TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

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He Pāpori Hinonga Whakamoe

Exploring Contributions to the Indigenous Social

Enterprise Network in New Zealand

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Executive Summary

There is a misalignment between Māori Social Entrepreneurs believe social enterprise to be and the interpretation of Māori values from the support services perspective. Without the knowledge of why Māori choose social enterprise, and the inherent values system that operates within these models support services will continue to only partially understand the core motivations. For Māori, social enterprise is not explicitly phrased, it is implicit and a lived experience. The social values of their organisation has multiple layers beyond the direct social impact of their core activity. It generates income for their whanāu, improving the *oranga* of the wider community (at *hapu* or *Iwi* level), creates a positive self-determination movement, and reinforces cultural survival.

This report explores contributions to the indigenous social enterprise network in New Zealand. It provides valuable information for Māori Social Entrepreneurs and the support services. Phase One focused on the value systems and motivations behind why Māori choose a social enterprise model. The second phase which interviewed employees from Māori Women's Development Inc, Ākina Foundation, Te Puni Kōkiri, and Nga Tai O Te Awa whose organisations support social enterprise endeavours and challenged their perspective of Māori social enterprise. This marriage of the two groups highlighted several discrepancies in their understanding and knowledge of Māori social enterprise. The research leads to four key findings recommendations for the sector. It also presents opportunities to broaden the reach of current research, and extend the knowledge on the topic with quantifiable data methods.

Māori Social Entrepreneurs biggest internal struggle is a trade-off between social and economic value. There is a complete comprehension of the weighted currency of a for profit model over a social enterprise or non-profit model. Economic drivers are strong but conceptually, and

often in practice, energy is invested in the social merit of their individual endeavours. Phase One participants placed emphasis on generating income as a core driver, but not for it's pure economic value; to enable them to fund their purpose and increase the wellbeing of their community, as opposed to creating profit. Their organisations are legitimised at a moral level, and their operating models reflect this.

Urban Māori Social Entrepreneurs are being underrepresented in current support service capacity. They feel isolated despite the physical access to support services involved in this research and other mainstream services. Mainstream services operate in urban areas, but for accessibility and cultural incompatibility reasons, these services are failing Māori Social Entrepreneurs. Effort by Phase Two participants highlighted a concerted focus on regional areas. This has created a gap, where urban, Māori Social Entrepreneurs have been overlooked. This is especially relevant to the male participants of Phase One, who have also been challenged by traditional support networks such as the Iwi and their concept of what role tech start-ups have in the cultural survival and well-being of their people. There is an opportunity for support services to develop cultural models and mentorship to enable capabilities further within urban centres.

Developing the language must be a core focus for the sector, and is not a mutually exclusive task. The ambiguity of definition and scope presents an opportunity for Māori to contribute to the shaping of the language. They can develop a culturally specific model, and language on their own terms. Social enterprise has an undeniable positive impact on both the New Zealand economy and welfare of the population. This has the potential of building cultural tenacity in a new hybrid sector, post Treaty settlement New Zealand.

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Use of Te Reo Māori

Māori language has been used within the text of this document and features in *italics*. A full glossary of the translation of these is at the back of the report. Macrons have been used in accordance with the written Māori language, to emphasise extended vowel sounds. However, Māori personal names have not been translated out of respect for those persons, their whanāu, hapu, and Iwi as often there is an ancestral or historical significance that may be attached to these names.

The title of this research project, *He Pāpori Hinonga Whakamoe* means 'A Social Enterprise Marriage', and reflects the coming together of sectors, ideas, culture, and people.

Māori Word	Definition
Ākina	To encourage, urge on, challenge
Arataki	To conduct, lead, guide
Arohanui	Deep affection, big love
Āta	Gently, carefully, deliberately
Hapu	Kinship group, subtribe
Hinepreneur	Girl Entrepreneur (termed by MWDI)
Hine Timebank	Female Timebank system
Iwi	Extended kinship group, tribe, nation
Kaitiaki	Guardian, trustee
Kaupapa	Māori approach, Māori ideology
Mahi	To work, do, preform
Mana	Prestige, influence, charisma. Mana is a supernatural force of person, place, or object

Mauipreneur	Metaphorical recast of Maui to fit western paradigms of entrepreneurial theory as conceptualised defined by Keelan and Woods (2006)[1]
Mauri	The essential quality and vitality of living
Oranga	Wellbeing
Potiki	Youngest
Rangatahi	Youth, younger generation
Rangatira	Chief, high ranking, of noble nature
Taonga	Treasures, anything prized socially or culturally
Wahine	Female, woman
Whairawa	Wealth, be rich
Whakapapa	Genealogy
Whanāu	Extended family, family group. In modern times, the term has been adapted to include friends who may not have kinship ties, but are connected at a deeper level
Whanaungatanga	Kinship, a sense of family connection

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[1] Discussed in Tapsell and Wood (2008)

Abbreviations

Acronym	Name in full
MWDI	Māori Women's Development Inc.
NTOTA	Nga Tai O Te Awa
TPK	Te Puni Kōkiri
PBT	Pacific Business Trust
MBFS	Māori Business Facilitation Services
NZTE	New Zealand Trade Enterprise
DIA	Department of Internal Affairs
MBIE	Ministry of Business, Innovation, and Employment

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He Pāpori Hinonga Whakamoe: Exploring Contributions to the Indigenous Social Enterprise

Network in New Zealand

Introduction

The indigenous social enterprise network in New Zealand has considerable gaps in both

actuality and scholarly discourse. Undefined definitions blur the meaning from an indigenous

perspective. The limited literature on New Zealand-based social enterprise demonstrates it as

underdeveloped compared to other regions of the world. Consequently, little is known about Māori

social enterprise. For Māori social enterprise capabilities to be better enabled, and their full

potential realised, further research is required to understand both why Māori Social Entrepreneurs

choose a social enterprise model, and how this is aided by existing infrastructure and support

services and networks.

Social enterprise has an undeniable positive impact on both the New Zealand economy and

welfare of the population. Social enterprise is fast emerging as a universal solution to societal

management and meeting fundamental social and economic needs where traditional models have

failed (Dart, 2004). Externally, New Zealand is strongly associated with entrepreneurial activity,

where entrepreneurial new ventures an important component contributing to future business

growth (Shaw & Darroch, 2004). In an economic climate largely made up of small to medium

enterprises (SMEs), there is an enormous potential to foster social enterprise growth, where current

mainstream business support, consultancy firms, and management specialists do not. These

services can enable a percentage of the population otherwise underrepresented; incorporated

societies, charitable trusts, and indigenous endeavors for example (Strategic Group of Social

Enterprise and Social Finance, 2016). The research informs and improves our ability to support the Māori social enterprise network for the benefit of New Zealand economy and our social welfare.

The objective of this research was to explore contributions to the indigenous social enterprise network within New Zealand. This report is a discussion piece which focuses on both Māori Social Entrepreneurs and the support services operating predominantly within the Wellington region. This research discusses the current state of the environment and recommends improvements to increase the capacity of both Māori Social Entrepreneurs and the support services to ultimately achieve better results.

1.1 Research Questions

In order to achieve the research objectives, the following research questions were developed to guide the collection of data from which the report draws throughout:

1. Why do Māori Social Entrepreneurs choose a social enterprise model?

2. How do existing support services enable Māori Social Entrepreneurs?

3. Do support services meet the needs of Māori social enterprise?

4. How can opening discussion between support services and Māori Social Entrepreneurs create more powerful coalitions through social enterprise?

1.2 Contributions

This research makes multiple contributions to the New Zealand social enterprise space. Specifically, the main contributions of this work are presented below.

- A greater understanding of the Māori perspective on the meaning of social enterprise. I interviewed four Wellington-based Māori entrepreneurs to determine why they choose a social enterprise model. Analysis of their interpretations of the terminology is used to explore their perspective.

- Determination of the values Māori associate with a social enterprise model compared to conventional enterprise and charity models. Through working with Māori Social Entrepreneurs I identify the underlying cultural values that lead toward a social enterprise model.

- Develop the understanding of key support services to Māori social enterprise. Through interviews with Ākina Foundation (Ākina), Māori Women's Development Inc (MWDI), Nga Tai o Te Awa (NTOTA), and Te Puni Kōkiri (TPK), I explore how these support services interact with one another and develop partnerships to grow the Māori economy. This is critical to understanding how these services perceive the meaning of social enterprise to Māori and to determine the extent to which they meet the needs of Māori Social Entrepreneurs.

- Investigating the relationship between Māori Social Entrepreneurs and support services. The research presented information that the entrepreneurs and support services interviewed do not engage at a level that maximises opportunities for either. This research explores the factors inhibiting collaboration and proposes techniques to improve the overall performance.

- Dissemination of the research findings and fostering of partnerships. Participating candidates were invited to a shared evening where the findings of this research were reported and Māori Social Entrepreneurs were connected to appropriate support services.

1.3 Research Organisation

      This report begins with an overview of the New Zealand social enterprise space. It determines the relationship between Māori Social Entrepreneurs and support services which leads to the justification of the objectives listed above. Chapter 2 presents related literature, providing an in depth history of academia around social enterprise on both a national and global scale. Chapter 3 discusses the qualitative investigation process. The richness of the data is reflected in the style of research. The data discussion with results of the research are presented in Chapter 4. Finally, the research is concluded in Chapter 5, where recommendations are provided to address the shortcoming of the sector, and future research directions are discussed.

Literature Review

2.1 Social Enterprise Defined

Social enterprise has arisen as a new sector to contribute to communities when existing welfare systems experience reduced support, or when a welfare system fails to meet community's needs (Seanor et al., 2014). How these social enterprises manifest themselves at consumer level is closely connected to historical factors (Kerlin, 2006). By the 1990's, social enterprise as sector had been legitimised by policy makers to some extent in many governments (Teasdale, 2012). However, this sector has been much slower to mature in New Zealand. In New Zealand unique circumstances guide the speed of evolution with a large portion of funding provided by government initiatives, and legal parameters around charity models making it difficult for social enterprises to navigate as discussed in article *NZ Needs To Clear The Barriers To Social Enterprise* (Scoop, 2016). Furthermore, New Zealand based discussion is limited and has produced only a handful of commentators of influence, very few of which have multiple publications, suggesting a lack of depth in the discussion (Douglas, 2015).

	Definition	Author
1.	Most authors agree that the key distinguishing feature of a social enterprise is their social aims and social ownership are combined with trading viability	Harding, 2004
2.	Two themes have emerged (1) the underlying drive to create social value and (2) activity is characterized by innovation or the creation of something new rather than the replication of existing enterprises or processes	Tapsell & Woods, 2010
3.	Social entrepreneurs play the role of change agents in the social sector, by; adopting a mission to create and sustain social value (not just private value).	Dart, 2004
4.	Functionally, the hybridity of SEship and SEprise requires continual negotiations and trade-offs between conflicting goals and need for resources to remain a dynamic force for public good.	Douglas, 2015

5.	Some believe social entrepreneurship represents a harmful marriage between opposing values. The increased emphasis on efficient and profitable market models dramatically clashes with many of the founding ideals of the public sector and NGOs dedicated to fostering the public good.	Zahra et al., 2009

Table 1: Popular Academic Social Enterprise Definitions

Historically, definitions have covered almost every type of enterprise or business endeavor at some point (Harding, 2004). Some examples of such recognised definitions (on a global scale) are shown in Table 1. Researchers conclude that social enterprises are distinguished by a combination of social aims, social ownership, and trading viability (Harding, 2004). Australasian research centers around the concepts of proactive economic development and change through business entrepreneurship, which has a social change value at the core (Douglas, 2015; 15). Social enterprise operates across a spectrum of economic activity, ranging from nonprofit orientated organisations through to economically driven (for profit) endeavors that seek to incorporate a social focus.

Social enterprises have multiple manifestations. From nonprofits seeking additional revenue streams to service their primary purpose; services for impact which benefit communities; to an economic driven endeavor that provides employment opportunities at community level in existence. Competing with traditional charities and philanthropic activities is one of the reasons why a structured institutional space for social enterprise is yet to be fully developed in New Zealand (Scoop, 2016). Instead, the trade-offs between social and economic drivers create a perception that social enterprises are foreign models and illegitimate vehicles for change (Douglas, 2015).

The term *social enterprise* also implies a selection of associated language. Although still described as an emerging phenomenon (at least in the New Zealand context), terms such as *double bottom line,* which refers to the equal weighting of prosocial and financial drivers, have emerged

(Dart, 2004; Dey & Steyaert, 2010). The blurring of these economic and social agendas has been discussed as *sector bending,* where social enterprise sits in an operational space between nonprofit and for-profit organisations (Dees & Anderson, 2003;16). In more recent work the need for hybridity has forged social enterprise into a niche, composite sector (Douglas, 2015). This has also raised questions as to how social enterprise differs from traditional interpretations of nonprofit (Teasdale, 2012; Grant, 2015). Social enterprise models blur the lines between nonprofit and for-profit. Implementing a social enterprise model for nonprofits is not always intentional, but a means of continuing operations with their purpose and structure at the fore (Grant, 2015). This merging of sectors produces significant benefits, such as effective and sustainable enterprises, increased accountability, and greater strength and financial capacity (Dart, 2004; Dees & Anderson, 2003). Sector bending, and the appreciation for a double-bottom line as opposed to singular focus organisations, has kept the definition of social enterprise fluid, allowing future discourses to add to the scholarly discussion (Teasdale, 2012).

Moral legitimacy gives a value association to the social impact that the cause supports and guides their moral compass (Dart, 2004). This contrasts the previously low currency of ethics in general entrepreneurial discourse (Dey & Steyaert, 2014). Moral legitimacy insists that revenue streams are in-line with the preferred model of the organisation, giving value to both the emergence during infancy stage, and future likely trajectories of an enterprise (Dart, 2004). The literature departs when extending the idea of legitimacy to the New Zealand context, and within indigenous populations such as Māori. How moral legitimacy is validated for indigenous populations was a research opportunity which became more apparent the throughout the research project.

2.2 Indigenous Social Enterprise

Discussion on indigenous social enterprise is typically generalised to global considerations. It is imperative this be considered when discussing social enterprise in terms of indigenous endeavors. Social enterprise discourse has been singularly hegemonic with limited insights into the multiple narratives (Teasdale, 2012). How social enterprise is interpreted from an indigenous perspective, in terms of definitions, directly relates to what activities may be classified social enterprise. For many, social enterprise is closely linked to the concept of *second wave* indigenous economic development (Steyaert & Hjort, 2006; Peredo et al., 2004). This purports that social enterprise can be utilised as a vehicle to realise self-determination that is culturally and economically dualistic, which reinforces a model of hybridity in the wider sense. At a global economy level, indigenous social enterprise and entrepreneurship is widely believed to bring both social and economic development through for-profit orientated means (Steyaert & Hjort, 2006). The 2016 Report *Social Enterprise and Social Finance: A Path to Growth* emphasized to the Department of Internal Affairs (DIA) and other government departments the social enterprise model as a driver for Māori economic development; a source of prosperity because of the benefits it provides the whole community at multiple levels; *whanāu, hapu*, and *Iwi* (Strategic Group of Social Enterprise and Social Finance, 2016).

Indigenous social enterprise often manifests with a strong focus around assets or right and with central considerations of self-determination and identity (Steyart & Hjort, 2006). Grant explores this in several works and states that identity is critical for the social construction and conceptualisation process of developing social enterprise (Grant & Douglas, 2008; Grant, 2014; Grant, 2015). Furthermore, the development of a strong identity is key for indigenous populations who seek to convey what is culturally central, distinct and enduring (Grant, 2015).

Further research in relation to indigenous social enterprise suggests exploring how historical backgrounds provide cultural frameworks, in which entrepreneurial activity can thrive (Tapsell & Woods, 2010). Exploring how indigenous social enterprise departs from non-indigenous social entrepreneurial activity, and the nature of more collective and community-based endeavors as a good starting point (Peredo et al., 2004). Peredo et al., would see further discussion around unique departures in cognitive processing by indigenous populations in various phases of social enterprise, including: recognition of opportunity, startup, self-efficacy, and network participation (2004). A noticeable absence of culturally recognised, multi-dimensional understandings of indigenous social enterprise has also been highlighted (Grant, 2014).

2.3 The Māori Social Enterprise Sector Within Greater Indigenous Enterprise Context

Research within the New Zealand highlights Māori cultural tendencies in their indigenous social enterprise endeavors. Most obviously in pursuit of more collective efforts at *whanāu, hapu*, and *Iwi* level (Steyaert & Hjort, 2006). The distinction between indigenous entrepreneurship and social enterprise, and non-indigenous social enterprise are shown in two main areas: the act of nation- building (or rebuilding) in indigenous social enterprise, and a much stronger emphasis on the economic component of the entrepreneurial activity in non-indigenous populations (Steyaert & Hjort, 2006; Dart, 2004). Entrepreneurship is part of Māori culture and there exists an immense drive to rebuild communities through enterprises with culturally grounded foundations. Efforts have validated these entrepreneurial skills and also demonstrated resilience as an indigenous population (Steyaert & Hjort, 2006). Keelan and Woods discuss this cultural entrepreneurship within the context of the *Mauipreneur*; using the favourable characteristics from the legends of

Maui to create a heuristic understanding of entrepreneurial traits through four key concepts of *mauri, mana, āta*, and *aratak*i[2] (Tapsell & Woods, 2008).

There are positive examples where governance structure reflects a non-traditional concept of governance in terms of development theory but operates within a model that culturally emboldens Māori entrepreneurial spirit such as Māori Maps (2011). Although focused on the governance of Māori enterprise from a single case study perspective it specifically pinpoints the importance of contextual factors. For example, Māori social enterprise activity is fostered through cultural interaction between young, opportunity seeking entrepreneurs (*potiki*), and the elders (*rangatira*) (Overall et al., 2010). Cross-cultural research, conducted by Dennis Foley, suggests Māori display a strong base of cultural capital when compared with indigenous populations in Australia and Hawaii, which may contribute to Māori Map's success (Foley, 2008). Foley supported exploring both Indigenous Standpoint Theory or Ethnic Enclave Theory when extracting research results that is of value for other indigenous entrepreneurs, support services, and external parties (Foley, 2008).

Focusing on indigenous or Māori social enterprise endeavors, the values of their organisations, and the enablers of their success would contribute notably to the scope of New Zealand literature on the topic. Organisational symbolism is important in indigenous cultures, and could be explored through Māori social enterprise activities in terms of facilitating the building of relationship between entrepreneurs and support services (Grant, 2015). Existing structures and institutions partly dictate what is available in terms of enterprise development which lead to different organisational models that are context specific. Assessing the scope of services in terms

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[2] Concepts further explained in the glossary.

of what indigenous populations believe could add value to their communities would be useful for Māori social entrepreneurs, the network of support services, and the sector as a whole (Kerlin, 2010).

2.4 New Zealand Social Enterprise Sector

There are a number of facilitators that assist in the incubation of the New Zealand social enterprise space. The DIA's position statement strongly supports the investment in social enterprise (DIA, 2015). The cabinet paper expressly acknowledged the growing emergence of social enterprises, as well as additional barriers to entry which these entities may face compared with for-profit startups (DIA, 2013). Te Puni Kōkiri within the Ministry of Māori Development offer Business Facilitation Services for Māori (MBFS) with guiding principles of *whakapapa, oranga, whairawa, and whanaungatanga* (Te Puni Kōkiri, 2016). An opportunity exists to explore the relationship interactions between those operating within Māori social enterprises and Crown partners (Tapsell & Woods, 2010). Other independent or non-government support services also operate within the context and challenges outlined above. What has become common is startup social enterprise models are now helping to grow the sector through meeting a need for investment, which is referred to in article *NZ needs to clear the barriers to social enterprise* (Scoop, 2016). Culture ultimately impacts how Māori Social Entrepreneurs network with these providers, with social capital and family relationships acting as motivators (Foley, 2008).

What lacks is quantitative data to support the scholarly discourse. There is significant absenteeism around what percentage of the entire economy consists of social enterprises and what is the growth trajectories of the sector as a whole and industry segments. Māori business contribute $26.6 billion annually to the New Zealand economy (MBIE, 2016). This includes $20.8 billion from Māori employers and $5.4 billion from businesses of self-employed Māori, but unknown is

the percentage of models that are double-bottom line focused (MBIE, 2016). Given the research that connects indigenous enterprise with the assertion of control over assets, this is significant. It presents an argument that growing indigenous social enterprise would be of benefit to Māori but without sector wide information statistical valuation of economic and social impacts is vague. In a 2012 *Mapping Social Enterprise in New Zealand* survey figures suggest only five per cent of the 421 Social Enterprise respondents were affiliated with a Māori authority or organisations to any level of formality (DIA, 2012). In that same survey, Māori were identified as direct beneficiary group by approximately 100 organisations (DIA, 2012). This suggests both Māori and non-indigenous social enterprises are working towards enabling Māori development through social enterprise.

More recently the *Social Enterprise and Social Finance: A Path to Growth* Report presented social enterprise contributions to the national economy as unknown, with many reasons listed as impeding the growth of social enterprise and social finance (Strategic Group of Social Enterprise and Social Finance, 2016). They note that internationally, in the United Kingdom social enterprises are outperforming small and medium businesses (SMEs) with 12% greater growth annually (Strategic Group of Social Enterprise and Social Finance, 2016). In Scotland, with active government support, in the last ten years they have seen 5000 new social enterprises, 1220,000 jobs created, and a contribution 1.68billion pounds to the national economy (Strategic Group of Social Enterprise and Social Finance, 2016). A quantified value associated to the New Zealand economy, and further the Māori economy that social enterprises contribute is difficult because of the current fragmentation (Strategic Group of Social Enterprise and Social Finance, 2016).

The reviewed literature has identified shortcomings in understanding Māori social enterprise from an indigenous perspective and their place in the wider New Zealand economy. The

values held by Māori Social Entrepreneurs and how this is morally legitimised is not fully

understood from an industry perspective, although the literature does provide some comprehension.

Knowing what is culturally distinct of indigenous social enterprise is data that can inform the sector

further. Further discussion of whether concepts such as double bottom line are appropriate within

the Māori social enterprise context can then be formed. Contextual factors should be explored to

better understand the value structure within Māori social enterprise. This research project

investigates the differences between indigenous and non-indigenous social enterprise, and how

services can enable Māori social enterprise. The lack of existing New Zealand research provides

an opportunity to explore why Māori Social Entrepreneurs may choose a social enterprise model

over non-profit of for profit models which may hold similar economic or social values.

Research Design

The research presented in this report explores why Māori often choose a social enterprise model and how support services contribute to the indigenous social enterprise network. To achieve this goal the following four research questions have been investigated:

1. Why do Māori Social Entrepreneurs choose a social enterprise model?

2. How do existing support services enable Māori Social Entrepreneurs?

3. Do support services meet the needs of Māori social enterprise?

4. How can opening discussion between support services and Māori Social Entrepreneurs create more successful coalitions through social enterprise?

The research has been conducted in two phases, representing the two sides of this discussion; first investigating Māori social enterprises, and then exploring how support services contribute to the sector. Both of these groups stand to benefit from this greater level of understanding of indigenous social enterprise value system.

3.1 Methodology

A qualitative process of data collection and documentation was used to explore the research topic. Given the nature of seeking to understand indigenous perspectives it was important that the interviews enable the collection in an unbiased approach. In order to present participants opinions in an impartial manner, a narrative style is used to present the participants multiple narratives (Teasedale, 2012). The overarching aim is to have the voices of Māori Social Entrepreneurs and their values shared for the benefit of the sector as a whole. A cross-cultural approach was applied. Most cross-cultural investigations are heavily in favour of collaborative style research because it is more culturally appropriate (Gibbs, 2001; Edwards et al., 2005). Cross-cultural investigations help to mitigate the sometimes uneven balance of power within the researcher and participant

relationship (Gibbs, 2001). For Māori, concern has been raised that research conducted often creates a one-way relationship between participant and researcher (Gibbs, 2001). Given that the research focus is on the nature of double-bottom line endeavor's, I was conscious of the value added to both the support networks and Māori community that contributed.

My contribution and influence as the researcher should also be noted. As a non-indigenous investigator, with limited access to Māori Social Entrepreneurs at the beginning of this research, I have relied heavily on snowball sampling. Three out of four phase one participants were introduced to me through personal connections I have with staff at Whitireia Polytechic. These introductions proved invaluable because it supported my credibility. My ability to conduct this research without such connections to Māori centric environments would otherwise have restricted this research due to the level of trust that was required to have open, honest, and engaged interviews.

3.2 Research Methods

For the purposes of this research I investigated social enterprise models that are driven by social, cultural, or environmental purposes in duality with a for profit objective. The organisations studied are not in the non-profit sector. The four Māori Social Entrepreneurs interviewed were instrumental in the startup of their individual organisations, and have not yet reached maturity.
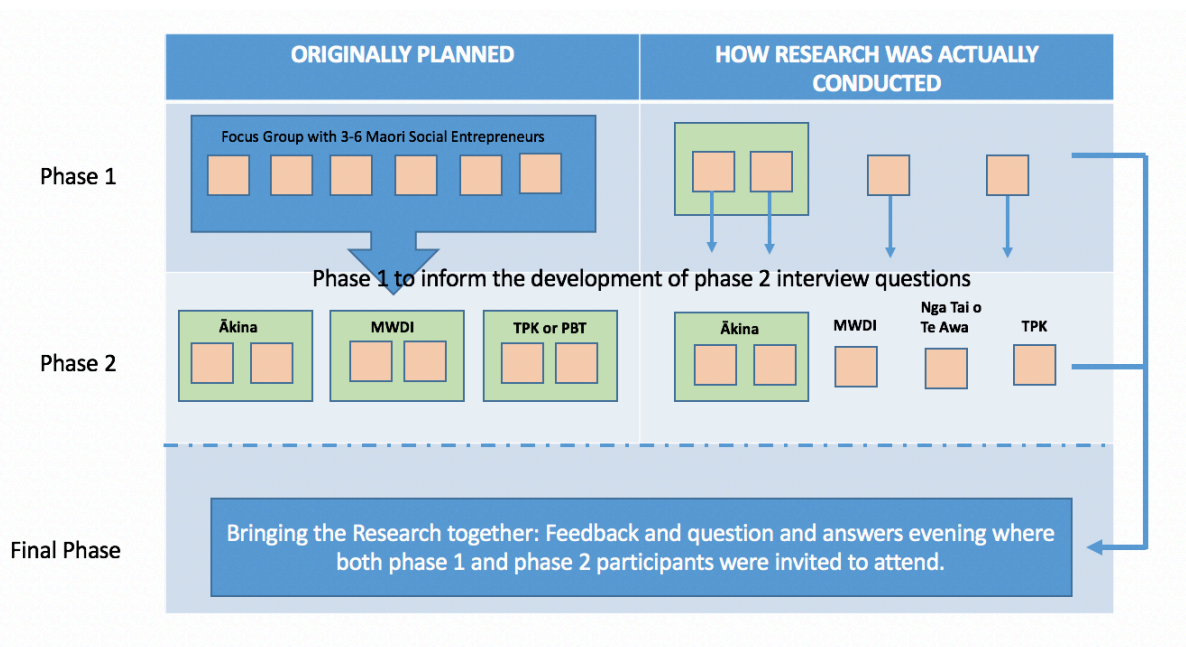
Figure 1: Research Design Plan

The research was designed to include a focus group element, where 3 to 6 participants were collectively interviewed (see Figure 1). However, the challenge of developing relationships is further discussed in Section 3.3. Therefore, the investigation of this research in a focus group setting has been deemed a future research direction. Instead, Phase One involved individual interviews with the four participants, presented in Table 2. Using individual interviews removes the *group think* bias that focus groups are subject to, and also foster deeper relationships at individual engagement level.

Name	Organisation	Role	Organisation's Core Focus
Kevin Shedlock	Tech company[3]	Director	Advancing and disseminating Māori culture through emerging technologies.
Manu Katene	Tech company[4]	Director	Advancing and disseminating Māori culture through emerging technologies.
Marion Tongariro	Trash Palace	Manager	Trash Palace is a recycling store which accepts used goods that would otherwise end up in the landfill. All of Marion's staff were also previously beneficiaries, middle-aged, and found it difficult to secure work.
Charlizza (Char) Harris	2Face Drama, & Innovation Trust	Director	A performing arts company which enables disadvantaged Māori to learn event management skills through acting and organizing theatre productions.

Table 2: Phase One Participant Profiles

An important distinction had to be made in terms of my research positionality and the voice and representation given to the participants (Kirby et al., 2006). As a researcher of Western influence, the impact my interpretation of the narrative had to be consider in the final report representation. To counter this, a consultation process was used to give Phase One participants the opportunity to clarify any misinterpretations which may have been introduced by myself in the transcribing and summarising process.

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[3] Name of company withheld from public information in order to protect client information

[4] It is important to note that Kevin and Manu belong to the same organisation, and are working together on the same project. Their interviews were conducted individually and I requested that their contributions reflect personal views rather than organisational wide values in the interests of understanding the drivers of social enterprise at an individual level.

Phase One directly informed the second phase of the research. In Phase Two, interviews were conducted with employees of organisations whose purpose is the support of social enterprises within the New Zealand social enterprise space. The studied organisations were Ākina, MWDI, NTOTA, and TPK. Each organisation selected participants that would best contribute to the project.

Name	Organisation	Role	Organisation's Core Focus
Christina Leef	Māori Women's Development Inc	Administrator	Modelled off the Grameen Bank, MWDI offers micro loans up to $50k to women wanting to start up and grow their business. They provide businesses coaches and work closely with the community in various programmes to help identify and develop talent.
Louise Aitken	Ākina Foundation	General Manager	Ākina build capabilities in the social enterprise space working with Social Entrepreneurs and social enterprises to enable their impact more effectively.[5]
Alex Hannant	Ākina Foundation	Chief Executive	Ākina build capabilities in the social enterprise space working with Social Entrepreneurs and social enterprises to enable their impact more effectively.
Andre Taylor	Nag Tai O Te Awa	Chief Executive	NTOTA work with various government departments writing proposals for various contracts. All contracts are driven and owned by the community. Previously known as a Māori development programme.
Tari White	Te Puni Kōkiri	Senior Policy Analyst, Economic Wealth	Te Puni Kōkiri works within government and communities, to support Māori collective success.

Table 3: Phase Two Participant Profiles

These participants and their affiliations are summarised in Table 3.

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[5] It is important to note, Louise and Alex also work for the same organisation. In addition to the description of the organisation above, Alex also added the work Ākina does beyond individual organisational support to affect the environment and develop the language through growing partnerships and influencing policy.

The data collected in both Phase One and Phase Two was captured in the form of audio recordings. Once the data was collected, it was transcribed and key themes were extracted. This is the primary data that informed the research findings. Data in this research has been purposefully presented as attributed data when possible as to not lose the significance of the participants' contributions. In the nature of the collaboration between Māori Social Entrepreneurs, support services, and myself as a researcher, the participants were asked to participate openly, and in a non-confidential, non-anonymous manner. The New Zealand social enterprise sector is small and the proportion of Māori enterprises makes the promise of anonymity seem somewhat futile to an informed reader. In addition, some of the studied participants work within organisations consisting of only one or two employees (this applies to Phase One participants predominantly), making the likelihood of identifying their contributions to the research high. There were limited instances of 'off the record' conversation, and this information has not been used to inform my final report. One organisation also requested that the name of their company remain anonymous, out of respect to their working relationship with their client.

3.3 Research Limitations

There were a number of limitations and considerations within this research. A key limitation to this research was the time and the scope of the project. Several components of the research were undertaken simultaneously to meet the proposed timeframe. The research has made many valuable findings and has identified multiple opportunities for further investigation. Proposed future research directions are presented in Chapter 5.

Building relationships proved to be the most challenging stage of the research; it was time consuming, and slow moving. Securing Phase One participants was sought through multiple social networks. The initial plan of a focus group session for Phase One was abandoned due to difficulties

in making connections within tight timeframes, and then coordinating multiple participant's availability. The feedback evening provided an opportunity to thank participants for their commitment where food and beverage was supplied in appreciation, and maintained a social element to the research once the focus group component had been removed.

Data Discussion

The findings of this research are discussed in relation to the four guiding research questions. Discussion of the data looks at both Phase One and Phase Two contributions simultaneously as opposed to independently from each other to reflect a collaborative approach. This provides opportunities to comparably explore both Phase One and Two participant's perceptions and contributions to the New Zealand social enterprise space.

4.1 Why do Māori Social Entrepreneurs choose a social enterprise model?

The history of Māori trading supports an enduring entrepreneurial spirit at a deep cultural level. In the literature, this entrepreneurial nature has been explored on a pedagogical level through the development of the metaphorical *Mauipreneur* (Tapsell & Woods, 2008). These cultural institutions remain central to the Māori economy today. Within this project, the strength of Phase One participant's mana resonated familiarity to the *Potiki* nature of a young, vibrant personality of Maui, who works to better his community through the support of his elders (r*angatira*) (Tapsell & Woods, 2008). Evidence during the research suggested that entrepreneurial thinking within Māori enterprise was very prominent with multiple participants throughout both phases acknowledging this as a dominant cultural trait. Best surmised, is Char's approach to social enterprise in her performing arts company 2Face Drama "naturally we have inherited entrepreneurial thinking, we as a population [Māori] are so good at talking our way into and out of things, we are negotiators", she adds "our people come from low socio-economic backgrounds, you have to be a problem solver. When a jandal breaks and you put a bread tag on it, that's entrepreneurial thinking". At 2Face Drama her actors not only perform, but are taught a full range of event management skills and are expected to contribute to the entire production process. This initiative is to give youth involved resume relatable skills, or inspire pathways to tertiary education. Kevin also

acknowledged "Māori are smart, and they have always been great traders" and believed they made good entrepreneurs because they are opportunistic.

At a deeper level however, is the value system that motivates these Entrepreneurs. The focus of community improvement far outweighs any other benefits. The individual participants may be focusing on micro or niche sectors within their community; recycling, providing employment for beneficiaries aged fifty plus, homeless and troubled youths, or accurate story telling of *Iwi's taonga*, there are some definitive common themes. These enterprises are about their *whanāu, hapu, Iwi*, or *kaupapa*, and the purpose is always greater than the individual. Their people morally legitimizes their enterprises. "Our initial goal was to be able to tell the stories. It wasn't really a money making venture" Manu contributes. In Darts article, *Legitimizing Social Enterprise*, their efforts are legitimised because the impact they make within their community has a value association converted to social currency, which reflects the internal values of the their organisations, (Dart, 2004). The intensity of this moral legitimacy emotively creates a buy-in to their individual social enterprises, as Kevin notes:

> *"One million dollars to me is a family that loves me, having family around. That's the difference. Our values; their law verses our lore, they're worlds apart. We get satisfaction just by being. It's a different type of million dollars. It's another currency of value".*

Furthermore, these values, are also all encompassing. There is no separation of personal values and organisational values within their chosen enterprises "It's a lived experience. Or a living experience" said Kevin.

This is not to say that they do not understand the importance and place of financial literacy in operating these enterprises, but there is multiple layers of value. It goes beyond even the duality of the double bottom line as discussed in the literature, to a *'quadruple bottom line'* as introduced

by Christina, and visually depicted in Figure 2. At society level, the process of ownership for their population reinforces hybridity in a wider sense, supporting second-wave indigenous economic development literature (Steyaert & Hjort, 2006; Peredo et al., 2004). They are helping through employment, or through creating opportunities; the process of engagement as a social impact at a wider community level; as well as improving the overall cultural tenacity are all strong drivers for why Māori choose a social enterprise model.

MWDI appeared to best understand this concept compared with other Phase Two participants; "it's about supporting our client's visions. If that's their *whanāu*, their community, the environment, their *hapu, Iwi*, it's at the heart of every conversation we have ever had" said Christina. This can probably be explained by their own organisational composition with a cultural inclusive form of delivery. Being a Māori organisation, this is positive reflection on them, but does not necessarily equate to a lack of willingness from Ākina, NTOTA, or TPK to enable Māori social enterprise however does highlight institutional values where the social drivers are less inherent.

Māori social enterprise is simply Māori enterprise as they don't differentiate between the social and economic benefits to the population they are servicing; it all falls within the capital of the Māori economy. This was evident when Phase One participants were asked to review several meanings (see Table 4) of social enterprise, and discuss which ones they may, or may not identify with and why. Significantly, three out of four picked the fifth definition, by Zahra et al., and spoke around the idea of a harmful marriage (Zahra et al., 2009). This was about the internal conflict that they face, in maintaining equal consideration for financial and economic components compared to the social impacts, because that is what they value naturally. The consideration for financial
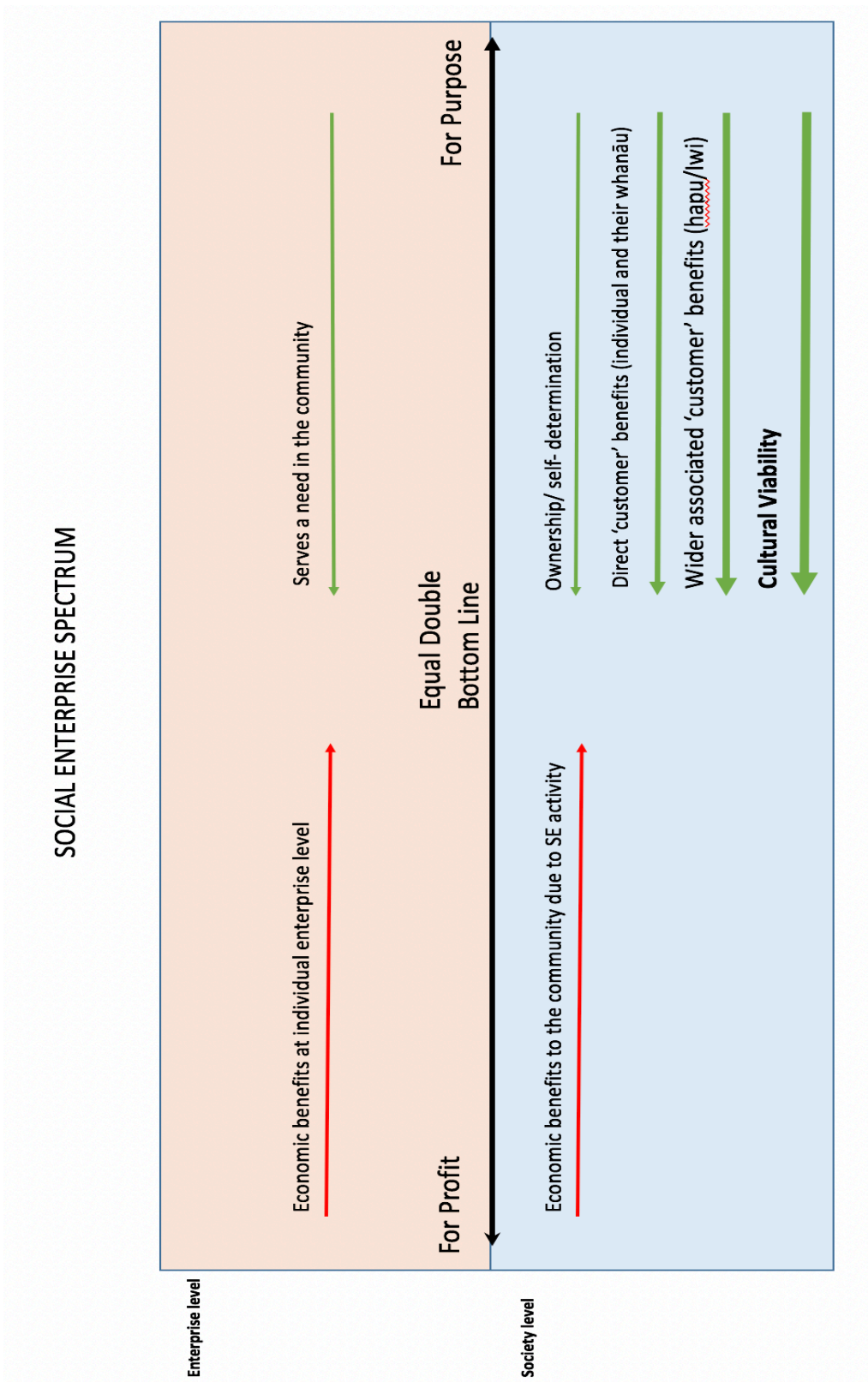
Figure 2: Social Enterprise Spectrum and Quadruple Bottom Line

literacy is conscious and purposeful, rather than innate and supports the literature that non-indigenous social enterprises tend to have a much stronger focus on economic drivers (Steyaert & Hjort, 2006).

This understanding of trade and enterprise immediately presents disparities in the language used between indigenous and non-indigenous participants. The Māori economy is social by nature; the idea of social enterprise is implicit rather than explicit. Marion's opening statement in our interview was "I never really thought about being a social enterprise until I started thinking about what is a social enterprise, and then I realized, well we probably are one" speaks to the simplicity of which a social enterprise model is unconsciously intrinsic. These sentiments were reinforcing throughout Phase One: "We encompass the values [of social enterprise] by coming together, but we don't legitimise it" said Kevin. Māori Social Entrepreneurs don't need to label what they do as a social enterprise. The same exercise when completed with Phase Two participants (asked to think about the definitions in terms of the Māori Social Entrepreneurs they have had the experience of working with) presented different results. Three out of five of Phase Two participants (as documented below in Table 4) decided the fifth definition was the most polarizing to Māori Social Entrepreneurs as Louise comments:

> *"I find the fifth one quite, I don't know, I think I fundamentally disagree with it. It isn't a harmful marriage; I think we have a number of clear examples where it has a positive impact. And there are a number of examples of NGOs which can be a sustainable social enterprise without giving up on their values"*

Definition	Phase 1 Response				Phase 2 Responses				
	Kevin	Manu	Marion	Char	Christina MWDI	Louise Ākina	Alex Ākina	Andre NTOTA	Tari TPK
Most authors agree that the key distinguishing feature of a social enterprise is their social aims and social ownership are combined with trading viability		Y				Y	Y		Y- Most Prominent
Two themes have emerged (1) the underlying drive to create social value and (2) activity is characterized by innovation or the creation of something new rather than the replication of existing enterprises or processes	?	Y		Y					Y
Social entrepreneurs play the role of change agents in the social sector, by; adopting a mission to create and sustain social value (not just private value).	Y			Y			?		Y
Functionally, the hybridity of SEship and SEprise requires continual negotiations and trade-offs between conflicting goals and need for resources to remain a dynamic force for public good.	Y								
Some believe social entrepreneurship represents a harmful marriage between opposing values. The increased emphasis on efficient and profitable market models dramatically clashes with many of the founding ideals of the public sector and NGOs dedicated to fostering the public good.	Y	Y	Y			N	N		N

Table 4: Participant Responses to Popular Academic Social Enterprise Definitions

Extending on the data which produced differences in the understanding between Phase One and Two, both phases were asked why Māori choose a social enterprise model. These results have been collated below in Figure 3, and show that the support services have a narrowed vision of why Māori would choose a social enterprise model. Identified here is a disconnect between the viewpoints of the Māori Social Entrepreneurs, and the support services. Each participant was given the opportunity to choose all or none of the four categories listed when asked the question (refer to Appendix 4 for full list of interview questions). What all four Phase One participants agreed on was that income generation was the foremost reason for why they chose to engage a social enterprise model (although this is not to say they only identify with this factor). However, when Phase Two were asked what they believed to be the motivations behind Māori social enterprise, income generation was chosen by only two participants. Here, the value systems are tested because the support services are failing to separate a for purpose mentality from generating income. For Phase One participants point of view, income generation is important because it affects a broader reach if they are generating income and returns to a quadruple bottom line. They can employ more people, continue to offer a service, affect change, be that at a *whanāu*, community, or *Iwi* level. Marion said:

> *"We have actually expanded since we opened, we started with four- five [employees], and now have eight, so we have been able to hire a few extra people. The more people you have, the more we can achieve"*

For Marion, it is about giving people jobs, and that income generation means better well-being for her people; therefore, less reliant on a benefit. The more staff they have, the greater

impact they can have in their local community with being able to recycle more goods. Char echoes these sentiments:

> *"Another motivation is I have been working as a moderator for The Open Polytech. It's so sad the cases that come through from the prisons, and nine times out of ten they are Māori names coming through the system. My work as a youth worker from YMCA and getting those coming out of prisons with no qualifications, our world has become about creating jobs, not finding jobs…That's the world we are living in now, you have to create your work".*
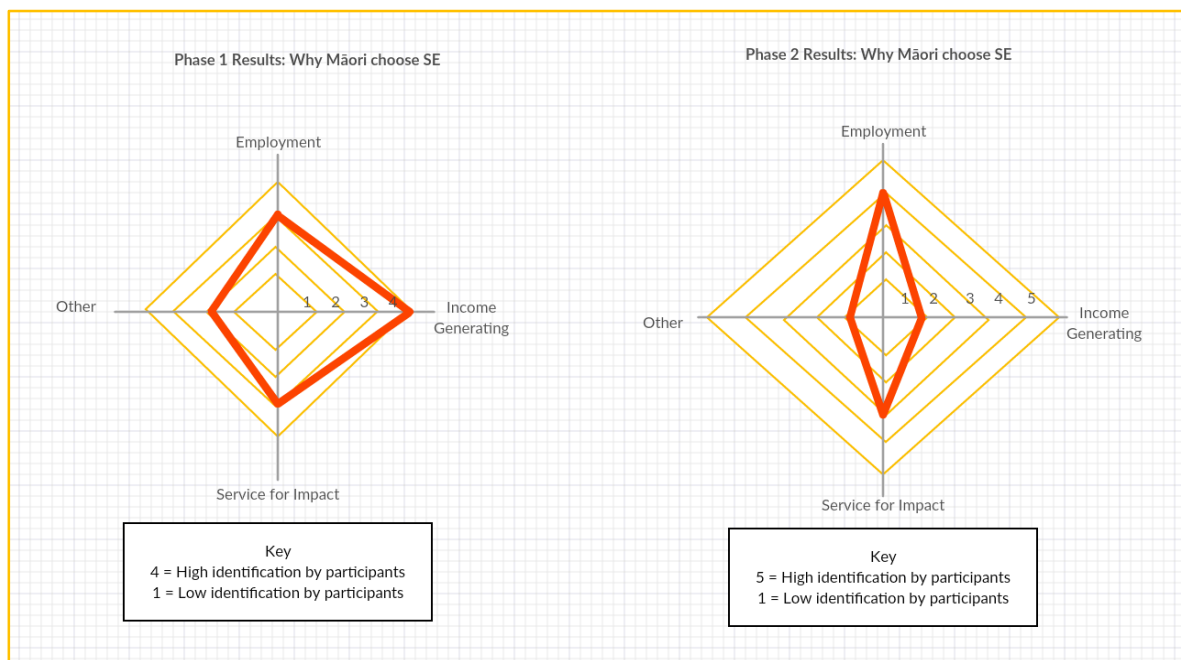
Figure 3: Why Māori Choose Social Enterprise Models

The above challenges the perceptions of why Māori choose social enterprise. The value system that exists around the social component presents itself as exponentially greater value than the economic drivers from a Phase One perspective. Where the economic component is valued is through the impact that income generation can have a community level. This understanding is separated from the Phase Two perspective.

4.2 How have Māori Social Entrepreneurs been enabled through existing support services and networks?

One important discovery within this research is the isolation that Phase One participants felt throughout their entrepreneurial journey. They generate relationships with their employees and customers. However, they are completely disconnected from other like-minded individuals. Their creativity and energy therefore operates in a vacuum. For Char, the youngest of my participants at 22 years old, this is a particularly challenging:

> *"No one in my family has ever done business. So that's another one of my struggles, I had no one I could really ask or go to for help and support. No organisation has really taken me under their wing. They all think I have a great concept, but there is no follow through. It's been a real struggle to get mentors".*
>
> *"I would love to connect with other Māori Entrepreneurs that would invest a little bit of time in me. When I went to China [recently], I went with six other entrepreneurs and I was the only Māori".*

Manu also comments "We really have just run off our own…if we had known there was a list of people we could approach; we probably would have approached them. We have never heard of any services advertised or promoted". Instead Manu and Kevin did receive some support through their client who was able to connect them with business mentors, advertising and investments. But as Manu noted "only because we are in the startup hub, not from a Māori specific model". None of the models were considered Māori focused specifically. Marion said for Trash Palace the greatest support has been through the Porirua city council and local businesses:

> *"We get a lot of support from the council. But they must believe in it, otherwise we would not have been given the contract. We don't get a lot of other support, we are a business,*

and we just have to make it happen…We get calls from local businesses. Rather than have

it go to landfill they are happy for us to have it, its part of their corporate social

responsibility".

Support has also come at community level, but not through the support network channels explored

in Phase Two of this study.

4.3 Do support services meet the needs of Māori social enterprise?

The results from both phases of research collection recognised varying degrees of

disconnect between Māori Entrepreneurs and the support services. Whilst there is undoubtedly

considerable work being done in the social enterprise space by Ākina, MWDI, NTOTA, and TPK,

whether these organisations are meeting the needs of the Māori population within the scope of this

research is contested. Certainly, Phase One participants would argue that their needs have gone

unmet on a cultural and economic level.

How this interpretation relies on exploring whether this disconnect is a gap in the

understanding of Māori social entrepreneurs needs, or the support services capacity and

availability to engage with this population. Both Louise and Alex, from Ākina, acknowledge some

of their organisations previous shortcomings in working with the Māori populations; "over the past

three-four years Ākina has been more accessible to a younger population. And ultimately, a more

urban population due to location" comments Louise. Alex also talks of their previous focus

elsewhere due to the lack of diversity in Ākina's approach, language, and general capacity:

"*I think that Ākina has up until now, had a very poor cultural competency. And so we have*

disadvantaged ourselves in being able to provide value. Because either we don't have the

skills to effectively engage, or the confidence to engage. Building our internal cultural

capacity is key."

A Wellington based organisation with offices in Auckland and Christchurch, limited their ability on a geographical level to offer support beyond the main centers until recently. It is for these reasons they rely on strong partnerships to facilitate capacity building in more regional settings. This is a logistical challenge that has contributed to a historically low interaction with Māori Social Entrepreneurs and Māori social enterprises, where many of the communities that require support are outside the main centers but at regional level.

What is changing for Ākina is the accessibility they now have to the landscape through their new partnerships. Louise gives an example of the developments over a 12-month period:

"We had the far North Thrive, which was our first hubs development, and we had a participating of 36% of Māori. Less than a year later, we hosted it in Gisborne, and participation was over 90%. And not because we changed the content, but we recognised, that in order to get the participation rates we wanted, we needed to talk differently, and have the partnerships that could help people understand it is relevant to them. If we went back to the North now, we could probably get the participation because people are introducing us in a different way. And, we can now show in Gisborne how that will have a greater impact. So that's from our own learnings, as an organisation."

For MWDI and NTOTA, Māori organisations, their challenges are different. For Andre at NTOTA, his challenge is about getting people to reach out for help "The challenge is, not actually about this clash, it's about finding them somewhere to go. To remind them that help is there", the contrast of that being to help as many individuals and organisations as possible without getting to a point where they outgrow their community and become unreachable:

"At some stage you start getting too big, and too far away from the grass roots. I know other organisations that are watering down projects because they are having to allocate

resources, and then you get dead wood. I would like to not get too big, it's good to be nimble.

If you get too big, you will not be effective in this field."

For all of these organisations, there is a strong regional focus. NTOTA presents an interesting dynamic to this research because they are Wanganui based and focused. MWDI, although located in the main centres, has a heavy regional focus "we are all over, we have purposefully done it, especially our coaches, by thinking about the regions". Ākina, as discussed previously, has traditionally had a more urban focus and is now actively growing the support in the regions.

Several conversations involving TPK throughout this research highlighted the ways in which some Māori Social Entrepreneurs are not having their needs met by these support services. TPK (which is part of Ministry of Māori Development) are nationwide, but as Tari acknowledges, through partnerships, have specific focus areas:

> *"We try and focus our support more into the regional areas. Māori who live in urban centers are more like urban or mainstream businesses and probably have more capability (I would think), to access mainstream services that are all accumulated in the urban centers. In the regions these are more disparate. Northland for instance, what kind of services are available there? Specific to Māori in particular, its varied"*

The research supports this as three out of four (two organisations) from Phase One have had contact with TPK during their current entrepreneurial journey, however were disappointed that they were unable to access support. For Char, this is a barrier which inhibits further interactions:

> *"I was approached by an organisation who want me to come help with the creative side of some health ads and they have funding from Te Puni Kōkiri. They told me that they had told TPK I was onboard and they were really excited, but I've never worked with these*

people. How come they haven't reached out? There are a lot of organisations I have connected with at face level, but they still don't do anything about it, so I am hesitant"

For Manu and Kevin, their first point of call was TPK in seeking support, as Manu comments:

"We went to TPK. We went to them because they used to be the Ministry of Māori Affairs and thought surely they would have mentors. We are tech guys, we are not business people. We know how to build stuff. So, we went to TPK and hoped that they had business grants and mentors… We thought they would be number one, but they don't have the budget for it."

These insights raise questions as to why participants from Phase One found it so hard to find support and networks on their journey. Results from Phase One suggest that there is high Māori awareness of TPK in their role in nurturing Māori enterprise. TPK's inability to assist the participants on their journey suggests that either they do not have to capacity to meet the needs of the volumes of Māori Entrepreneurs that attempt to engage their services, or there is a misunderstanding of the direct role TPK plays in facilitating Māori enterprises and the Māori economy. Although Māori Business Facilitation Service (MBFS) units have been provided by TPK throughout the country, Tari would suggest that TPK acts as a network, rather than providing direct assistance:

"How we support them is generally we have, (until very recently), had a team within TPK which provides facilitation support. MBFS provide facilitation support; they have a rep in each region around the country and Māori businesses will come to them and identify what they need. MBFS don't generally provide the services themselves, but they connect people up".

"So there are a raft of mainstream services; Callaghan Innovation, New Zealand Trade

Enterprise….but if Māori come into MBFS and don't really know how to navigate the

mainstream system, that's where we come in".

If the focus is to grow support at regional level for all Phase Two participant organisations,

is this why we have a sample population of Phase One participants who have experienced isolation

and limited access. They do not necessarily fit typical demographics because they are urban,

Wellington based, and Māori. Furthermore, if MWDI focus on supporting Māori at a regional,

wahine level does this mean that male entrepreneurs in the regions feel this way as well.

4.4 How can opening discussion between support services and Māori Social Entrepreneurs

create more powerful coalitions through social enterprise?

This research has become an exercise in opening the channels of communication to start

engagement at a deeper level. It appears, that the dialogue from the support services point of view,

has begun and that their efforts are beginning to see positive results in regards to this. The language

will continue to drive these coalitions, and this was acknowledged in both Phase One and Two of

the research. It was evident in interviewing Christina, from MWDI, that the language is an innate

part of the way they operate, understanding that self-determination is about how this is

communicated. Kevin was one of the participants from Phase One to select 'other' in the Why do

Māori choose a Social Enterprise Model activity (refer back to Figure 3). As he describes:

"There is more to it than on that slide. Iwi leadership encompasses all of those. If you have

a look at their strat plans, their long-term plans, 15-20 years, it's about survival. Not just

economic, but cultural survival. They have a cultural model of encompassing values. A lot

is based on whakapapa….The cultural models demand that those elements are there"

> *"Cultural genocide is what's happening. The demolition of a culture. We have been pushed into ways over time that are not ours. The leaders of today are not learning on the marae, they are going away, and coming back with a different way of doing things. And then we spend five years working through 'keep that part, but throw away that'"*

Ākina, are also now having that conversation, committed to helping change this language of delivery, not only at and organisational level, but national as well as Alex states:

> *"The biggest impact we have had is changing the national conversation about social enterprise. I think we have directly contributed to the policy discussion, and the way the government thinks about this. And now what we are experiencing is a lot of government departments seeking to engage with us to effect helping specific groups".*

Tari echoes this sentiment by saying this is a major consideration throughout the sector:

> *"I think organisations like MBIE are quite keen to at least, for their own understanding, (as a starting point), have a clear definition because they are responsible for providing enterprise support in these environments. And Minister Steven Joyce is pretty keen to look at what are the real tangible differences and work on that. That's a priority for them."*

Beyond the language, because of the opposing value systems, business models applied to Māori social enterprises need to reflect the cultural distinction. If the language is different it is reasonable to assume this comes with a cultural conception which Phase One participants would be in favour of.

The strong partnership that has developed between MWDI, Ākina, and TPK, and the results they have experienced suggests that they are on this journey. There is a recognition however, from both Phase One and Two participants that progress towards growing the Māori economy through the coalition of Māori Social Entrepreneurs and support services, is a long-term goal. There are

Māori Social Entrepreneurs making contributions already, however their ability in scale and scope could be enhanced through business support. For Manu, working in the tech field, he is challenged not only by lack of access to support networks, but also *Iwi* commitment to other concerns, such as primary healthcare and education:

> *"In the long-term I can see them investing in things like our company. For our Iwi their focus is health. They are one of the biggest health service providers in Wellington. Most their time and resources are used working in drug and alcohol, and rehab…They don't see IT as a business venture. Not tech and start-ups like ourselves"*

> *"I would say a couple of generations. We've still got the 50/60 year olds running the show, technology wise (and I'm just talking technology), they are not up to play with what is out there, the younger kids coming through, technology is second nature for them, I see that as the future, when they become our leaders"*

The concern being, that a couple of generations is a long time to wait for other Māori Social Entrepreneurs who seek to enable their community through tech enterprises. In fact, this disparity, might even inhibit Māori economic development as non-indigenous social enterprises continue to fill this space. This was raised in my interview with Louise, and she contributed:

> *"[Creative HQ] are starting to say, we have a lot of our tech startups which are social enterprises, and how can Ākina help them. And then there is another level, what if you sit in all three, what if you are a Māori, tech start-up company, that's a social enterprise. How can you tap into these comminutes? And there is a massive shift from an investor standpoint, saying, if we are serious about this, we should be developing the opportunities at the startup level to ultimately have a greater reach."*

New Zealand is strongly associated with entrepreneurial activity, with entrepreneurial new ventures an important component contributing to future business growth (Shaw & Darroch, 2004). Multiple narratives show, in an economic climate largely made up of small to medium enterprises (SMEs), there is an enormous potential to foster social enterprise growth and develop the Māori economy. If support services can mirror the values expressed by Phase One participants, their capacity for collaboration and great social impact in improved.

Conclusion and Recommendations

This research presents several challenges facing the contributing social enterprise network within New Zealand. Of the Māori Social Entrepreneurs interviewed, their support networks included clients, local businesses, and city councils, but make no mention on support services in a positive capacity. Here Ākina, MWDI, NTOTA and TPK need to address what this reflects for the sector as a whole. If the focus is in the regions, where does this place urban Māori Social Entrepreneurs within the social enterprise space.

The question remains, if opening the dialogue is enough to accelerate these Māori social enterprises and enable their full potential. As it has been determined, both Phase One and Two have the same interests of growing the Māori economy, only different positions. These opposing cultural positions inhibit the collaboration process. Further considerations should be made for how to grow the conversation. This research suggests that models of delivery need to be culturally driven at a deeper level to enhance engagement with Māori Social Entrepreneurs and encourage cultural survival.

5.1 Recommendations

The findings within this research has allowed space for several recommendations to the New Zealand social enterprise space, at government policy, support services, and individual organisations and entrepreneurial level.

It is imperative that greater understanding of the values ingrained in Māori social enterprise be sought by support services. Whilst MWDI manage this well, and Ākina express they are on this journey, other Phase Two participants fall short of the Māori centric view. NTOTA and TPK are achieving some results in aiding Māori social enterprise, but increasing their cultural capacity would improve these outputs. Overall there is a disconnect between what Māori Social

Entrepreneurs believe social enterprise to be, the motivations behind it, and the interpretation of Māori values from the support services perspective. Without the knowledge of why Māori choose social enterprise, and the inherent values system that operates within these models, they will continue to only partial understand the core motivations. The economic bottom line is a core focus which Māori Social Entrepreneurs struggle to balance with the overwhelming social emphasis that they place on their social enterprises. This constant trade-off is a harmful marriage because of the conflict it creates internally, which impacts their abilities to produce greater results (Zahra et al, 2009). This is why Phase One participants place income generation as the single most important reason for choosing a social enterprise model. Economic value is seen as a vehicle which enables their social orientation; it creates and income for themselves and their *whanāu,* generates greater change impact for their *hapu* and *Iwi* at an organisational purpose level, and ultimately, ensures cultural survival.

It is for these reasons many Māori Social Entrepreneurs don't want mainstream services. Phase One participants wanted culturally distinct models and support. For them, it is as much about self-determination as it about the social impact of their social enterprises core activity. They believe that cultural integrity and tenacity is paramount in their quadruple bottom line commitment to their *whanāu, hapu*, or *Iwi*. Māori have legitimised their cultural style of social enterprise, and don't need mainstream services to legitimise it for them. Support services, policy makers and government stand to gain significant insight if they understand this concept. How are the DIA, MBIE, Ministry of Māori Development, supporting this space, and could they be doing more? Here TPK has the potential to guide these transactions, as second wave, self-determination *kaitiaki*. There exists a strong partnership between MWDI, Ākina, and TPK which is producing some

significant results in Northland and Gisborne regions. Navigating opportunities such as engaging NTOTA in Wanganui post research is another regional frontier that could be explored.

For Phase One participants, there is still value in seeking out support from organisations like MWDI, Ākina, TPK and NTOTA. Despite TPK failings presented in the research, all Phase Two participant organisations are committed to improving the Māori economy, and their dedication to understand the values cannot be faulted. Their participation in this research is reassuring. For urban Māori, they can help Māori Social Entrepreneurs navigate these services. Furthermore, there is no evidence to suggest that engaging with mainstream services means that cultural identify be diluted. Māori protectionism and entrepreneurial thinking should be an advantage for negotiating these working relationships and maximizing the services available, disregarding what doesn't fit with a culturally specific social model. If it is allowing for economies of scale and scope which achieves greater impact, there are no losers.

Finally, Māori and support services both have an obligation to develop the language. It is in their best interests respectively, and together. As the space within New Zealand is ambiguous at best, there is an opportunity for Māori to contribute to the shaping of this language, for what it means to them, and for all of New Zealand. To develop a culturally specific model and a language around this on their own terms. The literature strongly supports the adoption of a cultural model for a cultural standpoint, as it reinforces self-determination, which is especially important in a post Treaty settlement New Zealand environment. Scoping of the environment must also be prioritized by both the studied support services, and also the mainstream services that are discussed, but did not contribute. The clarity of a defined space, from both non-indigenous and indigenous perspectives, will greatly enhance their abilities. The steering committee of *The Path to Growth*

paper strongly emphasise this and supports my research conclusions (Strategic Group of Social Enterprise and Social Finance, 2016).

5.2 Future Work

There are numerous opportunities to grow this body of work that would greatly benefit the social enterprise sector in New Zealand. This is small scale research, Wellington-based, urban piece of work. It has added great value to the sector, however it has also identified opportunity to provide quantifiable data at regional level and in other urban centre would benefit the space nationwide.

Any further exploration of the value system of Māori Social Entrepreneurs would be valuable, and welcomed. Exploring the Māori social enterprise model from a Māori perspective where a cultural framework could be applied throughout the research, would further develop language and values system. The next step within this research would be to create a collaboration and build a Māori social enterprise framework. The use of focus groups, and *kaupapa* Māori values would greatly enhance this work. Expanding the scale nationwide would also produce a fairer representation.

This research reflects the views of Māori Social Entrepreneurs based in Wellington. Exploration into the difference in value systems, drivers, and type of Māori social enterprises in regional areas (as opposed to urban) would make for an interesting study.

The literature presents a strong focus on asset control and resource allocation which was outside the scope of this study. How these cultural resources are being utilised to grow the Māori economy could be explored. Furthermore, what role Māori social enterprise has in becoming the vehicle of greater social impact and drive social change for the indigenous population, through managing these resources should be investigated.

5.3 Conclusion

With Christchurch to host the World Social Enterprise Forum in October 2017, collecting this important information is timely. We will we responsible for sharing at an international level some of our contributions to the sector. From a Māori perspective, as both the literature and Phase One participants expressed, their cultural model is entrepreneurial at heart, and social to the core. Growing the Māori economy can be achieved by growing Māori social enterprise and any contribution that enables parties to realise this is making a valuable contribution to New Zealand.

In concluding this research, a feedback evening was held where participants were invited to explore the findings of this research, ask questions, and meet other participants. At another level, this is where the value of this research lies. Connecting together Māori Social Entrepreneurs with each other, and with support services. It is not a harmful marriage, but one that should be managed and cultivated as Māori knowledge leads the way: *He Pāpori Hinonga Whakamoe.*

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Appendix One: Participant Consent Form Example

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Whakaaetanga

(Interview Consent Form)

I agree to be interviewed by Janelle Cowie for the purposes of her MBA Business Research Project and consent to the use of my opinions and information. I am aware that the findings derived from this study will be published in the Victoria University Library and excerpts may be included in academic publications and/or academic conferences.

I have been informed of the purpose of the research and that the final project will contain non-confidential information shared by myself, and will be attributed to me and my organisation.

I understand that raw data collected during the interview will only be available to the researcher, Janelle, and her supervisor, Karen Smith.

I have been informed that I will received a copy of the research of completion of the project.

Name: ……………………………Date: …………………………………

Signed: ………………………………..

Aku mihi nui ki a koe,
Janelle Cowie

Appendix Two: Interview Agenda

This schedule was sent out the participants in advance of their interviews to scope the

discussion

Phase One Interview Guidelines and Agenda

Conventions

- A one on one interview with yourself as the participant, and Janelle Cowie as the interviewer
- The interview will take between 45minutes to an hour
- The interview will not be confidential, and you will be identified by name, organisation, and directly quoted at times. If you wish for something to remain confidential please request that certain information not be directly identified as you contribution at the time of discussion.
- The interview will be recorded for transcript purposes
- It will be requested that you sign a consent form after I have explained it to you

AGENDA

Discussion topics

- What does social enterprise mean to you?
- Why do you choose the social enterprise model?
- Who do you see as facilitators and or contributors who support the sector. Do some stand out more than others and why? What do they offer your organisation?
- What barriers might stop you from seeking support from these facilitators.

Appendix Three: Phase Two Interview Questions

1. What services and support does your organisation provide? Please give a brief overview

2. What does social enterprise mean to you (on a personal level)?
   o Where does meaning come from?

3. In your interpretation what does social enterprise mean to Māori Social Entrepreneurs?
   o Use prompt 1- Which definition do you think Māori Social Entrepreneurs most identify with? Why?

4. Why do you choose to work in the social enterprise sector?
   o Is there a direct connection between your personal values and your role within the sector?

5. What impact do you feel your own organisation has on the sector?
   o Specifically, are there groups of population or communities that you can identify that your organisation most commonly offers services to.

6. What impact do you feel your own organisation has on Māori specific social enterprise?
   o Use prompt 2- When thinking about Māori specific social enterprises you have worked with, which category do the majority fall into? Is this different to non-indigenous social enterprises? How?
   o Use prompt 3- When thinking about Māori specific social enterprises you have worked with, where do you feel the majority of these organisations fall on the spectrum (as a group). Is this different to non-indigenous social enterprises? How?

7. What is your awareness around the indigenous understanding of social enterprise and how this impacts your current organisational position?
   o Do you think Māori identify with other support services better and if so why?

8. What is the greatest challenge you feel your organisation faces in enabling Māori social enterprise?

Appendix Four: Prompts Used During Phase One and Two Interviews

Prompt 1: SOME STATEMENTS ABOUT SOCIAL ENTERPRISE

- Most authors agree that the key distinguishing feature of a social enterprise is their social aims and social ownership are combined with trading viability. (Harding, 2004)

- Two themes have emerged (1) the underlying drive to create social value and (2) activity is characterized by innovation or the creation of something new rather than the replication of existing enterprises or processes. (Tapsell & Woods, 2010)

- Social entrepreneurs play the role of change agents in the social sector, by; adopting a mission to create and sustain social value (not just private value). (Dart, 2004)

- Functionally, the hybridity of SEship and SEprise requires continual negotiations and trade-offs between conflicting goals and need for resources to remain a dynamic force for public good. (Douglas, 2015)

- Some believe social entrepreneurship represents a harmful marriage between opposing values. The increased emphasis on efficient and profitable market models dramatically clashes with many of the founding ideals of the public sector and NGOs dedicated to fostering the public good. (Zahra et al., 2009)

Prompt 2: WHY DO MĀORI CHOOSE A SOCIAL ENTERPRISE?

EMPLOYMENT   SERVICE FOR IMPACT   INCOME GENERATING   OTHER

Prompt 3: Social Enterprise Spectrum

Equal Double
Bottom Line

For Profit   For Purpose