



# MĀORI BUSINESS IN MANAWATŪ:

An environmental scan of  
Māori business in Manawatū

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01 DECEMBER 2017

Prepared for  
Te Au Pakihi

Prepared by  
Te Au Rangahau

Funded by  
Te Puni Kōkiri

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A report for  
Te Au Pakihi Manawatū Māori Business Network

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Date  
1 December 2017

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From left to right: Jason Mika, Bernie Savage, Lea-Ann de Maxton, Vonese Walker, Christine Jones, Lisa Warbrick, Lisa Chase, Pauline Prince and Graeme Everton on screen, discuss the draft report at Massey Business School, 8 November 2017.

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## Abbreviations

ATEED	Auckland Tourism, Events and Economic Development
CEDA	Central Economic Development Agency
EMA	Employers and Manufacturers Association
IMSB	Independent Māori Statutory Board
KUMA	Te Kupenga Umaka Māori ki Araiteuru
MBFS	Māori Business Facilitation Service
MBIE	Ministry of Business, Innovation and Employment
MWDI	Māori Women's Development Incorporated
NZMT	New Zealand Māori Tourism
NZTE	New Zealand Trade and Enterprise
RBP	Regional Business Partner programme
SME	Small and medium enterprise
TIA	Tourism Industry Aotearoa
TPK	Te Puni Kōkiri

## Disclaimer

While every effort has been made to ensure the accuracy and completeness of the information contained in this report, Massey University can accept no responsibility or liability for any errors or omissions, or for results obtained from use of this information.

## SUMMARY

1. The purpose of this report was to conduct an environmental scan of Māori business in the Manawatū focusing on Māori business needs, gaps in local enterprise assistance for Māori business and developing a snapshot of Māori business in the region. An entrepreneurial ecosystem approach was used to conduct the scan that will inform Te Au Pakihi's value and offering as a network for Māori business in the Manawatū.
2. Te Au Rangahau codirectors Dr Jason Paul Mika and Dr Farah Rangikoepa Palmer, with research assistance from Lisa Chase and Rita MacDonald, completed the research in accordance with the Massey University human ethics code, and with funding from Te Puni Kōkiri. The research involved reviewing relevant literature from which a conceptual model was developed to guide the research process. The Whai Rawa model positions Māori entrepreneurship as part of a developmental process, which links entrepreneurship, enterprise, and economy as contributing to Māori development. The model is adapted from research by Mika (2013, 2015, 2016b, 2017). Māori business networks and providers were examined as essential intermediaries in this process.
3. In the research, we conducted 18 interviews. Our interviewees included Māori entrepreneurs, regional Māori business networks in Manawatū, Whanganui and Horowhenua, central government, local enterprise assistance providers, and non-Māori business associations and networks. In this report, we analysed the findings in terms of the whai rawa model and discussed implications for Te Au Pakihi (Manawatū Māori Business Network) and providers, from an entrepreneurial ecosystem perspective.
4. The overarching finding was that Māori business networks represent an enduring feature of regional Māori economies, strengthening social and cultural ties among Māori entrepreneurs, but the networks suffer from the absence of a sustainable business model and resources to maintain network activity, cohesion and continuity. This implies that a strategic choice about what kind of network Te Au Pakihi wants to be as well as consideration of the value Māori entrepreneurs see in this are needed.
5. A range of options on the sustainability of Te Au Pakihi were identified, including: (i) a minimalist (informal) approach, low cost with few or irregular events; (ii) a moderate level of activity and events priced at cost supplemented by sporadic sponsorship; (iii) formalisation as a provider of Māori-specific enterprise assistance or co-delivery with existing providers; or (iv) collaborative approaches, including forming a cooperative for commercial operations, and closer ties with regional Māori networks. The possibility of reforming a national Māori business network funded in part by central government was also discussed.
6. Other key findings were: (i) Māori entrepreneurs are contributing to a growing Māori economy, estimated to be between \$42 and \$50 billion nationally; (ii) Māori entrepreneurs identify with and exhibit a distinctive way of thinking, being and doing business based on a Māori world view, which has implications for networks and providers; and (iii) there are around 1,575 Māori enterprises, not including Māori authorities, in the Manawatū who are potential Te Au Pakihi members. We recommended that a hui of Te Au Pakihi members and stakeholders be convened to consider and discuss the implications of this report.

## **INTRODUCTION**

### **Purpose**

7. This report sets out the findings and recommendations for an environmental scan of Māori business in Manawatū based on the funding agreement between Massey University and Te Puni Kōkiri, dated 3 May 2017 (reference: NDOE/WG.1815.29726.32579). Te Puni Kōkiri engaged Te Au Rangahau, the Māori Business and Leadership Research Centre, at Massey Business School to conduct the environmental scan for Te Au Pakihi.

### **Project team**

8. The project team comprised:
  - a. Dr Jason Mika, principal investigator;
  - b. Dr Farah Palmer, associate investigator;
  - c. Lisa Chase, assistant investigator; and
  - d. Rita MacDonald, assistant investigator.

### **Acknowledgements**

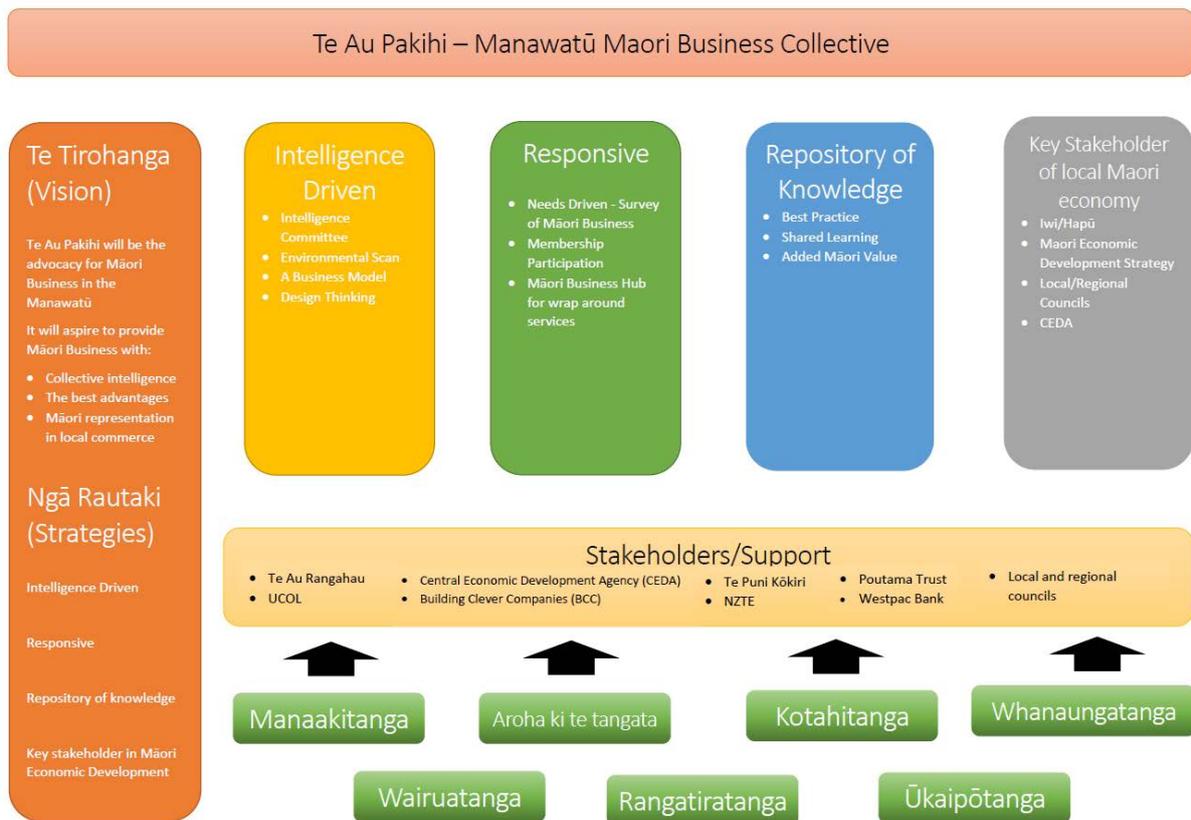
9. We thank Lisa Chase for her excellent work in conducting the interviews and Rita MacDonald for conducting initial research for the environmental scan. We thank Te Au Pakihi members Lea-Ann de Maxton and Graeme Everton for their advice and direction on the project. We thank all participants, Māori entrepreneurs, providers of enterprise assistance and policy makers for generously giving of their time and knowledge. We thank Te Puni Kōkiri and in particular Senior Advisor Bernie Savage of the Palmerston North office for his patient determination to see the scan done.

### **About Te Au Pakihi**

10. Te Au Pakihi is the Manawatū Māori Business Network initiated around 2006 by Te Au Rangahau, with support from Te Puni Kōkiri, UCOL, Westpac, Vision Manawatū, and others as a network for Māori small and medium enterprises, Māori entrepreneurs, and Māori collective enterprises to share in and foster Māori success in business within the Manawatū region.
11. Te Au Pakihi is a voluntary association that has held some memorable events with the Māori business community, with events over recent years centering on annual Matariki celebrations. A small, passionate group of stakeholders has assembled with a common desire to reinvigorate Te Au Pakihi as a valued network for Manawatū Māori business.
12. At the time of this report, the Te Au Pakihi working group comprised local Māori entrepreneurs Lea-Ann de Maxton and Graeme Everton, Te Au Rangahau codirectors Dr Farah Palmer and Dr Jason Mika, Te Puni Kōkiri business advisors Bernie Savage and Keria Ponga, Westpac banking executive Christine Jones, UCOL Māori support officer Roimata Olsen and Māori director Teina Mataira, and Poutama Trust business advisor Vonese Walker, and management consultant Lisa Warbrick of Warbrick Smith & Associates Limited.

13. In 2016, the working group identified three priorities for Te Au Pakihi: (1) run a series of monthly events and workshops for Māori businesses; (2) conduct an environmental scan of Māori business on their needs and aspirations as well as gauge stakeholder awareness and support; and (3) re-establish and relaunch Te Au Pakihi, led by Māori enterprises with stakeholder support. Further work by several members of the working group explored various roles that Te Au Pakihi might perform. Figure 1 outlines a possible strategy which positions Te Au Pakihi as an advocate for Māori business in Manawatū. Te Au Pakihi’s role in this respect would be ‘intelligence-driven, responsive, knowledge-based’ and as a key stakeholder in the Māori economy. The strategy is underpinned by Māori values and stakeholder support.

**Figure 1 Te Au Pakihi strategic options**



14. The strategy was developed for discussion purposes among Te Au Pakihi stakeholders. This environmental scan is an opportunity to revisit those discussions and revise the strategy with more information about internal and external challenges and opportunities.

## METHODOLOGY

### Environmental scan

15. Environmental scanning is a common procedure in strategy development. Its purpose is to identify relevant information from within and outside organisations and communities, assess the impact of this information and formulate strategy and action in response to identified challenges and opportunities.
16. In this case, the environmental scan had three objectives: (1) update the Te Au Pakihi register with new and existing Māori business details; (2) identify and assess Māori business needs; (3) assess the business environment and stakeholder support for Māori businesses in the Manawatū.
17. The environmental scan was completed in three stages:
  - a. Identifying and engaging with Māori entrepreneurs in Manawatū to discuss their business needs and ideas for Te Au Pakihi;
  - b. Conducting interviews with enterprise assistance providers (private, public and Māori) on their engagement with and support for Māori businesses;
  - c. Conducting an environmental scan of economic development policies and trends and assessing how these impact Māori business in the Manawatū.
18. The principal outputs are this report and presentations to Te Au Pakihi and other stakeholders on the findings and recommendations. The ultimate aim is to contribute to the development of a sustainable business model for Te Au Pakihi as a business network.

### Research ethics

19. A low risk ethics notification was sought and obtained from Massey University for the research underpinning the environmental scan (Ethics Notification Number: 4000018208). This means that the named researchers (Dr Farah Palmer and Dr Jason Mika) are responsible for the ethical conduct of this research.
20. Purposive convenience sampling was used to identify and invite interview participants. Māori entrepreneurs on the current contact list for Te Au Pakihi were invited to be interviewed and providers and policy makers were identified from existing active service providers in the region.

### Whai rawa conceptual model

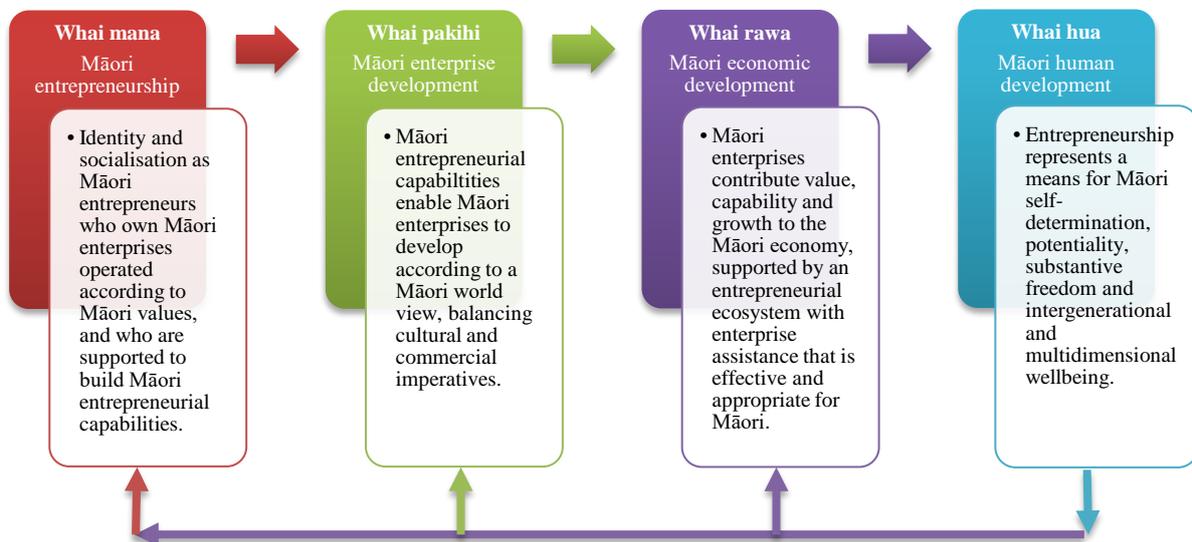
21. Conceptual models are abstractions of reality that show key elements and how they are linked. Conceptual models are useful guides for research, analysis and critical thought. A conceptual model which situates the research within a kaupapa Māori approach to Māori economic development is presented here. The model shown in Figure 2 is adapted from research by Mika (2015) which suggests tentative elements of a theory of Māori entrepreneurship as it relates to enterprise assistance. The elements of this theory are:
  - a. That culture, identity and socialisation as Māori distinguish Māori entrepreneurs from non-Māori entrepreneurs;
  - b. That Māori entrepreneurship is a means of expressing indigenous self-determination, potentiality and substantive freedom;

- c. That Māori enterprises are defined primarily by Māori enterprise ownership and their operation according to Māori values;
- d. That a Māori way of doing business is predicated upon principles of duality, collectivism, permanence and intergenerationality; and
- e. That Māori entrepreneurship is premised upon a Māori world view, but integrates within it elements of a Western world view.

(Mika, 2015, p. 149)

22. These elements of theory are distilled into a logic model in which Māori entrepreneurship is understood as a developmental process premised upon a Māori world view. The mechanism linking each developmental phase is the Māori concept of *whai*, or the “pursuit” of things both desirable and essential in te ao Māori (Māori society) and te ao whānui (wider society). It is important to note that the ‘pursuit’ is not necessarily linear, but may be recursive, cyclical, regressive and progressive (Mika, 2013).

**Figure 2 Whai rawa economic development model**



Source: Adapted from Mika (2013, 2015, 2016b)

23. The model begins with *whai mana* (motuhake), or the pursuit of Māori self-determination. This is signified by entrepreneurs identifying as Māori, operating within Māori enterprises, and focused on building entrepreneurial capabilities infused with Māori indigeneity. *Whai pakihi* is the pursuit of Māori enterprise development, which is aided by Māori entrepreneurial capabilities. This phase is characterised by a continuous balancing of cultural and commercial imperatives in business for Māori entrepreneurs. *Whai rawa* is about the creation of value, capability and growth in the Māori economy contributed by Māori enterprises, and how supportive the entrepreneurial ecosystem and enterprise assistance are that sit behind them. *Whai hua* is about the benefits Māori society derives from entrepreneurship, enterprise and economy and their contribution to various states of human capability and wellbeing. This conceptual model locates Māori entrepreneurs and Māori business networks within Māori economic and human development.

## LITERATURE REVIEW

24. Four main themes in the literature are reviewed. They are:
  - a. Māori entrepreneurial identity;
  - b. The role of Māori enterprises in the Māori economy;
  - c. The role of enterprise assistance and Māori enterprise development; and
  - d. The role of Māori business networks in Māori entrepreneurship.

### **Māori entrepreneurial identity**

25. As at June 2014, there were an estimated 4,509,900 people resident in Aotearoa New Zealand (Statistics New Zealand, 2014b). Of these, 701,700 people are estimated to identify with the Māori ethnic group (15.6 percent) (Statistics New Zealand, 2014a). In the 2013 Census, 668,724 people (15.8 percent) identify as being of Māori descent (Statistics New Zealand, 2013). Thus, the Māori population is counted in two ways: by descent and by ethnicity. Māori descent refers to people who descend from a person of the Māori race, whereas Māori ethnicity refers to cultural affiliation (Statistics New Zealand, 2013). Furthermore, more than half of those affiliating with Māori ethnicity identified with two or more ethnic groups suggesting cultural identity for Māori is complex.
26. Māori entrepreneurial identity refers to how Māori perceive and express their identity as Māori and as entrepreneurs and how others interpret this. According to the literature, a Māori entrepreneur is “a person who identifies as Māori and engages in entrepreneurial activity according to a Māori world view, but integrates within this, elements of a Western world view” (Mika, 2015, p. 194). What this means is that self-identification, socialisation, and knowledge and practice of Māori language, culture and knowledge are primary indicators of Māori entrepreneurial identity, but this is tempered with Western principles of entrepreneurship, particularly commercial imperatives.

### **The role of Māori enterprises in the Māori economy**

27. For the purposes of this report, a Māori enterprise is defined as a business that (i) self-identifies as Māori; (ii) is owned 50 percent or more by Māori; (iii) operates according to Māori values; and (iv) contributes to Māori collective wellbeing (Mika, 2015; 2016). This definition incorporates the results of recent research and Statistics New Zealand’s (2012, 2014c, 2016) definitions of Māori enterprise.
28. Conceptually, Statistics New Zealand defines a Māori enterprise as one which self-identifies as a Māori enterprise and can be identified in some way as contributing to Māori collective wellbeing (Statistics New Zealand, 2016). Operationally, they define a Māori enterprise as a Māori authority, that is, an entity that administers collectively owned Māori assets like Māori land and treaty settlements, generally consistent with the tax legislation definition of Māori authority (Statistics New Zealand, 2012).
29. Recently, however, Statistics New Zealand (2016) have added to this enterprises that are identified by association with recognised Māori institutions whose members are by definition Māori enterprises. Examples include New Zealand Māori Tourism, Poutama Trust, Māori Business Facilitation Service, Māori Women’s Development Incorporated (MWDI), and Federation of Māori Authorities (FOMA). Using this method, they define a Māori small and medium enterprise (SME) as one where “the business owner(s) define it as a Māori business; it is not owned by another enterprise; it is not a Māori authority; and it has fewer than 100 employees” (Statistics New Zealand, 2016, p. 31).

30. In its 2016 Tatauranga Umanga Māori report, Statistics New Zealand identify the following trends in Māori business statistics (see Table 1):

**Table 1 Māori business statistics (2016)**

Māori business categories	Key statistics
<b>Māori authorities</b>	<ul style="list-style-type: none"> <li>The asset base of Māori authorities continued to grow in 2014, up 15.5 percent from 2013 to reach \$15 billion.</li> <li>Goods exported by Māori authorities were worth \$485 million in 2015, down \$41 million (7.8 percent) from 2014.</li> </ul>
<b>Māori small and medium enterprises</b>	<ul style="list-style-type: none"> <li>Māori SMEs maintained a diverse range of activities: no single industry dominated.</li> <li>Māori SMEs had a relatively high innovation rate and worker turnover rate.</li> <li>Nearly 1 in 5 Māori SMEs sold goods or services to overseas markets.</li> </ul>

Source: Statistics New Zealand (2016)

*Māori business activity in Manawatū-Whanganui*

31. In 2016, management consulting firm MartinJenkins produced statistical information (Leung-Wai, Chen, & Borren, 2016) for Te Pae Tawhiti, the Manawatū-Whanganui Māori economic development strategy (Mika, Bishara, Kiwi-Scally, Taurau, & Dickson, 2016). In the MartinJenkins report, Māori businesses include Māori authorities, large Māori-owned businesses, small and medium enterprises, and Māori-in-business (self-employed) (Leung-Wai et al., 2016). Drawing on national and territorial authority data to profile Māori business activity in the Horizons Regional Council boundary, some of the key indicators are:
- Manawatū-Whanganui had 84 Māori businesses employing 330 people in 2015;
  - The number of people employed in Māori businesses had increased; and
  - The average size of a Māori business is 7.8 employees.
32. Note that this only includes enterprises with GST turnover greater than \$30,000 so will likely not include micro-enterprises and whānau-based enterprises.
33. Palmerston North City Council provided the statistical information on Māori employers and Māori self-employed on 26 June 2017 shown in Table 2.

**Table 2 Māori employers and self-employed, Manawatū compared**

Employment status	Employer	% change	Self-employed	% change	Total people	% change
Year	2013		2013		2013	
<b>New Zealand</b>	9,696	-0.10	19,563	0.02	256,488	-0.02
<b>Manawatu-Wanganui</b>	561	-0.13	1,014	0.01	17,511	-0.04
<b>Manawatu District</b>	66	0.14	114	-0.03	1,833	0.09
<b>Palmerston North City</b>	126	-0.14	234	-	5,523	-0.02

Source: Statistics New Zealand censuses (2006, 2013).

### Treaty settlements

34. All iwi within the Manawatū-Whanganui region are either engaged in treaty settlement negotiations with the Crown, have agreed to settlements in principle, or have received full and final settlement (Eaqub, Ballingall, Henley, & Hutchings, 2015) (see Table 3).

**Table 3 Treaty settlements in Manawatū-Whanganui**

Claimant	Financial settlement	Year settled
<b>Ngā Rauru Kītahi</b>	\$31 million	2003
<b>Ngāti Apa</b>	\$16 million	2008
<b>Ngāti Toa Rangatira</b>	\$70.6 million	2012
<b>Whanganui Iwi (Ngāti Rangī, Tama Ūpoko, Hinengākau, Tupoho, Tamahaki)</b>	\$81 million + \$30 million for the establishment of Te Korotete, \$0.2 million per year for 20 years for Te Pou Tupua, and \$0.43 million for the establishment of Te Heke Ngahuru	2014
<b>Rangitāne o Manawatū</b>	\$13.5 million	2015
<b>Rangitāne o Wairarapa and Rangitāne Tāmaki nui-ā-Rua</b>	\$32.5 million	2016
<b>Ngāti Kahungunu o Tāmaki nui a Rua Wairarapa</b>		Agreement in Principle
<b>Tūwharetoa Hapū Forum</b>		Negotiations

Source: Office of Treaty Settlements; Deeds of settlement.

35. The number of Māori authorities (mainly Māori land trusts and incorporations) in Manawatū-Whanganui was 108 in 2010 and rose to 123 by 2014. In 2014, Māori authorities in the region had 300 filled jobs. A selection of significant Māori authorities in the region is described in Table 4.

**Table 4 Key Māori authorities**

Organisation	Description	Size
<b>Paranihi ki Waitotara</b>	Based in Taranaki but has land assets in Manawatū-Whanganui. Owns 20,000 hectares of land. Range of business interests including dairy farming, crayfish, forestry and commercial property	\$7.6 million net profit after tax (2014/15) \$277 million in assets (30 June 2015)
<b>Palmerston North Tenths Trust</b>	Owns 13 hectares of Central Palmerston North land	\$77 million
<b>AFL Prepared Foods</b>	Based in Palmerston North and is a subsidiary of Aotearoa Fisheries Limited. Food processor specialising in the production of canned abalone and shelf-stable pouch meals	Aotearoa Fisheries Limited reported a net profit after tax of \$16 million for the year ended 30 September 2015 Estimated to be worth at least \$350 million
<b>Atihau-Whanganui Incorporation</b>	Manages 101,000 acres of land.	

Organisation	Description	Size
	Farms about 83 percent of the land for sheep and cattle, with some forestry and forestry interests	
<b>Ngāti Apa Developments</b>		The latest annual report on the Ngāti Apa website (2010/11) showed \$14 million of funds under management.
<b>Aohanga Incorporation</b>	With more than 1700 shareholders, Aohanga Incorporation manages more than 7,000 hectares of land at Owahanga Station, southeast of Dannevirke. The Station comprises pastoral grazing land, forestry, native bush (with honey production), olives and scrub land.	The 2015 annual report shows an asset base of \$13 million.

Source: MartinJenkins (2016)

### *Māori economy*

36. The Māori economy comprises the assets and income of Māori enterprises, Māori wages and salaries earned in the general and Māori economies, and Māori housing (Harmsworth, 2005; Nana, Stokes, & Molano, 2011a; NZIER, 2003). Te Puni Kōkiri commissioned research by BERL estimated the total value of all goods and services produced by Māori enterprises in 2013 was \$11 billion (5.6 percent of GDP), compared to \$184 billion (94.4 percent) by all other enterprises in New Zealand (Nana, Khan, & Schulze, 2015). Moreover, Nana et al. (2015) estimated the value of the Māori economy asset to be \$42.6 billion in 2013, up \$5.7 billion from \$36.9 billion in 2010. This \$42.6 billion figure comprises:
- \$23.4 billion in businesses of Māori employers
  - \$6.6 billion in businesses of self-employed Māori
  - \$12.5 billion in Māori trusts, incorporations, and other collectively-owned enterprises (Nana et al., 2015).
37. Nana et al. (2015) make the point that the way they measured assets was by their historical value rather than estimates of future value. Thus, it is what Māori enterprises do with their commercial assets that gives the best indication of future growth, productivity and capacity to contribute Māori collective wellbeing. In addition, the relatively small scale of the Māori economy means collaboration is essential to achieving scale and impact in the market place (Joseph et al., 2015; Mika, 2012; Nana, Stokes, & Molano, 2011b). When viewed from a Manawatū perspective, the case for collaboration becomes more significant.

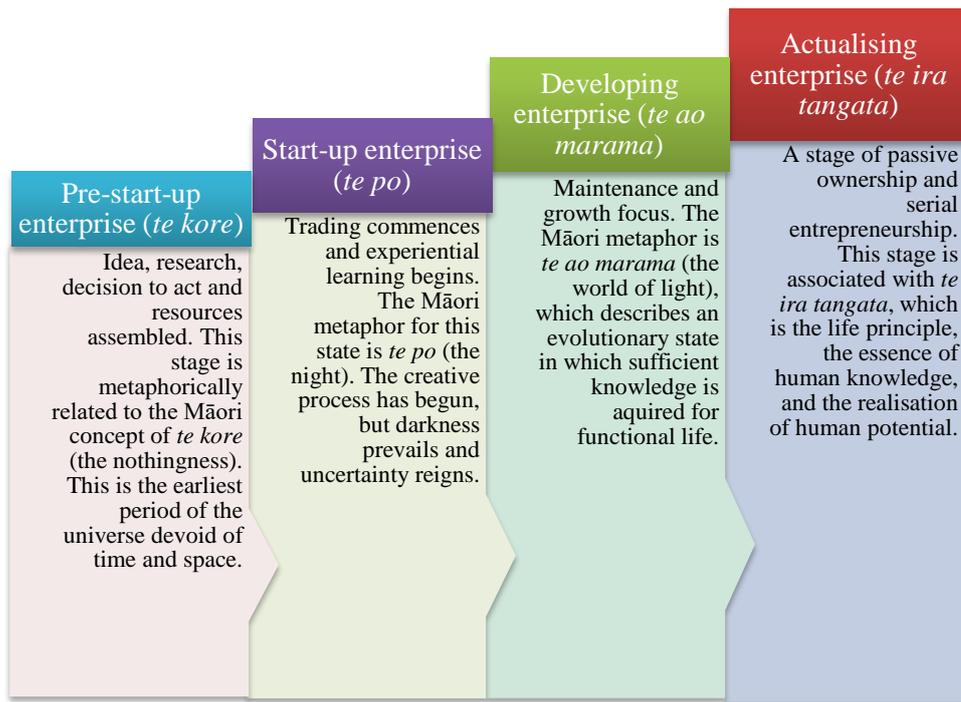
38. Māori international business and trade seems to be regaining momentum based on the strength of Māori commodities, cultural tourism and indigenous branding, the value of which, while growing, is comparatively modest (Harmsworth & Tahī, 2008; Henare, 1998, 11 June; NZIER, 2003). In 2008, New Zealand's exports generated around NZ\$26.9 billion in foreign exchange, representing about 30 percent of New Zealand's Gross Domestic Product (GDP), which was 10 percent below the Government's target of exports at 40 percent of GDP (Allen, 2011). A recent attempt to estimate the value of Māori exports puts the figure at \$2.9 billion in the year to March 2010 (about 5.5 percent of New Zealand's total exports) (Nana, 2013). Māori have much ground to make up if they are to achieve parity with non-Māori exporters in industries and sectors as well as capture a share of 'knowledge' based exports (Nana et al., 2011b).
39. At a macroeconomic level, Māori economic growth is still constrained by a liquidity and capacity gap. What we mean by this is that the Māori economy possesses insufficient internal capital to fund its growth and development (McCabe, 2012; Sapere Research Group, 2011). Outside capital will be necessary to achieve the levels of growth forecast by some (Nana, 2011).
40. At the microeconomic level, Māori enterprises are adapting to the modern business environment, but quantifying comparative performance with non-Māori enterprises is problematic because no single agency is monitoring Māori enterprise development. Moreover, gauging the efficacy and responsiveness of 'mainstream' enterprise assistance for Māori entrepreneurs is an ongoing challenge, possibly because of paucity of data and insufficient emphasis on the contribution and value of Māori enterprises.
41. We suspect that one reason for this is that Māori enterprise development is not central to mainstream agencies' goals and activities, although we believe that it should be. Nothing less will achieve what the government and Māori expect of the Māori economy (Crown-Māori Economic Growth Partnership, 2017).

## **The role of enterprise assistance in Māori enterprise development**

### *Māori enterprise development*

42. *Poutama* in everyday Māori usage refers to a staircase pattern commonly used in weaving and other traditional artwork, symbolising genealogies, levels of learning and intellectual development (Moorfield, 2011; Tangaere, 1997). By integrating Māori cultural and entrepreneurial principles, a framework for Māori enterprise development is devised based on the concept of the poutama (see Figure 3).
43. The poutama model of Māori enterprise development comprises four stages and is premised upon te ao Māori (a Māori world view), yet elements of te ao Pākehā (a Western world view) are also evident. For example, both Māori and Pākehā technologies and methods are employed by Māori enterprises to achieve their goals. Figure 3 elaborates further on the four stages of the poutama model Māori enterprise development.

**Figure 3 Poutama model of Māori enterprise development**



Source: Adapted from Mika (2015, p. 164)

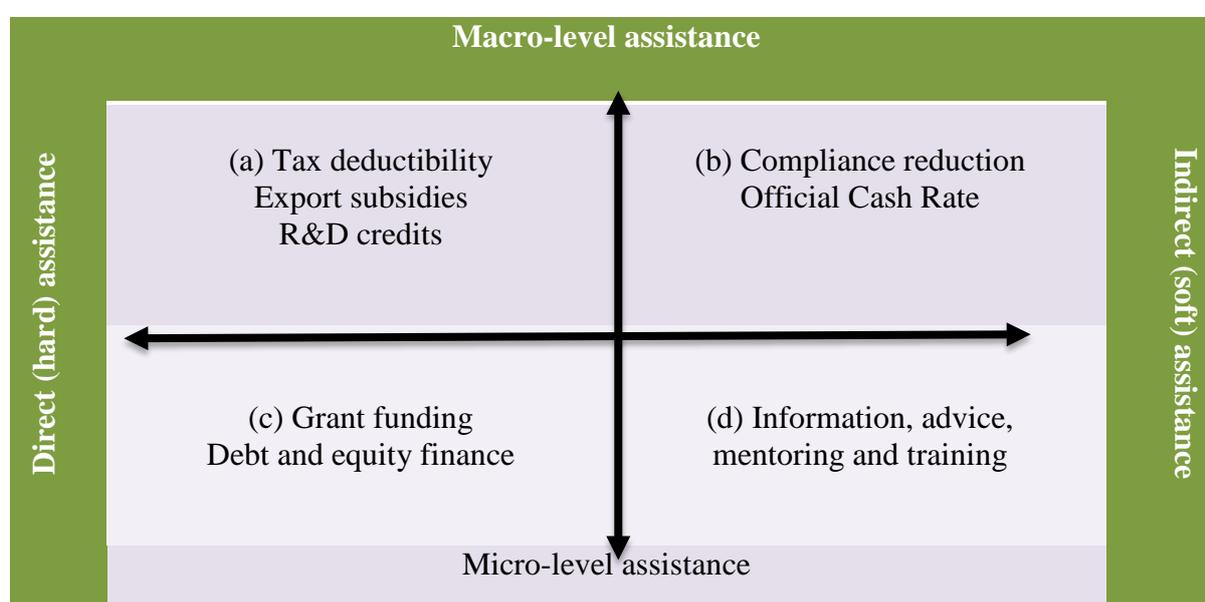
#### *Māori business needs*

44. Māori business needs arise in the process of Māori enterprise development and vary in response to the context (external business environment) in which a business is situated and the stage in the business lifecycle of the enterprise (Mika, 2015). While business lifecycle models have their limitations (McMahon, 1998; O'Farrell & Hitchens, 1988), they provide a way to conceptualise and categorise enterprise development processes. Churchill and Lewis (1983), for instance, differentiate business challenges (in brackets) according to five stages (in italics) of enterprise development: (i) *existence* (production and customers); (ii) *survival* (cash flow); (iii) *success* (risk); (iv) *take-off* (growth); and, (v) *maturity* (consolidation) (cited in Dale, Shepherd, Woods, & Oliver, 2005, p. 153).
45. In one of the few studies that uses a business lifecycle framework (one that slightly differs to Dale et al., 2005) to analyse Māori enterprises, Zapalska, Perry, and Dabb (2003) found that around 10 percent of Māori enterprises were in the *conception* stage in which product and market development are dominant business needs; 38 percent were in the *commercialisation* stage where they are producing and selling products; and 11 percent were *stable*, having achieved a high degree of growth and success and established highly formalised organisations.
46. There are two levels at which Māori business needs can be distinguished: the macro level (i.e., business environment) and micro level (i.e., enterprise) (Mika, 2015). Macro-level Māori business needs include market access, economic policy, taxation, research and development, property rights, and compliance costs. At micro level, Māori business needs include finance, management, marketing, networking, training, technology, and advice. Understanding macro and micro-level Māori business needs could be the subject of future research.

## Enterprise assistance

47. Enterprise assistance is defined as the array of formalised business support, both financial and nonfinancial, available over the lifetime of an enterprise (Jurado & Massey, 2011; Storey, 1994; Te Puni Kōkiri, 1995). A typology of public enterprise assistance is presented in Figure 4. In this figure, forms of public enterprise assistance are organised according to intersecting axes. Macroeconomic and microeconomic interventions are indicated along the vertical axis and direct or indirect assistance are indicated along the horizontal axis. Four basic combinations of enterprise assistance are evident in Figure 4: (a) macro-direct; (b) macro-indirect; (c) micro-direct; and (d) micro-indirect, with examples of each in the relevant quadrant. This report concentrates on micro (firm-level) enterprise assistance—both direct and indirect (see quadrants c and d in Figure 4).

**Figure 4 A typology of public enterprise assistance**



Source: Adapted from Mika (2015, p. 9)

48. The theory of enterprise assistance assumes that such support allows firms to perform to their potential and thus contribute to the collective welfare of a country, region or community. These contributions include the production of goods and services, generation of employment, productive use of resources, payment of taxes and returns to owners. Enterprise assistance can be either public or private or some combination of both (Mika, 2015). Enterprise assistance arose as an intermediary between the science and business communities on the premise that it is universally beneficial for entrepreneurs to adapt science and technology into their enterprises (Massey, 2006).
49. Recent research suggests enterprise assistance serves three main roles in Māori entrepreneurship: (i) satisfying firm-level business needs, which commonly consist of finance, networks, markets and advice; (ii) building entrepreneurial capabilities, which enable Māori entrepreneurs to be self-determining and contribute to Māori development; and, (iii) enabling Māori enterprises to develop according to a Māori world view (Mika, 2016b).

50. A Māori perspective of publicly funded enterprise assistance comprises four key elements: (i) *need*—reasons for help-seeking; (ii) *form*—the kinds of assistance used; (iii) *provision*—provider and client interactions; and (iv) *efficacy*—the effects of enterprise assistance (Mika, 2015). For providers, this means:
- a. Understanding Māori business needs, implicitly and explicitly;
  - b. Matching assistance to identified needs by offering such assistance or facilitating access to alternatives;
  - c. Engaging with Māori entrepreneurs in a client-centred way (power imbalance favours the client);
  - d. Adopting a favourable predisposition toward Māori entrepreneurs and developing the cultural competency to engage appropriately with Māori;
  - e. Targeted, personal and group delivery of enterprise assistance wherever possible;
  - f. Evaluating the impact of enterprise assistance in ways that capture capability development and consequences for social, cultural, economic, environmental and spiritual wellbeing of the entrepreneur, enterprise and economy.
51. When contemplating the design of enterprise assistance for Māori entrepreneurs, recent research suggests that an ideal model of enterprise assistance consists of at least seven main elements:
- a. Enterprise assistance should operate within an entity substantially owned and controlled by Māori, that is, independence matters;
  - b. Partial government funding, that is, some degree of subsidisation is involved;
  - c. Delivery by Māori together with government, nongovernment and private providers;
  - d. A multiplicity of assistance is offered (e.g., financial and nonfinancial, generic and specialised, localised, national and international);
  - e. A focus on cultural authenticity, flexibility and responsiveness;
  - f. Long term rather than short term relationships with Māori enterprises; and
  - g. Assistance varies over time according to the changing needs of Māori enterprises and lessons about what works for Māori entrepreneurs.

(Mika, 2015, pp. 174-175)

52. There is a plethora of publicly funded enterprise assistance available to New Zealand enterprises at every level of industry, sector and region, including central and local government schemes, programmes and entities (see Figure 5 for examples of the various types of assistance of which Māori entrepreneurs have previously identified some awareness and use). Examples include the services and funding of New Zealand Trade and Enterprise (NZTE), Callaghan Innovation (CI), Ministry of Primary Industries (MPI), Ministry of Business, Innovation and Employment (MBIE), and local economic development agencies (EDAs). All, it would seem, recognise Māori economic potential and are engaging Māori on this in various ways ("Callaghan looks to boost Maori economy," 2014; MEDP, 2012; Ministry of Primary Industries, 2014; NZTE, 2012). It is, however, difficult to assess how well they are doing in responding to Māori because Māori enterprise participation and outcomes are not consistently monitored and published.

**Figure 5 Forms of enterprise assistance**

Information	Advice	Facilitation	Training	Grants	Finance
<ul style="list-style-type: none"> <li>• Compliance</li> <li>• Business</li> <li>• Management</li> <li>• Industry</li> <li>• Books</li> <li>• Online</li> <li>• Generic</li> <li>• Māori-specific</li> <li>• Industry-specific</li> </ul>	<ul style="list-style-type: none"> <li>• Planning</li> <li>• Strategy</li> <li>• Feasibility</li> <li>• Community</li> <li>• Startup</li> <li>• Financial</li> <li>• Legal</li> <li>• Consultants</li> </ul>	<ul style="list-style-type: none"> <li>• Mentoring</li> <li>• Marketing</li> <li>• Finance</li> <li>• Operations</li> <li>• Culture</li> <li>• Interagency</li> <li>• Governance</li> <li>• Management</li> <li>• Networks</li> </ul>	<ul style="list-style-type: none"> <li>• Be Your Own Boss</li> <li>• Vouchers</li> <li>• Management</li> <li>• Business</li> <li>• Startups</li> <li>• Collectives</li> </ul>	<ul style="list-style-type: none"> <li>• Enterprise allowance</li> <li>• Business</li> <li>• Capital</li> <li>• Research</li> <li>• Exporting</li> <li>• Marketing</li> <li>• Philanthropy</li> </ul>	<ul style="list-style-type: none"> <li>• Friends</li> <li>• Family</li> <li>• Bank loans</li> <li>• Credit union</li> <li>• Angels</li> <li>• Bootstrapping</li> </ul>

Source: Adapted from Mika (2015, p. 127)

53. Some of the problems Māori entrepreneurs encounter with existing mainstream enterprise assistance provision are:
- Assistance tends to be agency-specific, focusing on outputs rather than outcomes, reducing incentives for providers to work beyond programme parameters;
  - Assistance tends to separate financial and nonfinancial assistance, when both are characteristic of Māori business needs throughout the enterprise lifecycle;
  - There is a presumption that because mainstream assistance is inclusive of Māori, Māori will participate and benefit to the same extent as others;
  - Māori enterprises seem to lag similar to non-Māori enterprises, but little focus is given to building Māori entrepreneurial capabilities to close the gap;
  - Deficiencies in Māori entrepreneurial capabilities may be perceived as a ‘Māori problem’ rather than a public concern with historical antecedents and institutional barriers;
  - Private assistance providers (e.g., banks) are increasingly embracing a Māori perspective to meet the demands of Māori economic growth; and
  - Despite increasing policy commitments to the Māori economy, the quantum of public resources relative to what is needed seems out of balance and insufficient.
- (Mika, 2016c, p. 10)
54. There are a number of ‘conventional’ ways in which the responsiveness of mainstream enterprise assistance for Māori entrepreneurs is given effect (Mika, 2016c, p. 10), including:
- Evidence-based policy design and programme delivery;
  - Monitoring and evaluating outcomes for Māori by agencies and independent evaluators;
  - Introducing policy objectives and performance targets for mainstream agencies;
  - Building institutional capacity of agencies to achieve outcomes for Māori; and
  - Holding agencies to account for substandard performance for Māori.
55. There are alternatives to these conventional methods for expediting mainstream responsiveness to Māori businesses and entrepreneurs. Some of these are identified in this report.

## **Māori business networks**

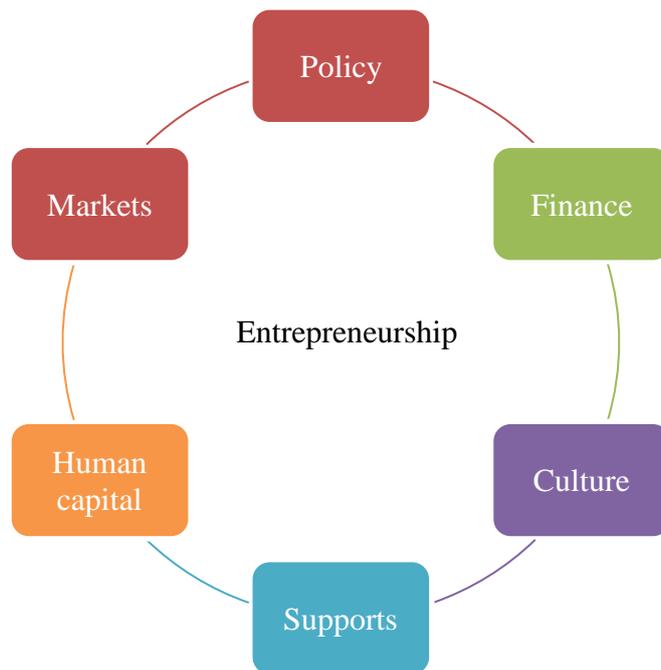
56. We define Māori business networks as associations of Māori enterprises and stakeholders, Māori and non-Māori, who are interested in and supportive of the networks. Membership is primarily for entrepreneurs and enterprises that self-identify as Māori and wish to associate with other Māori entrepreneurs, but includes non-Māori entrepreneurs and stakeholders who wish to interact with and support Māori entrepreneurship. Each network's membership policy may differ.
57. In general, the function of Māori business networks is to facilitate connectivity among Māori entrepreneurs and between Māori entrepreneurs and other stakeholders such as suppliers, partners, investors and customers (Mika, 2015). Māori entrepreneurs commonly regard Māori business networks "as positive fora, [but] they are largely informal and voluntary, and therefore, not widely available" (Mika, 2015, p. 129). According to Mika (2015), Māori entrepreneurs have described mainstream business networks as "somewhat unappealing, citing the absence of an identifiably Māori dimension, not representative of their ... market, and the unsuitability of ... some events" (p. 129).
58. Māori business networks may be hard or soft. Hard networks are formalised groups of enterprises that cooperate to compete for work (for example, the Wellington Māori consultants cluster, established in 2002; see Scott & Scott, 2004) whereas soft business networks are less formalised associations of enterprises with an emphasis on comradeship, socialisation, and mutual support (e.g., Te Au Pakihi). Financial capital (income and wealth) gains are an expectation of membership of hard business networks, while social capital (who you know and who knows you) is derived from soft networks (Mika, 2015).
59. Examples of soft business networks for Māori include Te Awe in Wellington, Whāriki in Auckland, Takiwai in Rotorua, Te Manu Atatū in Whanganui, Te Au Pakihi in Palmerston North, Tauranga Māori Business Association, Tairāwhiti Māori Business Network in Gisborne, Te Hūmeka Waikato Māori Business Network in Hamilton, Te Rōpu Pakihi in Horowhenua, Enterprise Waitaha in Christchurch, and Te Kupenga Umaka Māori ki Araiteuru (KUMA) in Dunedin (Ministry of Business Innovation and Employment, 2017).
60. There are also representative business networks for specific industries, sectors and professionals, over defined or undefined localities. Examples include the Employers and Manufacturers Association (EMA), chambers of commerce, Tourism Industry Aotearoa (TIA), and Medical Council of New Zealand (MCNZ). Examples of sector-specific Māori business networks are Federation of Māori Authorities (FoMA) for Māori land trusts and incorporations, New Zealand Māori Tourism (NZMT) for Māori tourism operators, Ngā Aho Whakaari for screen production companies and professionals, Ngā Kaitatau Māori o Aotearoa (National Māori Accountants Network), and Te Hunga Rōia Māori o Aotearoa (Māori Law Society), among others (Henry & Wikaire, 2013; Ministry of Business Innovation and Employment, 2017). While their function varies, they commonly exist to provide collegial support, advocacy and lobbying, professional development, and recognition of their professional interests.

61. Two attempts have been made to establish a national Māori association of regional Māori business networks. The first was Te Aka Umanga, which emerged from a hui at Hātepe in Taupō around 1996, and was supported by Poutama Trust, among others. Te Aka Umanga was constituted as an incorporated society on 7 August 1997 and was dissolved 19 January 2001. The second was a proposal to form a national association, whose chief proponent was Māori Economic Taskforce member and Te Rōpu Pakihi chair Daphne Luke. Under Luke’s 2009 proposal, up to 15 regional Māori business networks would be brought together under the umbrella of a national association which was to have a capacity development role with respect to Māori small and medium enterprises (SMEs) (Thom, 2009). The proposal was, however, ultimately unsuccessful in securing the Crown funding it sought. There is now merit in pursuing a national Māori business association of some kind.
  
62. Governments have recognised the role of Māori business networks in supporting Māori enterprise development and the perennial challenge of network sustainability (Mika & Selwyn, 2016; Ministry of Business Innovation and Employment, 2017; NZIER, 2003). Sustainability is an issue because networks are typically run by small business owners who have high demands on their time and few resources to invest in network development. Governmental support for Māori business networks has been sporadic and sector-specific, with funding mainly obtained locally through Te Puni Kōkiri and Poutama Trust, or other local sponsors, including local economic development agencies (EDAs) and chambers of commerce in some cases. When funding ceases or key drivers are no longer involved, network activity declines and networks can become inactive. One network (Te Rōpu Pakihi) reduced its vulnerability to funding uncertainties by securing contracts from multiple funders, engaging contractors rather than employing staff, and securing the support of a significant local Māori institution – Te Wānanga o Raukawa (Mika, 2015).
  
63. Despite the vagaries of policy, funding, capability, and periods of dormancy, regional Māori business networks persist. Two Māori business networks – Tāmaki Makaurau and Te Manu Atātū – are examined here as cases of networks responding to their business environments and the challenge of sustainability.

#### *Tāmaki Makaurau*

64. In June 2016, Crowe Horwath produced a study on the Māori business support ecosystem in Tāmaki Makaurau (Auckland) for Auckland Tourism, Events and Economic Development (ATEED) and the Independent Māori Statutory Board (IMSB). The report focuses on “increasing the economic potential of Māori entrepreneurs” (Crowe Horwath, 2016, p. 1) in Tāmaki by testing the adequacy of the current business support ecosystem for Māori entrepreneurs and business owners and recommending improvements.
  
65. The study uses the business ecosystem framework for its analysis which derives from work by Isenberg (2010, 2011) on ‘entrepreneurial ecosystems’. The framework comprising six dimensions (policy, support, culture, finance, human capital, and markets) is presented in Figure 6.

**Figure 6 Isenberg's model of an entrepreneurial ecosystem**



Source: Adapted from Mason and Brown (as cited in Dell, Mika, & Warren, 2017, p. 40)

66. Crowe Horwath surveyed 350 Māori enterprises in Tāmaki (with 55 responses, to give a 16 percent response rate) and interviewed Māori entrepreneurs and business owners to understand their business needs, as well as engagement with and evaluation of the business support ecosystem and its components. The study was conducted in the context of the government's Business Growth Agenda, He Kai Kei Aku Ringa, Auckland Council's economic development plan for Auckland, and the IMSB's research on the Tāmaki Māori economy. The study did not include Māori collectives and social service providers as participants to focus on commercial enterprises.
67. The study finds that:
  - a. Māori awareness and engagement in support for entrepreneurship is low;
  - b. Existing support systems need to work as part of a regional business eco-system;
  - c. The public sector plays a key enabling role, but working in silos limits its impact;
  - d. Co-ordination has the potential to increase the efficacy of business support; and
  - e. A strong culture of entrepreneurialism and mutual benefit drives collaboration.
68. The study recommends focus on two main actions:
  - a. Investment into building a vibrant culture of Māori business success, building on the uniqueness of Māori identity, with a focus on youth, industries in which Māori predominate and where most Māori live in Tāmaki; and
  - b. Co-ordinated business support within a regional business eco-system, including private, public and Māori institutions, providers and programmes, including a sustainable Māori business network.
69. The study concludes that the Auckland economy presents Māori with significant opportunities to accelerate Māori economic development given its scale and growth, but there is a mismatch between the business support ecosystem and the needs, preferences, capacity and structure of Māori entrepreneurs and Māori business owners.

70. Political institutions are explicitly supportive of Māori enterprise and an abundance of business support is evident, Māori-specific and mainstream, catering to various stages of enterprise development. Within this, however, the business support ecosystem is biased toward growth-oriented firms and iwi-based enterprises, particularly firms that have the scale and capability for exporting and pre-existing connectivity within the ecosystem. The study finds that 80 percent of Māori enterprises have a turnover of \$1 million or less, with 5 or fewer employees, and 70 percent are focused on the local or national markets only (Crowe Horwath, 2016). In addition, there is a lack of coordination of available support to ensure effective engagement with Māori entrepreneurs and alignment with their business needs and goals.
71. Despite previous attempts to form one there is no Māori business network in Tāmaki. There are, however, sector-specific Māori business networks, in screen production, design, accounting, legal and medicine, but the report recommends a sustainable Māori business network be established as an important vehicle for normalising entrepreneurship and business success among Māori thus unlocking Māori economic potential.
72. A lingering thought about the Tāmaki context is one of unrealised potential. Tellingly, the IMSB commissioned report on the Māori economy in Tāmaki Makaurau suggests that it should be double its present size, all things being equal (Crowe Horwath, 2016). In a sea of opportunity, this seems a missed opportunity for Māori and the country. Could the presence of a well-functioning, highly regarded and oversubscribed Māori business network in Auckland make a difference? On its own, possibly not, but along with the other recommendations of the Crowe Horwath report, it could have gone a long way to procuring a well-functioning entrepreneurial ecosystem for Māori enterprises in Tāmaki Makaurau.

#### *Te Manu Atatū*

73. Te Manu Atatū is the Whanganui Māori Business Network, which has around 70 Māori enterprises as members, hosts regular networking, workshop and business events, and held its inaugural Māori Business Awards on 1 July 2017, with 15 finalists (Whanganui Chronicle, 2017).
74. An important departure compared with other Māori business networks is its intention to become actively involved in supporting Māori enterprises through a business hub. In March 2017, Te Manu Atatū was contracted by Te Puni Kōkiri to establish a Māori business innovation hub within the Whanganui Centre of Enterprise (Vapour, 2017), a business incubator formed under Accelerate25, the region's economic action plan (Henley, Hutchings, & Nash, 2016). The goal of the business innovation hub is to "leverage and target the resources of the Whanganui Innovation Quarter specifically to create opportunities for local Māori businesses to grow" (Vapour, 2017, pp. 6-7). The hub will use what it calls the 10x10x10 model, which combines three programmes: a 10-day pop-up business school; a 10-week fast start acceleration and incubation programme; and a 10-month founder development programme adapted from Soda Inc Limited in Hamilton (Vapour, 2017).

75. As part of the rationale for and design of the Māori business innovation hub, Te Manu Atatū conducted a survey of 50 Māori businesses in Whanganui (Vapour, 2016). The survey indicates the following (see Figure 7):

**Figure 7 Te Manu Atatū survey results summary**

40 percent of business owners had a formal qualification;
44 percent had been in business 10 years or longer;
44 percent worked in their business full time (40 hours plus per week);
46 percent had 4 or more staff;
48 percent indicated the business is performing better than last year;
48 percent indicated they were happy with current business performance;
58 percent indicated satisfaction with current business support
60 percent on average indicated they have strategic and business plans.
60 percent operated in only one location (presumably Whanganui);
64 percent used a company structure for their business;
70 percent of respondents are members of Te Manu Atatū;
81 percent were in a variety of industries other than those listed;
82 percent indicated a need for a marketing strategy;
84 percent owned a business and 16 percent wanted to start one; and
90 percent indicated growth intentions and 48 percent have a growth plan.

Source: Vapour (2016).

76. While there are only 50 respondents in the Te Manu Atatū survey, proportionally, this compares favourably with the 55 respondents in the Tāmaki Makaurau study. Key findings are that 90 percent of entrepreneurs intend to grow their enterprises and have formalised plans to help them do so. They are also pursuing growth based on experienced, mature businesses, across a diverse range of industries and sectors.
77. Te Manu Atatū and its approach is instructive because of its location within a provincial town centre, proximity to Palmerston North and strong links between people of both networks, and its regional Māori economic development focus. Te Manu Atatū demonstrates a close working relationship with its economic development agency – Whanganui & Partners. This relationship is couched within the auspices of Accelerate25’s economic action plan for Manawatū-Whanganui and its commitment to Māori economic development (Henley et al., 2016; Mika et al., 2016).
78. This review of the literature shows that Māori enterprises in Manawatū sit within a Māori economy that contributes to Māori development, locally and nationally, and is affected by and affects policy, programmes and assistance intended for Māori business. Te Au Pakihi is one of at least 15 regional Māori business networks that have a historical and contemporary support role with respect to Māori enterprises. Next, we consider what local Māori entrepreneurs, enterprise assistance providers, policy makers and iwi and hapū have had to say about Māori entrepreneurship and the role of Māori business networks in the Manawatū, before analysing this in the subsequent section.

## FINDINGS

79. This section sets out the findings from the interviews with Māori entrepreneurs, providers of enterprise assistance, policy makers and other key stakeholders of Māori business in Manawatū. In total, 18 interviews were conducted (see Annex 4). A list of the questions they were asked can be found in Annex 3. This section discusses the results in the following order:
- Māori entrepreneurship: identify, reasons for going into business; being Māori in business; success as Māori in business;
  - Māori enterprise: stages of business; role of whānau; downsides of business;
  - Māori business networks: the role of the networks; attracting participants; how networks assist; success measures; sustainability and capability; barriers;
  - Enterprise assistance: business needs; engaging Māori entrepreneurs; mainstream assistance; Māori-specific assistance; success measures; improvements;
  - Entrepreneurial ecosystem: supportive business environment; innovation.

### Māori entrepreneurship

#### *Identity as an entrepreneur, innovator or business person*

80. Interviewee 5 identifies himself as an “**innovator**.” When education and experts are introduced to entrepreneurship, this tends to “isolate people from the fact that actually [it is] as simple as ... having something of value and trading it with somebody else” (Interviewee 5). Interviewee 5 goes on to say:

*“I never talked about myself being an entrepreneur. I still don’t really like that term, just because it makes it a bit of a hallowed ground... you get institutions saying, ‘well you know you need these skills, you need that type of stuff.’ I always just come back to what I had a passion for what I wanted to do and what I really enjoyed.”*

81. Interviewee 9 sees herself as an “**impact entrepreneur**”; someone who is trying to innovate in making a difference for others. As an entrepreneur she sees opportunity, which emerges from a need, and seeks to convert that into comprehensive forms of business support.
82. One participant found the question about whether or not she is considered herself an entrepreneur, innovator or business person a difficult question. She believes she has “got **a little bit of everything**, probably more **entrepreneurial**” (Interviewee 10). Another participant views herself as being **equal parts** of all three with a preference for the **business person** side because it resonates with her inclination toward building a foundation for continuity (Interviewee 11).
83. Interviewee 7 sees herself as an **entrepreneur** rather than an innovator. She’s not a business person, has received no training and tends to “**wing it**”, which seems to be working so far. Interviewee 16 sees himself as a “**business person**”.

### *Reasons for getting into business*

84. Interviewee 11 got into business by choice to *solve* what she perceived to be a gap in the provision of training and employment for long term unemployed to start their own businesses. This has led to a sustained period of self-employment as a business consultant working with iwi and Māori. When starting out in business, Interviewee 11 admits having “rose tinted” idealism about *transforming Māori people’s lives out of poverty*, but confronted a system that operated with a different kaupapa.
85. Another entrepreneur’s business emerged from her *desire* to eat foods that were *good* for her unborn child and creating and applying oils, creams and perfumes for herself that were *healthy* (Interviewee 7). Soon her friends were asking for her products, when one suggested she consider selling these to make money to keep the whole venture going. This experience prompted a greater interest in *living sustainably* in all respects and helping others do the same. Similarly, Interviewee 18 got into business out of *necessity*, to be able to sell her *natural* products.
86. *Necessity* caused one participant to become actively involved in the family farming business (Interviewee 16). The original owners resumed control of the farm from government.

### *Being Māori in business*

87. Being Māori means “everything” for one entrepreneur (Interviewee 7). She seeks to *normalise te reo* at every opportunity, incorporating Māori into her products, labels and business. She wants her son to live in *te ao Māori* because that’s who he is and she’s trying to create that kind of environment for him. As a Māori entrepreneur she believes “*indigenous knowledge is the way forward. It’s the only way that this world will survive*” (Interviewee 7).
88. Being Māori is “*paramount*” for Interviewee 9 because it gives her “*balance*” as she strongly identifies with her Pākehā and Māori whakapapa and upbringing. She has been through a process of discovering her Māori heritage through her father’s side. She has affinity for both Māori and Pākehā values, but loves interacting with other Māori as there is an understanding, and significant knowledge sharing takes place because of it.
89. As an entrepreneur, “*cultural identity*” is acknowledged by one participant as being important for her personally, but this dimension is *not readily brought into her business* (Interviewee 10). She prefers to engage in other ways, for example, interacting and supporting other Māori business women to be successful.
90. For another entrepreneur, being Māori “*just is*” [who I am] (Interviewee 11). Seeing Māori identity as distinctive is, therefore, superfluous; it is an outside rather than inside perspective. Identifying as Māori assumes a broader sets of responsibilities, draws in energy and attracts other Māori, especially if one is operating in an environment in which there are few Māori.

91. Another participant described being Māori in business this way:

*“Well, when you’re brought up in a Māori environment with a Māori family you **think Māori**. And we have our own unique way of doing business, which we incorporate into **sustainable farming practices or any business practice.**”*

(Interviewee 16)

92. For one participant (Interviewee 4), a Māori entrepreneur within a tribal setting, being Māori had immense value in terms of negotiating and working in environments where there were clear instances of **institutional racism**. While the relationships with non-Māori were good, there was **prejudice** against Māori, which was frustrating. However, after taking counsel from local Māori leaders, other skills were developed to **navigate this context**: cunning and nimbleness; communicating clearly to convey integrity and sincerity; realising no one is indispensable and you have support in challenging environments.

93. A further example of being Māori is the concept of **tīnana tapū**; tīnana being body and tapū sacred—our bodies are sacred (Interviewee 4). In other words,

*“[e]verybody that you come into touch with is sacred, is special. There’s no such thing as an asshole... But it’s recognising that everybody’s special, everybody’s got a wairua [spirit], everybody came here through the good Lord.”*

(Interviewee 4)

94. Taking this view of people as *spiritual* beings and **essentially good** gives rise to a different approach to people—slowness to judge and quick to forgive (Interviewee 4).

95. Another aspect is how Māori monetise the value they create as entrepreneurs because Māori can be whakamā (reticent) about asking for money in return for what they do, and “it is something that we need to overcome” (Interviewee 5). Being Māori in business for one participant means identifying as Māori, recognising **connection to whānau, hapū and iwi**, and a desire to see whānau, hapū succeed (Interviewee 5).

96. As Māori, Interviewee 5 is always observing and challenging organisations that have a responsibility to support entrepreneurship to **demonstrate outcomes for Māori**. Interviewee 5 shared how he and his whānau had challenged the Crown’s assertion of ownership of radio spectrum by taking a claim to the Waitangi Tribunal. Now Māori have a share in the spectrum and a \$30 million ICT fund, which is personally satisfying, but it is a **collective outcome** for Māori (Interviewee 5).

97. Profit, money and business are demonised by some Māori possibly traumatised by the effect of economic recession and reforms of the 1980s (Interviewee 5). Entrepreneurship in this context can be a challenging prospect among some whānau because of the negativity this generates.

### *Success as Māori in business*

98. From a Māori perspective, success in business is a blend of ***economic and social dimensions***. It is the realisation that “profit is not necessarily a dirty word,” that profit could be observed in the “enjoyment in our people’s lives” and a gesture like a simple nod to indicate that the fruits of entrepreneurial and business activity had been beneficial and appreciated (Interviewee 4). One of the challenges though, is the personal toll of helping ‘your people’, which is borne by families through being away from home on business (Interviewee 4).
99. Success means “***social returns***” for one Māori entrepreneur (Interviewee 7). She is adamant that making money is necessary, but her goal is “*to give back to the people that need it the most*” (Interviewee 7). Interviewee 9 regards success as the “***integration of everything because that provides balance***.” There is no success without facing the challenges of business.
100. For Interviewee 9, the downside is “*not being **connected** with others*” and not being able to access information and knowledge because of cost. And in her business, she is attempting to fill these gaps by formulating a business model that connects Māori entrepreneurs with stakeholders that offer vital business support (Interviewee 9).
101. Success is about ***financial freedom, achieving personal goals*** rather than someone else’s and ***making a difference*** in her industry and sector (Interviewee 10). In the corporate world, it is not full of Māori and as a business woman you have to work hard in those environments, and as a Māori woman, it is even harder (Interviewee 10).
102. Success as a Māori entrepreneur for one participant is about the ***journey*** rather than the result (Interviewee 11). ***Financial reward*** is important because providing for one’s ***family*** is important, but ***fulfilment*** derives from ***following a kaupapa***. For another, success means “***capability***” of the entrepreneur not just in financial terms, but also in nonfinancial terms (Interviewee 14). There also has to be an ***economic return*** for an enterprise to be sustainable (Interviewee 14). ***Asset growth and greater returns*** to owners is how another Māori business person describes success (Interviewee 16).

### **Māori enterprise**

#### *Stage of business development*

103. Interviewee 5 described his business as being “***in a perpetual state of innovation***” . He is “*also realistic; it either has to generate some money, or has the potential of generating money.*” Interviewee 7 wants to do ***more planning*** to expand her business.
104. Another participant employs 12 full time staff in her businesses and feels she’s at the stage of ***becoming a medium enterprise*** (Interviewee 10). The next phase is to build the business beyond the business owner, to put business systems in place that enable it to grow further. Help with ***marketing*** is needed for example (Interviewee 10).

### *The role of whānau, hapū and iwi in business*

105. Whānau is critical to success in business because it **provides support** to and from whānau. For one participant, whānau includes his children, his brothers and sisters and their children (Interviewee 4). The whānau runs its own business, a whānau trust comprising land and property, with the proceeds used to support mokopuna in education and employment (Interviewee 4). The whānau meet regularly and tasks like accounts, planning and funding are allocated amongst the younger ones. The meeting process is grounded in **tikanga**, karakia and “*kōrero around our genealogical links... so that the kids are able to recite [whakapapa],” sharing stories* so the whānau knows the struggles that may lay unseen behind any successes (Interviewee 4).
106. Having the backing of iwi, the Māori business network and the Māori enterprises who are part of it could expect **increased confidence** (Interviewee 2). If the resources were available, one initiative is a **loan guarantee scheme** for micro and small enterprises with no security, no financial track record, but a great idea, lots of passion and potential (Interviewee 2).
107. For one participant, iwi tend to adopt corporate models in managing tribal assets which may limit scope for tribal members to participate (Interviewee 5). Instead, entrepreneurship and the jobs, incomes and wealth created tend to be found at whānau and hapū level (Interviewee 5). Thus, entrepreneurial support ought to **work with whānau and hapū more than iwi** (Interviewee 5).
108. Hapū and iwi have a role in **guidance and support around tikanga** (Interviewee 7). Hapū hui to discuss tikanga and how it applies have been important. Additionally, whānau have been very supportive in terms of **advice, design work, and ideas** (Interviewee 7). At the whānau level, the impact on **whānau ora** (wellbeing) is a key driver (Interviewee 9). As for iwi, it has an agribusiness focus, which may not resonate strongly with urban-based Māori entrepreneurs (Interviewee 9).
109. Whānau support has been significant with **practical help** like picking up the children, allowing focus on the business, but hapū and iwi have not been involved (Interviewee 10). A similar view was shared by Interviewee 11, who being a single parent, relied on whānau support as her work often took her away from home. Working with her iwi had been a long-term ambition, which was achieved (Interviewee 11). The immediate whānau are supportive and **actively involved** in the business, but the iwi involvement is measured more in terms of outcomes (Interviewee 14).
110. One Māori entrepreneur’s **children are learning** the business, how to process sales and handle money (Interviewee 18).

### *Downsides with being in business*

111. Time away from family and long hours invested in the business can affect **family and personal wellbeing**, so one has to know when to stop (Interviewee 10). Worrying about business life and family life, especially during the “getting off the ground” stage of business, is a downside of business (Interviewee 18).

112. **Financial pressure** can also be significant in business because the consequences of tough business and financial decisions can be frightening (Interviewee 11). Getting through these times brings maturity.
113. Another downside is the **disconnect** between what agencies say and do nationally compared with what they say and do locally; the former may be supportive, but that support may not transpire in the latter (Interviewee 14). The constant pressures of pursuing contracts, ensuring one gets paid and the **instability** of business are downsides of business for one participant (Interviewee 5). Another downside is **one can expect to be excluded** from government contracts when challenging the government (Interviewee 5).
114. The **near impossibility of obtaining finance** for Māori land development and multiple ownership of Māori land are two downsides of primary sector-based business (Interviewee 16).

## Māori business networks

### *The role of Māori business networks*

115. The role of the Māori business network is “**connectivity and strategy**” (Interviewee 5). This includes **practical help** with basic business management, **linking** with other enterprises and support, and the role of the network in making the locality a **spearhead** for regional economic development (Interviewee 5). Māori entrepreneurs should be able to use the network to tap into **Māori-specific opportunities** (Interviewee 5).
116. Networks provide a place for Māori entrepreneurs to **meet and share ideas** about what is going on in their businesses and the rohe (region), as well as **support and advice** (Interviewee 7). The role of the network is also **maintaining stakeholders relationships** and **connecting** Māori entrepreneurs with available support (Interviewee 9).
117. Another entrepreneur views the role of the networks as **providing information** about what support is out there and **connecting** with other Māori entrepreneurs as business can be isolating (Interviewee 11). In addition, the Māori business network could have a role in being **the voice of Māori business** in the local and regional economies (Interviewee 11).
118. Interviewee 6 reports that Te Manu Atatū, the Māori business network in Whanganui, was formed in 2005, and restarted about three years ago. The focus was meeting for breakfast as Māori entrepreneurs to ask themselves what made their businesses successful. This was followed by workshops for network members. A business awards was initiated, but was not able to be held till this year (Interviewee 6). The network has evolved where members are **helping each other to grow**.

119. Māori business networks should have a “**strong value base**” where people feel “able to **share** [their] wins and failures in a **safe** space” (Interviewee 14). In other words, “to offer or add value without fear of repercussion.” Members should pay subscriptions for it to be **sustainable** (Interviewee 14). The network should also be **aspirational** and acknowledge and **celebrate** Māori business success in the Manawatū, through awards for example (Interviewee 14). The network should also decide if it’s a **space for startups or established enterprises**, or both (Interviewee 14).
120. The Māori business network’s role is to **support** one another, knowing that you’re not in business alone, and there is **expert help** available (Interviewee 18). The entrepreneur (Interviewee 18) was very shy but managed to attend a recent network hui and intends to maintain a long term association with the network.

#### *Attracting participants*

121. For one participant, the attraction of a Māori business is its “**indigeneity**... [that is, it is] Maori-centric” (Interviewee 4). All aspects, discussion and products are about Māori as the first nation, and “being proud of it,” which gives it an advantage (Interviewee 4). The value of the network is valuing and honouring Māori culture as distinctive.
122. Recruitment of members to the networks tends to be organic, relying on the use of **informal social contacts** to make people aware of the networks, rather than formal and structured promotion. The use of a **smartphone app** by one network was identified as a way to keep members engaged and attract new ones (Interviewee 6). **Social value and quality people** are two attractions of this network (Interviewee 6).
123. **Social media** has been a significant and active way for one network to engage with its members (Interviewee 6). This is mainly through Facebook, but other platforms are being explored. The Whanganui Māori **business awards** this year has boosted membership of Te Manu Atatū and brought to the public’s attention the success of Māori business (Interviewee 6).
124. Having a **Māori focus** and similarity in values and views would attract one Māori entrepreneur (Interviewee 7) to the network. The attraction of a Māori business network is because it is Māori (Interviewee 9). There is an **understanding and commonality of experience**; it feels **safe, familiar and comfortable** because of this (Interviewee 9). This means, for example, opening and closing hui with **karakia** and the use of **te reo** and **tikanga** in a way that is **respectful and inclusive** (Interviewee 9).
125. The Māori business networks should be **open and transparent, well organised** and with **clear expectations** in terms of one’s involvement as to timing and costs (Interviewee 14). The network should be “**buzzing**” with lots of positive activity and a business hub offering members **practical** help on tax, finance and other business needs (Interviewee 18).

#### *How networks assist*

126. Sometimes members within a Māori business network who have a particular passion and interest will look to the network for guidance and support to form their own ‘special interest group.’ An example is an information technology group that emerged out of the interest of several digital entrepreneurs who wanted to collaborate for a tech-focused visit of the US.

“...for the younger ones which is they're all Māori in business. They are all in an IT business that they have established.”  
(Interviewee 3)

127. **Taurahere** are Māori who do not whakapapa (genealogically link) to an area. The networks can **help taurahere connect**, share in the **wisdom** of the group and build relationships with local Māori (Interviewee 4).
128. Māori business networks **refer members to existing enterprise assistance**, which includes online information from the Ministry of Business, Innovation and Employment, among others, as well as the services of New Zealand Trade and Enterprise and Te Puni Kōkiri, for example. In addition, one network held a contract, which enabled Māori business mentoring to be established and offered to Māori entrepreneurs in the area (Interviewee 3). These mentors have sector-specific (e.g., tourism, marketing, ICT) and general business skills and knowledge to impart.
129. Networks should provide a **collective of people who can help solve business problems** of the members (Interviewee 16). The value of the network is the **collective wisdom** of the members and how that is shared.
130. One provider has supported the formation of Māori business networks over many years, with several still in existence, but others have fallen away (Interviewee 17). For networks to be sustainable, they need a **committed person to drive it**, “taking charge... organising hui and keeping things [moving]” (Interviewee 17). The networks that have lasted are those with a **formal structure**, which are **led by entrepreneurs** rather than providers [of enterprise assistance] (Interviewee 17).

#### *Success measures of networks*

131. For one network, a measure of success is “**repeat business**”; members come back for support or to support newer members or the running of the network (Interviewee 3). When members derive value from the network, they want to **reciprocate** by helping other network members.
132. Māori institutions, Māori capability and Māori opportunity would constitute success for one participant (Interviewee 5). Networks are successful when they are **self-sustaining** and membership increases as a consequence (Interviewee 11).
133. For networks to be successful they should be **connected to the local iwi**, operating with iwi support and according to local tikanga (Interviewee 7). Interviewee 9 suggests a Māori business network should avoid emulating non-Māori networks, and instead focus on its **uniqueness**.
134. The local Māori business network needed two tiers of activity, **networking and mentoring** (Interviewee 15). This is because some members are looking for advice on how to set up, manage and grow their businesses whereas others are interested in meeting regularly with other entrepreneurs (Interviewee 15). Networks should, however, **add value** by helping solve members’ problems (Interviewee 16). Networks should have **strong local and national links** (Interviewee 18).

### *Network sustainability and capability*

135. A suggestion from one participant is for networks to be ***sustainable on their own terms***, not reliant on government or funding, or both for this. One way is for the Māori business networks to ***collaborate*** more, which might start with a hui and kai, reforming old relationships based on common aspirations, characteristics, values and challenges, before evolving into more formalised collaboration on network events, activity and capability (Interviewee 3).
136. One participant who has led a Māori business network for many years drew support and inspiration for this work from some highly successful and knowledgeable Māori business and academic ***leaders who provide support and mentoring*** (Interviewee 3). They provide information on what's happening outside the local context, act as sounding boards for ideas and contribute their knowledge to the network.
137. Those running the network need to be ***open to constructive criticism***. If the network is not working, members need to feel as though they can express their concerns without people feeling personally offended (Interviewee 14). This means having a ***strong organisation and strong drivers*** (Interviewee 14).
138. One network uses ***kaupapa Māori principles*** developed over time in another institution as the basis upon which to innovate and support innovation among members (Interviewee 3). The network doesn't offer innovation services as such but does invite ***speakers*** who talk on innovation.

“... we have a kaupapa framework... [that] we use ... to innovate, to drive our thinking along new and unusual ways.”  
(Interviewee 3)

### *Barriers to participation in networks*

139. Aspects that would deter one participant from a Māori business network are “[w]rong product, wrong kaupapa, no values”—spirituality is central to a Māori business network; it is hard to detect, but easily felt (Interviewee 4).
140. One of the barriers to network participation is competition for people's ***time***. People will come when they derive value from the network. Networks must, therefore, provide something “meaningful in order for us to be blessed with their [the entrepreneur's] time” (Interviewee 3). Because their focus is on being Māori, one participant doesn't see non-Māori networks such as the chambers as competitors because each offers something different. Moreover, members of the Māori business network in some cases are members of both.
141. Another challenge for networks is to be ***accessible*** when and how members wish to engage, whether that's online, face-to-face, or through other means (Interviewee 3). For another, timing of events, finding time to attend and not getting information can be deterrents to network participation (Interviewee 7).

142. If a network became “*self-serving*” rather than adding value to its members, this would deter one Māori entrepreneur (Interviewee 11). Networks where self-interest and informality were prevalent would act as barriers to network participation (Interviewee 14). Similarly, when particular *individuals dominate* the network this can become problematic for members (Interviewee 16).

## Enterprise assistance

### *Māori business needs*

143. Māori business needs tend to be similar to other businesses in terms of professional services like *accounting, legal advice, and finance* (Interviewee 1).
144. *Relationships and informal interaction* was identified as key business needs among Māori entrepreneurs (Interviewee 3). For another, business needs relate to helping businesses, no matter what it is, big or small, to get started, have a go and to become sustainable (Interviewee 4). There is not enough of this type of support around. While money is a major motivator, entrepreneurs needed to consider the sustainability and impact of their enterprises on others.

*“I think they need that **whakawhanaungatanga**, they need face to face stuff, they need to be able to talk to someone even if it’s just shooting the breeze and sharing ideas.”*

Interviewee 3

145. Rather than formalised business programmes, one business leader and entrepreneur suggested that what Māori entrepreneurs needed more is “*tuakana [elder sibling] teina [younger sibling] opportunities*” (Interviewee 3). That is, an opportunity for a less experienced Māori entrepreneur to share a business idea with a more experienced Māori business person or entrepreneur as a “sounding board” so they have a sense about how they might take their idea to the next level (Interviewee 3).
146. The “*financials*” was identified as a significant business need for Māori, which addresses the question “[how] is it going to make money?” (Interviewee 2). Working with entrepreneurs so we (provider and client) understand how the business is going to work, how will it make money, and how providers like the banks can support this (Interviewee 2). A related need is *financial literacy* and linked to this, understanding *how to manage and exit costly debt*, and create *savings* (Interviewee 2).
147. Another business need is to bring people into the business that *address capabilities* in which the entrepreneur is weak (Interviewee 5). This comes with knowing one’s strengths and having the confidence to delegate to others. This may be a technical or business skill. *Social media* and engaging in what seems to be a very “fake” world are business needs for one Māori entrepreneur (Interviewee 7). *Mentoring* in terms of “professional opinions” and *access to finance* are important needs (Interviewee 7).

148. Māori entrepreneurs demonstrate entrepreneurial flair and good business and managerial skills, but there is need for *technical skills* in engineering, science and technology (Interviewee 13). *Treaty settlements* seem to have increased legal and business skills among iwi, but technical skills for Māori enterprises are now needed in order to add value (Interviewee 13). Iwi investments in education and startup enterprises, and technology hubs like the Ngāti Rangi tech hub in Ōhakune, could contribute to this (Interviewee 13).
149. Additionally, help with *market research* to establish the demand potential for a product or service is a common need among Māori and non-Māori enterprises (Interviewee 13). Current business needs for another Māori entrepreneur are better *business resources, systems and processes, staffing and training staff*, interacting with and being part of a Māori business network, supporting others and giving back to the Māori community (Interviewee 10). *Strategic planning* is a major need for Interviewee 11 as till now everything has been “left to the universe” to see what opportunities arise (Interviewee 11).
150. Managing detailed *operational activity, building a team and management* are key business needs for Interviewee 14. Other needs relate to *capital* for equipment and *upskilling* in terms of building relationships with whānau and iwi trusts (Interviewee 14).
151. *Cash and cash flow* are two important business needs to support enterprise growth (Interviewee 16). *Finance* for growth and networking are common business needs (Interviewee 18).

#### *Engaging with Māori entrepreneurs*

152. *Workshops, road shows, and conferences* were three ways in which one participant’s organisation, a government department, engaged Māori entrepreneurs (Interviewee 1).
153. One provider in the financial services industry said that they engaged with Māori entrepreneurs in the same way as “we engage all enterprises. I don’t really see a difference” (Interviewee 2). For this participant, “it’s all about *relationships...*, it’s really *being there, and being open* to opportunities” (Interviewee 2). Because Māori and iwi are a passion for the participant, she actively engages with Māori entrepreneurs and Māori business networks. The approach to engagement is *collaborative* with the entrepreneur and other providers. Additionally, banking has changed its model from ‘order taker’ (how much do you need?) to ‘*customer-focus*’ (how can we help?); understanding the client’s enterprise more completely and the full range of support that might be appropriate (Interviewee 2).
154. Te Puni Kōkiri has a national view of policy, is connected to regional economic development and assists Māori enterprises to *access information and test ideas* (Interviewee 6). The Māori Business Facilitation Service (MBFS) would engage Māori entrepreneurs through the *mentoring* service, but that no longer exists. The networks could potentially step in to provide that kind of support (Interviewee 6).

155. One participant from a mainstream provider describes their approach to engaging with Māori enterprises in this way:

*“To be brutally honest I don’t think we have a special way of engaging and we are really treating all businesses as businesses, but obviously when we get a business who identifies itself as a Māori business then that actually sort of opens up some different channels for ...support. [I]t’s not preferential treatment, but it’s just... a different pathway.”*

(Interviewee 13)

156. The engagement is the same as for other businesses (Interviewee 13). Moreover, the participant notes that the provider has become aware of Māori opportunities through the **regional economic action plan** and engaged with Māori enterprises involved in these areas (Interviewee 13). No specific target is set as to numbers of Māori enterprises to engage with, but the system does allow entrepreneurs as clients of the Regional Business Partner programme for instance to identify their ethnicity (Interviewee 13). However, the provider is **aware of cultural differences and sensitivities**. For instance, the provider has a Chinese business advisor who Chinese entrepreneurs may be more comfortable dealing with (Interviewee 13). The participant indicates the provider has taken steps to ensure staff have **basic te reo** training, so staff can mihi and waiata (Interviewee 13).

157. **Word of mouth** is a primary means of creating awareness for one Māori provider, with no formal advertising over recent years (Interviewee 17). **Regional hui** are periodically held to inform Māori entrepreneurs about the provider’s services. The provider also keeps to its funding criteria to **fairly distribute its limited funding** among many Māori enterprises (Interviewee 17). The provider also encourages uptake of other mainstream and Māori enterprise assistance.

158. One provider has found Māori entrepreneurs were time poor and focused on working in rather than on their businesses. This meant limited time to complete applications negating uptake of available assistance (Interviewee 17). Completed applications represent a significant amount of work and commitment by Māori entrepreneurs (Interviewee 17). With the closure of the MBFS, which assisted Māori entrepreneurs with **business planning and funding applications**, this has meant a reduction in applications to the participant’s services (Interviewee 17).

159. While application information is helpful, one provider visits each enterprise for **face-to-face engagement**, which yields greater insight into the business, what it needs and how it works (Interviewee 17). A good board and chief executive with long term commitment and service to the organisation have also been hallmarks of this provider (Interviewee 17).

160. One mainstream provider describes their engagement with Māori as follows:

*“At the moment there’s, there’s no clear pathway to them... engaging. [W]e don’t have a certain programme. But what we’ve planned to do... a startup weekend that focuses on... culture... where we will have Pasifika, Māori, just all together, understanding that business is slightly different.”*

(Interviewee 12)

161. The participant notes that some ‘leads’ come to the provider through *informal word of mouth* contacts (Interviewee 12).
162. One Māori entrepreneur had met with numerous government agencies about his business idea. He encountered unexpected resistance from a local official and would have abandoned his business had he not pursued the matter with a national office official by chance (Interviewee 14). This seemed contrary to the agency’s mandate as an “enabler” and may have affected others (Interviewee 14).
163. *Face-to-face* is the most important means by which one organisation engages with Māori (Interviewee 15). The *use of Māori values and frameworks* like whare tapa whā (four dimensions of Māori health and wellbeing) are fundamental to *engaging* with Māori (Interviewee 15).

#### *The role of mainstream assistance*

164. There is a role for mainstream assistance providers, but they needed to *work alongside* rather than try to dominate Māori because Māori have a flair that is beautiful (Interviewee 4). There is also a risk of capture, where Māori respond to Pākehā in Pākehā ways when *tinu rangatiratanga* (Māori self-determination) demands that a Māori perspective be maintained. One can only hold their own “if you know who you are” (Interviewee 4).
165. One participant described the role of one bank as having a *long-term Māori and iwi-focused strategy*, which supports the Māori business networks in Whanganui and Manawatū, and the Te Manu Atatū Māori business awards held earlier this year (Interviewee 2). She sees the bank’s role as connecting entrepreneurs and innovators with the bank’s services and those of other providers. Having come from those providers and having *strong relationships* with key advisors in each, she is able to articulate who and how other services can help. As well as *finance* the bank operates as a *sounding board* for entrepreneurs on finance.

*“The way that I see it is we are the **connectors**.”*  
(Interviewee 2)

#### *Challenges with mainstream assistance*

166. One participant shared his deep concerns about mainstream organisations that have a responsibility for supporting Māori entrepreneurship, but tend not to do so to the extent that they should. These organisations claim uncertainty about how to do this, or that Māori enterprises may not fit the available support (Interviewee 5). Interviewee 5 finds both explanations unacceptable because they excuse inaction when ample advice, information and entities exist to help them engage and assist Māori. This response also condemns Māori for having insufficient opportunities, capability or knowledge precluding uptake of support when even cursory engagement in the Māori economy will reveal “every Maori is talking about some opportunity they want” to pursue (Interviewee 5).

167. According to this participant, mainstream organisations need to admit they're the problem, not Māori. They can then focus on developing **key performance indicators** and capability around engagement and support for Māori entrepreneurs (Interviewee 5). Instead, there is a tendency for Māori institutions to be formed to fill the void, which on their own are less than ideal because support for Māori will be deferred to the Māori institution and “[t]he mainstream is still mainstream. It still has the bulk of the energy and money and the Māori one will suffer and fail because it was never really *fundamental*” to building Māori capability (Interviewee 5).

168. One participant, a provider, outlined the enterprise assistance they offer:

*“I guess just **networking, collaboration and connections** would be the biggest role we [mainstream provider] play, maybe just introducing the business to another business. We also have these **training vouchers** by the RBP [Regional Business Partner Programme] and that’s basically a dollar-for-dollar subsidy for upskilling owners, managers, and key staff. **Biz mentors** is the other service that we offer.”*  
(Interviewee 13)

169. Interviewee 9 found much of the enterprise assistance from national and local providers helpful in terms of gleaning **technical information** but also the **relationships** established with the providers, which have continued.

170. The provider also supports entrepreneurs by increasing **awareness** of innovation and **encourages** them to listen to their customers and employees about how the enterprise can innovate (Interviewee 13). The focus for this provider, then, is enterprises that can innovate and export rather than locally focused enterprises (Interviewee 13).

171. One participant is the startup manager for a provider, and estimates he would see around 350 startups a year (Interviewee 12). Services are provided to entrepreneurs across four main programmes, which include: **an incubation service**, which involves one-to-one mentoring with around 20 companies a year; **entrepreneurship and innovation events**; and **workshops** (Interviewee 12). Customers for this provider are in the main entrepreneurs and small business owners who range in age from 12 to 60 years plus (Interviewee 12). The provider runs **entrepreneurship programmes** for high school students, whereas in the **Sprout (accelerator programme)** the age tends to be 30 years plus. The service area includes Manawatū, parts of Taranaki, Tararua district with one programme (Sprout) offered nationally.

#### *Māori-specific enterprise assistance*

172. Relationships, inclusiveness, adding value and authenticity (doing what you are doing for the right reasons) are four ways in which Māori culture are incorporated into the assistance of one provider (Interviewee 2). Māori enterprises differ in that **profit is not the only motive**; other considerations are important; **long term planning and family involvement** are also important (Interviewee 2). Values like **whanaungatanga** (relationships) influence how we treat each other coupled with an innate desire for Māori entrepreneurs to succeed influence Māori-specific providers (Interviewee 17).

173. One participant of a Māori-specific provider describes their assistance as “**co-investment** ... where we go 50/50” as a grant to support businesses to grow (Interviewee 17). The other type of assistance is **facilitating formation of business networks and clusters**. Clusters are supported “as a better way of doing business” (Interviewee 17).
174. The criteria for funding are that the business identifies as Māori and is 50 percent or more owned by Māori (Interviewee 17). The provider has national coverage through its small team of business advisors (Interviewee 17). The provider also emphasises **innovation** among Māori enterprises, because the way business is done has changed through **technology** (Interviewee 17).

#### *Success of enterprise assistance*

175. Success is when entrepreneurs are **aware of support and utilise it** (Interviewee 1). **Māori culture** needs to be incorporated into assistance for it to be effective (Interviewee 1). Success measures range from **customer satisfaction to the achievement of enterprise assistance objectives**, but tangible outcomes are hard to measure (Interviewee 1). **Access to national and local assistance** is also a key success measure (Interviewee 1).
176. When providers **quickly identify the problem and how it might be solved**, along with a **process** to do this, then the assistance can be regarded as successful (Interviewee 9). The success of enterprise assistance from one mainstream provider is regarded as being the same as for other businesses. It’s “**growth, employee numbers increasing, and getting onto the export pathway**” and **connecting** Māori entrepreneurs with the Māori business units in Callaghan Innovation (CI) and New Zealand Trade and Enterprise (NZTE) (Interviewee 13).
177. One provider has conducted surveys to evaluate its services over the years, as well as following up with clients (Interviewee 17). Clients frequently attribute their progress to the provider’s assistance. The provider also uses statistical and financial information clients provide in their applications and reporting to track service use and enterprise progress.
178. Successful business support is support that is “**fit for purpose**”, that is, it meets the need and it is accessible, current and relevant (Interviewee 11). Business support has to be **cost-effective** for small businesses, but quite often this is not the case (Interviewee 11). Business support should also be “**tailor-made**” rather than “prescriptive” (Interviewee 11). There is also a need for more **soft skills** like mentoring and coaching, coping with stress in business, in addition to the more “**nuts and bolts**” learning such as tax and finance (Interviewee 11).
179. Successful enterprise assistance is “that you could **pull projects together much quicker with much greater buy in and at scale**” (Interviewee 14). This is particularly relevant as interest in supporting fast-paced and large-scale ventures among government agencies is high (Interviewee 14). **Mentoring and workshops** have been highly valued, with one entrepreneur engaging the “harsh critique” so any weaknesses can be identified and addressed (Interviewee 14).

180. **Wellbeing** is the ultimate measure of success in terms of enterprise assistance and business according to Interviewee 15. Assistance is ineffective if the person is stressed and unable to hold information and use it.
181. The provider has to have a great deal of **empathy** for the person, their situation, needs, aspirations and challenges, and **impart knowledge** with this understanding (Interviewee 15). Success is also evident when the business is surrounded by a network of different people who can **assist in solving business problems** (Interviewee 16). Another participant was referred to a business person whose advice was excellent because it enabled the entrepreneur to **understand industry regulations** (Interviewee 18).

#### *Improvements to enterprise assistance*

182. Adequate public **funding** of **mentoring** for Māori enterprise and the Māori business networks are major improvements that could be made. Māori business networks had been under-resourced for decades, and only recently has the general business community started to realise that Māori business networks might actually offer some value.

*“...the government could just resource that [mentoring] really well and resource our network and just let us get on with the job.”*

(Interviewee 3)

*“it’s just recently... that [someone] said ‘Maori business networks might add value.’ And I was like, hello?”*

(Interviewee 3)

183. One participant said the “biggest thing is to **remove the fear**” (Interviewee 2). There is a fear with approaching banks, for example, but the effect is that entrepreneurs may not fully appreciate the options available to them and how banks can help. It’s a matter of being seen as a “**trusted advisor**” and providing a “**safe environment**” where entrepreneurs can **engage in open conversation** about their needs, feeling free to ask questions without fear or whakamā (shyness) (Interviewee 2). Māori enterprises need three best friends according to this participant: **a banker, accountant and lawyer**. All three are vital to enterprise success (Interviewee 2).
184. An improvement within mainstream enterprise assistance is to move beyond superficial engagement to **long term relationships** that build Māori capability (Interviewee 5). In other regions, iwi are **represented** on economic agency boards, but not so in Manawatū (Interviewee 5). Assistance could be improved by ensuring it is **connected, streamlined**, and is open to new ideas and people (Interviewee 9).
185. An improvement is for providers of enterprise assistance to better recognise that at the ownership level of Māori enterprise a different set of **values** are driving the business (Interviewee 13). “It’s not about... quick wins, short term goals; it’s about future generations, ... **custodianship** and things like that. I don’t really think that’s appreciated” (Interviewee 13).

186. The participant suggests there seems to be strong conservative element in Palmerston North and Manawatū, which means we are less open to understanding Māori enterprise, particularly differences around values and ownership structures, which flows to business dynamics (Interviewee 13). There is also *no visibly large Māori enterprise* of a scale sufficient to attract the attention of the mainstream business community in Palmerston North, of the likes of Ngāi Tahu or Tainui, which limits the extent to which support for Māori enterprises can be improved (Interviewee 13).
187. One participant, a mainstream provider, was uncertain about what improvements might be needed for Māori business, but this is something that he acknowledges needs to be worked on (Interviewee 12).
188. More *opportunities* locally and regionally for *women* and *Māori* would be good, particularly around business networks, because “I feel quite threatened going into some network groups where it’s very old school, it’s very male dominant and a lot of organisations I think are” (Interviewee 10). The participant wants to be immersed more in Māori business to be able to give back (Interviewee 10).
189. Agencies need *specialist capability* to work with enterprises because they cannot “be all things to all people” (Interviewee 14).

## Entrepreneurial ecosystem

### *Elements of a supportive business environment*

190. In general terms, entrepreneurial ecosystems may be equated with what constitutes a supportive business environment from the perspective of the entrepreneurs and other stakeholders at the level of the ecosystem (see Figure 6). That is, concentrations of like-minded firms connected by geographic, psychographic, sectoral, and cultural characteristics (e.g., whānau, hapū, iwi). We asked participants what they considered a supportive business environment might entail.
191. A supportive business environment is one in which entities are linked together and can point people to support across the spectrum from startup to exporting (Interviewee 1). The support is likely to be a combination of expert advice and peer advice (Interviewee 1). This participant’s organisation is a large government agency with policy and funding support for Māori innovation and business growth.
192. As a network in its early times, Te Au Pakihi provided a place for everyone to connect, with high rates of member involvement. This tended to drop away when key drivers moved away, and care of the network shifted to several other organisations (Interviewee 2). Now the stakeholders are back, the next step is to reconnect with members.
193. Te Manu Atatū in Whanganui recently held its inaugural Māori business awards, which was large-scale and well supported. By comparison, the Whanganui Chamber “had eight applicants, and we had just under 20 applicants for the awards... there was just under 400 people down there [for the dinner]. You feel the love and you feel the pride, and it’s so lovely” (Interviewee 2).

194. To one participant, from a mainstream enterprise assistance provider, one of the conditions of a supportive business environment is that “the businesses have to be willing to engage... with the various support. Then ... it’s a matter of wrapping the best support [around them]” (Interviewee 13). The participant also finds the current business environment is competitive rather than cooperative; providers are competing to claim credit for helping enterprises succeed, which is counterproductive. A more collaborative approach to supporting enterprises is preferable (Interviewee 13).
195. The loss of the Te Puni Kōkiri’s MBFS was regarded by another Māori provider as a shame because the mentoring MBFS offered is a real and continuing need among Māori entrepreneurs (Interviewee 17).
196. Entrepreneurs should expect to encounter a structure where they can feel comfortable being open about their ideas, that the process is confidential and helpful, and there is quality in the advice given so entrepreneurs can make good decisions about what they do next (Interviewee 12). Relationship-building, so that one is comfortable in unfamiliar surroundings, is a key part of a supportive business environment (Interviewee 15). Mentoring is part of this.
197. In summary, a supportive business environment involves the following elements:
- a. Linked entities;
  - b. Expert and peer advice;
  - c. A place to connect;
  - d. Celebrate Maori business success;
  - e. Willingness to engage;
  - f. Cooperative and collaborative support versus competitive;
  - g. Mentoring, formal and informal;
  - h. Open, safe and confidential;
  - i. Helpful advice; and
  - j. Relationship-building.

### *Innovation*

198. Participants were asked what they thought innovation is and how important it was to their businesses, innovation being a key feature of entrepreneurial ecosystems.
199. One participant views innovation as defining some desirable future state, how to get there and competing for scarce resources. To this participant, “bright city lights and glitzy stuff” are associated with flair and flamboyancy, regarded as insubstantial and unsustainable. Rather, a well-planned initiative and its pursuit through trying times constitutes credible innovation (Interviewee 4). Innovation in this sense is an attitude and a discipline:
- “... for me today, being innovative is picking out a direction, picking up where we could or should be and then how to get there.”*  
(Interviewee 4)
200. Similarly, another participant defines innovation as “an attitude [and] ability to see something that others don’t, and to act on it” (Interviewee 5). It is also putting massive disruptive innovators like Google into perspective; these are unique large-scale innovations. It is about encouraging Māori to pursue multimillion dollar innovations

that are within reach, inspired by indigenous innovators that have community-level benefits, impact and engagement (Interviewee 5).

201. Innovation for Interviewee 7 is “more of an attitude...it’s about your thought process.” Innovation is “100 percent” vital to business growth (Interviewee 7). For Interviewee 9, innovation is about “re-engineering things that don’t work.” Innovation is “pretty much the basis” of her business because if “we’re not innovating what are we doing?” (Interviewee 9).
202. Interviewee 11 viewed innovation as “thinking outside the box” in terms of how one gets “from point A to point B.” This approach comes with a “sense of creativity...courage and fearlessness...pushing boundaries, going against norms” (Interviewee 11). Innovation relates to strategy and engagement rather than technology for this entrepreneur.
203. One participant, a provider, describes their role as supporting entrepreneurs with understanding what innovation is, helping them break down the process and solving parts of the process (Interviewee 12). It also involves opening providers’ networks to entrepreneurs to fill gaps in knowledge, capability or finance (Interviewee 12).
204. Interviewee 14 considers innovation as technology and as “smarter ways of delivering your ideas”. One entrepreneur believes innovation “will end up being that shiny penny that people jump on” because it will save them money and improve living conditions (Interviewee 14). Support for innovation in his business came mostly from the private sector whose commitment to delivery was impressive (Interviewee 14). Support for innovative social enterprise was also received from the local whānau ora agency. Success and impact of innovation is presently measured in terms of driving down costs, but long term it is about transitioning from dependency to independence (Interviewee 14).

## ANALYSIS

205. This section discusses the findings in relation to the literature on Māori entrepreneurship and the Whai Rawa model of Māori economic development. The implications of the findings for Te Au Pakihi as the Māori business network for Manawatū are also discussed. The section covers the following themes:
- Māori entrepreneurs;
  - Māori enterprises;
  - Māori business networks; and
  - Enterprise assistance.

### Māori entrepreneurs

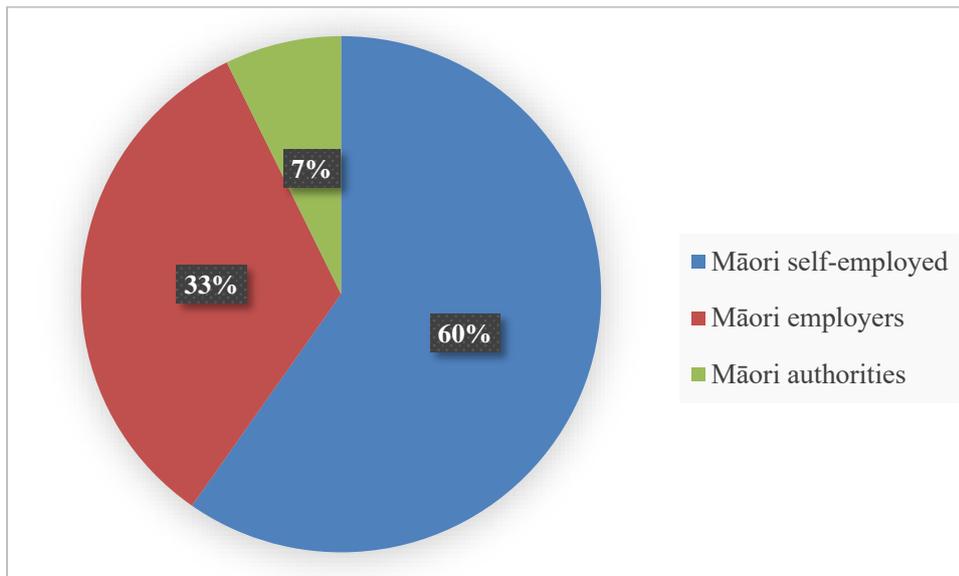
#### *Māori entrepreneurial identity*

206. Māori entrepreneurial identity is an evident in this research in terms of how Māori entrepreneurs see themselves and how others interpret this. A Māori entrepreneur is someone who self-identifies as Māori and engages in entrepreneurial activity, principally on the basis of a Māori world view, but incorporates within this, features of a Western world view (Mika, 2015). There are also entrepreneurs who identify as Māori *in business* (ANZ, 2015). That is, entrepreneurs who identify as Māori, but do not consider their businesses as being distinctly Māori. Then, there are Māori who choose not to identify as a Māori entrepreneur, and as a consequence opt out of being counted as part of the Māori economy. This is indicative of the variation in entrepreneurial identity that exists within Māori entrepreneurship.
207. For Māori business networks, this means they are unlikely to attract all Māori entrepreneurs and Māori enterprises, but they should nonetheless be open to all Māori and non-Māori who are supportive of and wish to engage with Māori entrepreneurs and businesses. A strategic decision for Māori business networks, and Te Au Pakihi in particular, is to decide its policy on membership—Māori entrepreneurs, Māori in business, and Māori who may be entrepreneurial and business owners but choose not to identify as either, and the role of non-Māori in the network.

### Māori enterprises

208. A pertinent question for Te Au Pakihi and others is how many Māori enterprises are there in the Manawatū? Answering this question of course depends on how Māori enterprise is defined and how this information is gathered. In theory and in practice, 50 percent or more ownership by Māori is the defining feature of a Māori enterprise, followed closely by operating the enterprise according to Māori values. In official statistics, Māori enterprises are categorised in five ways: Māori self-employed (1,014 in 2013), Māori employers (561 in 2013), Māori authorities (123 in 2014), and Māori enterprises that self-identify as Māori as well as Māori enterprises that are recognised by affiliation with Māori institutions (see Table 2). These last two categories are relatively recent methods of identifying Māori enterprises and in 2016, yielded only an additional 1,377 Māori enterprises to Māori business statistics for the country (Mika et al., 2016).
209. Taking Māori self-employed and Māori employers alone, there are potentially 1,575 Māori enterprises as prospective members for Te Au Pakihi in the Manawatū.

**Figure 8 Māori enterprises in Manawatū**



Source: Adapted from Statistics New Zealand (2016) and Leung-Wai et al. (2016)

210. One of the limitations of this research is that the specific structure, size, nature and scope of Māori enterprises, particularly the 1,500 that Te Au Pakihi might target, has not been part of this research. There are two ways to obtain that information. One is to work with Statistics New Zealand to delve into its local (territorial) data on Māori enterprises. The other is to survey these Māori enterprises directly. The challenge there is identifying them and obtaining their contact details. Widely promoting and distributing such a survey via local business networks, providers and stakeholders and via various platforms (print, social media, word of mouth) is perhaps the next best alternative.

*A Māori way of thinking, being and doing business*

211. According to the literature, a Māori way of thinking, being and doing business is based on adopting a Māori world view, but integrating within this elements of a Pākehā world view on entrepreneurship, enterprise and economy. A Māori way of doing business is predicated upon principles of duality, collectivism, permanence and intergenerationality (Mika, 2015), whereas a Pākehā way of doing business is predicated upon principles of profit maximisation, wealth creation, and efficiency (Friedman, 1982; Williamson, 1985), somewhat tempered of late by expectations of sustainability, which is also integral to a Māori world view (Frame, Gordon, & Mortimer, 2009).

212. What this means, therefore, is that Māori entrepreneurs are engaged in a constant effort to integrate Māori and Pākehā perspectives and practices in business, which manifest in a number of tensions. These include tensions between collective and individual wellbeing, the needs of current and future generations, the need for short-term cash flow and long-term capital gains, cooperative and competitive tendencies, and cultural and commercial imperatives.

213. In this research, Māori entrepreneurs exhibit a range of perspectives on how Māori enterprises ‘think, be and do’ business as Māori. This includes the following:

**Table 5 Thinking, being and doing Māori business**

Dimension	Research question	Participant response
<b>‘Think’ Māori business</b>	Reasons for getting into business	<ul style="list-style-type: none"> <li>• To transform people’s lives.</li> <li>• To alleviate poverty.</li> <li>• To work with one’s iwi and Māori.</li> <li>• To live sustainably and healthily.</li> <li>• To manage the family land resources.</li> </ul>
	Success as Māori in business	<ul style="list-style-type: none"> <li>• Success in business is a blend of economic and social dimensions.</li> <li>• The realisation that “profit is not necessarily a dirty word”.</li> <li>• Success means “social returns”.</li> <li>• Success is about financial freedom, achieving personal goals.</li> <li>• Success is about the journey rather than the result.</li> </ul>
<b>‘Be’ Māori business</b>	Being Māori in business	<ul style="list-style-type: none"> <li>• Being overtly Māori exposes one to racism, but also helps one deal with this.</li> <li>• Tīnana tapū – all people are sacred, even the unpleasant ones; ameliorating one’s demeanor.</li> <li>• Monetising value created by Māori entrepreneurs (charging) can be difficult.</li> <li>• Challenging institutions with responsibility for Māori outcomes to do better.</li> <li>• Profit, money and business can be demonised by some Māori.</li> <li>• Being Māori means everything, with human survival hinged to indigenous knowledge.</li> <li>• Being Māori is important personally, but is not incorporated in the business.</li> <li>• Sustainable practices are incorporated into the business as Māori.</li> </ul>
	The role of whānau, hapū and iwi	<ul style="list-style-type: none"> <li>• Whānau is critical to success because of the support provided.</li> <li>• Recognising tribal connections and wanting others to succeed.</li> <li>• Iwi-level entrepreneurship has limited scope to support individual tribal entrepreneurs.</li> <li>• Hapū and whānau provide essential guidance on tikanga and wellbeing.</li> </ul>
<b>‘Do’ Māori business</b>	Stage of business development	<ul style="list-style-type: none"> <li>• The business is in a perpetual state of innovation.</li> <li>• The business is on the verge of growing to medium-sized enterprise.</li> </ul>
	Downsides of being in business	<ul style="list-style-type: none"> <li>• Time away from family working in the business.</li> </ul>

Dimension	Research question	Participant response
		<ul style="list-style-type: none"> <li>• Financial pressures of business.</li> <li>• When agencies' responses to business differ between head office and regions.</li> <li>• Access to finance for business can be difficult.</li> <li>• Confronting and being confronted by racism, personal and institutional.</li> </ul>

214. What Table 5 suggests is that identity as Māori matters to Māori in business and Māori entrepreneurs and enterprises. Identifying as Māori permeates thinking, being and doing business in a Māori way, which may be regarded as Māori entrepreneurialism. For instance, the rationale for going into business is to benefit others in some meaningful way; benefits to self are a consequence of this, not the core mission. Success for Māori in business is a combination of economic and social value where equal regard is placed upon the means (doing business) and ends (being in business). Being Māori in business is highly treasured at a personal level, but comes with costs—it can expose the entrepreneur and the enterprise to prejudice and inequity, which may be personal (e.g., negative stereotypes) or institutional (e.g., the denial of opportunity) and it can make valuing and charging for one's work problematic because of cultural inhibition (whakamā) and collectivism (whanaungatanga). Conversely, a Māori way of doing business is argued by some participants as the embodiment of sustainability with potential application beyond Aotearoa. Whānau are a vital form of social support to emerging Māori entrepreneurs, and family enterprise provides a vital form of continuity and cohesion as whānau. Hapū and iwi have an institutional and standard setting function rather than as sources of entrepreneurial opportunity. Beyond this, challenges of managing financial obligations and business growth are commonly experienced by Māori and non-Māori.
215. What these insights into Māori entrepreneurialism mean for Te Au Pakihi and providers is that Māori have a distinctive outlook about 'why' and 'how' business is done, what value is created and who benefits. The universal requirement for all enterprises, Māori and non-Māori, to make money and be financially sustainable is not lost on Māori entrepreneurs, but it is not the overriding imperative; instead, it is a consequence of the process of what Māori entrepreneurs feel, think and do. Categorising this view and approach to business defies simplistic 'type-casting' of enterprise as either social or commercial enterprise; they are Māori enterprises within which there is a spectrum of purposes, processes and outcomes, which are multidimensional, intergenerational, and collective in nature. Servicing this mosaic, whether that falls to Te Au Pakihi or providers – Māori and non-Māori, is the challenging but fun part. For Te Au Pakihi and Māori-specific providers, the mosaic has intuitive appeal and is implicitly understood. For others, the search for cultural, relational and technical competencies in order to engage and satisfy Māori entrepreneurs' needs, aspirations and priorities begins (Mika, 2015).

### *Māori business needs, aspirations and priorities*

216. Māori business needs may be defined broadly as whatever an entrepreneur or business owner believes will enable an enterprise to exist, grow and achieve its desired outcomes. Māori business needs vary according to the 'age and stage' of the enterprise along the business lifecycle with precommercial and newer enterprises needing different things than older, more well-established enterprises. According to the literature, Māori business needs exist at two main levels: first, the macroeconomy, in which the institutional framework and environment within business is conducted is set; and second, the microeconomy, or the level of the firm in which productive activity of an enterprise occurs. There is an in-between level, that of industry in which the interests of related firms are aggregated in order to respond to and influence the macroeconomy, and generate shared outcomes for affiliated firms. At the macro level, Māori business needs include market access, economic policy, taxation, research and development, property rights, and compliance costs. At the micro level, Māori business needs include finance, management, marketing, networking, training, technology, advice, mentoring, a sense of belonging, pride, and cultural safety.
217. In this research, Māori business needs include:
- a. Professional services such as accounting and legal advice;
  - b. Banking and financial services;
  - c. Relationships, informal networking, access to professional opinions
  - d. Tuakana-teina (established entrepreneurs mentoring emerging entrepreneurs);
  - e. Financial literacy, financial modelling and assessing financial viability;
  - f. Iwi entrepreneurship and innovation support centres and programmes;
  - g. Market research and establishing product demand (market validation);
  - h. Business systems, capabilities and processes for enterprise growth;
  - i. Business and strategic planning;
  - j. Access to finance for equipment and growth; and
  - k. Managing people, projects and activity.
218. These business needs are consistent with the literature and may be classified as addressing hard (financial assistance) and soft (nonfinancial assistance) entrepreneurial and enterprise capability development needs (see Figures 4 and 5). Some business needs are inward facing (management, finance, knowledge and skills), whereas some needs are outward-facing (markets, networks, industry). Internal capability needs tend to be resolved by education, training, advisory services, and capital providers – formal and informal, public and private. External capability needs tend to be resolved through engaging with customers (current and prospective), business networks and industry associations and professional services to help with market research, access and entry.
219. A strategic decision for Te Au Pakihi is to decide which if any of these Māori business needs it is willing and able to address, and if so, how? If some role in internal entrepreneurial capability development is contemplated, then consideration of Te Au Pakihi as a educator, trainer, financier, or advisor is implied. If external capability development is a possible role, then Te Au Pakihi as a marketer, networker, and advocate ought to be considered. Both roles imply a higher degree of formalisation, structure and resourcing than is presently the case with Te Au Pakihi. A move in this direction also assumes Māori business needs are not being met or are not able to be met by current provision. However, the real question is can Te Au Pakihi be all of these things?

## **Māori business networks**

### *The experience of Māori business networks*

220. Regional Māori business networks exist in varying forms, degrees of formality, activity and purpose. There are around 12-15 such networks around the country that are current and functioning on a regular basis (Ministry of Business Innovation and Employment, 2017). They exist principally as soft business networks to facilitate social ties among Māori entrepreneurs in a given locality, but can result in commercial outcomes for members through sharing contacts and promoting their services. A few Māori business networks offer formalised enterprise development support, with Te Manu Atatū the latest to do so. Engendering a culture of Māori success in business is at the heart of the networks. Yet, Māori business networks suffer from the absence of a sustainable business model and often rely on a particular person to drive the kaupapa of the network.
221. There may be a perception that Māori business networks are permanent, well-resourced fixtures of the Māori business community. In the main, however, they are not. Māori business networks are voluntary associations that rely on the time, capability and commitment of voluntary committees. The level, frequency and quality of activity, events and services of Māori business networks correspond with the availability of the committees and funding they are able to access. Events may be infrequent, ranging from one to three events a year for some to monthly activity for others.
222. Māori business networks tend to rely on member contributions, event-based sponsorship, and funding linked to network activity or specific services. Māori business networks may partner with providers, Māori-specific and mainstream and other stakeholders, to maintain network activity and programmes where offered. While partnerships and funding are beneficial, they are susceptible to capture, loss of tino rangatiratanga and cessation with changing funder policies, priorities and personnel. The search for a sustainable business model for Māori business networks is an important but under-studied phenomenon.
223. In this research, participants regard the role of the Māori business network as a way of and a place for connecting with other Māori entrepreneurs and accessing advice, information and support from within the network itself. The network is also about sharing ideas and opportunities, and facilitating access to outside expert/business support. There is a role, too, for the Māori business networks in positioning Māori enterprise within local and regional economic growth strategies and ventures.
224. Māori culture in Māori business networks is both implicit and explicit; it is accepted and expected as a normal part of the identity, function and efficacy of a business network. Māori business networks need to create a safe environment where being Māori, whatever that means to the person, is accepted, encouraged and practiced, but this should not become insular and isolated from external opportunities, agencies and networks.

225. Māori business networks, to attract and retain members, should be professional, innovative and relevant in their approach to communication, events and activities. The networks should be places that Māori entrepreneurs and enterprises want to be, offering regular opportunities to meet, interact, learn and celebrate Māori success. Māori business networks have to consider charging for some services and activities to be sustainable. Successful Māori business networks often had a formal structure, key champion(s) driving the network, are led by entrepreneurs and business owners rather than support agencies, and offer a range of activities. Social media is increasingly being used as a way to maintain member engagement.
226. Some of the barriers to network participation by Māori entrepreneurs are the timing and focus of events and activities and when the focus moves away from the collective needs to individual needs of those involved. The use of online and face-to-face hui was identified as one way to improve engagement.

*Toward a sustainable Māori business network*

227. The sustainability of Māori business networks is an ongoing challenge. Networks are in a ‘catch 22’ situation in that members expect value from the networks, but networks may struggle to secure resources to offer activities which members find of value. This assumes that what members value requires resources, but this needs to be tested in each case. The research indicates that participants would value:
- a. An advocacy role for Māori enterprises in regional economic and enterprise development;
  - b. Regular opportunities to meet with other members that are focused and well-organised;
  - c. Access to members and experts who can help solve business problems;
  - d. Links to existing enterprise assistance of other providers; and
  - e. Māori-specific services (e.g., mentoring and advice) offered by the network.
228. Māori business network sustainability may be constrained because of:
- a. The absence of a champion with the capability and time to work on the network;
  - b. The absence of a formal structure and systems to secure resources for activity;
  - c. Low membership and limited awareness of networks; and
  - d. Uncertainty about the existence and operation of networks.
229. In terms of network sustainability, a range of possibilities are apparent, including:
- a. Soft-business network: A minimalist approach, keeping the network informal and events irregular or few (e.g., annual Matariki events);
  - b. User-payers: Cost-based pricing of events and activities supplemented by sponsorship to also offer free events (e.g., business breakfasts, awards);
  - c. Providership: Securing and delivering funded programmes and services as a provider of local and/or national enterprise assistance services (e.g., Pakihi 101);
  - d. Hard business network: Formalise clusters of regional and national Māori enterprises in industries of strength to jointly bid for contracts (e.g., Whāriki’s strategy to secure council procurement of construction and smaller tenders);
  - e. Collaborative business networks: Collaborating with other regional Māori business networks in Horowhenua and Whanganui on network activity;
  - f. Partnership with local economic development agencies to secure shared services, including colocation and funding (e.g., Te Manu Atatū’s Māori business hub);

- g. Securing a named sponsorship arrangement with local corporates, local government, and/or iwi, or a combination of these;
  - h. Cooperative: Establishing a cooperative to coinvest in a commercial enterprise that generates sufficient returns to fund network operations and activity;
  - i. Trust: Establishing a trust structure to formalise governance and control of the network; and
  - j. A funding bid to central government for long term funding for regional Māori business networks and a national association (e.g., Māori Innovation Fund).
230. All of these options for network sustainability are possible because other business networks and associations are doing them or have attempted them, but none are probable without the concerted effort of network champions, change agents, stakeholders and members. For Te Au Pakihi, this means having a strategic discussion among its members and supporters to define the vision, values and aspirations of the network and construct a sustainable development pathway consistent with this.

## **Enterprise assistance**

### *Engaging Māori entrepreneurs*

231. Providers vary in the way in which they identify and recognise Māori entrepreneurs, Māori business owners, and Māori enterprises. The client-base of Māori-specific providers like Poutama Trust and MWDI is exclusively Māori enterprises, ethnicity (cultural affiliation) and descent (whakapapa), and in the case of MWDI, gender. Mainstream providers like CEDA use ethnic self-identification for its Regional Business Partner services, while other mainstream providers are likely to employ a similar approach. Capturing ethnicity information of service-users or clients is essential to building an internal ‘ground-up’ picture of the uptake, utility and efficacy of enterprise assistance among Māori and non-Māori. Consistency in ethnicity information collection by various providers is an ideal next step, but any data would be a good start, provided self-identification is used as the primary means of requesting such, given the broad spectrum of Māori identity let alone Māori entrepreneurial identity.
232. Recognising entrepreneurs and their enterprises as Māori tends to produce four main responses from providers: first, a commitment to treat Māori entrepreneurs the same as non-Māori to avoid the possibility of differentiated treatment being perceived by non-Māori as privileging Māori, or by Māori as being unequal; second, a reluctance to do anything differently because of uncertainty as to what to do; third, referring Māori entrepreneurs to mainstream providers with Māori units or Māori providers; and fourth, customised engagement and services that accord with Māori business needs, preferences and priorities.

233. The first two responses may be explained by a concern for equity, avoiding the appearance of privileging one group over another, a belief that entrepreneurial identity (e.g., ethnicity) is immaterial in service provision, or a belief that ‘one-size fits all’; in other words, that current services are acultural (unaffected by cultural difference). There is an inconsistency in this logic, however, with one provider employing a Chinese speaking business advisor to facilitate engagement with Chinese business people, an entirely appropriate response given the importance of the China-New Zealand business and trade to the local economy. The third response is a consequence of Māori-specific assistance being available. The fourth response recognises Māori entrepreneurs are part of a growing Māori economy and the need to ensure services are appropriate and effective for Māori.
234. The conclusion is that when choosing to participate in enterprise assistance, Māori have hitherto had to conform to prevailing conceptions, norms and attitudes of what constitutes entrepreneurship. There is now, however, increasing acceptance that the Māori economy, Māori enterprise, and Māori entrepreneurship have a distinctive identity, represent a differentiated approach to doing business and have a valued contribution to make to regional and national economies. There is limited evidence, however, that this is matched by customised engagement and assistance for Māori entrepreneurs and enterprises. Thus, there is work to do among providers, business networks and industry associations, to be inclusive of Māori entrepreneurs and collaborate with Māori enterprises.

#### *Soft skills matter*

235. Mentoring and coaching, which are evident in a ‘tuakana teina’ model of senior and junior members of a family – kin and non-kin – helping one another, are soft forms of assistance that seem to take precedence in terms of what Māori business networks might provide over hard (formalised) forms of enterprise assistance. Money matters, but facilitating access to finance is not seen as a primary function of Māori business networks. This suggests that what Māori business networks offer and members value is an intangible enrichment from interacting within a culturally empathetic environment with people who implicitly understand and care about you and your success as an entrepreneur. In te ao Māori, this quality is called whanaungatanga and is a driving principle of Māori business networks.
236. Whanaungatanga (relationships) and manaakitanga (generosity) are material elements in attracting and retaining members because they mirror principles that underpin the mutuality of a successful family. The strength of the family, if a network may be called such, waxes and wanes on the strength of the members’ capacity to give of themselves to its cause. In spite of this, Māori business networks are resilient, in many cases surviving periods of dormancy because the principles are costless and ingrained in the hearts and minds of members rather than some extraneous policy or programme, which is subject to periodic ‘recycling’—original policies like original innovations are a rarity.

### *The role of taituarā*

237. Taituarā is the notion of mentors for the mentors, support for those who lead Māori business networks from those who are leaders of Māori businesses, Māori communities and iwi and hapū. Taituarā in a traditional sense means support in all its forms often provided by esteemed elders, constituted as spiritual, social, cultural, or professional support (Mika, 2016a). One network leader remarked about the support she derived from revered Māori leaders (Interviewee 3). She found they introduced a perspective to the network that is both external (as leaders in national and international institutions) and internal (as members of the Māori business community), which helped the network connect to global trends and opportunities. When taituarā lend their support, this has the effect of legitimising the network because they give mana to the kaupapa by association. Taituarā also provide confidence and capability among Māori entrepreneurs. For Te Au Pakihi, this means giving consideration as to the role iwi, hapū and Māori leaders from various industries within Manawatū might play in the network as taituarā.

### *Provider ‘reformation’*

238. A significant question for providers – both publicly funded (government and nongovernment) and private providers (e.g., banks, accountants, lawyers, consultants) – is how are they responding to the Māori economy in the Manawatū? Are they responding with authenticity, inclusion, cultural, relational, and technical competency, and with long term relationships in mind? Or, are they seeing Māori enterprise as being adequately supported by current policies, programmes and practices? The status quo is not supported by the research findings in this report. Instead, reformation of provider disposition, methods and models of engagement, service and outcomes is implied. The ‘reason for being’ (existence) of Māori business networks is amplified by this prospect.

## CONCLUSIONS

239. This report set out to complete an environmental scan of Māori enterprise in the Manawatū to help inform planning for Te Au Pakihi as the Manawatū Māori business network. The idea of conducting an environmental scan was raised by members and stakeholders of Te Au Pakihi in late 2016 as a way to better understand what local Māori entrepreneurs wanted from their network. The scan was also viewed as an opportunity to generate ideas as to what a sustainable business model might look like for Te Au Pakihi. And alongside this, the scan would seek the views of Te Au Pakihi stakeholders (i.e., enterprise assistance providers, local government, business and industry) about the kind of engagement they have with Māori entrepreneurs, and with the network.
240. Te Au Pakihi members Lea-Ann de Maxton and Graeme Everton were key proponents of the environmental scan and we thank them for their support. A proposal based on discussions with them and other stakeholders was prepared. With funding from Te Puni Kōkiri, Te Au Rangahau, the Māori Business & Leadership Research Centre, at Massey Business School was engaged to conduct the environmental scan between May and September 2017. The research team comprised Te Au Rangahau codirectors Dr Jason Paul Mika and Dr Farah Rangikoepa Palmer, along with research assistance from Lisa Chase and Rita MacDonald. The research was conducted in accordance with Massey University human research ethics code.
241. The environmental scan reviewed literature on the national and local Māori economies, Māori enterprise development, Māori entrepreneurship theory, and the experience of regional Māori business networks, past and present. In addition, we conducted 18 interviews with Māori entrepreneurs, enterprise assistance providers, as well as other Māori and non-Māori business networks. From this, we assessed Māori business needs, identified available enterprise assistance and explored how Māori entrepreneurs were engaged in this. In addition, we identified the impact of national, regional and local economic development policy, plans and programmes on Māori enterprise in the region.
242. From the research, we conclude the following:
- a. Māori entrepreneurs are contributing to a growing Māori economy, estimated to be between \$42 and \$50 billion, which is helping to normalise the existence, activity and success of Māori entrepreneurial activity and business ownership;
  - b. Māori entrepreneurs identify with and exhibit a distinctive way of thinking, being and doing business based on a Māori world view, but integrate within this elements of a Western or Pākehā world view on business, expressed as a continuous process of balancing cultural and commercial imperatives as well as collective and individual outcomes.
  - c. Māori business networks represent an enduring feature of regional Māori economies that strengthen social and cultural ties among Māori entrepreneurs, but the networks suffer from the absence of sustainable business models;
  - d. There are around 1,575 Māori entrepreneurs (1,014 Māori self-employed and 561 Māori employers) in Manawatū who are potential Te Au Pakihi members, but communicating with them is an unresolved challenge and untapped opportunity;
  - e. The business needs of Māori enterprises mirror to a large extent those of non-Māori enterprises, and include both soft (advice, information, mentoring) and

- hard (technical and financial assistance) assistance, but further include a strong desire to explore these needs in a culturally safe and secure context;
- f. Acknowledging Māori entrepreneurial identity has implications for the way providers perceive, engage, deliver and evaluate enterprise assistance for Māori entrepreneurs if they are to be effective in supporting Māori entrepreneurship;
  - g. Māori entrepreneurs' expectations of the role of Te Au Pakihi as a regional Māori business network range from nonfinancial (soft) assistance, particularly mentoring, to facilitating access to business (hard) assistance, particularly financial, but not necessarily provision; and
  - h. A range of options on the sustainability of Te Au Pakihi are identified for consideration, including minimalist (informal), moderate (cost-based), formal (provider), and collaborative (cooperative, regional, and national networks).
243. While the focus of this environmental scan has been on Māori enterprises in the Manawatū, the research has implications for other regions and the Māori business networks and enterprise assistance providers in them. We recommend that a hui of Te Au Pakihi members and stakeholders be convened to consider and discuss the implications of this report.

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# ANNEX 1 INFORMATION SHEET



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## PARTICIPANT INFORMATION SHEET

### Environmental scan of Māori business needs in Manawatū

#### Introduction

Ngā mihi nui i rūnga i ngā āhuatanga o te wā.

This project is being led by Dr Farah Rangikoepa Palmer and Dr Jason Paul Mika; Co-Directors of Te Au Rangahau (Māori Business & Leadership Centre) in Massey Business School, Palmerston North. We are assisted by Lisa Chase, a research consultant, and Rita MacDonald, a Massey student.

#### Project Description

The purpose of the project is to conduct an environmental scan of Māori businesses in the Manawatū. The scan focuses on understanding Māori business needs and how they are supported to meet their needs by enterprise assistance providers. The scan is intended to identify options for Te Au Pakihi, the Manawatū Māori Business Network, to be sustainable. Te Puni Kōkiri has supported the research with a grant. We expect the project will be completed by the end of August 2017.

#### Invitation

We would like to talk to local Māori entrepreneurs and Māori business owners and providers of enterprise assistance who work with Māori enterprises. We invite you to share your views and understanding of Māori business needs, the kinds of support available for Māori business and how that works, and the role of the Māori business network in the region.

We would like to interview you in person at a time and place that suits you. We are aiming to conduct around 6-12 interviews. Interviews may take up to 60 minutes. Information about you will remain confidential to the researchers. We will store your information in a secure place at Massey in computer and print form for seven years, after which it will be archived in accordance with university policy and ethics guidelines. We will produce a report on the research and publish journal articles. However, identifying details about you or the organisation for which you work will be removed from the transcript and any publications. We will use pseudonyms and a numbering system instead of your name.

#### Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw at any stage up to the time of publication of the final report;
- ask any questions about the study at any time during participation;
- not be named unless you give permission to the researcher;
- be given an electronic summary of the findings at the end of the project;
- ask for the recorder to be turned off at any time during the interview.

## ANNEX 2 CONSENT FORM



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### ENVIRONMENTAL SCAN OF MĀORI BUSINESS IN MANAWATŪ

#### PARTICIPANT CONSENT FORM – INDIVIDUAL

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me.

I wish/do not wish to have data placed in an official archive.

I agree to participate in this study under the conditions set out in the Information Sheet.

**Signature:**

**Date:**

**Full Name printed**

## ANNEX 3 INTERVIEW SCHEDULE



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### **MĀORI BUSINESS NEEDS, BUSINESS SUPPORT, NETWORKS, AND ENVIRONMENT**

#### **About the entrepreneur and their business**

1. Tell us a bit about yourself? Whereabouts were you born and raised? (family context)
2. Tell us about how got into business? (by necessity, by chance, by choice)
3. What stage is your business at and what are your future plans? (lifecycle and growth)
4. Would you say you're an entrepreneur, innovator, or business person? (identity)

#### **About being in business**

5. What does being Māori mean to your business? (cultural identity)
6. What does business success look like for you? (economic versus social returns)
7. Have you experienced any downsides with being in business? (tall poppy)
8. What role if any do whānau, hapū and iwi have in your business? (tribal influence)

#### **About business needs and business support**

9. What does innovation mean to you? (product, process, attitude, technology)
10. How important is innovation in your business? If very, how so? If not so much, why?
11. What are your business needs? (past and present needs)
12. What support did you get to meet your needs, in particular for innovation? (types)
13. Did this support meet your needs? If yes, why? If no, why? (satisfaction)
14. What does successful business support look like for you? (efficacy)
15. How could business support be improved? (changes)

#### **About business networks**

16. What do you see as being the role of Māori business networks? (function)
17. What would attract you to a Māori business network? (value and benefits)
18. What might prevent you from participating in a Māori business network? (barriers)
19. What does a successful Māori business network look like to you? (sustainability)

#### **Questions for providers and policy makers**

20. What would you expect to see in a supportive business environment? (ecosystem)
21. What is your organisation's role in terms of support for business, particularly innovation?
22. How do you engage Māori enterprises in your organisation?
23. What kinds of business needs do you think Māori enterprises have?
24. How does your organisation help Māori enterprises address their business needs?
25. In what ways is Māori culture incorporated into your assistance for Māori enterprises?
26. How do you measure the success of your assistance for Māori enterprises?
27. What improvements in business support could be made for Māori enterprises?

## ANNEX 4 LIST OF INTERVIEWEES

#	Industry	Organisation type	Role	Male/Female	Locality
1.	Business policy	Government agency	Policy advisor	Female	Wellington
2.	Banking and finance	Trading bank	Bank manager	Female	Palmerston North
3.	Networking	Māori business network	Committee member	Female	Horowhenua
4.	Marae development	Hapū trust	Iwi leader	Male	Palmerston North
5.	Exporting and technology	Māori enterprise	Māori entrepreneur	Male	Halcombe
6.	Networking	Māori business network	Committee member	Male	Whanganui
7.	Natural remedies	Māori enterprise	Māori entrepreneur	Female	Palmerston North
8.	Agribusiness policy	Government department	Senior Advisor	Male	Palmerston North
9.	Enterprise assistance	Private social enterprise	Māori entrepreneur	Female	Palmerston North
10.	Media and entertainment	Private Māori enterprise	Māori entrepreneur	Female	Palmerston North
11.	Management consulting	Limited liability company	Māori entrepreneur	Female	Feilding
12.	Enterprise assistance	Business incubator and accelerator	Business advisor	Male	Palmerston North
13.	Enterprise assistance	Economic development agency	Business advisor	Male	Palmerston North
14.	Property development	Property advisory company	Māori entrepreneur	Male	Palmerston North
15.	Education	Tertiary education organisation	Kaitiaki	Female	Palmerston North
16.	Marae development	Charitable trust	Committee member	Male	Feilding
17.	Enterprise assistance	Charitable trust	Business advisor	Female	Feilding
18.	Natural products	Self-employed	Māori entrepreneur	Female	Palmerston North