

WHAI RAWA WHAI ORA
RE-CONNECTING
WITH A MANA
BASED ECONOMY

*A short report on the Whai Rawa
research programme*

Research led by:

Associate Professor Mānuka Hēnare (University of Auckland)

Dr Shaun Awatere (Manaaki Whenua Landcare Research)

Professor Chellie Spiller (Waikato Management School)

Report prepared by:

Moana Ellis

‘The obligatory reciprocity between humanity and the natural world has not occurred and the spirit, wairua ... is sick – an illness that manifests itself in poor production, high unemployment, and other social ills of the century.’

Mānuka Hēnare

(Ngāti Hauā, Te Aupouri, Te Rarawa, Ngāti Kahu)

This research set the conditions, context and parameters for re-linking with Māori and tribal economies founded upon a unified socio-spiritual-ecology framework.

Research period: 2016-2020

Report prepared by Moana Ellis (Uenuku, Tamahaki, Kahungunu, Tūwharetoa) as part of the inaugural Ngā Pae o te Māramatanga Named Internship research series. This 2020-2021 research internship was named for Associate Professor Mānuka Hēnare.

A tribute to Mānuka Hēnare's vision for a healthy Māori wellbeing economy

'There is a new phenomenon of asset-rich tribes and growing numbers of poor Māori people. Within Māori communities, there is a phenomenal amount of new research needed to work out culturally appropriate means of distributing the wealth created by the thriving Māori economy.' – Mānuka Hēnare, 2016

Glittering valuations position a strong Māori economy as a significant and growing contributor to New Zealand's economic worth. Effects of the Covid-19 pandemic notwithstanding, the Māori asset base has quadrupled in value since 2006. It's estimated worth of \$68.7 billion in 2018 is a surge of 60% in five years from \$42.6b – up from \$36.9b in 2010 and \$16.5b in 2006 (Nana et al., 2021). Held by nearly 10,000 Māori employers (\$39.1b), 18,600 self-employed Māori (\$8.6b) and trusts, incorporations, tribal and other Māori structures (\$21b), the Māori economy is steadily diversifying from agriculture, fishing and forestry across nearly all sectors and industries in Aotearoa (Nana et al., 2021). This includes geothermal energy, manufacturing, construction, transportation, property development, mining, tourism, technology, business services and retail trade.

Yet behind the celebrated statistics and headlines, the disparities remain. The breadth and scale of this economy is yet to be reflected in measures of wellbeing, as the late Associate Professor Mānuka Hēnare noted. In 2016 with research colleague Dr Shaun Awatere, he laid out the vision for a five-year, cross-institutional, trans-disciplinary programme of research into what constitutes transformative and prosperous Māori and tribal economies of wellbeing.

"My sense is that we're managing the transition from being the cheap labour force for the settler economies to becoming – as we were in the 1830s – the owners and managers of our own means of production," Dr Hēnare said.

“There is a new phenomenon of asset-rich tribes and growing numbers of poor Māori people. Within Māori communities, there is a phenomenal amount of new research needed to work out culturally appropriate means of distributing the wealth created by the thriving Māori economy.”

During decades of scholarship focused on Māori religion, metaphysics and philosophy, Dr Hēnare framed a values-driven Pacific Polynesian matrix of ethics and morality. His *Koru of Māori Ethics* presents a holistic view of human, ecological and environmental sustainability, connecting humanity with the environment in a relationship demanding reciprocity and respect (Hēnare, 1999; 2015).

The framework identifies six core concepts – *Io/Kore* (the source of life), *mauri* (life force), *tapu* (potentiality), *wairua* (spirituality), *hau* (reciprocity) and *mana* (authority and affection) – as the founding values of a good life. From these foundational concepts flow the ethical practices of *whanaungatanga* (belonging), *kotahitanga* (solidarity with people, the natural world and common good), *tiakitanga* (guardianship) and *manaakitanga* (generosity).

Dr Hēnare accentuated an indivisible link between these ethical practices and healthy economies. Sustainable human and economic development is a holistic approach involving whole-of-life sustainability, with *mana* an abiding keystone upon which wellbeing is predicated – Māori wellbeing comprising four elements: spiritual, environmental, family and kinship, and economic (Hēnare, 2011, 2014).

Of his tribal homeland, Dr Hēnare said: “The obligatory reciprocity between humanity and the natural world has not occurred and the spirit, *wairua*, of the region is sick – an illness that manifests itself in poor production, high unemployment, and other social ills of the century” (Hēnare, 2015).

The body of *Whai Rawa* research represents a collective drive to map the enduring features, characteristics and practices of Māori and tribal economies based on *Te Ao Māori* values, philosophy and *mātauranga*.

This overview of the research acknowledges the contribution of Mānuka Hēnare and the team of *Whai Rawa* scholars committed to the vision for a healthy Māori wellbeing economy. It brings together insights from across the five years of diverse and wide-ranging research strands to inform future research on Indigenous economies of wellbeing and to establish a Māori economic development strategy.



MĀNUKA HĒNARE

1942-2021

He Maimai Aroha

As I write these words, my ears remain alert for the gentle whistle that would announce the arrival of Mānuka at my door. 'Ah, there you are,' he'd say, as though my being in my office at the end of a long corridor was unexpected. 'How are you getting on? Have you had lunch?' More often than not we'd head out to eat and talk together.

The food of our conversations was always more than literal; his kōrero truly the food of chiefs. 'I've been thinking,' he'd start, or 'How about...?' And 'Is that OK?' to conclude – have I been clear, did you understand, what do you think, were you listening well?

Mānuka especially loved to talk of the value of trees, of the birds and insects they fed and housed, companion species, life-spans, special qualities. He encouraged me to think about my own ecosystem and my responsibilities towards it, and to practice a kind of slow and intentional scholarship even when deadlines approached quickly.

I am grateful for the twenty years he nurtured me, along with so many others, with food for thought, opportunities to test our own ideas and voices, coffee breaks and meals, and writing

retreats at his beautiful home in Haruru. A towering man with enormous presence, he offered guidance and shelter – and tough love when necessary – sprinkling seeds into curious minds and growing saplings into scholars. It is with this in mind, and with much respect, that I offer a revision of the whakataukī that marks the passing of a great person.

Kua hinga te mānuka i te wao nui a Tāne. A mighty Mānuka has fallen in the forest.

Dr Billie Lythberg

**Senior Lecturer, Department of Management and International Business,
The University of Auckland Business School**



Associate Professor Mānuka Hēnare.

Photo courtesy of the University of Auckland

He mihi anō mai i ngā kairangahau Whai Rawa me ētehi hoamahi

Mānuka brought wisdom to our partnership leading Whai Rawa – The Māori Economy research programme on behalf of Ngā Pae o te Māramatanga. He embodied the principle of manaakitanga not only in his mentorship but also with our external engagements with colleagues. One of my fondest memories is being led by Mānuka through the Auckland Domain late one dark and rainy night, on a circuitous route back to the Auckland CBD from the International Indigenous Research Conference dinner held at the Auckland Museum, and stumbling upon a homeless person asleep on a bench. After startling the guy awake, Mānuka apologised to him for the disturbance and reassured him that we meant no harm and we would shortly be on our way. Some people may have acted differently. However, Mānuka acted with kindness and compassion. Kātahi te tangata hūmārie ko Mānuka.

Dr Shaun Awatere

A true gentleman, always armed with a witty observation.

Associate Professor Anna Carr

We had some great discussions around mainly philosophical challenges with establishing a solid acceptance of mātauranga Māori in research, teaching and writing. I will always appreciate the guidance and support I received from him.

Dr Lynette Carter

When I started my PhD, Dr Mānuka Hēnare was the first person to make me feel accepted as a Māori at the University of Auckland. I am forever grateful for his easy, social disposition that normalised being Māori in a very Pākehā institution. While he had a brilliant mind and novel insights that challenged conventional Māori thinking, he had a warmth that allowed you to enter and explore many and varied conversations with him.

Dr Kiri Dell

I worked with Mānuka over a long period of time (we first met in the 1990s). I liked the way he explained things, especially his whakaaro on pre-European early Māori economic development initiatives. He tangata hūmārie, ki ōku nei whakaaro he taurira mā tātou katoa.

Dr Annemarie Gillies

An immense scholar, a man of faith but also a lot of fun to work with and be around. We taught together, developed courses together, and became friends. Mānuka's most significant contribution – underpinned by a deep and profound understanding of Māori cosmology, Māori religion and Māori values and ethics – was re-looking at and re-framing our history from within a Māori cultural context. He developed the Koru of Māori Ethics to better understand Māori beliefs and Māori values and how they shaped our behaviour. He was very much committed to inclusion, developing relationships across the Māori and non-Māori worlds.

Associate Professor Ella Henry

I have been heavily influenced by Mānuka – through both his scholarship and more personal mentorship and collegiality. My first significant interaction with Mānuka was when I was asked to establish a team to explore the feasibility of locating buried kauri in the Hokianga Harbour. In every kōrero with the Hokianga people his mana was abundantly clear. Over the years we discussed various research ideas, some of which led to his contribution to a paper I led. I was appointed to the Advisory Board of the Dame Mira Szácsy Research Centre in 2017, coincidentally the same year Mānuka and I (amongst a strong NZ contingent) attended the 2017 EsFO Conference in Munich. I have very fond memories of that trip, particularly the

afternoon we went shopping for some 'comfortable shoes' that morphed into a tour of the cathedrals. I am still inspired by Mānuka's scholarship and will be forever indebted to him for his graciousness and generosity.

Dr Dan Hikuroa

Dr Mānuka Hēnare was a close friend and mentor who I was very fortunate to work with in our respective roles in the Department of Management and International Business at the University of Auckland Business School. I first met Mānuka in 1997 when he employed me as a researcher in the Dame Mira Szácsy Research Centre, and he has been a feature of my professional life since that time – both as a teacher and as a collaborator. Mānuka and I were awarded a full Standard Marsden in 2015 to explore the relationship between Māori identity and economic choices and he has influenced my thinking in this area significantly.

Associate Professor Carla Houkamau

Like many others, I have been a beneficiary of the scholarly work, sage advice and multi-dimensional thinking of Dr Mānuka Hēnare. The beauty of Mānuka's writing is that each time I read it I find something new inside it that helps me move forward on something on which I might be working. For example, in trying to define the Māori marine economy at a wānanga around April 2018, Mānuka joined us. While we were wrestling with various concepts that might help make sense of this thing, Mānuka made us aware of a largely undersea continent called Zealandia in which he was intent on preserving an Indigenous stake. He started by giving it a Māori name, Te Riu-a-Māui, which was picked up by NIWA, but Mānuka knew that the naming was just the beginning of this process. Our research for the Sustainable Seas National Science Challenge on the Māori marine economy in some ways acknowledges his work. In another example, when researching Māori business as part of the Indigenous entrepreneurial ecosystem project, Mānuka would remind me that the Māori economy is 1,000 years old, having commenced from the time our ancestors first established themselves on these islands. The practice of business in Aotearoa ought necessarily to take this Indigenous knowledge into account, which Mānuka articulates in his concept of the economy of mana. Most recently, as Mānuka became ill, one of his colleagues Dr Billie Lythberg asked if I might step in as a co-editor in his stead on a new book entitled 'Managing the post-colony,' which I humbly accepted. I think Mānuka's scholarship will continue to significantly influence future Māori and non-Māori thinking for some time to come.

Dr Jason Mika

Mānuka Hēnare, he rākau whakaruruhau. Professionally, academically and personally, I grew up under the shelter of Mānuka. In 2009, I began working at the Dame Mira Szácsy Research Centre as his PA, and on my first day Mānuka asked me about my future academic career. Despite having no plans and certainly no interest in a PhD, as with many of his students, he seems to have facilitated much of my research journey. I hear his voice and sense his presence throughout my research narrative.

Amber Nicholson

I first met Mānuka in 1994 when we enrolled as the first group to study for the Diploma of Business (Māori Development) at the University of Auckland. We came from diverse backgrounds and the workload was crippling, yet we enjoyed the challenges. For someone like me who was innumerate, deciphering the world of business and finance was tortuous. Mānuka was extremely kind and patient. He helped us navigate the mysteries of managing small businesses in preparation for future iwi settlements with the Crown in the Waitangi Tribunal. Tūhoe settled our claims in 2014 and I will forever be grateful to Mānuka for believing that we would be kind and honest and have the peoples' best interests uppermost in our endeavours. Moe mai e te rangatira, kia au tō moe.

Dr Robert Pouwhare

I was positively influenced and guided by Associate Professor Hēnare. His thinking on mana as a currency influenced the development of contemporary tribal economic development models that draw upon, and are inspired by, traditional Māori economic thinking.

Dr John Reid

My first clear memory of hearing Mānuka speak about his research was at Te Puna o te Mātauranga in Whangarei. He was speaking on his theories that linked modern economic capital theory to mātauranga Māori. As a recently graduated Māori economist, this was my first experience of hearing a senior Māori academic speak economics fluently and relate that back to Te Ao Māori. It set me on a path of re-interpreting economics through a Māori lens, and growing participation by Māori in the economics discipline.

Associate Professor Matthew Roskrug

As a pākehā researcher, I have found Associate Professor Hēnare's work invaluable, not just for its clear and cogent insights into Te Ao Māori but also for the lyrical and impassioned way in which these insights are presented, giving vitality to the written word.

Dr Matthew Rout

I first met Mānuka in a small café in Dunedin several years ago. He immediately struck me as someone who not only 'got' business now, but who could look ahead to what was coming next. This was reinforced by my chance to work with him as part of the Kāhui in the Science for Technological Innovation National Science Challenge. Mānuka chose to work with us because he viewed technology as the next great leap for Māori development. This was based on his deep knowledge and understanding of Māori visionaries such as Dame Mira Szácsy, who were unafraid to go against the crowd. That was Mānuka, too.

Dr Katharina Ruckstuhl

My very first encounter with Mānuka was about 18 years ago. He rang me as one of the very few Māori academics listed in an Aotearoa New Zealand Business School. My impressions then were of a kind, warm and thoughtful conversation predominantly about 'how I was'. He was ringing so that I would know he was someone I could connect with, talk to, be supported by. While I can talk to this and many other moments where Mānuka's wisdom, kindness and generosity of spirit influenced my career and indeed my own journey of growing more comfortable in being Māori, below I share two distinct memories that I keep dear to my heart. These are specific to my PhD to which Mānuka was an external supervisor.

The first occasion was early on in my PhD and I had spent quite a bit of time explaining to Mānuka about how I envisioned my position as a researcher. It wasn't flash – it involved drawing a stick figure on a bridge to represent how I struggled with not fitting in with the academic or Māori worlds. He listened to every word, asked some questions and let me get my story out. When I was finished, he slapped his palm to the table and said "Stop apologising for who you are". He went on to say no-one can take your whakapapa away from you, just as they can't ignore or take away your previous experiences and qualifications. I learnt that being a Māori academic is about being comfortable with who you are. This is something I still struggle with on occasion and in those times I picture Mānuka slapping his hand on the table and I carry on.

The second lesson Mānuka taught me was to listen to the story, not the words. I would meet with Mānuka to share my thinking and discuss my writing. To begin with, I found it really frustrating as I would go in with a specific point or question and he would never answer them! He would tell stories or talk about things that (I thought) were not relevant. But by the time I was on the plane home, I'd start to feel little sparks occurring as I thought about the kōrero he shared and by the next day or so, I'd be like aaaaahhhhhh – I get it. I learnt that words are just words, but it is in the story we find meaning.

These two moments of time with Mānuka have been central to empowering me as a Māori academic. There were so many, many instances where he connected me with people and included me in experiences I would never have had. He was always a presence of aroha and support. Including from afar – he once rang from Canada on his way home to check I was okay after a particular event.

My success is indeed not mine alone. I can see and feel his touch on so many facets of my career. I try very much to make the lessons I learnt, the aroha he shared with me, a part of how I work with people today. He will forever be someone who has my deepest respect and aroha. Someone who will continue to inspire the best and bring out the potentiality of the people with whom he engaged.

He was a gentleman scholar, a good, kind and decent human being, all wrapped up in a cheeky fella.

Associate Professor Diane Ruwhiu

We have fond memories of Mānuka, not least the time he and Diane (Ruwhiu), Merata (Kawharu) and I were in Edinburgh together in the mid 1990s while attending a symposium at the Royal Museum of Scotland. Mānuka's enthusiasm was always infectious and despite the wintry weather, I still reflect on that time in particular because of the aroha and feeling of home he brought to us while we were studying abroad. We will miss him.

Haere atu rā e koro.

Professor Paora Tapihana

An academic leader and advocate for Māori business and economic development for many years, Associate Professor Mānuka Hēnare has provided opportunities for aspiring Māori academics and researchers at the University of Auckland and beyond. In my case, he was one of my doctoral examiners, and gave me confidence and reassurance throughout the examination process, whilst still assessing my work with the academic rigour required, through a Kaupapa Māori lens.

Dr Rāwiri Tinirau

“Titiro atu ki te taumata o te moana ... tākiri ko te ata.”

Look beyond to the configurations on the horizon ... the breaking of a new dawn.

Nā Te Ruki Kawiti

Mānuka, whilst this ōhākī will always remind me of your vision as a leader, no words can truly describe the immense privilege it is to have enjoyed your mentorship, supervision, friendship and collegiality over the last 20 plus years. Like many, it is wonderful to witness first hand your dedication to enriching Māori wellbeing and your determination to achieve Māori advancement, Whai Rawa.

You were and still are dearly loved by hundreds of us who have benefited from your kindness, manaakitanga and generosity as students and colleagues. We valued your wisdom and ability to challenge status quo thinking, even as you gently persuaded us not to measure ourselves against mediocrity. An incisive intellectual, you set the bar high for us all.

As everyone knows, you are immensely respected by all nominees and awardees of the Māori Business Leaders Awards, an initiative you founded and cherished over the years as you once asked me: “Who will celebrate Māori business success? We need to do that!”

As the founder of the Dame Mira Szászy Research Centre and co-Theme Leader of Ngā Pae o te Māramatanga programme Whai Rawa, your reach is incomparable. You embody ideals of

unbounded dynamism across a range of research projects yet you remained humble, referencing the sentiments expressed by Dame Mira Szácsy:

*“My first love is my family but I love my tribe
I know my tribe but I am proud of my race
I am proud of my race but I am not racist
Therefore I belong to my race but I would serve my nation
I would serve my nation but I have a reverence for humanity
Because I have a reverence for all humanity
I would oppose inhumanity anywhere and everywhere
It is because I have this reverence for humanity that I grieve for all who now suffer, and pray
for all mankind.”*

Mānuka, your mana and reputation reached far beyond the University of Auckland Business School as a globally recognised academic leader in Māori, Pacific and Indigenous Economic Development, with collegial networks at Harvard, Cambridge, Yale, University of Arizona and Oxford, to name a few.

We truly miss your wonderful presence every day. Yet we are so blessed that you have ensured your wairua lives on in the beautiful taonga we get to enjoy: the art, sculptures and whakairo throughout our workplace, your legacy as a pouako ahorangi, and your outstanding and distinctive contributions to Whai Rawa research for Māori, Pacific and Indigenous advancement.

Ngā mihi aroha, Mānuka. Moe mai rā, e te rangatira.

Rachel Wolfgramm

Mānuka was truly an amazing teacher, a tohunga whose mātauranga of Te Ao Māori and our histories, including cultural, social and political ecologies, was both vast and accessible. While firmly grounded in his beloved Panguru harbour, Mānuka's curiosity took him across the globe to visit faraway places and people, researching, searching, and finding connections that helped to bring Māori, Pasifika and Indigenous kāinga closer together. We will always remember Mānuka as a wonderful friend – eloquent, expressive, and passionate in everything that he does!

Tania Wolfgramm

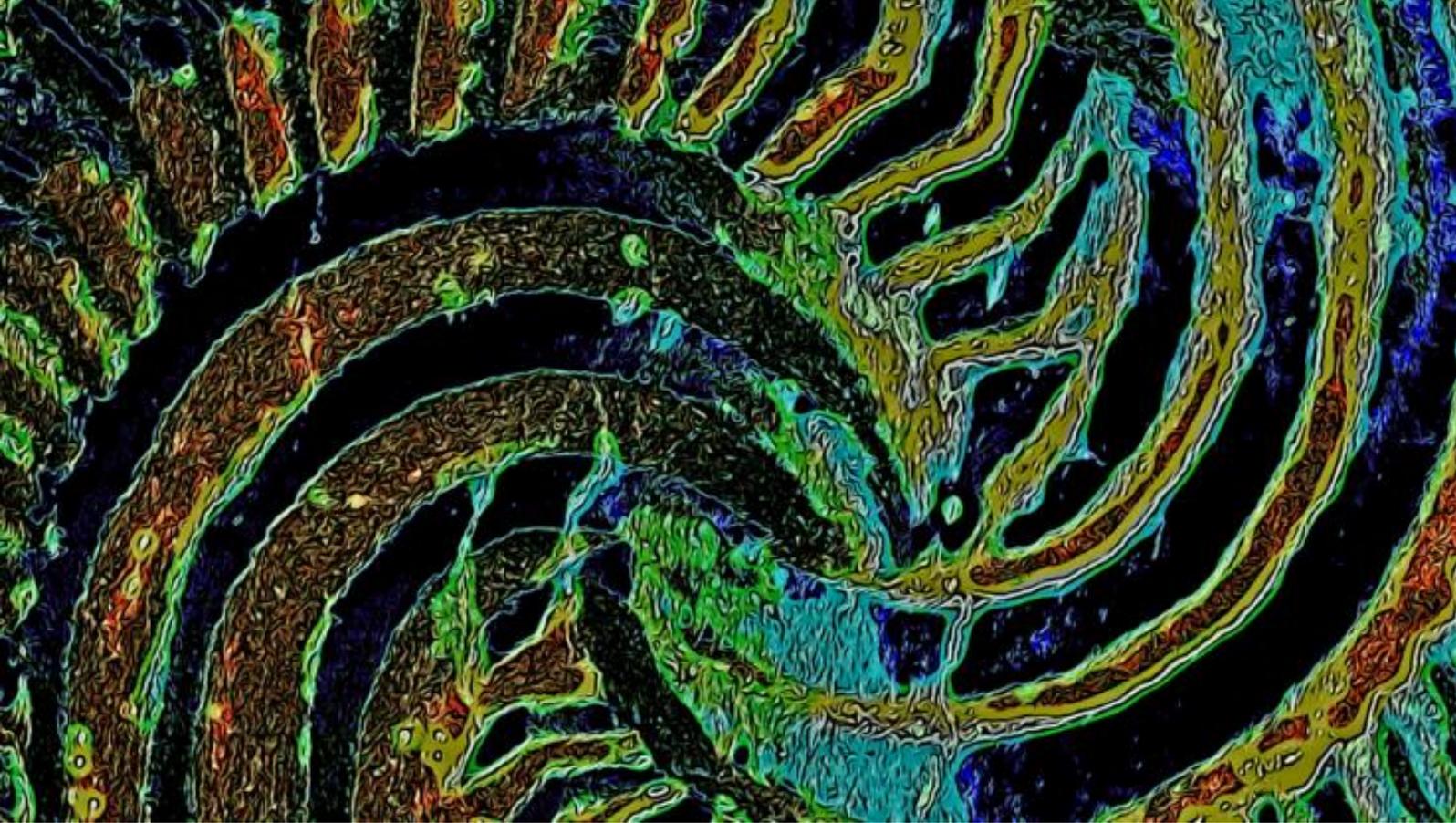
Alongside these moving testimonies of Mānuka's wide-reaching scholarly influence, what arises for me is gratitude for the man of deep aroha – who loved his students, who loved teaching and who loved opening fields of inquiry – encouraging curiosity and discovery. His classes were vast and invigorating. I recall him reassuring students that if their minds hurt it was a good sign because they were being stretched. Behind the scenes of institutions, he fought tirelessly for the right for Māori to have space to be Māori. He helped enable Māori to have the conversations that mattered. Mānuka also advocated courageously and fearlessly

for the right for Māori to be measured according to our own cultural frames of reference, not against Westernised ideas of 'success'.

I have much to thank Mānuka for. Without Mānuka, my academic journey would not have taken me nearly as far as it has. He was my primary academic mentor for many years – firstly supervising my PhD, then securing me a teaching role. We authored together, taught together, travelled together. We laughed and cried together and from time to time got hōhā with each other. The last time I saw him we simply sat and hummed hīmene and waiata together. A deep wairua permeated our space. It has been an honour and privilege to be guided by Mānuka. He will remain a strong presence for me, an example of leadership and positive impact.

Kei te mihi aroha e te rangatira. Kia tau te rangimarie.

Professor Chellie Spiller



RESEARCH FOR MĀORI ECONOMIES

2016-2020

Sustainable Māori and tribal economies are vital to Aotearoa New Zealand's resilience and wellbeing. Whai Rawa explored traditional tribal perspectives, regulatory authority and policy tools to embed mātauranga Māori in alternative organisational structures and sustainable, self-determining economic activity.

The term Whai Rawa is used to acknowledge and describe the diverse modes of Māori economies. These are conceptualised as contextually specific networks of regional economies, both rural and urban, with national and international connections. They include independent Māori enterprise, small whānau businesses, units within hapū or iwi structures, tribal incorporations and larger pan-tribal entities, in multiple, often interconnected resource sectors. Productivity of the Māori freehold estate, profitability and adding value in

supply chains needs to fit with Māori forms of business derived from a context-specific, socio-historical, culturally constituted framework. This is essential to the creation of resilient Māori organisations and enduring modes of self-determination.

The Māori economy's steady expansion across industries and sectors balances risk and boosts resilience as it contributes increasingly to Aotearoa New Zealand's economic ecosystem (Nana et. al., 2021). Despite this, the markers of poverty and inequality continue to limit Māori wellbeing. Daily national headlines at the time of writing this report demonstrate the severity of this reality for Māori:

[Hui hailed as first step in tackling 'huge and terrible' Māori cancer rates](#)

12 February 2021

[Oranga Tamariki beyond repair](#)

15 February 2021

[Baby mortality for young Māori, Pacific, Indian mothers needs urgent action](#)

16 February 2021

[Māori-specific Covid-19 vaccine plan to account for increased risk - Hipkins](#)

16 February 2021

['Unacceptable' — Salvation Army issues damning new report into NZ's inequality gap](#)

17 February 2021

The Whai Rawa research asks how the engine of Māori economic growth can be integral to transformation, prosperity and wellbeing among the 775,836 New Zealanders (16.5%) who identify as Māori (Statistics New Zealand, 2019).

The first phase of the Whai Rawa national Māori economic research strategy was launched in December 2016 by Associate Professor Mānuka Hēnare and Dr Shaun Awatere on behalf of the Māori centre of research excellence Ngā Pae o te Māramatanga. The two Whai Rawa research leaders advanced a national research plan to investigate the challenges and opportunities for Māori and tribal economies.

The overarching Whai Rawa objective was to produce new knowledge to accelerate the achievement of healthy and beneficial Māori and tribal economies. The research aimed to:

- Explore the effectiveness of established Māori business models, in a multi-dimensional view of Māori economies linked to identity, environment and social wellbeing.
- Add value to diverse Māori economies through new economic development theory, models and tools that draw upon Māori cultural values and concepts such as mana, manaakitanga, kaitiakitanga and mana motuhake.
- Produce new insights and applied solutions to improving productivity and profitability for Māori economies that enhance self-determination.
- Contribute new understanding and approaches for effective leadership and governance of Māori resources, institutions, organisations and business.

- Develop post-settlement prosperity models for the critical nexus between doing well and being well.
- Support the adoption of a Māori economic development strategy that maintains connection to tikanga Māori and fosters an Indigenous values base.

Whai Rawa brought together more than 40 leading and emerging researchers and collaborators from multiple disciplines at 12 universities and Wānanga, research institutions and other organisations, working with iwi and hapū, scientists and stakeholders to achieve these objectives collaboratively. These included Aotearoa's seven university business schools (the universities of Auckland, Otago, Waikato, Canterbury, Massey University, Victoria University of Wellington and AUT), the iwi economic development team at the Indigenous tertiary institution Te Whare Wānanga o Awanuiārangi, environmental and resource economics scholars from Manaaki Whenua, and other leading business researchers.

The research programme was oriented to capability building at multiple levels within both science and Māori community contexts. Whai Rawa worked to provide opportunities and growth of skills, qualifications, exposure and experience for researchers at all levels from emerging and mid-career to principal and associate investigators. Research teams were challenged to extend themselves in the pursuit of creative and viable solutions to problems facing the Māori economy.

The holistic, communitarian orientation of Whai Rawa supported positive impacts within Māori communities to enhance the standing of research and encourage educational engagement and participation at all levels. It worked to reinforce or extend the mātauranga Māori inherent in these settings. Centring business and commerce in the research agenda in these settings enhanced its salience and significance to Māori communities. Together these research outcomes add depth to and sharpen understanding of how Māori economic activity functions, and what the implications may be for productivity and for specific challenges such as the logistics of success in export markets.

During a five-year integrated programme of research from 2016 to 2020, the Whai Rawa team gathered the views of hundreds of people through interviews, hui, wānanga and surveys and examined thousands of articles and reports to analyse historical and contemporary features of the Māori economy. Whai Rawa worked to develop new theory for the domain by drawing upon Māori cultural values, using comparative studies and case study approaches to ground new insights and provide applied solutions to improve productivity. The paucity of research on components and systems in this area provided opportunities to explore in-depth the institutions that provide for a more effective and affective Māori economy.

Whai Rawa studied the Māori economy in a broader sense, focusing on a holistic view of wellbeing. The research ranged from capability-building, participation and economic growth, to sustainable resource use, governance modelling and conceptual development for the Māori economy. Researchers examined existing Māori knowledge systems and forms of business and management practice to identify the key drivers of Māori and tribal entrepreneurship. The team analysed the diverse elements and emerging contexts of the Māori economy, including hapū, iwi and marae-led economies, tribal economic institutions,

SMEs, networks and collectives, and approaches to participation in rural, urban, Māori, national and global economies. Tools were explored to improve productivity and embed effective and deeply grounded decision-making, leadership and governance practices within prosperous and sustainable economies of wellbeing. A radical ecosystems view of collective leadership was identified.

Five distinct streams of Whai Rawa research and related research were undertaken:

- **Foundational Projects:** Four multiple-year flagship research initiatives.
- **Seed and Scope Projects:** Five shorter exploratory research projects.
- **Platform Projects:** A second wave of multiple-year research undertakings.
- **Post-doctoral Fellowship:** A post-doctoral research initiative.
- **Related research:** Whai Rawa researchers in related collaborative research projects.

The wide range of interconnected projects reflect the breadth and diverse interests of scholars in the Māori economy space.

FOUNDATIONAL PROJECTS

Whai Rawa focuses on four foundational research strands: leadership, governance, tribal institutions and SMEs. The aim of the Foundational Projects is to: add value to the Māori economy through new theories, models, and tools that will enhance the profitability and value of diverse Māori businesses and enterprises; and contribute new understandings and approaches for effective leadership and governance of Māori resources, enhancing the economic performance of Māori communities while maintaining consistency with mātauranga and tikanga Māori. A summary of these major projects is set out as follows:

1. Promoting effective Māori leadership and decision-making for prosperous economies of wellbeing – Dr Rachel Wolfgramm, Professor Chellie Spiller, Associate Professor Ella Henry and Dr Robert Pouwhare

Effective leadership and sound decision-making are vital to economic success. For Māori leaders, these decision-making processes are complex, encompassing a diverse range of practices enabled by key leadership qualities. This research examined the dimensions and drivers of innovative Māori leadership and integrated decision-making, and asked how these characteristics deliver pluralistic outcomes that advance transformative and prosperous Māori economies of wellbeing.

Key themes to emerge from the research provide insights to contribute to the growth of sustainable, self-determining Māori economies. Effective Māori leaders:

- Are guided by tikanga and values.
- Are culturally grounded and connected to Te Ao Māori.
- Have strong relational skills and help keep communities together.
- Are committed to an intergenerational vision that has been laid down in the past.
- Possess multi-faceted intelligence and acumen (not just financial and economic skills).
- Are astute and resist co-option into other agendas such as political ideology, external forces or pressure from self-interested coalitions.
- Walk between worlds, drawing knowledge from various sources to make informed decisions.

The research affirms five critical qualities for effective leadership that will enhance the economic performance of Māori organisations and communities:

- Kia hauora – Be healthy.
- Kia hono – Be connected.
- Kia pūrangiaho – Be clear.
- Kia tau – Be grounded.
- Kia mārama – Be informed.

2. Post-Treaty Settlement: Sustaining a Māori futures framework through modernising Māori governance – Associate Professor Robert Joseph, Fiona Wiremu, Dr Annemarie Gillies and Distinguished Professor Graham Hingangaroa Smith

This research explores two critical sites for potential Māori governance reform: (a) legislative structure and practice, and (b) transforming the approach to governance capability.

2a. Whaia te mana Māori whakahaere tōtika ki Whai Rawa: In pursuit of Māori self-determination and good governance for wealth and wellbeing – Associate Professor Robert Joseph

This study explores 21st century Māori self-determination and self-governance jurisdiction aspirations and how they may be supported in law to assist with meeting strategic Māori community economic objectives of wealth and wellbeing. It investigates legal solutions and models to better support multi-dimensional and intergenerational wealth and wellbeing for whānau, hapū and iwi as envisaged in the Treaty of Waitangi and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

The research considers how best to conceptualise Indigenous peoples' rights and responsibilities to self-determination and self-governance while respecting relationships with settler state governments and the broader public. Noting that Indigenous rights enjoy nearly universal rhetorical support, the research asks how these rights are to be enacted without compromising Indigenous economic and

political aspirations on the one hand, and social development and cultural integrity on the other.

2b. Persisting inequalities and the potential for intervention through “new” governance models – Fiona Wiremu, Dr Annemarie Gillies and Distinguished Professor Graham Hingangaroa Smith

This research explores the different models of Māori and other Indigenous governance to reflect on how these models provide space for the voice of Māori communities and other Indigenous communities to be heard.

Models based on Western perspectives of what constitutes good governance have been found to perpetuate the inequalities and the inequities that Māori and Indigenous groups experience. While Māori aspire to reclaim traditional and customary, tikanga-based models of governance, the Western systems remain dominant, and law rather than lore persists in a society heavily weighted toward Western ideologies.

The research provides local, national and international examples of governance models that highlight benefits and limitations, culminating in agreement that Indigenous voices are strong but not heard where it matters.

3. Identifying and developing frameworks for effective iwi/hapū economic development – Professor Merata Kawharu, Dr Matthew Rout and Dr John Reid

This research identifies alternative economic development approaches to the prevailing corporate-beneficiary model. It examines historical and contemporary tribal economic institutions to consider different forms of organisation and business – including pre-colonisation resource gathering practices – that support tribal development and enable connection with a transformative economy of wellbeing. Historical and contemporary narratives provide examples of iwi/hapū economic development that offer insights into how a suite of effective business models might be developed as an alternative to the resource-centralising corporate-beneficiary model that dominates Treaty of Waitangi settlement structures.

The research considers hapū- and iwi-led models that are alternative to tribal corporations and centralised executive authority. The project is two-stranded, comprising case studies of Ngāi Tahu and Taitokerau tribal economic institutions. The two studies are summarised as follows:

3a. The historic and current pounamu and tītī tribal economies: An analysis of Ngāi Tahu tribal economic institutions – Dr Matthew Rout and Dr John Reid

The research locates Māori at a critical economic crossroads. Key findings include:

- Post-settlement, many iwi hold significant financial capital and assets.

- However, Māori corporations and businesses still operate in a settler economy set up to favour the settlers.
- Continuing to operate within the settler economy risks the gradual loss of iwi capital back into the wider settler economy, and risks perpetuating self-serving aspects of the corporate-beneficiary model.
- Alternative models for hapū and iwi economic development can mitigate these threats.
- Effective alternatives require both a cultural match with traditional Māori institutions and contextual calibration to enable contemporary functionality.
- Although issues arise in political, legal, economic and cultural institutional domains, addressing problems at the political level should be prioritised because they influence the other spheres and are easiest to address.

3b. Exploring the marae value chain through Pā to Plate – Professor Merata Kawharu

This study analyses a land-based micro-economy model in Taitokerau that embraces Indigenous values and advances value chain thinking. It explores enduring principles that may guide economic development in Māori kin communities where produce from ancestral lands may be distributed to the descendant market. These principles derive from history, ancestral lands and marae values. Key findings are:

- Pā to Plate is a socio-economic innovation concept that responds to specific historical characteristics of Taitokerau.
- It is a modern, economic ‘tangata whenua’ model of development.
- The Pā to Plate marae value chain model offers transformative future pathways for cultural re-engagement and enhancing wellbeing.
- The model provides access to the foods and resources of ancestral landscapes, provides employment, strengthens connections between a scattered descendant diaspora, and re-develops a shared kin-community identity.
- Fundamental aspects are activating wellbeing and land sovereignty.
- The innovation adds a cultural-values perspective to Porter’s value chain model.
- Interconnected marae values embrace the mana/manaaki dynamic together with whakapapa, whāngai, whanaungatanga and whenua.

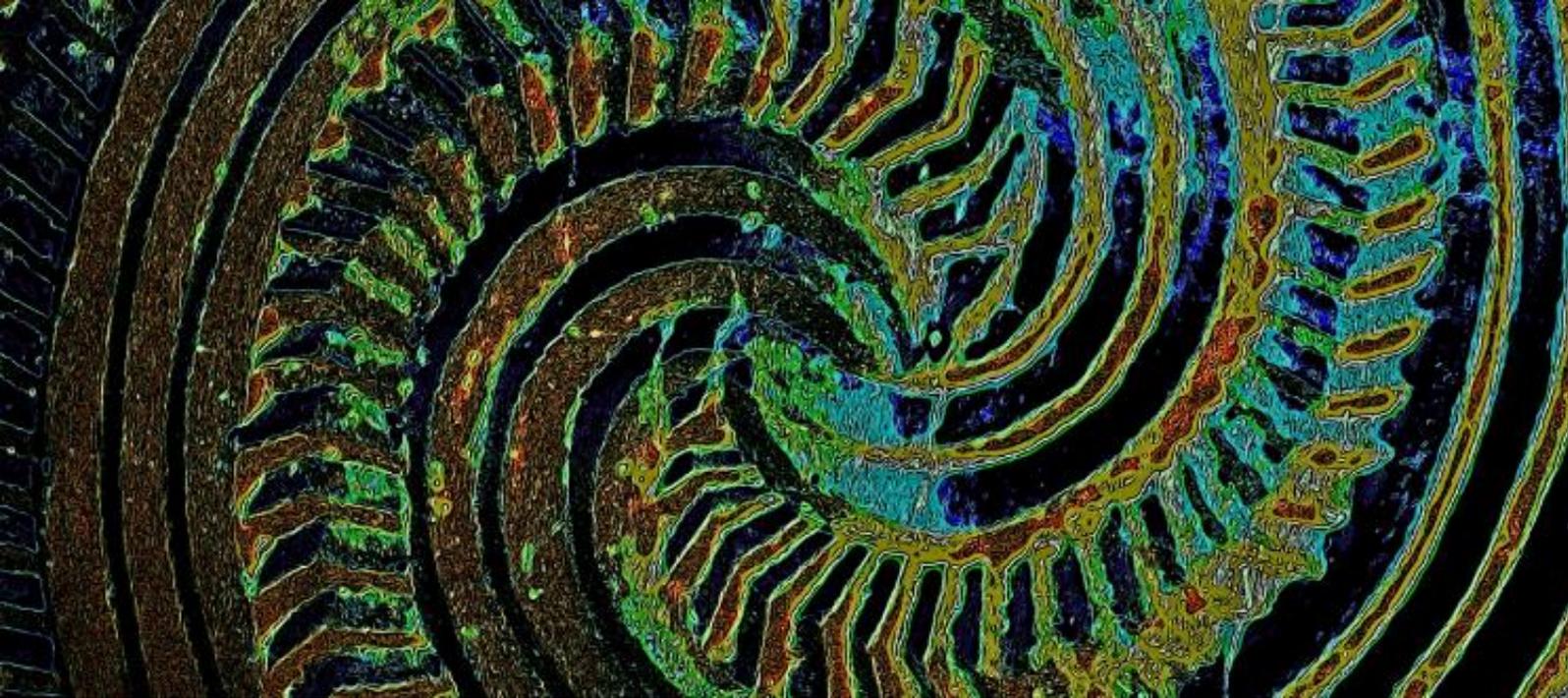
4. The intergenerational reality for Māori SMEs: Building resilience for Māori SMEs for the future – Associate Professor Diane Ruwhiu, Dr Lyn Carter, Dr Shaun Awatere, Dr Maria Amoamo, Dr Katharina Ruckstuhl, Dr Maria Bargh and Dr Anna Carr

This inquiry focuses on Māori small-to-medium-sized enterprises (SMEs) as an under-researched but critical constituent of Māori and tribal economies. Arguing that prevailing Western approaches to economy and forms of organisation fail to reflect the social complexity of Indigenous communities, the research offers a deeper

understanding of what constitutes the intergenerational reality for Māori SMEs and the economic, social and environmental development goals within Te Ao Māori. This understanding is crucial for sustainable development that accommodates both Māori values and commercial endeavour. A return to ancient wisdoms held within our Indigenous communities may be a viable pathway to economic transformation.

Key themes emerging from this project provide insights that will foster the growth of sustainable, prosperous and intergenerational Māori SMEs:

- The contemporary narrative surrounding the Māori economy is too narrow.
- There is not one Māori economy but many diverse Māori economies.
- The adoption of a broader, more relational understanding of the Māori economy and alternative forms of organisation will support transformative social and economic change.
- Te Ao Māori brings a unique value proposition to economic thinking, informing and influencing organisation and practice.
- This thinking is integral to resilience and the intergenerationality of Māori enterprise.
- Specific mātauranga Māori-centred dimensions underpin Māori SME organisational structures and operations.
- A set of distinctive elements are 'entry points' to Māori identity and worldview, including cultural values, knowledge, tikanga and practice.
- Māori business differs from prevailing business approaches in ways including obligations to extended family groups; responsibility and accountability to a broader range of stakeholders; the application of tikanga, protocol and practice in the business environment; and an ethos that reflects the broad goals and values of Te Ao Māori.
- A socio-historical values system reflects an inherent interdependency between all things physical, philosophical and cosmological and informs everyday Māori life, including organisation and business practice.
- More holistic, relational thinking in inclusive organisations may open avenues of opportunity previously blocked by one-dimensional organisational thinking, and encourage behaviours and policies that engage their workforces.
- Experiential knowledge and practices grounded in intergenerational values must be heeded in order to build vibrant and innovative Indigenous economies.
- Identifying best practice for Māori business will help build resilience in Māori SMEs, support innovation and inform policy on Māori economic development.



SEED AND SCOPING PROJECTS

These short-term initiatives aimed to scope, pilot or seed potential research and investigate approaches, methods, needs and requirements for future research undertakings.

1. Mahi tahi mō te hinonga: Indigenous collaboration for enterprise and the role of Indigenous business networks – Associate Professor Ella Henry, Dr Jason Mika, Tania Wolfgramm

This study helps develop a framework for better understanding how and why business networking is both useful and important for Māori business and entrepreneurs. The research affirms that business networks: build financial capital by introducing members to potential investors and investments; and build social capital through improved networking capabilities. In addition, Māori business networks provide important potential to enhance cultural and spiritual capital. Cultural capital – strengthened identity as Māori – has been shown to be an important component of self-efficacy, and spiritual capital to be important for holistic wellbeing.

2. A kaupapa Māori approach to human resource practices in Aotearoa workplaces – Professor Jarrod Haar, Associate Professor Maree Roche, Dr David Brougham

This research investigates whether Human Resource (HR) practices benefit Māori employees and whether Aotearoa provides a context for Māori-specific HR practices. The study finds that HR practices that are culturally specific to Māori do exist to

support Māori at work. These are related to all outcomes, including cultural wellbeing, and are typically mediated by traditional HR systems. Māori-specific HR practices interact with traditional HR systems: employees who perceive high levels of both report the best job and wellbeing outcomes. The analysis shows that Aotearoa organisations have significant scope to develop Māori-specific HR practices and there is opportunity to explore culturally supportive HR practices for Indigenous populations globally.

3. Taking control: Māori responses to money management, wealth and saving – Associate Professor Carla Houkamau, Alexander Stevens, Danielle Oakes and Marino Blank

This study looks for ways to address Māori financial capability and savings. It examines the methods Māori (particularly those on low incomes and/or living in conditions of poverty) use to manage money. The study trials a new approach to teaching and learning about financial capability centred on the specific cultural needs of Māori. An exploratory study was conducted of 20 Māori who participated in a 12- or 14-week programme which used Commission for Financial Capability ‘Sorted Resilience’ workshops adapted to align with Kaupapa Māori principles. The study incorporated tikanga Māori and culturally tailored spending diaries. Analysis of diary and narrative data shows that effective financial education for Māori should acknowledge coloniser/colonised values, whanaungatanga and relational wealth.

4. Entrepreneurial ecosystems efficacy for Indigenous entrepreneurs – Dr Jason Mika

This research investigates what constitutes entrepreneurial ecosystem efficacy in relation to Indigenous entrepreneurial innovation, activity and aspirations. It considers how enterprise assistance supports Māori entrepreneurs to innovate, examines a general theory of enterprise assistance for Māori entrepreneurs, and develops a model of entrepreneurial ecosystem efficacy for Indigenous entrepreneurs and innovation. A Whai Rawa conceptual model is presented as a guide for research, analysis and critical thought. In this conceptual model, Māori entrepreneurship is understood as a developmental process premised upon a Māori world view. Linking each developmental phase is the Māori concept of whai, or the pursuit of things both desirable and essential. The research explores entrepreneurial capabilities, capital (including social, human, cultural, spiritual and financial) and its use to create enterprise and build economies.

5. Te hononga: Modelling Indigenous collaborative enterprise – Dr Matthew Roskrug

This study explores unique features of Māori enterprise collaboration in two cases: a Kawerau dairy processing collective; and hemp as an early-stage future food, textile and medicinal product. The research assesses two key assumptions: first, the condition of informality of the collaborative arrangement and its role in building trust and giving members the confidence to act in mana-enhancing ways; and second, the relative role of the independent Māori-centric facilitator in establishing favourable business relations and conditions.

PLATFORM PROJECTS

Three further major research initiatives were launched in 2018 to extend and support earlier work. These studies are drawing to completion in early 2021. The projects are:

1. He moumou kai, he moumou tāngata: Enhancing culturally matched outcomes – kai governance, kai sovereignty and the (re)production of kai – Dr Rāwiri Tinirau and Fiona Wiremu

This research aims to develop a collective framework incorporating āhuatanga Māori according to tikanga Māori, to test case studies and projects that will enable Māori to protect and reclaim control of kai. The transforming framework will have at its core mātauranga Māori-informed kai governance, systems of kai control, and engagement in the (re)production of kai.

2. Future-proofing Māori development opportunities: Huringa Rangi, Huringa Oranga – Dr Shaun Awatere

This collaborative, multi-disciplinary research across Ngā Pae o te Māramatanga research theme areas and National Science Challenges examines tikanga-grounded strategies and approaches to help Māori institutions adapt and respond to climate change and natural hazards. It explores the key short-to-medium-term priorities for Māori communities to respond to climate change and the pathways for implementing strategies and approaches that mitigate or adapt to the impacts of climate change.

The research presents economic strategies that are grounded in tikanga Māori (such as community and collaborative economies) as alternatives to prevailing approaches. The transformative approach of the research aims to change mindsets and create socially-optimal outcomes, maximising the wellbeing of communities in response to climate change – the most significant challenge facing whānau, hapū and iwi today.

3. Developing a Māori theory of value – Dr Kiri Dell, Dr Jason Newth, Dr Jason Mika

This research seeks a conceptualisation of value that is grounded in Indigenous knowledge and capable of guiding entrepreneurs who are operating for sustainability and wellbeing. The study argues that Indigenous concepts of value centre on collective interest as opposed to self-interest. Indigenous Māori values represent

guiding principles for the achievement of collective wellbeing within Māori enterprises. The research introduces a new concept – manahau – which combines Mānuka Hēnare’s (2014) notion of mana as a predicate for affective economic activity, and hau, a metaphysical concept denoting a Māori ethic of generosity, on which Hēnare (2018) has also written. The concept of manahau aids Māori entrepreneurs in multiple sites, scales, structures and sectors to synergistically negotiate commercial and cultural imperatives, and may represent a tentative step toward a Māori theory of value.

POST-DOCTORAL FELLOWSHIP

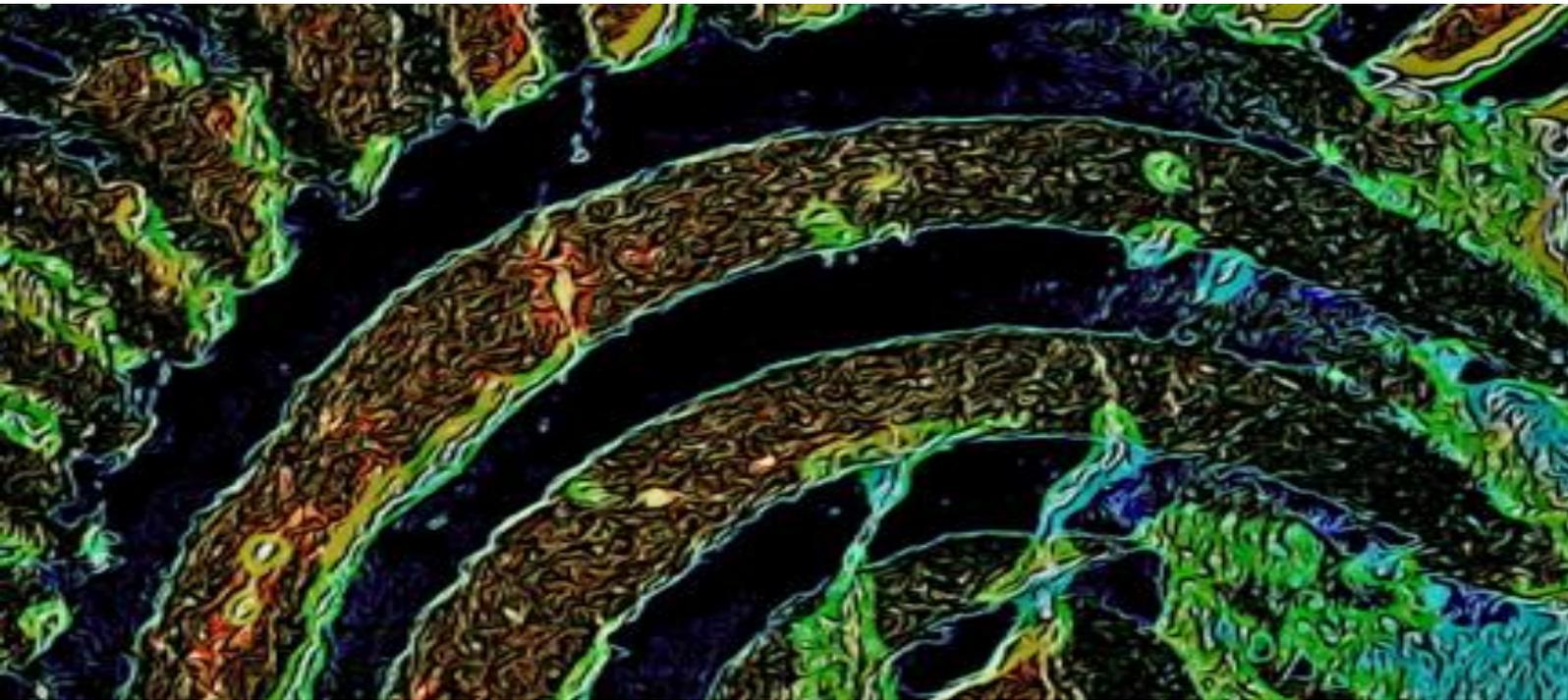
Te Ōhanga o te Pīpīwharau: Expressing our economic aspirations in te reo Māori – Dr Gianna Leoni

This research aims to enhance the contemporary Māori language of economic development, reflecting a Kaupapa Māori way of doing business. The project develops tools to assist with reintroducing and developing appropriate te reo Māori language that expresses economic activity. It highlights the importance of establishing a te reo Māori economic lexicon and the need for further work in this area.

RELATED RESEARCH

The projects summarised above established a skilled Whai Rawa research team which, in addition to Whai Rawa initiatives, collaborated on a substantial body of multiple linked and related projects outside the scope of the Whai Rawa programme. An exemplar of this collaborative, multi-institutional and holistic Kaupapa Māori approach is the Māori marine economy research **Whai Rawa, Whai Mana, Whai Oranga: Creating a world-leading indigenous blue economy**. Led by Dr Jason Mika and Dr John Reid, this was a major national project of the Tangaroa research programme, supported by the Sustainable Seas National Science Challenge and drawing upon the strengths of the Whai Rawa research faculty.

[Māori Marine Economy: A Literature Review](#)



CONCLUSION

Sustainable, healthy and self-determining Māori and tribal economies are critical to Aotearoa New Zealand's resilience and wellbeing. More than 20 years ago, Mānuka Hēnare and others laid down a core ethical approach by which to achieve Māori wellbeing. His mana-based, values-centred koru of ethics has been adapted to underpin contemporary Māori business practices.

The first five-year phase of Whai Rawa research has produced a foundational base of work that affirms and expands upon Hēnare's concepts. It creates an overarching Māori values framework for the practice of Māori economic activity to enable and accelerate the achievement of healthy and beneficial economies.

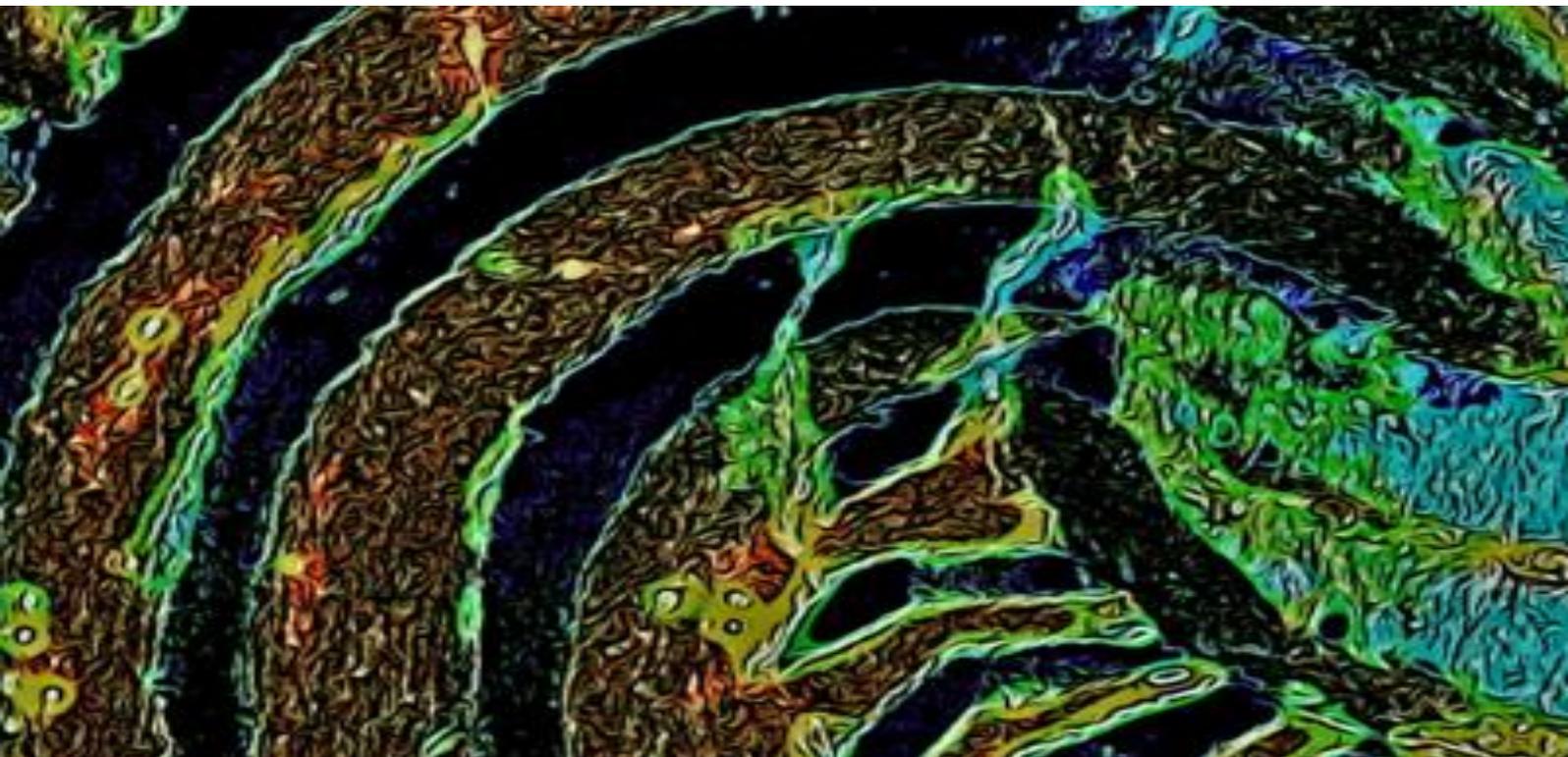
Whai Rawa explored traditional tribal perspectives, regulatory authority and policy tools to embed mātauranga Māori in alternative organisational structures and sustainable, self-determining economic activity. It asked how the engine of Māori economic growth can help turn the table on poverty, inequity and inequality and be integral to transformation, prosperity and wellbeing for Māori.

Orienting away from neo-liberal Western views of productivity, maximising profit and economic success as measured by GDP, the Whai Rawa body of research navigates instead toward a philosophy of economic wellbeing that embraces spiritual and social domains and mana motuhake, as encapsulated by Dr Hēnare's economies of mana/authority and affection, tiakitanga/guardianship and hau/reciprocity.

The research sets the conditions, context and parameters to de-link from prevailing business approaches and re-connect with Te Ao Māori economies of wellbeing founded upon a unified socio-spiritual-ecology framework. In doing so, it affirms the call of Dr Hēnare and others to re-engage with the idealism of holistic Indigenous concepts of economic success.

Furthermore, it suggests a radical reconstruction of the Western business model to one built upon a Kaupapa Māori values-driven framework that feeds into sustainable Māori development and wellbeing. This vision anticipates mana-based enterprise where profitable economic activity is the engine, not the end-game. Future research will explore diverse new topics of importance to the development of the Māori economy, including alternative models of business practice that embed the findings of the Whai Rawa programme.

Ultimately, the research describes a Māori wellbeing economy that is an expression of mana motuhake arising from strength of mātauranga, tikanga, kawa and rangatiratanga.



KEY WHAI RAWA RESEARCHERS

Dr Maria Amoamo: Dr Amoamo (Whakatōhea) is a Research Fellow in the School of Business at Otago University. Her research interests include cultural and indigenous tourism and sustainable development in small island states (SIDS) with publications exploring themes of imagery and identity, sovereignty and self-determination, resilience and vulnerability. Recent research projects have examined elements of Māori social and economic development with the intention of understanding the modes of economy within which Māori enterprise operate. This includes critical success factors of Māori Small-to-Medium size enterprise (SMEs), the intergenerational aspect of Māori SMEs and Māori business education. Dr Amoamo is part of a multi-disciplinary team in the NZ National Science Challenge (NSC) – Science for Technological Innovation – with a focus on unlocking the science and innovation potential of Māori knowledge, people and resources.

Dr Shaun Awatere: Dr Awatere (Ngāti Porou) is a resource economist for Manaaki Whenua Landcare Research in Hamilton. He has been working to improve the incorporation of mātauranga Māori (Māori knowledge and values) into local government planning by developing systems and processes that will enable Māori values to be integrated into urban design and development. Dr Awatere has been a member of two multi-stakeholder

governance groups (the Integrated Kaipara Harbour Management Group and Auckland Council's Alternative Transport Funding Project Consensus Building Group). He is currently involved as a technical advisor in the multi-stakeholder collaborative planning project: Tai Timu Tai Pari – Sea Change, the Hauraki Gulf Marine Spatial Plan. Dr Awatere has also been a member of a number of natural resource management advisory committees including the MfE-led Framework Design Committee for Natural Capital Assessment (NCA) and is a member of the Iwi Science Panel for the National Objectives Framework of the Freshwater Reform 2013 and beyond. A key focus of his research is ensuring research uptake and achieving progress toward intermediate outcomes.

Associate Professor Maria Bargh: Associate Professor Bargh (Te Arawa, Ngāti Awa) is a senior lecturer in Māori Studies at Te Herenga Waka, Victoria University of Wellington. She is editor of *Māori and Parliament* (Huia Publishers, 2010) and *Resistance: an Indigenous Response to Neoliberalism* (Huia Publishers, 2007). Her research interests focus on Māori politics including constitutional change and Māori representation, voting in local and general elections, and Māori resource management economy including renewable energy, freshwater, mining and biodiversity. Associate Professor Bargh has also written about hidden and diverse economies such as Māori in the private military industry. She is a member of numerous Boards and has broad governance experience with academic, NGO and Crown entities.

Dr Hekia Bodwitch: Dr Bodwitch is a postdoctoral fellow with the Ngāi Tahu Research Centre and Dalhousie University, in Nova Scotia, where she is working to develop processes to support Inuit and Māori fisheries. Trained as a political ecologist, she examined why so few Māori were fishing, selling or processing fish, despite Māori groups' collective ownership of major portions of the nation's fishing rights, in the form of Individual Transferable Quota. She continues to collaborate with Māori leaders and community members, including individuals involved in indigenous-state-scientist marine spatial planning initiatives. Dr Bodwitch has also studied how Indigenous and state-led efforts to regulate previously informal resource use and trade practices can be designed to facilitate compliance. This work includes large-scale surveys of compliant and non-compliant cannabis farmers in the American West, where unregulated cannabis agriculture threatens Indigenous fisheries.

Dr David Brougham: Dr Brougham is a senior lecturer in the Massey Business School, specialising in the future of work. His research looks at how smart technology, artificial intelligence, automation, robotics and algorithms are changing the workplace. At present, he is looking at how employees and businesses plan to adapt to these changes as a result of technological disruption. Dr Brougham has taught both undergraduate and postgraduate papers in project management, leadership/governance, human resource management and contemporary management. At present he co-ordinates the School of Management's Capstone course. He has over 20 refereed journal articles and over 50 refereed conference papers. Dr Brougham is a member of MPOWER, and is the co-editor for the *New Zealand Journal of Human Resources Management*.

Associate Professor Anna Carr: Associate Professor Carr (Ngāpuhi [Māhurehure], Ngāti Ruanui) researches the management of cultural landscapes, nature tourism in protected areas, political ecology and indigenous tourism development. She is a co-director of the

Centre for Recreation Research, and Associate Professor at the Department of Tourism, University of Otago. She has undertaken consultancies and externally funded research contracts for the Department of Conservation, Sport NZ (SPARC), Mountain Safety Council NZ, OPUS and commercial operators.

Dr Lynette Carter: Dr Carter is Kai Tahu, Kāti Mamoe, Waitaha and Te Rapuwai iwi. She is recently retired from the University of Otago, and is actively involved with her iwi as mana whenua representative on the QLDC Climate Change Reference Group, and Otago Regional Council Strategy and Planning Committee.

Dr Jason Cordier: Dr Cordier is a Director of Teaching and Learning in the School of Management, Massey University. He is also a member of Massey University's Healthy Work Group and consults, lectures and researches within the fields of strategic management, strategic HRM, and knowledge management. He has extensive European, Asian, Middle Eastern and North American consulting experience in the fields of governmental organisational development, Islamic finance, agri-business, oil and gas, asset management and diversified conglomerates. Dr Cordier has managed large consulting projects for a wide array of organisations including American Express Middle East, Bahrain Oil & Gas Authority, Limoneira, and the Government of Pakistan.

Dr Kiri Dell: Dr Dell (Ngāti Porou) is a lecturer in the Faculty of Business and Economics at the University of Auckland. Her teaching concentrates on Māori land issues and Māori and Indigenous entrepreneurship and business development. Dr Dell's research and areas of expertise focus on Māori land development across multiple disciplines.

Dr Annemarie Gillies: Dr Gillies (Ngāti Kahungunu, Ngāti Awa, Te Whānau-ā-Apanui, Te Arawa) is Pouārahi Rārangi Kōrero – Māori Heritage Listing Advisor – at Heritage New Zealand Pouhere Taonga. Her research interests broadly focus on supporting whānau, hapū and iwi, and their aspirations for socio-cultural, economic and political wellbeing, and supporting Māori communities to undertake their own research.

Professor Jarrod Haar: Professor Haar has tribal affiliations with Ngāti Maniapoto and Ngāti Mahuta. He is a Professor of Human Resource Management at Auckland University of Technology. His research focuses on (1) work-family and work-life balance, (2) Māori employees and mātauranga Māori, (3) leadership, (4) wellbeing, and (5) R&D, entrepreneurship, and innovation. Professor Haar is a world-class ranked researcher under the New Zealand research system, has won industry and best-paper awards and multiple prestigious research grants (Marsden, FRST). He is currently a researcher on a 10-year National Science Challenge (Science for Technological Innovation) and a three-year Marsden grant (Living Wage). He has over 390 refereed outputs (including 105 journal articles), serves on the Marsden Fund Council at the Royal Society of New Zealand and convenes the Economics and Human Behaviour Marsden panel.

Associate Professor Ella Henry: Dr Henry (Ngātikahu ki Whangaroa, Ngāti Kuri, Te Rārawa) is Associate Professor of Entrepreneurship in the Business School, AUT. She has a PhD in Māori entrepreneurship in the screen industry (2012) and a Masters focusing on Māori women and leadership. She has taught extensively in Māori and Indigenous business, management,

entrepreneurship, development and media studies and has been actively involved in the Māori screen industry, serving as Chair of Ngā Aho Whakaari, the Association of Māori in Screen Production.

Dr Dan Hikuroa: Dr Hikuroa (Ngāti Maniapoto, Waikato-Tainui, Ngāti Whanaunga) is a senior lecturer at Te Wānanga o Waipapa, University of Auckland. He employs Earth Systems-Environmental Humanities approaches in his research and is an established world expert on weaving Indigenous knowledge and science to realise the dreams and aspirations of the communities he works with. He is UNESCO NZ Commissioner for Culture, tumuaki of Ngā Kaihautū Tikanga Taiao (Statutory Māori Advisory to the Environmental Protection Authority), has key roles within New Zealand's National Centres of Research Excellence and National Science Challenges and advises national and regional government, communities and philanthropic trusts. Dr Hikuroa has been spearheading alternative ways of assessing sustainability, including weaving Indigenous knowledge and epistemologies into legislation, assessment frameworks and decision-support tools.

Associate Professor Carla Houkamau: Associate Professor Houkamau (Ngāti Porou, Ngāti Kahungunu, Ngāi Tahu and Pākehā) is at the Department of Management and International Business and is the Associate Dean for Māori for the Business School, University of Auckland. Her current research focuses mainly on intergroup relations, chiefly how group memberships influence attitudes and behaviour. Her publications typically examine how ethnicity helps reproduce socio-economic inequalities but can be leveraged to address them. Her research using the Multidimensional Model of Māori Identity and Cultural Engagement (MMM-ICE) has been recognised nationally and internationally for advancing ethnic identity research using psychometric measures and large samples. Associate Professor Houkamau currently leads the largest longitudinal study of Māori identity, financial attitudes and behaviour (Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea – The Māori Identity and Financial Attitudes Study).

Associate Professor Robert Joseph: Associate Professor Joseph (Ngāti Raukawa ki Wharepungu, Te Pae o Raukawa, Ngāti Paretekawa o Ngāti Maniapoto) is a barrister and solicitor of the High Court of New Zealand and was a senior research fellow for the Te Mātāhauariki Research Institute at the University of Waikato under the leadership of Judge Michael Brown and Dr Alex Frame. Associate Professor Joseph was the second Māori in New Zealand – and the first Māori male – to graduate with a PhD in Law in 2006. His research interests are many and varied: the realisation of Treaty of Waitangi rights and responsibilities; the interface of traditional Māori knowledge systems and Western science; internal self-determination rights and responsibilities of Indigenous institutions; Canadian and North American Indigenous studies; treaty processes and post-settlement development; dispute resolution processes, particularly with respect to resolving disputes between different cultures; and Māori and Indigenous peoples' governance in settler nation-states.

Professor Merata Kawharu: Professor Kawharu is a graduate of the University of Auckland (BA in Social Anthropology and Māori Studies and Post-Graduate Diploma in Business [Administration]) and of Oxford University (DPhil in Social Anthropology). As a Rhodes Scholar she undertook research on kaitiakitanga. Since completing her doctorate in 1998, she has undertaken research projects for various Treaty claimant groups and the private

sector and has been a consultant to the United Nations and UNESCO. She was a member of the NZ Historic Places Trust Board and Māori Heritage Council; the New Zealand Rhodes Committee; a Treaty claims advisor and member of other local committees. She has published books on Treaty and resource management issues, one of which was shortlisted in the Montana Book awards, and Tāhuhu Kōrero, which won the Te Reo Māori section of the Māori book awards in 2010, along with treaty reports and journal articles. She was awarded the Member of the New Zealand Order of Merit for services to Māori education in 2012.

Dr Gianna Leoni: He uri a Tākuta Leoni nō ngā iwi o Muriwhenua, ko Ngāi Takoto, Ngāti Kuri me Te Aupōuri. I te mahi ia ki Te Tumu, ki Te Whare Wānanga o Ōtākou hei pūkenga i te reo Māori me ngā tukanga rangahau taketake. Ināianei, he kaitatari matua a Tākuta Leoni ki Te Hiku Media i te kaupapa Papa Reo.

Dr Billie Lythberg: Dr Lythberg is a pākehā researcher of Swedish, Scottish and British descent. She conducts interdisciplinary humanities and social sciences research at the junction of anthropology and economics with a strong focus on Aotearoa and the Pacific, and Indigenous philosophies of economy. Dr Lythberg specialises in archival and museum research, oral histories, ethnographic studies and object-centric research. In the mid-1990s, the late Professor Ranginui Walker invited her to teach on his stage one 'Introduction to Māori Society' course, and spent time developing her understanding of key concepts. This invitation was extended on the basis of Dr Lythberg's MA dissertation, supervised by Witi Ihimaera and the late Waerete Norman, receiving the Maharaja Winiata Memorial Prize.

Dr Jason Mika: Dr Mika (Tūhoe, Ngāti Awa, Whakatōhea, and Ngāti Kahungunu) is a senior lecturer at Massey University's School of Management and co-director of Te Au Rangahau, Massey Business School's Māori business research centre. His research centres on Indigenous entrepreneurship and how Indigenous knowledge informs entrepreneurial knowing, being and doing in multiple sites, scales and sectors. Dr Mika is a researcher in projects that have attracted over \$11 million in funded research, from National Science Challenges, Ngā Pae o te Māramatanga and Endeavour Funds. He has published in Indigenous and non-Indigenous journals, texts and media. In 2019, Dr Mika spent five months in the United States as a Fulbright Scholar researching Indigenous entrepreneurship at Stanford University and University of Arizona. In 2020, he won the Richard Buchanan teaching excellence award, the Massey Vice-Chancellor's teaching excellence award (Kaupapa Māori), and the Massey Business School Māori research award. Prior to academia, Dr Mika had careers in management consulting and public policy with a focus on Māori economic development.

Dr Jamie Newth: Dr Newth is a lecturer in Management and International Business at the Faculty of Business and Economics, University of Auckland. He is also the CEO of Soul Capital, an impact investor with a focus on social enterprises and social business in Aotearoa New Zealand. He is a board member on the National Advisory Board for Impact Investment, on Connect: Supporting Recovery, on Social Enterprise Auckland, and works as a consultant on Business Model Innovation, Strategy and Social Innovation and Entrepreneurship.

Dr Robert Pouwhare: Dr Pouwhare (Ngāti Haka, Tūhoe) is a television director/producer and app developer with 40 years of production experience in broadcasting. He has produced,

researched and written documentaries, children's programmes, and 2D/3D animation series. As an artist he has exhibited paintings and a sculptural installation at The National Museum of New Zealand, Te Papa Tongarewa and the Wellington Art Gallery. He has also composed music and is the lyricist for over 50 original songs for kohanga reo (Māori language immersion pre-school) children in a concerted effort at language revitalisation. Dr Pouwhare is a fluent Māori speaker from the Tūhoe tribe whose historical homelands are located in the remote, immense Te Urewera forest, now a national park with protected status. This environment has driven his commitment to the revivifying and extending of the Māori language and culture spanning his entire adult life. It informs his teaching in the academy at both undergraduate and postgraduate levels. His pedagogical concerns are with the creation of learning environments that value cultural knowledge and beliefs.

Dr Mylene Rakena: Dr Rakena (Ngāti Hine, Ngāpuhi, Ngāti Kahungunu, Rongomaiwahine) is a law academic with strong knowledge in public law, jurisprudence, Te Tiriti o Waitangi, commercial law and business, and dispute resolution. She is a skilled facilitator in Māori governance and an experienced research manager with a background in research for higher education. Her scholarship has focused on public relations, human resource management, mediation, leadership and communication.

Dr John Reid: Dr Reid (Ngāti Pīkiao, Tainui) is a specialist in Indigenous economic development with a particular focus on land, freshwater, and ocean sustainability. He has spent 17 years as both a consultant and researcher developing hapū and iwi scale businesses and economies, with a focus on establishing the institutions needed to support sustainable tribal development. His interests include: governance, circular economies, sustainability assessment, online integrating reporting, integrated value chain governance, premium product development, product traceability, and Indigenous branding. Further, Dr Reid has a strong interest in Indigenous identities and relationships to place that underpin novel approaches to social and economic development. He is currently based half-time at the Ngāi Tahu Research Centre, University of Canterbury, and half-time as an independent consultant.

Associate Professor Maree Roche: Associate Professor Roche (Raukawa) is Associate Professor in Leadership and HR, and co-Director of the Leadership Unit, Waikato Management School, University of Waikato. Her research is centred on leadership and wellbeing, particularly in the organisational space. Drawing on Kaupapa Māori principles, she has focused on Māori leadership and Māori employee wellbeing. Her work with Whai Rawa includes Māori employee experiences of human resource management, and she is actively collaborating more widely on Māori models of wellness, wāhine leadership, and leadership and governance in Māori organisations.

Associate Professor Matt Roskrige: Associate Professor Roskrige (Te Atiawa, Ngāti Tama) is co-Director of Te Au Rangahau and works in the School of Economics and Finance, Massey University. He has an academic background in health and population economics, and researches broadly as an applied economist and social scientist. In 2020 he was awarded a Rutherford Discovery Fellowship to explore social capital from a Māori perspective. His current research projects include: Māori economics and mixed-methods, social capital and

wellbeing research, effective health systems and service delivery, health economics, population, labour and regional economics.

Dr Matthew Rout: Dr Rout is a Senior Research Fellow at the Ngāi Tahu Research Centre. He works on Indigenous socio-economic development and environmental sustainability initiatives, and projects with a focus on applied outcomes through theoretical synthesis. He has a particular interest in how philosophical insights from ontology and epistemology can be used in practical ways to aid Indigenous development.

Dr Katharina Ruckstuhl: Dr Ruckstuhl is an Associate Dean and Senior Research Fellow at the Otago Business School, University of Otago. Her role in the Business School focuses on strategic empowerment of Māori students and staff, with a particular focus on entrepreneurship. She has strong connections to her tribal group of Ngāi Tahu, with whom she has governance and commercial director roles. Dr Ruckstuhl co-leads the “Building New Zealand’s Innovation” social science research of New Zealand’s National Science Challenge, Science for Technological Innovation, and is the Vision Mātauranga (Māori knowledge) leader. She is a Board Member of global research infrastructure company ORCID, and on the IEEE working party for the provenance of Indigenous people’s data. She has published in the areas of: Māori language; resource extraction in Māori territories; Māori entrepreneurship in SMEs; Indigenous science and technology; and Indigenous knowledge.

Associate Professor Diane Ruwhiu: Associate Professor Ruwhiu (Ngāpuhi) is at the Department of Management, Otago Business school, University of Otago. She teaches critical management studies in undergraduate and postgraduate courses, specifically introducing a Māori perspective to management and organisation. She was recently awarded a 2021 Otago Teaching Excellence award recognising her work in developing Māori content within the business curriculum. Associate Professor Ruwhiu works collaboratively and cross-institutionally with other Māori and non-Māori researchers and communities. Her research contributes to the increasingly prominent field of Indigenous studies in management and organisation, specifically in relation to research methodologies, understanding features of Māori economy and enterprise, building Māori business capability and challenging management education and knowledge.

Distinguished Professor Graham Hingangaroa Smith: Distinguished Professor Graham Hingangaroa Smith (Ngāti Apa, Ngāti Kahungunu, Kai Tahu and Ngāti Porou) is a prominent Māori educationist who has been at the forefront of Māori initiatives in the education field and beyond. His recent academic work has centred on developing theoretically informed transformative strategies related to intervening in Māori cultural, political, social, educational and economic crises. Distinguished Professor Smith has made significant contributions to the political, social, economic and cultural advancement of Indigenous Māori communities. He has also worked extensively with other Indigenous peoples across the world, including in Canada, Hawaii, mainland USA, Taiwan, Chile, Australia and the Pacific nations. He was the CEO/Vice Chancellor of Te Whare Wānanga o Awanuiārangi for eight years to 2015.

Professor Chellie Spiller: Dr Spiller (Ngāti Kahungunu) is a professor and Associate Dean Māori at the University of Waikato Management School. She has over 30 years of corporate

experience in tourism, finance and marketing, holding senior executive positions in New Zealand and abroad, and brings this experience to her academic work and leadership and management development programmes. Her research explores how Māori and Indigenous businesses create authentic and sustainable wealth and wellbeing. Professor Spiller was a Fulbright Senior Scholar at the Harvard Kennedy School and the University of Arizona between November 2011 and March 2012. She is a recipient of a 2011 Dame Mira Szácsy Māori Alumni Award, 2011 National Māori Academic Excellence Award, and 2010 AuSM Best Lecturer Award, AUT University. In 2013 she released a co-edited book with Professor Donna Ladkin titled *Reflections on Authentic Leadership: Concepts, Coalescences and Clashes*, published by Edward Elgar Press, which was nominated in the top 10 leadership books of 2013 (University of San Diego Outstanding Leadership Book Awards). Professor Spiller is a co-author with Hoturoa Barclay-Kerr and John Panoho of a book on traditional Polynesian navigation – *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders*. She is a co-editor with Dr Rachel Wolfgramm of *Indigenous spiritualities at work: Transforming the spirit of business enterprise*, and a co-editor on two special issues: “Intellectual Shamans, Wayfinders, Edgewalkers, Difference Makers, Social Entrepreneurs, and Other Change Makers” for the *Journal of Corporate Citizenship* and “Indigenous leadership” for *Leadership*.

Professor Paora Tapihana: Professor Tapihana belongs to Ngāti Whakaeue/Te Arawa and Ngāti Raukawa/Tainui. Until recently he was Professor/Director of Indigenous Studies at University of Melbourne. He is the former Dean and Chair of Māori Studies at the University of Otago (2009-2017) and was the inaugural Director Māori at Auckland War Memorial Museum while also Senior Lecturer (Cultural Heritage) at University of Auckland (2000-2008). His research interests include Māori youth identity in the 21st century and intersections between tribal marae communities, entrepreneurial leadership and degradation of whenua (soils, waterways, air). Professor Tapihana continues to explore the critical engagement of museums, especially concerning repatriation of ancestral remains, segregation of taonga and the deepening obfuscation of pre-Indigenous (pre-iwi) values systems from a Te Tiriti/taonga perspective. His research builds on his curatorial experiences at Rotorua Museum (curator), Pitt Rivers Museum (doctoral research) and postdoctoral studies (Australian National University). He is a former co-Chair of Museums Aotearoa and sat on Te Māori Manaaki Taonga Trust. Today he serves on the Pukaki Trust, Sir Hugh Kawharu Foundation, Te Pōtiki National Trust and Health Research Council (NZ). He is also an Eisenhower Fellow (NZ 2005) and a Professorial Fellow at ANU and at University of Melbourne. In the wake of Covid, Professor Tapihana has become an independent researcher (recovering academic) and co-founder of Takarangi Research Group (IRANZ). His research supports hau kāinga/marae communities attempting to re-engage their colonial/alienated whenua. His latest book, *Kāinga*, is due for release in May 2021. His publications include books on taonga and leadership (*Pūkaki*, *Ko Tawa*, *The Art of Taonga*, *Te Ara* and *Whāriki*) and a digital web service assisting urban-raised Māori youth to reconnect with ancestral marae communities (www.maorimaps.com).

Associate Professor Te Maire Tau: Associate Professor Tau (Ngāi Tahu) is Kaihautū (Director) at Ngāi Tahu Research Centre, University of Canterbury. As an historian of oral traditions, tribal genealogies and indigenous knowledge systems, his research interests include the philosophy of knowledge, oral traditions, myth, Indigenous development and history. He served as an expert witness for the settlement of Ngāi Tahu’s Treaty of Waitangi claim and

has published widely on oral traditions and the relationship between Indigenous knowledge systems and how they intersect with Western science.

Benjamin Te Aika: Ben Te Aika (Ngāti Mutunga, Te Ati Awa, Kāti Wairaki, Kāti Mamoe, Waitaha) is a specialist in areas including Māori economic development in environmental advocacy, toi Māori (Māori art), whakairo (carving), and tā moko.

Dr Rāwiri Tinirau: Dr Tinirau is of Te Āti Haunui-a-Pāpārangī/Whanganui, Ngāti Rangī, Ngā Wairiki-Ngāti Apa, Ngā Rauru Kītahi, Ngāti Ruanui, Ngāti Tūwharetoa, Ngāti Porou, Rongowhakaata, Ngāti Kahungunu, Ngāi Tūhoe, Te Whakatōhea, Te Whānau-a-Apanui, Te Arawa, Rangitāne and Ngāi Tahu/Kāti Māmoe descent. He is Director of Te Atawhai o Te Ao, an independent Māori institute focused on health and environmental research, and serves on three post-settlement governance entities in Whanganui and Taranaki, as well as rūnanga, iwi investment trusts, Māori land trusts and incorporations, and community groups. Dr Tinirau has several research interests, including Māori health and wellbeing, performing and literary arts, land custodianship, customary fishing, and business and economic development. He is a former academic, having served at Te Whare Wānanga o Awanuiārangi and Massey University, and was instrumental in the establishment and work of Te Au Rangahau Māori Business Research Centre.

Fiona Wiremu: Fiona Wiremu (Tūhoe, Ngāti Ranginui) is the Chairperson of Te Puna Ora o Mataatua and Med Central (Whakatāne medical practice) and is also an executive director at Te Whare Wānanga o Awanuiārangi. Her research interests are focused on Māori health outcomes and economic initiatives.

Dr Rachel Wolfgramm: Dr Wolfgramm (Te Aupouri, Ngāi Takoto, Whakatōhea, Ngāti Patumoana, Tonga) is an interdisciplinary researcher chiefly involved in scholarly/policy and applied research investigating economies of wellbeing. Her publications advance knowledge on how businesses and organisations are providing leadership through scaling up pro-social and pro-environmental outcomes via innovation. She extends theorising in social ecological systems and Indigenous ecological knowledge, particularly mātauranga Māori. In application, her work offers insights used to harness social and cultural innovation to advance resilience and economies of wellbeing. As a senior lecturer in the Department of Management and International Business at the University of Auckland Business School, she teaches undergraduate courses in intercultural communication and postgraduate courses in sustainability and business ethics.

Tania Wolfgramm: Tania Wolfgramm (Te Aupouri, Whakatōhea, Ngāi Tai, Vava'u Kingdom of Tonga) is a researcher currently examining how Māori and Indigenous thinking can contribute to improved, more sustainable systems of design, development and evaluation. Such a system, based on Māori and Indigenous values, tikanga, and mātauranga Māori, can be employed across any endeavour, with evaluative thinking informing design and development of any entity or initiative across any sector. The focus of this complex adaptive and dynamic system is the interaction and interrelationships between key components (multi-level, multi-model, multi-method) and people. Understanding and embedding the values of the local organisations and communities and constructing design and evaluation frameworks that can be systematised across their initiatives is the starting point toward designing activities that will achieve their desired outcomes.

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