

Indigenous Knowledge and Food Sovereignty

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Te Whare Wānanga o Tāmaki Makaurau



Project title:

Is Indigenous knowledge able to contribute to food security?

Project start and completion: 2012-2015

Project Purpose:

To analyse how Indigenous peoples' knowledge can contribute to improving food security.

This comparative research focuses on the Māori principle of '*Te rongo me te Ātanoho*' or '*good life*' and '*Allin/Sumaq Kawsay*', the Andean principle of '*good living*'. This research extends the Traditional Ecological Knowledge (TEK) theory, a field that studies traditional knowledge.



Food security implies that food is available, accessible and affordable - when and where. Thus, food security exists when adequate food is available to all people on regular basis (World Food Programme, 2007).



Food sovereignty was coined by La Vía Campesina in 1996 as “The right of nations and peoples to control their own food systems, including their own markets, production modes, food cultures and environment” (Wittman, 2010 et al. p.2).

Te rongo me te Ātanoho 'Good Life'

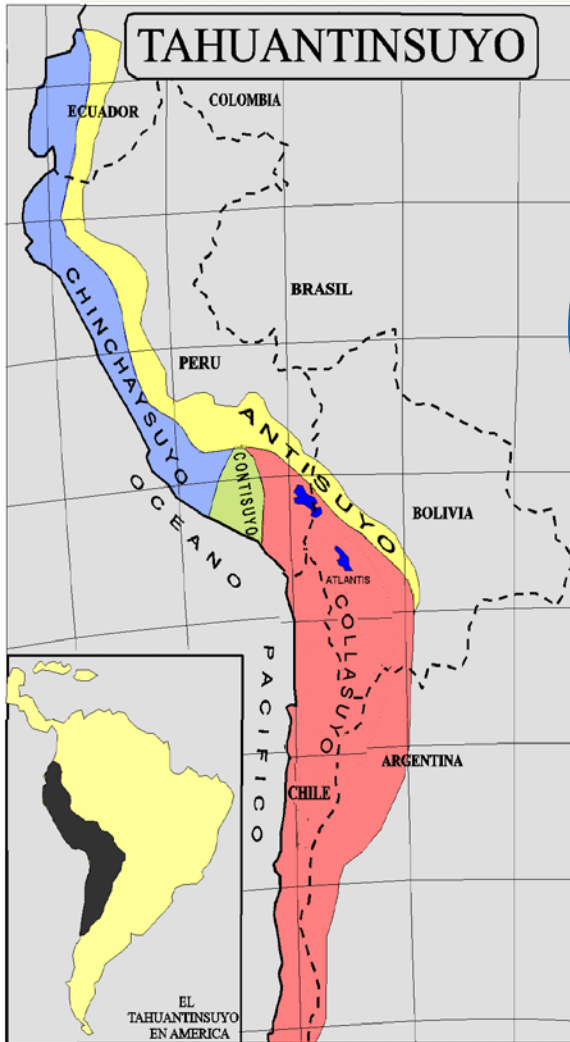


Preamble in the Treaty of Waitangi '*Te Tiriti o Waitangi*' 1840 refers to protection of the good life as defined by Māori 'kia mau tonu hoki **te Rongo**' ki a rātou me te **Ātanoho hoki** (lasting peace 'Te Rongo' may always be kept with them, and continued life as a Māori people – 'Ātanoho hoki').

Fundamentals of 'Te rongo me te Ātanoho' or '**good life**' encapsulate principles of *vitalism, humanism and reciprocity inherent in a Māori worldview* (Hēnare, 2011; Marsden, 2008)

Sumaq/Allin Kawsay

The Inca Empire



'Good living' Buen Vivir

Sumaq/Allin
'Good,
magnificent'
'wonderful'

+

Kawsay
'life'

=

Sumaq kawsay
'Good living'
The Well-being
principle

Allin Kawsay or Buen Vivir

The Allin Kawsay philosophy is embodied in the phrase *'living in harmony and equilibrium within yourself, within community and with Pachamama* (Lajo, 2011). (Lajo, 2005; 2011).



Methodology and Methods

Qualitative Methodology: Inductive and interpretive approach.

Research Methods

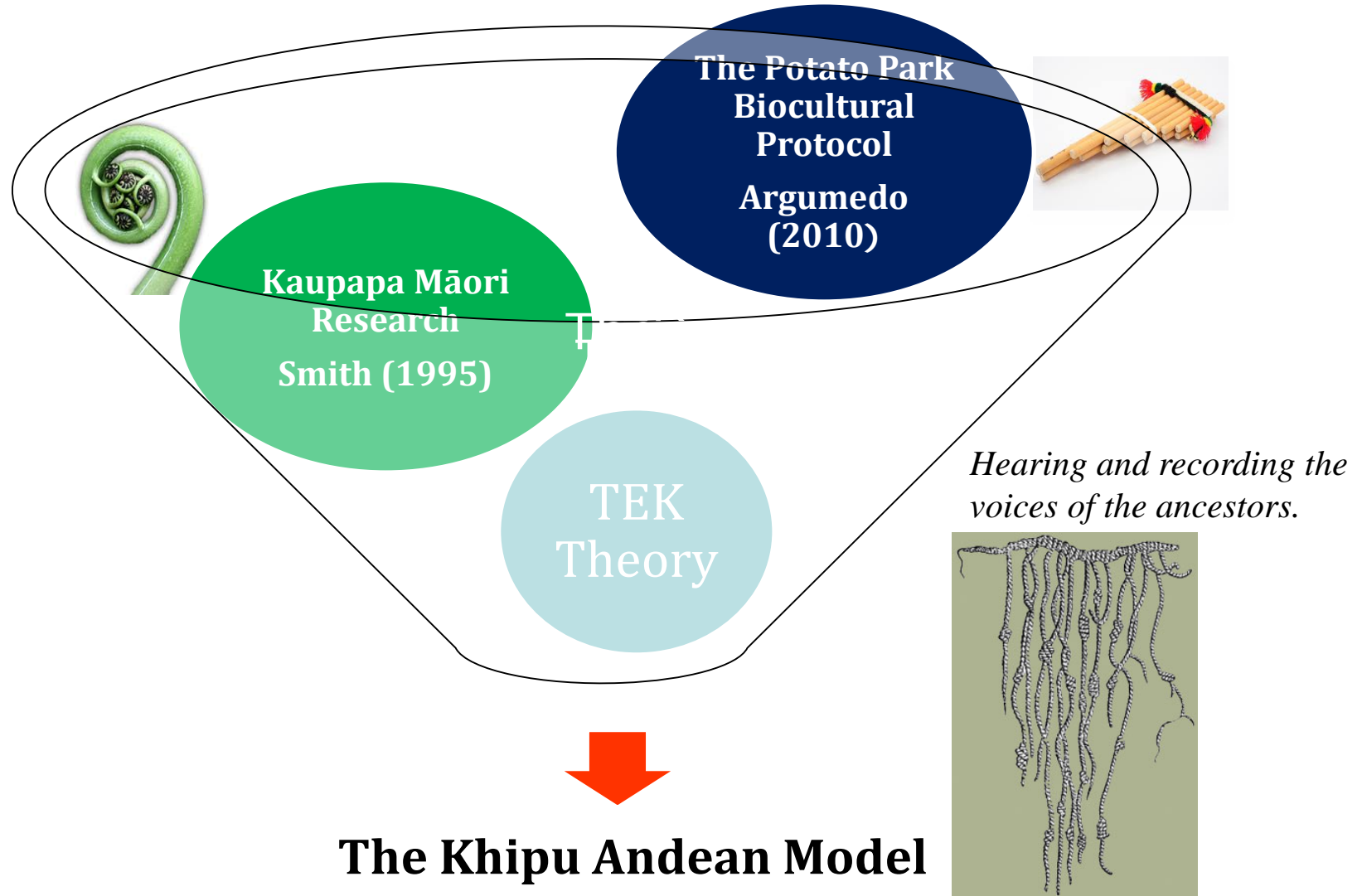
Cases studies: In-depth semi structure interviews, focus groups and workshops.

- One case study: In New Zealand (North Island)
- One case study: In Peru (Peruvian Andes)

The research draws from secondary data on Indigenous peoples' food systems, food security to complement the cross checking of sources and robustness of this research.

Indigenous Research Methodology

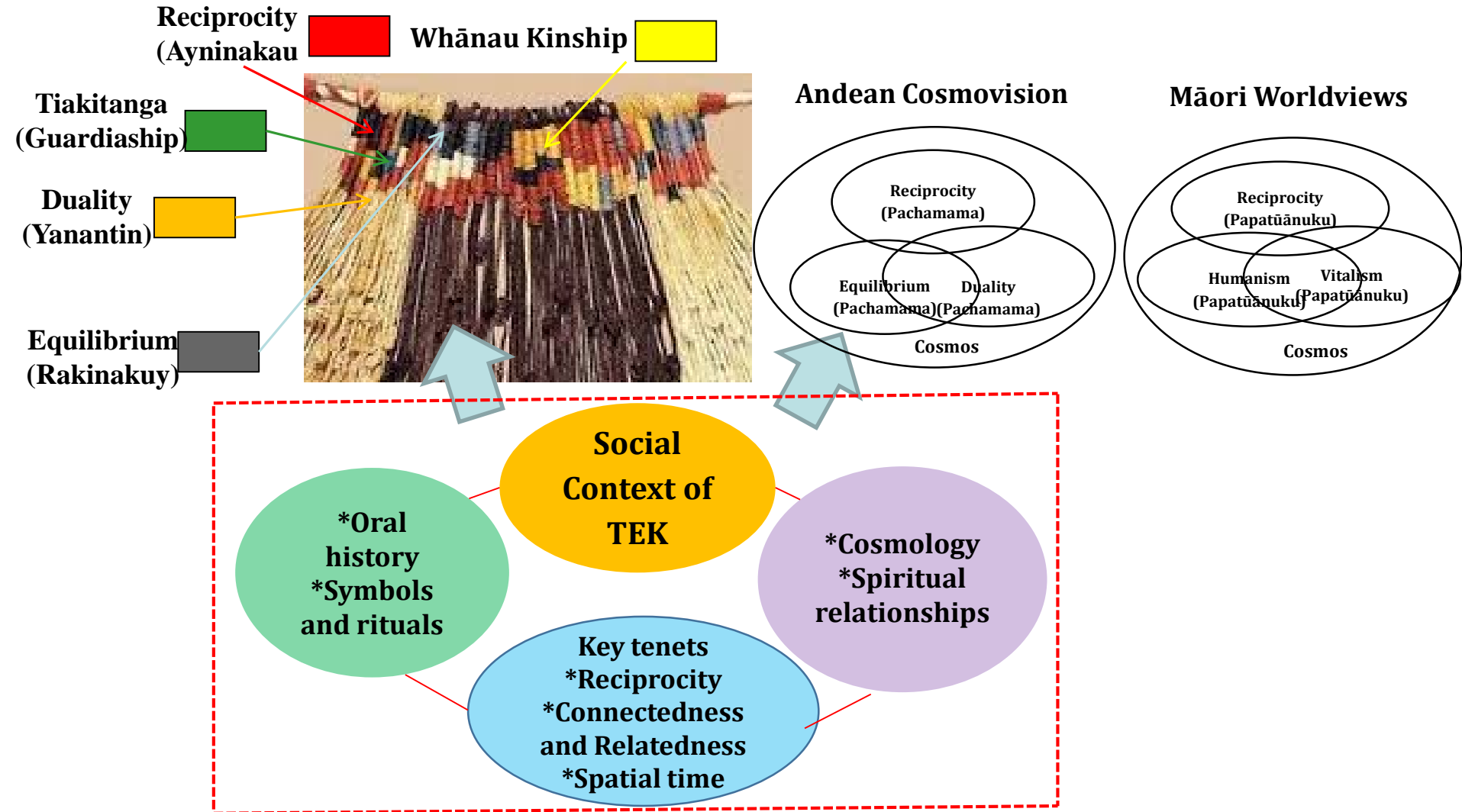
Conceptual framework of the 'Khipu Andean Model' designed by
Mariaelena Huambachano



Indigenous Research Methods and Analysis

The Khipu Andean Model

Designed by Mariaelena Huambachano



Location and Research Access

Peru: Andean Region

El Parque de la Papa' or 'The Potato Park' and Lares regions in the Peruvian Andes.

Potato Park: Sacaca, Huama, Chawaytere and Paru Paru.

Lares: Ccahin, Pampacorral, Choquecancha, Rosaspata.

6 months internship as a research consultant for NGO ANDES:
Tammy Stenner (Education Country Coordinator)

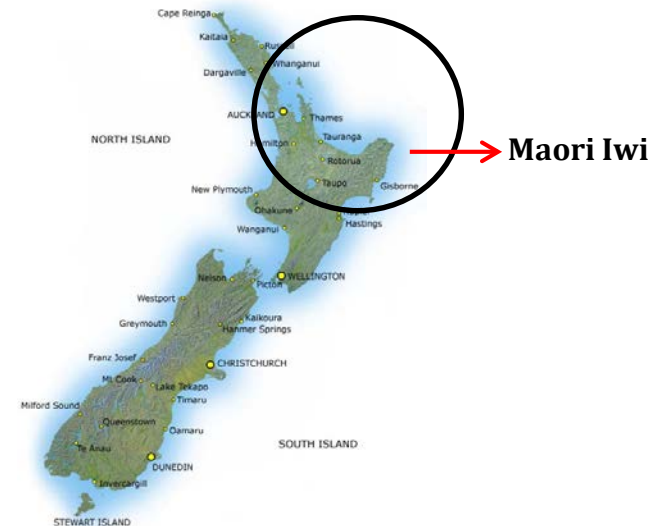


Aotearoa New Zealand: North Island

Māori Iwi (Tribes):

Ngāti Hine, Ngāti Porou, Ngāti Tūwharetoa,
Ngāpuhi, Te Rarawa, Ngātu Ākarana.

Research Associate at the Mira Szászy Research Centre.



July – December 2014

- **In-depth interviews**
- **Focus groups**
- **Participatory Action Research**



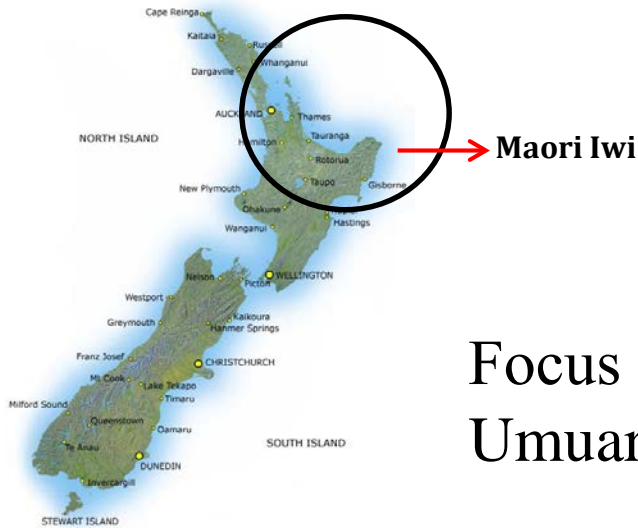
August – December 2014

In-depth interviews, focus groups and workshops held in Lares



January to July 2015

In-depth interviews, focus groups and workshops held in Northland



Maori Iwi

**Māori Iwi
Ngāti Hine, Ngāti Porou, Ngāti
Tūwharetoa, Ngāpuhi, Tāmaki-makaurau,
Te Rarawa, Ngātu Ākarana.**

**Focus groups conducted in Ngāti Porou at the
Umuariki Marae in May 2015.**



January to July 2015

In-depth interviews, focus groups and workshops held in Northland

Ngāti Hine, Ngāti Porou, Ngāti
Tūwharetoa, Ngāpuhi,
Tāmakimakaurau, Te Rarawa,
Ngātu Ākarana.



January to July 2015

In-depth interviews, focus groups and workshops held in Northland





Data analysis

This research disseminates the empirical data by adopting a narrative analysis approach. Interviewees narrated their oral history accounts, conveying thoughts, and experiences leading to story-telling. Consequently, the data was transcribed, translated to English and Spanish. The use of the computer software Nvivo was used to code the themes unpack deep level of analysis.





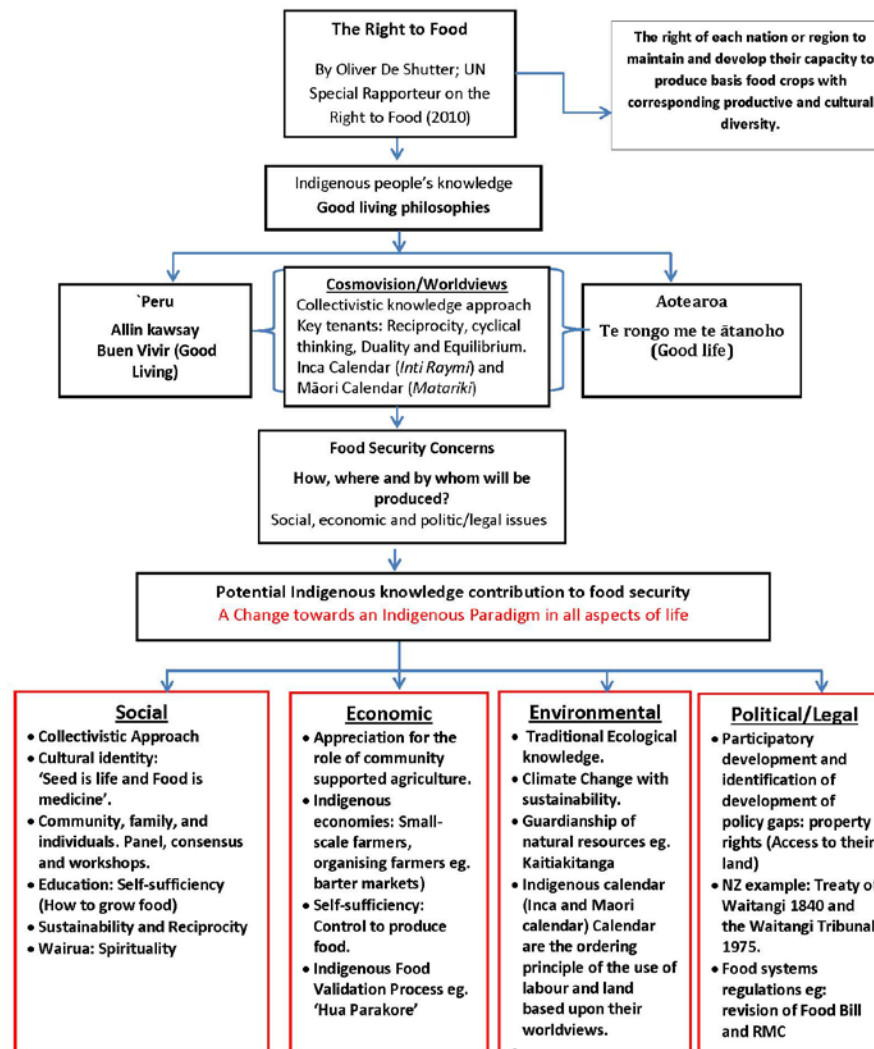
Key findings

- Research shows that it is impossible in these two cases (Quechua and Māori) to safeguard food security outside the framework of food sovereignty.
- Māori and Quechua peoples' resilience to food sovereignty stems from core values of good living principles.
- These principles emphasise cultural identity, revitalisation of small-scale farmers and sustainability practices that value community participation, self-sufficiency and empowerment.



Food sovereignty Framework Developed by Mariaelena Huambachano

Food Sovereignty: A Framework from the perspective of Indigenous Peoples





Research Contribution

- **Theory:** Extension of the TEK theory
- **Policy:** A guiding model for implementation of food security policies that recognises and maximises the role of Indigenous peoples' knowledge.
- **Methodology:** The crafting of the 'Khipu Andean Model' as an Indigenous research methodology.
- **Application:** The drawing of knowledge from 'Allin Kawsay' and 'Te rongo me te ātanoho' will complement the small but growing building of scholarly research that investigates Indigenous peoples' 'good living' philosophy as a platform for achieving food security



Kia ora!
Solpayki!
Thank you!

