oku ukaipo. My passion is social justice: how we interact with each other, with our histories and future aspirations, and with our wider environment. I dream and work hard for a better world for my tamaiti and future mokopuna!

My journey and experience with Tu Tama Wāhine ki Te Upoko o Te Ika and iwi connections guide me in what I do. I have been working in central government for twenty years and my plan is to 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 CE and kaimahi to future proof the kaupapa within a Te ao Māori lense. Mouriora



**Tina Ngata - Te Tai Rāwhiti, Ngāti Porou.**

Tina Ngata (Ngāti Porou) is a researcher and scholar, and the author of *Kia Mau: Resisting Colonial Fictions*. Her work involves advocacy for environmental, Indigenous and human rights. This includes local, national and international initiatives that highlight the role of settler colonialism in issues such as climate change and waste pollution, and which promote Indigenous conservation as best practice for a globally sustainable future.



**Kaye-Maree Dunn**

Kaye-Maree is an entrepreneur and Intentional Social Designer from Te Rarawa, Ngā Puhi, Ngāi Te Rangikoianaake, Ngāti Mahanga me Ngāi Tāmanuhiri and resides in Wainuiomata, Wellington. She has been working in the realm of Māori and community development for over 16 years. Kaye-Maree was previously one of the Wellington Representatives on the New Zealand Māori Council. Para Kore is an amazing kaupapa and Kaye-Maree feels very humbled to be part of a magnificent organisation.



### Alice Cameron

With a background in marketing, communications and fundraising, Alice has worked in the humanitarian, development and conservation sectors for over fifteen years. Passionate about reducing waste, Alice is trying to remember some of the things her Grannies and Aunties tried to teach her about how to live lightly and more respectfully on this land, and to educate herself about ways to achieve this goal.

Of Te Whānau-ā-Apanui and Pākehā descent, Alice currently lives in Te Motu Kairangi in Pōneke, but calls the Bay of Plenty "home".



### Rereahu Hetet

He uri ahau nō Ngati Maniapoto, Waikato, otirā Tainui waka me Ngāi Tahu.

Rereahu comes from a background in waka voyaging, education and mentoring. She is an environmental consultant that works closely to support iwi and hapū to achieve their taiao aspirations and priorities.

A big passion for sustainability, mātauranga Māori and whānau/community education, Rereahu strives to live a zerowaste lifestyle. A strong upbringing in te ao māori has empowered her to become a better kaitiaki for Papatūānuku and she ensures to empower the next generation. She is humbled to be selected as rangatahi representative and be a part of the Para Kore whānau.



### 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. However, currently I'm on maternity leave with Te Arawairere, my 4 month old.

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.

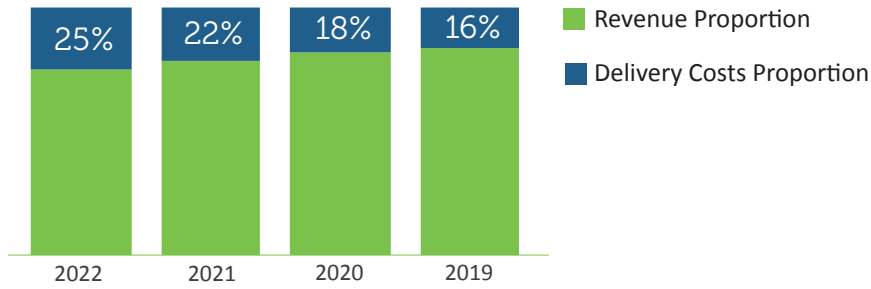


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# Whakarāpopoto Ahumoni

## Financial Report

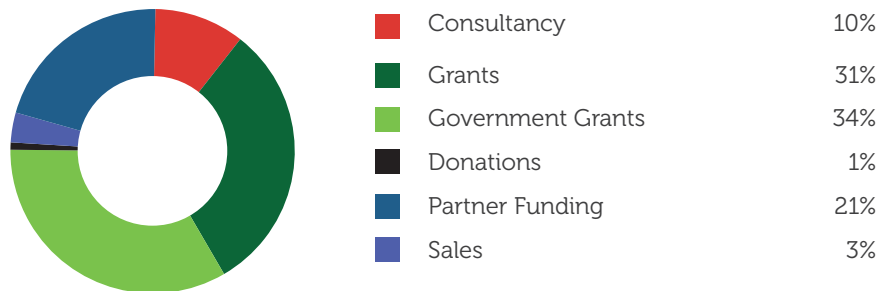
### WĀNANGA DELIVERY COSTS



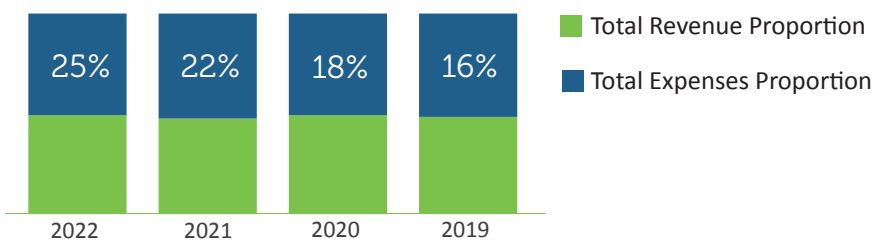
### REVENUE 2022



### REVENUE 2021



### TOTAL EXPENSES/ TOTAL REVENUE



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# Ngā Hoa Mahi Tahī

## Para Kore Partners







*Te Kuuiti Koohanga Reo*

## Para Kore Annual Report 2022



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