

How to cite this summary: Hutchings, J., Smith, J., Taura, Y., & Whaanga-Schollum, D. (2019). Hapī clean kai co-op. Storying kaitiakitanga: A kaupapa Māori land and water food story research summary. Our Land and Water National Science Challenge.

See [our website](#) for more info on the Storying Kaitiakitanga project.

---

## KO TE KAI HE RONGOĀ, KO TE RONGOĀ HE KAI

---

### FOR FURTHER INFO CONTACT

Project Co-leader Jessica Hutchings  
Email [kiaora@jessicahutchings.org.nz](mailto:kiaora@jessicahutchings.org.nz)

Project Co-leader Jo Smith  
Email [jo.smith@vuw.ac.nz](mailto:jo.smith@vuw.ac.nz)

OUR LAND  
AND WATER

Toitū te Whenua,  
Toiora te Wai

National  
**Science**  
Challenges



Manaaki Whenua  
Landcare Research



## HAPĪ CLEAN KAI CO-OP

---

STORYING KAITIAKITANGA: A KAUPAPA  
MĀORI LAND AND WATER FOOD STORY

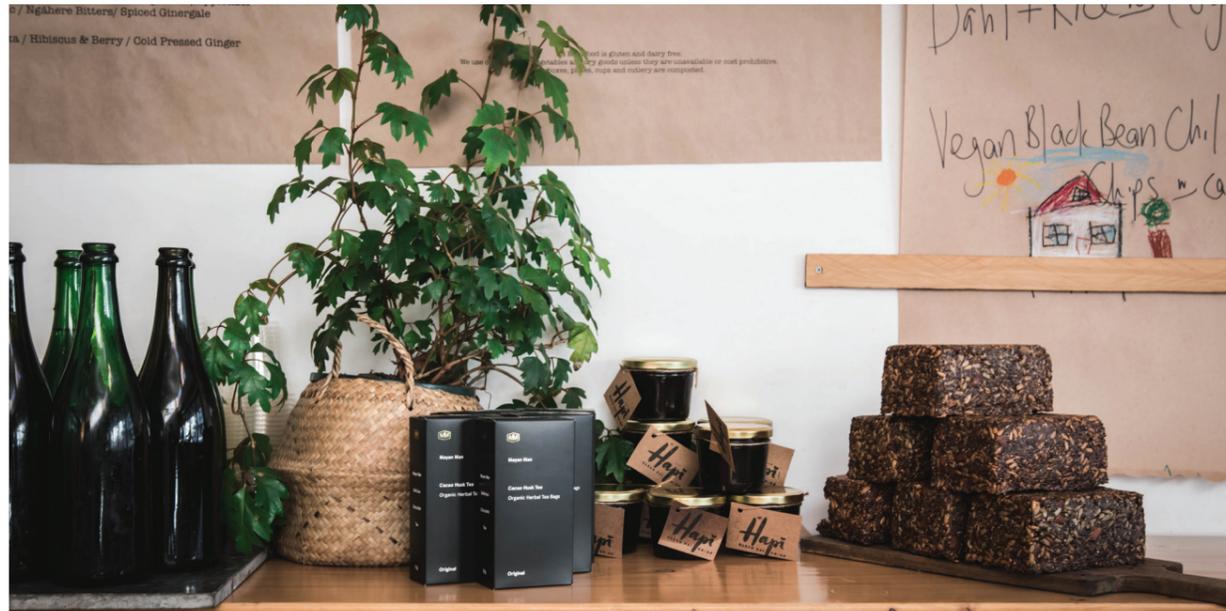
IMAGE: HAPĪ CLEAN KAI CO-OP SHOP FRONT





**OUR PRACTICES HAVE EVOLVED FROM NEXT TO NOTHING ON THE DAY WE OPENED, TO A COMPLEX ORGANIC FOOD SYSTEM THAT WE COLLECTIVELY MAINTAIN AND GROW TO MANIFEST NGĀ KAUPAPA. WE OFFER FOOD TO VITALISE BODIES AND MINDS AND OUR TEAM ETHOS IS APPARENT TO ANYONE WHO COMES INTO OUR SHOP. (GRETTA CARNEY, CO-OWNER HAPĪ, 2018)**





However, amongst more laughter the Hapī whānau recall that it was, “really cool and very busy with a lot of interest in the food.” Gretta notes that the experience at Te Matatini was an important one in terms of breaking new ground and offering young Māori roles models to front and sell healthy kai. *Hapī Clean Kai Co-Op* is an important model of a kaupapa Māori ethical food business that holds connectivity and collectivity at the forefront of what

it does. Like most kaupapa Māori initiatives, it is more than just a business. It is about transforming the potential of all who come in contact with the Hapī food system to realise a higher frequency of wellbeing. The kaupapa of whanaungatanga, manaakitanga, rangatiratanga and kaitiakitanga are the connectors within the Hapī food system that support the Hapī whānau to share its offering of healing and transformation through clean kai.



Top left: Hapī products, June 2018. Photo Credit Ashley Scott. Base: Hapī at Te Matatini ki Te Ao, Wellington, 2019. Photo Credit Ashley Scott. Right: Hapī baked goods, 2019. Photo Credit Ashley Scott

## THE KAUPAPA INTRODUCTION

How do you run a kaupapa Māori ethical food business that holds, at its heart, the wellbeing of all involved in the food system, including Te Ao Turoa, the natural world? This is the aspiration that drives Gretta Carney and her whānau-based team at *Hapī, Clean Kai Co-Op* in Napier, Hawkes Bay. The food at Hapī is organic, chemical free, waste free, allergy free, and sugar free and the ethos of making this food accessible and available to all is important to the Hapī team. At Hapī they believe that kai is transformative and they work tirelessly to produce healthy organic kai for their local community with an honest intent to nourish and heal.

Hapī is an example of kaupapa Māori entrepreneurship and enterprise that uses the Hua Parakore (Māori organics system) as a guide for operating. This was evident as we talked with the whānau whanui of Hapī at the end of a busy day preparing and selling kai. As they closed the shop we moved bench seats and chairs so we could come together to kōrero about the kaupapa that drives them. It is whanaungatanga, manaakitanga, rangatiratanga and kaitiakitanga that are at the centre of all they do.



Hapī products, June 2018

# HE KAWA WHANAUNGATANGA



Members of the Hapī whānau: Oraka Whaanga-Hakiwai (Rongomaiwahine), Kerry-Lyn Marshall (Rongomaiwahine), Abi Featherstone, Hinemanu Maioha Whaanga-Hakiwai (Rongomaiwahine), June 2018

## WHANAUNGATANGA WITHIN A KAUPAPA MĀORI ETHICAL FOOD BUSINESS

Taking a whānau centred approach to managing a workforce within an ethical food business is something that the Hapī team talked with us about. As co-owner Gretta Carney says:

*“People who join our team become a part of our whānau. They bring their own unique qualities and character to the team but they also join the culture that is Hapī and that is unique to us.”*

Hapī’s sense of whanaungatanga was evident throughout our kōrero which included lots of

laughter, respect for one other and for each other’s experiences. There was a real sense of the team working together in the interests of lifting the hauora of all who come into contact with them. There is a strong commitment to supporting whānau within Hapī, as one of the team explains:

*My twin sister got a job here because my older sister thought it was such a cool place and then a few months later I got a job here. Then our younger sister got a job here, then our first cousin ended up getting a job here. It was really like a family. People used to ask if my family owned this place because there were so many of us in here.*

That’s the whānau kaupapa too, it’s like “of course we’re going to give your family jobs”.

There is collective agreement amongst the team that having a whānau approach within the business makes them a stronger unit.

*If we consider ourselves as a team with shared strengths then it doesn’t matter if one of us mucks something up or one of us isn’t very good at something. The thing is that we understand what we are good at and collectively pool our strengths and recognise our weaknesses.*

Placing whanaungatanga as a kaupapa of the Hapī enterprise brings te oranga o te whānau (whānau wellbeing) into play, thereby subverting capitalist models of entrepreneurship that see workers as a means to increase productivity. The Māori food enterprise that is Hapī has the wellbeing of both workers and customers at the heart of its productivity paradigm.

## TINO RANGATIRATANGA AND THE SUPPLY CHAIN

There is an on-going commitment and passion that drives the Hapī team to ensure that their supply chain is ethical, fair, and where possible, Māori. The team talked about the Hapī enterprise as an organic food system. There was much discussion about enhancing the integrity of their supply chain by exercising rangatiratanga over who to source from, who not to source from and exploring what they can make themselves so as to minimise the sourcing of product from others. As one Hapī whānau member noted:

*We’re constantly looking for a better supply of more ethical produce, better packaging and if it comes highly packaged, we ask ourselves what can we do to avoid buying it or we ask, can we make it ourselves? If you look at the way we operate, we*

*want to make as much as we can ourselves and we want to work with people that we know, trust and like.*

Part of the decision-making around the supply chain is also to do with the integrity of the product and its transparency. Hapī use mainly raw ingredients to get the most nutrients and medicinal benefits from the kai. Understanding the organic food system they operate in, and making decisions based on their ethical framework, are part of exercising rangatiratanga for Hapī.

## MANAAKITANGA WITHIN A MĀORI FOOD SYSTEM

While the focus of Hapī is at the retail end, they do occasional catering when asked, when the kaupapa of the event chimes with their values. Their priority is to support Māori organisations, charitable causes and kaupapa Māori events and they describe doing this with a lot of heart, humility and respect. This approach and underlying ethos is an expression of both manaakitanga and whanaungatanga within the Hapī food system.

Holding a stall at the recent Te Matatini celebrations in the Hawkes Bay was a standout event for the Hapī whānau. Having an opportunity to share the kaupapa of Hapī as a Clean Kai Co-op was something that the whānau were keen to take to a Māori audience at this national event. We talked about the health inequities that Māori face and the healing power of kai as being one of the key motivators for wanting to share the Hapī kaupapa and kai at Te Matatini. The team was unsure how their kai would be received, noting that sugar free, gluten free, vegan, organic, and raw kai is not the “go to” food for our people.