PĀTAKA KAI

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Growing kai sovereignty

Jessica Hutchings and Jo Smith
with Johnson Witehira and Yvonne Taura

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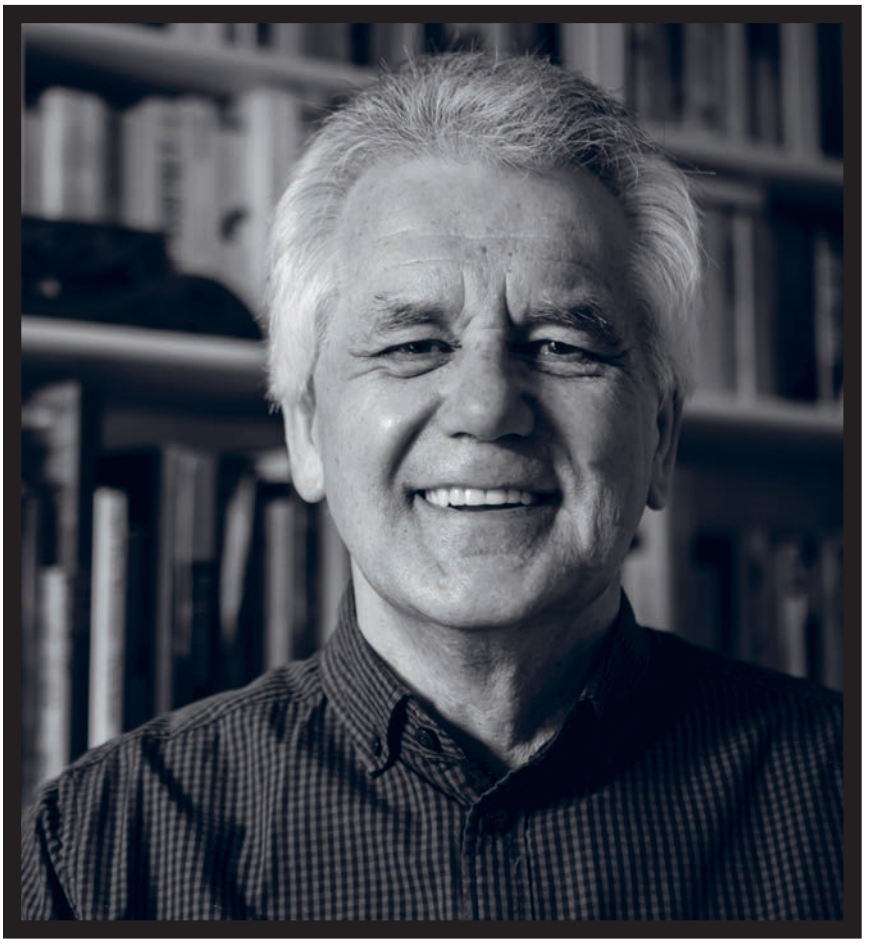
Ahakoa he iti, he pounamu
Although it is small, it is to be treasured

He karakia timataŋa

Ko Rangi
Ko Papa
Ka puta
Ko Roŋo
Ko Tāne-mahuta
Ko Taŋaroa
Ko Tūmatauenga
Ko Haumia-tiketike
Ko Tāwhirimātea
Tokona te raŋi ki runga
Ko Papatūānuku ki raro
Ka puta te ira taŋata
Ki te whaiao, ki te ao mārama



This book is dedicated to the late Dr Moana Jackson, who encouraged us to be brave, to speak truth to power in calling out ongoing colonisation and to reimagine our Māori worlds.

Contents


HE WHENUA
RONGO

Foreword

JESSICA HUTCHINGS AND JO SMITH have woven a powerful, inspiring story of growing food sovereignty for our times through the practices of small-scale Indigenous organic farmers across Aotearoa and Te Moana-a-Kiwa, their Indigenous knowledge and the best of ecological science.

This book is important for the future of the planet, the future of biological and cultural diversity, and the future of food. It is important because it grows from the ground up, from the soil, from the real stories of real people. These stories are stories of beauty and love. The book itself is a work of art that communicates real agriculture as beautifying the Earth, creating the true economy — *oikonomia* — the art of living.

Dr Vandana Shiva speaking at the *He Whenua Rongo* conference in April 2024. *Photo: James Rua*

The book comes at a time when food colonialism and food imperialism is on a fast-forward trajectory, despite the failure of the industrialised, globalised model of producing and distributing food being well established. Seventy-five per cent of soil and land degradation, 90 per cent of biodiversity loss, 50 per cent of the greenhouse gases that drive climate instability, and 75 per cent of chronic diseases have their roots in a fossil-fuel-intensive, fossil-chemical-intensive, violent and careless industrialised, globalised food system.

It is a model based on separation from the Earth, on the urge to master and colonise the Earth and its diverse species and cultures. Extinction of biodiversity and Indigenous cultures is the inevitable consequence. This book is a clear declaration of resilience and resistance.

Colonisation of cultures and territories went hand in hand with the creation of the dead Earth world view, the transformation of Terra Madre, Mother Earth, into Terra Nullius, the empty Earth, mere raw material to be extracted for industry. It shaped the mechanical paradigm that defined nature as constituted of dead inert particles. Living organisms, plants, animals and seeds were seen as machines to be manipulated for profit and control. Mechanistic reductionist science, based on separation, was blind to relationships.

Corporate globalisation has taken mechanistic reductionism deeper. The gene was defined as the ‘master molecule’ and genetic engineering became the path for owning life through patents. One per cent of the super-wealthy are responsible for 60 per cent of climate pollution. They now want to use the crisis they have created to make a final assault on real food and

food sovereignty by promoting fake food from labs as a climate solution. Just as factory farming increased land use for feedstock and increased emissions, so too lab food will increase the demand for land for feedstock for microbes and increase emissions. This will worsen the climate crisis, and aggravate both the food crisis and the health crisis.

The industrialised, globalised anti-food system controlled by corporations to maximise profits has reduced diversity to monocultures, food to a commodity. We used to eat 10,000 plant species. Now a handful of commodities are traded and processed, destroying the biodiversity of the land, our food cultures and our gut microbiome.

Growing healthy soil is a central part of growing food sovereignty. The principles adapted by small farmers for regenerating the soil combine regenerating ancestral wisdom, returning to restorative soil practices, developing data and research to demonstrate benefits of soil care.

Food is not a commodity. It is the very currency of life, the expression of our diverse cultures. Food is not just for humans. It is for all Earth beings. It is produced by all beings in close partnership. The food web is the web of life. Reweaving the food web is reweaving our relationship as members of the web of life, members of the Earth family. Corporations are not members in the Earth family because they are not Earth beings, sustained by the flow of food, water breath and energy.

As members of Earth communities and local communities humans are the basis of care for the Earth. They grow food sovereignty, as do local food systems, by growing a community of relationships.

The principles and practices articulated in this important and timely book show the path to sovereignty and freedom in times of bio-imperialism. It presents the principles of an Indigenous world view:

- → **Koiora** — an interconnected vibrant living world in which humans exist as co-producers with nature, seeds and soils in a balanced relationship that develops living local economies
- → **Whakapapa** — it is connected to specific places and specific whānau, hapū and Indigenous collectives
- → **Māramatanga** — it connects with Indigenous forms of knowing and awakening that follow the instructions of elders, ancestors and ngā atua
- → **Mana** — it elevates the sovereign rights of nature through enacting Indigenous soil and food sovereignty politics and practices
- → **Wairua** — it is Indigenous-led and driven by values that connect to Te Ao Wairua through karakia, ritual and kōrero pūrākau
- → **Whanaungatanga** — it feeds whānau first and includes contributions to hauora.

This important book makes clear that 'kai sovereignty is more than the provision of nutritious and culturally appropriate food; it also involves revitalising Indigenous knowledge, language and practices and the values that connect people to the planet in mutually rewarding ways'. We are part of the planet, not separate. Our wellbeing and the wellbeing of all others in the Earth family are interconnected. Every harm we do to the Earth is harm to ourselves. The same dysbiosis in the food system that is causing hunger and disease is also driving climate change. The practices that heal the soil also heal our bodies.

The small farms based on biodiversity regeneration provide more food, more health, and the real solution to climate havoc as a metabolic disorder of Gaia, the Living Earth. Indigenous imagination of interconnectedness and relationship, self-organisation and symbiosis that this book articulates creates a new vision, a new hope, a new beginning for humanity: 'How Aotearoa imagines its food future — the role food plays in the everyday, the environment, and in the diverse cultures of the nation, the economy and systems of exchange — will depend on the vocabulary we have for thinking about food and its value to society. The diverse realities of Māori offer important perspectives on how we might imagine and participate in our nation's food futures in a global world.'

Dr Vandana Shiva
Global scholar, environmental activist, food-sovereignty advocate, ecofeminist and anti-globalisation author

Kōrero whakataki

THE KŌRERO IN THIS BOOK emerges from a longstanding commitment to champion kaupapa Māori food-growing practices and a return to restorative relationships with nature. Jessica began this journey more than three decades ago as an activist speaking out on free trade and genetically modified organisms (GMOs), and as an academic in the field of Indigenous environmental studies. She is Gujarati from India and Ngāi Tahu.

Jo is a researcher and writer with whakapapa links to Kāti Huirapa ki Puketeraki and the iwi of Waitaha, Kāti Māmoe and Kāi Tahu.

Both authors live on a verified Hua Parakore whānau food farm in Kaitoke, just north of Te Whanganui-a-Tara in the rohe of Te Āti Awa.

Hua Parakore is a national Māori organic verification system that is rooted in mātauranga, tikanga and te reo, derived from the wisdom of our tūpuna. The farm's name, Papawhakaritorito, was gifted to the whenua by the late Huirangi Waikerepuru, a beautiful Taranaki kaumātua. Papawhakaritorito means to nourish the heart of the flax bush. That is what Jess and Jo do there. They nourish the heart of the whenua, the heart of the awa, and the heart of whānau as well.

Jo Smith, Jessica Hutchings and Tahi in the Hua Parakore māra at Papawhakaritorito farm. *Photo: Paul McCredie*

In 2021 Jessica and Jo established the Papawhakaritorito Charitable Trust to uplift Māori food sovereignty, Hua Parakore and tino rangatiratanga through education, research and practices. The trust's kaupapa is to decolonise the broken food system, which depletes and degrades our natural systems and treats food as simply a commodity. Their activities illuminate pathways for new Indigenous food futures and elevate the sovereign rights of nature, particularly Hineahuone, atua of soil. Papawhakaritorito offers a range of kaupapa Māori online courses in Hua Parakore, and in seed, soil and kai sovereignty.[1]

As a kaupapa Māori researcher with Te Waka Kai Ora: National Māori Organics Authority of Aotearoa (TWKO), Jessica was involved in the development of the national Māori organic verification system, Hua Parakore. The system is the realisation of a flaxroots-driven research project with TWKO regional communities, and is understood to be the first Indigenous organics verification and validation system in the world. Hua Parakore values and principles are based on the Indigenous wisdom of our ancestors and aims to uplift the mana of ngā atua and enhance Māori soil and kai sovereignty. This framework is shown on pages 22–25.

Jessica's 2015 book *Te Mahi Māra Hua Parakore: A Māori food sovereignty handbook* encourages readers to take control of the food our

whānau access and consume, and explains the political implications of the decisions we make about growing and eating kai.[2] It is a practical guide to mahi māra Hua Parakore, and combines Indigenous politics, theory and kaupapa Māori practice as an antidote to conventional forms of food and farming that continue the legacy of agricultural colonisation in Aotearoa.

From 2018 to 2019 Jessica and Jo were research leads on the Our Land and Water National Science Challenge-funded kaupapa Māori research project called Storying Kaitiakitanga. The research asked: 'How can the kaupapa of kaitiakitanga help facilitate shifts in the Aotearoa New Zealand agrifood sector by fostering new understandings of what it means to be sustainable and productive?'[3] The findings highlighted the importance to Māori kai practices of social, cultural and environmental wellbeing — outcomes that extend beyond the economic indicators usually associated with productivity paradigms.

They engaged with 11 Māori agrifood producers and kaitiaki to better understand how kaupapa Māori values inform their food production practices. They developed a food systems framework, provisionally titled Kai Ora, based on site-specific stories from around Aotearoa and including small- to medium-scale commercial and community-based enterprises. The Kai Ora framework has developed into what they now call a Kai Atua food system framework, presented in Chapter 1 of this book.

Storying Kaitiakitanga sought to amplify and elevate diverse Māori understandings of food, lands and waters in the wake of an increasing interest in developing a unified New Zealand food story. As they wrote: 'The stakes for developing a kaupapa Māori land and water food story are high in light of national efforts to develop a coherent and compelling Aotearoa New Zealand Food Story for global markets. Long known as an agricultural and farming nation, the New Zealand food industry today promotes its products as sustainable, traceable, niche market-oriented and high premium-valued. Māori are increasingly important players in this food provenance story, and Māori terms such as manaakitanga (hospitality) and kaitiakitanga (guardianship) are now becoming commonplace in the national market and export vocabulary.'[4]

In 2020 they co-edited *Te Mahi Oneone Hua Parakore: A Māori soil sovereignty and wellbeing handbook*, which shone a light on soil sovereignty and mātauranga tupuna concerning soil health and whānau wellbeing.[5]

In both projects, kaupapa Māori food-growing activities and relationships with soils are understood as pathways that connect whānau to the wisdom of tūpuna and to atua realms, and as practices that can support greater whānau, community and environmental wellbeing. In *Te Mahi Oneone Hua Parakore* they developed a Hua Parakore soil health practice framework to support a return to knowing and elevating the mana of our tūpuna of soil, Hineahuone. As a contribution to both kaupapa Māori theory and Hua Parakore practice, they now bring this framework forward to think about Kai Atua food systems as a guide to soil health.

Jessica in the māra at Papawhakaritorito.
Photo: Paul McCredie

Jessica Hutchings' 2015 book *Te Mahi Māra Hua Parakore.*

Following pages:
Jessica in the māra at Papawhakaritorito. Māori kai sovereignty is an everyday practice.
Photo: Paul McCredie

Hua Parakore Soil Health Framework

The soil health practice framework uses colour coding to signify the various kaupapa at play.

Whakapapa

Honouring the indivisible relationship between land, waters, people and soil

Strengthening and retaining the whakapapa of soil

Remapping whakapapa values to soil

Protecting and enhancing soil through natural practices such as composting

Wairua

Reconnecting our divine senses to soil

Enhancing the divine qualities of soil

Building wairua-based approaches to soil management

Mana

Connecting the practice of manaakitanga and clean kai to the soil

Asking not what the soil can do for us but what we can do for the soil

Advocating for the sovereign rights of soil

Māramatanga

Openness to our intuitive knowing about soil

Receiving insights from nature

Connecting with nature as the teacher

Te Ao Tūroa

Understanding the connection to the wider ecological, social and cultural systems

Ensuring the wellbeing of the wider ecological system

Identifying the interconnected and key role that soil plays in food production systems

Mauri

Practising mauri-enhancing soil techniques

Building soil microbiology

Bringing in practices of composting, green manures and crop rotation

Te Pou Tarāwaho o Hua Parakore: Hei Whakaute i a Hineahuone

Whakapapa

He whakamānawa i te hononga wāwāhi-kore o te whenua, te wai, te tangata me te oneone

He whakapakari, he whakapūmau i te whakapapa o te oneone

He whakahāngai i ngā uara o te whakapapa ki te oneone

He manaaki, he whaka-haumako i te oneone mā roto i ngā mahi māori, pēnei i te wairākau

Wairua

He tūhono anō i ō tātou whatumanawa ki te oneone

He whakatairanga i te tapu o te oneone

He waihanga kaupapa whakahaere oneone ka takea mai i te wāhi ngaro

Mana

He tūhono i te manaakitanga me te kai parakore ki te oneone

He manaaki mā te tangata i te oneone, kaua hei kaiapo tonu i ngā hua o te oneone

He kōkiri i ngā mōtika rangatiratanga o te oneone

Māramatanga

He huaki i te rongo ā-puku ki ngā āhuatanga o te oneone

He kapo i ngā akoranga o roto i te ao tūroa

He tūhono ki te ao tūroa, ko ia hei kaitohutohu mai

Ko ngā tae o te pou tarāwaho oranga nuku hei tohu i ōna wehenga kaupapa.

Te Ao Tūroa

He whai māramatanga ki tō tātou hononga ki ngā pūnaha whānui, hauropi mai, pāpori mai, ahurea mai

He whakapūmau i te oranga o te pūnaha hauropi whānui

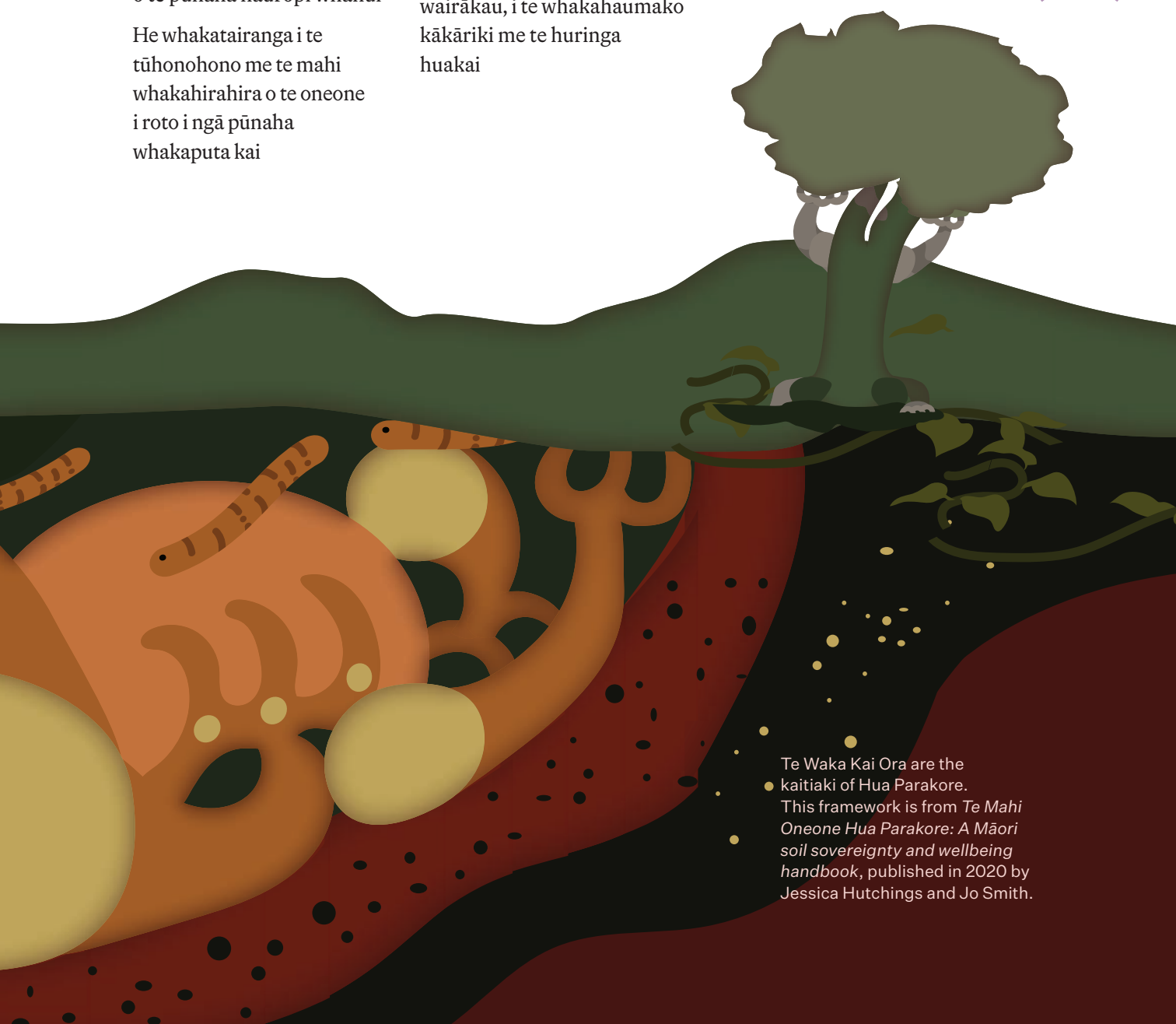
He whakatairanga i te tūhonohono me te mahi whakahirahira o te oneone i roto i ngā pūnaha whakaputa kai

Mauri

He kōkiri i ngā mahi e ora ai te mauri o te oneone

He whakapiki i te koiora moroiti o te oneone

He taunaki i te mahi wairākau, i te whakahaumako kākāriki me te huringa huakai



Te Waka Kai Ora are the kaitiaki of Hua Parakore. This framework is from *Te Mahi Oneone Hua Parakore: A Māori soil sovereignty and wellbeing handbook*, published in 2020 by Jessica Hutchings and Jo Smith.

Pātaka Kai: Growing kai sovereignty continues this work by looking at how small-scale food farmers and whānau from Aotearoa, Rēkohu Chatham Islands and Te Moana-nui-a-Kiwa the Pacific are exercising kai sovereignty in ways that bring Indigenous wisdoms and values to their foodscapes. This book unpacks the meaning of kai sovereignty within the context of Aotearoa and the Pacific and in relation to the current global food system.

FOOD IS NOT ONLY sustenance; it also brings us in touch with the natural world and connects us to ngā atua. For Māori, these include the realms of Ranginui and Papatūānuku, Tāne-mahuta, Tangaroa, Rongo-mā-Tāne, Haumia-tiketike and Hineahuone. For Moriori the primal parents are Rangi and Pāpātuanuk', Rangitokona plays the central role in separating these two atua. In Sāmoa, soil is sometimes called 'ele'ele, which means Mother Earth. These close connections between nature and people are part of the cosmological standpoint of Indigenous peoples and form the basis of distinctive Indigenous worldviews, values and practices.

Pātaka Kai explains how food, which is whanaunga for Indigenous peoples, is part of an Indigenous woven universe rather than a commodity for national and international markets. The concept of kai sovereignty includes being able to feed ourselves and our communities while also recognising and protecting the sovereign capacities of the natural world, including plants, animals, insects and microbes. It is a pathway to activating greater forms of Indigenous self-determination. By turning our attention to these elements of the food system and the growers who champion them, we demonstrate that we all have the capacity to make changes, to return to restorative relationships with nature and to begin to heal the Earth.

Kai from the māra at Papawhakaritorito. *Photo: Paul McCredie*

Māori philosopher and activist Moana Jackson (1945–2022, Ngāti Kahungunu, Ngāti Porou) reminded us in 2011 of the four components of courage necessary when confronting colonisation and pursuing rangatiratanga:

1. To know ourselves on our own terms as mokopuna of this whenua
2. To understand where we are at, our challenges and potentials
3. To know what it is we have to think about, the difficult questions we need to raise
4. To know where we have to go and what we need to make social transformation possible.[6]

This book follows Moana's instructions by expressing Indigenous views on food, whānau, whenua and atua; by laying bare the challenges of our current food system; by demonstrating how we can replace monocultural approaches to food-growing and consumption practices by harnessing the powers of difference and diversity; and by offering Indigenous-led visions of possible food futures for both people and planet.[7]

Indigenous food futures

The question of a food-secure future for Aotearoa has never been more pressing. In the wake of the 2020 Covid-19 pandemic, the news media reported incidences of food hoarding, food poverty and food banks over-subscribed by Māori and Pasifika communities. Changing weather patterns have led to frequent, extreme rainfall events, including the historic storm of 2023, Cyclone Gabrielle, which hit the North Island's major food-basket regions and claimed lives, damaged homes, displaced ancestral meeting houses and communities, eroded soils and destroyed livelihoods.

How Aotearoa imagines its food future — the role food plays in the everyday, the environment, and in the diverse cultures of the nation, the economy and systems of exchange — will depend on the vocabulary we have for thinking about food and its value to society. The diverse realities of Māori offer important perspectives on how we might imagine and participate in our nation's food futures in a global world.

There are several compelling reasons why Māori views matter. By 2050 Māori will represent one-fifth of the population of Aotearoa, and will be youthful within a generally ageing demographic. Since 2012 the awakening 'taniwha' economy, brought about by Treaty claims settlements related to land confiscation, has been growing 10 per cent faster than the wider New Zealand economy and is now worth an estimated $70 billion based on the value of its collective assets.[1] Tribal iwi entities, land trusts and incorporations are investing in the 'three Fs' — farming, fishing and forestry — and have quadruple bottom lines to deliver gains that are social, cultural, environmental and economic. These kaupapa-led iwi-, hapū- and whānau-based entities have the potential to help shape better food futures for Māori that are based on a form of Māori environmental economics, which places the wellbeing of Papatūānuku at the heart of all decision-making.[2]

Tauutuutu — Economics of reciprocity

In 2021 the authors of a research paper on Māori agrifood enterprises identified the ethic and practice of tauutuutu as the foundation upon which these quadruple bottom lines need to be based. Tauutuutu is 'an Indigenous way of thinking and acting that encourages communities and enterprises to make continual and growing investments, in terms of time and resources, into social and environmental relationships. Tauutuutu encourages returns from these investments to be distributed equitably, creating a virtuous circle, while at the same time motivating individual innovation and entrepreneurship. It also expands awareness of the connections and relationships between people and their environment, which encourages the adoption of new technologies and approaches for sustainable land management, productive activity, and enterprise formation.'[3]

Growing diversity and abundance for kai sovereignty at Papawhakaritorito. *Photo: Paul McCredie*

The authors argued that the model could be applied to land-use practices on a national scale, but identified several significant constraints to this vision: 'The first constraint concerns cultural worldview differences between Māori and Pākehā that constitute different philosophies of life which lead to clashes in what is considered valuable. Secondly, for many years colonisation was thought of [as] a civilising mission under which knowledge and technology would flow from Anglo settlers to Māori. It has rarely been considered, or thought possible, that learning, wisdom, and insight could flow the other way. Thirdly, landowners on our production lands are an ageing group with a strong tendency toward conservative values that together tend to limit the adoption of new behaviours and ways of thinking. Fourthly, both the public and private sectors have heavily invested in built capital and infrastructure (e.g. irrigation schemes and processing plants) to support intensive and specific forms of land use. Such investments require payback, which inhibits major shifts in land use and production activity. Finally, at an industry scale there is a typically low appetite for changes that entail risk.'[4]

Pātaka Kai examines how small-scale whānau and community māra practices align with the principles of tauutuutu. As the kōrero gathered in this book attests, Māori have visions for more vibrant food futures, and there is much

to learn about how to produce food in ways that give back to the environment.

The kaupapa Māori principles of manaakitanga and kaitiakitanga form part of the vocabulary that New Zealand food, media and tourism sectors draw on to describe Aotearoa's distinctive food culture, particularly on the global stage. But how these kaupapa are enacted, and how they connect to broader kaupapa, including rangatiratanga, remains less well understood. In *Pātaka Kai* we explain these connections, and demonstrate how food is part of an Indigenous woven universe made up of human communities, ngā atua, economic and social forces and the natural world.[5] We suggest that this interconnected approach to food offers pathways of hope for whānau and communities who seek to disconnect from and decolonise Aotearoa's current food system. We describe existing and successful Indigenous food-growing practices within Aotearoa, Rēkohu Chatham Islands, Sāmoa and elsewhere in the Pacific region that provide contributions of hope for the future of food and farming. *Pātaka Kai* showcases current forms of Indigenous flourishing within territories connected by Te Moana-nui-a-Kiwa to honour our shared histories as Indigenous peoples.[6] This approach also helps to highlight the shared economic, environmental and ethical predicaments we face, as local, regional, national and global communities.

As we undertook research for this book it became clear to us just how important it is to disrupt our approach to food as a commodity, at a personal and everyday level, in order to more clearly see how possible it is to grow, hunt and gather food, save seeds, and feed ourselves and our wider networks. The powerful turn to reconnecting to our ngā atua domains through food growing and sharing demonstrates how food binds human and more-than-human communities across the generations.

We conducted online interviews with 17 prominent food growers and food advocates who work within Indigenous food systems. We engaged with leaders of whānau, community and marae gardens, taonga kai experts, 'land back' activists who use gardening to connect to mātauranga Māori, as well as those who work to restore native habitats. We also reviewed relevant literature on food systems and Indigenous food sovereignty.

Book structure

Wāhanga 1 of this book provides an overview of existing scholarship to do with food systems and Indigenous food sovereignty. In Chapter 1 we discuss the concept of thinking within food systems frameworks and present our model of a Kai Atua food system from the perspective of Aotearoa. In Chapter 2 we examine agricultural colonisation in Aotearoa. We provide a brief overview of Māori in the history of agriculture in Aotearoa and unpack Māori rights and interests in relation to kai sovereignty. In Chapter 3 we share insight into resistance to global agribusiness with an overview of agricultural colonisation in Sāmoa, the global corporate food regime, and the emergence of food sovereignty and, in particular, Indigenous food sovereignty movements.

Pātaka Kai aims to inspire people to take up growing food, and to think of food security and food sovereignty — something our tūpuna lived with in their everyday lives — as a real and necessary possibility for both the present and the future.

Wāhanga 2 showcases the kōrero from those we interviewed. It features inspiring insights into food-growing practices and kai sovereignty politics occurring within three contexts: marae-based activities in Tāmaki Makaurau Auckland, food growers from across Aotearoa working at a small scale, and food projects from neighbouring islands in Te Moana-nui-a-Kiwa. Indigenous food growers and advocates share connections across the diverse land and waterscapes that Indigenous peoples occupy and live in, and Part 2 examines the aspirations of Māori and Pasifika peoples to rekindle traditional knowledge and strengthen alternative practices to our current food system.

Chapter 4 offers kaupapa Māori food stories from Tāmaki Makaurau that focus on the food-growing practices and aspirations of six marae. The chapter ends with a story from Ngāti Whātua Ōrākei about their newly established māra at Pourewa.

Chapter 5 presents food stories from broader Aotearoa and highlights the distinctive features of a number of systems, as well as people's aspirations for greater forms of rangatiratanga concerning kai, soil and the environment.

Chapter 6 features food stories from our whanaunga in Rēkohu and Te Moana-nui-a-Kiwa, and reaffirms the power of small-scale food production and how we can begin to break ties to the current global food chain by taking action in our everyday lives. In this chapter we debunk the myth that only global agribusiness and corporate farming can feed the world, and elevate the important role that small-scale farming by Indigenous communities can play in achieving greater food security and food sovereign futures that help restore hope, love and diversity to our lands, waters and food systems. We conclude by encouraging you, the reader, to take some form of action, in the everyday, to restore and renew your relationship with food, nature, tūpuna and mātauranga Māori.

Rebuilding Indigenous food communities through sharing kai at the 2024 *He Whenua Rongo* symposium at Te Māhurehure Marae, Tāmaki Makaurau. *Photo: James Rua*

Much of the kōrero gathered in this book is dedicated to shining light on the use of ancestral knowledge to inform food-growing practices; on techniques that elevate the mana of soil, whenua and te taiao; and on kai sovereignty food heroes from across the motu and further afield. In presenting this we hope to contribute to the mātauranga Māori knowledge continuum and to share the learnings of Indigenous food advocates from beyond Aotearoa and the Pacific, in ways that demonstrate the benefits of understanding food from diverse, Indigenous-led perspectives.

Pātaka Kai aims to inspire people to take up growing food, and to think of food security and food sovereignty — something our tūpuna lived with in their everyday lives — as a real and necessary possibility for both the present and the future. By showcasing Indigenous food systems that operate in different ways, in different places and in a range of communities, we hope to support food sovereignty back into the hands of our people.