

Mana Kai Mana Ora

Western Bay of Plenty Food Sovereignty & Security Plan



Ngā Mihi Acknowledgments

E ngā mana, e ngā reo, e ngā iwi taketake o te Hauāuru o Toi.

Tēnei te mihi maioha ki a koutou katoa i takoha mai ngā kōrero me ngā whakaaro e pā ana ki te Kaupapa nei. Ko te tūmanako, ka mahi tahi ai tātou i roto i ngā hapori, ā, me āheitia ki te Kaupapa whakahaumarua kai, kai ora hoki kia hāpaitia ngā mana o ngā whānau katoa e kimi oranga ai.

Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

We acknowledge all those who support and provide access to kai, kai rescue, kai growing and kai sharing for whānau and communities. Thank you to those who contributed to Mana Kai Mana Ora by providing information, time and expertise. Special thanks to the Kāinga Tupu Taskforce and the organisations who generously hosted the consultations; Maketu Hauora, Whaioranga, Moko Marae Tapuika, The Hub Te Puke, Tauranga City Council and Te Awanui Hauora, Matakana Island, Jodie Robertson, Haidee Kalirai and Maria Rodriguez from Tauranga City Council, Chris Johnstone from Colab and Scott Nicholson from The Hub (formerly Empowerment).

The name for this plan Mana Kai Mana Ora was gifted by Matua Hori Ahomiro, nō Tapuika, Tūhourangi, Ngāti Awa me Ngāi Tūhoe and Pou Tikanga for Poutiri Trust.

The cover also features an artistic depiction of Mana Kai Mana Ora by Rio Crawford, nō Whakatōhea, Ngāti Awa, Ngāti Porou me Te Atiawa. The mangopare represents strength, courage, tenacity and determination.

The mangopare inverted has also been utilised to reflect the challenges that have been before, the challenges yet to be overcome and the need to be bold in forging a united, connected and collective the way forward. The koru represents renewal, growth, vitality and flourishing.

Mana Kai Mana Ora was informed by consultations, interviews, principles of mana enhancing practice by Kore Hiakai, literature review, the Toi Te Ora Public Health Food Security Toolkit, national and international Kai initiatives.

This plan was co-authored by Kirsty Maxwell-Crawford and Hori Ahomiro from Poutiri Trust.

Citation: Maxwell-Crawford, K., & Ahomiro, H.(2021). *Mana Kai Mana Ora Western Bay of Plenty Food Sovereignty and Security Plan*. Colab & Kāinga Tupu, Western Bay of Plenty.

Rārangi Ūpoko Contents

Ngā Mihi Acknowledgments	1
Tā Mātou Moemoeā Our Vision	5
Tūhinga Whakarāpopoto Summary	9
Tā Mātou Rautaki Our Plan	13
Ngā Whakaarotau a Rohe Local Priorities	31
Rārangi Pukapuka References	34
Kupu Āpithanga Appendices	37

Te Rokiroki a Whakaotirangi

The Pātaka featured on the cover is part of the awahi mai awahi atū mahi rangatira in Maketu. The Pātaka is based at Maketu Hauora and was designed, built and painted by the whānau and mokopuna of Maketu Educare. The mokopuna spent a term learning about māra kai, nurturing seedlings, planting and growing kai in the māra kai at Maketu Hauora.

The Pātaka features Whakaotirangi, the tupuna kuia who brought kumara to Aotearoa on the Te Arawa waka. Te Rokiroki a Whakaotirangi acknowledges the secure food basket of Whakaotirangi. She had planted the kumara (and other kai) and fed many with the fruits of her mahi. Pātaka does the same, providing kai to all.

Māra kai is a garden-based revitalisation of Māori knowledge, language and practices. Pātaka is the activation of manaakitanga through open pantries or storehouses.





Pacific Island Community Tauranga Trust

Tā Mātou Moemoeā Our Vision

A kai secure and well-connected community

By 2030 Western Bay of Plenty (WBoP) communities will be kai secure, all people will have access to healthy, culturally appropriate, and affordable kai. Everyone will be able to connect with an active Kai community network to learn, share and grow kai for ourselves and to share with others. Our local food system will be environmentally responsible, resilient and supported by ecosystems that are flourishing because of responsible land and water stewardship.

In the broadest sense, our whāinga or goals are to work collaboratively so

- 1) No one is hungry
- 2) We grow our own local kai system.

Access to nutritious, affordable food is a right for all people in all WBoP Communities. Being active in growing our own local, connected, flourishing WBoP Kai System is our mission iSpssible!

To make this happen we need:

Manaakitanga

Healthy Kai Access so No-one is Hungry

Rangatiratanga

Grow a Connected, Flourishing and Ethical WBoP Food System

Ūkaipotanga

Nurture Connected Community-led Wānanga and Sharing of Knowledge

Kotahitanga

Connected Communications

Kaitiakitanga

Cultivate Caring for our Environment



How Mana Kai Mana Ora is implemented is as important as *what* is implemented. We embrace the approach of Kore Hiakai¹ and principles of mana enhancing practice.

The underlying principles of Mana Kai Mana Ora are outlined below.

Te Tiriti o Waitangi along with the Ritenga Māori declaration are the enduring foundation of Aotearoa New Zealand and underpins our commitment of partnership between Tangata Whenua and Tangata Tiriti. A conscious awareness of Te Tiriti o Waitangi and what it means to be an active Treaty partner, shapes and guides our values, methodologies and behaviours. This is essential to our approach to food security and food sovereignty as it provides the ideological foundation of our practice.

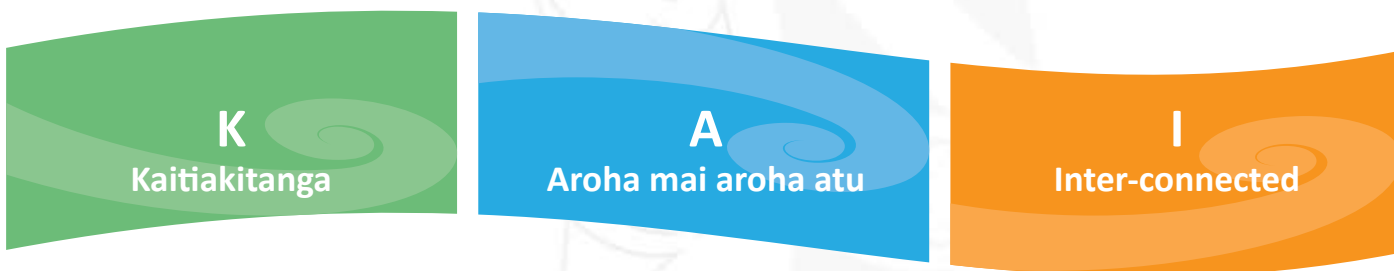
¹ Kore Hiakai Zero Hunger Collective. (2021). Mana to Mana Principles of 'Mana to Mana' Practice in Community Food Distribution

Mana Kai Mana Ora will strive to contribute to the following, expressed in terms of mana:

- **Mana whakahaere** effective and appropriate stewardship or kaitiakitanga over our kai system
- **Mana motuhake** enabling the right for Māori to be Māori² to exercise their authority over their lives, and to live on Māori terms and according to Māori philosophies, values and practices including tikanga Māori
- **Mana tangata** achieving equity in pursuit of kai security and kai sovereignty
- **Mana Māori** enabling Ritenga Māori³ which are framed by te ao Māori⁴, enacted through tikanga Māori⁵ and encapsulated within mātauranga Māori⁶.

Kai

Kai has a more integrative meaning. While it means food or produce as a noun and consumption as a verb, Kai connects us to Papatūānuku⁷, to each other, to our tūpuna⁸ and our mokopuna⁹. Kai embodies, derives from and gives to our relationships. A Māori understanding of kai encompasses food in the context of an ecosystem of whakapapa, identity, whānau, social, community and environmental relationships from the past, present and future¹⁰. Kai belongs to all, is to be created by all, and needs to be shared with all. To have a system that champions kai is to have one that champions community and champions whenua. It is for these reasons that kai has been utilised in Mana Kai Mana Ora, as an evolution to a holistic lens when referring to food sources and systems.



*Ke te wai te toto o te whenua
Ke te whenua te toto o te tangata*

*As water is the blood of the land
So the land is the blood of humanity*

Kaitiakitanga

We are the stewards of our takapū¹¹ our homeland. It is our role to ensure that we leave our community place and space in a better state for future generations. We recognise the fragility of our natural environment and the impacts of climate change. Physical, social, whānau, community and spiritual wellbeing are all interlinked with the wellbeing of our environment. Kaitiakitanga means that we engage with integrity with the sources of our kai so that we uplift their mana and vitality for the future¹².

2 Māori self-determination

3 Māori customary rituals

4 the Māori world

5 Māori philosophy and customary practices

6 Māori knowledge

7 mother earth, land

8 ancestors and past

9 our grandchildren and future

10 Mc Kerchar, Bowers, Heta, Signal, & Matoe.(2014).

11 Belly or centre

12 & 13 Kore Hiakai Zero Hunger Collective.(2021). Mana to Mana Principles of 'Mana to Mana' Practice in Community Food Distribution



Local Te Puke Maara Kai initiative that has supported 50 whānau in 2021 to plant their own vegetable gardens with Poutiri Wellness Centre



Tuhia ki te rangi
Tuhia kite whenua
Tuhia ki te ngākau o ngā tangata
Ko te mea nui
Ko te aroha
Tihei Mauri Ora

Write it in the sky
Write it in the land
Write it in the heart of the people
The greatest thing
Is love
Behold there is life

Aroha

To align to the life breath of another, without judgment, control, or personal agendas. Compassion, charity, love and care have been the significant drivers for our responses to food insecurity within Aotearoa communities. When acts of charity and aroha are organised into systems such as a foodbank system, the personal connection and relationship can be lost to a transactional process. This can diminish the innate mana within everyone and everything and we miss opportunities to uplift others, and through this uplift ourselves the kaupapa of aroha and serving others. When aroha is present it binds kaitiakitanga and interconnectedness together. It is the intersection of all these principles. Relationship is core and collective, principled action towards food sovereignty for all people before profit. This is fundamental to Mana to Mana practice¹³.

Ki te kotahi te kākano ka whati,
ki te kapuia, e kore e whati

When we stand alone we are vulnerable
but together we are unbreakable

Inter-connected

Inter-connected, kotahitanga is about weaving the threads together for the best outcomes for whānau. Rather than responding to food insecurity with isolated interventions, Mana Kai Mana Ora recognises the relationships between mana whenua, communities, whānau, neighbours, community groups, organisations, farmers, distributors, retailers, researchers, policymakers and other participants in the Kai system.

Whānau, hapū, iwi and multi-cultural community champions from all walks of life are also key agents that are often less visible when mono-cultural approaches dominate. In this space we can work together as equals with our own unique gifts, strengths and experience. In the sharing of strengths, wisdom and expertise that we can

Food security exists when all people at all times have access to sufficient, safe, nutritious kai to maintain a healthy and active life. This exists when there is a reliable supply and access to healthy kai that is culturally acceptable, nutritiously adequate, affordable and safe.

The definition of food security is moving towards inclusion of sustainable production methods
(Growing Healthy Communities, 2013)

Food insecurity is unacceptable and causes distress, reduces wellbeing and is linked to poverty

Mana Kai Mana Ora supports **food sovereignty**, sustainable and mana-enhancing community leadership in local food systems

Tūhinga Whakarāpopoto Summary

The Kāinga Tupu: Growing Homes strategy was launched to the wider homelessness sector across the WBoP sub-region in March 2020. Because of the close link between homelessness and food insecurity, the Kāinga Tupu Taskforce were keen to establish a sub-regional food security plan. Colab (Te Puke) have also been working towards this goal. Colab and Kāinga Tupu have worked together in the development of Mana Kai Mana Ora for the WBoP.

The WBoP has seen rising numbers of food insecure households due to inequitable access to healthy food, economic injustice and poverty. Almost one third, 27% of WBoP residents worried about not having enough money to buy food (Toi Te Ora Health and Wellbeing Population Survey, 2020).

On the flip side we have an abundance of community champions, organisations and stakeholders who are active and passionate about building connected communities that are confidently kai secure with zero local hunger.

We held eight workshops for phase one consultation with 163 people participating (excluding facilitators):

- Thursday 29 April 11am-1pm Maketu Hauora (22)
- Tuesday 6 May at Whaioranga Welcome Bay 10-12noon (29)
- Friday 14 May at Moko Marae, Te Puke 1-3pm (14)
- Monday 17 May at Tauranga Yacht club 10-12noon (24)
- Thursday 20 May at Te Awanui Hauora Matakana Island (5)
- Thursday 27 May at Katikati Digital Hub 10-12noon (6)
- Thursday 3 June at Ngā Kākano Te Puke (35)
- Multicultural food consultation Thursday 19 June at Tauranga City Council 6-8pm (28).

Phase two consultations, to seek feedback on the draft, were undertaken in July:

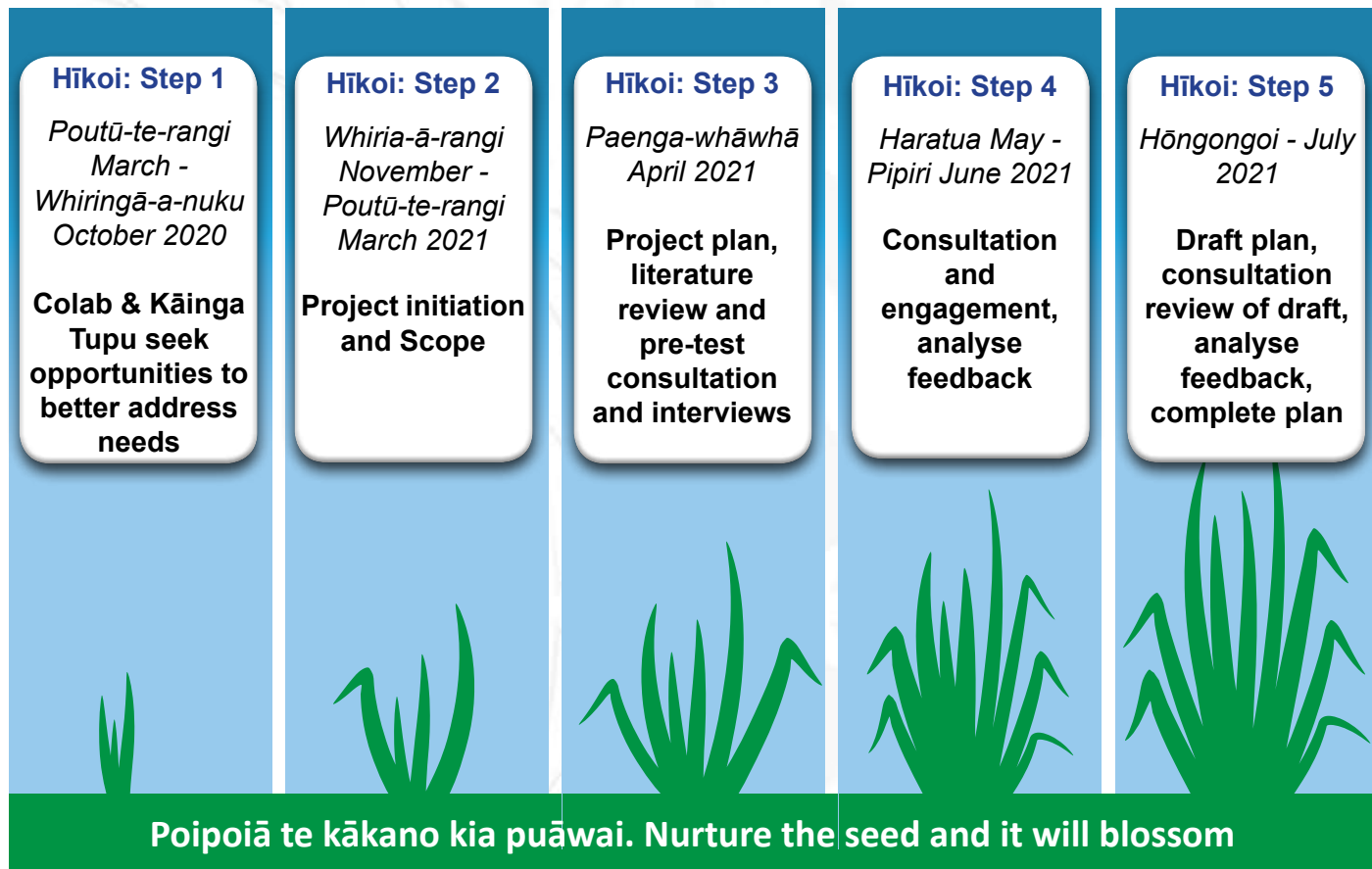
- Multicultural consultation Friday 16 July 5.30-7.30pm (12)
- Visited Tauranga Sikh Gurdwara Temple Wednesday 21 July 1pm (4)
- Tauranga City Yacht Club Friday 23 July 10-12noon (1)
- Te Puke Friday 23 July 2-4pm (3)
- Katikati Digital Hub Tuesday 27 July 10-12 noon (5)
- Tauranga City Council drop-in consultation Thursday 29 July 10am-12noon (2)

A survey was also undertaken in July – August which received 75 responses.



Each consultation had members from the community who are planting, gathering and wanting to share surplus kai and share their knowledge to teach and support others around how to grow and eat seasonally, preserve own seeds, grow own kai and share surplus kai more easily across their local communities. The consultations were also attended by many community organisations, churches, government agencies and local businesses active and/ or wanting to be more active in this space. This is an exciting platform to work collectively from.

Planning process timeline



Local government

Local government is an integral part of the community. In discharging its role of enabling local decision making and action by, and on behalf of communities, local government needs to provide opportunities to assist the community to achieve its desired outcomes.

"I can't afford to buy most of the healthy foods, I feed my kids before I feed myself"

"We cannot afford to buy my choice of food on a low income"

(Realities & experiences from Mana Kai Mana Ora survey)

The Mana Kai Mana Ora Food Sovereignty and Security Plan provides a coordinated approach to creating a local food system that is more accessible and sustainable for all underpinned by:

Manaakitanga: Healthy kai access so no-one is hungry

Rangatiratanga: Flourishing and ethical WBoP food system

Ūkaipotanga: Community-led wānanga & sharing of knowledge

Kotahitanga: Connected communications [accessible, relevant, regular and multi-lingual]

Kaitiakitanga: Care for our environment

Weaving these together is Mana Kai Mana Ora's approach to food security, focusing on building a culture of connections and nourishment through all activities. The growing of new capacity will flourish from an active culture of connections. Nourishment is multifaceted and speaks to sovereignty of nurturing nutrition, spiritual connectedness, fulfillment, and resilience. All of which are central to healthy, thriving lives and communities.

Mana Kai Mana Ora is organised into five sections



Tūtanga 1: Tā Mātou Moemoeā Our Vision

Describes the purpose, the vision for the plan, and the themes that highlight kai security and kai sovereignty issues and opportunities.



Tūtanga 2: Tūhinga Whakarāpopoto Summary

Provides a summary of key aspects of the plan, the planning process and the context for Mana Kai Mana Ora.



Tūtanga 3: Tā Mātou Rautaki Our Plan

Objectives, actions and indicators are identified to address the issues and opportunities identified during the planning and public engagement process. Priority actions are also highlighted, drawn from consultation feedback.



Tūtanga 4: Ngā Whakaarotau a Rohe Local Priorities

Specific actions for local community-based actions as a reflection of the location specific feedback received through the consultations.



Tūtanga 5: Rārangi Pukapuka me Kupu Apitihana References and Appendices

Summary of evidence, details of locality feedback from consultations.





Kati Kaiway in Katikati providing fruit for everyone to enjoy



Tā Mātou Rautaki Our Plan

1. Manaakitanga - Healthy kai access so no-one is hungry

Access to nutritious, affordable kai is a right for all people in all WBoP Communities and is a baseline determinant for health and wellbeing.

Ngā Whāinga Objectives		
a) Establish a mana uplifting Social Supermarket with healthy, multi-cultural kai preferences		✓
b) Ensure sustainability of local food hubs and food banks		✓
c) Make food rescue more accessible and convenient than food disposal for growers, supermarkets, lunches in schools and restaurants		✓
d) Streamline food assistance application processes across providers		✓
e) Support community gardens to connect with Māori and multi-ethnic communities		✓
f) Establish an Ethnic Community Garden and Māra kai based on the Maramataka	✓	✓
g) Pātaka Kai Open Street Pantries in every suburb of Western Bay of Plenty		
h) Plant fruit trees in local parks, walkways, public spaces (spray free and organic)	✓	✓
i) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments in WBOP	✓	✓
j) Promote food security questions in all community and primary care consultations and promote WBOP Kai Sharing Map		✓

Key considerations:

- Ensure initiatives focused on availability of healthy food prioritises affordable health kai
- Provide transport options to central food assistance programs that are not easily accessed outside of Tauranga. Research in Christchurch found only half of foodbank users were able to use a car to do their supermarket shopping (Bowers et al, 2009).

"We don't have a food shortage problem, tonnes of food still goes to waste, is dumped rather than going to food rescue"

Consultation Participant

"The focus needs to move away from needy families to all families. We could all come, share, take what we need and give back when we can. This destigmatises foodbanks. It becomes something we all are a part of"

Consultation Participant



= Food sovereignty



= Food security



Turban Day 2019 celebrating with sharing of kai.
Gurdwara Sikh Sangat Temple welcomes everyone
for langar

2. Rangatiratanga: Grow a connected, flourishing and ethical WBoP food system

A healthy, flourishing food system is a network of activities, groups of people, neighbourhoods, hapū and organisations engaged in growing, processing, manufacturing, transporting, storing, distributing and consuming kai. Strengthening local food systems helps to increase mana motuhake kai autonomy and sovereignty, increases capacity to manaaki, to share, and ultimately to ensure food security for all whānau/community members.

Ngā Whāinga Objectives		
a) Increase the number of local produce markets	✓	✓
b) Funding to support ethical, local micro-business growers, native small enterprises and local co-operatives	✓	
c) Establish a Collaborative Kai Network; central point of contact, coordination, communications, advocacy, and collaboration	✓	✓
d) Establish local multi-ethnic food hubs throughout WBoP	✓	✓
e) Expand local volunteer networks	✓	✓
f) Coordination support for Community Gardens to collaborate	✓	✓
g) Support local food stocks for emergency and disaster response		✓
h) Collaborative Kai Network to advocate to remove gst from fresh fruit and vegetables		✓

Key considerations:

- Prioritise community/ local produce markets in low-income areas and located close to public transport
- The Collaborative Kai Network or Kai Cooperative would provide a central coordination function alongside:
 - central point of contact
 - coordination function
 - joined-up communications across WBoP
 - advocacy
- collaborations with iwi, Tauranga City Council, WBoP Regional Council, Toi Te Ora Public Health and National Policy Developments.

"Indigenous community garden initiatives are within the framework of indigenous food sovereignty, that is, ensuring control of food and agriculture systems rests with communities"

Ruakere Hond, Mihi Ratima & Will Edwards, 2019

"Sometimes bills (unexpectedly higher or out of budget) means I have had to ask for help via The Hub or ask for food parcel via Poutiri. It is really hard and at times you feel like such a failure"

(Realities & experiences from Mana Kai Mana Ora survey



= Food sovereignty




= Food security



Bethlehem Community Garden

3. Ūkaipotanga: Nurture connected community-led wānanga & sharing of knowledge

The WBoP has a wealth of community expertise. Every consultation had numerous whānau, community champions and people wanting to get involved and share their knowledge on growing kai, cooking healthy kai, budgeting for kai, picking fruit, distributing kai. Mana Kai Mana Ora will be more sustainable if there are regular opportunities for community-led wānanga and sharing.

Ngā Whāinga Objectives: Opportunities for Community-led Wānanga & Sharing of Knowledge		
a) Seasonal growing and eating	✓	
b) How to plant and maintain vegetable gardens at home for all cultures	✓	
c) Multi-cultural cooking on a budget		✓
d) Seed sovereignty; preserving, growing and swapping	✓	
e) Local ethical and sustainable food foraging	✓	✓
f) Regular opportunities for seed swaps, kai swaps and bartering	✓	✓
g) Inter-generational knowledge sharing; Koeke/ elderly share growing knowledge in kōhanga, ECEs, kura, primary, intermediate, whare kura and high schools	✓	
h) Composting and bio-fertilisers	✓	
i) Propagating and permaculture	✓	
j) More garden to table programs	✓	
k) Sustainable hunting and fishing	✓	
l) Preserving and storing kai	✓	✓

Key considerations:

- Sharing knowledge and skills relevant to kai that have been passed down over the generations and across communities enhances connectedness, cohesion, reciprocity and is a preventative measure to enhance good health practices
- The sharing of seeds is a way to practice the tradition of seed saving. The tikanga and knowledge of collecting, sharing and replanting seeds embodies a sense of manaakitanga with the land, with each other and for future generations
- For food sovereignty making sure you grow pure seeds that can regenerate is essential.

"I would love to teach others how to preserve seeds, plant vegetables and eat seasonally"

Consultation Participant

"I am keen to pick fruit trees in the neighbourhood and to encourage others to join me. There is a lot of wasted fruit. People don't have a lot of spare time but I am retired."

Consultation Participant



= Food sovereignty



= Food security



Good Neighbours Food Rescue Centre, Tauranga

4. Kotahitanga: Connected communications [accessible, relevant, regular and multi-lingual]

There are many active and effective kai programs in the WBoP, however knowing about them and knowing where to access information on them is not well known. Accessing information on all initiatives in one place will help with this. Not all parts of the community have access to the internet. Therefore multi-model communications that are also multi-lingual will ensure all parts of the community are valued, acknowledged and included.

Ngā Whāinga Objectives		
a) Establish a Kai Sharing Map ¹⁴ across Western Bay of Plenty on: <ul style="list-style-type: none"> - where to find affordable food, free food, and foraging groups - all local food hubs, food banks, food forests, community gardens, māra kai, pātaka kai/ open pantries, community dinners - calendar of events 	✓	✓
b) Multi-lingual Kai Sharing Map booklets available across communities		✓
c) Monthly Kai Sharing updates for local newspapers, community news radio stations, supermarket billboards, libraries and other local noticeboards including multi-lingual	✓	✓
d) Create sharing economy App (such as Fish heads App)	✓	✓

Key considerations:

- WBoP has seen an increase in newcomers. In the Te Puke Maketu Ward, 51% of residents were living somewhere else five years earlier in 2018 (WBoP District Council, 2020). Providing accessible information to ease food poverty and insecurity is important
- Some places in Aotearoa have a dedicated google map where community members can share where free food plants can be accessed and when they should be in season for collection (often called food foraging)
- In the consultations, some participants raised concerns about food forests and walkways being stripped or fruit being left to rot on the ground, creating a mess. The Kati Kaiway has not found regular stripping of all fruit occurring and the Toi Te Ora Growing Toolkit confirms that council's have found that if the community are aware of where to pick the fruit, there is little mess left around the trees.

"It is not easy to know where the closest foodbank or where else to go for kai assistance or support. A centrally held directory is an easy and quick win to practically increase access to food security"

Consultation Participant

"Knowing where to go would be a big help and having information in multiple languages will help migrants to feel included"

Consultation Participant

¹⁴ Via Google Map/App and hard copy, updated regularly





Kaituna Awa



5. Kaitiakitanga: Cultivate caring for our environment

A whole of system approach is required to achieve a sustainable way forward that upholds integrity with our natural environment and humanity. Many attendees at all consultations spoke of past reliable and constant sources of food through natural kai bowls from the sea, waterways, bush, fruit trees that lined walks to school and home or marae-based vegetable gardens. With the pollution of most waterways, unsustainable farming, increased urbanisation, as well as conservation and health regulations, access to many natural kai sources has been restricted or not protected for future generations to enjoy. A return to caring and prioritising our natural kai sources is an essential and important part of achieving kai security and sovereignty in the WBoP.

Ngā Whāinga Objectives		
a) Restore natural food bowls	✓	✓
b) Restore waterways to be chlorine, affluent and sewage-free and recognise the relationship tangata whenua have with freshwater bodies	✓	
c) Reduce boat speed on all awa to ensure safety for kai and kai gathering	✓	
d) Investigate how water flows in rivers and streams impact on food security	✓	
e) Seek Council agreement to cease attempts to control and regulate local bores	✓	
f) Kai Network involvement in Three Waters ¹⁵ Review and climate change decision making with Councils	✓	✓
g) Assist WBOP Regional Council in their requirement to use Better Off Funding of \$21,377,135 to support the three waters service delivery reform objectives <u>and local wellbeing outcomes</u> to restore natural food bowls and invest in food sovereignty and security	✓	✓
h) Chemical-free, healthy whenua starting with Council agreement to cease use of glyphosate and maintain public areas with chemical-free alternatives	✓	

Key considerations:

- A resilient food system implies one in which food is grown in ways that regenerate the natural environment such as using principles of organic agriculture, permaculture and agroecology

"Healthy kai is in itself medicine, it is good for the spirit and the body, and is a vital connection to history, ancestors and the land"

Moeke-Pickering, 2015

"The Kaituna used to be full of Tuna and now it is not safe to swim in, let alone eat from. There needs to be kai in the awa again, kai in the sea and kai in the ground"

Consultation Participant

¹⁵ Drinking water, waste water and storm water services



Planting at Ngāti Makino Hauora Day
Ōtamarākau



Ngā whakaarotau a rohe Local Priorities

Te Puke Maketu Ward Priorities

- 1) Establish a Local Collaborative Kai Network
- 2) Establish Pātaka Kai Open Street Pantry in Te Puke CBD
- 3) Establish a local Kai Sharing Map and make live on Google Maps, multi-lingual pamphlets, and promote locally
- 4) Establish community-led wānanga and sharing of knowledge to promote food sovereignty
- 5) Ensure sustainability of local food hubs and food banks
- 6) Establish a mana uplifting Social Supermarket with healthy, multi-cultural kai preferences
- 7) Plant fruit trees in local parks, walkways, public spaces (spray free and organic)
- 8) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments in Te Puke-Maketu Ward
- 9) Restore natural food bowls in Maketu and Te Puke and reduce the boat speed on the Kaituna River to ensure safety for kai and kai gathering
- 10) Investigate how water flows in the Kaituna river and tributaries impact on food security
- 11) Support WBOP Regional Council to use Better Off Funding to support local wellbeing outcomes to restore natural food bowls and invest in food sovereignty and security



Clint Reha (left) from The Daily Café with meals for Poutiri team Ray Wihapi and Karam Hood, delivering kai throughout communities



Manaakitanga

“He mana to te tangata”.

People are bestowed with mana.

“Nou te rourou, Naku te rourou, ka ora ai nga iwi”.

With what you have and with what I have, we all will thrive.

Manaakitanga is about recognising people’s inherent mana, including your own, and acting in ways that lift up mana. Showing care and respect through acts of hospitality, generosity and support manaakitanga. It is of both the collective/tatou and the individual.

The way we respond to peoples’ needs, as groups or individuals, is a reflection of both our mana and theirs. It is a two-way transformation – us and them. In the accessing of kai it is about eliminating any whakamā whānau may feel about their situation and supporting them in ways that value their mana... Ka aki aki te mana o te tangata – uplift the mana of the person. The degree to which we manaaki someone is a direct reflection of how we understand and recognise their mana and our own. If people are embraced without judgement their mana is protected.

Whānau know that their unique mana is upheld when they engage. They are to be part of the long-term solution.

kore hiakai

Zero Hunger Collective

Ngā whakaarotau a rohe Local Priorities

Mount Maunganui Pāpāmoa Ward Priorities

- 1) Establish a Local Collaborative Kai Network, including Kai Network
- 2) Establish a local Kai Sharing Map and make live on Google Maps and promote locally throughout communities
- 3) Establish community-led wānanga and sharing of knowledge to promote food sovereignty
- 4) Establish Pātaka Kai Open Street Pantries in every suburb of the Mount Maunganui and Pāpāmoa Ward
- 5) Support community gardens to connect with Māori and multi-ethnic communities
- 6) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments in WBOP
- 7) Support ethical, local micro-business growers, native small enterprises and local co-operatives
- 8) Seek Council agreement to cease attempts to control and regulate local bores
- 9) Make food rescue more accessible and convenient than food disposal for all growers, supermarkets, lunches in school programmes and restaurants in the rohe
- 10) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments in the Mount Maunganui Pāpāmoa area





Rangatiratanga

“He kai kei āku ringaringa”.

There is food at the end of my own hands.

Rangatiratanga is about using your leadership and the right to exercise authority over one’s choices, understanding the impact on the wider community.

Rangatiratanga is about whānau having access to the resources to enable them to produce, and, or access, nutritious kai and clean water. Access means economic, physical, social and cultural. Rangatiratanga is about being able to make decisions and having the resources to enable those decisions.

Rangatiratanga recognises the agency that people inherently have and honouring it. Rangatiratanga invites people to show leadership and care in the way they influence others. When whānau experience food sovereignty and they are in a better position to support others to also experience food sovereignty.

Whānau exercise their rangatiratanga determining how they experience food sovereignty, accessing what for them are the appropriate resources to produce and provide enough kai to sustain a healthy, nutritious diet for themselves and their whanaunga.

kore hiakai

Zero Hunger Collective

Ngā whakaarotau a rohe Local Priorities

Te Pāpā Welcome Bay Ward Priorities

- 1) Establish a Local Collaborative Kai Network, and Kai Network involvement in Three Waters Review and climate change decision making with Councils
- 2) Establish a local Kai Sharing Map and make live on Google Maps and promote locally throughout communities
- 3) Establish community-led wānanga and sharing of knowledge to promote food sovereignty
- 4) Establish Pātaka Kai Open Street Pantries across the Te Pāpā Welcome Bay Ward
- 5) Ensure sustainability of local food hubs and initiatives
- 6) Support community gardens to connect with Māori and multi-ethnic communities
- 7) Support ethical, local micro-business growers, native small enterprises, and local co-operatives
- 8) Seek Council agreement to cease attempts to control and regulate local bores
- 9) Support WBOP Regional Council to use Better Off Funding to support local wellbeing outcomes to restore natural food bowls and invest in food sovereignty and security
- 10) Make food rescue more accessible and convenient than food disposal for all growers, supermarkets, lunches in schools and restaurants in the Tauranga Central Welcome Bay rohe
- 11) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments Te Pāpā Welcome Bay Ward



Gurdwara Sikh Sangat Temple welcomes everyone for langer; free hot food for everyone regardless of faith, gender, age or status



Ūkaipōtanga

“Me hoki koe ki tōu ūkaipō”.

Return to your source of sustenance.

Ūkaipō refers to finding sustenance from the mother’s breast at night. (u – breast, kai – food/ eat, po – night). Ūkaipōtanga is our primal, original, source of our sustenance. It is the place we return to, identify with our tīpuna, bring our mokopuna to, bury our placentas / whenua. It gives us connectivity. Being connected to your own whakapapa and healing any trauma or disconnect is vital to experiencing ūkaipōtanga

Connected to Ūkaipō is also an understanding of Ahi Kā Roa – a place to return to where the cooking fires are kept burning. This is both a looking to our tūpunā for wisdom around maramataka and an acknowledgement that someone will provide the leadership to hold that knowledge and will commit to stoking the fires. Ahi Kā Roa also holds within it an understanding that we always belong. Our humanity ensures our inclusion. We have a place to return to when life is hard. This is the legacy of our humanity and our citizenship.

For all humanity Ūkaipōtanga is first with Papatūānuku, the earth mother. The earth, the place from which we are all fed, is resourced to provide all with that we need to live sustainable lives. In this context ūkaipōtanga means the ability to actively engage with the natural environments of the whenua and moana to harvest kai without damaging the natural environment. This invites whānau to be knowledgeable and skilled at producing and harvesting kai in these domains and be less reliant on external sources. Knowledge of the Maramataka and how to develop integrous systems of production and harvesting are core to this kaupapa. To do this whānau must be connected to their personal and collective sense of ūkaipōtanga.

Whānau are connected and reconciled to their whakapapa and develop their own knowledge and skillsets to contribute to, and determine, the production and harvesting of their and their whānau’s kai.

kore hiakai

Zero Hunger Collective

Ngā Whakaarotau a Rohe Local Priorities

Otūmoetai Pyes Pā Ward Priorities

- 1) Establish a Local Collaborative Kai Network
- 2) Establish a local Kai Sharing Map and make live on Google Maps, multi-lingual pamphlets, and promote across all Otūmoetai Pyes Pā Ward communities
- 3) Establish an Ethnic Community Garden and Māra kai based on the Maramataka
- 4) Establish multi-ethnic and multi-lingual community-led wānanga to share knowledge and promote food sovereignty
- 5) Increase planting of fruit trees in local parks, walkways, public spaces (spray free and organic)
- 6) Increase Pātaka Kai Open Street Pantries across the Otūmoetai/Pyes Pā rohe
- 7) Make food rescue more accessible and convenient than food disposal for all growers, supermarkets, lunches in school programmes and restaurants in the Otūmoetai/Pyes Pā rohe
- 8) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments in Otūmoetai/Pyes Pā rohe



Celebrating Philippine Independence Day 2021



Kotahitanga

“Heria te taura tāngata”.

Weave the people.

Kotahitanga is about bringing together all the threads to bring the best outcomes for whānau. Whānau are the key agents for these outcomes. They bring wisdom and insight from their lived experience. In this space we work together as equals with our unique gifts and experience. It is when we share our wisdom and expertise that we can create change together to enable all to be food secure.

Community and community led solutions are crucial in this space to enact the common vision so we can influence change together. Lived experience is crucial to enable the whole systems change. This lived experience enriches the wider inter-sectorial approach which is critical to resolving food insecurity, as part of a number of causes of poverty across society. Kotahitanga brings to mind images of kaitahi and hākari – of coming together as community to eat together where all are at the table.

Kotahitanga calls organisations and communities to work together for the best outcomes of whānau in collaborative ways. This means putting the wellbeing of people at the centre of our joint work, not taking credit to promote our organisation and striving for outcomes that might come to fruition beyond ourselves.

Whānau know they are key agents in working collectively to create food sovereignty for themselves and for others.

kore hiakai

Zero Hunger Collective

Ngā whakaarotau a rohe Local Priorities

Katikati Waihi Beach Ward Priorities

- 1) Establish a Local Collaborative Kai Network
- 2) Establish a local Kai Sharing Map and make live on Google Maps and promote locally
- 3) Establish community-led wānanga and sharing of knowledge to promote food sovereignty
- 4) Ensure sustainability of local food hubs and initiatives such as Grow on Katikati
- 5) Secure Council agreement for chemical-free, healthy whenua to cease use of glyphosate and maintain public areas with chemical-free alternatives
- 6) Increase planting of fruit trees in local parks, walkways, public spaces (spray free and organic)
- 7) Support WBOP Regional Council to use Better Off Funding to support local wellbeing outcomes to restore natural food bowls and invest in food sovereignty and security
- 8) Make food rescue more accessible and convenient than food disposal for all growers, supermarkets, lunches in schools and restaurants in the Katikati Waihi Beach rohe
- 9) Make accessible green spaces planted with fruit trees mandatory application criterion for all new housing developments in Katikati Waihi Beach rohe



Grow On Katikati Seedlings Club



Kaitiakitanga

“Manaaki whenua, manaaki tangata, haere whakamua”.

By caring for the land and the people the future will be prosperous.

We are the stewards of this planet. It is our role to ensure that we leave this planet in a better state for the next generation. We recognise the fragility of our natural environment and the impacts of climate change. Social wellbeing is interlinked with the wellbeing of our environment. Those who are impacted most on our planet are often those with the very least resources. We all have agency and a responsibility for caring for our environment. Kaitiakitanga means that we engage with integrity with the sources of our kai so that they maintain their state of vitality for the future.

Whānau contribute to their wellbeing and the wellbeing of their whanaunga through caring for the environment and contributing to the good production and distribution of kai.

kore hiakai

Zero Hunger Collective



Pacific Island Community Tauranga Trust

Rārangi Pukapuka References

- Auckland City Mission.(2019).Shining the light on food insecurity in Aotearoa. Auckland City Mission’s Call to Action: Author
- BOPDHB.(2013).Growing Healthy Communities Food Security Toolkit for Local Government
- Bowers, S., Carter, K., Gorton, D., Heta, C., Lanumata, T., Maddison, R., McKerchar, C., Ni Mhurchu, C., O’Dea, D., Pearce, J., Signal, L., & Walton, M.(2009). Enhancing Food Security and Physical Activity for Māori, Pacific and Low income Peoples. University of Canterbury
- Child Poverty Action Group.(2020). Aotearoa The land of the long wide bare cupboard. Part 4: Food Insecurity in New Zealand.
- Earle, M.(2011).Cultivating health: Community gardening as a public health intervention. A thesis submitted for the degree in Master of Public Health, Wellington School of Medicine and Health Sciences. University of Otago, New Zealand
- Graham, R.(2017).The lived experiences of food insecurity within the context of poverty in Hamilton New Zealand. A thesis in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Psychology. Massey University
- Healthy Families.(2020). Everyone Eats Opotiki Challenge Research Phase Theme. What we learned.#EveryoneEatsOpotiki
- Hond, R., Ratima, M., & Edwards, W.(2019).The role of Māori community gardens in health promotion: a land-based community development response by Tangata Whenua people of their land. *Global Health Promotion*, 26(3), 44-53
- Kore Hiakai Zero Hunger Collective.(2021). Mana to Mana Principles of ‘Mana to Mana’ Practice in Community Food Distribution. Zero Hunger Collective
- McKerchar, C., Bowers, S., Heta, C., Signal, L., & Matoe, L.(2014).Enhancing Māori food security using traditional kai. *Global Health Promotion*, 22(3), 15-24
- Ministry of Health. (2019). Household Food Insecurity Among Children in New Zealand. Wellington: Ministry of Health
- Moeke-Pickering, T., Heita, M., Heita, S., Karapu, R., & Cote-Meek, S.(2015). Understanding Māori food security and food sovereignty issues in Whakatane. *Mai Journal*, 4(1)
- Poole-Di Salvo, E., Silver, E.J., Stein, R.E. (2016). Household food insecurity and mental health problems among adolescents: what do parents report? *Academic Pediatrics*. 16(1):90–96

Stevenson, S. (2013). Edible impact—Food security policy: A review of literature and synthesis of key recommendations for Toi Te Ora—Public Health Service. Whakatāne, New Zealand: Bay of Plenty District Health Board

Strike, C., Rudzinski, K., Patterson, J. et al. Frequent food insecurity among injection drug users: correlates and concerns. *BMC Public Health* 12, 1058 (2012). <https://doi.org/10.1186/1471-2458-12-1058>

Tapera, R., Harwood, M., Anderson, A. (2017). A qualitative Kaupapa Māori approach to understanding infant and young child feeding practices of Māori and Pacific grandparents in Auckland, New Zealand. *Public Health Nutr*, 20(6):1090-8

Te Hotu Manawa. (2009). He Panehe toki: food security among Māori in Aotearoa. Wellington: Obesity Action Coalition

The Southern Initiative.(2020). The Good Food Road Map. Retrieved from <https://www.tsi.nz/news/the-good-food-road-map>

Toi Te Ora BOPDHB.(2013).Food Security Data Summary: Author

Toi Te Ora Public Health Service.(2013).Growing Healthy Communities- Food Security Toolkit for local government. Bay of Plenty District Health Board

Toi te Ora.(2020).Issues of Health and Wellbeing Population Survey. Population Surveys | Toi Te Ora Public Health

Utter, J., Izumi, B. T., Denny, S., Fleming, T., & Clark, T. (2018). Rising food security concerns among New Zealand adolescents and association with health and wellbeing. *Kotuitui*, 13(1), 29-38. <https://doi.org/10.1080/1177083X.2017.1398175>

WBoP District Council.(2020). Ward Community Profile 2020. Maketu - Te Puke: Author

Willows, N., Veugelers, P., Raine, K., & Kuhle, S.(2011). Associations between household food insecurity and health outcomes in the Aboriginal population (excluding reserves). *Health Rep*. Jun;22(2):15-20



Wairua Grace, aged five helping prepare kai for visiting whānau

Kupu Āpitianga Appendices

Summary of literature review

Access to consistent economic resources and nutritious food is essential for an active and healthy lifestyle (Te Hotu Manawa Māori, 2009; Stevenson, 2013). The World Health Organization describes food security as being built on three pillars:

- food availability, or sufficient quantities of food available on a consistent basis
- food access, or having sufficient resources to obtain appropriate foods for a nutritious diet
- food use, or appropriate use based on knowledge of basic nutrition and care, as well as adequate water and sanitation (ibid).

With the high cost of housing and instability of employment in some sectors, especially with COVID-19, WBoP foodbanks have seen a steady increase in demand. Tauranga Community Foodbank has experienced a 30% increase in demand since 2019 and a 40% increase in single people without children needing help (Bell, 2021).

Almost one in five children (19%) lived in households with severe-to-moderate food insecurity (in 2015-2016, according to Ministry of Health, 2019). BOPDHB Toi Te Ora have found in the last 12 months since 2020:

- one third (32%) had been forced to buy cheaper food so that they could pay for other things they needed
- one in five respondents (22%) had gone without buying fresh fruit and vegetables to help keep down costs, which is higher than in 2016 (13%)
- one in four respondents (23%) had worried about not having enough money to buy food which is higher than in 2016 (16%)
- more than 7% had made use of special food grants or foodbanks because they did not have enough money for food, which is more than double that in 2016 (Toi te Ora, 2020).

In a survey to inform Mana Kai Mana Ora, undertaken in July and August 2021, in the last 12 months:

- 42% of respondents (n=75) had been *regularly* and *sometimes* concerned about food
- 12% *regularly* had gone without and 24% *sometimes* had gone without buying fresh fruit, vegetables or meat
- 8% *regularly* worried and 33% *sometimes* worried about not having enough money to buy kai/food
- 75% of respondents were interested in growing their own vegetables at home.

Auckland City Mission estimates 10% of New Zealand's population is affected by food insecurity, or about 500,000 people. If this is applicable for the Bay of Plenty, it would indicate approximately 26,000 people are experiencing food poverty in Te Moana a Toi. Nearly 40% of those surveyed by Auckland City Mission have struggled to access enough appropriate food for them and their household, on a weekly basis, and for two years or more (Auckland City Mission, 2019).

Food insecurity often co-occurs with several risk factors, particularly those associated with other aspects of poverty and hardship. It is more common in deprived neighborhoods, households with a lower income, when primary caregiver(s) are on a benefit or renting a home, in Pacific or Māori households, when whānau are living in a sole parent home and in households living with two or more tamariki in the home.

1 Demand for food parcels and housing soars in Bay of Plenty | RNZ News

2 of respondents

Children in food insecure households tend to have poorer parent-rated health status, poorer nutrition, higher rates of overweight or obesity, asthma and behavioural or developmental difficulties, and experience a range of other adverse circumstances (MOH, 2019). Parents of children in food insecure households report higher rates of psychological and parenting stress, as well as poorer self-rated health status. In a New Zealand study of low-income households, it was found that 70% of mothers restricted their own meal size to feed their children (BoPDHB, 2013). It is often wāhine, women who are the face of food insecurity, bearing the greatest burden of poverty and higher levels of distress (Auckland City Mission, 2019).

While historically, Māori food insecurity has been linked to New Zealand's history of colonisation, the recent rise in food insecurity can also be attributed to neo-liberal economic policies introduced in the late 1980s and 1990s, that have resulted in income inequity and high levels of poverty. Tapera et al (2017) found Māori and Pasifika grandparents faced financial struggles as they tried to live on their pensions and support mokopuna (grandchildren) in their care. They noted the impact of the rising cost of food, often purchasing cheap food in bulk to save money. They also described going without food, including meat, to prioritise food for their mokopuna.

There is a strong association between access to healthy food, mental health, stress and for tamariki and rangatahi, also school attendance. Experiencing depression and anxiety has been associated with a higher incidence of food insecurity across a range of populations (Strike, Rudzinski, Patterson, & Millson, 2012). Rangatahi (adolescents) experiencing food insecurity experience a greater burden of mental health concerns, including greater emotional difficulties (Poole-Di Salvo et al., 2016), mental disorders (Burke et al., 2016). Not surprising, whānau who live in food- insecure households tend to have higher levels of stress (Kuhle, Raine, Veugelers, & Willows, 2011). Young people with food security concerns are more likely to be absent from school (Utter, Izumib, Denny, Fleming & Clark, 2018).

There is a sense of urgency for mana whenua to exercise their inherent rights and return to gathering, harvesting and preparing their traditional foods. Whakatane based research found increasing accessibility to traditional foods, such as kumara (sweet potato), yams, and kaimoana (seafood) improved food security and food sovereignty (Moeke-Pickering, Heitia, Heitia, Karapu, & Cote-Meek). When Māori have access to free or low-cost traditional foods, such as mara kai (food from the ground), pataka, at Marae, community gardens and cooperatives, then the capacity for manaakitanga will extend food security across whānau, hapū, iwi and communities. This approach reflects to the broader value of kaitiakitanga.

The sharing of food is associated with meaning, being hospitable and caring for others, as well as with feelings of wellness and happiness. Food plays a major role in socio-cultural activities. It is often defined culturally, and any socio-cultural understanding of patterns of choosing, preparing, consuming, and acquiring, food would require an exploration of not only dietary culture but also socio-cultural perceptions about food.



Topre



FOOD RESCUE

"no waste no hunger"

goodneighbour.co.nz

CARE JUNIOR

To Whare Maru

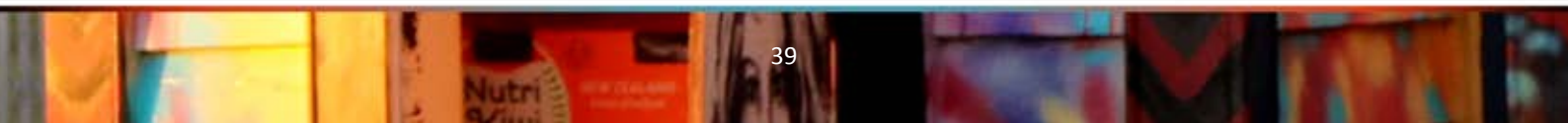


Toprec

KHH265

TRUCKS

Just TRUCKS



Manaakitanga Healthy Kai Access so no-one is Hungry

Key Themes	Maketu	Te Puke	Welcome Bay	Tauranga Central	Matakana Island	Katikati	Ethnic Communities	Whānau, Hapū, Iwi
- Increased engagement and active relationships with hapū, iwi and migrant communities	✓✓✓	✓✓✓	✓✓✓	✓✓	✓	✓✓	✓✓✓	✓✓✓
- Mana Uplifting Social Supermarket that reflects multi-cultural kai		✓	✓✓	✓✓✓	✓	✓✓	✓✓✓	✓✓
- Ensure sustainability of food banks, food rescue, local food hubs		✓✓✓		✓✓✓		✓		
- Make food rescue more accessible and convenient than food disposal for all local growers and orchards, supermarkets, lunches in schools and restaurants	✓	✓✓✓	✓	✓✓✓	✓✓✓	✓✓✓	✓✓✓	✓✓✓
- Streamline food assistance application processes across providers	✓✓			✓✓		✓	✓✓	✓✓✓
- Support Community gardens to connect more with Māori, Pacific and multi-ethnic communities	✓✓	✓✓✓	✓✓	✓		✓	✓✓✓	✓✓✓
- Establish an Ethnic Community Garden and Māra kai based on the Maramataka	✓✓	✓✓✓	✓✓	✓✓	✓✓✓	✓	✓✓✓	✓✓✓
- Pātaka Open Street Pantries in every suburb of Western Bay of Plenty	✓✓	✓✓✓	✓✓	✓✓	✓✓	✓✓✓	✓✓	✓✓✓
- Plant fruit trees and mini-vegie gardens in local parks, walkways, public spaces (spray free and organic)	✓✓✓	✓✓✓	✓✓	✓✓✓	✓	✓✓✓	✓✓✓	✓✓✓
- Promote new housing developments to have accessible green spaces, planted with fruit trees as mandatory criterion of applications	✓	✓✓✓	✓✓	✓✓	✓✓	✓✓✓	✓✓✓	✓✓

✓✓ = theme was raised by all groups in that locality consultation

✓✓ = theme was raised by more than one group in that locality consultation

✓ = theme was raised by one group in that locality consultation

Rangatiratanga Growing a Connected, Flourishing and Ethical WBoP Food System

Key Themes	Maketu	Te Puke	Welcome Bay	Tauranga Central	Matakana Island	Katikati	Ethnic Communities	Whānau, Hapū, Iwi
- Invest in and prioritise the restoration of natural food bowls	✓✓✓	✓✓✓	✓✓✓	✓	✓✓✓	✓✓✓	✓✓✓	✓✓✓
- More local produce markets	✓✓	✓✓✓	✓✓	✓	✓✓	✓✓	✓	✓✓
- Funding to support ethical, local micro-business growers, native small enterprises and co-operatives	✓✓✓	✓✓	✓	✓✓✓	✓✓✓	✓✓✓	✓✓	✓✓
- Establish a Collaborative Kai Resilience Network or Kai Cooperative		✓✓✓		✓✓✓	✓	✓✓✓	✓✓✓	✓✓
- Local multi-ethnic food hubs across WBOP	✓✓✓	✓	✓	✓✓✓	✓✓	✓✓	✓✓✓	✓✓✓
- Increased support across community organisations & groups connected to communities via Kai Network/ Kai Collective	✓	✓✓✓	✓✓	✓✓✓	✓	✓✓✓	✓✓	✓
- Support local active volunteer networks	✓✓✓			✓✓✓		✓✓✓	✓✓✓	
- Support Community Gardens to be able to network with each other		✓		✓✓		✓✓✓		
- Support systems to activate and maintain local networks and local champions	✓	✓✓	✓✓	✓✓✓	✓✓	✓✓✓	✓✓	✓
- Establish local multi-lingual network	✓	✓✓		✓✓	✓✓	✓✓	✓✓✓	✓✓✓
- Support local food stocks for emergency and disaster response	✓	✓✓✓		✓✓	✓	✓✓✓	✓	✓
- Collective Kai Network to advocate to remove gst from fresh fruit and vegetables	✓✓	✓✓		✓✓✓	✓	✓✓✓	✓	✓
- Establish a Buy Local campaign	✓✓✓	✓✓✓	✓✓	✓✓✓	✓✓	✓✓✓	✓	✓✓✓

✓✓ = theme was raised by all groups in that locality consultation

✓✓ = theme was raised by more than one group in that locality consultation

✓ = theme was raised by one group in that locality consultation

✓✓✓ = theme was raised by one group in that locality consultation

Ūkaipotanga Nurturing Connected Community-led Wānanga & Sharing of Knowledge

Key Themes	Maketu	Te Puke	Welcome Bay	Tauranga Central	Matakana Island	Katikati	Ethnic Communities	Whānau, Hapū, Iwi
Opportunities for Community-led Wānanga & Sharing of Knowledge								
- Seasonal growing and eating	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓
- How to plant and maintain own vegetable gardens at home for all cultures	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓
- Multi-cultural cooking on a budget	✓✓	✓✓	✓	✓✓	✓✓	✓✓	✓✓	✓✓
- Seed sovereignty; preserving, growing and swapping	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓
- Local ethical and sustainable food foraging, guided mana whenua	✓✓	✓✓	✓	✓✓	✓✓	✓✓	✓✓	✓✓
- Regular seed swaps, kai swaps and bartering	✓✓	✓✓	✓	✓✓	✓✓	✓✓	✓✓	✓✓
- More Māra Kai planting using the maramataka in communities	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓
- Inter-generational knowledge sharing; Koeke sharing knowledge of planting in Kōhanga and Kura Kaupapa, wharekura/ Elderly sharing knowledge in local ECEs, primary, intermediate and high schools	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓
- Composting and bio-fertilisers	✓	✓✓	✓✓		✓✓	✓✓		✓✓
- More garden to table programs				✓✓		✓✓	✓✓	
- Sustainable hunting and fishing	✓✓	✓✓			✓✓	✓✓		✓✓
- Alternative ways to grow food that does not take up a lot of land	✓	✓✓			✓✓	✓✓	✓✓	

✓ ✓ = theme was raised by all groups in that locality consultation

✓ ✓ = theme was raised by more than one group in that locality consultation

✓ ✓ = theme was raised by one group in that locality consultation

Kotahitanga Connected [Accessible, Relevant, Regular and Multi-lingual] Communications

Key Themes	Maketu	Te Puke	Welcome Bay	Tauranga Central	Matakana Island	Katikati	Ethnic Communities	Whānau, Hapū, Iwi
<ul style="list-style-type: none"> - Establish an easily accessible Kai Sharing Map across Western Bay of Plenty on: <ul style="list-style-type: none"> - where to find affordable food, free food, and foraging groups - all local food hubs, food banks, community gardens, māra kai, pātaka, communal kai sharing/ swapping points, food forest/ walkways, community dinners - calendar of events 	✓✓	✓✓		✓✓✓	✓✓	✓✓	✓✓✓	✓
<ul style="list-style-type: none"> - Joint multi-lingual booklets available across communities 	✓✓	✓	✓✓✓	✓		✓	✓✓✓	✓
<ul style="list-style-type: none"> - Monthly pānui for all local newspapers, community news radio stations, supermarket, library and other local noticeboards including multi-lingual 	✓✓✓	✓		✓✓			✓✓✓	✓
<ul style="list-style-type: none"> - Create sharing economy App (such as Fish heads App) 		✓✓		✓✓		✓✓✓		✓✓✓

✓✓ = theme was raised by all groups in that locality consultation

✓✓ = theme was raised by more than one group in that locality consultation

✓ = theme was raised by one group in that locality consultation

✓✓✓ = theme was raised by one group in that locality consultation

Kaitiakitanga Cultivating Caring for our Environment

Key Themes	Maketu	Te Puke	Welcome Bay	Tauranga Central	Matakana Island	Katikati	Ethnic Communities	Whānau, Hapū, Iwi
- Restore natural food bowls	✓✓	✓✓	✓✓	✓	✓✓	✓✓	✓✓	✓✓
- Restored, clean waterways and cease attempts to control and regulate local bores (Matakana Island)	✓✓	✓✓	✓✓	✓✓	✓✓	✓✓	✓	✓✓
- Chemical-free, healthy whenua	✓✓	✓✓	✓		✓✓	✓✓	✓	✓✓
- Network and local hubs involved in climate change decision making with Councils		✓✓		✓✓		✓✓	✓	✓✓

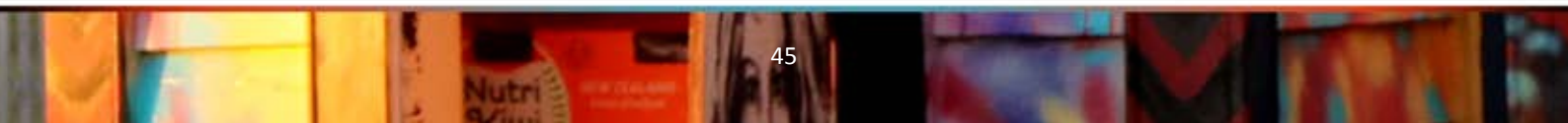
✓ ✓ = theme was raised by all groups in that locality consultation

✓ = theme was raised by more than one group in that locality consultation

✓ = theme was raised by one group in that locality consultation



Maketu Hauora maara kai or community garden





Awanuiārangi nursing students delivering kai packages in lockdown

