

REGENERATIVE LOCAL KAI SYSTEMS

A CASE FOR CHANGE

*He kai kei aku ringa
Food provided with my own hands*

IHIRANGI

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MIHI

Acknowledgements

This *Case for Change* is an outcome of our hui, cups of tea, and marae wānaga that presents a clear rationale of how a *Local Regenerative Kai Systems* can improve our collective wellbeing and mitigate the health, social, economic and environmental impact of food insecurity in our communities. Born from conversations, insights, advice and community need, a mobilisation of local producers, entrepreneurs, hapū, business owners, community champions and local government formed Kai Ora: Whanganui Kai Collective in 2020.

This *Case for Change* presents opportunities to build on this movement. It is a call to action for decision makers to use their influence to challenge old paradigms and commit to resourcing and orienting toward a local regenerative food system which uplifts our people and te taiao (environment) in Whanganui.

To all of those up and down Te Awa Tupua who have shared their whakaaro and guided us, our national partners in Healthy Families, our critical friends in local government, our Maori leadership, we thank you for your valuable contributions to this great river of evidence. You are part of a movement shifting our people away from food insecurity towards kai sovereignty. You are part of the rich diverse community collective, harnessing our energy to uplift and amplify a food system which is regenerative, inclusive and resilient.

Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei awa tupua.

Tom Johnson

Lead Systems Innovator, Healthy Families WRR

MĀTĀPONO ARATAKINA

Guiding Principles

Community Informed

We believe that our whānau and communities have the real world experience and localised knowledge that is essential for creating systemic change. This *Case for Change* and all associated work is led by people within our communities, and informed by the needs and desires of these communities. This leads to system interventions that will actually work for our people.

Te Tiriti o Waitangi

This *Case for Change* recognises and upholds Te Tiriti o Waitangi as the foundational agreement of Aotearoa New Zealand. Te Tiriti enables and ensures a healthy and prosperous future for all through genuine, mana-enhancing partnership between Tangata Whenua and Tangata Tiriti. We seek to view all systemic influences through a Te Tiriti lens, leading to systemic change that models and enables the authentic realisation of the agreements within Te Tiriti o Waitangi.

Mana-Enhancing

All people have mana. Relationships, behaviours and systems all contribute to enhancing or diminishing our ability to thrive. Our social systems can diminish mana or enhance it. In the development of ideas and system interventions we are always asking the question: is this enhancing mana atua, mana whenua, mana tangata?

He kai kei aku ringa

Food provided by my own hands

This whakataukī refers to our capacity to provide the necessary resources, within our means and access to the environment that caters for our needs, to ensure sustainability and ongoing prosperity. It acknowledges the effort and skill needed to ensure that this happens.

The end product of being able to feed ourselves requires us to return and once again familiarise ourselves with the cycle of kai and the health of the environment that also needs to be nurtured to produce kai. Global consumerism has interrupted this process and created a dependence that has disconnected us from this knowledge that food is health, food is medicine, food is ceremony, and that access to good local food is a fundamental human right.

When connected with the following whakataukī from Rangitahi Tahuparae, in this case it actually challenges us to seriously review and dismantle food systems that no longer serve us and are in fact harmful.

***Mai i te urunga o Ngai Tāua te iwi Māori ki roto i ngā kāwai mātauranga o
Tauwi, ina, honotia te peka Māori ki te rākau rāwaho, he rerekē tōna hua
me te rongo o tōna kiko, he kawa. Kāti, tēnei te whakahoki ki ngā paiaka ā
kui mā, ā Koro mā***

*Let us return to our origins - since the time we as Māori were immersed in the
knowledge streams of tauwi we have become like a branch, grafted to a foreign
tree, producing fruit of a different quality and somewhat unpalatable. It is time
we returned to the rootstock of our ancestors.*

Indigenous knowledge and ancestral wisdom, when shared openly, allows us and encourages us to return and work with our natural environment.

Tihei Mauri Ora!

Geoff Hipango
Rangatira, Te Ao Hou Marae



PŪTAKE

Purpose

The intention of this *Case for Change* is to inspire transformation of the food system through the creation of *Regenerative Local Kai Systems* that provide for personal, whānau, community and environmental wellbeing. This *Case for Change* outlines a whole-systems preventative approach to wellbeing, rather than the current reactive approach to treating unwellness.

HOROPAKI

Context

Since early 2020, Healthy Families Whanganui Rangitikei Ruapehu (WRR) has been exploring the relationship between food insecurity and the prevalence of chronic disease. This inquiry was further stimulated by COVID-19, which cast a spotlight on food access and food resilience in local communities. This exploration culminated in the *Healthy Families National Covid-19 Kai Snapshot Report* which generated a number of insights drawn from local communities about their relationships with food. These insights are represented by drawings throughout this *Case for Change*.

In 2020, Healthy Families WRR backboned the creation of Kai Ora: Whanganui Kai Collective which is focused on the transition toward a *Regenerative Local Kai System* in Whanganui. This initiative has brought together individuals and organisations who share a focus on improving wellbeing through a whole-systems approach to food access and resilience. Their whakaaro are quoted throughout this *Case for Change*.

Healthy Families WRR believes that *Regenerative Local Kai Systems* will lead to the improved health and wellbeing of our people, foster multiculturalism, develop climate resilience, enhance the natural environment, create employment and empower communities.

HEALTHY FAMILIES

Healthy Families NZ is a large-scale initiative bringing together communities and community leadership in a united effort for better health. It aims to improve people's health where they live, learn, work and play by taking a systems approach to preventing the onset of physical and mental health issues. Healthy Families NZ focuses on equity, improving health for Māori and reducing inequities for groups at increased risk of preventable chronic disease.

The Healthy Families NZ teams work collaboratively with local leaders and organisations to identify, design and implement changes to help people make healthier choices and live healthier lives.

Through active community participation, Healthy Families NZ builds on existing action underway in the community to create an integrated, community-wide "prevention system" for good health.

HEALTHY FAMILIES PRINCIPLES



Implementation at Scale
Strategies are delivered at a scale that impacts a large number of the population, in their places and spaces.



Collaboration for Impact
Impact through long term commitment by multiple partners, from different sectors, at multiple levels.



Equity of Outcome
An explicit focus on improving Māori health and reducing inequalities for group at increased risk.



Adaptation
Constant reflection, learning and adaptation to ensure strategies are timely, relevant and sustainable.



Experimentation
Innovation underpinned by evidence and experience, then growing activities that prove effective.



Line of Sight
Providing a transparent view on how every Healthy Families initiative impacts community wellbeing.



Leadership
Leadership is supported at all levels within our communities, in all sectors and spaces.

HE AHA TĒNEI MEA TE KAI?

What is kai, really?

“When Ranginui and Papatūānuku were forced apart, Te Ao Marama heralded the emergence of the natural world - the world from which all our kai comes. When we eat these foods, we are expressing this whakapapa and affirming our relationship with the land and our ancestors.”

- Monique Fiso, *Hiakai* ¹

Kai is the te reo Māori word often used to mean “food consumed through the mouth”. However, the word kai also has deeper and more nuanced meaning that includes all things taken in by humans - from food, to learning, to emotion and energy. When we talk about kai, we are talking about so much more than just food. We are really talking about the interconnected systems that generate all that we take into our bodies.

“Our natural resources descend from the atua; there is an interconnected relationship between all things. The land, sea, rivers, plants and animals all have a mauri, a wairua - a life force, a spirit. The gifts of the land, sky and waters are taonga. Their physical and spiritual health is of immense importance to us all.”

- Monique Fiso, *Hiakai* ¹

Throughout this document, we use the word ‘food’ when discussing *Degenerative Food Systems*. These systems hold a narrow focus on food as physical sustenance that is eaten. When we use the term *kai* we are exploring systems that have an expanded focus to include the social, ecological, mental, emotional and spiritual elements that contribute to our health and wellbeing.



Kai is all about whakapapa. It is the great connector that joins us to our tupuna, our mokopuna, our whānau, te taiao, and each other. Through kai we are connected to the plants, the animals, the waterways, the oceans, the forests and the atua. The recipes of our ancestors that get pulled out in modern kitchens link us together across time, and bring us together around the table to love and learn together.

Kai is central to Māori concepts of wellness and for generations it has brought whānau, hapū and iwi together. Kai is medicinal. When it is nutritionally dense and healthy, it feeds and heals our body and mind. When it is grown by our people, in our place, it feeds and heals our spirit. When it is prepared and eaten together, full of love, it feeds and heals our families and communities.

Today our food system is not medicinal. Our current food system has a negative effect on our physical wellbeing, mental health, spiritual integrity and community resilience. At the same time, the food system is causing environmental damage and degrading mana atua. We are living with a *Degenerative Food System* that is decreasing social and environmental wellbeing.

In the following pages the damaging characteristics of *Degenerative Food Systems* will be explored before looking at *Regenerative Local Kai Systems* grounded in te ao Māori. *Regenerative Local Kai Systems* embrace a holistic perspective and seek to revitalise kai as the medicinal connector within our communities.

“You cannot separate kai from either community or whenua. To have a system that champions kai is to have one that champions community and champions whenua. To look after the people means to look after the whenua...”

- Kore Hiakai, *Mana to Mana* ²

TE PUNAHA KAI TAUHEKENGA

Degenerative Food Systems

ĀHUATANGA Characteristics

The current food system in Aotearoa New Zealand is a *Degenerative Food System* that has developed over the last 150 years through the process of colonisation and an industrial approach to extracting resources from the landscape.

Degenerative means the damage or destruction of life. Our current food system causes damage to both social and ecological life, resulting in the diminished wellbeing of our people and their environments.³

SO WHAT ARE THE CHARACTERISTICS OF THIS DEGENERATIVE FOOD SYSTEM?

Colonial Attitudes

Humans are considered superior to the environment and unsustainably extract resources without respect.

Large Scale

A small number of people depend on mechanisation and chemical inputs to produce large amounts of food.

Highly Processed

Factory processing prevents spoiling during long-distance freight and prolongs shelf-life.

Global Production

High fossil fuel use is required to transport food to local communities from around the world.

Profit Oriented

Profit goes to company shareholders, rather than workers, consumers, and local communities.

Disconnected

People don't know where their food comes or understand how it is produced.



Growing Degeneratively

Heavy tillage, chemical application, over-stocking and mechanisation damage soil, air and water.

Low Biodiversity

Mono-crop systems reduce biodiversity, crop resilience, and soil life.

Climate Change

High fossil fuel use and soil degradation increases greenhouse gas emissions, contributing to climate change.

Food Deserts

Cheap fast food, takeaway shops and dairies are often the only food sources available.

Lacking Nutrition

Most processed foods are high in calories, and nutrient deficient.

High Waste

Expired food and plastic packaging are waste products contributing to environmental pollution.

FOOD DEPENDENCY & INSECURITY

A *Degenerative Food System* creates food insecurity by removing food production from local hands, resulting in a dependency on imported food. Disruption to food supply chains during an emergency may leave a region or community relying on an inadequate local food supply.⁴

When decision-making power is in the hands of national and global corporate food producers, local communities become disadvantaged and their diets are determined by far-removed company directors.

Many people are dependent on financial support or food banks to provide for their whānau, reinforcing social inequity.⁵ Dependency and insecurity cause disempowerment, which can contribute to the onset of anxiety and depressive conditions.⁶

TE PUNAHA KAI TAUHEKENGĀ

Degenerative Food Systems

NGĀ TŪKINO KA PUTA

Wellbeing Effects

A Degenerative Food System with these characteristics can create multiple risk factors that negatively affect wellbeing. This diminished wellbeing can manifest in the following ways:



“Here in Whanganui they say ‘Ko au te awa, ko te awa ko au’, therefore we are a reflection of our environment. Therefore if our environment is under stress, heavily polluted, then we too are experiencing that same pollution.”

– Meretini Bennett-Huxtable, *Healthy Families WRR*

OUR CURRENT REALITY

Our current public health system operates in a reactive state, where most funding and energy is invested in dealing with health issues after their onset. This is often described as a ‘bottom of the cliff’ response. Our health system is struggling to cope with high levels of preventable disease.

When our people are not sustained with nourishing kai, they are at increased risk of developing chronic disease and mental health challenges.

As long as our food system remains in a degenerative state, it is expected that our health system will struggle to reduce preventable disease, which is disproportionately present within Māori and low socio-economic communities.⁷



Ministry of Health⁷



ANXIETY & DEPRESSION

1.6 times more likely for **MĀORI THAN NON-MĀORI**

“A healthy diet throughout life can help prevent nutritional deficiencies, protect against infection and help maintain a healthy body weight. It also reduces the risk of cardiovascular diseases, type 2 diabetes and some cancers...”

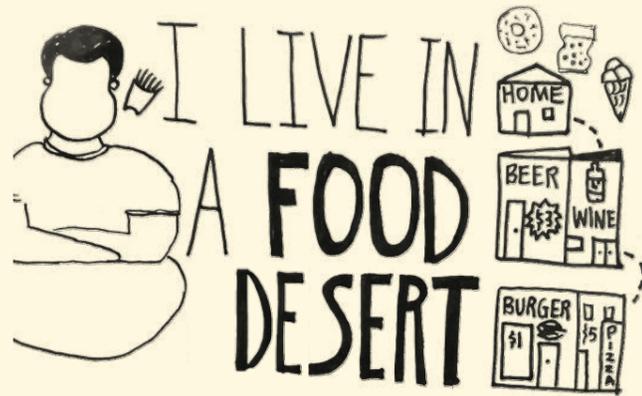
...Those living in the most deprived communities were less likely to eat the recommended number of servings [of fruit and vegetables] than those in the least deprived communities.”

- Ministry of Health, *Health and Independence Report 2019*⁷

TE REO O TE HAPORI

Voice of the Community

To get an impression of how our *Degenerative Food System* is affecting our communities, Healthy Families NZ listened to community perspectives across the country during the peak of COVID-19 in 2020. This is a snapshot of those perspectives:



"Rangatahi are missing out on the opportunity to understand the cycle of kai and their place in it. They are missing out on the beauty of our whakapapa and our mātauranga, tikanga.

They don't know the wonderful life that occurs in the soils."

"Kai is the central connector for us as Māori. Why are we only eating it and not taking part in the growing and harvesting?"

This is our mātauranga and it's meaning is lost."



"The ability to manaaki with Kai is a huge wellness factor, especially for our tane Māori who might not have "a mahi". Being able to put a kai on the table from the ngahere gives them and their whānau mana.

It's not about not being able to afford kai, it's about our tikanga Māori customary gathering rites. Sharing gives us mana."

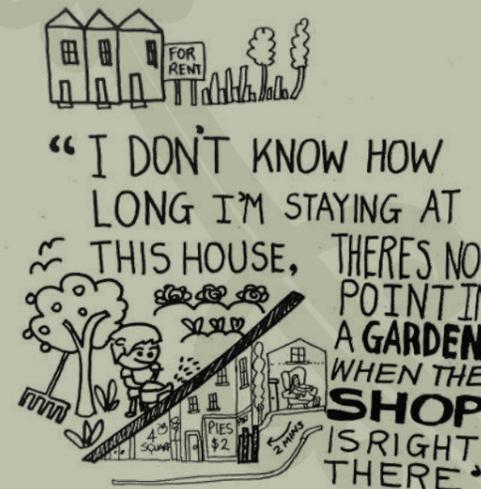


"Our own people at home identified that lockdown presented us with an opportunity to reset our food system. We began painting a picture of what a regenerative kai system in Whanganui would look like where food security and sovereignty strengthens our overall health and wellbeing."

- Tom Johnson, Healthy Families WRR

"We are not set up with time and equipment to prepare nutritious kai. We live in cramped homes and often rentals and might not have fully equipped kitchens.

This is becoming an intergenerational issue"

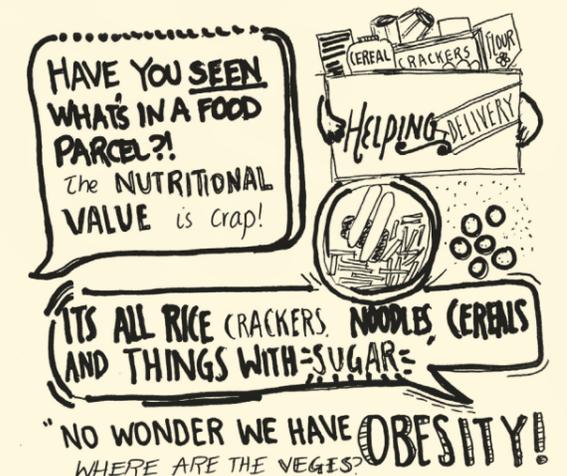


"Maara kai is not a viable option for many of our whānau who may not have time or access to land and/or tools to grow. We are not just resource poor, we are time poor.

We don't have time to give our bodies the kai that we would have eaten like our tupuna."

"Instead of handing out kai packs we should hand out resilience packs.

This moves us away from government dependency, giving us more power to control and choose our kai."



TE PUNAHA KAI ORA

Regenerative Local Kai Systems

ĀHUATANGA

Characteristics

The future wellbeing of our people and our environment requires a transition to *Regenerative Local Kai Systems*. Networked, locally-specific and community developed kai systems will be able to more adequately provide for localised needs.

These systems are *regenerative*, meaning that they are life-creating systems that increase the wellbeing of people and their environments.⁸ They are socially and ecologically oriented, generating environmental vitality, social cohesion and community prosperity.

Regenerative Local Kai Systems can improve wellbeing, foster multiculturalism, develop climate resilience, enhance the natural environment, create employment and empower communities.⁹

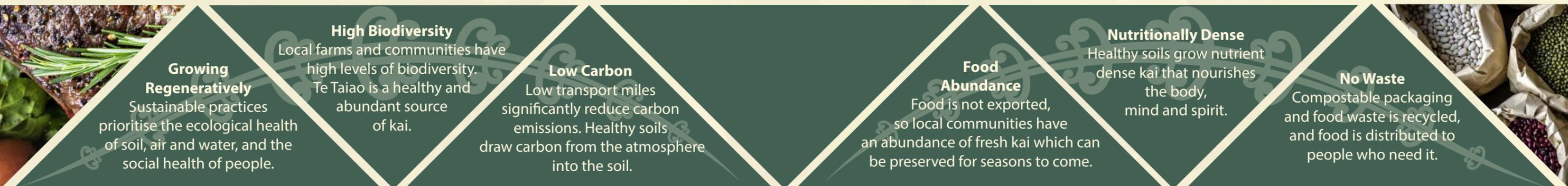
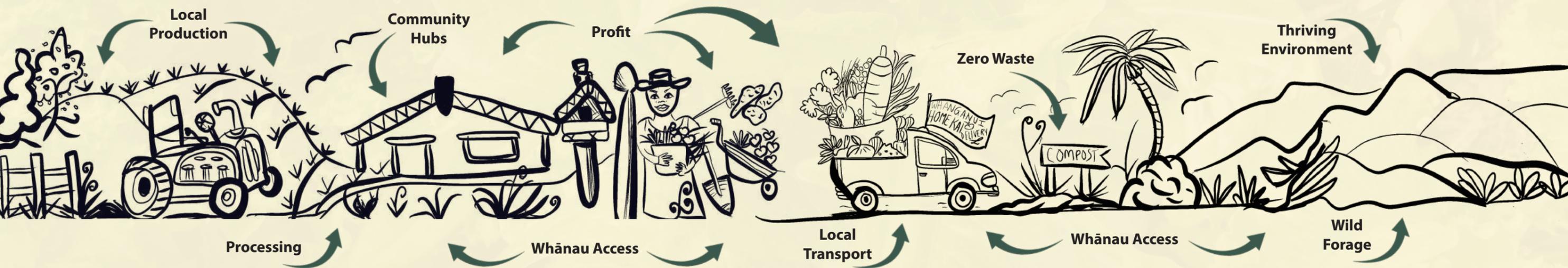
MĀ TĀTAU KATOA

For All of Us

A *Regenerative Local Kai System* prioritises the localisation of growing, foraging, preparing, packaging, distributing, sharing, eating and recycling. All decisions relevant to kai are in the hands of the local people involved with feeding their community, resulting in decision-making that ensures community needs are being met.¹⁰

Regenerative Local Kai Systems around the country could exist in regenerative collaboration with each other. It may be possible to trade kai between regions in a way that is socially and ecologically regenerative. Networked kai systems like this will require collaboration, strategic partnership and active participation across multiple sectors.¹¹

People are reconnected by kai to each other and their environment, strengthening community health and ecological vitality.



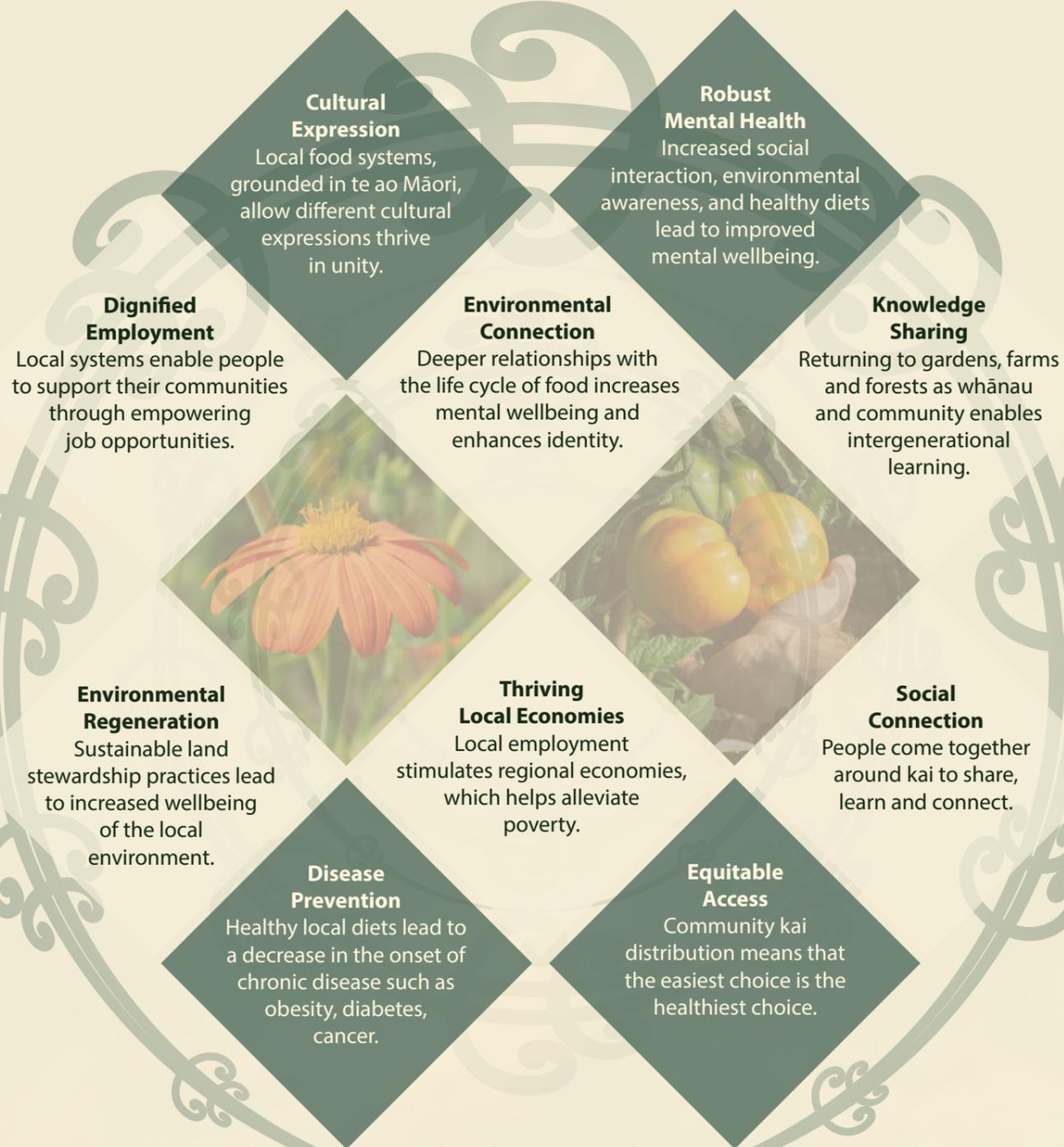
TE PUNAHA KAI ORA

Regenerative Local Kai Systems

NGĀ HUA KA PUTA

Effects on Wellbeing

Regenerative Local Kai Systems with these characteristics can diminish risk factors that affect the wellbeing of people and the environment, leading to:

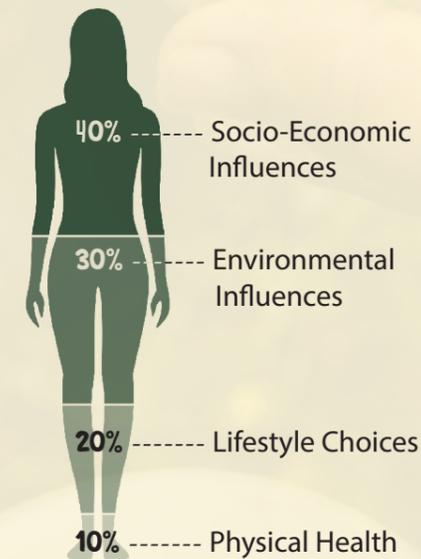


MEDICINAL KAI SYSTEMS

Regenerative Local Kai Systems can offer increased social and environmental connection, healthy diets and economic prosperity, leading to reduced physical health risk, high mental wellbeing and poverty alleviation.

Establishing Regenerative Local Kai Systems has the potential to minimise some of the leading causes of health loss in Aotearoa New Zealand, such as ischaemic heart disease, chronic obstructive pulmonary disease, cancer, diabetes, obesity and anxiety/depressive disorders.⁷

An effective preventative approach to healthcare needs to involve the investment of public health funding and energy into the transition to Regenerative Local Kai Systems.



Healthy Families NZ recognises the impact of key health determinants on personal wellbeing, indicated in this diagram. Regenerative Local Kai Systems affect all these determinants in some way, causing higher wellbeing impact than limited approaches to specific determinants.

Regenerative Local Kai Systems:

- Increase income, create jobs and support whānau through thriving local economies;
- Create flourishing neighbourhoods, improving social health;
- Reduce strain on the healthcare system through disease prevention, improving access to quality care;
- Improve diet and exercise patterns, increasing physical wellbeing.

The transition to *Regenerative Local Kai Systems* can align with, and be informed by, *Whakamaaua: Māori Health Action Plan 2020-2025*.¹² Below, the Pae Ora model is integrated with principles of te ao Māori to generate a mātauranga Māori framework that can support transition.

“This is about reclaiming traditional knowledge around environmental practice and maara kai and how we can reclaim our tikanga in that space. Growing kai has become a commodity, where healthy kai should be a basic human right and traditional practices can influence that.”

- Geoff Hipango, *Te Ao Hou Marae*



Whanaungatanga



A kai system that is based on authentic trusting relationships.

“Whanaungatanga is about connection and relationship rather than transactions... Relationship creates connection and community.”

Manaakitanga



A kai system that upholds the mana of atua, environment and people.

“Manaakitanga is about recognising people’s inherent mana, including your own, and acting in ways that lift up mana...”

Wairuatanga



A kai system that means people are culturally and spiritually safe to participate.

“Wairuatanga is about honouring and respecting the source of the kai, and all that has contributed to the production of it”

Kotahitanga



A kai system that brings communities together to achieve collective wellness.

“It is when we share our wisdom and expertise that we can create change together to enable all to be food secure...”

Rangatiratanga



A kai system that ensures autonomy and access for local people.

“Rangatiratanga is about being able to make decisions and having the resources to enable those decisions.”

Ūkaipōtanga



A kai system that connects people to the source of all sustenance, the earth.

“Ūkaipōtanga means the ability to actively engage with the natural environments of the whenua and moana to harvest kai without damaging the natural environment.”

Kaitiakitanga



A kai system that is ecologically integrated and allows life to thrive.

“Kaitiakitanga means that we engage with integrity with the sources of our kai so that they maintain their state of vitality for the future.”

Quotes and tohu drawn from *Mana-to-Mana*, developed by *Kore Hiakai*²

TE ARA MAHERE KAI PAI

The Good Food Roadmap

For Healthy Families WRR, the transition toward Pae Ora through *Regenerative Local Kai Systems* is informed by the theory of change articulated in the Healthy Families *Good Food Road Map*.

The *Good Food Road Map* is a strategic framework that encourages consistency in approach, efficient use of available resources, and an increase in collaboration for collective impact. *Regenerative Local Kai Systems* that are guided by the *Good Food Road Map* can catalyse widespread systemic transformation toward food sovereignty and security, resulting in increased health and wellbeing for whānau, hapū and iwi.

FOOD INSECURITY

The food system is not working for all. Many are unable to access good food, and are consuming less nutritious food due to limited options.

FROM

Supporting communities' right to nourishing food and drink

Supporting sustainable, self-determining and mana-enhancing community participation in local food systems

Supporting local food systems to reflect who we are as Aotearoa New Zealand

Supporting communities to take control of their food and drink intake with more options to support their health and wellbeing

Supporting all levels of the food system to be resilient, with sufficient, adequate and accessible food for all, at all times

GOOD FOOD IS ACCESSIBLE, AFFORDABLE AND AVAILABLE TO ALL

SUPPLY OF GOOD FOOD IS COMMUNITY LED, INDEPENDENT AND COLLABORATIVE

GOOD FOOD IS AUTHENTIC, LOCAL AND CULTURALLY DIVERSE

UTILISATION AND CONSUMPTION OF GOOD FOOD IS THE BEST AND EASIEST CHOICE

THE SUPPLY OF GOOD FOOD IS STABLE, SECURE AND SUSTAINABLE

FOOD SECURITY

The food system enables all people, at all times, to have physical, social and economic access to good food which fulfills their dietary needs and food preferences for an active and healthy life.

TOWARDS

FOOD SOVEREIGNTY

People exercise the right to good food and have the right to define their own food systems - placing control of food back into the local communities.

FOOD SOVEREIGNTY

Food Sovereignty describes people's right to healthy and culturally appropriate kai, their right to make decisions about that kai and how it is produced, and their capacity to act on those decision.¹³

Food Sovereignty has six core pillars:¹⁴

- Focus on food for people
- Value food providers
- Localised food systems
- Put control locally
- Build knowledge and skills
- Work with nature

These pillars are reliant on healthy ecosystems, and the philosophy of Food Sovereignty "relies on food systems that are grounded in the relationships between food growers, indigenous communities and land, where soil is the heart and forms the foundations."¹⁵

Food Sovereignty places the wellbeing of people and the environment at the heart of the kai system. Not only does Food Sovereignty enable a wellbeing-oriented kai system, it "offers a strategy to resist and dismantle the current corporate trade and food regime, and directions for food, farming, pastoral and fisheries systems determined by local producers and users."¹⁶



FOOD SECURITY

Food Security builds resilience into the kai system so that kai will always be available to local people even when faced with significant local or global crises that disrupt supply chains.⁴

COVID-19 has offered insight into what life may be like when supply chains are disrupted. International food may not be able to reach Aotearoa New Zealand and kai may not be able to move between regions. Some regions may not be able to feed their people because most of their kai comes from outside of the region.

Regenerative Local Kai Systems that ensure food sovereignty are a viable way to provide local food security. When food is grown by local people and distributed locally, it improves the capacity of a community to provide for itself in challenging times.

Regenerative Local Kai Systems will stimulate local economies, increasing socio-economic resilience. This will improve local capacity to respond to disruptive crises. Collaboration between communities and regions means that unaffected regional groups will be able to offer support, resources and food to areas heavily impacted by natural, economic or health emergencies.

"Food sovereignty and food security is our right as tangata whenua: returning to the land to grow and nourish our whānau through the kai we eat is a form of everyday activism and a practical expression of tino rangatiratanga"

- Jessica Hutchings, *Te Mahi Māra Hua Parakore*¹⁴

"Implementing food sovereignty leads to more decentralized and more highly diversified farming systems that are networked into regional food economies. This builds redundancies at different scales, and increases adaptability and resilience."

- Dr. Daniel Christian Wahl, *Designing Regenerative Cultures*⁹

So where can we start with this transition?

Throughout Aotearoa New Zealand, amazing community-led kai initiatives are springing up and beginning to enable a transition toward *Regenerative Local Kai Systems*. In Whanganui, Healthy Families WRR has been backboning the formation of Kai Ora: Whanganui Kai Collective.

KAI ORA VISION

Kai Ora is bringing to life a *Regenerative Local Kai System*, rooted in Whanganuitanga, and supported by diverse community partnerships. Kai Ora builds on existing community energy to increase access to local, affordable, nutritious kai which uplifts the mana and wellbeing of our communities across the Whanganui rohe.

Kai Ora supports action-oriented collaboration and enables local food initiatives to thrive by connecting them with funding, training, learning opportunities and mentorship.¹⁷

Kai Ora is an interconnected ecosystem of community groups and individuals who share knowledge, ideas, contacts and opportunities. Kai Ora does not come under the banner of any one organisation - rather, it is a collective of organisations with a shared kaupapa.

Kai Ora is attracting collaboration between a diversity of sectors, professions and communities including whānau, health providers, sports and recreation, marae, kai growers, waste minimisation, Council, and business innovation. Collaborative partnerships across such diverse groups means Kai Ora has the potential to achieve collective impact across a variety of sectors.

Kai Ora is young and growing, yet already there is an increase in connectivity between these groups who are listening to the voice of our communities. A number of localised initiatives are growing out of collaborations within Kai Ora, including the development of a local kai hub, a local growers collective, local kai transition strategies, and local kai box schemes.



WHAT HAS KAI ORA ACHIEVED SO FAR?

In the year since it was established, Kai Ora has:

- Brought together key stakeholders in the Whanganui rohe to collaborate on kai system transformation;
- Developed an understanding of local food system issues through ongoing community engagement, and continues to reveal insights informed by local lived experiences;
- Developed the Kai Ora: Kaupapa Overview to articulate the aspirations of Kai Ora and support community understanding of action being taken;
- Formed a Navigation Group made up of Māori leaders, local experts and kai champions to guide Kai Ora;
- Made submissions to Whanganui District Council seeking commitment to enabling a *Regenerative Local Kai System* in the Long Term Plan;
- Initiated a fully-funded feasibility study for a Local Kai Hub, that will become a social gathering space oriented around kai rescue and distribution;
- Received MSD funded start-up support from Thrive Whanganui;
- Supported local kai growers to begin growing and distributing kai to local people;
- Created a focus group for local mums to share their needs and the needs of their tamariki;
- Supported māra kai development at local marae.

In a short amount of time, Kai Ora has strengthened the collaborative capacity of the Whanganui community as it works to achieve systems change.

USING
WHĀNAU VOICE



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& Resilient
**EASIEST CHOICE =
HEALTHIEST CHOICE**



TE PUNAHA KAI WHAKAORANGA

Transitioning to Regenerative Local Kai Systems

This *Case for Change* provides a framework for system transformation from a *Degenerative Food System* that diminishes wellbeing, to *Regenerative Local Kai Systems* that provide for personal, whānau, community and environmental wellbeing. This is a whole-systems preventative approach, rather than the current reactive approach to treating unwellness.

Transformation at this scale requires collaboration and strategic partnerships across multiple sectors and communities. This transition must be informed by whānau and community aspirations, and supported by hapū, iwi and government bodies.¹⁸

Putting the collective intelligence, passion and resources of strategic partnerships behind the transition to *Regenerative Local Kai Systems* will be one of the most effective approaches to minimising health risks within local communities, therefore reducing the incidence of disease and uplifting mana atua, mana whenua and mana tangata.

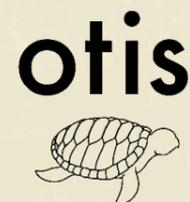


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If you are interested in participating in the transformation of our kai systems and would like more information:

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Healthy Families Whanganui Rangitikei Ruapehu
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