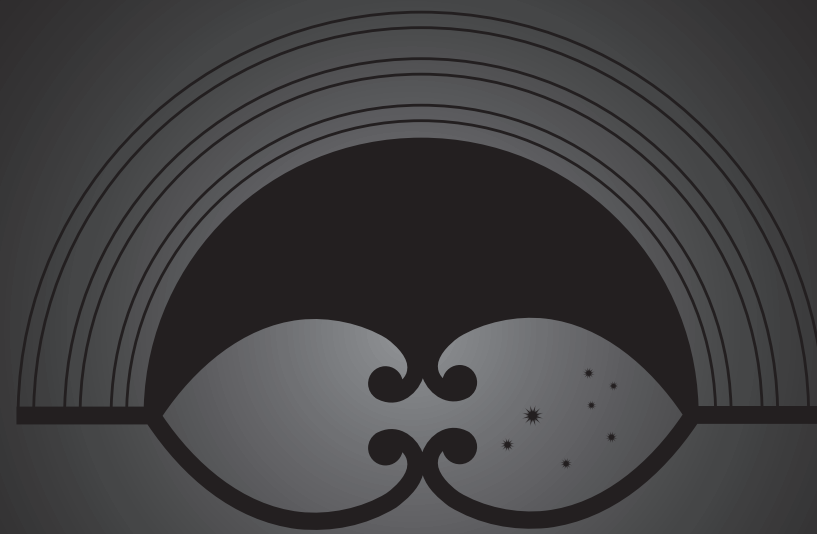




Te Papawhairiki mō Hua Parakore

Ngā Āhuatanga o Hua Parakore: Resource 1

*Te Pū
Te More
Te Weu
Te Aka
Te Rea
Te Wao
Te Kū
Te Whē
Te Kore
Te Pō
Na Rangi raua kō Papa
Ko ngā tāngata Māori,
Kō tenei te timatanga o te Ao*



*E ngā reo
E ngā mana
E ngā waka
E ngā iwi

Whakarongo mai Whakarongo mai!

Ki te tangi a te manu e karanga nei
‘Tui, tui, tuituia!
‘Tuia I runga, tuia I raro,
Tuia I roto, tuia I waho
Tuia I te here tangata
Ka rongo te pō, ka rongo te ao
Tuia I te kawai tangata
I heke mai I Hawaiki nui
I Hawaiki roa
I Hawaiki pāmamao
I hono ki te wairua
Ki te whai ao
Ki te Ao Mārama

Tehei Mauri ora!*

Ngā Āhutatanga is a kete of resources to support growers and producers to become Hua Parakore validated and verified. Hua Parakore validated and verified producers will receive the Hua Parakore Korowai for use on their mahinga kai and products.

E toru ngā wahanga hei whakatau i ngā āhutatanga, he whakamana i tēnei kaupapa, mō Hua Parakore,

There are four booklets in the Ngā Āhutatanga of Hua Parakore kete:

Resource 1:

Te Papawhairiki mō Hua Parakore: This booklet provides an outline of the purpose and structure of Te Waka Kai Ora and introduces you to the process of Hua Parakore.

Resource 2:

Ngā Kaupapa o Hua Parakore: This booklet provides you with information and an understanding of the kaupapa that inform and guide ngā tikanga o Hua Parakore. The six key kaupapa that are used to framework the Ngā Tikanga template are discussed in detail. Examples of tikanga that kaitono may use to uphold these kaupapa are also provided.

Resource 3:

Ngā Tikanga o Hua Parakore: This booklet provides Tipu Ranga producers with templates to profile your mahinga kai, plan the tikanga you use for Hua Parakore production and keep records of what you do in your mahinga kai. It also provides you with a template to make your first record of Ngā Hua o Hua Parakore and confirm your verification and validation as Hua Parakore producers.

Resource 4:

Nga Hua o Hua Parakore: This booklet provides Hua Parakore producers with a template to record Ngā Hua o Hua Parakore and confirm your verification and validation as Hua Parakore producers. It also provides you with templates to keep annual records of what you do in your mahinga kai and any changes you have made to the tikanga you use for Hua Parakore production.



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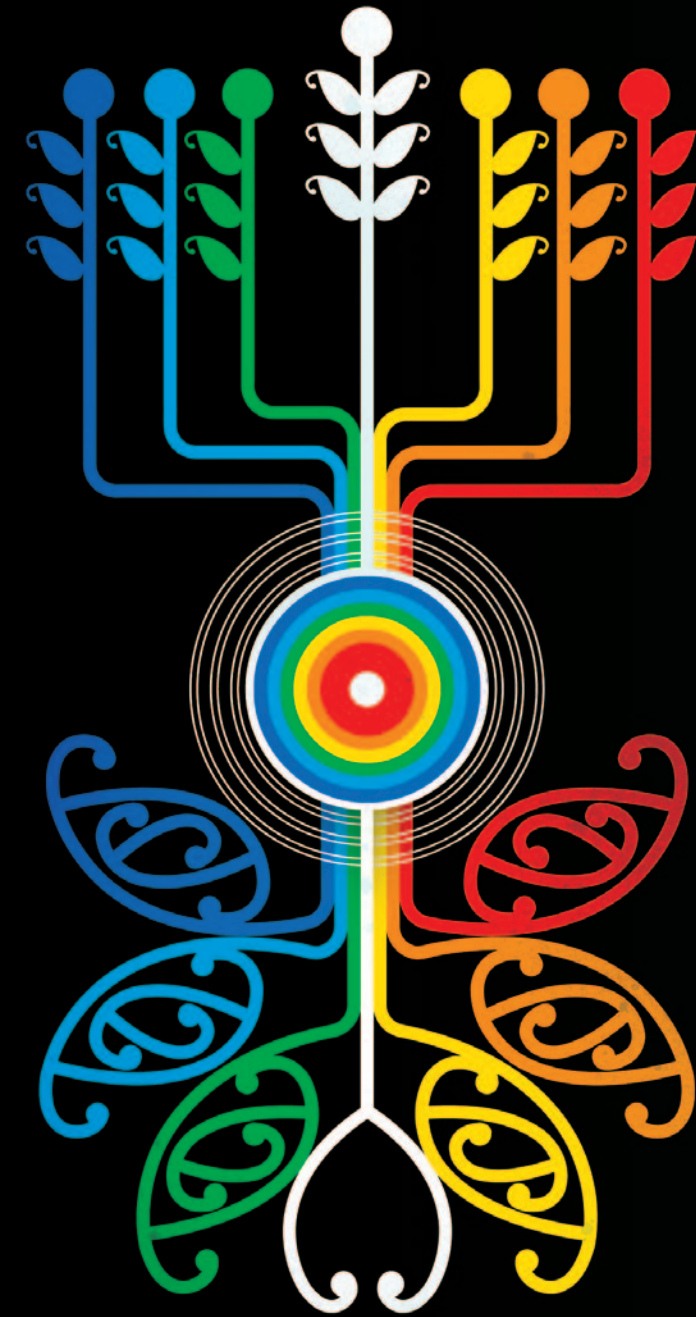
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Disclaimer: Hua Parakore privileges the kaupapa and tikanga of individual producers and whānau who align themselves to Hua Parakore. The information in this publication is a guide only and we welcome whānau to modify the examples we have provided with those that are uniquely their own. TWKO recommend that you share whakaaro and korero your own Kaumatua/Kuia for rohe specific kaupapa and tikanga for Hua Parakore.

He timatanga kōrero nā Te Waka Kai Ora

Tēnā koutou katoa i runga ano i ngā mate maha kua ngaro atu i te tirohanga kanohi.

Ka mihi hoki tonu ki a tātou te hunga ora e oke nei ki te whakatutuki i ngā moemoea kua mahue mai mo tēnei whakatupuranga, ara mo ngā uri kei te heke mai.

Whatungarongaro te tāngata, toitu te whenua

Ki te manaaki i te mauri o ngā taonga katoa

To protect and enhance the life essence of the resources of tāngata whenua.

Puritia ngā tikanga o ō tātou mātua tīpuna

To hold fast to Māori values and tikanga handed down by our ancestors. To maintain the mana, mauri and integrity of these values to be embraced, nurtured and passed on for our children, our mokopuna and the generations to come.

Tino rangatiratanga o ngā Hua Maori

To support whānau, hapū, iwi to grow pure healthy kai on their whenua for social, economic and physical wellbeing of people and resource.

Ngā kaitiaki me ngā kaitautoko o tēnei kaupapa, Nga whānau, hapū, iwi

Te Waka Kai Ora is the custodian of the Hua Parakore knowledge treasure on behalf of whānau, hapū, iwi of Aotearoa New Zealand.

Ngā tikanga hei whakatau i ngā āhuatanga mō te mahinga kai.

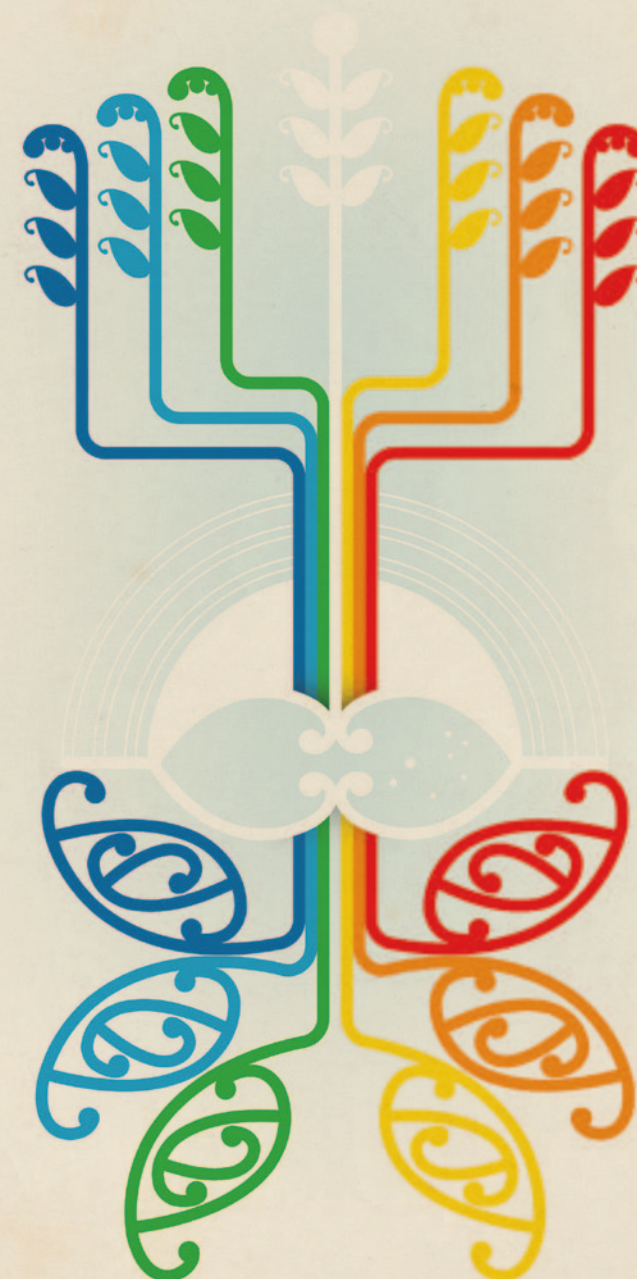
Hua Parakore is a means of defining a product using tikanga Māori and creates a pathway for growers to tell their story of producing a product. Hua Parakore supports producers to produce Kai Ātua. The use of tikanga requires constant vigilance as to the traditional standards of excellence being faithfully upheld in a new world of constantly changing market demands and customer preferences.

Hua Parakore production and tikanga are GE, nano and chemical free and ensure product purity and integrity. Hua Parakore aligns with closed systems of production with zero or minimum inputs. All elements of Kai Ātua are traceable with no exposure to any contaminants, created within a safe environment, harmonized with all elements of nature, complemented by ones intrinsic values and promote self-reliance and self-sustaining practices.

Ngā Tohu mō Hua Parakore

Hua Parakore is the Te Waka Kai Ora Korowai of Excellence for mahinga kai. It belongs to iwi, hapū and whānau of Aotearoa. Hua Parakore promotes the re-establishment of native trade and diverse, vibrant and living indigenous economies. Hua Parakore is tino rangatiratanga and held within the whare wānanga of putaiao Māori and is understood through the Hua Parakore kaupapa:

- WHAKAPAPA**
Hua Parakore is a connection to the natural environment.
- WAIKUA**
Hua Parakore maintains peace and safety.
- MANA**
Hua Parakore is a vehicle for social justice.
- MĀRAMATANGA**
Hua Parakore is a source of enlightenment.
- TE AO TŪROA**
Hua Parakore maintains natural order
- MAURI**
Hua Parakore maintains healthy soils, kai and people.



Hua Parakore assures Kai Ātua, food that enhances the ora and mauri of whānau, communities and consumers.

Hua Parakore is a korowai to NZSA 8410.2003 New Zealand Standard for Organic Production.

Hua Parakore honors the statements and rights contained within Te Tiriti o Waitangi, The United Nations Declaration on Indigenous Peoples Rights and the Mataatua Declaration.

Hua Parakore aligns to the ethics and aspirations of Slow Food International and Native Trade.

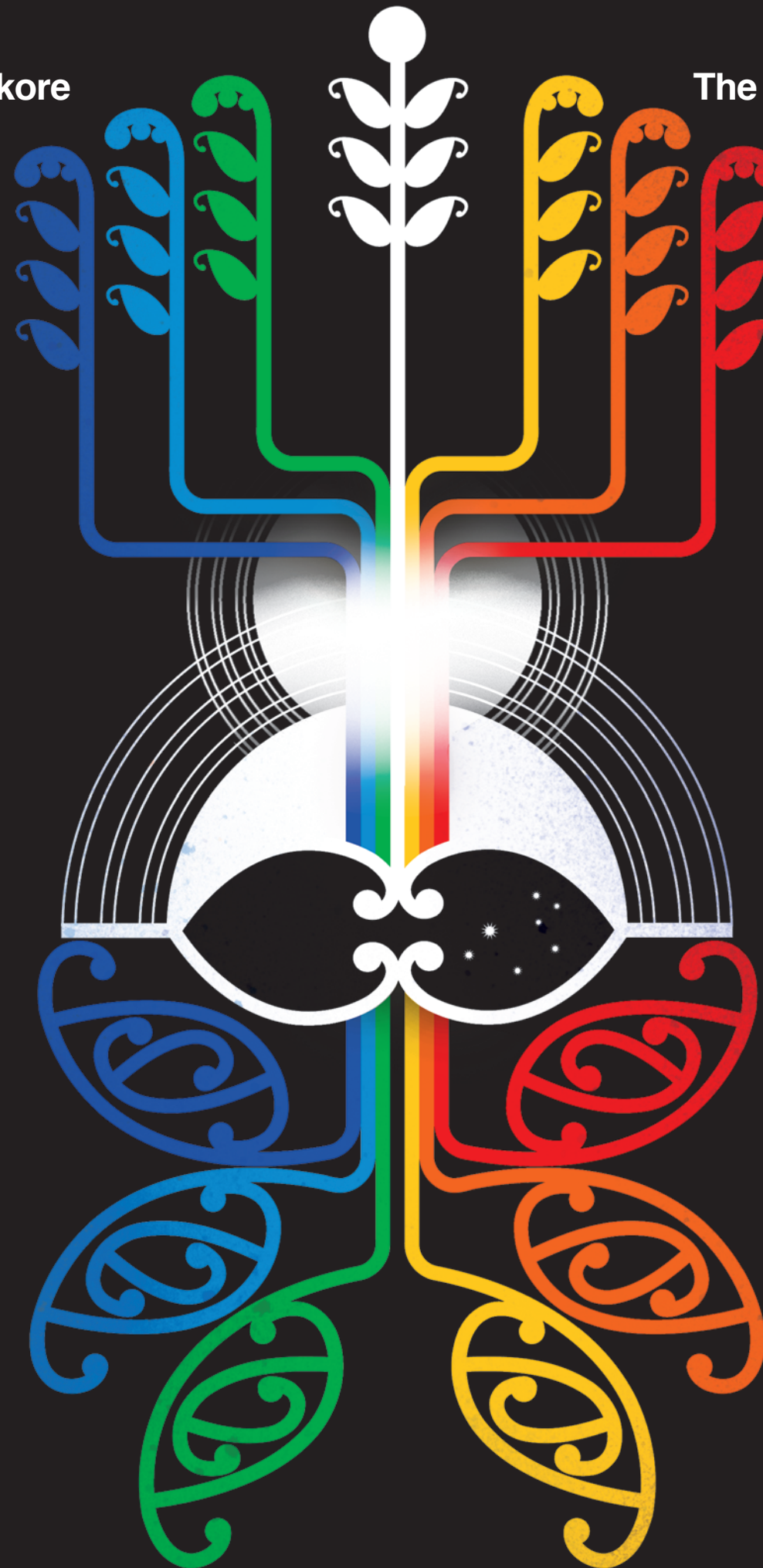
He Whāriki o ngā Kaupapa mō Hua Parakore

Hua Parakore is based on the infinite diversity and richness of the kaupapa of our whānau, hapū and iwi. For the purpose of the Ngā Āhuetanga, six kaupapa have been identified as central to Hua Parakore production.

These are not intended as the only kaupapa that exclusively inform Hua Parakore, but have simply been identified as starting points to guide you in planning the tikanga that you will implement in your mahinga kai.

The six kaupapa that have been identified by TWKO are illustrated being encompassed within the wider kaupapa of **Hua Parakore**. The colours have been used to show that whilst each kaupapa has their own distinctive āhua, when considered together they complement one another to produce Hua Parakore. These kaupapa are all interrelated in the way they are understood and expressed. Each layer is explained below with their meaning and a description of their distinctive āhua.

Each section in the Ngā Tikanga focuses on one of these kaupapa and the tikanga you use to uphold them. Please refer to Resource 2: “Ngā Kaupapa o Hua Parakore” for discussion from the Te Waka Kai Ora community on how these kaupapa are upheld in the mahinga kai. Suggestions of tikanga that can be used to uphold each kaupapa in any mahinga kai are also provided.



The Framework of Principles for Hua Parakore

HUA PARAKORE

When all six kaupapa are expressed together, they give rise to Hua Parakore. Mā represents infinite possibility, purity, perfection, the triumph of spirit over the physical, joy, integrity and manifestation

WHAKAPAPA

The natural connections between ngā atua, whenua, te kai and te tāngata. Encompassed within the kauae runga and the kauae raro. Waiporoporo represents pedigree, genealogy, connection, understanding and knowing.

WAIKUA

The spiritual health and peace of mahinga kai and the people. Kikorangi represents truth, morality, serenity, harmony, soothing of the mind, calming, reconstructing, protecting, communication, spirituality, clairvoyance, psychic ability, high ideals, devotion, reverence, veneration, imagination and dreaming.

MANA

The autonomy, security and self-determination of whānau, hapū, iwi and Ngāi Māori. Kakariki represents growth, regeneration, hope and paradise.

MĀRAMATANGA

The enlightenment. Kōwhiri represents intellect, mental clarity, reasoning, analysis, judgement, logical processes, induction, deduction, synthesis and creativity.

TE AO TŪROA

The natural order of the universe. Karaka represents balance, connection between intellect and nature, immunity and potency.

MAURI

The vibrational energy for growth. Whero represents life, survival, energy, the physical, fertility, vitality and health.

Hua Parakore resisting biopiracy

Global corporations and the biotechnology sector continue to secure profit from plundering the knowledge of others, also known as biopiracy. This intellectual and cultural piracy in which the cultural and intellectual heritage of communities and nations are freely taken without recognition or permission and are used for claiming intellectual property rights (IPR) such as patents, trademarks and plant variety rights. The IPR system protects the profit for trans-national corporations (TNC) and biotechnology companies in the development of genetically modified organisms and products. Many groups including; consumers, farmers, peasant communities, non-governmental organisations (NGO's), Māori and other indigenous peoples have opposed biotechnology, in particular the biopiracy aspect associated with the technology. The concerns of these diverse groups include the possible adverse effects to; human health, the environment, biodiversity, intellectual and cultural property rights, traditional farming practices and the implications for ownership and sharing of benefits from genetic resources.

The development of Hua Parakore is not only about supporting whānau ora through the commercial, community and home growing of Hua Parakore food and products, but it is also a means by which to demonstrate resistance to biopiracy, genetic modification (GM) and neo-liberal free trade policies which continue to act as the vehicle to displace and colonise indigenous peoples globally.

Many Māori have expressed many concerns with regard to GM (Baker, 2010; Durie, 2004; Hutchings, 2003).

Frequently raised issues by Māori at the Royal Commission on GM in 2001 included; tikanga Māori concepts of: whakapapa, mauri, tapu, noa, hara and ke, mana, ihi and wehi, whānau, hapū and iwi. All of these concepts are relevant to understanding the holistic ecological approach Māori have to the environment, but also to explaining why Māori prioritise an obligation to kaitiakitanga.

¹ Principle technologies falling with biotechnology include; gene amplification, DNA sequencing, DNA synthesis, diagnostics kits, DNA probes, protein synthesis, protein sequencing, protein crystallography, monoclonal antibodies, cell/tissue culture and engineering, purification/separation techniques, electrophoresis, transgenic plants and animals, gene therapy, gene antisense technology, biotransformation and enzyme engineering.

² J. Hutchings, J. 2007. Is Biotechnology an Appropriate Development Path for Māori? in Mead, A and Ratuva, S. (eds). 2007. Pacific Genes and Life Patents. Call of the Earth and The United Nations University. Fiji. 23-33.

³ Baker, Mahina-a-rangi, 2010. The Korowai Framework: Assessing genetic engineering through the values the ART Confederation associates with ngārara. Victoria University: Wellington; Durie, Mason, 2004. Mana Tangata: Culture, Custom and Transgenic Research. Reflections on the use of human genes in other organisms: Ethical, spiritual and cultural dimensions. The Bioethics Council: 20-25; Hutchings, Jessica, 2004. Tradition and Test Tubes; Māori and GM. Recoding Nature: Critical perspectives on Genetic Engineering. R. Hindmarsh and G. Lawrence (eds.), University of New South Wales Press: 170-191.

Hua Parakore and the triple global crisis of climate change, peak oil and food insecurity

Climate change and peak oil are combining with a third crisis of food insecurity. The last 200 years of fossil fuel use have resulted in unprecedented CO² emissions and created global warming which in turn is leading to a climate crisis. As a globe we have reached peak oil- the point at which the world reaches the highest possible production of oil. This means there are no reserves of oil to support the highly industrialised oil-based economies that sustain the majority of the 1st world and their consumption patterns and unsustainable exploitative economies. Furthermore the convergence of these two crises with growing food insecurity means the globe's most vulnerable groups, such as nonindustrialised farmers, women, children, peasant and indigenous peoples are being predominantly affected.

The development of Hua Parakore is an opportunity to address and respond to this triple crisis from within a tikanga Māori framework and to assert our rangatiratanga with regard to kai and ngā taonga tuku iho. Critical within this Hua Parakore framed response to the triple crisis is the re-assertion within whānau, hapū, iwi and Māori collectives to save and protect our traditional seed from commodification and to return to the whenua to grow kai to feed our whānau. At a local indigenous level, Hua Parakore is a response to the crisis of climate change, peak oil and food insecurity. Hua Parakore provides food security for indigenous communities.

⁴ Shiva, Vandana. 2008. Soil not Oil Climate Change, Peak Oil and food Insecurity. Spinifex Press: Australia.

⁵ Ibid

Hua Parakore and Mana Wahine

Furthermore in Aotearoa New Zealand it has been Māori women who have been visible and vocal in actively resisting new technologies such as genetic modification, nanotechnology and convergence technologies. Clear mana wahine voices with regard to GM have come from the roopu, Ngā Wahine Tiaki o Te Ao, who gained interested persons status in the Royal Commission on Genetic Modification (RCGM) debate in 2001. This roopu was formed by a group of Māori women concerned about protecting their kaitiaki status with regard to GM. Its membership consists of mothers, artists, film makers, doctors, academics, activists, scientists and environmentalists. With regard to GM, Ngā Wahine Tikai o Te Ao stated in their submission to the RCGM that:

“Aotearoa is Māori land, and therefore any organism grown from it is subject to tikanga Māori which provides a collective basis from which to properly care for the environment and distribute resources. Anything created in Aotearoa will be subject to Māori claims for ownership as kaitiaki, furthermore we will continue to exercise our rights as Māori and prevent the introduction of GM and GMO experimentation in Aotearoa. We expressly do not give permission for our intellectual property to be used for the purposes of GM and GMO experimentation (Ngā Wahine Tiaki o Te Ao, 2001:1).

The development of Hua Parakore aligns with the kaupapa of the mana wahine rōpū, Ngā Wahine Tiaki o Te Ao and is another vehicle to give space to the concerns of Māori women through the promotion and active re-engagement of tikanga associated with mahi maara, maara kai and of course hua parakore. Recent research by IFOAM (International Federation of Organic Agricultural Movements) draws a direct link between women's empowerment and organic agriculture citing an increase in agency for women who participate in organic and sustainable agriculture, as detailed in the executive summary of the report:

“A flurry of research shows that women are defining sustainability in new and exciting ways. Indigenous people in organic farming, both men and women, are further challenging and expanding the meaning of sustainability, as they bring deep understandings of how to farm within agro-ecological niches and promote biodiversity. They are also showing different ways of interacting with ecologies and with people. For example, some indigenous organic groups take a ‘whole family’ approach to empowering women and in this sense are very supportive of men whose ‘masculinity’ is being challenged by their taking on of new roles, and of women who may be entering the cash economy for the first time. Working with indigenous women helps develop a better understanding of local agro-ecological diversity and its uses. It also enables culturally specific understandings of agency to be understood and worked with in organic farming initiatives (Hutchings and Farnworth, 2009:4).

Although the focus of the Hua Parakore research has not been specifically gender based, it is clear from this international research study that there is a link between the empowerment of women and their participation in organic and sustainable agriculture.

⁶ Hutchings, J. 2004. Claiming Ethic Space - A mana wahine framework for discussing genetic modification. Te Pukenga Korero. 8(1) 17-26.

⁷ See Hutchings, J and Farnworth, C. 2009. Women's Empowerment and Organic Agriculture. IFOAM. Germany.

Hua Parakore and Slow Food International

Slow Food are committed to protecting traditional and sustainable quality foods, defending the biodiversity of cultivated and wild varieties as well cultivation and processing methods. Through maintaining the diversity of regional food and agricultural traditions, the wisdom of local communities can be maintained to protect the ecosystems that surround them and offer sustainable prospects for the future.

Slow Food believe that everyone has a fundamental right to the pleasure of good food and consequently the responsibility to protect the heritage of food, tradition and culture that make this pleasure possible.

Te Waka Kai Ora play an active role in the Slow Food International movement and send representatives to all Terra Madre international meetings of artisan food and textile communities. Hua Parakore directly aligns to the Slow Food principles of: GOOD a fresh and flavoursome seasonal diet that satisfies the senses and is part of our local culture; CLEAN food production and consumption that does not harm the environment, animal welfare or our health; FAIR accessible prices for consumers and fair conditions and pay for small-scale producers.

“Slow Food unites the pleasure of food with the responsibility, sustainability and harmony with nature”

Carlo Petrini Slow Food Founder and President

“We envision a world in which all people can access and enjoy food that is good for them, good for those who grow it and good for the planet”

“As indigenous people we have a lot to tell the world; we have great food systems and agro biodiversity. When today people are looking for answers about many of the world's crises, we have the answers”

Phrang Doy, indigenous leader from north east India and leader of a partnership between Slow Food and the Christianson Fund, working to unite global indigenous communities

“Land resources are so important; for many indigenous people land is life,” said Ola- Johan Sikku, indigenous leader of Sami people in Sweden. Slow Food is an ironic way of saying no to fast food and Slow Food international was established in 1989 to oppose the standardization of taste and culture, and the unrestrained power of the food industry multinationals and industrial agriculture.

Hua Parakore and Fairtrade

Fairtrade is an international movement promoting an alternative approach to conventional international trade based on a partnership between producers and consumers. Fairtrade standards are designed to address the imbalance of power in trading relationships, unstable markets and the injustices of conventional trade.

Hua Parakore aligns with the following common principles of Fairtrade standards for production:

Social development:
Organisations mustn't discriminate any members or social groups and producers are required to bring social rights and security to its workers. Working conditions should be fair and equitable and provide adequate safety and health to workers.

Economic development:
Economic security is provided to producers and their wider community.

Environmental development:
Agricultural and other practices are environmentally sound.

Whilst Hua Parakore doesn't currently have a formal relationship with Fairtrade, Te Waka Kai Ora will aim to develop this into the future.

Ngā Ihi ō Hua Parakore

The ihi and mauri of Hua Parakore were conceived at a TOPIS (Te Taitokerau Organic Producers Society Inc.) hui at Waiomio marae in 1998. Kaumātua and kuia thought the organic kaupapa was just like the old days of mahinga kai until they saw how human waste was used for composting and later used for growing vegetables. After great discussion the term 'Hua Parakore' was adopted as being the closest to what they knew organics to be - 'pure product' - unadulterated without contaminants. The term 'parakore' hails from the Paipera Tapu,

that refers to 'te hinu oriwa parakore'; olive oil in its purist form. TOPIS then took this taonga in 2001 to a hui at Ratana Pā and from this hui Te Waka Kai Ora was born.

TOPIS, as the founder of both Te Waka Kai Ora and the taonga Hua Parakore, see Te Waka Kai Ora as the Waka that holds and disseminates the knowledge taonga of Hua Parakore and the processes by which one achieves Hua Parakore verification and validation at a national level for use in both domestic and indigenous markets.

The vision of Hua Parakore have been derived from the iwi, hapū and whānau of the Te Waka Kai Ora community.

Mā ia rohe e whakamananga tēnei kaupapa i roto i tōna ake rohe

Regionally based and owned.

E kaupapa mō te katoa o ngā kaupapa mahinga kai

Inclusive, meeting the needs of whānau, commercial and corporate producers.

Ki te whakatau huarahi, hei whakamana i te kaupapa mō Hua Parakore, me ngā whakapapa whakapiringa

Enables Māori growers to verify themselves as organic.

Ko enei ngā huarahi he Hua Parakore



Stage One: Kakano

At Kākano stage all whānau are welcomed into the Whare Wānanga o Hua Parakore and invited to contemplate and learn about Hua Parakore. Kākano members receive free access to TWKO news and events as well as discounts on all Maara Kai and Hua Parakore resources for whānau education.



Stage Two: Tipu Ranga

Tipuranga is the 3 year transition to becoming a Hua Parakore producer. Tipuranga producers draw the body of knowledge and document their implementation of ngā tikanga, ngā Hua ō a koutou kaupapa Hua Parakore. In the third year kaitono call a Hui Whakaako in their mahinga kai. This is attended by your whānau, kaumātua/kuia and community with Te Waka Kai Ora representatives to give whakamana to your attainment of the Hua Parakore korowai.



Stage Three: Hua Parakore

This stage refers to Kaitono who have completed the Tipuranga stage and attained the Hua Parakore Korowai to denote the pure and uncontaminated status of the Kai Ātua they produce. At this stage producers need to maintain records of activities in their mahinga kai and complete annual Whakapūmau a Whānau, a Rōhe, a Hua Parakore.

Governance and Management

Te Puna Mātauranga

The Hua Parakore taumata are the kaumātua and kuia who inform and oversee Hua Parakore in each region. Our taumata are the final arbitrators and mediators of Hua Parakore in their region.

Kaiarahi a Rohe

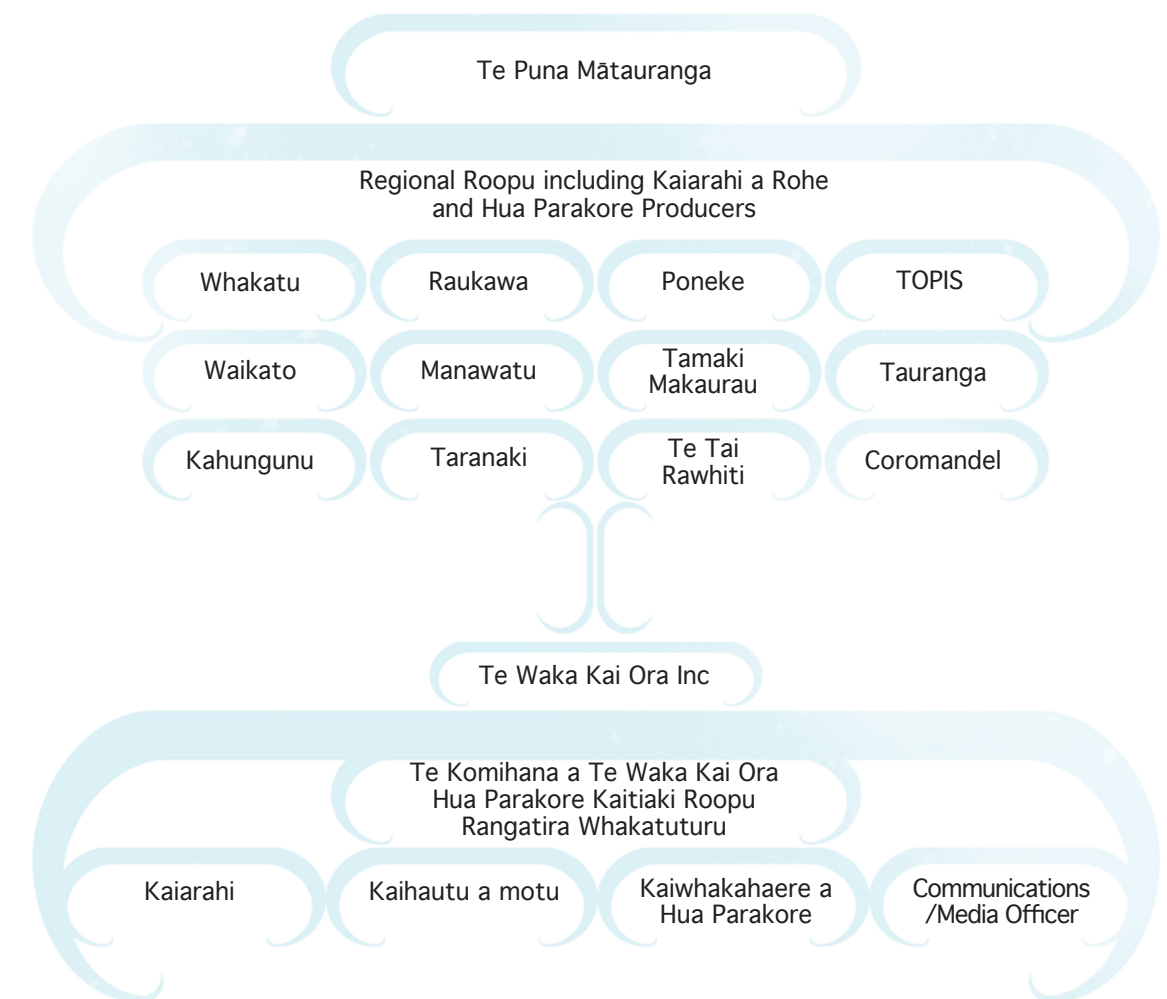
Kaiarahi a Rohe are the key contact people for Te Waka Kai Ora in each region and support whānau and producers through Hua Parakore verification. They will visit your mahinga kai each year to complete Whakapūmau a Rohe, and the expenses for this are funded through the Hua Parakore fee.

Te Komihana a Te Waka Kai Ora

Te Waka Kai Ora has an Executive body of no less than 6 members comprised of TWKO Rohe Representatives. Executive positions are voluntary and are elected annually by members at the AGM.

Hua Parakore Kaitiaki Roopu

The Hua Parakore Kaitiaki Roopu is a voluntary group made up of at least 3 TWKO Executive members including the Chair, a Hua Parakore producer and a regional representative. The Kaitiaki Roopu is responsible for ensuring the integrity of Hua Parakore is maintained and provide oversight and leadership.



He aha ngā huarahi he Hua Parakore?

Three easy steps to gaining the Hua Parakore korowai

1. Ngā Kaupapa:

These are the principles, issues or values of Hua Parakore production that inform our tikanga. Six kaupapa have been identified as central to Hua Parakore – Whakapapa, Mana, Wairua, Mauri, Māramatanga and Te Ao Tūroa.

2. Ngā Tikanga:

He aha ngā Tikanga ō koutou kaupapa Hua Parakore? Ngā tikanga is what we do in our mahinga kai to uphold ngā Kaupapa and produce Kai Ātua. Ngā tikanga can be specific to producers' rohe, iwi, hapū and whānau and are recorded in your "Ngā Tikanga o Hua Parakore" workbook.

3. Ngā Hua

He aha ngā Hua ō koutou kaupapa Hua Parakore? Ngā Hua are the outcomes or products which result from implementing ngā tikanga. Each year kaitono verify the product of your mahinga kai through Whakapūmau a Whānau, Whakapūmau a rohe and Whakapūmau a Hua Parakore.

The Hua Parakore korowai is awarded in your third year of implementing the kaupapa.

Year One



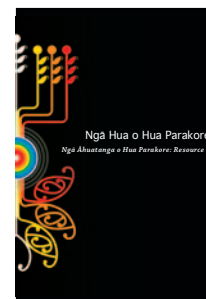
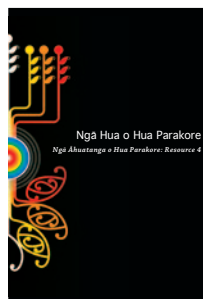
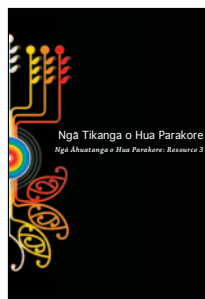
Year Two



Year Three



Each year you will receive a Hua Parakore workbook to complete.



- First year applicants receive "Ngā Tikanga o Hua Parakore" workbook to document your Hua Parakore management plan.
- Tipu Ranga and Hua Parakore producers who have completed "Ngā Tikanga o Hua Parakore" receive "Ngā Hua o Hua Parakore" workbook to maintain annual Hua Parakore documentation.

Maramataka o Hua Parakore

NGAHURU

March/April/May

Bring whānau together to complete Whakapūmau a Whānau.

Arrange for a verified Hua Parakore producer in your area to visit to complete Whakapūmau a Rohe

Call your Hui Whakaako if you have been advised by the Kaitiaki Roopu that you are ready to receive the Hua Parakore korowai.

MATARIKI/PUANGA

June/July/August

Kaitiaki Roopu Review documentation and complete Whakapūmau a Hua Parakore.

June 1 - Due date to submit your completed workbook and annual fee. Please Refer to FAQ for further information.

August 1 - Due date to receive your annual renewal and workbook for the new growing season.



RAUMATI

December/January/February

Document Ngā Tikanga o Hua Parakore

Maintain records in Rātaka Mahinga Kai

KŌANGA

September/October/November

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Frequently Asked Questions

For those considering Hua Parakore verification

What's so special about becoming a Hua Parakore producer?

This is what some of our Hua Parakore producers have said –
 “I wanted to hang kupu Māori on my farm gate”
 “I wanted a tohu that's Māori”
 “We want a Māori organic system that allows us to stand proud in our Māoritanga”
 “There is a consumer demand for organic and ethical products and Hua Parakore assures our consumers that this is what they are getting”
 “Māori want to buy Māori products”
 “A lot of non-Māori producers are growing Māori kai and by having Hua Parakore label we can identify truly Māori kai”

Are there restrictions to applications that kaitono need to be aware of?

At all times the safety of people and resource and the integrity of the Hua Parakore tohu must be upheld. In some rare cases the previous land use will deem whenua unsafe for Hua Parakore mahinga kai. This would include chemical contamination from heavy industry or a history that has resulted in tapu or other restrictions. In less serious cases Hua Parakore supports the healing of the whenua from unsafe practices or restriction. Soil tests may be required and recommendations made on the timeframe it may take to transition to Hua Parakore. It is also important that you can demonstrate control of your resource. Landowners or leaseholders need to be united in their Hua Parakore vision and need to ensure Hua Parakore tikanga is maintained at all times.

How can you achieve a pure product in today's polluted environment?

It is very difficult. In changing to Hua Parakore, we determine what is Hua Parakore knowing what the reality of our environment is. In mainstream organic requirement the merging or mixing of different elements creates a chemical reaction, they say no chemicals. Within Hua Parakore knowing the whakapapa of the ingredients is what informs us of the status of the process.

What products can be Hua Parakore validated?

Anything. Ngā hua katoa!
 Currently we have the resources and the infrastructure to verify food (including aquaculture) and fibre production. If a producer wants to create Hua Parakore something else we can take it from there. Renewable energy, health services...A kai is a mātauranga, for between the ears!

Can we bring part of our block into Hua Parakore production?

Yes. In these cases you will need to be very clear about the area that will be under Hua Parakore management and how you will mitigate potential contamination. Over time you can revise Ngā Tikanga o Hua Parakore to incorporate other areas of your block under the same license.

Frequently Asked Questions

For Tipu Ranga producers

Do I have to fill in “Ngā Tikanga o Hua Parakore” to complete Hua Parakore verification?

We understand that the written format is not always ideal for our whānau. We have provided the workbook for guidance and simplicity. We encourage whānau to document their Hua Parakore tikanga in a way that works for them and utilises modern technologies such as; film, audio recording, photographic imaging and digital mapping. The important thing is that the relevant information is documented and stored in a way that ensures **transparency** and **traceability**.

What if our kaupapa are different to those that have been defined in the workbook?

Hua Parakore privileges the kaupapa and tikanga of individual producers and whānau who align themselves to Hua Parakore. The template we have provided is a guide to help whānau into Hua Parakore production and we welcome whānau to modify the examples we have provided with those that are uniquely their own.

Can we use existing management plans?

If you already have a framework for planning and record keeping within your whānau, hapū, iwi or community that you feel would be more appropriate to use for your mahinga kai (e.g. environmental management framework, iwi management framework), this can be used, providing that your plan and record keeping will include all the information that is required in Ngā Tikanga.

What help is available?

Te Waka Kai Ora is there to help you and we are trained to facilitate the transition to Hua Parakore production. We recommend getting in touch with a verified Hua Parakore producer in your rohe from the outset so they can provide advice and support to your application. Alternatively you can contact Te Waka Kai Ora with any questions and if we can't help you we will put you in touch with someone who can. Refer to www.tewakakaiaora.co.nz or email huaparakore@tewakakaiaora.co.nz for contact details.

How will the information we provide to Te Waka Kai Ora be used?

Ngā Tikanga o Hua Parakore will remain confidential to Te Waka Kai Ora kaimahi and the Hua Parakore Kaitiaki Roopu. In the first instance the Hua Parakore Kaitiaki Roopu will go over your workbook to ensure everything is in order. Your workbook will then be returned to you with Te Waka Kai Ora retaining a copy for our records, which will remain strictly confidential. Hua Parakore producers have the option of posting their profile on the national database and website of Hua Parakore producers. Te Waka Kai Ora will post as much or as little information as you and your kaumatua are comfortable with. Please be clear about your preferences on the page provided in the workbook.

What do we need to submit if we have existing organic certification?

Kaitono with existing organic certification can to submit the following documentation to attain Hua Parakore verification:

1. Evidence of existing certification ie copy of current license
2. Copy of last audit report for existing certification
3. Existing organic management plans, input schedules etc
4. “Ngā Tikanga o Hua Parakore” workbook with following sections completed: Whakapapa, Mana, Wairua, Māramatanga and Whakapūmau a Whānau. The following sections do not need to be completed: Mauri, Ngā Rātaka and Whakapūmau a Rohe.

Frequently Asked Questions

For Tipu Ranga producers

How long does it take to become Hua Parakore verified?

In most cases there is a minimum period of 3 years in Tipu Ranga before you can receive the Hua Parakore korowai. This minimum period can be waived if you can provide documentation to show that Hua Parakore kaupapa have been maintained in your mahinga kai for the past 3 years. The minimum 3 year process may be extended where there is evidence of serious chemical toxicity from past land usage. This is a decision that would be made collectively by kaitono, Hua Parakore Kaitiaki Roopu and Te Waka Kai Ora Te Puna Mātauranga. You can stay at Tipu Ranga stage for as long as you need to - for some it will be one growing season and for others many years of mahi. All kaitono need to submit annual documentation and fees to maintain their Tipu Ranga or Hua Parakore status.

How do we check that what we are doing is acceptable Hua Parakore practice?

Te Waka Kai Ora has also taken guidance from the NZSA 8410.2003 New Zealand Standard for Organic Production to inform the development of Ngā Tikanga and what inputs to prohibit and restrict. To request a schedule of Acceptable Inputs please email huaparakore@tewakakaiaora.co.nz or contact Te Waka Kai Ora. More detailed guidance on organic practices and planning that you may find useful as you develop your own tikanga for Hua Parakore can be found through four organic certifiers:

- Organic Farm New Zealand: www.organicfarm.org.nz/ofnz-farmers/documentation
- Biogro: www.bio-gro.co.nz
- AssureQuality: www.organiccertification.co.nz/asurequality-organic-standard.cfm
- Demeter: <http://www.biodynamic.org.nz/RevDemStds2011.pdf>

How much are our annual fees?

The Hua Parakore fee structure reflects the different needs of Hua Parakore producers. We suggest a koha be made directly to your regional roopu. Your fee is paid directly to Te Waka Kai Ora. Please note Te Waka Kai Ora is a not for profit incorporated society registered with the charities commission and all fees are used to fund implementation of Hua Parakore.

Are we a commercial producer?

Commercial producers are business entities producing Hua Parakore goods and services for commercial retail sales. Commercial producers may use the Hua Parakore korowai on all commercial products, services and properties for which they have been verified.

Are we a non-commercial producer?

Non commercial producers are whānau or community entities that are producing Hua Parakore goods or services that are not for commercial retail sale. Non-commercial producers may use the Hua Parakore korowai on all non- commercial products, services and properties for which they have been verified. Non-commercial producers are not verified to use the Hua Parakore korowai for commercial retail purposes.

Are we a corporate producer?

Corporate producers are large business entities producing Hua Parakore goods and services for commercial retail sales. Corporate producers may use the Hua Parakore korowai on all commercial products, services and properties for which they have been verified.

Annual Fee	Commercial		Non-commercial		Corporate	
	Regional Fee	TWKO Fee	Regional fee	TWKO Fee	Regional fee	TWKO Fee
Kākano	Koha	Koha	Koha	Koha	Koha	Koha
Tipuranga	Koha/\$100	\$350 - \$650	Koha	\$140	Koha/\$500	\$1500
Hua Parakore	Koha/\$100	\$350 - \$650*	Koha	\$140	Koha/\$500	\$1500
Existing Organic Certification	Koha	\$250 - \$650*	Koha	\$140	Koha	\$1000

- Fees quoted are inclusive of GST.
- Formal reviews of fee structures will be made on annual basis.
- Regional Fees or Koha are made directly to regional roopu and Kaiarahi a Rohe as required for services provided.
- Sliding fee structure reflects the diversity of our commercial sector. Producers determine the financial contribution they wish to make toward maintaining Hua Parakore based on the value of Hua Parakore korowai to their business.

Frequently Asked Questions

For Hua Parakore producers

How can we use the Hua Parakore Korowai?

Commercial and corporate producers have the right to use the Hua Parakore Korowai on all commercial products, services and properties for which they have been verified. Whānau/community producers may use the Hua Parakore Korowai on all non-commercial products, services and properties for which they have been verified. Whānau/community producers should not use the Hua Parakore Korowai for retail purposes. The Korowai may be associated with the words Hua Parakore, Kai Ātua and the producer number.

Can we use the Hua Parakore Korowai on export products?

Hua Parakore producers are encouraged to export as verified indigenous product using the Hua Parakore Korowai. Exporters who wish to export as certified organic product will need to attain third party certification from Assurequality, Biogro or a suitable international agency. Te Waka Kai Ora have agreements in place to simplify this process.

What do we need to do to maintain our Hua Parakore Korowai?

Producers must uphold Hua Parakore kaupapa and tikanga on their whenua at all times. This is documented annually in “Ngā Hua O Hua Parakore” workbook provided by Te Waka Kai Ora which includes:

- Space to update or review Ngā tikanga o Hua Parakore
- Annual Rataka Mahinga Kai
- Whakapumau a Whānau
- Whakapumau a Rohe

Hua Parakore Producers are required to inform Te Waka Kai Ora of any deviation to Hua Parakore kaupapa and tikanga on your whenua so that an appropriate response or risk management plan may be put in place.

Can my Hua Parakore Korowai be revoked?

Your Hua Parakore korowai may be revoked by the Kaitiaki Roopu for: failure to uphold Hua Parakore kaupapa and tikanga on your whenua; failure to inform the Te Waka Kai Ora of any deviations to Ngā Tikanga o Hua Parakore; and misuse of the Hua Parakore Korowai.

How do I submit my completed workbook?

Handwritten copies, attachments and cheques can be sent to Te Waka Kai Ora, PO Box 482, Kaikohe. Please do not send original documents and ensure you retain a copy of your workbook for your own records. Digital copies and scanned documents may be emailed to huaparakore@tewakakaiaora.co.nz. Te Waka Kai Ora will acknowledge receipt of your documentation and annual fees in early June. Kaitiaki Roopu feedback and Hua Parakore resources for the new growing season will be sent out at the beginning of August.

How do I pay my annual fees?

By **cheque** made out to Te Waka Kai Ora and posted to PO Box 482, Kaikohe. By **direct credit** to ASB bank account number **12-3163 00 75780 00**. Please use your name and phone number and Annual Fees in the reference field. Alternatively you can visit www.tewakakaiaora.co.nz to utilize our **credit card** e-commerce facility. Te Waka Kai Ora will acknowledge receipt of your documentation and annual fees in early June.

Glossary of Terms

Te Puna Matauranga	Taumata. Regionally based knowledge keepers and final arbitrators of Hua Parakore
Regional Roopu	Regional Groups
Kaiarahi a Rohe	Hua Parakore Regional Representative and Coordinator Hua Parakore
Te Komihana a Te Waka Kai Ora	Te Waka Kai Ora Executive Body
Hua Parakore Kaitiaki Roopu	Rangatira Whakatuturu
Kaitono	Applicant
Kākano	Seed, Foundation member
Tipu Ranga	Seedling, producer in conversion
Hua Parakore Producer	Hua Parakore Verified Licensee
Hua Parakore Korowai	Hua Parakore trademark
Ngā Kaupapa	Principles
Ngā Tikanga	Practices that are implemented to uphold Ngā Kaupapa
Ngā Hua	Product of upholding Ngā Kaupapa through implementation of Ngā Tikanga
Rātaka Mahinga Kai	Diary of inputs and activities
Whakapūmau a whānau	Self Validation
Whakapūmau a rohe	Rohe Verification
Whakapūmau a Hua Parakore	Te Waka Kai Ora Endorsement



References and Sources

Nga Āhuatanga o Hua Parakore is the outcome of a long process of research and development conducted by Te Waka Kai Ora. Our team have undertaken a variety of activities to identify Ngā Āhuatanga o Hua Parakore which include:

- Scoping of international precedents at the Organic World Conference and Terra Madre International Meeting of Slow Food Indigenous Producers, both in Italy in 2008
- Extensive Stakeholder hui 2007-2011
- Strategic Planning for implementation of Hua Parakore with Te Waka Kai Ora Executive throughout 2010
- Consultation Hui with 12 regional roopu in September 2010 to verify the draft of Hua Parakore – Pukerau Hua Whenua (Kaikohe), Papatuānuku Marae (Mangere), Whangaroa ki te Whenua, (Tauranga), Mangahanea Marae (Ruatoria), Waipatu marae (Hastings), Turnbull House (Wellington), Wakatu Inc (Nelson), Raukawa Marae (Ōtaki), Te Kopere o Raihina (Whanganui), Otarāua Marae (Taranaki)
- Formation of the Hua Parakore Kaitiaki Roopu to oversee development of the Verification Workbook, policies and procedures from January to April 2011
- Testing of the Verification Workbook by representatives in 4 regions in March 2011
- Piloting of the Hua Parakore with growers in 6 regions April and May 2011
- Launch of Hua Parakore throughout Aotearoa New Zealand at Matariki 2011
- Launch of Hua Parakore in global Slow Food Community at the Indigenous Terra Madre in Jokkmokk, Sweden in June 2011
- Presentation of Hua Parakore in global organic community at Organic World Congress in Korea in October 2011

Hua Parakore is consistent with frameworks suggested by the ISEAL Alliance. The ISEAL Alliance is the global association for social and environmental standards. Members of ISEAL include Fairtrade Labelling Organizations International, Forest Stewardship International Federation of Organic Agriculture Movements (IFOAM), International Organic Accreditation Service, Slow Food Movement and the Rainforest Alliance.





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