



Māui Rau

ADAPTING IN A CHANGING WORLD

KPMG New Zealand

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Mihi

'Ko te manu kai miro, nōna te ngahere

Ko te manu kai mātauranga, nōna te ao.'

Heoi, ko te manu whai whakaaro, nōna a Rangiātea.

**Ko te Rangiātea kua kōrerohia, e hāngai pū ana ki te tipuatanga
ō ngā tūpuna i kite ai i ngā rawa ā te Pākehā hei mau ngā ringa.**

**I tata hemo ēnei tipuatanga ō roto i ngā tau otirā māringanui
tātou he uri pū tātou nō Rangiātea, e kore e ngaro,
e kore te puna tipua e mimiti.**

Nō reira, anei tata te oranga mau roa me he kaha te hiahia.

**Ā, ko te pūrongo nei he mea whakahiko ake i te tipua
ō roto kia kumea mai ngā rawa o te ao hou kia tata,
kia kumea mai ngā mōhiotanga o te ao hurihuri kia piri.**

**Hei whakamutu ake, me hoki ki te kōrero
tuku iho: 'He ao āpōpō, he ao tea'**

Ka puta, ka ora!

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Message from the Minister

I am delighted to support the Māui Rau report. It represents a new way of thinking about and defining our future. So much of our energy and mauri has, in recent decades, been tied up in putting right the wrongs of the past. We owe that to our tūpuna. But what got us here is not enough to propel us to a prosperous future – one where Māori share the highest standards of living alongside Pākehā and other nationalities that make up this great nation of Aotearoa. We owe that to our tūpuna also, who like Māui, were bold in action and innovations, seeking out opportunities across their world.

Importantly, the report has been created through more than 13 wānanga, providing a voice directly from those out there 'doing' Māori economic development, forging a path of how Māori need to adapt in a rapidly changing world. It fits entirely with He kai kei aku ringa – the Crown-Māori Economic Growth Partnership. Literally this means 'Growing food from our own hands' and is a metaphor for the resilience of our people.

We want our rangatahi to have good qualifications, we want healthy whānau; warm, dry houses; better jobs; flourishing Māori businesses taking on the world; and we want our assets managed in a way that is consistent with our aspirations for our people, and our own ancestral values of love, respect, dignity, kinship, and integrity.

Those values are enduring. How they are played out in a modern context is the challenge posed by this report.

We must think differently and change our mind set to gear up for the future that our mokopuna will face. It will be global, borderless, automated, on-line – but you will never replace the need for people to build enduring relationships with people. And that is where we excel.

He aha te mea nui o te ao?
He tangata, he tangata, he tangata!



Hon Te Ururoa Flavell

Te Minita Whanaketanga Māori

Te Minita Whānau Ora

Te Minita Tuarua Whanaketanga Ohaoha

Ngāti Rangiwewehi, Ngāpuhi

Ngāti Raukawa





Foreword

It is my belief that many Māori business practices centre on whanaungatanga (relationships) and tau utu utu (reciprocity) to facilitate the aspiration to koha tuku rua atu (redistribution) of resources to support whānau, hapū, iwi, owners, community, shareholders and stakeholders.



These values are commonly known within my global indigenous business and leadership network as the three Rs. When the invitation from Joe Hanita and Missy Te Kanawa was received by my wife Kate Cherrington and I to attend the KPMG 'Māui Rau' hui in Tauranga Moana in February 2016, I initially saw this as an opportunity to re-engage with Missy and Joe as trusted colleagues and friends, as we previously served on a number of kaupapa together. Equally, I have to admit that I was suspicious of the intent of one of the 'big four' consulting firms calling a hui of this nature. I asked myself whether the principal aim was to seek insights on emerging Māori business practices and aspirations to commodify the knowledge geared to 'whaka-'KPMG'-tanga-ISE' our ideas from the hui and sell them back to us (at a premium discount of course!).

'Māui Rau', he aha tēnei kaupapa, what is this initiative all about? Here are some of my thoughts following our hui in Tauranga Moana.

As the kaupapa and vision of Māui Rau was revealed by Missy and Joe, the wairua of their kōrero resonated in tandem with our wairua through whanaungatanga, tau utu utu and koha tuku rua atu. As the kōrero evolved across the whānau in the hui, we discussed what success ultimately looks like for our people and centred our ideas on our future generations. The natural pathway of the kōrero identified challenges and barriers to achieving successful aspirations. The common limitations included: resource issues, Māori/iwi working as isolated islands as opposed to collectives, the impact of negative post-settlement spaces and challenges working through the Treaty settlements process, legislative impediments, personality and relationship divisions and the associated lost opportunity costs. Too many chiefs, too much hui not enough 'do-ey' kōrero: this all resonated with unanimity with the whānau present.

The whānau then enthusiastically focused on solutions! It was through this wairua that the practice of 'Māui Rau' was enacted through a call to action: its inherent values and aspiring elements. The mission within the kaupapa of 'Māui Rau' embodied the call to explore and enact the radical potential of who we are as Māori inherent within our uniqueness to our 'Māuitanga'. Māui Rau embraces our Māuitanga embedded in our blood memory that continues to run through our veins inherited as a gift from our tupuna (ancestors) through whakapapa. Although our struggles continue as Māori people, the fact we have survived as a people is testament to the 'Māui Rau' elements of our past and current leadership through innovating, adapting, adopting and creating strategies to maintain and grow our presence. The call now however is to enact the fullness of our 'Māuitanga' encapsulated in the call of 'Māui Rau' to take ownership of the radical potential of our ideas to another level but more importantly, to enact it!



This will require a shift in mind-set and will require the need to do more with what we have. This is not about more resources, but, as Professor Graham Smith has said, it's about being more resourceful. A shift from what we 'think' to what we 'believe' is a defining moment in our lives. When we 'think' we sit on fences and are uncommitted. When our mind shifts from 'thinking' to 'believing' we commit and equally become committed to the realisation of the vision and outcome. For living that message, thanks to my fellow boarding school friend (although he went to the SECOND-best Māori boarding school), cher Lance O'Sullivan.

A shift from 'institution' to 'movement'

Many of our best ideas and initiatives started as movements and evolved into 'institutions'. Unfortunately, over time the institution becomes domesticated and eliminates the radical potential of ideas and aspirations from across the whole institution. The ideal would be to maintain and support a 'movement culture' within an 'institutional structure'.

A shift from 'hierarchy' to 'networks'

Hierarchical and organisational structures are important but they have been known to extinguish radical potential within organisations and institutions by limiting the opportunity for great and radical ideas to grow, because whānau don't sit on the right seats within the hierarchy. Networks work. Sure, they are more challenging to manage; however they procure the broad range of ideas and radical strategies that could transform our businesses.

A shift from 'hero' to 'host'

We need leaders and I fully support this kaupapa, ka pai! However we need leaders who can also host our people and empower their ability to express what they believe in and support them to enact their ideas.

In many cases, as will be required in the future, it may be easier to say 'sorry' than to ask for permission, if you truly believe in its positive impacts for our people... just like Maui!



**Bentham Atirau Ohia
Owner & Director, Puata Hou Ltd**

*Te Ati Awa, Ngāti Rārua, Ngāi Te Rangī,
Ngāti Pūkenga, Ngāti Te Roro o Te Rangī,
Ngāi Tahu*

Thank you to Elizabeth Medicine Crow CEO/ President (First Alaskans Institute), Dr Lance O'Sullivan, President Mama Ladonna Harris (Americans for Indian Opportunity), Dr Rongo Wetere/ Dr Buck Nin (part of the founding community of Te Wānanga o Aotearoa), Evo Morales (First Indigenous President of Bolivia), AMO & AIO ambassadors, and Kate Cherrington, my current CEO, for sharing your knowledge with me and the responsibility I have to share with others!





Māui Rau

Māui Rau refers to the many faces of Māui as he adapted to changes in his environment.

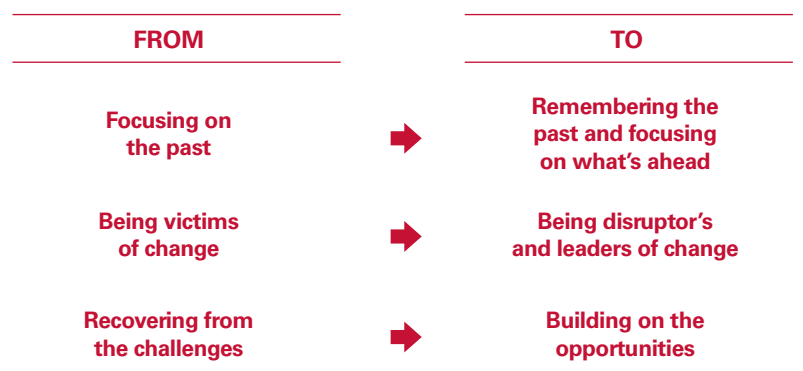
For us, Māui Rau encapsulates Maui's ability to transform in order to thrive under a range of conditions while always holding on to his core, his values, his truths and those lessons that shaped the icon he became and continues to be. He was a shapeshifter.

As if tethered to an imaginary elastic band, he was always anchored at one point – to his whakapapa and to the kawa that underpinned his existence. Yet his imagination and curiosity stretched that band. Each adventure gave him more insight and awareness, and thus the courage to go a little further each time. His understanding of the environment improved with each experience and, in doing so, grew his ability to take calculated risks in search of the unknown and the potential reward that lay in wait.

Maui's ability to envision, to plan and to commit to the pursuit of his goal was second to none. He was a lifelong learner and his new experiences were always an opportunity to learn and to apply those lessons to the next adventure, positive or otherwise. The trick in Maui's case was knowing how far was too far!

Māui was the inspiration for this kaupapa that explores how Māori may need to adapt in this period of unprecedented change. It has been written for the many people who share a passion and commitment in to work towards a future where Māori well-being in all its dimensions is realised.

It is Māui Rau that we seek to channel as we move along this continuum...



Introduction

This report has been compiled through a collaboration by Joe Hanita and Riria Te Kanawa, of KPMG, and Jamie Rihia of ASB.



As Māori professionals, it's hard to divorce our professional selves from our personal selves; we are one and the same. Therefore, this report has been written in a style that reflects what we have learned from our tour around the motu. We consider ourselves as contributors alongside some amazing people who extended their manaakitanga as we joined them within their rohe and shared kai and kōrero.

It's fair to say a good proportion of the discussion came back to iwi organisations and the views iwi members present about their own iwi – whether they hold formal roles or not. In addition, the majority of contributors identified as Māori and therefore, a 'by Māori for Māori' perspective prevails throughout the report. We mention these so the report can be read in context, and not assumed to apply across a sector that has its own diversity.

Contributors were invited based on their understanding and involvement with Māori collectives and Māori-owned businesses. With their experience comes an appreciation of both the challenges within our demographics, as well as the opportunity before us.

It is an honour and a privilege to have had this opportunity to gather and share the learnings and the matters that are front of mind at this time. We hope that we have managed to reflect your contributions in a way that do them full justice. We are extremely grateful to you for sharing your precious time with us to help shape this conversation.

We also wish to thank and acknowledge Che Wilson of Ngāti Rangī-Whanganui for providing us with the name – Māui Rau – a name that generated plenty of interest, curiosity and intrigue.

We also pay a heartfelt thank you to Ariana Paul, Kauahi Ngapora, Grant Straker, Rhonda Kite, Wayne Mulligan, Eva Riddell and Keefe Gore-Robinson for allowing us to share a small glimpse of your work. Your displays of vision and courage embody much of the korero we have heard and we hope they serve as inspiration to others. We are also extremely grateful to Bentham for writing the Foreword, and so beautifully summing up the essence of Māui Rau.

Finally, it's our hope that we think about how we collectively create the conditions for Māui Rau to thrive within our tamariki and their whānau. Let's work towards a world where they are:

- » culturally connected to who they are
- » confident to make their contributions as young Māori through a Māori world view
- » competent and capable enough to fully participate in and positively contribute to society
- » globally aware so they may take the best from the world in order to serve them and their whānau.



As you read through, we hope you gain a sense of how we

- » can do things differently, do things as Māori
- » can build the belief, courage, ambition and attitude to carve a new path
- » can grow the attitudes in our tamariki as a platform for their success.



This exercise threw up more questions in our efforts to answer one, and this report reflects that irony. Hopefully, something in this report is of value to you – hopefully it provokes food for thought but more importantly, that it engenders a bias toward action so that we take steps now in the interests of the generations to come. If not, we need to do our job better and hope you feel free to share your views with us.



As you work through this report, we ask ourselves – the current generation – to consider what immediate action we must take. How do we transform our collective mind-set so that we can be responsive enough to position Māori to pounce on opportunity and evade threats to our long-term survival? The world is changing rapidly, and we need to think more deeply about this than we have ever had to before. Taking conscious and collective action is critical to ensuring our children and their parents can participate fully in tomorrow's world.



In summary, where do we need to focus our attitudes and ambitions as we look towards the future?

The journey of Māui Rau

The report is a summary of six key themes that emerged following our 13 round-table discussions, during which a number of questions were posed.



The approach was to ground the sessions in purpose so we began by asking why participants had committed themselves to playing their parts in realising a better future for Māori – **the why**.

They were then asked to project forward and imagine what that **future** state might look like before assessing the current situation, the starting point – **the now**.

Contributors were asked to identify **what's stopping us** from achieving the goals, before examining some options of **how** we might overcome these barriers.

Finally, we look at some options to consider in the short term – **the call to action**.



ONE: THE WHY



TWO: THE FUTURE



THREE: THE NOW



FOUR: WHAT'S STOPPING US?



FIVE: THE HOW



SIX: THE CALL TO ACTION



The why

**Why are we driven to pursue a different future?
Why are so many prepared to serve our people –
given the difficulty, sacrifice and frustration
often encountered along the way?**

Before we consider those questions, it's hard to move too far into any conversation without some context of where we've been. From the earliest days, our people who set out from Hawaiki battled the elements and went in search of a new place to call home.

There are countless versions of why they did this, so let us take some licence and propose some assumptions:

- » perhaps a lack of resource to sustain the population over time
- » maybe the prospect of a change of scene
- » possibly relationship breakdowns
- » perhaps competition for leadership
- » or was it simple curiosity to find out what was out there in the world and have a crack?

One thing is for certain, our tupuna had the courage to pursue something quite different from their current situation.

Contrast this with the kōrero about those who were already here when these visitors (from the migration) arrived in their waka. Either way, it's undeniable that some level of change from current lifestyles was required by all involved.

A few hundred years later, tribes from the west coast of Te Ika a Māui headed south over time to settle in Te Tau Ihu before the main flow of settler waka had arrived from Britain and further afield.

But just how different are those issues that led to these migrations from where we are today? Fast-forward to the current generation and we are seeing the evidence of what has been termed the Māori Diaspora – the sheer numbers of our people abroad. This was, initially, to Australia, England and the United States but, more recently to places like the United Arab Emirates, Hawaii, Norway and Hong Kong, and the list goes on. Could Aotearoa be the new Hawaiki?

While the negative impact on Māori in the decades following the signing of the Treaty of Waitangi is no secret, it's worth reminding ourselves of the economic dominance that Māori had through our own banking and trading activities at this time. As one of our contributors retold the story: "In 1855, from some readings from Parliament, it was announced that if they (the government) didn't smash the economic drive of the natives, that were going to have to hop in their boats and go home."





This highlights a time when our lives as Māori and lives as business people were one and the same – our values and our commerce were completely entwined, and in complete alignment. We had achieved what we now dream of.

In every one of these migration examples, over hundreds of years, the catalysts for change were environmental factors combined with a vision for a different future. The courage to do something about that set of circumstances underpins why we are still here today.

But there is something this doesn't explain. What drives our efforts in the ongoing pursuit for a future state? Many will agree that these efforts are not without difficulty and frustration, and can require a 'thick skin'. So what is it that drives our contributors to do what they do? Why do they sacrifice their time and, more importantly, time with their whānau, to work for their people and, in many cases, as volunteers?

A strong theme arose from our roundtable discussions. The reason is that people feel both obliged and excited to use their own education, skills and experience to help improve the picture that is currently characterised by an ailing physical environment and an under-representation of Māori in the positive statistics in critical areas of education and health. But the potential excites them. One contrasting view was that it's all about the land and getting that land and improving it to become economically productive, and that people come later.

As one contributor noted, "it certainly isn't about the pay". Another said: "There's this innate sense of being a mug, because it's not easy".

It's for our whānau, it's for our whenua and our generations to come.

The opportunity to work alongside people on the same wavelength – who share similar values and the same dream and aspiration around what they are trying to achieve – helps to maintain the energy to continue.

Overwhelmingly, kōrero focused on creating a better future for our people. Without a doubt, there is an active pursuit of a future state that can be explained simply as well-being in all its dimensions – social, cultural, environmental, and economic.

Ultimately, it's about sustainability – of our people, our place, our culture and our resources into eternity.



The future

The international business community is coming around to the notions of sustainability and balance between people, planet and profit. This is all we have ever known. It's time for us to return to our true roots and stop compromising our values for economic ends – our history shows these go together. Now is our time.

For a very long time, we have been playing catch-up but the inequality gap keeps widening. Today, catch-up is not enough. We need to leapfrog to move from relatively deprived to ahead of the game. We need a rocket-ship, not a faster horse. The good news is, in a modern world that's suited to our 'Maoriness', we can use those things that are distinctive to us.

While sustainability and balance were clearly articulated in the kōrero, what was less emphatic was a view of what the future looked like in a more specific sense. It's clearly about a state of wellness and the ability to fully participate in society; but what does that actually mean?

This is not surprising, given the time in which we find ourselves. Turning heads towards the future – when so many are in the midst of or just emerging from the historically focused Treaty settlement process – can be a big ask. Yet there were those who shared very clear views of what it is that we are trying to create for an unknown future: for both the organisations that serve us, and the whānau and individuals that comprise our hapū and iwi.







Culture and whānau

Across many conversations, it was clear there are pockets of awareness about how the things we do naturally are valued, particularly internationally. However, this awareness is not widespread.

It's the things we do as whānau when no one is looking that keep people in awe. Whether it's our style of humour, the way we take in and manaaki people, the gifting of koha or simply our way of singing waiata for our kaikōrero – it has been well received at home and offshore. Pair this with the way in which our talented film-makers subtly depict our people and you start to build a picture of the essence we bring to the world.

According to a TED talk by founder Joe Gebbia, Airbnb was conceived after he extended some manaakitanga to someone he had met randomly. He admits he was unsure about whether he should offer the guest a bed or not. The business is now valued at \$25 billion and is on track for revenue of \$900 million. Generally, for us, or at least those with 'that uncle or aunty', there would have been no question about taking the manuhiri in.

This is only one business that completely dwarfs the grand sum of Treaty settlement assets. This example shows the potential and opportunity coming off the back of what we do by nature. It marries one aspect of our culture – manaakitanga – with a significant commercial opportunity.

If this is to be our distinction in the world, we need to grow our whānau cultural capability and strength. The future has to be about connecting our own people to their culture and whānau as a platform for wellness and a sense of pride in who they are.





Connectedness

One theme to emerge was that the future has to be underpinned by having the courage to simply 'be Māori'. This means being connected to our values and to each other, our whenua, our culture, the world and our history.

At a time where worldwide acknowledgement of human impact on the planet is growing, this type of connectedness will raise the collective consciousness of the unique difference that Māori bring to the world. There is still a long way to go but the tide is turning and the opportunity is ripe.

Trust, values and authenticity are significant drivers in relationships and business decisions. We have heard countless examples of Māori being actively sought out as business partners on this basis. Furthermore, there is a much higher level of social and environmental consciousness globally among the younger generation, future customers and financial decision-makers.

A sense of curiosity and desire to understand constituencies more closely – whether from a tribal membership or customer perspective – are critical in helping to shape and evolve services and products that will meet ever-changing needs.

There was a sense that we need to look to the past for our future, and to consider our achievements across centuries, and the ingredients and practices that underpinned those successes.



Confidence and courage

There are countless examples where we have dared to do something different from the norm and this has paid off. We are at the dawn of a new era where our tamariki will grow up in a completely different world to that of the last few generations. They have been born into an era where successful educational outcomes from kōhanga reo and kura kaupapa are paired with an economic platform through land trusts and incorporations, Treaty settlements and small business – their foundation is very different.

They are growing up immersed in the internet and digital technology that fuel their exposure to the world. They become globally aware without leaving their rural paradise. For the first time in generations, they have the ability to learn independently from the adults in their lives in those formative years. Adults have become less like teachers and more like facilitators of learning experiences based on the strengths and interests of the children.

Our children are naturally inquisitive and tactile, and our challenge is how to bring out the tutu in our tamariki. We now need to foster and nurture those attributes that were frowned upon in earlier generations.

Our tamariki’s strong cultural foundation, their natural talent and character, and this digital connectedness combine to make a powerful new platform on which to showcase Māori global success, from both home and abroad. This can only lead to a new generation of capable and confident Māori talent: people who have the values, skills, experience and networks to unleash our potential. Their confidence and courage will help us make that leap – from playing catch-up, to shaping the new world order.

2050 global citizens

We canvassed the question: what does the future look like, and what do we need to do to ensure our tamariki can participate fully in that future? A common sentiment was that we don’t know what the future holds so we have to take a different approach to readying our children for the unknown. The traditional approach was to ask someone what they wanted to do and then help them to acquire the technical skills that gave them the best chance of success.

Now those technical skills are becoming obsolete due to the impact of automation, robotics and digital technology, and many of today’s careers will disappear. While we can’t predict exactly what the future looks like, we do know that the rate of change keeps increasing.

This comment reflected a widely held sentiment: “My point is that we don’t know what they’re going to think about; we don’t know what kind of future they’re going to come up with. All we can do is equip them for a future that’s going to change quicker and quicker and quicker, and that’s all we can do.”

Our observations of the last 20 years, coupled with signals for the future, do provide some insight into what we might need to instil in our tamariki. As old jobs disappear, many new roles will emerge. Our responsibility is to ensure that we foster characteristics and soft skills in our tamariki that help them participate fully in a society where change is the only constant. They will live in a VUCA world – one full of volatility, uncertainty, complexity and ambiguity.

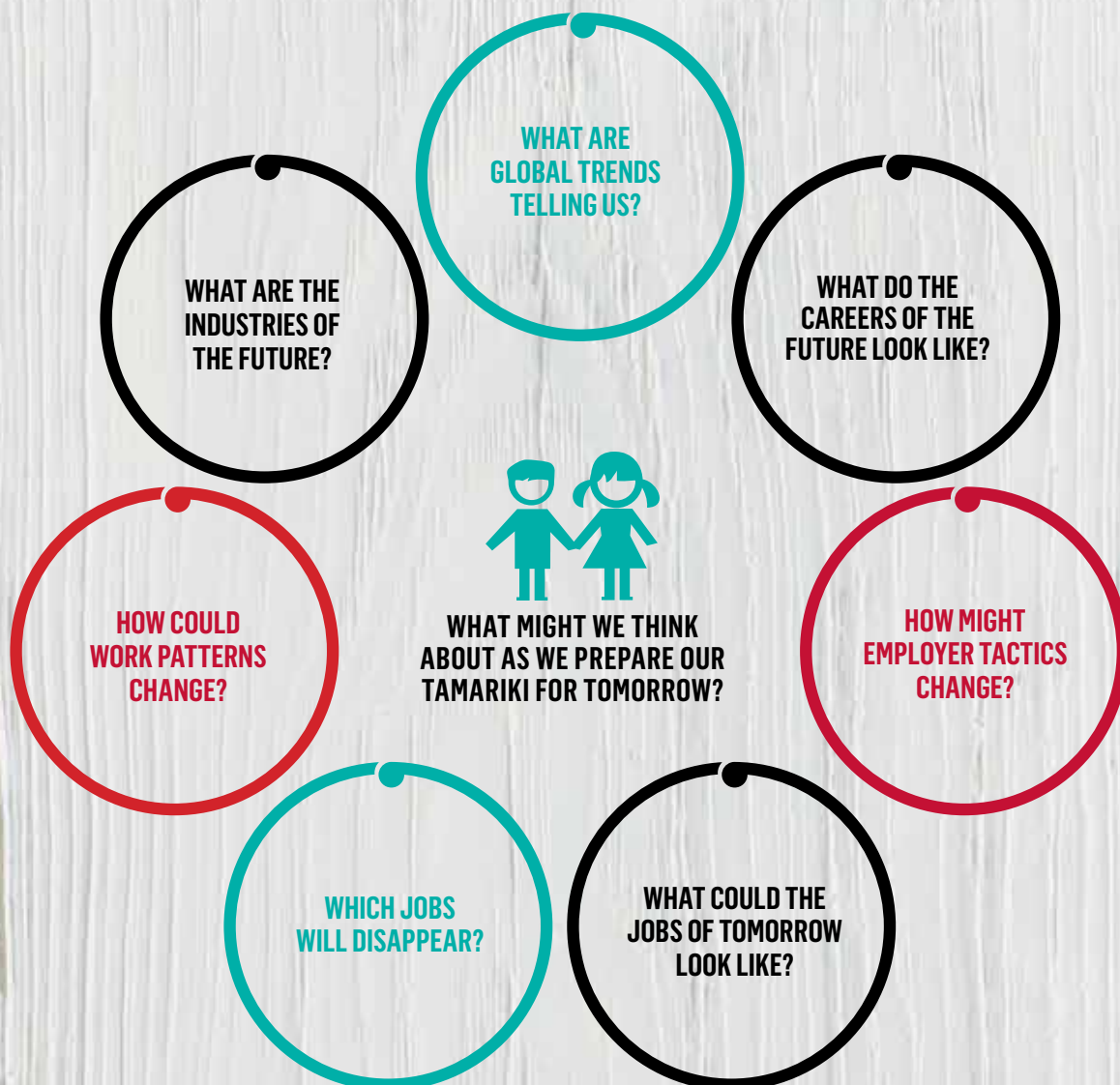
We have listed some of those key skills and attributes on the next page.

Simply put, we need to avoid falling into the trap of educating our children for the attractive jobs of today, that might well disappear tomorrow.

One thing we do know is that exposure to the STEAM subjects of Science, Technology, Engineering, Arts and Mathematics – within relevant contexts and led by passionate and interested adults – can help our children to develop the characteristics in the table on the next page. These are also useful in developing young leaders and thus assisting our long-term succession planning.

So, while we don’t know what the future will look like, there is plenty of information available that could help us to answer some of the questions on the following page. So that our own plans are well informed, we have a responsibility to explore this actively.





FUTURE TRAITS OF OUR TAMARIKI

AGILE	NIMBLE	ADAPTABLE
FLEXIBLE	CURIOUS	PROBLEM SOLVERS
LIFELONG LEARNERS	RELATIONAL	INFORMED
RESPONSIVE	RESILIENT	COURAGEOUS
CONFIDENT	TENACIOUS	GLOBAL
CARING	EMPATHETIC	PERCEPTIVE



Capability

It is widely acknowledged that we don't yet have the homegrown critical mass of capability that we need across a range of Māori organisations. While this will improve over time as the core is built, capability is imported in the meantime.

But what is the nature of capability that we seek to build? We have seen the era where there was a focus on Māori lawyers to help with the Treaty settlements process ahead. Then there was the realisation that financial expertise would be required to manage the financial assets.

At this time, there is demand for skills in the science and digital technology sectors. However, with the growing inequality gap within Māori (and even within Māori families), these professional skills only fill part of the need. As we look ahead, we will need people who can help others build personal confidence, who can motivate and support others through their respective journey's and challenges, and who can direct others into areas where their talents are put to good use. This capability is about helping to effect change at the most important level – the whānau household – with a hand-up rather than hand-out approach.

At an organisational level, the move towards collaboration is one way of bringing capability together, and will require integrity and strong relational skills. In a global market place where international partnerships are business-as-usual, we will require people who are not only quick to identify opportunity but even faster to move to bring parties together under common goals and secure deals. Again, many of our natural attributes – such as our facility for other languages and respect for other cultures – will serve us well.

During the round-tables, there was wide recognition that we need to create the right environments for the entrepreneurial spirit to be fostered and encouraged. This requires a different mode of thinking from that within our collective organisations – the mind-set is quite different. We need to grow our ability to look out beyond our organisations and take a customer-centric approach to the mahi to serve our people and the customers of our respective businesses. This very important issue will be explored in greater depth throughout the report.

Urbanisation

Urbanisation is having a massive impact all over the world and our own experience will be equally important to manage. The question will be about how to enable and facilitate opportunity for tribal members living outside of their rohe in urban centres, and how to connect and engage with them while also taking care of responsibilities in the home rohe.

As the Māori Diaspora continues to grow, the cities (both within Aotearoa and overseas) are likely to be hot beds of additional tribal talent. Engaging with this group to drive positive tribal outcomes is something to consider seriously and plan for now. Equally, the higher costs of living in the cities will create a range of social issues such as poverty for tribal members, that may need to have some visibility on the tribal agenda.

This is not about actively encouraging people to move to the city but more a recognition of what is happening due to economic forces.





Summary

If we are to leapfrog, we must be prepared to break free from the norm and convention, and carve a new path with our own tools. We must think and do things differently in a way that no one else can do them – in our unique Māori way.

Summarising what we have heard, the ideal future vision for our tamariki is that they are culturally connected, confident and capable, global game-changing Māori citizens who understand their value to the world.

Cultural connectedness is critical to ensure our people can be uniquely and distinctively Māori with total confidence while understanding the balance for which they are responsible – culturally, socially, environmentally and economically.

Confidence and competence is about ensuring that our people can fully and seamlessly participate in society, and represent a Māori world view that is appreciated and adds value.

Global Māori is about possessing a mind-set and an attitude that shows we are confident in our value to the world, whether we are home or abroad. It is an acknowledgement that the world is our oyster.

The following case study on Young Engineers illustrates a fantastic example of a Māori-owned business that is stepping up to the plate and playing its part in readying our tamariki for the future.

Enquiring young minds

📍 CASE STUDY

Creating opportunities for her own young children was the inspiration behind Ariana Paul launching two new businesses in the education space.

Three years ago, Ariana and her husband, Tama Potaka, had concerns about the education of their own children, who were then aged two, three and five.

“We could see the education system wasn’t getting our kids interested and hooked, particularly around the areas of science and physics and engineering,” recalls Ariana.

“We felt it was critical to bridge that gap in their young lives – to expose them to wider opportunities that would set them up for their education journey.”

After talking with family and friends, and discovering other parents shared the same concerns, Ariana found an education programme that ticked all the boxes. Young Engineers is a suite of STEM programmes (science, technology, engineering and maths) for children of all ages. Originally created in Israel, it is now taught in 13 countries.

Having secured the rights to run Young Engineers in New Zealand, the next step was to roll it out. Ariana and her business partner, Jeanne Kerr, set up a second company (called Squiggle) to run school holiday programmes.

Their strategy was to use the broader Squiggle programme as a vehicle to take Young Engineers out to their communities. After 18 months of operation, both businesses are on a steady growth path.

“We started out very hands-on... doing everything from creating our own website to developing our accounting system. But we’ve got to the stage where we can employ others to do some of those things. That’s really exciting for us; to be moving out of the operational space and into the more strategic side of the business.”

However, Ariana doesn’t measure her business success by the bottom line; it is measured by the difference she can make in the lives of young people.

“All young kids start out with naturally inquisitive minds. But if they become institutionalised by the school system – and this is especially the case with Māori kids – those enquiring minds can be dimmed very quickly.”

By contrast, STEM programmes encourage innovative learning and problem-solving based on real-world applications. And according to Ariana, these are precisely the skills our future leaders will need.

“Research shows we will need more innovative thinkers and people in the science field. We’re going to need these kids to drive our economy forward... so we have to start teaching those skills at a young age.”

It also has the potential to create a sea change in Māori education statistics.

“We don’t want to hear our kids saying ‘I can’t, I can’t’. We want to hear them say ‘I can, and I am, and I will’. Our next generation can have that sense of passion and pride. That’s what drives us.”



ON THE MULTI-TALENTED SME MĀORI COMMUNITY:

When it comes to growing the Māori economy, Ariana Paul believes “the most impactful prospects” lie within the SME sector.

“People tend to focus on what the rŭnanga are doing, but there are so many small Māori businesses out there doing amazing things.”

Ariana can reel off a long list of small businesses she admires. One of them is Soldiers Rd Portraits, a photographer/stylist duo which has built a niche in indigenous-inspired vintage portraits.

“We met them when they came to take pictures at one of our TriMāori events. They’re two talented young sisters who thought, ‘right, we’re going to give this a go’. It just took off... now they have an international presence.”

What’s needed, says Ariana, is a robust framework to support and nurture these emerging businesses. She cites the great work being done by organisations such as Poutama Trust, and Te Hūmeka Māori Business Network.

“They’re not only giving that hand-up to young businesses... they’re also building coalitions and networks within sectors. Having the opportunity to link into established networks will be critical to our future success.”

ON THE NEED FOR INTER-IWI COLLABORATION:

When it comes to collaboration, opportunities can be found in unexpected places.

Ariana encourages Māori business owners to “look beyond your own domain, and be a bit more lateral about what your business has to offer”.

She says there are numerous places to seek new opportunities – across different sectors, within other iwi, and through global networks.

“For instance, if I’ve got this programme for Young Engineers – and you’re having a problem getting young people into your sector – let’s talk about working together to develop young farmers, or environmentalists, or whatever it may be.

“We should also be open and brave enough to explore how we can work with other iwi. A classic example is Ngāi Tahu working with Tainui... you would never have thought that would happen 10 or 20 years ago.

“Lastly, it’s got to happen globally. Let’s connect with our people who are living all around the world. We can’t afford to be insular, and technology makes anything possible.”

“We’re going to need these kids to drive our economy forward.”

Ariana Paul

Co-founder of Squiggle, Franchisees Young Engineers NZ
Ngāpuhi, Ngāti Maniapoto, Ngāti Tūwharetoa

Jeanne Kerr

Co-founder of Squiggle, Franchisees Young Engineers NZ
Ngāitai, Ngāti Porou

The now

There was a sense among contributors that this is an exciting time – we don't have everything right but we are heading in the right direction. It's early days; most are adjusting to life in a post-settlement context and others are still working through the process.

In 2016, we find ourselves operating within what can be described as a vibrant but incomplete ecosystem (see Figure 3, Page 31).

Most of our contributors are involved with various parts of this ecosystem – and given the shortage of people with the skills, availability and willingness to serve, many are involved are multiple points across the system. In some cases, there were overlapping functions.

From our discussions, the challenges that were top-of-mind included how we:

- » imbue our values throughout the ecosystem
- » build the capability that will help move us to the ideal future
- » engage and connect with our people
- » share prosperity and reduce inequality
- » find the courage to do things differently, and
- » grow high-performing enterprises.

The starting point

If we are to achieve our aspirations, and our people are to experience a much higher standard of living, then what is our starting point?

The headline picture is that, despite the increase in economic well-being, social well-being continues to decline, and inequality generally and within Māori is on the rise.

This gives context to comments such as “what use is all this commercial success if our people are still pōhara”. However, closer examination suggests there is more potential to close this gap by concentrating on two levers to change the trajectory of the well-being line (see Figure 1, Page 30). Raising household income, which is a significant contributor to Māori well-being, is driven by higher education and involvement in high-value industries. The differences in median incomes for higher qualifications – along with industries with high median incomes, such as ICT at \$82,500 – provide some clue as to where we could focus effort to maximise impact for Māori households.

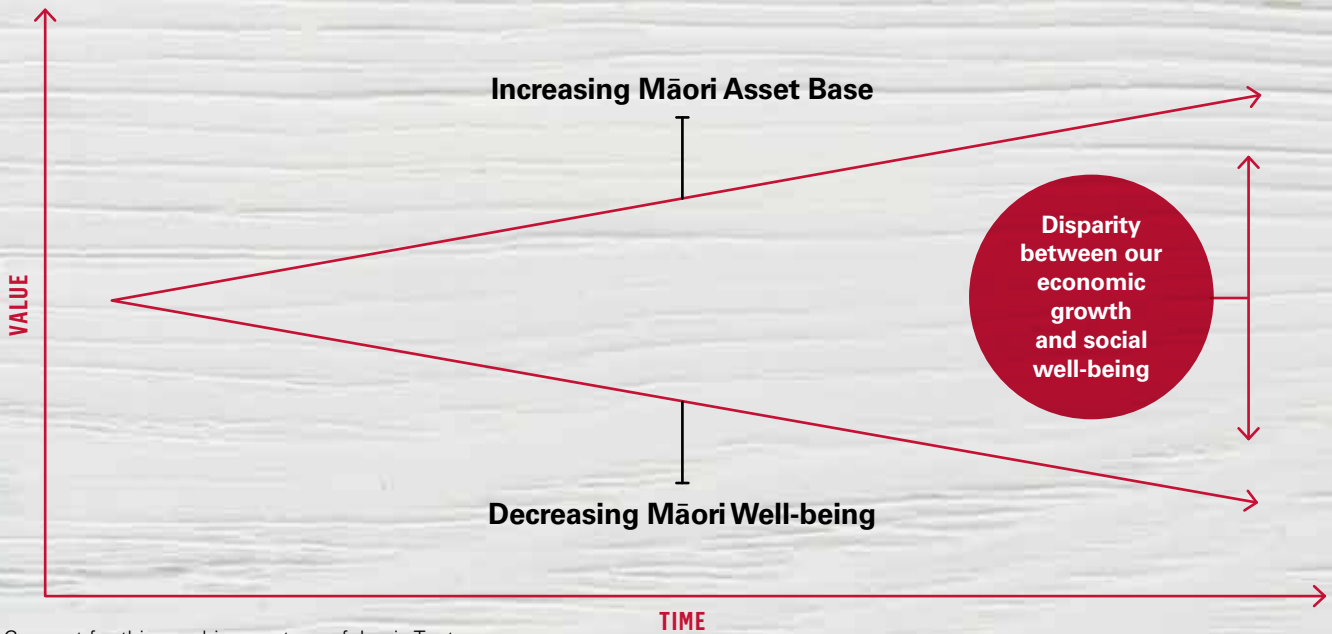
This will require courageous approaches to improving educational attainment and we may need to consider initiatives outside of the current school system to secure the success we seek.





FIGURE 1

As value increases, the well-being connection does not correlate.



Concept for this graphic: courtesy of Jamie Tuuta.

FIGURE 2

Median income levels linked to qualifications

According to the 2013 census, people with higher qualifications were more likely to have higher median personal incomes.

<p>SELECTED MEDIAN INCOMES WERE:</p>	<p>\$19,400</p> <p>FOR PEOPLE WITH No Qualifications</p> 	<p>\$25,500</p> <p>FOR PEOPLE WITH Level 1 Certificates</p> 	<p>\$37,400</p> <p>FOR PEOPLE WITH Level 5 or 6 Diplomas</p> 
	<p>\$46,700</p> <p>FOR PEOPLE WITH Bachelor's Degrees and Level 7 Qualifications</p> 	<p>\$56,100</p> <p>FOR PEOPLE WITH Postgraduate and Honours Degrees</p> 	<p>\$58,300</p> <p>FOR PEOPLE WITH Master's Degrees</p> 

FIGURE 3

A vibrant but incomplete ecosystem



The central vibrant yet incomplete ecosystem is surrounded by the challenges our people are addressing today. This starts the transition we imagine for our children and the next generation.

Central Ecosystems consisting of: Banks, Marae, Whānau, Tribal Organisations, Welfare Agencies, Sporting Agencies, Customers, Economic Agencies, Students, Directors and Leaders, Friends, Iwi Organisations Environmental Organisations, Colleagues, Competitors, Māori Enterprises, Investors, Social Organisations.

Rural versus urban

Paradoxically, we have increasing regional economic bases (in part, largely due to Treaty settlements), yet the regional populations are decreasing because of urbanisation. For us, this means almost one-quarter of Māori (24%) live in Auckland.

For those who have remained at home, some live in isolated communities where incomes are among the lowest in the country.

The present challenge for regionally based iwi, trusts and incorporations is how to engage their talented people when they:

- » are not willing and/or able to commit to formal roles as employees or board members
- » are willing to contribute to the future direction and are not able to attend meetings in person.

During our discussions, technology was often suggested as the solution while others noted that identification of these people is the first step.



Envisaging a different picture

The following statistics outlining the current picture shouldn't be surprising, as negative Māori stories are never too far from mainstream media. We have taken this opportunity to state a target for 2050 – and try to shine a light that represents the commitment that our contributors have to a much improved 'now' picture in 34 years' time. They are aspirational statistics. See Figure 4.

The conformity trap

Despite an aspiration for a very different future, the way in which many have organised themselves mirrors the very systems that have failed to deliver the level of Māori success to which we aspire.

With very few exceptions, the ways in which Māori tribal entities have organised themselves have reflected the bureaucracies of governments and, as such, they fall victim to the same frailties. These problems include working in silos, a lack of cross-pollination and collaboration, slow bureaucratic decision-making, and a shortage of fresh air to encourage different ways of thinking.

These environments are not known for fostering innovation and experimentation, seeking out new ways of operating and injecting fresh ideas. Accordingly, they tend not to attract the talent that is needed to effect the charting of different courses. Ironically, however, it seems that this is an inadvertent result in a post-settlement environment.

If we want a different result from what we have experienced to date, we can't do what the public sector has always done, given its poor track record of Māori success.

"I like the Māui focus; I think that sort of expresses some elements around the radical potential because a lot of us are trained to eliminate the radical potential from our thinking and to conform to the structural elements of society... how we think, how we act, to not think outside particular frames. So I like the whole concept around Māui and around the need to reinvigorate the radical potential because it was the radical potential that created a lot of things that we need today. We have been trained to stay within the margins. Our qualifications are within the margins. We need to unlock and really look at these things through a critical lens and reinvigorate the radical element in terms of our thinking to really enable us to achieve more... that requires a shift in our minds as to how we engage in things. Too often we just give in and allow others to think for us because we have been trained and shaped in a way to not express what we believe in. I think that is going to only contribute to conforming unconsciously – not just consciously but unconsciously – to what we have."

– Bentham Ohia

Aligning for purpose














Despite variations in models among iwi, common frustrations were echoed at the current modus operandi: its inflexibility and bureaucratic nature and the perceived lack of alignment between what we do, what we say we do and what our values suggest we should do.

Concerns were expressed at the conservatism and aversion to considering new ideas as there was a stronger focus on following process than on finding solutions. There was also a higher level of comfort in doing what had been done before. For some, this was attributed to decision-makers managing internal political risk.

Assuming that the desire is for Māori to have a stronger participation in high-value jobs and industries, then alignment to this goal is needed.



FIGURE 4

		Current		Aspiration
		Māori	Non-Māori	Māori
Life Expectancy (NZ Herald, 8 May 2015)				
» Male		73.0 Years	80.3 Years	81 Years
» Female		77.1 Years	83.9 Years	83 Years
Median Annual Income		27,248	33,280	38,500
Home Ownership (HKAR – Snapshot of the Māori Economy)		28%	50%	70%
Educational Achievement (Statistics NZ 2013 Census)				
» No qualification		33.4%	20.9%	15%
» Level 1 – 4 certificate		50.2%	43.0%	40%
» Level 5 – 6 diploma		6.3%	9.3%	20%
» Bachelor's degree or higher		10.1%	20.0%	25%
Māori Language		21.0%	N/A	50%
Employment Levels				
» Employed full time		43.4%	45.6%	55%
» Employed part time		13.1%	13.6%	15%
» Unemployed		10.4%	4.5%	5%
» Not in the labour force		33.1%	36.2%	25%



Governance

A fit-for-purpose discussion also centred on how the democratic election process, which in most cases is required by the Crown, was seen to hinder efforts to ensure there was a good spread of skills, experience, expertise and demographics within tribal boards. There were also very few examples of independent directors on the tribal boards to bring fresh perspectives, networks and experience to the table.

Independent directors were far more common on the tribal commercial boards and, if looking through a commercial lens, it could be argued that these members have added value to the tribe. However, we did hear a number of statements to the effect of: "it doesn't matter how large we grow the bank account, if our people do not feel that love, then mōumou tāima".

What these sentiments highlight is the importance of having a spread and diversity of wisdom, skill, experience, expertise and demographics on all governance boards. However, the critical common element for a Māori board is for all board members – independent or not – to have the cultural understanding and awareness in order to marry the economic and cultural value drivers. Only then can we operate at the sweet spot – the intersection of Māori values and commercial success.

There were examples where there appeared to be an understanding gap between entities within an iwi group which is fuelling some frustration. Therefore, it may be time to consider what the future could be for the governance of our tribal groups and how we create that future.

Leadership succession

Given earlier statements about demographic diversity and the democratic model, what could a succession process look like for boards and beyond? In discussions on this issue, responses were wide ranging from "those young ones can wait", to "those old ones need to move on", to a recognition from some of the younger governors that they will not be in the seat for long, and understanding that their job is to create space for the generations that are coming through. Neither of the first two attitudes are helpful as they don't recognise the value of the diversity of varying perspectives.

An old Māori practice was for the elderly people to sit and observe children to identify their strengths. Those children were then directed towards areas in which they could use their natural gifts and talents. This concept is also acknowledged widely in corporate environments as employers try to gain the best from their employees by leveraging their strengths rather than working on their areas of weakness.

Contrast this with an education system that puts all children through the same process, where there is little differentiation of approach, and there is some context to the poor educational attainment here in Aotearoa.

Perhaps a variation of the older practice is something that we could consider. There are examples of Māori initiatives whose kaupapa has been about building high-trust relationships and values-based leadership among cohorts of younger generations. Programmes such as Advancing Māori Opportunity and Tuia Te Here Tangata are examples of this. If we could equip this talent with the soft and technical skills, along with experience to bring alongside their Māori world view, the chances of alignment are looking quite bright.

Transition from settlement to value creation

"Whatever we are doing, people have to feel the love and that's from our iwi, rūnanga, our PSGE, from all of these other organisations; because if they don't, then mōumou tāima"

– Awanui Black

This statement sums up the reason and purpose for creating value from assets under Māori control. There will always be exceptions, but one challenge now is moving into a new phase with a new lens; as we turn from a focus on historical matters in order to achieve settlement, we are now looking ahead to the opportunities for our people and businesses. This requires different skills, expertise, approaches and networks to help in the next phase. Some have already passed on the baton to a new generation of leadership and others are still working through that process. The transition also brings a duty and obligation to those involved to explore and scan for opportunities, and to move quickly to capitalise on these in order that value may be realised.



Understanding and measuring success

While Māori aspirations are clear, it's much harder to distil this down into realisable chunks that can then be measured to determine whether or not progress is on track and, if not, what needs to be done. The current financial measures fall well short of providing the meaningful metrics needed to measure social and environmental progress. It's pleasing to see some organisations are starting to adopt methodologies to help them to do this, such as Results Based Accountability (RBA) and Social Return on Investment (SROI). We look forward to a time when measurement of impact has much higher priority than does ticking the boxes on the amount of effort and number of activities undertaken.

Many will be familiar with the amounts invested in education grants but what is less obvious is the impact of that investment. It's one thing to celebrate a given level of investment but the question we should be asking ourselves is what effect has that investment had.



Information and data

Critical to measuring success are the supporting systems and use of data. If the role of leaders is to predict in order that they may make educated decisions, we must ensure this information is sought out, available and used.

The pairing of quantitative and qualitative information is necessary to understand both the current state and the evolving trends, as well as seeking solutions that are grounded in deep understanding of the issues. Most tribal members live outside their tribal rohe and, therefore, it's important that it is easy to identify:

- » who they are
- » where they are
- » what their situation is
- » where we are best positioned to help, either directly or through leveraging our network.

Unfortunately, we have seen limited consideration for the impact of trends, whether locally, regionally, nationally or globally, as organisations plan their futures. The risk is that we plan for a world that won't exist because we have become too internally focused.

Currently, few non-commercial organisations have the internal strategic capabilities and their eyes on the big picture to inform their strategies and subsequent activities and actions.

How do we embed a discipline of scanning for opportunity for our people beyond the latest round of government funding?

Collaboration and tino rangatiratanga

There is a widespread recognition that working together for a common purpose will help move the needle. It is understood that, in many contexts, we lack the resources to do everything in our own right and that collaboration would be helpful for five main reasons:

- » to gain an activity or operation to scale
- » to leverage resources across organisations and groups
- » to reduce costs either by sharing or having more collective purchasing power
- » to increase revenue through negotiating power due to size
- » to develop strong specialist skills.

There are a few examples of where this has worked, but equally, this recognition does not necessarily translate into implementation for many. One participant cited maintenance of tino rangatiratanga as a driver behind not wanting to work with anyone else; they wanted to make their own decisions over their own resources, and not have someone else having any say in that.

Conversely, there are many other arrangements across a number of industries where collaborative arrangements are working in the interests of all parties. There is wide variation among these with some taking relatively short time frames for implementation while others take much longer. Underpinning all of these is trust among the parties and the length of time taken for the parties to become comfortable with one another and to understand what each wanted from the arrangement.



Identity, mana and mandate

According to one contributor, mana is about the ability to make things happen. Essentially, there are individuals who, through their deeds, possess the mana to help things move and get things done. This is not dependent on any particular role that they happen to occupy.



In this modern context of governance boards and operational positions, the waters between mana and mandate have been muddied, as some see their roles as having mana attached to them and by proxy to them. As such, there is potential for a tangling of these concepts with one's identity. This quote conveys that view...

“So many times we may imbue our identity into a position of power whether or not it be a CEO role; we get caught up, and our identity gets caught up in that. If we are not sure who we are and not value our whānau place and how we contribute to society then that’s when things, I think, can go askew. When we imbue it or our identity is somehow woven into a role that we play as opposed to our whakapapa and that’s a really dangerous thing. I think it’s not about how others value us, it’s how we value ourselves. And, if our identity gets caught up in our positions, in our employment, or as a trust board member, then there is trouble. Cultural stuff is enduring; that endures. Positions in things and jobs are fleeting.”

– **Kate Cherrington**

So when we detach the perception of mana from positions, it brings us back to the mana of the whānau from where that of an individual derives. Ultimately the determinant around the extent to which we achieve the change we seek comes down to whānau.

This discussion around leaders and role models went away from considering those as something external, and encouraged a focus on the role models within the home – the people that are already role models in their own rights but didn’t know it yet. In line with this theme, one contributor said that it’s moving away from thinking about the iwi; he reflected on the fact that the iwi didn’t play any role in his life and that this was the case for many Māori.

Now, what has happened is, as we are becoming more educated, even around this table, it is actually saying, “Hold on, firstly, I’m looking after my kids to make sure that they’ve got a future. As soon as I am actually able to sustain that, then it’s about the cultural issues and about the marae. It’s not about the iwi. It’s about the marae.”



His focus was on getting to the decision-makers in each whānau – the parents.

“Now, what we have to do is get to those decision-makers, have forums like this, so the information gets to the decision-maker and it has to actually get to the household. Because it’s good talking about the kids and the education. They don’t make the decision. How do we get to the decision makers to actually change the course? Ours is about social change, and its saying, ‘What do we want now?’ ‘What have we learnt?’ We have learnt that in the economic world, Māori are the first ones to be fired. Why do we do that? It’s because we are not the business owners. So, what should we be looking at? We are in the workforce but we have to take that next step and we have to now be the entrepreneur. We have been indoctrinated to say, ‘You can’t be the business owner. It’s too expensive. You’ve got too much risk.’ And, so we’ve been kept down.”

– Niwa Nuri

If our future relies on strong families who can live culturally and environmentally sustainable lives in order to flourish in the years to come, we must find ways to continually stoke the fire that fosters the mana of the whānau. Well families are in strong positions to contribute to the collective well-being and reach out and support someone else along their own journey. The more we can do that, the more examples we have to act as beacons of hope for others. Many well families, make for flourishing hapū, in turn contributing to strong iwi and, thus, a brighter future for all.

One example of this whānau approach is Whale Watch Kaikoura. It’s not only a fantastic example of local commitment and drive for the benefit of whānau, but also a wonderful demonstration of how a collaboration can work between large and small organisations.

Summary

The current picture may not be where we want it to be right now. However, we are fortunate to find ourselves in a time where the foundation upon which to effect the change we seek is the strongest it has been in the last 175 years.

Before we consider how we might work our way towards a bright future, there are some things that we must ponder and we must figure out how we overcome them. None of these are insurmountable but will require a really strong examination of where our collective mind-set is and what we need to do to make it work for us.

The rewards of risking it all

◉ CASE STUDY

Most new entrepreneurs eagerly head down the exhilarating path of risk and reward. But for the original founders of Whale Watch Kaikoura, it was more of a last-ditch bid to secure a future for their whānau.

Back in 1987, there was 95% unemployment rate among Māori in Kaikoura and the future looked bleak. Four local families made an all-or-nothing decision; they would mortgage their houses to launch a tourism business from scratch.

Fast-forward 30 years and the man at the helm of Whale Watch Kaikoura, general manager Kauahi Ngapora, applauds the courage of those founding families.

"These were not wealthy people, who risked everything they owned. To me, that's entrepreneurial. You could say they had no other option to be entrepreneurial to provide an economic base for our people."

Their story also provides some key lessons for today's aspiring Māori entrepreneurs.

"Don't be afraid to go against the grain," says Kauahi.

"When we first started, people told us Kaikoura was too far away, that visitors wouldn't come. If the founders had listened to all the naysayers and the doubters, we wouldn't be here today. You need an unflinching drive to realise your vision."

Today, the multi-million-dollar business remains true to its original goal. The majority shareholding is still held by the four founding families, via the Tuketē Charitable Trust while Ngāi Tahu Capital owns a 43.5% stake.

As Kauahi explains, the charitable trust status ensures that "a financial return to individuals would not be the primary driver of the business". The Trust distributes funds to various community development projects – across education, training, research and economic development.

"The focus of Whale Watch Kaikoura is still very much on creating employment and economic development. The business provides the vehicle to do all these things."

As for the David and Goliath-like shareholding, Kauahi describes Ngāi Tahu as having "more of a passive involvement" while also providing much-valued knowledge, experience and influence.

"It's a very close connection. We consider ourselves a 100% Ngāi Tahu business... we're just not 100% owned by Ngāi Tahu."

As to the future, it's looking even brighter. Expansion plans from 10 years ago, that were put on hold in response to the GFC, are now back on the table.

"Our vision for the Peninsula is to have an all-year-round, non-weather-dependent, sustainable and world-class visitor attraction," says Kauahi.

At the heart of this development is a flagship visitor centre showcasing the stories, culture, geography and stories of the Kaikoura region. Other facilities – to be developed under a partnership model – could include hotels, luxury lodges, retail and golf courses.

Kauahi says one of his proudest achievements is watching rangatahi develop through the business.

"It's about creating an environment that supports them to one day sit in my seat, or in bigger seats. My role is to continue the legacy of the founders and ensure the business is in a strong position when the next generation takes over."



ON THE ADVANTAGES OF TOITŪ PRINCIPLES:

For Whale Watch Kaikoura, operating an environmentally sustainable operation is one of their biggest competitive strengths.

Over the years, the business has won a string of international awards. Most recently, they received the Australasian Responsible Tourism Award at the 2014 World Travel Awards, the travel industry's equivalent of the Oscars.

"Right from the start, sustainability has always been at the core of our business," says Kauahi Ngapora.

"We are totally reliant on the natural environment to generate our income... and we have the most to lose if that were ever compromised."

He says the business has always adopted environmental best practice to "distance ourselves from the competition". For instance, when Whale Watch first invested in their Gold Coast business, Sea World Whale Watch, it immediately raised the bar among local operators.

"Over here, all our black water is held in holding tanks on the boat. That was unheard of in the Gold Coast – they discharged it into the ocean. The first thing we did was invest in special systems for our boats."

ON THE BALANCE BETWEEN RISK AND SECURITY:

When asked how an entrepreneurial culture can be encouraged within iwi organisations, Kauahi Ngapora takes a balanced view.

"You need a willingness to take some calculated risks but I do understand that's easier said than done when you're responsible for managing intergenerational funds. It's finding that balance between taking risks for greater reward, with the need to secure long-term gains."

For Whale Watch Kaikoura, the underlying philosophy is simple.

"It's about ensuring the company is maintained strongly so we can do what we want to do, rather than what we have to do."

And when asked what's needed to lift Māori business into the next phase of development, his answer is unequivocal.

"Without a doubt, it's investment in our people. The leadership of today must invest in developing their own people... and equip them with the skills and capability to take Māori business to the next level.

"He aha te mea nui? He tangata. He tangata. He tangata."

"You need an unflinching drive to realise your vision."

Kauahi Ngapora

General Manager/Kaihautū,
Whale Watch Kaikoura Ltd

*Ngāi Tahu/Kāi Tahu,
Ngāti Haua (Waikato)*

What's stopping us?

It is our choice whether we view something as standing in our way – or if we view it as no more than a test of our outlook and attitude. If we can build a strong collective mind-set, nothing should stop us. We have proven our resilience in the face of many challenges – it's time to work this in our favour.

When we considered the common aspirations and the emerging image of a desired future state for Māori, a set of common themes was expressed by contributors about what they saw as the barriers and hurdles in front of us. These themes were focused predominately on mind-set, our environment, and the vehicles to make things happen.

They believe that these barriers and hurdles are not impeding or stopping Māori from reaching our destination – but they are impacting the pace of the journey. We now canvass each of the main themes that emerged:

Theme 1 – Extent to which we think differently from the norm

Theme 2 – Our tendency to avoid risk

Theme 3 – A lack of buy-in to collective purpose

Theme 4 – Not embracing our true enabler and competitive advantage

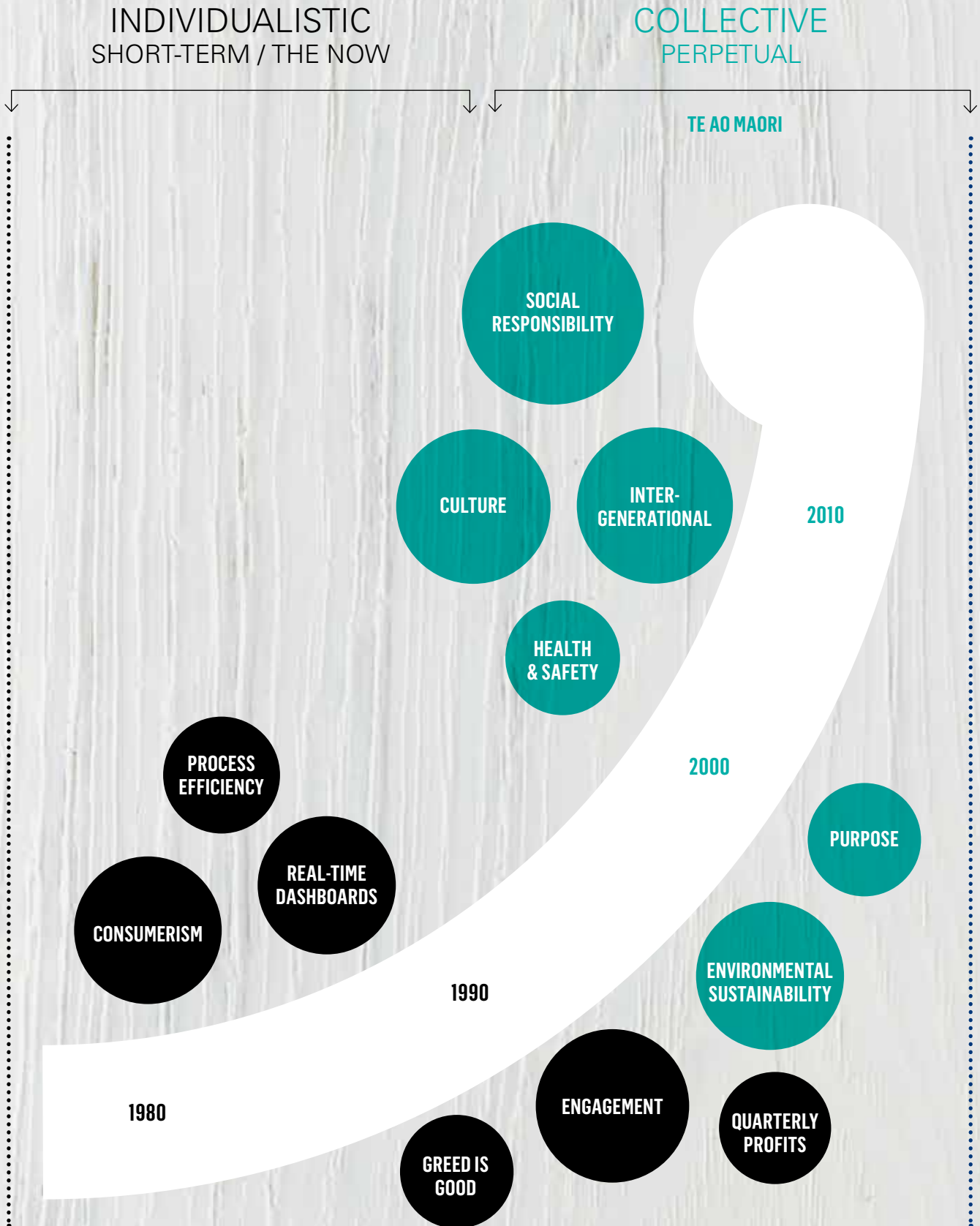
Theme 5 – Our ecosystem which is not working for us





FIGURE 5

Which way is the world going?



THEME 1

Extent to which we think differently from the norm

We touched earlier on our aspirational yet conformist nature and it is worth providing some context to that. It has been over 175 years since the Treaty of Waitangi was signed and Aotearoa New Zealand has evolved and changed significantly in the physical, social and cultural contexts. The journey has had a significant impact on Māori and, unfortunately not for better in most cases, as the statistics show. As Māori have adjusted to the changing landscape, our mind-set and the way we look at the world has been gradually remoulded to the extent that so much of the ways we are educated, live and interact has been influenced by others.

To give expression to this statement, one example is based on how Māori now organise themselves and the vehicles or operating models they adopt. Our contributors stated concerns around: how we “separate our head from our heart”; how we now operate under ownership and control systems; and how our processes do not reflect tikanga or kawa. One contributor stated that: “Post-settlement governance entities are structured incorrectly because they are structured according to Crown prerogatives”. They then added by way of example: “I was elected at large by individual members of the iwi and, legally speaking, I don’t have any relationship with the trust hapū. That’s wrong. I actually don’t have any accountabilities legally back to my hapū. Morally, yes: I’m there morally. So how do we structure our institutions in ways that better reflect our culture so that they work. When we look around the country, we all have these issues, and it impairs us.”

Linked to this line of thinking is the way in which we attain knowledge and develop skill. Contributors expressed concern around education in particular and the extent to which it fosters creativity, curiosity and self-discovery.

One contributor stated: “We have been trained to stay within the margins. Our qualifications are within the margins.” Another posed the question: “How can we just stay Māori? Let’s stay Māori and then do stuff from that base. Let’s not try and be anything else; let’s just be Māori”.

Through our own resilience, however, we have managed to retain many aspects of our culture. The challenge is how do we grow the courage and confidence to embrace the value in our own modes and methods?

Companies in the business world constantly try to set themselves apart by highlighting their distinctiveness and uniqueness. Māori already have this; we just need to start leveraging it.

THEME 2

Our tendency to avoid risk

It is generally acknowledged that Māori are regarded as one of the most entrepreneurial people in the world. Contributors who regarded themselves as Small to Medium Sized Enterprises (SMEs) agreed with this statement. However, those contributors representing collective organisations expressed mixed views; in most cases, they considered the actions of collective organisations to be conservative and risk-averse.

Experiences influence mind-set, which in turn creates attitude. When we consider the historical context of Māori since 1840, we have moved from a state of economic dominance to dependence, from abundance to significant loss and displacement, then redress and opportunity. It is widely acknowledged that the Treaty settlement process was divisive and grew mistrust among Māori. Furthermore, as employment opportunities changed, Māori transitioned from their whenua to unfamiliar urban settings.

The above factors have shaped the attitudes of some decision-makers, particularly towards risk. The general feeling of contributors is that Māori have lost so much that there is a desire to protect those assets and taonga that remain. There is significant variance on the priority given to asset growth relative to asset protection, specifically with regard to land. Some are reluctant to make mistakes or experience failure and feel they should be avoided at all costs. Differing education and experience influences how some approach and calculate risk.

This reluctance to move from risk-averse to willing, and to take small calculated risks, plays a part in the conservative asset profile of many post-settlement governance entities. The challenge is how to gradually shift the risk profile in a managed way.

One contributor stated that this attitude was not based on a business mind-set, but on a political mind-set. They also suggested that they don’t believe Māori are risk-averse, but rather: the Māori understanding of risk is the risk.

Courage was identified as a key to addressing the current state of Māori attitude. As one contributor said: “I think that courage is the ability to be able to pick yourself back up instantly. You are going to get hit no matter what. You have just got to be able to pick yourself up and reinvent yourself.”

Developing this idea further, the level of courage contributes to your level of resilience, which, in turn, contributes to your attitude to test waters, and accelerates the pace of transformation for our people.

THEME 3

A lack of buy-in to collective purpose

Māori collective organisations tend to have an intergenerational outlook and holistic objectives relating to people (social and cultural), planet (environmental) and profit (economic). Some have a connection to and, in many cases, hold whenua interests that are concentrated in the primary industries and social services sphere. This reflects both traditional interests and the intervention required to raise Māori social well-being. This 'dual-purpose' approach presents challenges when compared to a singular-focused organisation as these two dimensions often require trade-offs in order to maintain balance between them.

The challenge for any group is to have a shared sense and interpretation of purpose and values from the board table through to the employees and membership. Our round-table discussions about the divergence of values between some commercial and tribal entities highlighted this as a live issue.

"You want to make a difference within your household. We work, we improve our children's lives; they get an education and you get that domino effect then. So we can influence the sphere around us but, most particularly, we can influence those who are under our roofs and who are close to us: whose kai we are buying. That's about lifting our household income."

The sentiment of this comment was consistent across the majority of contributors, who viewed whānau enablement as the ultimate purpose of what we do. (This is also reflected in the Kiwa case study on page 48, and Rhonda Kite's motivation to create intergenerational wealth.)

Māori is a diverse group, with multiple priorities and current and future generations to consider. There will be differences in focus between rohe, iwi and hapū. The determination of purpose is only one of many considerations; how you achieve that purpose is another. Do you deliver the purpose for your people, or do you enable your people to deliver the purpose for themselves?

"Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for a lifetime."

– Chinese proverb



THEME 4

Not embracing our true enabler and competitive advantage

Many would argue that Aotearoa New Zealand is one of the most progressive countries in the world. In 2014, it was ranked as the most socially progressive country in the world in the Social Progress Index (SPI) from the Thomson Reuters Foundation, which ranks countries by social and environmental performance rather than by economic output.

We wonder at the level of influence Māori have played in this result, noting that the Māori world view requires balance between people (social and cultural), planet (environmental) and profit (economic). This line of thinking is consistent with the concept of sustainability, which became part of mainstream behaviour in the 1980s.

The first question is: why is the world adopting a Māori/indigenous mind-set? Another angle is, does the world realise it is adopting a Māori/indigenous mind-set?

As a society, we have witnessed the impact of our previous actions and the negative results. We are becoming more aware of the environment we live within, and how precious it is, and that things must change if we are to leave a legacy for our children and their children to be proud of. Technology, and in particular social media, has played in part in this journey.

As one contributor stated:
“We have a responsibility to think about the future, and about some of those things that are coming down the line in the future are things we’ve never had to think about like climate change, like peak oil, like economic refugees. We can often get caught in the same conversations about the same things”. This statement has relevance to both Māori and non-Māori.

An example of bringing to the forefront a Māori world view is Te Hono Movement, which is focused on unlocking the power of New Zealand’s primary sector. This movement started with a belief that the immense potential of our country’s primary sector could be better harnessed and contribute more substantially to the increased prosperity of all New Zealanders. Achieving this prosperity would happen by thinking and doing things differently: by adding value.

Māori form a key partner of Te Hono Movement. In 2013, the rōpū went to San Francisco and were given a kōrero by Tim Brown, the CEO of IDEO, an innovation and design firm. He gave a kōrero and the rōpū acknowledged it with waiata. He later published an article via social media about his experience with Māori at that meeting. The following comments were expressed:

“It is good to hear that there are still some people who are not afraid to bring their culture to the workplace. In India, in spite of a rich and varied culture, we don’t bring much of it to work, especially in the corporates. We are too afraid of offending those who are not part of the culture.”

“I love the thought of a culture that sings to say thank you... This is truly international business at its best! Māori are deeply in touch with **WHY** they were in business and **HOW** their culture brought meaning to their work.”

A consistent message throughout the motu from contributors was that our culture must be elevated and at the forefront of everything we do. Our culture – defined as our way of being – is our enabler. If shared, it will be our most powerful competitive advantage.

THEME 5

Our ecosystem which is not working for us

The term 'catalytic innovation' was posed as a concept by Thomas Frey, Senior Futurist at the DaVinci Institute, at the 2015 'Beyond the Line of Sight – the Future for Farming and Food' conference held in Auckland. He suggested that the way we do certain things will be so significantly changed, that a whole new way of doing things will be developed and adopted.

One example of Whānau Ora is such catalytic innovation: whānau being empowered to develop a plan for their future and to trust in their own solutions.

As stated by the then Minister for Whānau Ora – Dame Tariana Turia: "it is about restoring to ourselves, our confidence in our own capacity to provide for our own – to take collective responsibility to support those who need it most".

The Whānau Ora model requires integration, co-operation and a collaborative approach which places the aspirations of whānau at the centre of service planning and delivery. Does the Māori economy ecosystem behave in a similar fashion? If not, would this be a significant enabler to accelerate the pace of change?

In general, contributors agreed that significantly more co-operation and collaboration needs to occur within Māoridom. However one contributor did suggest that the current environment is a result of government policy and process being: "incredibly divisive and it has been done that, way intentionally; as iwi we need to come back together and heal ourselves, remove that divisiveness and remember that at one point in time, we used to get on with each other. We need to heal the wairua because the process has been pretty traumatic, we have gone over the most horrific activity that our grandparents and great grandparents have been through. That stuff is still raw, so we need to go back, heal that stuff and then begin to go onto the next part of our journey".

Based on this sentiment, the building of trust and confidence will be an important consideration moving forward in order to help facilitate the maturity and development of organisations. Contributors expressed a need to take a more strategic view around how we collaborate and to recognise that: "if we don't, we're doomed because we end up in these little silos and you get whatever happens in those silos".



FIGURE 6

The shift in mind-set is needed

It's about people and recognition of the strengths that are needed for to succeed in 2050, and a realisation that we are ready for this.



Summary

Our ability to grow our collective confidence in who we are, and the distinctiveness that we bring to the world, will determine the extent to which we can realise a desired future state.

Without this, we will continue to see pockets of success driven off the back of individuals who are prepared to think quite differently – those who do possess the attitude, ambition and courage to pursue alternative pathways. These deserve our attention and celebration as examples to inspire others. Rhonda Kite of Kiwa Digital is someone who has shown tenacity and perseverance over many years, as outlined in our next case study.

We can 'do better and faster together' if we are prepared to be vulnerable, ask for help, challenge the status quo and take ourselves into unfamiliar territory in search of possibility. Only when we expose ourselves to different ways of thinking and alternative approaches to problem-solving will we unleash our full potential.

A global affair

☪ CASE STUDY

A self-described “20-year overnight success story”, Rhonda Kite has now found her perfect place in the world to do business.

As founder of Kiwa Digital, a leading production house for experiential digital books, Rhonda has been domiciled in Abu Dhabi for two years. Having cast her eye around the world for a new global base, she found the Middle East to be an ideal fit – for several reasons.

“A few years ago, we started to talk to people about the appetite for our kind of work here; and it was all positive,” says Rhonda.

“There’s a really exciting opportunity for publishing technology to have a strong place in the education system, and the region is adopting this rapidly.”

As the region diversifies from oil, one of the key platforms of the UAE government through to 2030 is building a knowledge-based economy – thus ensuring technology and education will be two sectors in growing demand.

Culturally, too, Rhonda believes the Middle East is a good fit for Māori business.

“Being in a tribal environment, it feels comfortable to me. I’ve spoken to other Māori who live here – and there are many of us – and they say the same thing.”

Rhonda says the Emirati people are keen to learn about Māori culture and language, along with some salutary lessons from history. One of the biggest cultural issues they currently face is the demise of the Arabic language.

“These Emirates are only 45 years old and already, they’re facing some of the same issues that Māori have been challenged with and endured over 175 years. They’re looking closely at what happened to our language and they don’t like what they see. My company is here to offer part of the solution.”

Interestingly, Rhonda prefers doing business in a monarchy over a democracy. While it comes with its own complexity, she finds the environment is less centralised and restrictive than it is in New Zealand – and it is predominantly based on building strong cultural relationships.

“There’s an 85% expat population here, so you’ve got to prove you’re committed to the region. I’ve been told it can take at least 2-3 years for SMEs to become established, if at all. We’ve been here two years now and have signed our first significant contract; so I think we’re doing pretty well.”

The story to winning that contract illustrates the point. After watching an animated cartoon on local TV one day, Rhonda decided to track down the creator of the series and ask for a meeting.

“We discovered he created the series because his seven-year-old son was not being taught his own Emirati dialect at school. As chance would have it, he also turned out to be principal of digital communications for one of the prominent investment companies in UAE. We agreed to adapt his cartoon into digital educational smart eBooks in the Arabic language with emphasis on an Emirate dialect.”

It’s also a typical example of Rhonda’s multi-faceted approach to business.

“This is one of my talents, but it also comes with its share of ‘learning opportunities’. You could say I’m a 20-year overnight success story.”

You could also say she has built one of Maoridom’s first truly global SME businesses.

“I’ve always thought of Kiwa as a global business. In our various iterations – whether we were making television, music, books or software solutions – all of our work is made for the world.”



ON CREATING INTERGENERATIONAL WEALTH:

Rhonda Kite didn't start her first business until she was nearly 40 but her entrepreneurial journey began in childhood – as the 'strategic planner' of the family.

Rhonda grew up in the 1950s as one of nine children. Her father is from London (he's now 87 and speaks fluent te reo), and her mother was from Te Kao in the far North.

"I guess I stepped into a caregiver role in my family...but in a different way. I wasn't the cook and the cleaner, I was the strategic planner."

Her plan was to create generational wealth for her family – and it's what drives her still. Some of New Zealand's iconic family businesses, such as Fletcher, also provided spark to her ambition.

"I always thought: why can't that be the Kites? And there's no reason why it can't. So that's my motivation. It's about building intergenerational wealth."

Rhonda plans to return home one day and, as for that strategic plan, it now includes an extended whānau in the Middle East.

"My retirement plan has shifted a bit... it will now include the relationships that I've formed here and using those to create opportunities for my own people going forward."

ON THE POWER OF TECHNOLOGY:

Kiwa is giving a voice to thousands of children around the world – and encouraging them to become the cultural storytellers of their digital generation.

The KIWA SLAM™ programme helps young people publish their own stories in digital format. So far, it has been implemented in New Zealand, Australia and Alaska (Google the Chevak Story on vimeo) and, now, the Middle East.

"It's about self-identity, speaking out, hearing your voice and claiming your place in the world," explains Rhonda.

"It's a simple little idea that has an amazing impact on kids and adults alike."

Rhonda says it's critical we embrace this kind of accessible education – across all age groups – to prepare for the radical shifts in future employment.

"We live in an age where a person with a web-cam can raise hundreds of thousands of dollars. The gatekeepers have gone in that respect and they're not coming back. Our only remaining obstacle is going to be a lack of good ideas."

"My motivation in business is to create intergenerational wealth."

Rhonda Kite
 Founder, Kiwa
Te Aupōuri

The how

If we are to realise a different future, we must change the way in which we view and approach the challenges before us. Transformation can be achieved only if we truly believe that something much better is possible – without this belief there is no reason to move. Our ability to bring forth the courage, ambition and attitude of our tupuna into the next generations will determine where we head next.

Doing what we have always done will not get us to our desired destination. That will leave us only as followers en route to someone else's goal. If we are to be masters of our destiny, it is us who have to shape it.

This is no easy task and it will require collective courage and appetite to shift paradigms. In the previous section, it became evident that the main constraints to our progress relate to our mind-set, attitudes and fears.

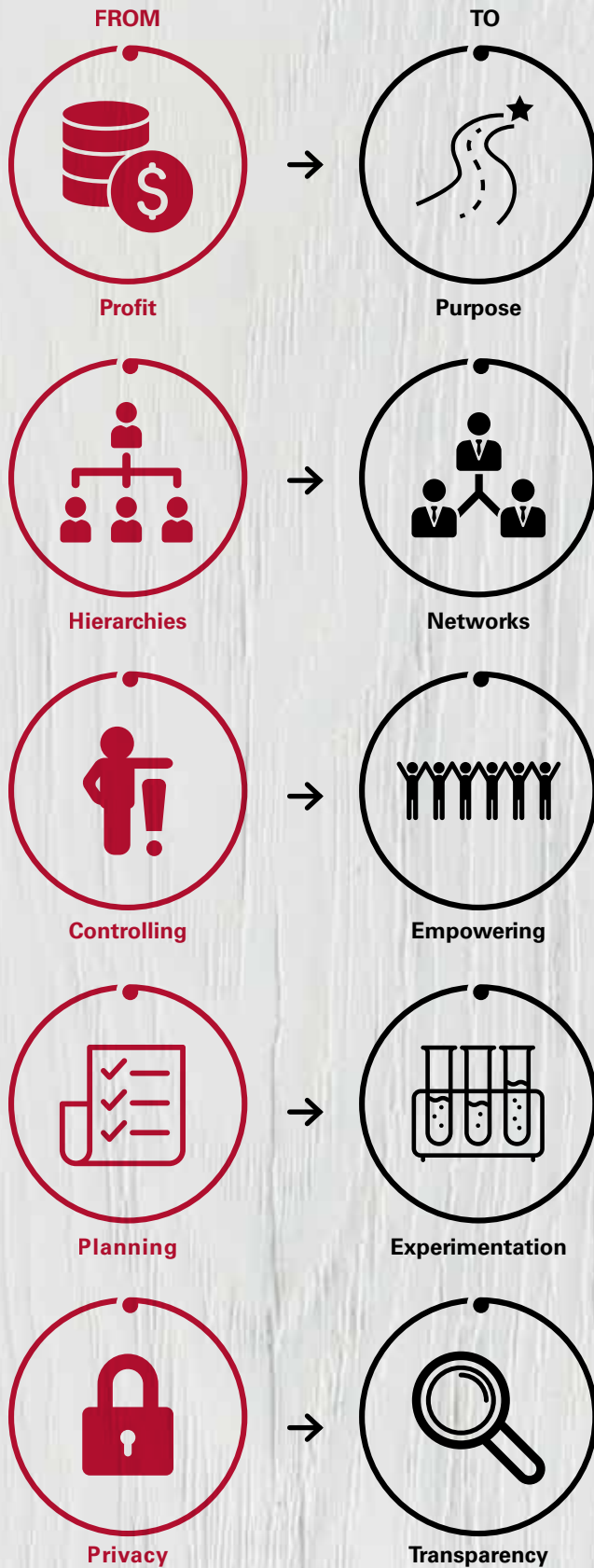
Once we have found ways to overcome these, we will have a powerful platform from which to grow as we collectively open our minds to alternatives. The graphic (see Figure 7, page 52) depicts the shifts in our mind-set, behaviour and organisational approach that may be required. Interestingly, while we have adjusted ourselves to fit in with the norm on the left-hand side, the right could be considered our more natural way.





FIGURE 7

Mind-set Shifts for Organisational Information



While this is happening in pockets, the goal for us would be a wholesale shift towards the position on the right so that we may harness the talent within our people. This requires a completely different organisational mind-set and skill-set from that required under a traditional transactional and process-driven approach.

Build belief

It's not easy to effect positive change without:

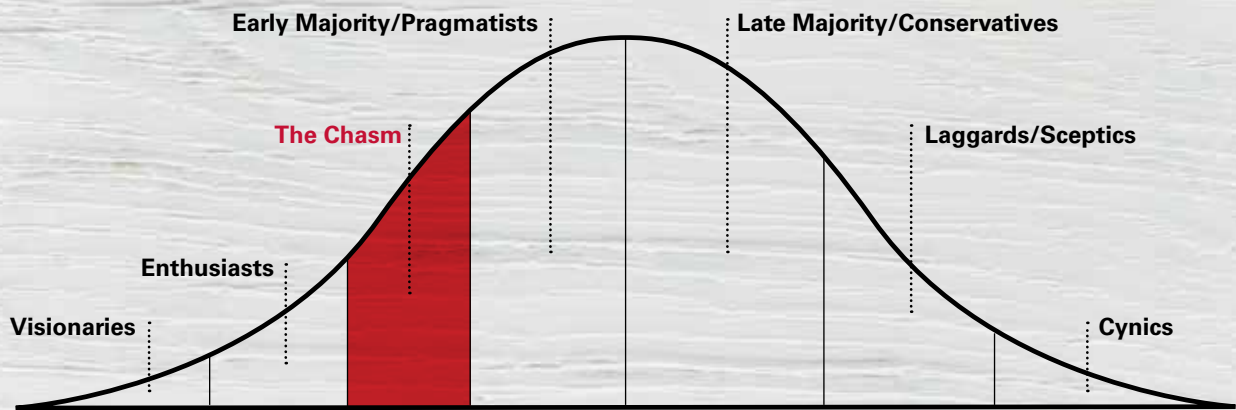
- 1) an idea of what the change looks like;
- 2) the conviction and belief that different is possible; and
- 3) the ability to take the people along with you.

Visionary leaders do not have problems picturing a new day and charting a course to get there – they have very clear ideas of what both the change and the end game look like. But enlisting early supporters with the confidence and courage to break the mould and follow a different path is not so straightforward. Fortunately, in these times we can cast the net wide and seek out different approaches, models and thinking that have been part of solutions in other contexts, and use these as reference points. Exposure to these has many benefits – introduction of fresh thinking, the building of networks, increasing the range of options for consideration – resulting in a general mind-shift. Seeing something work elsewhere grows confidence in what could be. When we make success tangible rather than invisible, it is easier to build belief and momentum.

Source: Credit – Tanmay Vora (www.QAspire.com)

FIGURE 8

Concept evolution



The graph above shows the various phases of adoption of a concept, and the critical part shown in red as the 'chasm'. It demonstrates that, while our visionaries have been clear enough to bring the enthusiasts on board, they have a massive challenge to both cross the chasm and bring the early adopters on board to support a particular kaupapa. 'We have to take the people with us' expresses the desire to ensure that no one is left behind, yet often results in a one-size-fits-all approach. Each group has different drivers and concerns, and, as such, targeting particular parts of the population is likely to be more effective at identifying those drivers and concerns.

Improving our collective emotional intelligence will be critical to help build the belief, trust and confidence in leadership and decision-making. Engaging and two-way communication will also be critical in getting clearer messages so that people have a strong sense of what is being proposed.

Grow emotional intelligence

"All learning has an emotional base."

– Plato

In the context of decision-making, Plato's quote recognises that emotion is a much stronger driver for an individual than is pure logic and fact. The Institute of Health and Human Potential defines Emotional Intelligence as the ability to "recognise, understand and manage our own emotions, and recognise, understand and influence the emotions of others".

In practical terms, this means being aware that emotions can drive our behaviour and impact people (positively and negatively), and we must manage those emotions – both our own and others – especially when we are under pressure. Emotional intelligence aligns to the Māui model of human characteristics under the domain of Māui Raro – kare-a-roto.

Mind-set and ability work effectively together to form the basis of those barriers that were outlined in the previous section. The way in which we are currently organised requires, in most cases, that a group of democratically elected individuals comes together and works for a common interest. Yet these individuals may not necessarily share common values and experiences; there was considerable kōrero that supported this statement.

If we wish to make decisions in the interests of raising the state of well-being of our people and environment, then decisions must draw on a balance of good-quality information and advice, robust debate and intuition. This is only possible if:

- » the individuals involved are open enough to consider (and accept) the views and contributions of others, and
- » the same individuals understand the impact their own behaviour has on others and their willingness to share contributions. Accordingly, this requires careful management.

Thus any efforts to improve individual and collective emotional intelligence should be considered.

Strengthen networks

Exploring and scanning is an inevitable part of developing an external orientation. This will help us understand the various ecosystems within which we operate, and will identify the strengths within those systems, and where parts align. Joining up the different and relevant parts of those ecosystems will leverage strengths across the bigger system, to help us achieve more at a faster pace.

Both domestically and internationally there are plenty of models, initiatives and programmes that provide inspiration for individuals and collectives to employ different ways to deal with issues and opportunities. Many of these are aimed at realising a better future by taking alternative approaches to some tough problems facing the world. On the commercial side, programmes such as the Young Enterprise Scheme, Start Up Weekends and Venture Up are just some of the initiatives available for us to explore. Other methodologies such as 'human-centred design' are growing in prominence in both commercial and social settings; the list goes on. Alongside the commercial models, there are examples of impact investing, social enterprise and micro-finance to assist businesses aimed at social benefit.

The case study on Live the Dream (page 64) shines a light on two young Māori who were involved in this programme: one as a participant and one as an employee. It highlights the growing social consciousness of our rangatahi, the matters that are important to them and how they see the future.

Understand the place of the economy

During our discussions, attitudes toward economic matters were varied. But overall, contributors were keen to impress that economic activity is part of the equation but not the equation itself – it was the means to an end and not the end in itself.

There was general agreement that an economic platform is vitally important to sustain society in these times and to provide the resource to effect change. A converse view was that the concept of 'de-growth' is something that Māori should consider in these volatile economic times, and that a movement back to a self-sustenance way of life would help us reflect our values.

A significant portion of Māori economic activity is in property and the primary sector – fishing, farming and forestry.

“The question we have to ask ourselves is: where do Māori want to participate in the economy?”

– Wayne Mulligan

We are heavily concentrated at the lower-margin commodity end of the market, where we are price-taker, and under-represented at the premium end where higher margins are available. Generally speaking, we are still the producers receiving the lowest available returns in the value chain by selling to the processors, rather than being actively involved in marketing and selling our produce backed by our stories. There are exceptions, of course.

Anagenix (see case study on page 56) is a company that is adding significant value to a primary product to operate in a higher-margin segment. It is also operating in an industry where the true value is not in the primary product but in the science – the intellectual property. This distinction is critical as we look to increase the productivity of our assets, and achieve higher performance by combining our physical assets and our intellectual capital.

So, where do we want to participate? Automation and technology is threatening the livelihoods of people throughout the world, many of these (although not exclusively) in lower-value jobs. In a commercial context, 90% of Māori authorities' total export value is in seafood, dairy, sheep and beef. All of these activities rely on an increasingly fragile natural environment and the current state of dairy highlights the volatility associated with commodities. On the other side, huge value is being created by an infinite resource – the imagination.

Think globally

At 4.7 million, Aotearoa's population is minute compared to a global population of approximately 7.4 billion and growing. The global population will include an increasing international middle class fuelled from the massive rise in urbanisation – and feeding the world will be a major issue. This provides both a threat and opportunity for Aotearoa, and we must remain vigilant in order to identify both. There is significant pressure on natural resources in order to sustain the growing global population, and Aotearoa is not immune from that. On the flipside, a market place of this size has huge potential, if we are able to start thinking of the world as our market.

There are examples of Māori-owned businesses not only exporting but with operations offshore.

But beyond feeding the world, there is further scope for Māori. Doing business internationally while based in New Zealand is a much more straightforward undertaking than it was in pre-Cloud computing days. Businesses such as Airbnb and Uber use the power of the internet to run large-scale businesses and in Airbnb's case, generating almost \$1 billion per year. Aotearoa-based Straker Translations are also using the internet to operate an international business with sales offices in nine countries. This case study (on page 60) highlights a Māori-owned business operating in a high-value industry without the environmental impacts of primary sector industries.

The operating environment of the future will be fundamentally different. Technology will continue to change the way businesses operate, the work we do and the way we live. Work styles and spaces will be more dynamic and decentralised, with personal technology enabling increased mobility and accessibility.

With technology becoming one of the fastest-growing industries, it is time to consider seriously how we build both literacy and capability in this area at scale so we may participate fully in this area of opportunity.

While the potential of our land and our primary resources have physical limitations, the talent and capability of our people can be grown to infinity.

This combination of primary resources and growing intellectual capital is both powerful and exciting.



Show me the value

🔗 CASE STUDY

When it comes to developing products for offshore markets, Wayne Mulligan doesn't think small.

As Executive Director of Anagenix Group, he is working on a number of ambitious products in the nutraceutical space.

Just some of those projects in development include a probiotic to extend the life cycles of vaccinations, and a respiratory product for the pollution-plagued populations of Asia. In another project at Honeylab Ltd, where Wayne is an investor, they are working on a generic alternative to Zovirax.

"At the moment we're running the second-largest clinical trial for cold sores, to create a product that will compete with Zovirax. It's pretty bold, it's pretty audacious and it's pretty hard on the balance sheet. But imagine what it will be worth with the right result..."

Wayne sums up his role as "the B2B guy that connects science with markets". He takes various New Zealand-made solutions – developed from natural bioactives found in kiwifruit, honey, bee venom and marine resources – and links them with large global partners.

For more than a decade, he's been tracking global trends in consumer healthcare markets, with a focus on emerging high-growth segments.

"I understand what the big food and pharmaceutical companies are looking for. They want high-growth technologies that have been de-risked and proven by science and that can lift their balance sheets and give them first-mover advantage."

Wayne says the skill is to find the leverage points quickly – and bring viable products into the market more quickly than can the larger, less nimble multinationals.

"Particularly for products that have come off patent: we'll play in that space and license a product using our ingredients. We bring in the partners early so they will be part of our value chain as we grow."

Finding that sweet spot in the value chain is also something Wayne is passionate about. This involves moving away from the commodity space and moving as close to the consumer as possible – and it's a concept that's critical to the future Māori economy.

"Every report says Māori need to move up the value chain... we've been saying that for about 30 years. And my answer is: well you've got the resources now. There's no shortage of core commodities, land or capital in play. So what's the constraint? It's the mind-set that needs to change."

The traditional safe harbours for iwi investment – land, farming, fisheries and forestry – shouldn't be the end point. They should be the springboard to creating more innovative products.

"Don't tell me you're upset because the price dropped from \$8 to \$4 a kilo. I'd say that's not the market's problem – it's your problem. You are where you are by design, whether you call it that or not."

"There are actually only two things you need to determine – where in the value chain do you want to participate, and what rewards are you looking for?"

The first steps, says Wayne, are to "learn the reo" (of your target market and industry), "understand the tikanga" (of your competitive landscape) and "adopt the kawa" (of a market-focused approach).

"The best way to learn is to get on the playing field, meet the other players and be in the conversation every day. Learn to do it or partner with others who've done it."



ON CREATING THE NEXT BIG THING:

Wayne Mulligan has a simple challenge. “My question to Māori is: when do we build our first Google?”

That question comes with a proviso. He’s not talking to well-established Māori trusts or large corporates – but to those individuals with a spark of an idea.

“The next Google or Facebook is not going to come out of three or four big Māori land corporations trying to pull their land together for scalability,” says Wayne.

“The big machine kills innovation. Google didn’t happen within a big enterprise like IBM and YouTube didn’t take their its to CNN. The next big thing is going to come from an individual, just like Zuckerberg and Jobs. So there’s the opportunity for Māori to participate – go and design it.”

Wayne has another word of advice for the next Steve Jobs.

“Don’t get stuck on the strategic plan. Plans are just pathways... you get out in the real world and you’ve got to change. The only plan is to build capability and agility, keep an open mind, and get some really good people in your game.”

ON THE SMARTER DEPLOYMENT OF MĀORI CAPITAL:

Over-reliance on the commodity market is the ‘classic handicap’ of Aotearoa’s economy – and it’s going to impact Māori business more than most.

That’s the caution from Wayne Mulligan, who firmly believes the future does not lie with “a cow, a sheep or a piece of pine”.

“In some of my companies, we won’t do anything unless we can get a 50% margin. We would not in our wildest dreams think that eight bucks for a kilo of our product was a high point.”

The other problem with trying to leverage the commodity market is the huge cost of building a brand. Unless you’re prepared to spend tens of millions on global marketing, there are smarter places to be along the value chain (again, closer to the consumer).

The fundamental issue, says Wayne, is that the Māori economy needs to be less dependent on leasing out assets – whether it’s land, buildings or capital - and focus on what he calls “the real gap”.

“How much Māori capital is being redeployed into helping grow businesses based on future market demand: businesses that will employ the next generation? That’s a pretty important question and piece of research that needs to be done.”

“My question to Māori is: when do we build our first Google?”

Wayne Mulligan

CEO of Fomana,
Executive Director of Anagenix Group
and investor/adviser to Honeylab Limited
*Taranaki, Ngāti Maniapoto,
Te Atiawa – Taranaki Whanui ki te
Whanganui a Tara*



Capitalise on the opportunity

Māori are affected by economic trends in different ways. This is because our economy comprises a diverse range of players – from Māori individuals in the labour market, to the self-employed running Māori businesses, to tribal and pan-tribal Māori commercial entities. Contributors identified a number of features unique to the Māori economy, including the following:

- » The Māori population is young and is predicted to grow by 20% over the next 10 years to make up a larger proportion of the workforce.
- » Cultural values are a unique feature of the Māori economy with the potential to influence growth.
- » Tikanga Māori aspects make Māori goods and services unique, not just in the design or the materials, but through business practices.
- » The intergenerational focus of iwi and Māori collective organisations is on social, cultural and economic outcomes.
- » Overseas markets, and international visitors to New Zealand, are increasingly receptive to the cultural distinctiveness inherent in indigenous products and services.

This distinction is what sets Māori apart and is a uniqueness that should be embraced. While there has been an increase in the use of Māori words and imagery by non-Māori to promote products and services, only Māori can bring authenticity to the market place, and use our culture to our own advantage.

Western capitalism and a focus on the individual were seen as contributors to the widening socio-economic gap between Māori and non-Māori. The level of inequality is a frustration and a challenge that many were working to address. The future provides Māori with the opportunity to redefine our own standard, and to invest in shared prosperity, so those in greatest need are not left behind.

While we have had attempts to create a new Māori business paradigm (Waka Umanga), contributors noted that there are multiple ties that already bind us together. It may take time to change the construction and make-up of those entities that drive our collective assets but there are proven ways of bringing about change now. Contributors advocated for movements – not institutions – to bring about the change required for us to determine our own future. Reflection on our history has shown it has been movements rather than formal organisations that have driven much of our positive change.

Grow our people

On the back of historical settlement packages, iwi are delivering returns to their members by providing grants for educational and other social advancement purposes and to marae – providing opportunities to communities that were previously unavailable. With increased economic wealth comes the opportunity to develop the skills and wealth of Māori, and to improve the health and well-being of Māori, and the ability to revitalise traditional cultural and customary practices.

The challenge for iwi and collectives is in balancing the tension between investing in the future of their people through education – which is still viewed as a largely individualistic luxury – and the reality of the daily needs of families.

As iwi become ‘wealthier’ there is a growing perception that non-Māori and the Government believe iwi should be investing more in their own people, raising a very real concern that the Government is divesting itself of its responsibilities. Contributors felt that education needs to be at the forefront of plans but we need to be smarter and come together more than ever before to ensure there is meaningful change for whānau. The Government should not be abdicating its responsibilities but we could do a better job of showing it a better way to do things.

Human capital is our greatest resource and improving the skills, training and qualifications of all Māori is paramount.

Contributors also noted that it is not always Maori who are approaching iwi for assistance. Often, it's other parts of the community that are asking iwi to step up and contribute more to their local communities.

“The broader non-Māori community see the iwi like the Brown Crown. They approach you and they say, 'What about us?' The local kindergarten wants something and the fire-fighters, and the GPs: everybody wants a piece of you.”

– Ropata Taylor



Overall, we need to define what partnership means – firstly among ourselves, and then with those within our communities and with the Crown. We need to leverage our respective resources to achieve the best outcomes.

When the Cloud's the limit

📍 CASE STUDY

For Grant Straker, the comfortable life of a successful business owner offers little challenge. He'd rather continue striving for a share of a \$40 billion global industry.

Straker Translations operates a cloud-based software platform that provides translations for more than 10,000 clients around the world, using a network of more than 5,000 translators.

Starting out in 1999, husband-and-wife team Grant and Merryn Straker spent 10 years building a successful company – albeit one that lacked true scalability. Then, in 2010, they made a critical decision that would give them a real crack at the \$40 billion global translation industry.

Coinciding with the game-changing emergence of the Cloud, Straker decided to offer translation services using their own platform, rather than distributing via service providers.

"We realised all the money to be made in this market was in selling the service," says Grant.

"So we had to make the really big call to do a massive pivot... from being a company that sold technology to a company that sold a service using our technology."

Today, Straker is a truly global company – with sales offices in nine countries and two major production centres, in Auckland and Barcelona. Among the world's 27,000 translation vendors, Straker is ranked in the top 100 by the industry's leading research organisation.

When asked whether Straker is a Kiwi company – or a global one – Grant doesn't place much importance either way.

"When you're small, you probably don't want to say you're from New Zealand. But once you reach a certain critical mass, it's no longer relevant. In our industry, once customers know you're a certain-sized company and you've got people on the ground, they don't really mind where you're from."

Reflecting on New Zealand's typical SME landscape, Grant says there are some common barriers to break through.

"You can build a decent SME in New Zealand or Australia without too much trouble. But the challenge lies in getting that \$1 million business to a \$10 million business. That's where the ships start to sink."

Although his business is well past that stage; it's probably no coincidence Grant named the family's new boat 'Perseverance'. To help fund the firm's international expansion, they partnered with David Kirk's Bailador Investments last year, along with some private investors.

"We could have exited this business a few years ago and been pretty comfortable. But we decided we'd rather try and build a big company."

Reflecting on the current climate for Māori business, Grant believes the respect has returned.

"Probably back in the '90s that respect wasn't there but there are a lot of great stories about Māori business now. It's good to have the ecosystem running really well."

One of his favourite stories is that of Tuaropaki Trust, a group of entrepreneurial Māori farmers which built its own geothermal power station back in the 1950s.

"I learned about them recently at a Callaghan event... it's an amazing story. And they continue to do some pretty cool stuff."



ON MĀORI'S INNATE CREATIVITY:

If young Māori need proof of their ability to innovate, they need only to look to their ancestors.

"I believe Māori are naturally good at innovative thinking," says Grant Straker.

"Our ancestors were clearly great engineers: they figured out how to build boats that could traverse the ocean; they knew how to navigate by the stars. I think young Māori of today have it too... the problem is they aren't always being given the tools they need to express it."

To help combat this, Grant is volunteering his time at the teacher-training faculty at the The University of Auckland; he is helping to educate teachers around the use of technology in the classroom.

"We need to be teaching kids this stuff young. My 10-year-old was looking over my shoulder while I was doing some coding recently... he picked it up straight-away."

Having left school at 15 himself, Grant is living proof there's no one path to success.

"I guess that's a message for young Māori. You can be successful in technology without having to go through the normal roads to get there. You can figure this stuff out yourself."

ON THE REWARDS OF BUILDING A BUSINESS:

Grant Straker has worn many hats over the years – he's been a paratrooper in the British army, a truck-driver, an engineer, and a volunteer fire-fighter.

But his most rewarding role so far has been the challenge of building a global business from scratch. Back at age 34, he had very few assets and hadn't yet started his family – so "didn't have a lot to lose".

"I saw it as an exciting challenge rather than something to be scared of."

"When you work for a corporate, you're showing how cleverly you can move the chess pieces around. When you own a business, you have to build the chess pieces yourself and that's an immensely rewarding thing to achieve."

For Grant, it's not all about the money.

"You also get to give back – you employ people and you generate tax revenue for your country. For me, it's a two-way thing. Money is a way of keeping score... but it's much more about the challenge of achieving something."

"I believe Māori are naturally good at innovative thinking."

Grant Straker
CEO, Straker Translations
Ngāti Raukawa



Māori SMEs – the forgotten whānau

As mentioned earlier, while the collective economic wealth of Māori is growing, the direct impact is yet to be felt by those who need it most. Expectations of job creation will always be difficult to meet solely by iwi organisations, trusts or incorporations – and with changes in technology, it's more than low-value jobs we should be aiming for. The innovative spirit of private enterprise will create higher-value jobs, and offer unlimited potential for the future employment of our people.

SMEs represent 90% of all our businesses in New Zealand. 'Māori in Business' represent nearly half of the Māori economy and asset base, yet that sector seems to be the forgotten part of future pathways. Many contributors felt that more could be done to support and grow the dynamism that resides within many Māori whānau and to provide them with avenues to success.

There are countless stories of those who left school with supposedly few prospects but who have gone on to start and grow successful businesses.

Starting a business requires hard work and sacrifice, as well as providing significant rewards. Success can provide benefits far beyond anything that can be measured in financial terms, as it has the ability to transform the lives of the business owners and many others. For some, it is the truest expression of tino rangatiratanga – to operate in a world without any safety net as security. It is within the SME sector that we see more of these traits (see page 74).

The SME and start-up community is a vital and dynamic business force for New Zealand. It represents the next generation of employers, suppliers, innovators and investors in economic growth and development. Although not every SME or start-up will succeed, each plays a role in enriching the business environment, creating demand, testing ideas and supporting the livelihoods of many Māori and New Zealanders.

Boosting the pace

Contributors called for a more cohesive SME ecosystem to support Māori entrepreneurs. There are many recent developments within Aotearoa's business landscape that do and can assist in designing enterprises for the future – and that equally have value beyond the commercial space. Business start-up competitions, accelerators and incubators are examples of small business infrastructure that are available along with organisations such as Poutama Trust and other movements such as Te Hono. In these rapidly changing times, we have no choice but to accelerate the pace with which we effect transformation if we are to leapfrog. Powering up the network and understanding who can help us to build capability, access capital and funding, and leverage technology within any kaupapa will help us to do that. Key points are illustrated in Figure 9 (see page 63).

FIGURE 9

Boosting the pace



Building capability

- » **The language of business at home**
- » **Rangatahi business and social entrepreneur programmes**
- » **Start-up bootcamps**
- » **Incubators and accelerators – entrepreneur spaces**
- » **Economic development agencies**



Access to capital and funding

- » **Seed capital**
- » **Crowdfunding (equity)**
- » **Crowdfunding (peer-to-peer lending)**
- » **Angel investors**
- » **Banks**
- » **Philanthropic sector**



Leveraging technology

- » **Cloud computing**
- » **Management and industry benchmark reporting**
- » **Compliance made easier**

Summary

The traditional Western economic model is not the way forward for us. The bureaucratic, process-driven, transactional and closed approach has done nothing to reverse a decline in well-being amongst our people. If we are to harness the available resources to advance Māori interests, we need to look to our own models and international examples of success in similar contexts to inspire our own. A greater external focus will help us to power up the network and work with others to ensure we can bring the capability, capital and technology to our opportunities and issues whilst also growing our own.

Charting a new path will involve a journey into the unknown. It will require us to be constantly aware, agile and nimble enough to tackle the issues and take advantage of the opportunities. As the following quote suggests, this is likely to be met with resistance from many.

“With advancing years, people become more sceptical: some become cynical. You should focus on those who are enthusiastic first: who get it, and don’t need convincing. Then focus on those who are sceptical and you should just avoid the cynics because those who believe that nothing new can be done or nothing should be done for the first time are plentiful in our society.”

– **Sir Ronald Cohen**
Founder Chair
Big Society Capital.

The two young people interviewed for the Live the Dream case study have really displayed the courage and the openness that will be useful along that journey. Their involvement in social enterprise provides an example of rangatahi that are highlighting what purpose-driven commerce looks like.

Living the dream

📍 CASE STUDY

Imagine a world where Māori have returned to living in a self-sustainable, marae-based ecosystem, holistically producing their own kai. Ngāi Tahu's rangatahi Keefe Robinson-Gore has not only imagined this kind of future, he's started creating it.

Keefe, 28, has been working on turning his vision into a tangible business plan through the social enterprise programme, Live the Dream. As a qualified chef, Keefe was inspired by the stories of his whānau living at Onuku marae in the 1940s.

"We've lived off the land as whānau before; why can't we do it again? For me, it's about that connection with the land where you grow your own food and take a more holistic or symbiotic approach to what you eat."

Although he is starting with smaller steps – by creating a community garden, and launching a range of preserves and chutneys using his grandmother's secret recipes – Keefe's ultimate vision is to create an "entire ecosystem and thriving community hub for our people".

It would include market gardens, orchards, honey production, agriculture, and potentially viticulture and aquaculture. As an enterprise model, Keefe says his idea could be replicated anywhere in Aotearoa.

The nine-week Live the Dream programme, which is run through Inspiring Stories Trust, helped Keefe to break down his bold vision into smaller, achievable first steps. One of his mentors on the programme was Bailey Peryman, co-founder of the urban garden project Cultivate Christchurch.

Keefe was one of 50 rangatahi around the country who worked on their own social enterprise ideas through Live the Dream – and he says the skills learned are invaluable.

"I'd encourage anyone to do the programme. It gives you really transferable skills that apply not only to work but to life as well. You'll have the ability to develop any idea you want."

Eva Riddell, who ran Live the Dream in Christchurch, says the accelerator programme develops both business and personal capabilities.

"I believe an entrepreneur also needs softer skills – like resilience, emotional maturity and the ability to take on feedback. It's important to build those skills concurrently with business savvy and nous".

Live the Dream uses the concept of design thinking and Eva believes this approach is particularly valuable for young Māori.

"As Māori, we tend to be whakamā ... we're too shy to reveal what we're doing until we think it's perfect. So the whole concept of design thinking – where you're collaborating and improving on things step-by-step – encourages you to involve whānau and iwi throughout the journey. It's about coming up with the best solutions for the end user, our whānau."



ON IWI ENGAGEMENT WITH RANGATAHI:

How can iwi better engage with the dreams and aspirations of their young people? It's a matter of finding common ground.

Keefe Robinson-Gore says that, typical of most iwi, Ngāi Tahu has a "huge disparity between the age of the current leadership, and those who are growing through the iwi". Around 35% of Ngāi Tahu are under the age of 40 and a whopping 75% are under the age of 15.

"I think there is some frustration around the gap in development for people of my age," says Keefe.

"There's currently no in-between ground – in terms of a formal structure or forum – where you can share your thoughts for your iwi, and where you'd like to take it. There's a lot of talk around succession planning... but where is it really?"

Eva Riddell says the key to creating the right forum for rangatahi is to find common ground.

"Sitting in an office with a whole bunch of trustees is not the way to engage rangatahi. You have to go out and be where they reside – whether it's at sports clubs or the pub or wherever – and get more relevant in using social media to connect."

ON BECOMING PIONEERS OF THE FUTURE:

When asked about the skills Māori will need for a globally connected future, Eva and Keefe offer three key strategies.

Firstly, it's about equipping people with transferable skills, says Eva, rather than training for a specific career.

"We don't know what jobs will exist in the future. In an ever-changing world, it's more about empowering people with sets of skills they can apply to many different things."

Secondly, it's about finding a common purpose to keep rūnanga united in a post-settlement world.

"I think empowerment comes from the grassroots," says Keefe. "We need to keep our whānau and whānui engaged and on the waka with us, rather than allowing them to sail off to their own sunset."

Thirdly, it will require Māori to embrace the fearless pioneering spirit of their ancestors.

"We'll need to diversify from those traditional areas like farming and into new economies like science, technology and ICT, where the opportunities are limitless," says Eva.

"It's in our history to be risk-takers and to go into uncharted waters. Let's keep doing that... "

"It's in our history to be risk-takers and to go into uncharted waters."

Keefe Robinson-Gore

Participant, Live the Dream

Ngāi Tahu – Ngāti Irakehu, Ngāti Huirapa

Eva Riddell

Programme Manager, Live the Dream
Design Thinking Consultant

*Ngāti Porou – Te Whānau a Iritekura,
Te Whānau a Ruataupare ki Tokomaru*

The call to action

Knowing how we get around those things that are standing in our way is not enough. Knowledge is pointless without action. And while there's no guarantee that our actions will lead to success, it is imperative we try. What is guaranteed is that we will only get the same result, at the same pace if we don't try something different.

When we set out on this journey to create the *Māui Rau Report*, we were clear on our purpose to:

- » engage with our people at the coal face of Māori development
- » listen to their whakaaro, hopes and aspirations, realities and truths
- » as a whānau, to share our stories and capture it in a way that gives us further focus and determination, and challenges us to reflect and consider alternative flight paths moving forward.

When we reflect on the wisdom of our tupuna and how their wisdom has stood the test of time, a whakatauki that reflects of the sentiment of the journey to date would be:

**“Nāku te rourou nāu te rourou
ka ora ai te iwi”**

What has been shared both kanohi ki te kanohi and presented so far in this report has crystallised into the following 'calls to action'. These are the principles we must consider and respond to, in order to elevate our position and the prosperity of our people.







ACTION 1

ACTION 2

ACTION 3



Redefine success

Our people expect more than raw economic returns, and our intergenerational aspirations support this desire. We need to develop and adopt frameworks that tell our wider story and journey; and which clearly define and reflect our desired outcomes long-term. The frameworks must provide a balanced perspective and approach, including the ability to endure (and be measured) over generations. Indicators of progress along the way will be essential.

Seek inspiration

Access to knowledge is no longer limited – we can now share, explore, discuss and interact with the world. We need to challenge ourselves to expand our horizons, to look outwards as often as we look inwards, to seek out those things that give us fresh and informed thinking, to deepen our connections and relationships. The time has come to unlock our curiosity and become lifelong learners.

Be sustainable

We live in a world that does not have infinite resources. We must ask ourselves – can we keep doing what we have always done? Do we know what impact are we having, and on what? Do we know what impacts us? Are the types of organisations we operate fit-for-purpose and enduring? Can we continue to operate these types of organisations with a growing population?



ACTION 4



Share the stories

All successful businesses and people experience failure. However the lessons learnt from their failure is a key to their success. Sharing war stories among ourselves must be encouraged, as it gives us the opportunity to learn from failure. Similarly, we must celebrate and encourage our tall poppies. We need to share our successes; both to inspire ourselves and to influence and transform the wider public of Aotearoa.

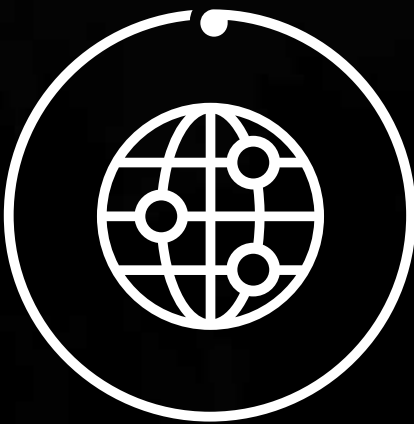
ACTION 5



Enable succession

Leadership is a key element for the realisation of our aspirations. Ensuring inter-generational leadership must happen by design i.e. it needs to be supported by good data. We must ensure that our talent is identified and nurtured, and that they are provided with opportunities to learn and develop, so they are ready and well-equipped to serve our people.

ACTION 6



Leverage talent

We now live in a global world, no longer defined by national boundaries – and our people live and work in all four corners of the globe. Trends indicate that they will continue to live away from home in the foreseeable future – and we cannot afford to lose their talents. It is critical that we engage our people across the world and invite them to contribute to fulfilling our aspirations.

ACTION 7



Be tech-enabled

This will require a lot more than the ability to use devices and apps. The value and potential for our people lies in being the creators of these apps, games and platforms. We need to grow the number of people working in this space, and 'plug-in' to those networks that provide opportunity for us.

ACTION 8



Demystify the picture

There is a common saying that knowledge is power - but today, it's the data and the interpretation thereof that is actually the true source of power. To unlock the power of our organisations, we must have clarity on what data is important. Then we need a strategy on how we get it, how we chop it up, what we do with it and potentially how we share it. The right collection, analysis and presentation of data is a powerful enabler for quality decision-making.

ACTION 9



Build new-world education models

There are already examples within the current education system where Māori are creating an environment for our tamariki to thrive. But this must become the norm, not the alternative. We need an education system that embodies a culture of diversity, curiosity and creativity. Where the status and investment in teachers/learning facilitators is evaluated, and schools and communities hold responsibility for defining and achieving educational outcomes according to a Māori way.

In addition we must have a single, highly-connected ecosystem from early childhood education upwards. If we can unleash the potential of our tamariki, the impact on our future prosperity will be limitless.

ACTION 10



Redefine our market opportunity

We have a high dependence on primary industries. While this has served us well in the past, it is not the way of the future. We must seek to diversify our asset base, both horizontal and vertical, to weather the impact of market changes and to strengthen our level of influence within those markets. Our long-term economic prosperity will, in no small way, be defined by the ability to add and extract more value with less environmental impact. This requires us to work more closely together, and to embrace science and innovation as vehicles to help us move up the value chain.

ACTION 11



Connected enterprises

Aotearoa New Zealand has one of the world's strongest small-to-medium sized enterprise (SME) eco-system, representing nearly 90% of all of our businesses. We know that 'Māori in Business' represent nearly half of our economy and asset base. It is therefore critical that we support and encourage SME growth and ensure sustainability of these businesses. This means creating spaces and places to share experiences, to encourage and build our own SME 'wolf packs' (dynamic and flexible groups that form and disband for specific kaupapa). Lastly, a building a Māori SME movement (similar to Te Hono for primary industries) will be transformational to the future for our people.

ACTION 12



Clarify the horizon

What are the global shifts we need to keep on our radar? These shape the future that will inform our market orientation; make them a priority on the agenda tables of today. For instance, KPMG's Global Megatrends analysis shows our populations are aging fast, with more than 30 countries forecast to have more than 20% of their population aged 65-plus by 2030. Also by 2030, 37 cities will have populations of over 10m (thus forming markets within a city rather than a country).

ACTION 13



Invest in prosperity

Our long-term aspirations are positively focused and seek to overcome the negative factors that impact our people's lives today. We must enable our people to break the cycle (whether caused by gaps in education, health, employment, or housing), and self-determine their own life journey.

Let's replicate those who are taking meaningful action - like the Mana Kids programme, lead by the National Hauora Coalition, that has successfully reduced rheumatic fever cases by over 60% within their target population in South Auckland. The impact of investment for this cluster of children and their whānau is significant, and their long-term future prosperity outlook is now very different.

"A true measure of a nations standing is how well it attends to its children"

— Innocenti Research Centre



ACTION 14



Embrace urban populations


Many contributors expressed a desire for their people to return home. As the economic engines grow within tribal areas and create future employment, there will be increasing opportunity. But the reality is that the majority of our people will continue to live away from home. Many are taking the opportunity to strengthen their capability and knowledge, and will return home in future to make their contribution. So we must find ways to engage and support them outside our tribal areas. We must develop a 'working together' model within our urban centres where iwi, hapu, Māori organisations cluster resources to provide on-the-ground support for Māori from across the motu.



Enterprise DNA

High performing organisations and enterprises

Part of this value creation will be the re-orientation of our organisations to high-performing entities that can effectively and efficiently invest and apply resource toward an end goal – whether this is social or commercial investment. Research from KPMG New Zealand has identified the following *'Eight key DNA traits of High-performing entities'*:





1. Pivotal Leaders

Pivotal leaders bring a rhythm to the enterprise, a constant intensity and a relentless focus on culture and performance. They drive the business to greater achievements. Without pivotal leaders, the chances of successfully applying the other DNA traits are remote at best.



2. Ambition & Attitude

High-performing enterprises have clear and long-term ambitions to lead their industry. They recognise that they don't have all the answers. They actively seek insight and knowledge to help them achieve their goals.



3. Strategic Anchor

At the core of every high-performing enterprise is a clear and strategic purpose which is never compromised. They understand what they stand for and what they are seeking to achieve.



4. Investment & Resource Allocation

High-performing enterprises understand the importance of investing to support growth of a world-class company while at the same time ruthlessly cutting investment that is not delivering expected returns.



5. Customer Intimacy

Building an intimate relationship with consumers is a significant focus for high-performing enterprises. Gaining deeper understanding of emotional drivers, alongside an ability to engage with customers throughout the product life-cycle is key to building the customer relationship.



6. Capable People

High-performing enterprises take great care to select the right people to fit into the company culture then they commit to continuously developing their core capability through coaching and mentoring.



7. Connection & Collaboration

High-performing enterprises are proactive in developing and maintaining connections. They work with partners and enterprises across the value chain and within industries to increase the pace and effectiveness of adding value.



8. Deployment Discipline

Even the best ideas need discipline and processes to make things happen. Delivering on the enterprise's mission requires bringing new innovation into the core business at speed, and adopting a fail-fast mentality for when things are not working.



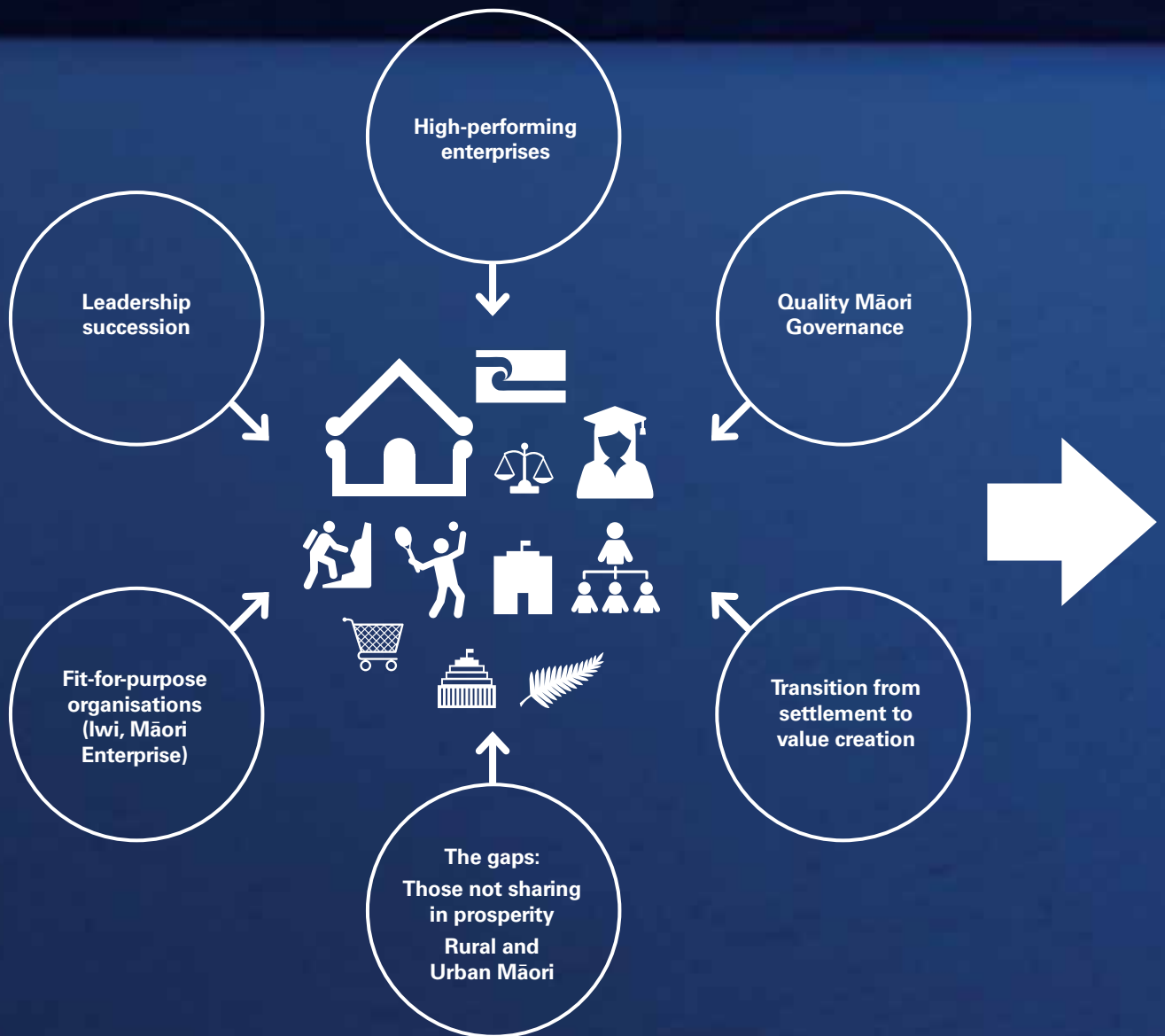
Māui Rau
is a story of
pride and purpose
that we are
proud to share.

We are the leap-frog generation – we are
moving from settlement to something
vibrant and exciting – from Kea to Kārearea.



1 Now there is a sense of **momentum**

The central vibrant, yet incomplete ecosystem is surrounded by the challenges our people are addressing today. This starts the transition we imagine for our children and the next generation.



Central Ecosystems consisting of: Banks, Marae, Whānau, Tribal Organisations, Welfare Agencies, Sporting Agencies, Customers, Economic Agencies, Students, Directors and Leaders, Friends, Iwi Organisations, Environmental Organisations, Colleagues, Competitors, Māori Enterprises, Investors, Social Organisations.

2 A strong view of **purpose**

Our Future. This was the consistent story framework we heard from our people.



3 Perceived constraints into true **strengths**

Change in mind-set. Its about people and recognition of the strengths needed to succeed in 2050 and realisation that we are ready for this.



4 And fly like the Kārearea

Lifting with the thermals requires courage and action to shape a future that is right for our people.



Organise and optimise our organisations as the foundation for success (making them flight ready for the future)



Boost the pace – by building capability, accessing capital, and leveraging technology



Connect the parts (join up our ecosystem) to fly further together



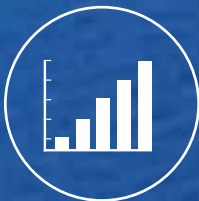
Be disciplined about our flight path (continuously check and make adjustments to improve)



Identify where we have the greatest opportunity to succeed (both in markets, and across the value chain)



Invest in shared prosperity so those in greatest need fly with us



Deploy our assets in ways that optimise productivity and value

ABOUT THE AUTHORS



Joe Hanita

Rangitāne, Ngāti Kuia

**Associate Director
Performance Consulting
KPMG Auckland**

I was born in the Wairarapa and have had the privilege of growing up around the motu in a rural setting. I have a large whānau, 7 siblings in total and a huge extended whānau. When I reflect on my journey to date, I was fortunate to have parents who instilled in me that whānau along with education are the most important thing. This has proven to be so true and is a driving force behind my passion to support our people and to share the skills I have to help others reach their potential and to realise their aspirations. I don't believe that I can change the world, but I do believe with a purpose and passion you can make a contribution of consequence.

Jamie Rihia

Whakatōhea, Ngāti Raukawa, Tuwharetoa

**Executive Manager
Māori Financial Solutions
ASB Auckland**

I grew up in a family whose parents didn't finish high school (they were teenage parents) and my siblings and I ended up dropping out early from the education pathway as well. However, my whānau taught me the importance of working hard and looking out for each other. Later in life I turned to education as a way of improving my own circumstances and changing my future outlook. The only real difference was that now I had a purpose, a desire to achieve and mix it with the best. This hasn't changed for me but I also want to do my part in helping others be the best they can be.

Riria Te Kanawa

Ngāti Maniapoto, Tainui, Ngāti Porou, Ngāti Koata

**Director
Performance Consulting
KPMG Christchurch**

Born and bred into two typically sized Māori whānau, I grew up with my cousins in Te Kuiti and Raglan where grandparents were the common thread in our lives. They were hardworking people, who contributed what they could with what they had. On both sides, we had people who were prepared to put their neck on the line for an end result that they believed strongly in and for a causes that would extend well beyond their lifetimes. Their examples of caring, teaching and fighting for justice have influenced my outlook on life and the things I hold true. Those teachings and the value they placed on hard work and education have helped shape my own life and the path it has taken and I am grateful for the privilege of their influence on our lives.

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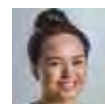
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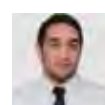
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