



He Whenua Rongo

Elevating Māori Soil and Kai Resiliency

Jessica Hutchings, Patina Edwards,
Hinerangi Edwards & Jo Smith.





*Photo credit:
Ehsan Hazaveh*

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Authors: *Jessica Hutchings, Patina Edwards, Hinerangi Edwards, Jo Smith.*

Partnerships

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This is a summary of the full version of the He Whenua Rongo Report. For the full report with in-depth coverage of the diverse voices of Māori communities and leaders, visit the Papawhakaritorito Trust website at: www.papawhakaritorito.com



Ministry for the
Environment
Manatū Mō Te Taiao



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Ehsan Hazaveh

He Karakia

Tuia te papa e hora ake nei
Tuia te rangi e iri mai nei
Mura mai te rā, tau mai te ngao
Whiti mai te hina, tō mai te ngoi
Mai i runga ki raro
Nō raro ki runga
I te ao ki te pō, i te pō ki te ao
Tuia ngā kāwai o ngā whakatipu
Tuia ngā aho o ngā whakaheke
He kano, he pihi, he tupu e
He uri, he uki, he tūpuna e
Mouri oho ka rapa ki wī, ki wā
Mouri tū ka hua ki te tī, ki te tā
Mouri ora whakaputa
ki te whai ao,
ki te ao mārama
He whenua rongo e
E Rongo whakairia ake ki runga
Tūturu whakamoua kia tina! Tina!
Hui e! Tāiki e!

*Lash together the ground lying here
Bind the sky suspended here
Sun ablaze, vigour come upon us
Moon traversing this way, energy be harnessed here
From above to below
From beneath to upper parts
From day to night, from darkness to light
Thread the lineage of generations
Fasten the lines of descent
Seed, shoot, seedling
Progeny, kin, forebears
Invigorated life force,
extending close by and distant
Established life force,
coming forth in fresh and in salt
Vital life force emanating
into the day and the realm of enlightenment,
Lands of peace,
Rongo be elevated and held fast
Fixed! Firm! Gathered! In agreement!*

He Mihi

Ko Ranginui ki runga, ko Papatūānuku ki raro, ko Rongo ka whakairihia ake, ka whakatōngia iho.

E ngā ringaringa e mirimiri ana i a Papatūānuku, e whātoro ana ki a Ranginui, e te hunga e ngākau whakapuke ana kia hua mai ngā nui o uta, o tai hei whakakī i ngā pātaka o tēnā whānau, o tēnā marae kāinga, o tēnā hapori, nei rā te mihi.

Ka rere te maioha ki ngā puna kura, ngā kaiurungi, tae ana ki ngā māngai o ngā kaupapa i horahia mai ētehi kōrero hei ārahi, hei whakatūpatō, hei akiaki i te iti, i te rahi. Tēna rawa atu koutou e whakapau werawera ana kia whakapiki ai te āheinga o ngāi Māori ki te whāngai i a tātou anō. Nō mātou, tae ana ki ngā tamariki mokopuna, te māringanui.

I wawatahia a He Whenua Rongo kia whakahuingia ai ngā kaupapa maha e aro ana ki a Hine-ahu-one, a Tāne Mahuta, rātou ko Rongo-mā-Tāne ki te whakarongo, ki te whakaaroaro, ā, ki te wānanga hoki i ngā āhutatanga maha o tēnei mea te noho ā-whānau, ā-hapū, ā-hapori ki te taiao, me te manaaki i a tātou te tangata. Taiohi mai, taipakeke mai; Māori mai, kāwanatanga mai, he mahi hei mahi mā tātou katoa. Nō reira, ko te tino whāinga, kia whai hua tēnei pūrongo—te whiringa whakaaro, te horanga taonga, me te whakawhitinga kōrero o roto nei—hei painga mō ngā uri whakaheke.

Mouriora ki a tātou!

Ranginui above, Papatūānuku below, Rongo raised aloft, embedded beneath.

The hands that soothe Papatūānuku, that reach for Ranginui; those who are eager for the produce of the earth and the waters to thrive and fill the storehouses of each whānau, marae, and community—greetings to you.

Acknowledgements to the deep wells of knowledge, the steerers, and the representatives of the kaupapa who shared their narratives and perspectives to guide, alert and urge the few and the multitudes. Many thanks to you who expend your energy to uplift the ability of Māori to sustain ourselves. We, including the coming generations, are so fortunate.

He Whenua Rongo was envisaged to gather many initiatives that focus on Hine-ahu-one, Tāne Mahuta, and Rongo-mā-Tāne to listen, consider, and discuss the numerous aspects of living in a whānau relationship with our environment, and to sustain us as people. Young and old, Māori and government—there are roles for all of us to fill.

Therefore, the primary purpose is that bringing together these ideas, cherished taonga and discussion will bear fruit for the benefit of all.



Ngā Ihirangi

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Kupu Takamua

Foreword

After working on this project, He Whenua Rongo, for the last seven months I am convinced that I have been part of a mana motuhake movement for soil and kai resiliency, and this fills me with great hope for the future. This movement is being led by diverse Māori communities, whānau, hapū, Iwi, Māori food producers and businesses who are all playing an active role in reshaping our soil and food systems back into the loving hands of communities and away from corporations. Now is the time to continue this momentum so that we can secure more hopeful and flourishing futures for the generations to come.

It is clear that our food system is broken. In Aotearoa we produce enough food to feed 50 million people yet within our population of five million many go hungry and that is mainly Māori and Pacific peoples. There is huge money to be made in the broken food system, driven by free trade agreements, corporate interests and an intellectual property rights regime that sees nature as a commodity to be patented and exploited, thus denying nature's sacred rights as atua (deity) within an interconnected woven universe.

We have lost the essence of what it means to be a part of nature, not above it, living in harmony and balance. We are the only species that has systematically wiped out the ecosystems of other species leading to global biodiversity loss at an unprecedented rate. Scientists are warning of a sixth mass extinction event, an event caused by human activity and the unsustainable use of land, water and energy, and climate change. Modern farming practices have adversely impacted on global biodiversity loss and the emergence of regenerative farming is in part a recognition that farming practices need to change and biodiversity restoration enacted. But how far can that change go? Who should drive those changes? The global food system grows and concentrates corporate control and power through reducing the food system to a near monoculture that produces

nutritionally empty food, while at the same time this system displaces small-scale farmers and prevents Indigenous peoples from eating and cultivating our cultural landscapes as everyday acts of food and soil sovereignty. The diminishing of diversity from our diets and biodiversity from our landscapes is connected.

The kōrero from He Whenua Rongo tells us that Māori communities have diverse place-based solutions to our evolving food crisis drawn from mātauranga and tūpuna wisdom. Māori are working at different scales with diverse methods to rebuild resilient Māori soil and kai communities. These solutions include Māori making the changes they want to see across the food system and not waiting for governments or corporations to offer antidotes. As the kōrero gathered for this project demonstrates, our work is to rebuild the food system based on Kaupapa Māori values and principles using methods that elevate the mana of Hine-ahu-one, Papatūānuku and ngā atua katoa.

This is a summary version of the full report which can also be found on the Papawhakaritorito Trust Website. He Whenua Rongo is significant in that it is a for Māori, by Māori report on Māori soil and kai resiliency. Papawhakaritorito Trust is honoured to have helped to lead this work in collaboration with Aatea Solutions and Te Waka Kai Ora. We also share gratitude with all of those who shared kōrero and joined us for the two-day online national wānanga and those whose energy helped to make that event possible.

Dr Jessica Hutchings

Founding Trustee, Papawhakaritorito Trust



He Kōrero Whakataki

Introduction

*Photo credit:
Ehsan Hazaveh*



He Tūāpapa Foundations

What is He Whenua Rongo?

This publication is a summary version of the full report, He Whenua Rongo: Elevating Maori Soil and Kai Resiliency. The full version can be found at: www.papawhakaritorito.com

He Whenua Rongo is a Kaupapa Māori research project that focuses on Kaupapa Māori approaches to soil and kai resilience, sustainability and stewardship. It identifies what encourages and what hinders Māori having strong soil and kai resilience in which to grow, gather or hunt plenty of food for our whānau. This report shares insights into Māori aspirations to re-establish robust soil and kai systems, for Māori, by Māori, and with Māori in both rural and urban areas. The research was carried out from February to July, 2022.

The name, He Whenua Rongo, acknowledges that in Māori narratives Rongo is the ancestral being of peace and cultivated food, particularly the kūmara. The connection of Rongo to Papatūānuku, the whenua, is intimate and symbiotic. He Whenua Rongo is an open wānanga where we hear from a diverse range of kai producers and explore the future of sustainable practices inspired by our tūpuna. He Whenua Rongo is a movement, a call to all to come together and learn about soil and kai resiliency and what it means to practise Hua Parakore organic principles grounded in tikanga Māori.

This research was conducted during a time when it became more challenging than ever for many whānau to feed themselves. In recent years we have become accustomed to seeing empty shelves in supermarkets, steep increases in food prices; extreme weather events disrupting supply chains; continuing political unrest around the world. In addition, very few of us know how to grow or gather kai like our kaumātua or tūpuna did. This all leaves Māori very vulnerable or kai insecure.

The aim of He Whenua Rongo is to explore approaches to Māori food and soil resilience and sustainability. It identifies barriers, enablers and potential pathways to activate Māori food resilience and sustainability, including potential actions by a diverse representation of voices in te ao Māori and food system participants (e.g. whānau, hapū, iwi, rangatahi, Māori enterprise and agribusiness, urban community initiatives and central and local government).

He Whenua Rongo

Values & Principles

He Whenua Rongo is guided by the Hua Parakore Framework, values and principles below that were developed by Te Waka Kai Ora. They acknowledge the mana of ngā atua and enhance Māori soil and kai resilience. The Hua Parakore Framework can be used across Kaupapa movements to uplift Kaupapa Māori practices and tikanga.

Hua Parakore advocates restoring soil health without pesticides and herbicides to develop premium soil health and resilience. In turn, this contributes to the health of the environment,

including people, animals, insects, etc. It is well-documented that synthetic fertilisers and pesticides can degrade soil health. Research shows that the Hua Parakore tikanga (along with Western organic, biodynamic and permaculture practices) are the best practices to ensure mauri rich soil health and soil resilience. These tikanga acknowledge the connection to atua/tūpuna, including Hine-ahu-one and the essence of our relationship as people, to Papatūānuku. These tikanga acknowledge the connection to atua/tūpuna, including Hine-ahu-one and the essence of our relationship as people, to Papatūānuku.



Hua Parakore Framework

WHAKAPAPA

Hua Parakore is a connection to the natural environment.

WAIKUA

Hua Parakore maintains peace & safety.

MANA

Hua Parakore is a vehicle for social justice.

MĀRAMATANGA

Hua Parakore is a source of knowing and enlightenment.

TE AO TŪROA

Hua Parakore maintains natural order.

MAURI

Hua Parakore maintains healthy soils, kai and people.

Figure 1. Hua Parakore Framework



Photo credit:
Papatūānuku marae

Research Approach

The research involved **three key activities**. The fieldwork took place from February - June 2022

More information can be found in the main report.

17 Mātanga interviews

with 21 Māori activists, leaders, and facilitators of Māori soil and kai resiliency

2-Day, National Online Wānanga

featuring six keynote speakers, and workshops presenters, 700 registrants, 300+ attending live, on May 2022

Online workshop for Kāwanatanga

attended by 25 representatives from ten government agencies

He Reo Kanorau, He Kōrero Matatini

Diverse Voices,
Varied Narratives



*Photo credit:
Ehsan Hazaveh*

Mātanga

Interviews

Experts interviewed in this project included: some presenters from the online wānanga; established or emerging leaders amongst whānau, hapū, iwi, rangatahi, and hapori; Hua Parakore and other Māori growers; hunters; regenerative agriculture farmers; related-business owners; governance leaders; and kaupapa Māori and indigenous researchers. Some are teaching whānau and communities to grow, gather or hunt kai by adopting tūpuna practices; some are using new (yet old) ways of ensuring soil is healthy so that the animals that graze the land are better nourished. Others have worked with other indigenous peoples and their soil and kai sovereignty movements. Many are activists and advocates facilitating the transition of Māori from food dependency to food sovereignty.

Several of the experts preferred not to be named in the report. For some, it was because the treasured information they shared is ancestral knowledge from time immemorial, or the views of their whānau, hapū, or iwi—it did not originate from them as individuals. Where names are not used, a code is given.



He Tīpako Kōrero

Select quotes

Our mission is to feed the community, teach the community to feed themselves, and also empower them to feed each other. And the way that we do this is by reflecting on the solutions that our ancestors had, and try to apply them to the issues that we face today.

- Kelly Marie Francis (community charitable trust).

We do have global threats, but our biggest threat is ourselves; is that apathy and lack of action... So my role in life is just to be as good [as possible] an ancestor in a generation of bad ancestors.

- M32 (indigenous research)

Just on our Māori freehold land we could feed this entire nation, there is zero doubt about that. But as long as we continue to have an industrialised mindset in the way we grow our kai, we won't even be able to feed ourselves.

- M25 (regenerative farming)

Kai is not the end goal - it is how we do it, with whom, and who do we share it with...

- M22 (iwi/food governance)

...You have to have a core body of people that really want to lead out something like this. And then you've got to find, inspire, and encourage people to get on board.

- Anne-Marie Broughton (governance)

The following quotes have been selected from the main report to illustrate the variety of perspectives shared by the mātanga.

It is very important that pūtea is released to enable Māori-led structures to be developed to support flourishing Maori food communities again.

- Jessica Hutchings (indigenous research)

Ko te whakaaweawe i te hiringa ... It's about bringing about joy to ourselves, feeling that warmth, that hari and we truly believe that through the reconnection to whakapapa, the reconnection of ringaringa, waewae ki tō tāiao, ki te whenua, ka ara mai, ka ora mai.

- Te Atawhai Kumar (rangatahi education)

To be kai-sovereign you must possess your own whenua. You can't feed yourself if you have no whenua in order to grow your food. The land to have access to to hunt; have access to waterways and the seashore to collect kaimoana.

- Wayne Paaka (Māori urban food security)

...it's centred on growing kai and people, not just money.

- Ron Taiapa (community education).

We need plans. What is happening is ad hoc and is not consistent across all regions. It comes from a personal commitment of individuals and whānau and sometimes hapū to do it, because it feels right for them to do, but it should be elevated to a much higher importance and significance in the daily life of an iwi.

- M32 (indigenous research)

E āku kākano,

My ancestors

Mātanga interviewees were asked two pātai:

1. If they could ask any tūpuna a question about soil and kai resiliency, what would they ask?

What did we learn from the decision to relocate to Aotearoa from the warmer Te Moana-nui-a-kiwa?

How did you choose what you bought over from Hawaiki?

How do you use the maramataka?

What did time teach you when growing crops?

How can we be more intentional so whānau don't lose their ability to grow their own kai?

Who had which roles and why?

How did Tāne feel coming back down to deliver Ngā kete o te Wānanga to us, his children? What was the intention?

What kōrero has been lost and needs to be reawakened?

How can we become better kaitiaki?

In times of change how do we maintain mātauranga with intention?

What is your vision for the descendants and the whenua?



2. What tohutohu (guidance) would they share with their mokopuna?

We're rebuilding - there's a whole lot of mātauranga that has been lost to time, We need to rebuild the new foundations.

Pūpuritia ngā kākano o ō kuia,
whakatipu kia ora ai.

The visions we have now for our whenua,
our awa, our kaimoana.

You have permission to make decisions
for us and for our land.

He aha ōu karakia kai?

It's knowing the importance of being
able to access kai from the soil, not just
off the shelf.

Don't lose sight of the seasonal clock.
Stay connected. Rest work play.

What was critical in the cultivation and
the preservation of crops?

Set the path as people awaken to the
idea of restoring our land, forest, birds &
fish. It would be a marvellous place. We
would be able to practice: Ko te hua o te
oranga – ko te kai.

You'll never be hungry if you can grow
a garden, nurture plants, produce kai, &
harvest the seeds.

Live a life that you'll recognise as one
where you've made conscious decisions
to live.

He Whenua Rongo

National Online Wānanga



He Whenua Rongo national online wānanga for Te Ao Māori, was held on 11-12 May, 2022.

The purpose of the national wānanga was to connect Māori who are interested in or are working toward soil and kai resilience to encourage mahi tahi - collaboration, and wānanga to share understandings and visions for ensuring our people are (more) soil and kai resilient. The wānanga highlighted a range of sustainable Māori soil and kai initiatives aimed at: reclaiming Māori kai security generally, and specifically in urban areas; rangatahi empowerment; commercial Hua Parakore; transitioning to Hua Parakore approaches; and te reo Māori revitalisation via mahi māra. It also provided opportunities to learn about māra and mahinga kai practices including mahi waipūrakau ā-hapori (community composting) and syntropic forestry.

Feedback from wānanga participants was extremely positive. More opportunities are needed for Māori to come together to wānanga about current issues, inspire action, provide matauranga Māori and other training, and to create community connections.

Participant aspirations

Registration form responses indicated participants were most interested to learn about Hua Parakore, Māori soil resiliency, Māori urban food security, reclaiming Māori food security and having an opportunity to meet other Māori working in the sector.

These graphics illustrate wānanga participants' interests as indicated when they registered at the wānanga, and what kōrero inspired them during the wānanga as captured in the Zoom chat and an online poll.

Participants had a clear desire to connect with other Māori in the soil and kai resiliency sector. They strongly desired to learn mātauranga Māori approaches, including maramataka. Participants also wanted to learn about solutions, self sustainability and understand soil wellness. They were inspired by the calls to action to connect and be involved, the kōrero about atua Māori, healing and wellbeing.

The following graphics are visual summaries of the kōrero from the wānanga.

Keynote & Breakout Presentations

The keynote and breakout group presentations covered a broad range of kaupapa. A snapshot of key themes is provided here.

Kaikōrero Mātua - Dr. Jessica Hutchings

- Contemporary food systems require Indigenous peoples to eat colonial landscapes in our everyday.
- How might Māori (indigenous) values in relation to soil contribute to soil and kai resilience strategies?
- Begin where you stand; retain a broad perspective and act locally.

Kaikōrero Mātua - Hinemaru Ropati & Lionel Hotene

- Getting our hands back in the soil and everyone into the māra is our way to contribute to the goodness of our whānau. To bring about intergenerational healing.
- We need to eat and breathe Hua Parakore in the māra and in other spheres, including the political sphere.

Reclaiming Māori kai security - Wayne Paaka and Kelly Marie Francis

- Shifting our diet away from Western processed kai is key.
- Kai sovereignty can not be based on land ownership, but on accessibility to land.

Mana māra, mana reo, mana whenua - Lahni Wharerau

- Ngā tikanga tuhu iho, ngā atua, me ngā karakia.
- Te Maihara nui me te pakihwi kawa.

Kaikōrero Mātua - Pounamu Skelton

- Hine-ahu-one is the source of life; without her, we would not survive.

- Māra kai as a vehicle for transformational healing & whānangatanga.
- Listening in the garden and observing - this is rongo.

Kaikōrero Mātua - Teina Boasa-Dean

- Our tuakana are Ranginui and Papatūānuku; we are their teina.
- Whakapapa; we are born into responsibility; we must show and evidence our obligations before we evidence our rights.
- “Ko te tikanga me te kawa, kāre he kino o roto”.

Māori urban kai security – Pania Newton and Lani Rotzler

- We need to talk about the hītori and whakapapa before we can talk about aspirations.
- We need to grow kai to sustain our people and provide solutions to modern experiences of colonisation and the resulting, continuing trauma.

Sustainable business through Hua Parakore - Cathy Tait-Jamieson and Gretta Carney

- The health of the soil determines the health of all living beings who depend on it
- For a kai to be a rongoā it has to be a Hua Parakore, for a rongoā to be a kai it has to be Hua Parakore.

Kaikōrero Mātua - Mike Smith

- We have to move from an extractive economy to a rauora framework based in tino rangatiratanga
- The systematic and historical root causes of our problems must be dealt with; the good is not being built fast enough to overcome the bad.

Tēnei Te Tira Hou: Rangatahi Empowerment - Haylee Koroī, Te Rua Wallace, Rangipo Langa, Ngapera Matthews, Kahleyn Te Wairua Evans

- “To be a master navigator you need to train people to be better than yourself” - Papa Mau Piailug.
- Leave a legacy, not a liability.
- Whanaungatanga with tangata and atua is a key enabler of rangatahi engagement with kai and soil.

Hua Parakore Pathways - Pounamu Skelton and Lahni Wharerau

- Hua Parakore begins with understanding the whakapapa of the whenua you are growing on.

Community Composting – Hollie Russell

- Community engagement is a priority with composting knowledge.
- Raising community consciousness around how we engage with our atua, asking: How do we elevate the mauri of Hine-ahu-one?

Syntropic Agroforestry – Jared Hiakita

- Syntropic agroforestry is just another form of growing food and repairing the earth through density, diversity, stratification and succession.
- Start small, try to do a good job, do the research, and learn from your observations.

Transitions – Raihānia Tipoki and Mike Taitoko and Hinekaa Mako

- urgent need to transition to regenerative pathways in agriculture
- need to invest in current regenerative practices that Māori are leading

Whakataunga Wānanga Resolutions

The wānanga culminated in Te Waka Kai Ora and Papawhakaritorito Charitable Trust presenting resolutions they jointly developed calling for a Māori soil and kai resiliency kaupapa coalition to develop further plans for joint action that build on the connections made at the wānanga.



- 1.** Actively protect and restore to pristine states, Hine-ahu-one, Papatūānuku, our ngahere, awa and maunga.
- 2.** Acknowledge the national kai, soil and climate emergency in Aotearoa.
- 3.** Develop independent, Māori led approaches to Māori kai and soil resiliency.
- 4.** Develop collaborative Māori led approaches to Māori kai and soil resiliency.
- 5.** Urgently collaborate to secure funding to establish Hua Parakore urban and rural Māori food farms, at scale, across regions in Aotearoa to build a solid evidence base of what works and what doesn't.
- 6.** Reject the use of genetic engineering (GE) in kai and the environment in Aotearoa, New Zealand.
- 7.** Advocate for increased Tiriti partnership via resourcing from Kāwanatanga and other sources for Māori to develop pathways to grow the Hua Parakore (Māori organic) kai.

Mana Rangatahi

Ka hao te rangatahi

A generation of strong and confident rangatahi Māori, many of whom are first-language speakers of te reo Māori, is emerging as new leaders in the Māori soil and kai resiliency space. There is great potential for this to continue as rangatahi and pahake alike are calling for greater empowerment, education and training of rangatahi, including transmission of mātauranga Māori ways of living, of growing and gathering kai. Initiatives such as Te Aho Tū Roa who provide rangatahi-led education and mentoring kaupapa, must be properly resourced to carry out their vital mahi.

Intergenerational and strategic thinking enables Māori soil and kai resiliency by ensuring vision, tūpuna knowledge and the necessary skills are shared and imparted across generations. Teaching and learning goes both ways, with rangatahi often teaching older generations of their own whānau, hapū, iwi and communities.

The following are rangatahi viewpoints on Māori soil and kai resiliency expressed in the interviews and online wānanga.

Resilience is about remembering that we're part of an intergenerational whānau and that none of us need to, should or probably even can be doing this on our own. Mā te mahi tahi o aua reanga katoa, ka whai hua tātou.

It's by being in whanaungatanga with our taiao or with our community that the roles and the needs actually emerge. That's where we can step into our roles as kaitiaki within our local context.

I see this deep vision of wellness that our tūpuna hold for us. That's almost like unfathomable to think of all these layers being and to imagine the joy and the playfulness, the rest, and the generosity that exists in that vision.

To create a kaupapa which is all focused around rangatahi, around taiohi, where taiohi become interns. So the college fees are paid for and there's a tuakana/teina relationship set up. So the food farming actually becomes incidental, because the main thing is about flourishing rangatahi.

Kāwanatanga Online Workshop

Kāwanatanga (the New Zealand Government) has an important role to play as a Tiriti partner to contribute to rebuilding Māori soil and kai resilience that has been decimated by colonisation, the loss of access to whenua, awa and other mahinga kai. Kāwanatanga has obligations under Te Tiriti to work with Māori entities such as Te Waka Kai Ora who act as a collective national body representing Māori interests in organics.

For these reasons, a workshop was held for government agencies with soil and kai resilience-related areas of work and policy development to understand what activities they are currently doing and how they work together. It was also to understand what government support is currently in place for Māori soil and kai resiliency initiatives. The agencies that attended are listed in the Appendix 2: He Whenua Rongo: Wānanga Speakers and Matanga Interviewees.

The workshop confirmed that while there are many related government initiatives they were largely adhoc with no shared vision of how their activities were responding to Māori soil and kai resiliency priorities. Much work is needed to develop a comprehensive, cohesive approach to supporting Māori aspirations and address concerns.

The main report has further kōrero from this workshop.

Enablers & Barriers of Māori Soil and Kai Resilience

Ngā Mea Whakakaha Summary of Enablers

The following is a list of enablers of Māori soil and kai resilience. These enablers emerged from the diverse Māori voices heard at the national online wānanga and the Mātanga interviews.

Mana Atua strengthening connection to atua and honouring that whakapapa in how we use soil, and grow and gather kai.

Mana Whenua return land to Māori; using tikanga and other regenerative approaches that restore soil resiliency.

Mana Tangata foster Māori leadership and enable kai kōkiri (community champions).

Mana Rangatahi rangatahi are actively involved in developing and leading initiatives. Education pathways facilitate their soil and kai resiliency learning.

Data and Research the benefits of Hua Parakore and other soil and kai resiliency approaches can be demonstrated and learnings shared.

Learnings from other Indigenous Initiatives. Soil and kai resiliency involves fully living kaitiaki values, as individuals and whānau. Whenua and awa need a stronger voice for their interests.

Māori-Kāwanatanga relationships when Māori lead, Māori can determine a path forward with Kāwanatanga. Kāwanatanga must develop strong Tiriti capability across agencies working in the soil and kai sector; there must be provision for long-term planning; Iwi-Kāwanatanga relationships must be mutually

beneficial; as the national Māori authority on organics, Te Waka Kai Ora has a key role to play in any discussion of soil and kai resilience; long-term planning is needed, unrestricted by government timeframes and cycles and shaped by mokopuna decision-making processes; Kāwanatanga to further enable Māori-led research in the sector; regional operations support iwi and local initiatives.

Resourcing kaupapa. Coordination and long-term funding that is directed by Māori can help the flow of resources where they are needed and effective.

Kāwanatanga-specific enablers Kāwanatanga agencies understand government's role to support Māori aspirations for soil and kai resilience, sustainability and stewardship and they are working towards shared outcomes; have appropriate levels of Māori cultural and Tiriti capability and mātauranga; empower Māori to determine their own solutions; have a clear platform for sharing agencies' mahi on soil and kai systems so access to information easy for Māori to access.



Ngā Mea Tāmi

Summary of Barriers

The shortage of Māori in food and soil governance in wider food production and distribution systems is an ongoing concern. New Zealand's supermarket sector has only two main players, a duopoly that results in a lack of competition and unaffordable food prices.

These food prices are in turn influenced by global instability accelerated by COVID, climate change and political volatility. These existing conditions, as well as the ongoing impacts of colonisation, leave Māori particularly vulnerable to food insecurity.



Intergenerational impacts of colonisation is one of the fundamental barriers for te ao Māori in rebuilding resilient soil and kai systems is the myriad of impacts from intergenerational colonial trauma and on-going disconnection from whenua and te taiao. As Māori continue to be alienated from ancestral whenua, awa and moana as pātaka kai, and as Māori are still unable to grow food, disconnection from te taiao persists.

Environmental degradation. Rapid environmental degradation due to climate change, predators, invasive species, pollution, nitrogen-based fertilisers and conventional agriculture are impacting the mauri of te taiao. When the mauri of te taiao is depleted this in turn depletes the mana of the people further disconnecting Māori from their environments. There is a clear correlation between biodiversity loss and the loss of Indigenous knowledge.

Health impacts. Toxins released into the environment by industry, agriculture and food production impact food quality, the health of the environment and local community. Such practices continue to impact some Māori land and Māori communities.

Climate change will disproportionately impact Māori and Pacific Island peoples. Māori must be resourced to plan for crisis scenarios and food growing in adverse conditions, and to urgently shift from extractive to rauora/regenerative living.

Dependence on current capitalist, industrial food systems. The lack of alternatives to capitalist, industrial food systems places many Māori in a position of dependency on foods those systems produce. The current food systems is an insidious form of colonisation



that does not uphold a mana atua approach to soil and kai resilience and thriving Māori food communities.

Disconnection resulting in apathy. Lack of access to whenua, awa and moana as their pātaka kai and not being able to grow or gather food at those places, heightens the disconnection of Māori from ancestral lands and mahinga kai which can lead to apathy and reluctance to participate in mahi taiao.

High tech extractive food production. New methods of producing food are constantly developing. Food produced these ways may not directly connect the people eating them to Rongo-mā-Tāne, Hine-ahu-one or Papatūānuku, (to māra, soil, or the earth) so whether the kai has mauri is debatable.

Lack of infrastructure and required funding. Lack of infrastructure includes whenua, legislative barriers that perpetuate Māori disconnection from whenua, inadequate resources (e.g. seeds, clean water, mātauranga) to enable Māori access to and control of all stages of food growth/production and distribution—from māra or mahinga kai to the plate, to the compost, to the māra, whether on small- or large-scale—and without reliance on supermarkets and the like. Whether workers in these spaces are paid at least a living or in-kind wage is an important issue here too.

Lack of Tiriti partnership and Māori decision making. There has been little work toward national Tiriti partnership development between Kāwanatanga and Iwi regarding Māori soil and kai resilience. Also there is a lack of Tiriti partnership across the food systems. Māori are not at food governance tables as decision makers. Constraining legislation continues to be a barrier.

Kāwanatanga-specific barriers. These barriers include: inadequate capacity and capability to work effectively with and for Māori aspirations for soil and kai resiliency; siloed activities within and between agencies; short term work planning cycles; lack of internal cohesion due to high staff turnover; too few Māori in senior Kāwanatanga agency roles; siloed thinking, acting and resourcing for Māori soil and kai resilience within and between agencies; funding of Māori initiatives not determined by Māori priorities and values.

Kōrero Tūhura

Discussion & Next steps

*Photographed by:
Ehsan Hazaveh*

Kōrero Tūhura brings together the findings of the research activities to identify the key themes that emerged and the key actors in the Māori soil and kai resiliency sector. Future pathways are explored through the eyes of the mātanga participants what they consider to be resilient and sustainable Māori food systems. The Rauora Framework developed by Māori leadership is presented as a very possible roadmap for Māori to both re-establish soil and kai sovereignty and to urgently reduce harmful impacts on te taiao.

The temptation to achieve soil and kai resiliency through technological innovation is a recurring theme in current debates. Yet kōrero from He Whenua Rongo participants suggests that while new and emerging technologies may contribute to solutions concerning food scarcity, these technologies may also continue to disconnect whānau from whenua, and subsequently from our food secure futures as Māori. Key questions regarding technology are offered in this section to help navigate future possibilities.

Individual and collective action is the key to bolster Māori soil and kai resiliency. Kōrero from mātanga both inspire and challenge us as Māori to determine our future and that of te taiao.

Finally, He Whenua Rongo recommendations are presented including specific recommendations for Kāwanatanga and funders.

Key Themes

Eight key themes regarding Māori soil and kai resiliency emerged from the participant kōrero across the project:

- 1. Transitioning to regenerative/rauora economies.** Developing soil and kai resiliency in the global climate emergency, capitalist colonisation has decimated te taiao - soil health, decreased biodiversity, resulting in climate change emergencies and generally Māori dependence on non-local, nutritionally deficient food from supermarkets. Returning to regenerative/rauora economies through localised, smaller-scale, low-tech operations that are Māori-owned, managed and worked would bolster Māori soil and kai resilience.
- 2. Willingness to change.** Our mindset toward food production must change urgently. Present generations have become accustomed to convenient, perfect looking and cheap food produced by whatever means. This mindset has kept us disconnected from whenua and each other as we have left food production to commercial enterprises and multinational companies. How else can we as Māori mobilise to reconnect to whenua and grow, gather and hunt kai, together?
- 3. For Māori, by Māori, with Māori solutions.** Māori are best placed to develop our own solutions to the soil and kai emergency and these efforts need to be elevated, funded, and evaluated to ensure the solutions are effective and the funding impactful. There are opportunities for strategic Māori investment in soil and kai resiliency action, research and impact evaluation from a mātauranga Māori perspective.
- 4. Fostering rangatahi leadership and participation.** Accessible and empowering pathways are needed now for rangatahi to re/connect with soil and kai through education, resource development, mentoring, and collaboration with other rangatahi to ensure mana-enhancing succession. Re/connecting to whakapapa, deepening relationships with atua, tūpuna, whenua, and subsequently soil is of utmost importance for growing rangatahi participation and leadership in Māori food communities.

5. Enabling local and regional leadership.

Local and regional action will create the most change. Soil and kai resiliency happens in communities, whānau, hapū and iwi, on farms and in māra. Developing local and regional Māori leadership of Māori food communities will help achieve resiliency.

6. Need for properly resourced

infrastructure. Types of infrastructure necessary for Māori soil and kai resilience includes: physical (including access to and development of whenua, Māori-led seed-saving and soil-testing systems, technology); economic (paid hapori māra roles, funding for expanded Māori-focused research funding opportunities); educational (Kaupapa Māori resources, learning and education programmes) and social (including establishment and ongoing support of member-based organisations, and leadership development).

7. Urgent need for cohesion and

coordination. It is imperative that siloed thinking and acting cease and national partnerships and collaboration are fostered among Māori organisations and with, and within, Kāwanatanga. This could exponentialise their impact, enable shared strategic approaches and more effective use of resources, reducing duplication. Resourcing for Māori-led national Kaupapa for soil and kai resiliency including Te Waka Kai Ora, Te Aho Tū Roa and Para Kore, should be bolstered.

8. Evidence-led best practice.

Comprehensive evidence of best practice in Kaupapa Māori initiatives will support achieving greater Māori soil and kai resilience. Showcasing existing and emerging mātauranga will amplify, and lend authority to, Māori worldviews and norms, helping reset assumptions about the role of soil and kai, and inspire action. Existing research around climate change, food insecurity and resiliency highlight the importance of Māori-led, matauranga Māori solutions.

Māori Soil and Kai Resiliency Ecosystem

Groups and organisations active in the Māori soil and kai resiliency sector are represented in this Māori soil and kai ecosystem map, developed in the He Whenua Rongo research. The map was developed early in the research and was reviewed after data analysis. The green coloured bubbles represent Māori soil and kai-related groupings. The other coloured bubbles represent existing or potential allies of Māori soil and kai resiliency.

The centre of the ecosystem signifies a space for collaboration between any combination of Māori groupings with others within the ecosystem, and symbolises te ao hurihuri; ongoing movement, change, adaptation in calm and dynamic times, for the benefit of collective Māori soil and kai resiliency. Learn about the ecosystem map in the full report.

A wide range of Māori and allied organisations that contribute to Māori soil and kai resiliency are represented in the ecosystem. This ecosystem prioritises organisations and individuals (tāngata kōkiri) who are on a Hua Parakore journey. While He Whenua Rongo are staunch advocates for Hua Parakore (Kaupapa Māori organic) approaches, some of the organisations in the map take different food growing approaches that include using pesticides and herbicides. Their inclusion acknowledges the diversity of Māori participants in the ecosystem, and the desire

for us to find common ground including: being Māori; connecting to whenua; desiring to exercise tino rangatiratanga - to be Māori-determined and led; upholding Māori values such as manaakitanga and whanaungatanga; and upholding tūpuna practices to some degree.

As growers of kai, they have access to whenua and may eventually adopt Hua Parakore practices upheld by Te Waka Kai Ora-verified growers—especially if supporting information is accessible and transitioning to sustainable practices is supported. He Whenua Rongo seeks to encourage alliances and shared visions for Māori soil and kai resilience and to not fall into siloed thinking and working.



Māori Soil & Kai Ecosystem Map



FOOD SYSTEM ACTORS



MĀORI KAI & SOIL RESILIENCY ACTORS

Visions for resilient and sustainable Māori food systems and practices

This section discusses future pathways for Māori soil and kai resiliency practices as voiced by mātanga at the national wānanga, and in interviews. Most mātanga resoundingly agreed that such systems would be embedded in tikanga and mātauranga Māori - practices based on intergenerational observation of te taiao and the cycles of nature.

Coming together as a community resonated with many of the mātanga. Sustainable Māori food systems would also involve returning to communal living such as papakāinga living though as Raihānia Tipoki notes, it may be a matter of necessity as the impacts of climate change and economic and social conditions adapt. The collectivism of Māori was also acknowledged in that while having an abundance of kai is a major activity of a resilient Māori food system, the act of working together as whānau, hapū, iwi and Māori communities and sharing kai is as essential as the kai itself. It is important that resourcing for Māori food systems also invests in the social aspects of redeveloping Māori resilient and sustainable food systems.

Food systems will be sustainable and resilient when we're living in communities that grow and consume their own kai - just as our tīpuna did. The sooner we get back to the whenua the better. Whether by choice or not I feel that with the convergence of resource depletion & pollution, climate change induced food shortages, and peak cheap energy, we'll all be back on the whenua before too long.
- Raihānia Tipoki (generative farming)

For me personally in terms of sustainability and resilience, I would love to see all our people have a garden. I'd love for us to have spaces in our own homes or community spaces...I've got to say Taranaki is brilliant at it. They're all over the place up here. It'd be really nice to see that spread out further. And you see the benefits and you see how it works. And not only are you learning to grow this kai but there's so much more learning that happens.
- Melody Te Patu (iwi kai initiative)

The importance of mana motuhake, autonomy and agency over gathering, growing and distributing kai is also part of the collectivism of Māori, and connects too, to our capacity for manaakitanga. Consistency of access to land and resourcing are major components of a resilient Māori food system, as is the capacity to innovate and trail alternate soil and kai practices.

If future soil and kai resilient systems are embedded in tikanga and mātauranga Māori, then the realm of ngā atua will play a significant part in shaping Māori-led soil and food pathways.

Resilient and sustainable soil and kai systems would also operate within a wider culture where Māori values, beliefs and worldviews were recognised and responded to by an informed Tiriti partner. Colonisation has contributed to current soil and kai conditions and the dismissal of Māori knowledge is part of this history. Developing resilient and sustainable practices will require the continuing disruption of norms set by capitalist cultures and the elevation and amplification of Māori values, aspirations and beliefs.

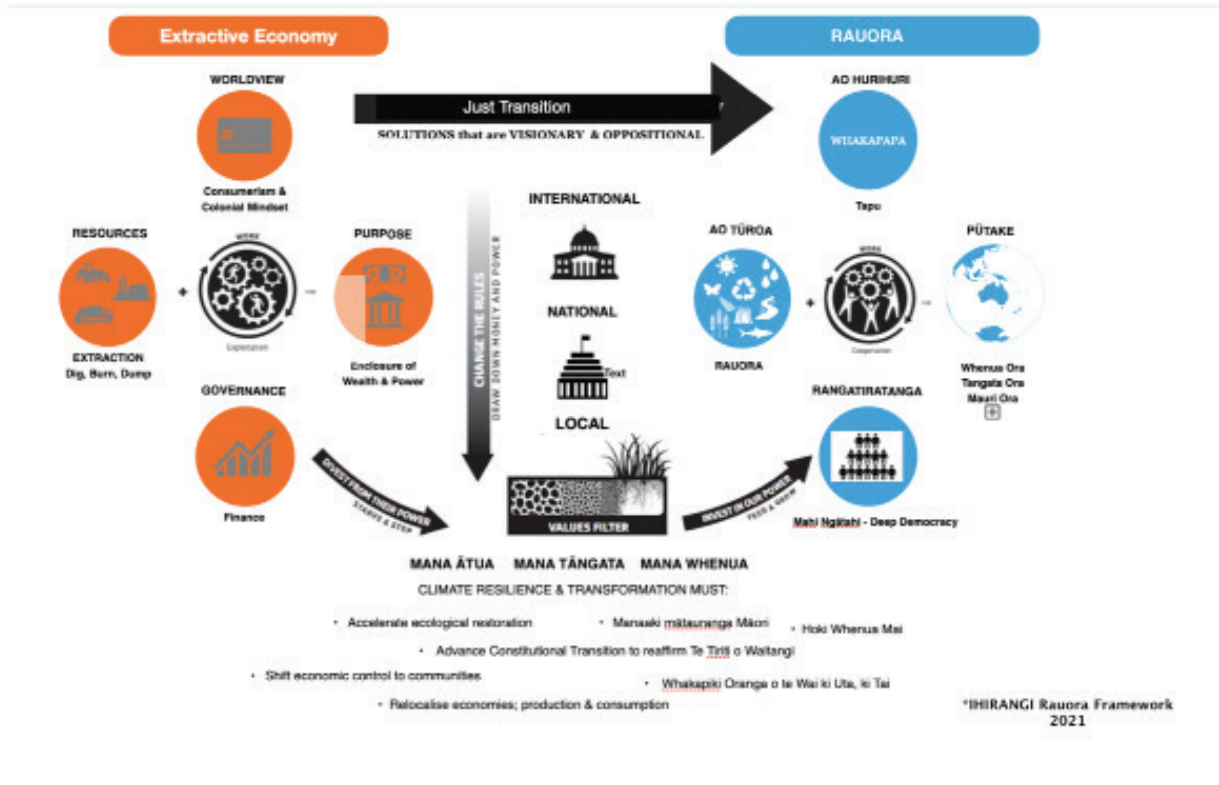
The reality is, we need to place ourselves appropriately in this space, and it should always be Papatūānuku first because she will be here for all those future generations. We won't be; we are transient.

- M31 (researcher/specialist grower)

At a whānau level, I think it's being able to have the knowledge, the skills and the resources to be able to sustain your whānau. At a systems level or policy level, it's about ensuring our values, our aspirations and needs are catered for and protected so that we will always have access to those resources that enable us to have kai systems and kai resilience.

- Anne-Marie Broughton (governance)





Rauora Framework

Returning to Rauora

Rauora means abundance and is the key concept underpinning the Framework developed by Ihirangi, a foundational group of Māori climate and environmental experts. Ihirangi’s core work is to empower and increase the capacity of whānau, hapū, and iwi to engage proactively in climate change mitigation and adaptation through the provision of robust, comprehensive and relevant data, information and analysis. Ihirangi engaged with the Ministry for the Environment (‘MFE’) and developed an Indigenous Worldview Framework to underpin the National Climate Change Adaptation Plan (NAP) and this document is a useful touchstone for thinking about soil and kai resiliency within the wider context of climate change. Employing an Indigenous worldview to frame the policy response to climate change is an investment in a cultural shift model which could also benefit soil and kai resiliency aspirations.

Seed sovereignty

Seed sovereignty is a Kaupapa that was raised by some mātanga who were interviewed and is a key part of Māori soil and kai resiliency. One mātanga, M32, discussed this issue as focused

around the plants of significance to Māori and noted the different responsibilities we have as kaitiaki to take care of these plants through their various stages in their lifespan from seed right through to fully grown.

Regional and national coordination

As identified earlier, regional coordination was strongly supported by mātanga. There was some support for some national level coordination, but for many, the national level was not currently a high priority. From observation, the mātanga were all carrying heavy workloads and for the majority, their efforts are very focussed at the local level. As more people become involved in the movement, the momentum will build for more national initiatives. He Whenua Rongo evidenced a strong desire in te ao Māori for greater whanaungatanga in the Māori soil and kai resiliency space at the national wānanga. It will continue to facilitate relationship building and collaboration.

New technologies and soil and kai resilience

New technologies in food and agriculture are constantly being invented in and developed by global agribusiness and agritech companies. More often than not they are developed within intellectual property rights regimes that return the profits of the technology back to 'the inventor' which in most cases are global agribusiness and agritech companies. These western property rights regimes do not account for collective knowledge and are working within knowledge production frameworks that are antithetical to the collective ways Indigenous Knowledge is developed. Jessica Hutchings cautioned against the use of advanced technologies when growing kai due to the lack of connection to Hine-ahu-one and Papatūānuku and Te Ao Turoa, the natural world.

New and convergence technologies such as genetic engineering (GE) and nanotechnologies do not uphold the values of our Kaupapa Māori approaches to food growing. In fact, 20 years ago Māori were

very active in the GE debate, particularly at the Royal Commission on Genetic Modification citing the impacts of GE on whakapapa, mauri, wairua and mana as negative detrimental impacts that do harm. The questions I constantly ask of these new technologies is how do they connect with the whenua and uphold the interconnections in Te Ao Turoa? How do they support the farmer or grower to cultivate their divine senses? Who owns the technologies and who is financially benefiting?

- Jessica Hutchings, (indigenous research)

In addition to the biotech driven new technologies there is an increase in indoor growing technologies that enable plants to be grown in factory-like conditions. Certainly in crisis situations these food sources could be invaluable, particularly where kai sources are completely destroyed. However it is vital that Aotearoa New Zealand and te ao Māori consider what we value about growing kai and what practices we may want to keep where cultural, social, spiritual alongside food security are considered. In addition to the questions Jessica Hutchings raises below, it is vital that Māori, particularly horticulture business decision makers consider, in consultation with prospective Māori consumers, the following:

- What does kai mean to us when there is no tūpuna connection or other cultural narrative? What of our connection to Papatūānuku and Hine-ahu-one?
- How do various technological approaches to kai growing affect tikanga Māori and the mauri of kai? Food security may be enhanced by these approaches in the short term, but could we become more food insecure over the long-term?
- What are the risks if we become more dependent on large global companies providing our kai if they own the means of food production, including seed?
- How would developing technologies impact on our cultural practices and tikanga around mahi māra?
- How do we weigh up the health risks and benefits if we became reliant on these sources of plant food?

The Hua Parakore and Rauora frameworks can guide consideration of the benefits and impacts of new food growing technologies to our ways of living and being. Kai is more than a commodity designed to feed us. Kai connects us to te taiao, to ngā kai atua, and to one another. More advanced industrial growing of kai could become commonplace in Aotearoa in the next generation, particularly as climate change impacts escalate. It will be important that Aotearoa observes overseas trends and evidence-based research in unison with mātauranga Māori investigations, and that we have opportunities to wānanga about our choices as Māori and as a nation.

Taking personal and collective action

Throughout this project mātanga articulated that visions require intentions to be converted into action both personally and collectively. They talked of the current generations being 'the worst ancestors' due to the degradation of Papatūānuku and the soil and kai insecurity we are now facing we have brought into by allowing ourselves to determination, innovation, 'can do' mindsets, and taking personal responsibility for our soil and kai resilience while getting the support needed from the various Māori entities and collectively active in soil and kai sector. This speaks to mana motuhake in action at a personal level, which contributes to collective and impactful outcomes - with funding or without.

Now you might be someone as mentioned before, who is a part of an organisation, you might be one person inside your marae that has this idea. You might be a solo mama of four who just wants to have an extra bit of silverbeet in the boil up pot. But either way, the Whenua Warrior challenge that I'm going to leave you with today is to improve the food system that controls your individual access to kai, individual access to kai, remove yourself as the barrier and give it a go. We all must take the responsibility where we can... Our mission is to feed the community, teach the community to feed themselves, and also empower them to feed each other. And the way that we do this is by reflecting on the solutions that our ancestors had, and try to apply them to the issues that we face today.

- Kelly Marie Francis

At the end of the day, if we want to say that we're kaitiaki, if we want to say that places are important to us, and we're at one with nature and all this, we have to show that! We have to make that commitment ourselves to do the things that need to be done to allocate our resources, minuscule as they might be. And this is about mana motuhake; it is just having control.

- M32 (indigenous research)

He Tūtohunga Recommendations



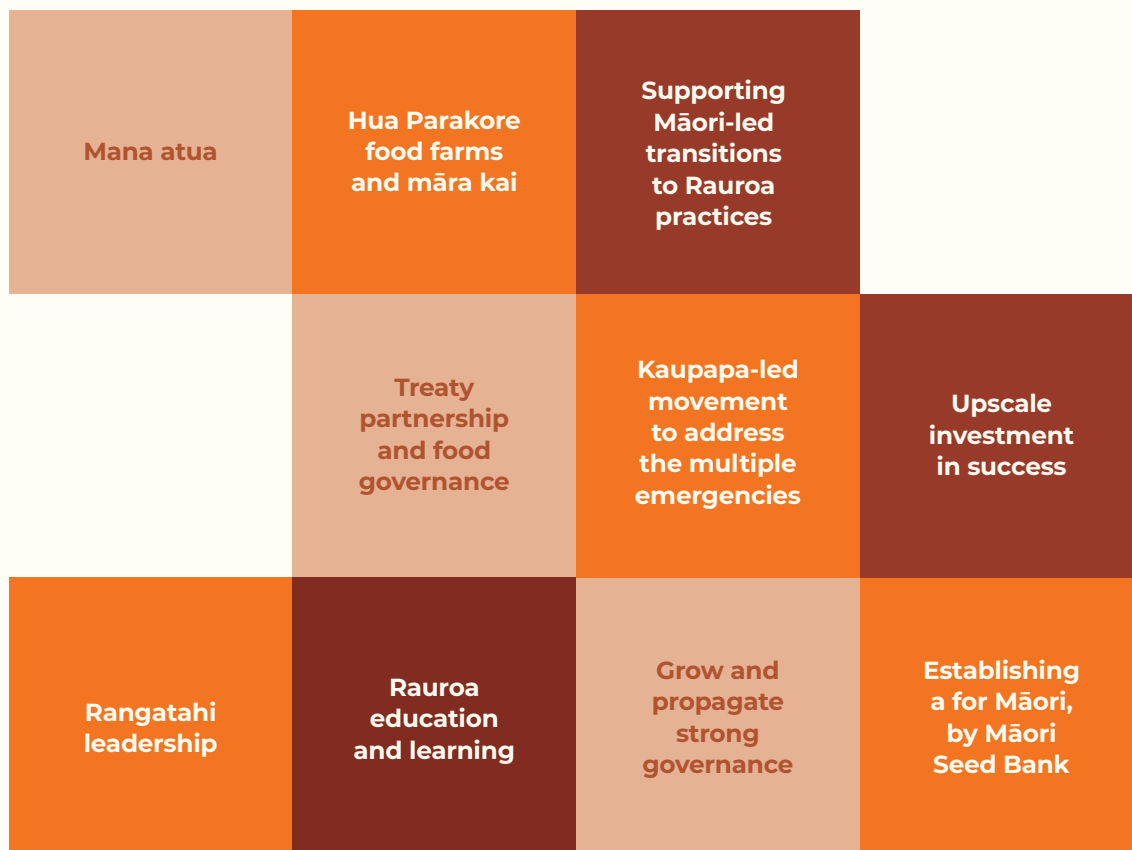
*Photographed by:
Sophie Merkens*

General Recommendations



He Whenua Rongo recommendations are underpinned by the Hua Parakore values and principles as developed by Te Waka Kai Ora. They were formed from the national wānanga, the Kāwanatanga workshop and expert interviews.

These recommendations are for everyone with an interest in uplifting soil and kai resilience for Māori.



Mana atua

All decisions and pathways forward in building soil and kai resilience honour and uplift the mana of Hine-ahu-one and other Atua Māori. This relationship with Ngā Atua is acknowledged as the spiritual source of life, tapu, mauri and mana and provides the balance between Te Ao Tūroa (the natural world) and Te Ao Wairua (the spiritual realm).

Hua Parakore food farms and māra kai

Scope work to fund, and undertake to establish Hua Parakore food farms at various scales and in diverse Māori settings and regions across Aotearoa, to contribute to Māori soil and kai resiliency. Potential sites and communities identified. Build Māori food systems infrastructure. Strategic investment required.

Supporting Māori-led transitions to Rauora practices

Establish a Māori transition fund that supports conventional Māori farmers and growers to transition to rauora practices such as the Hua Parakore organic regenerative practices. Establish a cohort of Hua Parakore on-farm advisors to deliver Hua Parakore education and training. Strategic investment required.

Treaty partnership and food governance

Urgently increase Māori participation in food governance and decision making across Aotearoa by adopting Tiriti o Waitangi partnership approaches that align with the findings of the WAI 262 claim. Recommend Iwi Chairs prioritise soil and kai resilience.

Kaupapa-led movement to address the multiple emergencies

Strategise approaches and activities to join across Kaupapa Māori movements that engage mana motuhake and rangatiratanga responses to climate change, soil and kai resiliency.

Upscale investment in success

Increase investment in Māori-led organisations and kaupapa that are successfully promoting and enabling Māori soil and kai resilience. Identify opportunities to scale up and transfer success across regions and communities.

Rangatahi leadership

Ensure that Rangatahi-led responses to the soil, kai and climate crisis are invested in and enabled. Rangatahi voices, participation, experiences and realities are at the forefront of solutions to the soil, kai and climate crisis.

Rauora education and learning

Develop Rauora and Hua Parakore curricula and bilingual education materials for teaching across all generations, in particular with whānau. Promote Rauora and Hua Parakore practices to support transitions in food production and agriculture.

Grow and propagate strong governance

Create ways to propagate excellent governance through fostering relationships with mātanga in this field, developing teina (associate) governance roles and enabling people to serve as secondees or advisors for short-term roles. Excellent Māori governance takes into account 'mokopuna' or intergenerational decision making, whakapapa based, collectively held taonga, and multiple priorities bottom lines.

Establishing a for Māori, by Māori Seed Bank

Support the development of a for Māori, by Māori seed bank that ensures both seed sovereignty and security of ngā rākau Māori as well as kai production crops. Enable the gifting of seeds (and therefore kai) as the ultimate expression of tino rangatiratanga and mana motuhake.

Recommendations for Kāwanatanga



While the focus of this research is to elevate for Māori, by Māori solutions, we make the following recommendations for Kāwanatanga that will assist in supporting and enabling Māori-led solutions for soil and kai resiliency.

Engaging with Māori

- Develop Tiriti partnerships for soil and kai resiliency. Privilege Māori voices in established and new Tiriti partnerships for soil and kai resilience.
- Resource Māori to engage with Kāwanatanga on soil and kai resiliency kaupapa.

New authorising environment

- Create space and enabling environments for Māori as decision makers within food governance in Aotearoa.
- Ensure Māori are at the decision making table and decisions are not being made in our absence.

System stewardship

- Develop a stewardship framework including a central agency in Kāwanatanga responsible for Māori soil and kai resiliency and leading on behalf of Kāwanatanga Tiriti partnership with iwi Māori.
- Establish a central agency in Kāwanatanga responsible for Māori soil and kai resiliency and leading Tiriti partnership with Iwi Māori.
- Have a Māori Minister responsible for soil and kai resiliency alongside the Minister for the Environment.
- Develop a cross-agency investment strategy to support Māori led and mātauranga based solutions for soil and kai resiliency.

Policy settings

- Engage Kaupapa Māori evidence in determining policy settings that impact on Māori soil and kai resilience.
- Adopt holistic approaches to policy setting in this space and to balance the export focused priorities with local Hua Parakore regenerative systems.

Funding

- Develop a cross-government funding strategy that addresses the underinvestment and inequitable current Tiriti settings; and that aligns with the findings of the WAI 262 claim. The strategy should share both power (leadership, decision making and inclusion) and resources (funding, infrastructure and expertise) with whānau, hapu, iwi and Māori communities and organisations to enact Māori-led solutions and strategies to soil and kai resiliency.
- Provide baseline funding for Te Waka Kai Ora (National Māori Organics Authority) to enable the continued implementation of the Hua Parakore (Māori organic regenerative verification system for kai atua).

Evaluating for outcomes

- Engage with Māori to develop across-government measurable goals for soil and kai resiliency.
- Develop a forum for Kāwanatanga leaders to report progress against goals to rangatahi and tamariki Māori.

Secondments

- Provide whānau opportunities to ako through secondments into soil and kai resiliency kaupapa. Preferably, enable Māori (eg. public servants) to return and grow their skills through kaupapa they whakapapa to.

Recommendations for funders to uplift Māori soil and kai resiliency

Whanaungatanga

- Invest in whanaungatanga across the Māori food ecosystem to strengthen a cohesive approach to transforming Māori food systems and soil resilience. Invest in hui and wānanga and on-farm Rauora advisors to accelerate the potential of change through collaborations.
- **Immediate action:** 3-year investment in annual, regional and national He Whenua Rongo wānanga to support the call for a kaupapa coalition for Rauora.

Strategic funding investments

- Make long term strategic investment in large scale projects to establish and grow Māori led food farms and grow the skills of the next generation to be active players in restoring Māori food systems.
- **Immediate action:** 6-month investment in a Kaupapa Māori feasibility study to establish pilot Māori-led food farms across Aotearoa.
- Provision of capital investment to support soil and kai resiliency. This could include costs for: polytunnels, cloches, weedmat, tools, wheelbarrows, timber, irrigation. This could also include the cost of land acquisition or lease where required.

Encourage Māori investment and gifting

- Work with existing Māori-controlled charitable trusts to establish a simple system of tithing for soil and kai resiliency. If required, develop a fit-for-purpose application that can enable all supporters

to gift to Māori-led initiatives (specifically or generally). Re-energise the tikanga of koha.

Māori leadership and infrastructure investment

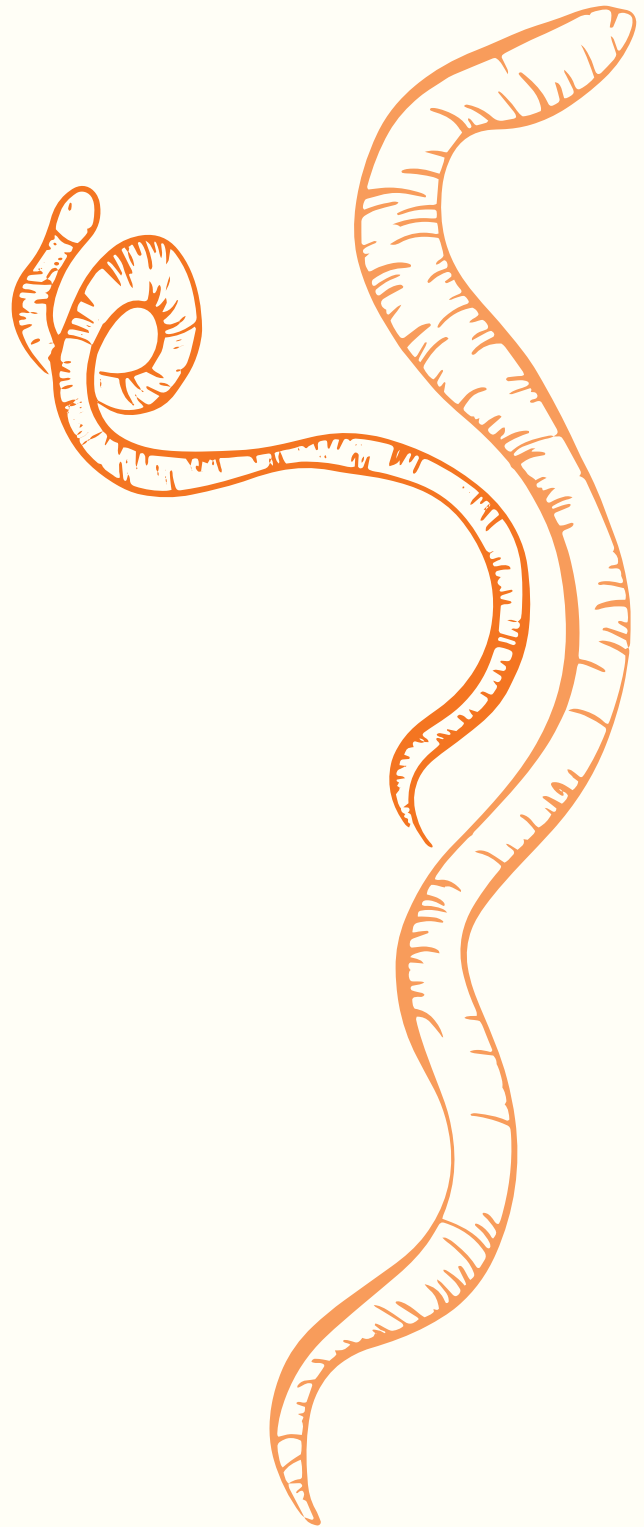
- Trust and invest in Māori leadership in the rauora, soil and kai resiliency space. Invest in leadership in wide and expansive ways that allows for creative space for collaborations and projects to develop.
- **Immediate actions:** Invest in leadership at all levels of soil and kai resiliency -including community leadership, social entrepreneurship, research and scholarship, mātanga mahi māra kai, mātanga taiao and governance development. Engage with employers and invest in learning or leadership (practitioner) paid leave for those in work and support job creation for those who would benefit from paid work.
- Invest in Māori leadership in the soil and kai space to allow for whakawhanaungatanga and the co-creation of ideas and action.
- Invest in a secretariat to convene the leadership group/tira and execute project ideas. Provide financial support to enable secondments into Māori organisations to strengthen systems to facilitate growth and scaling of delivery.

Rangatahi leadership and development

- Invest in rangatahi as leaders in ways that uplift te reo and tikanga and provide for mātauranga based solutions.
- **Immediate actions:** Commission a scoping study that is led by rangatahi to build rangatahi participation and leadership in soil and kai resiliency.
- Expand out Jobs for Nature and Ara Mahi programmes to enable paid work opportunities specifically for soil and kai resiliency mahi.

Kaupapa Māori research

- Invest in and encourage workforce pathways for Māori research, scholarship and mātauranga taiao imbued problem-solving. Impactful data and storytelling is essential to shed light on and restore the health of Hine-ahu-one and Papatūānuku.



He Āpitihangā | Appendices

*Photographed by:
Ehsan Hazaveh*

Appendix 01

Kuputaka

Select Glossary

Māori

atua

kaihāpai

kaikōrero matua

kaitiaki

Kaupapa Māori

mahi māra

mahinga kai

mana motuhake

manaaki

maramataka

māramatanga

mātanga

mātauranga Māori

mauri/mouri

oranga

pakeke

pātaka

pūtea

rangatiratanga

English

an ancestor with continuing influence over particular domains; a supernatural being

advocate, promoter, supporter

keynote speaker

guardian, caregiver

Māori approach, topic, customary practice, institution, ideology - a philosophical doctrine incorporating knowledge, skills, attitudes and values of Māori

(v) to garden,
(n) gardening

food-gathering place; garden, cultivation

mana through self-determination and control over one's own affairs

show respect, generosity and care for others

Māori lunar calendar

enlightenment, insight, understanding

expert

Māori knowledge, includes a Māori worldview and perspectives, creativity and cultural practices

life principal, life force, vital essence

health, living, livelihood

adult, elder

storehouse raised upon posts, pantry, larder

fund, sum of money

Māori leadership, authority and self-determination



Māori

atua

rauora

taiao

taiohi

tangata

tāngata

taonga

tino rangatiratanga

Tiriti

tuākana

tūhura

uri

wānanga

Whakawhanaungatanga

English

an ancestor with continuing influence over particular domains; a supernatural being

abundance; to save alive

world, earth, natural world, environment, nature

youth or younger generation

a person, man, human being, individual

plural

anything prized whether resources, species, phenomenon, ideas and techniques, property.

self-determination, sovereignty, autonomy, self-government, control, power

Te Tiriti o Waitangi/The Treaty of Waitangi

elder siblings or relative often of same gender

to discover, disclose, explore, investigate

descendants

to discuss particularly important cultural knowledge - also seminar or Māori tertiary institutions

building relationships

*For further translations, visit
<https://maoridictionary.co.nz>*

Appendix 02

He Whenua Rongo Wānanga Speakers and Mātanga Interviewees

Wānanga Keynote Speakers

- Jessica Hutchings - Papawhakaritorito Charitable Trust
- Lionel Hotene and Hineāmaru Ropati - Papatūānuku Kōkiri Marae
- Mike Smith - Ihirangi/Pou Take Ahurangi
- Pounamu Skelton and Geneva Hildreth - Te Waka Kai Ora
- Teina Boasa-Dean - Māra Tautāne, Rūātoki

Wānanga Breakout Group Presenters

- Cathy Tait-Jamieson - Biofarm
- Gretta Carney - Hāpi
- Haylee Koroi - Toi Tangata
- Hinekaa Mako - Ihirangi/ Pou Take Ahurangi
- Hollie Russell - Para Kore
- Jared Hiakita, Ngāi Tūhoe
- Kelly Marie Francis - Whenua Warrior Charitable Trust
- Lani Rotzler-Purewa - Papawhakaritorito Trust, Feed the Whānau
- Lahni Wharerau - Te Waka Kai Ora
- Ngapera Matthews, Rangipo Langa, Kahleyn Te Wairua Evans, Te Rua Wallace - Te-Pu-A-Ngā-Māra
- Pania Newtown, Makaurau Marae
- Raihania Tipoki, Regenerative farmer, community leader
- Wayne Paaka - Kore Hiakai Zero Hunger Collective

Mātanga Interviewees

- Anne-Marie Broughton - Māori land governance, management and development specialist
- Edward Ellison - Farmer, Te Rūnanga o Ōtakou
- Jessica Hutchings (producer) - Papawhakaritorito Charitable Trust, Hua Parakore food
- Kelly Marie Francis - Whenua Warrior Charitable Trust
- Kawiti Waetford and Te Atawhai Kumar, Te Aho Tū Roa
- Melody Te Patu - Te Kaahui o Rauru
- Nick Roskruge - Tahuri Whenua
- Pounamu Skelton - Te Waka Kai Ora
- Raihānia Tipoki - Regenerative farmer, community leader
- Rereata Makiha - Tohunga
- Ron Taiapa - Te Whare Wānanga o Awanuiārangi
- Tame Malcolm - Hunter and Indigenous biosecurity specialist
- Traci Houpapa - Federation of Māori Authorities
- Tuihana Bosch - Te Aho Tū Roa, Te Mauri Tau
- Wayne Paaka - Kore Hiakai Zero Hunger Collective

Please note: Other mātanga participated in the interviews and national wānanga but preferred not to be identified in the report.

Kei te mihi tonu

Kia kōkiri!

Take action

Ki te kāheru! Kua tae kē te wā...

Kia māia tātou ki te arotahi me te whakatinana i ngā whakatao o te pūrongo nei me tōna kaupapa hei tiaki i te taiao, hei manaaki, hei whakamārohirohi hoki i a tātou te tangata, ahakoa ngā karawhiu o te wā. Whakapā mai mō ētehi atu pārongo.

Learn more. Get involved.

It is a critical time to become involved in this kaupapa so your whānau, hapū, iwi, and hāpori are soil and kai resilient - becoming more kai sufficient and doing less harm to Papatūānuku, able to be sustained in whatever circumstances. Contact our organisations to learn more.

Whakapā mai – Contact us

Te Waka Kai Ora
(National Māori Organic Authority)
www.tewakakaiaora.co.nz

Papawhakaritorito Charitable Trust
www.papawhakaritorito.com

AATEA Solutions
www.aatea.co.nz

