



# TE AU RANGAHAU

Māori Business Research

## TE HONONGA: MODELLING INDIGENOUS COLLABORATIVE ENTERPRISE

A research report on Māori enterprise  
collaboration in Aotearoa New Zealand



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## COVER IMAGE

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The Lady on The Rock Statue is on Turuturu Rock, situated off the coast of the Whakatāne Heads in the North Island of Aotearoa New Zealand. It depicts the Great Migration story of the 12<sup>th</sup> century:

The lady on the rock is Wairaka - daughter of Toroa, captain navigator of the Mataatua Waka. After completing their long voyage from Hawaiki, the home of Ngāti Awa, the women were left in the waka which began to drift back out to sea.

This statue commemorates Wairaka's bravery in paddling the waka back ashore which broke a sacred tapu that women cannot handle a paddle.

Wairaka's cries as she paddled the Mataatua inshore became the placename for Whakatāne. "*Kia Whakatāne au i ahau' – I will act the part of a man.*"

This Māori statue is symbolic of bravery in leadership, setting voyage on a navigatory frontier, transforming and pushing the boundaries of traditional ideology.

Te Au Rangahau advocates for effective adoption of Maori leadership principles to create and advance Māori well-being economies.

# ACKNOWLEDGEMENTS

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# HE KŌRERO WHĀITI

## EXECUTIVE SUMMARY

This study explores the theory and practice of Māori enterprise collaboration. There exists a strong rationale for Māori enterprise collaboration as it builds on the relationality of a Māori world view, shared values and existing whakapapa (genealogical) relationships. Collaboration is considered integral to Māori development because it is set against a background of self-determination and self-governance. Waiū Dairy and MiHI (Movers in Hemp Innovation) are two Māori enterprise collaborations that have been facilitated by Poutama Trust and are at distinctly different stages of maturity. Interviews were conducted with participants from Waiū Dairy and MiHI to gain insights from those involved in the practice of Māori enterprise collaboration.

According to the literature, collaboration is defined as people coming together for an agreed purpose and the processes used to organise available means to achieve a common goal. Collaboration in te ao Māori—mahi ngātahi—describes the act and process of working together. Participants describe collaboration as having an aligned purpose, values and goals, as well as the capabilities to achieve a shared ideal. Participants viewed Māori collaborations to be more transformational and driven by collective interests than the individualistic and transactional approaches they had encountered elsewhere. Participants found that early articulation of the enterprise collaboration purpose, values, processes and success measures provided the transparency upon which relationships of trust were built.

The literature provides the following motivations for collaboration: stability, risk mitigation, access to resources, transactional efficiency, market legitimacy, competitive advantage, access to power, and knowledge. Participants collaborate to achieve aspirations for collective well-being and to be self-determining as Māori.

The theoretical and practical research has revealed elements that form Te Hononga as a conceptual framework of Māori enterprise collaboration. This framework illustrates the constitutive and instrumental elements that have consequences in terms of Māori outcomes. Constitutive elements are factors or inputs that give form to Māori enterprise collaboration—structure, governance, rational relationships and a capacity to act. Instrumental elements are the factors that make collaboration possible, functional and effective—legal form, leadership, business models, shared decisions and dispute resolution. Consequences are the effects, the value and impact derived from Māori enterprise collaboration—holistic wellbeing, self-determination, land retention, value sharing, equity and equality.

Te Hononga as a framework is not conclusive, rather it may serve as an initial way of thinking about which inputs, processes and outcomes can be added or reduced as further research is conducted. Additional research opportunities exist around knowledge management and the challenges of knowledge transfer and in understanding what drives partners to champion elements of the collaboration.

For now, Māori enterprise collaboration remains a distinctly Indigenous form of firm-level collaboration moulded on Māori values and knowledge to meet aspirations for collective well-being and self-determination in business using all available means. The power of trusted, culturally-attuned intermediaries like Poutama cannot be understated, as well as Māori and non-Māori stakeholders (entrepreneurs, agencies and firms) who embrace a Māori perspective and approach, to effect success in Māori enterprise collaboration.





## HE KUPU ARATAKI INTRODUCTION

The purpose of the study is to explore Māori enterprise collaboration as a strategy for Māori economic development using primarily qualitative methods as the basis for theory-building to explain why, how and for whom such enterprise collaboration is occurring. This report sets out the findings of Te hononga: Modelling Indigenous collaborative enterprise, a research project conducted by Te Au Rangahau, Massey Business School's Māori business research centre. The study was funded by Ngā Pae o Te Māramatanga (NPM), New Zealand's Māori Centre of Research Excellence between 1 March 2019 and 29 February 2020 as a scoping study within Whai Rawa, that is, the Māori economies research theme. The end date for this research was extended because of Covid-19.

Collaboration is an increasingly important strategy for Māori economic development because of its potential to build on the relationality of a Māori world view, existing whakapapa (genealogical) relationships

between whānau (family), hapū (subtribe), and iwi (tribe), aid Māori industry in achieving scale, and procure benefits that may not otherwise materialise. Nana (2011) identify collaboration as an essential strategy for growth in the Māori economy, alongside investments in science and managerial capability. Similarly, Smith et al. (2015) identify collaboration as an essential element of self-determined economic development among iwi. As chair of the Māori Economic Taskforce's tribal asset and collaboration workstream, Solomon (2010) identified different models by which Māori might collaborate to utilise tribal assets for infrastructure investments. Tribal collaboration centres on building trust and relationships between iwi based on kaupapa Māori principles, aggregating capital, creating scale through multi-party agreements, diverting risk, sharing opportunities, and increasing business capability (Solomon, 2010).

In a study of Māori enterprise collaboration, Joseph et al. (2016b) found that active management, good governance and a framework for collaboration, incorporating a compelling rationale, backbone infrastructure, and whakapapa-based relationships provides conditions conducive to collaboration, but no assurance that it will happen. This research spotlights examples of successful enterprise collaboration among Māori, including Miraka, a Māori owned dairy factory in the central North Island; the Iwi Collective Partnership (ICP), iwi who trade their annual catch entitlement as a group; and Te Hiku Development Trust, whose multi-tribal agreements with Crown agencies are effecting social change for iwi in Te Taitokerau (Mika et al., 2016). There have also been attempts at industry-wide collaboration among Māori, including Tūhono Whenua, the Red Meat Coalition that sought to implement a 'one farm' strategy for Māori sheep and beef farms in the Bay of Plenty (Bay of Connections, 2014), a strategy that was replicated in the Manawatū-Whanganui (Horizons Regional Council, 2016).

While there is a strong rationale for Māori enterprise collaboration at various scales, sectors and sites, there are two major deficiencies in current knowledge:

- (1) to what extent are Māori enterprises collaborating and how is this affecting performance?
- (2) why and how are Māori enterprises collaborating?

The first question is a matter of enumeration requiring official and industry data to address a lack of data on Māori enterprise collaboration in the Māori economy. This research addresses the second question, which poses a theoretical and practical challenge.

## POUTAMA TRUST – 1988

Poutama Trust is a charitable trust established in 1988 to promote Māori business development offering a combination of business grants and advisory services funded from investment income (Mika, 2013). This research would not have been possible without the support and leadership of Poutama for whom Māori enterprise collaborations are a strategic priority (Mika, 2012; Poutama Trust, 2014). The goal of collaboration for Poutama is to support Māori enterprises to achieve scale and sophistication (Poutama Trust, 2014). The trust defines collaboration as “an association in which two or more enterprises ‘cooperate to compete’ (i.e., share resources, knowledge and capacities) for commercial gain not possible by one firm acting alone” (Poutama Trust, 2014, p. 14). Poutama positions itself as an independent broker of Māori enterprise collaborations, which can take many forms, including horizontal and vertical integration, joint ventures, supply agreements, and informal cooperation. Thus, Poutama performs the role of trusted intermediary, facilitating discussions among Māori enterprises and access to industry leadership, research, and resources.

Between 2014-2017, Poutama supported several Māori enterprise collaborations, including the Indigenous New Zealand Cuisine cluster; the Mīere Coalition (the Māori honey group); Tūhono Whenua (Red Meat Coalition); and Mīraka (Māori dairy farming coalition). Two recent enterprise collaborations Poutama facilitated are the Kawerau Dairy Group (now trading as Waiū Dairy) and MiHI (short for 'Movers in Hemp Innovation'), a collective of Māori and non-Māori enterprises who want to engage in the market for hemp products. We focus on these two cases—Waiū Dairy and MiHI—in this research because they represent different forms of enterprise collaboration, one a large-scale start-up (Waiū Dairy) and the other a smaller scale collaboration that followed the Waiū experience.



With Ngā Pae o te Māramatanga support, this research seeks to uncover insights about the enablers and impediments of Māori enterprise collaboration.

The primary research question is:

What is the theory and practice of Māori enterprise collaboration?

Three sub-questions on the purpose, pathway and formation of Māori collaborative enterprise were formed:

- (1) What are the bases for Māori enterprise collaboration?
- (2) How do Māori activate Indigenous entrepreneurial capabilities for collaboration? And
- (3) What forms do Māori enterprise collaborations take?

The first sub question concerns the rationale for enterprise collaboration. The second concerns the processes and capabilities for collaborating as enterprises. The third question concerns the structure of enterprise collaboration, formal and informal, from a Māori perspective. Underpinning goals of this research are the flourishing of Māori people, economies, and environments, enhanced te reo Māori (Māori language) and tikanga Māori (Māori culture), and support for Māori researchers.





# TIKANGA RANGAHAU METHODOLOGY

## INDIGENOUS RESEARCH METHODOLOGIES

This research employed Indigenous methodologies. Indigenous methodologies are grounded in the ontology of relationality (all things are interrelated—human and nonhuman) and in the epistemology of relationality (the accumulated wisdom of elders) (Wilson, 2008). The quality of research in this view is defined by accountability to one's relations—family, community, and environment (Wilson, 2008). Indigenous methodologies are contingent upon a decolonising agenda, which occurs when Indigenous people lead Indigenous research, define research outcomes, choose when and how they engage, how data is collected and utilised, and how indigeneity governs research processes (Smith, 1999).

### RATIONALITY IN THE RESEARCH

The research is applied because it seeks to help solve the challenge of how Māori enterprises collaborate and is also participatory because it seeks to empower Māori to lead and control the research process. Our purpose in this research is to provide insights and evidence into why and how Māori enterprises collaborate and what can enable this activity to be extended in the future by Māori enterprises themselves and with the support of intermediaries like Poutama Trust. To do this from an Indigenous perspective and in a kaupapa Māori way required us to establish a relationship with the Māori enterprises and stakeholders associated with the case study



organisations and to be guided by their expectations and preferences for the research. This relationship-building process commenced through an existing research partnership between Te Au Rangahau and Poutama Trust, members of the research team attending hui of the MiHI Group in Hastings and in Paeroa, and coopting Brian Tunui onto the research team who is a doctoral candidate at Victoria University of Wellington and a trustee of Poutama Trust. The research team continued to maintain contact with Poutama Trust and the case study organisations through the course of this research.

This is a nonstandard image of research. Kaupapa Māori theory has opened up the academy to a more expansive view of what research is by articulating an ethical framework for research that is critical and action oriented, the success of which is the degree to which research supports transformative Māori self-development (Smith et al., 2012). Kaupapa Māori research legitimises Māori language, knowledge, and culture, and rests on a reassertion of Māori cultural framing, political engagement, and theory-building from a Māori perspective (Pihama et al., 2002; Smith et al., 2012). Non-Māori may participate in this approach to research, but it comes with expectations to understand one's position and to engage with respect, integrity, reciprocity, and humility (Smith et al., 2012).

### TIKANGA AS ETHICAL RESEARCH PRACTICE

The legitimacy, validity and capability of tikanga Māori, te reo Māori and mātauranga Māori were accepted, supported and enlivened by enacting principles of kanohi kitea—engaging with Māori enterprises as Māori at hui (meetings); whanaungatanga—participating in mahi rangahau (the research) and mahi ngāhau (the enjoyment) of hui; kawa—contributing to whakatau (welcome), karakia (prayer)

and whawhitiwhititi kōrero (discussion); and wānanga—deliberations among our research team, with our research partners and with the research community. This approach to the research was assessed by Massey University's Human Ethics Committee: Northern and approved (application number NOR 19/24) as consistent with the university's ethics code (Massey University, 2017). Participants were provided with an information sheet and consent form (see Annex 1).

### CASE STUDY METHODS

A case study method was chosen for this research because of the focus on elements of enterprise at two different sites (a formalised collaboration—Waiū Dairy and an informal collaboration—MiHI Group), two different sectors (dairy and hemp) and two different scales (Waiū—\$30 million capitalisation at startup and MiHI Group—nominal cash contributions by members and in-kind and grant funding by government at startup). The common denominator between the two cases is the intermediary, Poutama Trust, which had been instrumental in the formation of both enterprise collaborations. The case study method involves close examination of an individual or an entity or groups of either over a defined period to understand the nature of phenomena and build theory (Eisenhardt, 1989). While insights may be confined to a particular case, extrapolating theoretical perspectives to a wider group is often sought after (Seawright & Gerring, 2008).

In this research, strict attention on causalities between collaboration and enterprise performance are premature because little is known about collaboration in Māori enterprise. Instead, the scope is intentionally broad, capturing diverse perspectives of those involved on the impetus, process, outcome, context and feedback loops of Māori enterprise collaboration in two related but different cases.

The case study method in this research involved interviews with 19 people associated with one or the other or both cases as a Māori entrepreneur, enterprise assistance provider, or other stakeholder. We carefully read the transcripts using a collective approach to thematic analysis, an approach which Henry et al. (2020) characterise as *mahi ngātahi* (working collaboratively).

This involved three team members reviewing the transcripts, identifying findings and themes, and comparing findings through *wānanga* (deliberation) among the researchers. We reviewed organisational literature to compile two case study narratives.

Using the research questions, we analysed the findings to identify theoretical insights on the formation, operation and growth of Māori enterprise collaboration. Of particular importance, is how knowledge within the collaboration was introduced, generated, protected, and shared, and the extent to which the process of knowledge management was consistent with *mātauranga* theory and practice (Mead, 2012).

### BENEFITS FOR PARTICIPANTS

An important consideration of kaupapa Māori research is to ensure research is not only insightful (informs the mind) but is also agentive (informs practice and outcomes). We do this in several ways. First, by sharing findings with stakeholders—Māori enterprises, intermediaries, government, and industry, identifying contributions to enterprise and industry development, public policy, and enterprise assistance. Second, by working alongside intermediaries like Poutama Trust to design and deliver enterprise assistance that is effective and appropriate for Māori enterprises. Third, by delivering research-led education that responds to Māori aspirations.

### POSITIONALITY

Positionality involves explicating one's identity as a researcher to clarify variations in power, perception, and privilege, providing a basis for a relationship of trust, integrity, and openness between the researcher and the researched (Moffat, 2016). Jones and Jenkins (2014) suggest collaboration between Indigenous and non-Indigenous researchers can bring diverse positionalities, but caution researchers to focus on learning from rather than about Indigenous peoples. Smith et al. (2012) suggests that positionality requires researchers to demonstrate how their work "lends legitimacy" to kaupapa Māori research. A summary of the positionality of the researchers follows:





**Dr. Jason Mika PhD, MPP**  
**Massey University**

Dr Jason Paul Mika is Tūhoe, Ngāti Awa, Whakatōhea and Ngāti Kahungnu. Dr Mika's research centres on Indigenous entrepreneurship as means for self-determined Indigenous economic development. Dr Mika is co-Director of Te Au Rangahau, Massey Business School's centre of Māori business research.



**A. Prof. Matt Roskruge PhD, B.SocSci (Hons)**  
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Dr Roskruge (Te Ātiawa and Ngāti Tama) is an associate professor with the School of Economics and Finance and co-Director of Te Au Rangahau at Massey University. He has broad research interests across the applied quantitative social sciences with a focus on the Māori economy and economic issues.



**Dr. Jason Cordier PhD, AFHEA**  
**Massey University**

Dr Jason Cordier lectures, researches, and consults in the areas of strategic management and knowledge management. His research focuses on strategic integration and the way organisational stakeholders understand and coordinate strategically significant activities. Jason is of Scottish, Irish, and French descent.



**Brian Tunui Research Assistant & PhD Candidate**  
**Victoria University of Wellington**

Doctoral candidate Brian Tunui is Ngāti Awa, Te Arawa, Ngāti Mākinu and Samoan. His research focuses on the Māori economy and in particular Māori investment and the elements that influence investment decision-making.



**Jamie O'Hare Research Assistant & PhD Candidate**  
**Massey University**

Doctoral candidate Jamie O'Hare's research focuses on understanding the role of geographic proximity in SME innovation activity in Aotearoa New Zealand. Jamie is Scottish born tauiwi and has lived in Aotearoa New Zealand since 2017.



**Dr. Suliasi Vunibola PhD**  
**University of Canterbury**

Dr Suliasi Vunibola (Nubunilagi/Nawi/Qaraimasi/Vuniivilevu – Vitia) is a lecturer at the University of Canterbury. Dr Suli's research focuses on Indigenous entrepreneurship, Pacific Indigenous food security, Pacific wellbeing, adaptability and resilience mechanisms and community development in the Pacific.





PEOPLE • NATURE • DAIRY

# MĀORI ENTERPRISE COLLABORATION CASE STUDIES

## Waiū Dairy

In August 2011, Miraka Limited (Miraka) commenced operations as the first Māori-owned milk processing plant at Mokai, near Taupō. Miraka is owned by nine shareholders of which seven are Māori organisations. One of its cornerstone shareholders, Tuaropaki Kaitiaki Limited, supplies geothermal energy to power the milk processing plant from its geothermal power plant situated nearby. Miraka was the inspiration for a group of eastern Bay of Plenty Māori enterprises known as the Kawerau Dairy Collective (KDC) to build a milk processing plant in Kawerau. Like Miraka, the plant draws its energy in large part from a geothermal power plant owned by local iwi, built on land owned by Māori, with Māori dairy farms supplying milk to the factory.

KDC's vision was to build a successful Māori enterprise that embraced an economic development approach that included tikanga Māori. This represented the inclusion of Māori cultural values, social considerations in terms of job creation for Māori, as well as operating the business in an environmentally sustainable manner. One of the key aspirations for KDC was to be the first multi-species milk processing plant in Aotearoa New Zealand that was producing products such as conventional and organic milk protein concentrate (MPC) and whole milk powder, from conventional cow, organic cow, as well as sheep milk and goat milk. KDC also intends to develop a symbiotic relationship with its milk suppliers many of whom will be Māori farms but also non-Māori. The philosophy being that one cannot do without the other, therefore, both will need to work closely together to achieve the plant's vision.

The project was first mooted in 2012 by Richard Jones of Poutama Trust, Enid Ratahi of Ngāti Awa, and Rob Tiopara from Te Manawa o Tūhoe. Over the next five years, feasibility studies, business plans and financial analyses were undertaken to assess the project's viability. During this time membership changed, as several organisations joined and left the group for different reasons. However, in 2017, a major milestone was reached when members of the KDC group agreed to commit financially to the venture. Eventually 11 Māori enterprise would invest in the company. They now own 66% of the company, with the remaining 33% being taken up by Cedenco Limited. In early 2018, the company was established and named Waiū which means sustenance. A board of directors was appointed, and the company assumed control of the project. Construction of the plant commenced in mid-2018 and it was officially opened in May 2019 (Poutama Trust, 2018). The plant is now up and running and producing product, employing 30 staff. A butter plant was also added to the overall plant configuration, now producing both organic and conventional butter. It has taken some seven years for the project to bear fruit, but the process has been one of evolving tino rangatiratanga and has reached a stage where the initial dream has been realised.

## Movers in Hemp Innovation (MiHI)

Movers in hemp innovation (MiHI) was formed by Poutama as a collective in July 2018 to investigate the potential for collaborative investment in hemp production. The collective comprises twenty-three enterprises with the majority being Māori enterprises and a small number of non-Māori enterprises. These enterprises contributed \$10,000 each as an initial indication of their commitment to investigating potential business opportunities. Poutama Trust adopted the role of facilitator for the collective as part of its mahi for facilitating Māori business development.

Initial reports commissioned by the collective indicate that global retail hemp product sales totalled \$3.7 billion in 2018 with 25,000 known uses for hemp as food, fibre, and medicine. There is currently a worldwide de-scheduling of hemp from the controlled drugs list which will enable hemp to become available to a wider market. As a part of this de-scheduling, the New Zealand government amended legislation in November 2018 to allow hemp seeds to be sold as food. There are expected to be further announcements in late 2019/early 2020 regarding the regulation of products that contain cannabidiol (CBD) which is a substance that has therapeutic value. The industry is poised for growth in New Zealand and Māori see an opportunity to enter the industry at an early stage in its development.





Many of the collective have limited knowledge about how to grow, harvest, process and market hemp, therefore, the main purpose of this project is to address these knowledge gaps for the members in the collective in order to assess the feasibility of hemp as a business opportunity. The collective has developed relationships with several crown research institutes (CRI's) to explore product development opportunities. Relationships have also been developed with other Indigenous peoples particularly in North America where they have hemp businesses operating already.

A recent report prepared for the collective by Glenn Hawkins and Associates (GHA) in July 2019 indicates that growing hemp for food has the lowest financial and economic return compared to those where it is grown for fibre or for hemp derived CBD. The collective is currently assessing the short-term opportunities for growing hemp to produce food and personal care products which derives a reasonable return. The longer-term and highly profitable opportunities of producing hemp derived CBD oil are dependent upon firstly being an existing producer, and secondly that changes are made to the current regulations in Aotearoa.

The MiHI collective is still in its initial stages and post the report prepared by GHA, a small number of enterprises have decided to leave the collective as the returns generated from the current financial model do not adequately compensate them for the perceived risks involved. The collective continues to work with CRI's to explore product development opportunities as well as working with First Nations to explore collaborative hemp business opportunities.



# NGĀ KŌRERO O ĒTAHI ATU

## LITERATURE REVIEW

### What is collaboration?

The meaning of collaboration in organisational and entrepreneurial contexts varies (Castañer & Oliveira, 2020). Gazley (2016, p. 1), for instance, states that “organisational collaboration describes dynamic relationships involving coordinated activity based on mutual goals.” Salvato et al. (2017, p. 963) see collaboration as the “act of working together by two or more persons to accomplish something.” For Lakshminarasimha (2018), collaboration involves the sharing of information. Kretschmer and Vanneste (2017) characterise collaboration as an absence of ‘free-riding.’ While semantic variation is inevitable, collaboration generally evokes notions of working together for a common goal (Castañer & Oliveira, 2020). In the Māori language, mahi ngātahi broadly means working together as one (Moorfield, 2020). By extension, its usage has become synonymous with collaboration; albeit with the additional consideration of achieving a common goal (Castañer & Oliveira, 2020; Durugbo, 2015; Salvato et al., 2017).

In a study of the preconditions of Māori enterprise performance, Joseph et al. (2016a) argue that collaboration is integral to Māori development because it is “set against a background of self-determination and self-governance” (p. 8), or more specifically, tino rangatiratanga (Durie, 1995). Joseph et al. (2016a) sets out to establish whether collaboration leads to better economic performance of Māori enterprises as opposed to operating in relative individuality at a firm level. They found that, in the case of Ngāti Pikiao, collaboration provides a platform from which iwi (tribes) can enhance their economic performance (Joseph et al., 2016a).

In a similar vein to Joseph et al. (2016a), Smith et al. (2015) aims to understand the critical success factors for Māori economic development. Collectivism and collaboration are identified as critical for Māori economic development, as iwi consider these elements as a value creating processes that coalesce knowledge and diversity from within whānau, hapū, and iwi (Smith et al., 2015). However, Smith et al. (2015) distinguish between collaboration and relationships, stating that “collaborations can be formal or informal, can evolve as the need or expectation changes, and tend to be project-specific, time-bound, and guided by points of reference. Relationships, on the other hand, are often intergenerational, based on whakapapa connections, difficult to end, and best maintained through customary approaches” (p. 125). This distinction is important as relationships are viewed as superior to collaborations, and collaborations should not be imposed to the detriment of existing relationships (Smith et al., 2015).

Māori perspectives affirm the significance of collaboration in the Māori economy (Joseph et al., 2016a; Smith et al., 2015). Traditional Māori economic philosophy also recognises the role of collaborative effort (Firth, 1929). Counter to the Western economic ideal, traditional Māori economics was premised upon a cultural imperative of wealth distribution as opposed to wealth accumulation (Hēnare, 2014). Relationships between Māori ensured the integrity of the economic system, guiding access to resources (Dell et al., 2018). Ensuring resource flows “...focused iwi, hapū, and whānau attention and energies on nurturing relationships and genealogical alliances” (Dell et al., 2018, p. 53). Broadly speaking, these resource-driven relationships helped to maintain peace.

## Principles of an Economy of Mana

When one considers the themes of the mana economy, outlined by (Hēnare, 2016) (see Table 1 below), it is evident that considerations for the wellbeing of kin point toward an enduring significance of collaboration and relationships in Māori enterprise.

**Table 1: Principles of an economy of mana**

No.	Principles
1	Derives from kaupapa and traditional Māori economics.
2	Inspired by spiritual; ecological; kinship; and economic wellbeing.
3	Informed by ecological considerations.
4	Multidisciplinary approaches to research.
5	Flexible system capable of reorganisation on the basis of future outcomes.
6	Based on reciprocal exchange.

Source: Adapted from Hēnare (2016)

The role mahi ngātahi in Māori economic development, and wider Māori philosophy should not be understated. Hēnare (2014) and Dell et al. (2018) highlight how collaboration and relationships have underpinned Māori economic philosophy in the articulation of an economy of mana. With the role and value of collaboration in mind, we next consider the rationale for enterprise collaboration.



## WHY DO FIRMS COLLABORATE?

THERE ARE SIX MAIN THEORETICAL PERSPECTIVES AS TO THE MOTIVES FOR COLLABORATION (WOOD & GRAY, 1991).

### 1 Tahī

Resource  
Dependency  
Theory

### 2 Rua

Microeconomic  
Theory

### 3 Toru

Institutional  
Theory

### 4 Whā

Strategic  
Management  
Theory

### 5 Rima

Political  
Theory

### 6 Ono

Knowledge  
Based  
View

## 1 Tahī

### Resource Dependency Theory

First is resource dependency theory (RDT). Under this approach, firms seek to achieve stability and minimise risk without compromising their autonomy, while simultaneously seeking to orient themselves in such a way that they can engage with other firms and access resources (Wood & Gray, 1991). In this perspective, the firm is considered to be a unique collection of material and nonmaterial resources and capabilities (Buckley & Casson, 2007). A firm's competitiveness, and ultimately its survival, is achieved via the establishment of interfirm collaborations that allow access to these unique resources (Pfeffer & Salancik, 2003; Salancik et al., 1978).

## 2 Rua

### Microeconomic Theory

Second, microeconomic theory focuses on how firms can become more efficient in their exchanges with other firms (Wood & Gray, 1991). Through this lens inter-firm collaboration is driven by a desire to achieve transactional efficiency (Williamson, 1991).

## 3 Toru

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### Institutional Theory

Third, in institutional theory firms seek to be legitimised by the environment in which they operate (Selznick, 1949). The firm will mimic other firms it perceives to have obtained legitimacy so to achieve legitimacy itself (March & Olsen, 1989; Selznick, 1996; Zucker, 1987). The firm may engage in interfirm collaborations in order to achieve this sense of legitimacy. This may constitute a component of resource dependency theory as it is important for the firm to resemble their immediate business environment if they are to ensure the flow of resources (Meyer & Zucker, 1989).

## 5 Rima

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### Political Theory

Fifth, political theory is deployed in explanations of international relations (Strange, 1988a, 1988b) as well as organisational relations (Benson, 1975). Fundamentally, it seeks to answer questions on both access to power and resources. Interfirm collaboration can, therefore, be explained by a reach for power and resource, which feeds back to resource dependency theory, which is concerned with resource access, and strategic management theory, which is concerned with achieving a competitive advantage as a manifestation of corporate power.

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### Strategic Management Theory

Fourth, is strategic management theory where the focus is on how firms achieve competitive advantage (Porter, 1980). Competitive advantage describes a situation where a firm is propitious relative to its competitors (Porter, 1980). A competitive advantage can be achieved either cost reduction or product differentiation (Porter, 1980). Cost reduction and product differentiation may be achieved via microeconomic theory and resource dependency theory respectively, rendering interfirm collaboration a means of achieving a competitive advantage.

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### Knowledge-based View

Sixth is the knowledge-based view (KBV), which is considered an extension of the resource-based perspective of the firm (Balogun & Jenkins, 2003; De Carolis, 2002), that considers knowledge to be the most strategic and unique resource the firm has at its disposal (Curado, 2006). Similar to resource-based perspectives, the KBV views firms as heterogeneous collections of knowledge (Hoskisson et al., 1999). The heterogeneous nature of knowledge contained within the firm means that "... the one sure source of lasting competitive advantage is knowledge" (Nonaka, 2007, p. 96). Interfirm relationships via the KBV lens are characterised by congruence between firms that aim to capitalise on the unique knowledge contained within each firm; subsequently facilitating the achievement of a competitive advantage. Meaning that the KBV clearly links to both resource dependency theory and strategic management theory.

The resource-based view of the firm contends that the performance of the firm is the result of firm heterogeneity rather than the structure of the industry (Barney, 1991; Rumelt, 1991; Wernerfelt, 1984). Through the accumulation of inimitable capabilities and resources, the firm achieves a competitive advantage (Barney, 1991). Recognition of the importance of internal firm capabilities have aided in understanding how firms are able to generate abnormally high returns (Dyer & Singh, 1998). However, by focusing inwardly on the resources and capabilities of the firm there has been a tendency to overlook the advantages and disadvantages resulting from firms' external environments (Dyer & Singh, 1998). Critical resources can extend beyond the periphery of an organisation, rooted in what they call interfirm resources and routines. Dyer and Singh (1998) identified four sources of interorganisational competitive advantage: relationship-specific assets; knowledge-sharing routines; complementary resources or capabilities; and effective governance.

The firm must specialise or develop something rare if they are to attain a competitive advantage (Amit & Schoemaker, 1993). The firm may choose to do this via an interfirm collaboration (Teece, 1986). The firm's willingness to make specific transactional exchanges with other firms will determine productivity gains' (Dyer & Singh, 1998) in the value chain (Perry, 1989). Interfirm exchanges can generate relationship-specific assets (Dyer & Singh, 1998), of which there are three main types. First, site specificity, which refers to assets that are located proximately to exploit efficiencies in production, transport, processing, and inventory (Besanko, 2010). Establishing geographic proximity via site-specific investments is shown to encourage cooperation, which bolsters interfirm performance (Enright, 1995). Second, physical asset specificity, which refers to "transaction specific capital investments" such as specialised equipment and materials (Dyer & Singh, 1998, p. 662).

As interfirm relationships develop, human capital specialisation is enhanced (Asanuma, 1989), and efficient communication between parties improves (Dyer, 1996).

Investments in relationship-specific assets have a positive effect on interfirm performance as they decrease opportunism by leveraging the gains from cooperation (Gurcaylilar-Yenidogan et al., 2013).

Encouraging firms to invest in relationship-specific assets can be challenging because it involves a degree of trust and financial commitment. Investments in relationship-specific assets become more likely when effective safeguards against opportunism are established (Williamson, 1985). The longer these safeguards against opportunism are in effect the greater the returns are on relationship-specific assets (Dyer & Singh, 1998). Once relationship-specific assets have been established the return on investment potential increases as collaborating firms continue to interact (Dyer, 1996).

Third, human asset specificity, which refers to cases in which human capital (workers) acquire skills and expertise via transactions between firms (Besanko, 2010).

Organisations learn by collaborating, from which interfirm knowledge sharing routines emerge (Powell, 1990), with such interfirm learning critical to firm competitiveness and success (Dyer & Singh, 1998). von Hippel (1988) finds that the majority of firm innovations are the result of input from both buyers and suppliers in the value chain. This suggests that knowledge transfer mechanisms are integral for innovation throughout the value chain. The idea of interfirm knowledge-sharing is encapsulated in the knowledge-based view of the firm. As an extension of the resource-based view of the firm (Balogun & Jenkins, 2003; De Carolis, 2002), knowledge-based view argues that firms are a heterogeneous collection of knowledge (Hoskisson et al., 1999), and that knowledge is the most strategic, unique resource firms have available (Curado, 2006).

Interfirm relationships via the knowledge-based view are characterised by congruent firms that aim to capitalise on unique knowledge within each firm, inducing competitive advantage.

Understanding knowledge-sharing routines is, therefore, imperative to competitive advantage. Two main knowledge types draw attention to knowledge-sharing routines. First, codified knowledge—this is knowledge expressed in specific terminology expressed verbally or in print. This knowledge type is sometimes referred to as information (Nonaka, 2007). Second, tacit knowledge—this type of knowledge is difficult to communicate and understand. It is typically expressed nonverbally and in nonwritten communication, instead conveyed through observation, imitation and face-to-face interaction. It is sometimes referred to as sticky knowledge (Nonaka, 2007; Szulanski, 2003).

Due to communication challenges, tacit or sticky knowledge cannot be easily exchanged between firms (Asheim & Gertler, 2009). This renders tacit knowledge to be a valuable knowledge-based resource for firms seeking a competitive advantage. Conversely, codified knowledge is more readily exchanged, but its accessibility also makes it less valuable (Maskell & Malmberg, 1999). The exchange of tacit knowledge between firms is, therefore, key for competitive advantage.

Absorptive capacity moderates the degree to which firms can exploit knowledge inflows from their collaborators. A firm's absorptive capacity is determined by the amount of prior knowledge already within the firm (Adler, 1965), punctuated by investments in knowledge generation (Tseng et al., 2011). Absorptive capacity is often thought of as a static capacity (Adler, 1965; Cohen & Levinthal, 1990).

However, Dyer and Singh (1998) argue that absorptive capacity is partner-specific—meaning that a firm “has developed the ability to recognize and assimilate valuable knowledge *from a particular alliance partner*” [emphasis in original] (p. 665).

Partnership-specific absorptive capacity refers to the degree of overlapping bases of knowledge between collaborating partners; and the degree to which collaborating partners have developed routines of interaction that maximise “the frequency and intensity of sociotechnical interactions” (Dyer & Singh, 1998, p. 665). The firm that receives knowledge inflows will be able to recognise, assimilate and apply the value of new knowledge on the basis of having “overlapping knowledge bases” with the firm from which the knowledge has been received (Mowery, 2001). Further, partner-specific absorptive capacity is intensified by face-to-face interaction between individuals within collaborating firms (Dyer & Singh, 1998). This acts as a mechanism in the transfer of tacit knowledge. The effectiveness of knowledge exchange develops over time and frequency of interaction (Mowery, 2001). Therefore, partner-specific absorptive capacity can be augmented by face-to-face interaction in which tacit knowledge can be exchanged (Marsden, 1990), aiding the generation of “relational rents through knowledge sharing” (Dyer & Singh, 1998, p. 666).

To realise the benefits of interfirm knowledge sharing firms must have alignment in their incentives to the extent that firms are compelled to be transparent (Dyer & Singh, 1998) and to ensure equity in the transfer of knowledge (Mowery, 2001). Equity-based arrangements have been demonstrated to be an effective mechanism in the alignment of incentives, and promoting knowledge exchange between collaboration partners (Mowery et al., 1996). “The greater the alignment of incentives by alliance partners is to encourage transparency and reciprocity and to discourage free riding, the greater the potential will be to generate relational rents through knowledge sharing” (Dyer & Singh, 1998, p. 666).

Firms may also combine their respective resource endowments in a complementary way in order to achieve a competitive advantage (Hamel, 1991). The resources are known as complementary resource endowments; which Dyer and Singh (1998, p. 666) define as "...distinctive resources of alliance partners that collectively generate greater rents than the sum of those obtained from the individual endowments of each partner." Complementary resources must be scarce, and not readily available for purchase in another market (Oliver, 1997). The congruence of complementary resources should result in a synergy where the resource endowments are rarer and more inimitable than they are separately (Dyer & Singh, 1998). Subsequently, firms that congregate their resource endowments establish themselves as more competitive than firms that do not.

Congregating resources present various challenges. Collaborating firms must firstly locate one another, and subsequently recognise the potential opportunity in congregating complementary resources (Dyer & Singh, 1998). However, recognising the value in various combinations of resources is difficult and requires the collaboration partners to have perfect information of each other's resource endowments. Creating value via the congregation of resources becomes more straightforward and worthwhile as firms accumulate experience in collaboration. But, establishing an initial collaboration of complementary resource endowments is challenging (Shan et al., 1994).

Effective governance is important for enterprise collaboration. Effective governance refers to formalised safeguards that protect against opportunism and collaboration breaches (Williamson, 1985). While effective governance may assume several forms, there are two main types (Dyer & Singh, 1998): (1) third-party enforcement—a formal agreement, such as a legal contract, enforceable by a party not involved in the collaboration; and (2) self-enforcing agreements—where no third-party may determine if violation or opportunism has occurred.

Without the supporting determination of a third-party, self-enforcing agreements are stabilised via formal and informal safeguards (Dyer & Singh, 1998). Formal safeguards involve financial and investment hostages (Klein, 1980). These are created with the intention to limit opportunism by ensuring shared financial incentives of the collaborating firms (Dyer & Singh, 1998). The purpose of aligning financial incentives is to create a scenario in which it is more financially beneficial for the collaboration firms to cooperate rather than exploit opportunism. Informal safeguards are typically rely on trust and goodwill (Hill, 1995), these are less costly and more flexible than the formal alignment of financial incentives, but it does require the establishment of interfirm trust, which can be very challenging to initiate and develop (Emmett & Crocker, 2006).

## How do firms collaborate?

Collaborations may assume multiple modalities based on the arrangement between firms. Camarinha-Matos and Afsarmanesh (2018) argue, however, that various types of formal collaboration fall into two broad categories. First, long term strategic networks—these collaborations are defined by enduring relationships between firms where there are shared business activity, values, and goals. Collaborative innovation networks and industry clusters are often characterised as long term strategic networks (Camarinha-Matos & Afsarmanesh, 2018). And second, is the goal-oriented network, where collaboration is used to achieve a specific goal. Collaboration through supply chains are often goal-oriented interactions (Camarinha-Matos & Afsarmanesh, 2018).



The nature of the collaborative relationship between firms is determined by the reasons for the collaboration (Joseph et al., 2016a) and how the collaborating firms interact (Wood & Gray, 1991) where firms conduct the same, or similar, business activity then the relationship should be mutually beneficial while avoiding mutual harm (Joseph et al., 2016a). Conversely, when firms perform different business activity, but mutually benefit from mahi ngātahi, such relationships are characterised as symbiotic (Astley & Fombrun, 1983).

In Indigenous enterprise collaboration, Hoffmann et al. (2012) highlight several modalities in a study of the Dhimurru Aboriginal Corporation, in Australia. Dhimurru have engaged in a long term collaboration with the Conservation Commission of the Northern Territory (CCNT) in the management of Nhulunbuy environment. Initially, CCNT provided rangers to assist in crocodile and visitor management. Rangers also trained the Indigenous landowners in visitor impact management. A more formal joint management system between Dhimurru and the former CCNT was proposed, but the Dhimurru considered this unacceptable, concluding that Indigenous landowners should maintain the sole right to land management decisions. The Dhimurru has also engaged in short term collaborations in the eradication of the African Big Headed Ant and the Yellow Crazy Ant. Both species of ant are considered a threat to conservation. Dhimurru collaborated with ant experts from the Commonwealth Scientific and Industrial Research Organisation to successfully eradicate and manage the ant populations (Hoffmann, 2011).

These examples of collaboration, while assuming different modalities (long term and goal-oriented), reflect collaboration based on knowledge seeking. Dhimurru, in these examples, are seeking knowledge from their partners, and do not wish to concede control in the process. However, these are examples of Indigenous and non-Indigenous collaboration and may not be an accurate depiction of Indigenous to Indigenous collaboration.

Collaboration between iwi is recognised by Māori as a means of enhancing sustainable economic development (Smith et al., 2015). Collaboration is not confined to iwi or Māori groups, and includes groups identified as essential to Māori success. However, the preservation of tino rangatiratanga (self-determination) is essential when engaging in with non-Māori groups (Smith et al., 2017).

## What enables collaboration?

Communication in enterprise collaboration is imperative to value creation and success (Dyer & Singh, 1998). People tend to communicate with others who are similar to themselves (McPherson et al., 2001). Homophily, or similarity, on matters such as culture, systems of belief, educational attainment, social status, and financial status determine the extent that individuals can engage in effective communication (Lazarsfeld & Merton, 1954). Similarity between communicative partners enables higher levels of trust, improved perceptions of relationship quality, intensified levels of communication, and commitment to relationships (Ahlf et al., 2019). However, while individuals that are highly similar may be able to communicate effectively, their similarity means that they have little new knowledge or information to communicate (Rogers, 2003). The communication of valuable knowledge or information, therefore, requires a degree of heterogeneity between communicative partners (Rogers, 1962). Heterogeneous individuals can be characterised by the weak ties they have with one another (Granovetter, 1973). These weak ties manifest as a lack of shared knowledge, experiences, or perspectives.

Optimum communication is not achieved by pairings of homophilous individuals, but rather, by pairings of individuals that are similar in all aspects other than the knowledge or information they can exchange (Rogers, 2003). This dynamic was observed in Ryan and Gross (1943) whose study found that information on an agricultural innovation (hybrid corn seeds) was effectively disseminated by networks of farmers who were similar in several aspects, and were principally distinguishable on the basis of their knowledge of the corn seed technology. It is not entirely clear how to navigate the factors of homophily-heterogeneity, but it can be assumed that shared language and culture are fundamental for effective communication. This does mean, however, that certain exchanges of knowledge or information may be bound to the geographic parameters of the language or culture (Feldman, 1993).

Through the exchange of tacit knowledge collaborating firms are able to create value (Dyer & Singh, 1998). The debate surrounding effective tacit knowledge exchange can be organised into two schools of thought. First, the learning regions thesis argues that as tacit knowledge cannot be expressed through established language (Polanyi, 1966), and can only be exchanged via physical interactions (Asheim & Gertler, 2009). This means that tacit knowledge cannot easily traverse geographical locations (Asheim & Gertler, 2009). Geographic proximity is a significant factor as it tends to facilitate cultural and linguistic commonalities (Maskell & Malmberg, 1999); specialisation (De Propriis & Driffield, 2006), and informal contractual arrangements (Dahl & Pedersen, 2004). As a result, collaborating firms that hope to capitalise on tacit knowledge exchange may have to be geographically proximate.

Second, communities of practise argues that organisational and relational proximity between firms is more important than geography in the exchange of tacit knowledge (Brown & Duguid, 1991; Wenger, 1998). Relationships between firms transcend geographical parameters, facilitating the transportation of tacit knowledge between geographically distant firms (Allen, 2000).

This means that while geographical proximity may facilitate the transfer of tacit knowledge, engaging firms require a degree of convergence in their business activity and organisational cultures. It is not well-understood in exiting literature which of these perspectives is the most significant in the exchange of tacit knowledge, and subsequently, which facilitates a greater level of innovation.

The development and maintenance of trust is central to the function of any collaborative endeavour, as there can be no relationship without trust (Emmett & Crocker, 2006). For individuals, the decision to trust strangers is a complicated biological and cultural process (Fichman, 2003). Trust can be defined as “the intention to accept vulnerability based upon positive expectations of the interaction or behavior of another” (Rousseau et al., 1998, p. 395). Trust is linked to scenarios in which there is a perceived uncertainty and risk of dependency (Kramer, 1999). Trust is central to the success of collaborative relationships, but it is complex (Jarratt & Ceric, 2015; Moorman et al., 1993).

Trust, however, is not a static enabler of collaboration. The literature on trust in collaboration suggests that trust is a process that gradually moves towards ‘intimacy’ (Grayson et al., 2008; Khodyakov, 2007), as organisational goals and values align (Jap & Anderson, 2007). Weber et al. (2004, p. 78) state that as “positive attributions regarding each other’s trustworthiness accumulate, trust can develop more rapidly via mutual reciprocity.” Remidez et al. (2010) argues that trust is a learning process that is enhanced through “visible cultural interactions...mediated by language and symbols” (p. 13). Initiation of the trust development process is characterised by a willingness of a potential collaboration partner to engage and ‘take action that involves reliance on another (Jarratt & Ceric, 2015). It requires that a collaborative partner takes an irrational step to trust the other. The ability to do this depends on the character of the individuals in the firm: “Some people trust straight away with no real basis. Some people will need to see repeated behaviour before they will trust. Some will need consistency in behaviour for months or years. Some will never trust” (Emmett & Crocker, 2006, p. 144).





# NGĀ KŌRERO I PUTA

## FINDINGS

This section presents the findings of 19 participant interviews, of which 16 participants were associated with MiHI Group (Case Study A), three with Waiū Dairy (Case Study B), and one participant who was common to both Case Study A and B. The interviews explored the primary research question, which is, what is the theory and practice of Māori enterprise collaboration?

Three secondary research questions guided the interviews:

- (1) what are the bases for Māori enterprise collaboration?
- (2) how do Māori activate Indigenous entrepreneurial capabilities for collaboration)?
- (3) what forms do Māori enterprise collaborations take?

The list of the questions that were used to guide participant interviews is outlined in Table 2.

A summary of the anonymised participants and the nature of their interaction with each case study, including demographic information and their experience within Māori enterprise, is provided in Table 3. Interviews were recorded with the consent of participants on Zoom and transcribed for analysis. Narratives of participants are linked to their experience of Māori enterprise development and ancestral heritage.



**Table 1 Interview schedule**

No.	Question
1.	Please tell us a little about yourself, where you were born and raised?
2.	What has been your role and experience in Māori enterprise development?
3.	How would you define collaboration? (conceptual understanding and framing)
4.	Why do Māori enterprises collaborate? (rationale and impetus)
5.	How do Māori enterprises collaborate? (process and timing)
6.	What enables Māori enterprises to collaborate? (capabilities and conditions)
7.	What seems to impede collaboration among Māori enterprises? (barriers)
8.	Please tell us about the approach to collaboration within Kawerau Dairy/MiHI? (examples)
9.	How is knowledge managed in Māori enterprise collaborations? (mātauranga/knowledge)
10.	What does success look like in Māori enterprise collaborations? (outcomes, aspirations)
11.	Are there any other points that you feel are important that we have not covered today?

**Table 2 Participants**

#	Code	Organisation	Sector	Ethnicity	Gender	Case
1	P1	Māori authority	Farming, forestry, food manufacture	Māori	Male	MiHI
2	P2	Research institute	Food science and technology	Non-Māori	Male	MiHI
3	P3	Research institute	Food science and technology	Non-Māori	Male	MiHI
4	P4	Provider - charity	Enterprise assistance - Māori	Māori	Female	MiHI
5	P5	Marine enterprise	Plant nutrients	Non-Māori	Female	MiHI
6	P6	Iwi authority	Tribal development	Māori	Female	MiHI
7	P7	Māori authority	Farming	Māori	Male	MiHI
8	P8	Research institute	Food science and technology	Non-Māori	Female	MiHI
9	P9	Research institute	Physical sciences and technology	Non-Māori	Male	MiHI
10	P10	Advisory services	Legal services	Māori	Female	Waiū
11	P11	Provider	Trade services	Māori	Male	Waiū
12	P12	Māori authority	Farming	Māori	Male	MiHI
13	P13	Research institute	Research and development	Māori	Female	MiHI
14	P14	Research institute	Food science and technology	Non-Māori	Female	MiHI
15	P15	Consultancy	Research and development	Non-Māori	Male	MiHI
16	P16	Provider	Enterprise assistance - Māori	Māori	Male	MiHI, Waiū
17	P17	Marine enterprise	Plant nutrients	Māori	Male	MiHI
18	P18	Dairy enterprise	Food manufacture and processing	Non-Māori	Male	Waiū
19	P19	Tourism enterprise	Tourism	Māori	Male	MiHI



## Defining Collaboration

Participants drew on their own experiences to conceptualise collaboration, using examples to explain the subtleties of what collaboration entailed. Analysis illustrated little variance among participants when conceptualising what collaboration meant to them. There appears to be a shared understanding and unified ideals of what collaboration means in the context of Māori enterprise and in the two case studies. This shared understanding entailed narratives of aligned purposes, trust and transparency, natural partner fit, as well as shared values and beliefs pertaining to wellbeing.



### Alignment of purpose

When conceptualising what collaboration means, unification of purpose and intent were underpinning narratives. Participants described collaboration as situations where “everyone wins” [P6] or where “a collective of the willing” [P19] comes together. Alignment was seen to often come in the form of like-minded parties coming together to get a better outcome than they would have otherwise on their own.

*[Its] an alignment of purpose among two or more people combined with tolerance for one another. [P1]*

*It's meant to be the collective of the willing to pursue a common goal. [P19]*

The pursuit of a common goal was almost entirely seen to entail the pooling of resources for mutual benefit.

*Pooling resources, whether that's ideas, finances, whatever it might be, for a common [goal]... or mutual [advantage]. [P17]*

### Trust and Transparency

Unsurprisingly, trust and transparency were two central subthemes supporting how participants defined collaboration and articulated unification and alignment of purpose. Underpinning collaboration was providing transparency about expected contributions and benefits for every member. Several elements emerged around the concept of trust and transparency. First, there was the notion of an affinity for the process of collaboration requiring a natural fit among the partners.

### Natural Fit

Across several participants, a contrast emerged between formal alliances and less formal collectives. The former was seen more as a Western construct, while the latter grapples with the idea of how collaborative partners can share the benefits of individual gains and the collective share individual benefits of collective gains.

*I always look for what is naturally right because the rest of it is just words or legal agreements or whatever. That first statement of intent and you've got to say everything at that point. It's very, very important you say what you're thinking and what you want and where you're going. [P18]*

*But the key difference between alliances and truly collaborating is the ability for people to put their interests in the middle of the table and trust that the outcome will be better for all. [P6]*

*In this, an affinity for the process emerged as being central to the definition of what collaboration is. We'll sit down for two days and nut things out, and we'll go and have a lovely dinner and a few drinks and a laugh. You know? I think between that there's magic within all of it. [P17]*

Expectations were often articulated as a central component of enterprise collaboration. A shared kiwi culture around a reluctance to talk about tricky issues in public—to express wants, needs and expectations was discussed by one participant as a difficult part of ensuring expectations were front and centre of collaborative purpose.

In New Zealand was that there's sometimes a lot of cushioning, a lot of bubble around things, and no one is actually really allowed to state what they really want out of something because it's seen as grossly impolite. [P15] Transparency and trust were seen to hinge on a mindset of wanting to do things together for mutual benefit, and such benefits were seen to go beyond knowledge and resources alone. They entailed a strong belief around the inclusion of values and prolonged wellbeing for Māori.

## Values and Wellbeing

Of particular interest in participant narratives was a focus on the notion of collective wellbeing. This entailed value being added and built through ancestral legacies. A distinction that separated Western and Māori settings was the degree of focus on transaction and self-interest. Participants often had a long history of dealing with a wide range of stakeholders in collaborative settings. Private sector collaborations were articulated to be agenda-driven and focus on protecting individual interests, while in Māori collaborations, participation was seen as holistic, investing their “whole selves” [P6]. Participant P6 offered an example of Te Tihi o Ruahine, a whānau ora collective, to illustrate this. With five iwi and three providers, P6 stated they work well together because they focus on the kaupapa and the values to achieve this. Contrasting this were experiences with non-Māori partners, such as New Zealand government departments, where wellbeing did not feature in determining how a collaboration would occur. P19 notes: “I get government departments coming in here, maybe three a week or whatever, and their motivations are mainly to tick the box in terms of justifying their existence, not really to help us.”

There was also a temporal element of natural fit illustrated in defining Māori collaborations. The time horizons of Māori collaborations were articulated as needing to be constrained and manageable, but the intent of collaborations had long time horizons. An example offered to illustrate this was a collaboration in the Hauraki Gulf that is going to exceed the lifetime of the proponents, which would entail long term, intergenerational thinking. As such, ‘natural fit’ is tightly woven with intergeneration values and the wellbeing of Māori.

*[Young Māori] want to be self-determined from an economic point of view. They want to provide an opportunity for their people. They want to do it for a very long time. [P18]*

## The Normalisation of Values and Wellbeing

Of note was the normalisation of values within collaborative partners where partners consisting of Māori and non-Māori interacted with Māori enterprise. In this case, one university workgroup had multiple Māori and non-Māori members. Here, definitions of collaboration from group members were largely the same, including a strong focus on adhering to Māori values despite most team members being non-Māori. The normalisation of definitions bringing in Māori values could be closely related to interaction with Māori both within internal collaborating partner teams and across teams. Across collaborations where non-Māori participants had high degrees of interaction with Māori enterprise, definitions also largely mirrored those by Māori participants, with shared ideals around intergenerational thinking, self-determination, and wellbeing of stakeholders of Māori entities.

## The Rationale for Enterprise Collaboration

The rationale for collaboration can be contextually fluid. Narratives among participants on the rationale for Māori collaboration exhibited both contextual fluidity drivers as well as more stable characteristics that represent deeply engrained cultural values about collective Māori and future aspirational states of Māoridom.

Two distinct bases for collaboration were evident among participants. First, aspirational wellbeing as a humanistic, developmental and caring response to collective circumstance and desire for change. Second, a performance-driven rationale that emphasised the financial and nonfinancial benefits of collaboration, including access to pooled resources to allow members to participate in and potentially benefit from a lucrative market, sector or industry. The two perspectives were not disparate, but rather, they were interwoven throughout the narratives and seem to represent contextually fluid rationales bound to the circumstance of the enterprise.

## Aspirations

Many participants articulated an overarching rationale of Māori having aspirations to be self-determining—to give expression to tino rangatiratanga. As an example of this, participants P7 and P18 articulate how whakapapa and shared aspirations of being act as a rationale to collaborate.

*It's almost like Māori to Māori and it's based on a whakapapa connection, and it's also based on a shared kaupapa and values. [P7]*

*It is a landslide; it's huge, it's an explosion It's everywhere where we are, from the top of the south right up the east coast. Every single primary area we're in, we've now got engagement with a whole range of now highly sophisticated Māori investors right through to Māori individuals and all the groupings in the middle. Not necessarily iwi based... They want to be self-determined from an economic point of view. They want to provide an opportunity for their people. They want to do it for a very long time. [P18]*

Within this broader theme was the emergence of two categories of those who collaborate; pre-settlement iwi and post-settlement iwi. Post-settlement iwi were seen to be equipped with more resources, and in turn, operated in commercially viable enterprises in which they were often able to drive themselves. Accordingly, it was seen by some participants that that post-settlement iwi had access to greater opportunities and therefore were more successful in their commercial ventures. The mindset of post-settlement iwi was narrated as a success factor of commercial operations. One participant articulated the importance of their organisation. 'acting as if' they were post-settlement iwi because experience suggests opportunities will get missed without doing so.

*The strategy that we've adopted is that we're going to act as if we are settled. I interviewed a number of iwi who are post-settlement, large and small, and they all said, "You know what, we've realised later there was a whole lot of things we could have started looking at, and got going, that we didn't need to wait. [P6].*

## Survival and Progress

Survival and progress were seen by participants as a mechanism to reduce risk, uncertainty, knowledge and experiential deficiencies. Arguably this is of greater significance for less-resourced Māori entities which also include pre-settlement iwi. Analysis of narratives indicated that collaboration was seen to act as a mechanism to off-set uncertainty. Participant P1 discusses the desire to be 'together' to offset uncertainty. *"When you begin a new journey, for a lot of them, it's quite frightening when you don't know the right decision-making processes; and that's almost like a punt."*

## Natural Cultural Affinity

Natural cultural affinity and an innate liking of partners were seen to engender connectivity and collaboration in informal and formal ways. Narratives articulated that Māori felt culturally safe around one another and conversely, could feel culturally unsafe around non-Māori. The initial association with Māori was seen in some instances to provide comfort and safety to interact with non-Māori. One participant noted:

*I think initially first off [Māori collaborative partners] just liked being together; they liked being around each other and they liked feeding off each other. I think that's one of the bases of collaboration. We've seen that a number of times. We've probably done more informal collaborations than formal ones, and so we've seen that all the time within the informal ones, where we have picked up on it. That's been through our role of, just say, connecting one business with another one, and then others start to come into it. [P16]*

## Shared Sense Making

An underpinning driver of this rationale was the notion of collective struggle, resilience and adaptability. From this, there was the ability for shared sensemaking (Weick, 1988) to occur. Māori shared history and reliance on one another resulted in a rationale for Māori to collaborate.

*A lot of it is we've got a common history in terms of in the past we were very reliant on each other, and all that kind of stuff to survive. A lot of the problems we face today they're common problems and it's often good to talk and share information about maybe how you might overcome the issue. [P19]*

While participants illustrated a desire to commit to a commercial activity where there was a natural cultural affinity, a level playing field within this environment was also sought. This dynamic enticed smaller players to the table as the fear of being a second-tier partner was mitigated by the structure of the collaboration. One participant narrates how their organisation was enticed into collaboration through a 'level playing field'.

*That was one of the beautiful things about being at MiHI, it was that the protectionism wasn't there; and so, everyone put money in, and everyone's kind of got skin in the game; everyone knows everyone's just as committed as everyone else, and that knowledge is shared. [...]. It made it a really level playing field. [P17]*

## Performative Rationale

A strong antecedent of collaboration is the need for a partner to acquire resources while also sharing risk (Alter & Hage, 1993). As already noted, aspirational wellbeing-based rationales and performative rationales were interwoven. For example, the notion of creating mana and profit together is an interwoven rationale reflected in a narrative by P4. *"[C]reating meaningful work for our people, providing them with an opportunity to wake up and feel proud of how they're contributing to whatever the business, that industry is.*



*But to do that, I believe, we need to make that profit.” Scale, growth opportunity innovation and addressing knowledge gaps were performative rationales that emerged from participant narratives. ‘Scale’ was narrated to be linked to the ability to grow and access opportunities outside of the reach of Māori entities. Collaboration was narrated to be a mechanism for achieving benefits in these areas. P19 notes that “by coming together we at least can operate to the scale. As I say, we want to be able to start at the market things and if we needed to grow our infrastructure and all the rest of it maybe look at mills, etc, trucks, whatever.” P19 further drew attention to the importance of growth, collaboration and performance by noting “we need to be in value chains, and to do that you can’t do that on your own. You’ve got to be working to get the mass, or you’ve got to be working with other groups.*

Access to growth areas was a rationale for many participants to collaborate. P6 discusses the opportunities and potential for growth as a driving force for their organisation’s decision to enter Case Study A—MiHI. *“Why did we join MiHI? First of all, because of our growing area” [P6].* There was a willingness to seek an opportunity based on the potential growth of the market. This was despite this participants position of how they may capitalise on this being unclear. There was a clear sense that despite the MiHI opportunity not being realised yet, that the ability to participate and the current deliverables were strong enough justifications or spending money in themselves. *“In my mind, the \$10,000 we paid for a feasibility study; I can look in our past and know we’ve wasted that on nothing [P6].*

Further to this, Māori networks were seen to present opportunities for Māori collaboration. This opportunity exists through accessing the networks that exist as discussed by P12. *“We’ve got predominantly Māori networks. The opportunity to collaborate is there”*. With non-Māori collaboration, collaboration was seen as entirely viable through the emergence of performative and values-based interaction

The rationale was that it was only a matter of introducing non-Māori collaboration partners to Māori values, aspirations and ways, as caretakers of the land, working together to benefit the people involved.

*With Rocket Lab our approach doesn’t really change that much, but we basically pull them into our whānau. We welcome them onto our place. We share with them our values and our desires around we’re just the caretakers of the land. So, if we can get a financial benefit rather to our shareholders, that’s good, but ultimately it really was around how do we support a fellow New Zealander that’s wanting to do things that is quite different. [P7]*

## Knowledge Gaps

Māori moving back to their historical dominance was seen to require collaboration to bridge gaps. Obtaining performative advantages around knowledge was, therefore, of importance, with this also being closely linked to the need for innovation and value addition.

*I guess the stocks of Māori commercial expertise in a Western sense are lower in general than those of our non-Māori kin. It’s experienced more than expertise, there is expertise there but the years and the decades of experience that they haven’t been there because for, I don’t know, let’s go 70 odd years; we haven’t grown our own businesses. We’ve been workers in other people’s businesses and so we haven’t acquired those generational skills that are passed down. [P11].*

## Innovation and Value Creation

Non-standard land use was narrated to be constrained by conservative enterprise governors and managers who demand returns. Movement out of forestry and dairy because of low returns and high environmental and aesthetic costs saw some Māori enterprise turn their attention to new products like mānuka honey.

*Manuka Honey was the greatest thing and of course, there's also better land use, but again it's this lolly scramble - everyone goes to Manuka honey and you could already see the writing was on the wall when that had its heyday in 2016. [P15]*

*We've got to be custodians of that. It's not the money side. If we invite them to something, it's got to be we're going to add some value and we're going to add value to them. We've got to be selected; I think. [P18]*

*These rationales could entail seeking high degrees of technical experience from non-Māori and Māori partners. Non-Māori were engaged in offering support around innovation and value addition as exhibited by P13 who works for a scientific institute, or from broader Māori in a collective to one Māori collaborative partner as illustrated by participant. [P17]*

“[We are] mapping out a high-value industry programme to support small businesses and Māori businesses right through the value chain with developing in this case high-value products that involved bioactive ingredients. [P13] So some of the research that we've done into the wild harvest of seaweed has been in collaboration with a researcher, but also Māori whānau on the coast” [P17].

## The Process of Māori Enterprise Collaboration

The analysis of narratives around how collaboration occurs (process) illustrated the impact that the collaboration life-cycle (e.g. facilitation), transparency and self-interest have on the process of collaboration. Underpinning these processes was the significance of Tikanga Māori.

Narratives illustrated that tikanga Māori (practices and values from Māori knowledge) acted as a foundational pillar in how collaboration occurred. Tikanga Māori was narrated as a mechanism in which collaboration can occur as there was an inerrant understanding of how things should and could be done. Tikanga Māori was narrated to have a curbing effect on self-interest with the benefits affecting real people who are known to decision-makers. Tikanga was also seen to contextualise the collaboration process through whanaungatanga (kinship). Self-Interest was narrated as being linked to the process of collaboration and framed as being historically prevalent in collaborations. P1 acknowledged the historical prevalence of self-interest throughout collaborative ventures. “[... A] lot of the other Māori block they suffer from the same problem [self-interest]”, yet Tikanga Māori was seen as a mechanism to counter this, while also being something that differentiates Māori collaboration. Participant P18 notes how infighting was negligible – “we didn't have a lot of infighting. Very little in actual fact.”

## Project Life Cycle

Participants narrated the importance of the process of the project life cycle. Of primary importance was the need to understand the broader life-cycle stages. Māori enterprises and partners in commercial ventures were urged to understand the differences in stages and forms of a business. Feasibility and startup were narrated to be different processes. An example of growing food being different from making food and selling it overseas was given by one participant. Different skills, knowledge, networks, capabilities and systems were articulated as a vital, yet different process that is needed. The process of facilitation was seen as an extremely important foundational element in collaboration. Expert facilitation of Māori enterprise collaboration was seen to provide an outlet for self-determining Māori enterprises to co-invest and co-create enterprise for mutual gain

*Poutama did a great job, another good example of it to sort of facilitate that space and to collaborate because there's such a hunger amongst Māori to be self-determined and to do something more. [P18]*

This also entailed the low-pressure situation of initially bringing partners together. The process of facilitating discussion among the members about what they wanted as an outcome of the collaboration was, therefore, seen as very important. It helped potential collaboration members build relationships before actually financially investing.

*[... B]ringing people together and then having a sort of facilitated conversation around what each of them wanted, so that they could build that relationship before they actually went into the investment so they kind of knew where everybody, kind of, was... [P10]*

At this stage. A transparent and open process to agree on the rules for collaboration, competition and benefit-sharing were seen as essential so everyone was clear about what they are getting into.

## Enabling Collaboration

Enabling factors of collaboration understandably tightly mirrored elements around how participants define and rationalise collaboration (which was noted in earlier sections 5.3 or 5.4 respectively). Discussed here, however, are the characteristics that are seen as enabling collaborations to happen, and therefore an analysis of narratives depicting a more holistic application to broader Māori working within collaborative settings. Participants noted that a convergence of personally held values such as honesty and integrity are fundamental in enabling collaboration because these values are the foundation of trust and reliability in a collaborative arrangement. However, convergence also extends to notions of shared goals and objectives; and the mechanism through which they are achieved. Convergence in these matters can allow collaborators to “move forward in waves” [P1] in collective progression. Further, a shared commitment described as a “coalition of the willing” [P1], involved:

- A shared understanding of associated risks
- A shared understanding of the opportunity
- A shared willingness to invest
- A shared willingness to assign talented individuals to execute the collaboration.

These four elements were seen to promote transparency between partners with regards to their expectations and commitment to the collaboration. One participant conceptualises this amalgam of shared values; commitment; and expectation as a marriage:

*[...] it's almost like being married: you like to think that you're in bed with someone that you can rely on, and everyone understands what needs to be done to move forward. [P1]*

Congruence of values; expectation; and commitment are three tightly bound ideals by which collaboration partners engender transparency and trust, and this ultimately aids in the enablement of the collaboration. In Māori culture congruence, or at least mutual understanding of Māori specific values appear to be required for the enablement of a collaboration.

Māori values of whanaungatanga; kaitiakitanga; and rangatiratanga are of particular importance in Māori business, and it is, therefore, necessary to communicate their importance and the requisite respect for these values at the onset of collaboration – particularly when the collaboration involves a non-Māori entity.

In communicating the importance of these values to collaboration partners, transparency is achieved, and collaborators can move forward. In cases of Māori to Māori collaboration, mutual understanding and respect for Māori values were narrated to often exist before the establishment of a collaborative endeavour. Māori values, however, can be difficult to navigate while also trying to achieve commercial success.

## Navigation of Māori Values

Participants highlighted the challenge of navigating a balance between mana whenua and investor influence. The challenge is finding amicability between the investor's interests and the interests of the mana whenua.

*Do you prioritise the employment of those investors who put in more money, or do you prioritise the employment of those investors who have mana whenua where it's operating? [P10]*

In non-Māori collaborative settings, investors that bring the greatest financial investment to the collaboration could often be seen as a priority partner. However, the application of this typical paradigm to Māori was narrated as undervaluing the significance of mana whenua. Māori values of manaaki and whanaungatanga often mean that the perspectives of all investors, regardless of the size of their financial investment are treated as equals with recognition given to their value. Enabling collaboration through this contrast was reported by participants to require effective navigation of Māori values, achieved through extensive korero and compromise at the onset of the collaboration. As Māori was the dominant culture in collaborative ventures, non-Māori worked within Māori value systems. Non-Māori reported feeling included and welcomed into collectives.

*It was a really enjoyable experience, outgoing folk with guitar and singing and everything, so that is not something that you necessarily see in any pakeha meeting, you know. [P15]*

However, it was noted that it should not be assumed that effective navigation of Māori values through extensive korero will always result in an amicable outcome, as “*diversity can be a challenge*”, and different cultures have different ways of conducting meetings (hui) and korero. Such cultural disparities highlight the importance of identifying and selecting an appropriate collaboration partner.

## Partner Identification and Selection

Participants noted that in a search for an international investor and collaboration partner, the communication of key competencies and capabilities enabled collaboration. The first stage of enabling collaboration involved selecting a partner through the identification of competencies and capabilities sought by the collaboration. Identifying these attributes subsequently narrows the field of potential partners. This is particularly important when “*a partner that brought more than just money to the table*” [P16] is sought.

When selecting an international collaboration partner, it was noted that it was beneficial to select a company with a subsidiary or pre-existing presence in Aotearoa New Zealand. A subsidiary's presence in Aotearoa New Zealand acts as a conduit between the participants' enterprise and the international parent company. It was seen that interactions could subsequently occur in NZ, reducing any friction caused by disparities in language or culture. It was also seen to potentially eliminate delays caused by international time differences and consequently expedites the pace of communication. However, once a criterion of collaboration partners has been determined, the participants then face the logistical challenge of locating potential partners who meet said criteria.



Participants explained that the logistical challenges posed by partner identification and selection were managed by NZTE, but in particular Māori connections at NZTE. It was noted that a Māori connection at NZTE had taken a particular interest in a recent collaboration project, and through a combination of this connection and the resource capabilities of NZTE an appropriate partner, matching the participant's criteria could be identified and contacted. This is interesting as it suggests that NZTE's resource endowments are significant in the enablement of collaboration, but also that the connections with tangata in other organisations can be invaluable for synthesizing these resources with the participant's organisation.

## Shared Goals

Participants noted that there are several shared goals and objectives that substantiate a Māori collaboration. These include factors such as economic development, growing employment, and regionalising opportunities for tangata whenua. Congruence of these objectives between partners is beneficial for the enablement of collaboration. Māori are more likely to find commonality in these objectives due to the kaupapa principle of whānau (could be the wrong principle, but I think there is scope here), than with tauwiwi business partners.

Consequently, it is unsurprising that one participant noted that "It's much more pleasant to do business in Māori alliances and collectives than it was in my previous life." [P6]. The participant cites the pleasantness of doing business in Māori collectives because objectives are congruent, stating "...*profit exists, but it's not the only driver*" [P6]. The indication is that in tauwiwi collectives profit is the principal or sole objective, and this is incompatible with Māori values which recognise the significance of the land, people, determination, and culture. The significance is such that the participant noted that they would "...*love to see a bank. I'd love to see Iwi Bank*" [P6].

Through the formation of a Māori, or Iwi, bank, Māori collectives would be able to reduce reliance on the tauwiwi, pākeha-owned banks for investment, and instead align themselves to a bank that values not only profit but Māori principles when making investment decisions. However, this may require Iwi-led co-ordination.

## Coordination

Participants noted the importance of coordination in successful collaboration. A lack of collaboration, particularly on Aotearoa's East-Coast illustrated contention between Iwi groups and subsequently missed opportunities. Participants noted that several government agencies operate simultaneously, but not in conjunction on similar matters in certain economic regions. Deliverables are not well-articulated and agencies do not appear to coordinate their resources, resulting in "*wasted enterprise and money*" [P18]. Successful enablement of collaboration, therefore, requires significant attention placed on mechanisms of coordination.

## Trust

A significant number of participants noted that trust was essential for collaboration because "...*it allows that openness, and from that openness and knowledge sharing everyone can grow.*" [P5]. The role of trust is that it facilitates openness and transparency between collaboration partners, meaning that collaborators are aware and confident of the partner's values, goals, and expectations for the duration of the collaboration. An absence of trust creates opacity, and collaborators may restrain themselves, and limit the resources they commit, to the collaboration, ultimately jeopardising its success.

## Barriers to Collaboration

### Race Relations

Higher-level structures within society were narrated by participants to act as barriers to collaboration. Some participants noted that bi-cultural collaborations were challenging, not only for the discrepancy in values between Māori and non-Māori but for the enduring damage of Aotearoa's colonial history. The historical trauma of colonisation presents a barrier for collaboration between Māori and non-Māori enterprises, and it is something that needs work to develop and move beyond. Māori enterprises are stipulating that investment partners must commit to respecting tikanga and te reo. However, finding such partners in Aotearoa was articulated as being a challenge. Consequently, Māori enterprises are finding willing partners overseas who have little to no knowledge of colonial issues.

Participants further articulated however that Māori to non-Māori race relations could be ameliorated by the adoption of Māori values. Non-Māori, especially research organisations, have Māori people, goals, values and capabilities that allow them to contribute in culturally appropriate ways. Māori have experienced, with the non-Māori entities, that there are people that appear to want to support Māori enterprises, and appear to be genuinely interested in understanding te ao Māori, learning what it is, and supporting the achievements of Māori aspiration. However, while race remains a barrier, and internal struggle with leadership is a persistent challenge to Māori collaboration.

### Leadership

Several participants narrated that some leaders were too dominant or strong in their positions of power, and acts as a barrier to collaboration because such individuals can be dismissive of others who are of a lower perceived position. This can manifest in issues of egocentrism, power, and jealousy, which are all capable of stifling a collaboration.

Further, leaders may be risk-averse because tribal and ownership responsibilities can conflict with a collaboration or produce negative attitudes and behaviours. Egocentrism in particular is noted by participants who explained that *"...it's about the ego and making the point and not creating a space where everyone can sort of state their position."* [P10], meaning that strong egos are not conducive to creating a space for everyone to want to express their position and collectively establish a view as to what is the best outcome, and how that outcome should be achieved.

Participants concluded that a collaborative leadership style, as opposed to an authoritative style, allows people to feel comfortable contributing, engaging in the collective, and forming vital connections for future collaborations. A Collaborative style of leadership is viewed as the future of Māori collaboration, and that the strong leadership characters that represent current leadership are a result of pre-colonial leadership styles that were needed at the time. Consequently, it seems as though there is a mismatch of leadership styles needed for contemporary Aotearoa.

### Trust and Transparency

Participants noted that trust, or lack thereof, challenges the viability of a collaboration. However, lacking trust is not an emergent issue, but rather a lack of trust is symptomatic of a lack of understanding of commercial operations. One participant describes a *"...tendency to when there's not that same capability to question everything, and not trust"* [P10]. The consequence of this is unnecessary tension between collaboration partners. This unnecessary tension appears to be the result of an information asymmetry; when one collaboration partner is more commercially knowledgeable than the other. Participant P15 for examples notes how this creates a sense of distrust and hostility that is detrimental to the collaboration.

Diminished trust creates the potential for a rivalry to result in subversive behaviour among industry participants who see risks, returns, and competition unfairly distributed. Consequently, the establishment and maintenance of trust are essential for ensuring the integrity and longevity of the collaboration.

Transparency appears to be a viable solution to this issue, as participants advised that when enterprises operate “...in the background, or sub-groups...” [P17], it creates suspicion and distrust. Whereas, if enterprises were transparent with their partners about their activities, the opportunity for distrust is diminished, and those partners with less commercial experience may be less inclined to “...question everything” [P10] and create tension. Transparency may also present significant opportunities for knowledge-sharing and learning, bringing collaboration partners up to a similar level of commercial understanding.

## Stakeholder Engagement

It is important to recognise the value brought to the collaboration by smaller shareholders. Smaller shareholders may feel like they are less significant to the collaboration given the relative size of their share/stake. If these shareholders feel undervalued or have their input neglected, trust and engagement may be lost. Consequently, participant P18 explained that figuring out ways to maintain the engagement of those smaller shareholders has been integral to the success of their collaborations.

## Motivation

One participant [P1], explains that there may be a lack of motivation which limits Māori collaboration. He explains that some Māori have begun to move away from the conventional “...hunter-gatherer mentality...” that sustained Māori pre-settlement, but others have not. With those who have moved from this mentality, there are “...too many...people who are dependent” [P1].

Meaning that the ability to become dependent on the State has restrained the potential from Māori self-determination, subsequently, this may inhibit Māori engagement in Māori enterprise, and opportunities for collaboration are lost.

## Meanings of Success

### Commercial Success and Māori Values

It was noted that profitability, while important, is not the only indicator of success. Participants explained that good management of family outcomes, such as managing households and household budgets was a good indicator of success in collaboration. Meaning that success with one's Whānau translates to success in Māori enterprise. This is because whānau is a key principle of Māoridom, and the objective of Māori enterprise.

Interestingly, it appears that profitability acts as a vehicle for the delivery of Māori values and objectives, and the role of profitability is to provide sustainability to the enterprise. The sustainability of the enterprise provides a platform for job creation, tikanga values, culture, and the achievement of social objectives. Broadly, the matrix of success in a Māori enterprise looks differently to typical pakeha (tauwi) success factors, as social, cultural, and economic indicators take precedence over pure profitability.

*Regional development really was through employment; employing locally, or creating employment, and that is local employment, and more specifically that is beneficiaries of our shareholders that are getting employed. [P16]*

Ensuring that the enterprises fulfill objectives, such as community employment, affirm the idea that success is not only measured in dollars the enterprise generates.

Māori enterprises have obligations of their communities and whānau, and failure to respond to these obligations would render the enterprise unsuccessful, even if it was highly profitable. However, while participants recognise that providing employment and work contracts for locals and Iwi members is laudable, there is a price associated with this which presents challenges to profitability and therefore sustainability. As such, a commercially sustainable enterprise is critical.

## Collaboration as a Vehicle for Success

The use of collaboration as a mechanism for bringing about the success of the enterprise was expressed as a means to accelerate outcomes. The pooling and sharing of resources allow enterprises to achieve shared objectives timeously and more efficiently than if they were to work independently. However, this was seen to be heavily dependent on trust between collaborative partners and their willingness to engage and act with one another. Consequently, navigating the collaboration with some nuance is narrated to be required.

For instance, it was noted that working with various Iwi groups can be challenging, but relationships with Iwi boards could be ameliorated with transparency and assuming full responsibility for any mistakes or failures. Personal traits, such as humility; service; capability; and deference improved the function of the collaboration with Iwi groups. Similarly, working with non-Māori groups, success came from recognising that partners may not have te reo or the good of the marae as their focus. Success is found in the recognition and acceptance of this and identifying the skills and attributes that can be accessed from these non-Māori partners.

## Streamlined Decision Making

When working with Iwi groups it was noted that it is often necessary for members to return to their boards to get approval for any decisions. This was seen as a time constraining process, which prohibits the progression of the collaboration. Once a preferred opportunity is decided upon the pace of progression was expected to increase. However, it is likely that there has to be strong evidentiary backing for the opportunity if people are to be convinced to progress. Although, it was also noted that experience and past success appear to provide a level of assurance as to the success of a collaboration, and this may streamline the process. With this in mind, one participant noted a series of changes that may streamline and bolster the success of a collaboration:

### METHODS FOR SUCCESSFUL COLLABORATION:

- *Speed up the process of collaboration*
- *Document learnings about how to collaborate successfully*
- *Learn how to deal with conflict and tension*
- *Documentation of what has been successful and how it has been done*

**IT APPEARS AS THOUGH THAT LEARNING FROM THE PAST IS A MEANS BY WHICH MĀORI CAN ENHANCE THE SUCCESS OF FUTURE COLLABORATIONS, AND THAT THESE LEARNINGS MAY EVENTUALLY SUPERSEDE THE REQUIREMENT FOR EXTENSIVE DECISION-MAKING PROCESSES AND ASSURANCE FROM EITHER EVIDENCE OR EXPERIENCED INDIVIDUALS. FURTHER, IT WOULD BE LOGICALLY BENEFICIAL FOR MĀORI ENTERPRISES TO EXTENSIVELY SHARE THESE LEARNINGS WITH OTHER MĀORI GROUPS TO FACILITATE FUTURE COLLABORATIONS.**



## Knowledge Management

### The Role of Maori Knowledge

Participants expressed a strong preference for Māori knowledge to assume a prevalent role in their enterprises and collaborations. In part, this is due to the commercial success that can be attained through the integration of mātauranga in certain products. In the case of Tohu wine, customer loyalty based on the Indigenous cultural narrative provided that brand with a sustained competitive advantage that allowed the brand to endure the incursions of their larger competitors. Similarly, the utilisation of tikanga was seen to help establish unique entrepreneurial narratives, which help create a differentiator for Māori products that compete in saturated markets such as mīere (honey) and wine. However, communication of these cultural narratives was articulated to be a challenge in cases of Māori to non-Māori collaboration.

Non-Māori collaboration partners may bring technical and professional knowledge to the table, but simultaneously lack mātauranga or tikanga, or an understanding as to how to integrate this knowledge with their technical expertise. Consequently, participants noted that there is a need for more advice and frameworks that help Māori value cultural and intellectual knowledge in commercial arrangements. There is a tendency for this knowledge to be undervalued, but it has commercial value in differentiating products in saturated markets. Beyond product differentiation, the infusion of Māori values and culture into formalised agreements seems to resonate with shareholders, suppliers, and customers. It is also significant for Māori that their culture and values resonate through their commercial activities. Organisations that assume an intermediary role, such as Poutama, were also seen to help bridge the gap between Māori knowledge and technical non-Māori knowledge.

### Accessibility of Knowledge

There is a recognised need to make knowledge readily available to other Māori, for this reason, it was noted that including Māori students, researchers, scientists, growers, and marketers in development and agriculture projects was valuable, as it would allow for the dissemination of knowledge, and allow those people to contribute to the industry in the long-term.

Knowledge sharing between Māori enterprises has been observed, and this has been beneficial to the success of other enterprises. However, there appear to be persistent challenges with the communication of this knowledge, as it is communicated sporadically and without an organised channel. And while the exchange of tacit knowledge in an interactive, face-to-face, environment is valuable, participants expressed a preference for the codification and documentation of knowledge so that it would be easily accessed and distributed. That said, it was also noted that efforts have been made to ease knowledge accessibility through cloud sharing and Dropbox, however, the time-consuming nature of running one's enterprise means that individuals spend little time exploiting this source of knowledge. Ultimately, the objective is to make all information available to everybody who wishes to access it, to build people's knowledge and confidence to participate, and take them to the next level of their development.

### Intellectual Property (IP)

Challenges surrounding the attainment of IP, its funding, and ownership were identified by participants. For instance, it was explained that there is likely a good deal of future value contained within the medicinal properties of several native plants. And there is IP to be had in the branding of the medicines. However, the IP can only be substantiated if it is backed by science.

The medicinal claims of these native plants must be substantiated by research, and then protected by IP. The challenge this raises is that there must be agreement as to who funds this research; then who owns the IP, and then how the profits generated from the IP are distributed. These are difficult conversations to have, but must be worked through if Māori knowledge is to be protected and commercialised.

## Appreciation of Knowledge Gaps

It was noted that there are instances where the ideation and feasibility of an enterprise collaboration are mismatched. There is a lack of appreciation for the cognitive capabilities required for the successful execution of a project. Where aiming to establish a complex international firm, the extent of knowledge required has to be understood and appreciated. Failure to recognise the distance in knowledge between ideation and feasibility can result in firm failure or undue financial difficulty.

## Modalities of Collaboration

The exchange of knowledge may be inhibited depending on the modality of collaboration utilised. Māori enterprise collaboration in joint investment is different from joint business ownership and management because the closeness and camaraderie are diminished. In enterprises that are established as collaborative from the outset, closeness provides a platform for mutual knowledge exchange. This is a grassroots, organic, bottom-up approach to collaboration. As opposed to investments into an existing enterprise, where the closeness required for mutual knowledge exchange is not necessarily well-established.







# NGĀ WHAKAMĀRAMA

## DISCUSSION

### WHAT IS THE THEORY AND PRACTICE OF MĀORI ENTERPRISE COLLABORATION?

A theory is a reliable explanation about something of reality that seems consistent with the evidence. There are two ways of arriving at a reliable explanation about Māori enterprise collaboration in this research. The first is what the literature says it ought to be. The second is what participants seem to say it is. In truth, the explanation is likely to be found somewhere between these two knowledges—those of the scholars and those of the practitioners actively going about the business of collaborating in the context of Māori enterprise.

The first thing to establish is what is meant by collaboration. Collaboration, according to the literature, is about people coming together for an agreed purpose and the processes they use to organise available means to achieve mutually desired goals. This corresponds closely with the modern definition of organisation—people, structure and resources brought together to achieve a common goal (Mika, Fahey, et al., 2019). What distinguishes collaboration as a form of organising is its emphasis on the act of working together for a defined purpose requiring the effort of more than one person. This is not a straightforward endeavour when humans are involved; in other species it is the natural way, and in te ao Māori, certainly in pre-colonial times, the collectivism of tribal organisation necessitated collaboration in all manner of tasks for the wellbeing of the group (Mika, Smith, et al., 2019).



In te ao Māori, mahi ngātahi describes the act and process of working together. Joseph et al. (2016a) and Smith et al. (2015) are unequivocal about the importance of collaboration in Māori enterprise, and in the wider system of Māori economic development. Collaboration in their view is predicated upon whakapapa-based relationships (genealogical connections), which create bonds of relationality and reciprocity as resources (cultural, social and human capital) that can be drawn upon to support enterprise of one sort or another. Smith et al. (2015) identify collaboration as a feature of iwi self-development, which tends to be time-bound and confined to specific purposes, whereas Joseph et al. (2016a) evaluate evidence of collaboration at multiple scales, structures and sites of Māori industry and enterprise.

Indeed, one participant differentiated Pākehā collaborations as having a transactional and individual interest bias whereas Māori collaborations tended to focus on transformation and collective interest, and evaluate partner fit, collective interest, collective benefit, and commitments.

Collaboration in te ao Māori is thus understood as a way to achieve wealth distribution rather than wealth accumulation as a mana-enhancing approach to enterprise and economy (Hēnare, 2014) where profit is in the people and their relationships rather than in the firms and their financial capital alone (Smith et al., 2017).

Participants in this research describe collaboration as an alignment of purpose, values, goals, and capabilities to achieve some shared ideal, fulfil an aspiration or meet a need, where the benefits are shared with future generations constituting an intergenerational collective interest. Enterprise collaboration on these terms works well when there is a natural fit among the partners, they may share whakapapa, history, know each other, like each other (for the most part), and are prepared to work together because of a common commitment to kaupapa (purpose), which helps partners look beyond differences, whether historical, personal or collective in nature. Enterprise collaboration on these terms is underpinned by Māori values, which have, in several instances, become accepted by non-Māori partners and normalised as the prevailing organisational culture.

Transparency was essential for trust in Māori enterprise collaboration, and early deliberation on the purpose, values, processes, success measures of collaboration were necessary for members to evaluate partner fit, collective interest, collective benefit, and commitments.

Māori enterprise collaboration may involve non-Māori but retain a Māori ideology (ideals and aspirations), epistemology (knowledge-base) and ontology (identity, existence and process). In the case studies—Waiū Dairy and MiHI Group—both involve non-Māori enterprise, but Māori ownership and control of the enterprise collaboration remains. There is a question about the extent to which Māori control is possible when Māori participate in an enterprise collaboration as the minority partner. One conclusion is that without Māori ownership and control, it would not be a Māori enterprise collaboration. However, mana whenua may still be viewed as highly influential or hold the lead role despite having a minority stake in an enterprise collaboration.

## WHAT ARE THE BASES FOR MAORI COLLABORATIVE ENTERPRISE?

We define Māori enterprise collaboration as the process by which Māori come together to achieve agreed purposes and meet cultural obligations of relationality, reciprocity and aspirations for self-determined development and multidimensional wellbeing. When Māori engage in enterprise collaboration they are fulfilling a cultural ethic of mutual responsibility for their kin (the relationality element) and they are, at the same time, able to draw on this kin-network as a source of social, human and cultural capital to support enterprise collaboration (the reciprocity element) (Rout et al., 2020). Māori enterprise collaboration supports self-determined development and multidimensional wellbeing and are in turn supported by it because the relationality and reciprocity elements of whakapapa-based kin-networks.

On the matter of why enterprise collaboration occurs, the literature offers a compelling array of theoretical perspectives (Wood & Gray, 1991). The reasons include stability, risk mitigation and access to *collections* of resource (resource dependency theory), transactional efficiency and market legitimacy (institutional economic theory), achieve competitive advantage (strategy theory), as a play for corporate and market power (political theory), and access to the collection of knowledge (knowledge-based view). Then there are the advantages and resources that derive from the manner in which enterprises interact with their environment and are supported to do so through the acquisition of shared knowledge, learning and relationships that arise from enterprise collaboration.

Proximity to market, to other firms and the human capital and infrastructure to support value creation are other reasons for enterprise collaboration. Opportunism and free-riding are impediments to collaboration but can be mitigated to some extent by effective governance, and enforcement of formal and informal agreements among the parties.

In recent times, Māori enterprises have collaborated to prevent the taking of Māori land by territorial authorities (Rotoiti 15), exert influence on the multiple agencies of the Crown to focus on Māori wellbeing (Te Hiku o Te Ika), achieve a viable production scale (Raukokore Gold), and to construct Māori owned and operated milk factory (Mīraka) (Joseph et al., 2016a).

Characteristics of Māori enterprise collaboration, according to Joseph et al. (2016a), include a compelling reason to collaborate, good governance and leadership, a backbone infrastructure for coordination, and measures of success that reflect the aspirations and needs of the people served by Māori enterprise. The reasons for collaboration among Māori have, historically, centred on collective defence from a common threat or the successful completion of an undertaking that required the combined human and material resources of many whānau, hapū or iwi such as waka (canoe) and whare (house) construction or the hosting of large gatherings (Papakura, 1991; Ritchie, 1992).

At a philosophical level, the rationale for Māori enterprise collaboration offered by participants in this research centres on Māori aspirations for wellbeing, underpinned by an aspiration to be self-determining as Māori through economic development. The rationale of collaboration and its link to tino rangatiratanga is strongly bound, yet “in contrast to self-determination theory, autonomy and competence are developed within relationships” (Roche et al., 2018, p. 25). As Roche et al. argue there is a collective reliance on others to enable wellbeing and achieve tino rangatiratanga. Primary industries were an area referenced in this context as being a natural point of engagement because of whakapapa (shared identity, origins and history).

Firm survival and progress, risk mitigation, resource access, and capability development are enterprise-level reasons for Māori enterprise collaboration. The economic potential to participate in new and growing markets and at a different stage of a value chain for a given product market are other reasons participants had for collaborating. Māori enterprise collaboration is made easier when there is a natural affinity among the partners, generally arising through whakapapa relationships, and a common history of struggle, resilience, and adaptation. When there is a degree of equality, a level playing field among the partners irrespective differences in their financial resources, a sense of belonging and comfort being at the table facilitates participation and commitment to Māori enterprise collaboration. Māori business networks and other associations of Māori enterprise provide an impetus for collaboration because of the relationships and the knowing that exists in these fora (Henry et al., 2020). Innovation and value creation among some Māori enterprises was constrained by conservatism.

### ***How do Māori activate Indigenous entrepreneurial capabilities for collaboration?***

This research question encompasses processes, enablement, success and impediments of Māori enterprise collaboration. The literature suggests enterprise collaboration is multi-modal, which simply means that its form and function varies from enduring strategic relationships among firms (industrial parks and clusters) to short term goal-oriented relationships (shared supply for scale) (Camarinha-Matos & Afsarmanesh, 2018). Indigenous enterprise collaboration indicate caution at the prospect of collaboration with strategic partners in government or industry, where Indigenous control of the collaboration is threatened (Hoffmann et al., 2012). Enterprise collaboration for Māori enhances capability for self-determined sustainable development, even when engaging with non-Māori partners, stakeholders and firms (Smith et al., 2017).

Tikanga Māori—Māori culture, customs and values—are important elements of the process of Māori enterprise collaboration among participants. Importantly, participants found that tikanga curbs self-interest, promotes collective interest, reinforces kinship ties and cultural obligations, and differentiates Māori enterprise collaboration and the value they create in the marketplace.

The role of the intermediary in facilitating Māori enterprise collaboration was commonly identified as critical, with Poutama Trust an exemplar of this function. Poutama Trust (2014, p. 14) strategically positioned themselves as an “independent and honest broker,” with participants expressing that the Poutama Trust chief executive embodies what they see as excellence in the facilitation of Māori enterprise collaborations. While trust in the intermediary assisted in getting participants involved in both case studies, the actions of the facilitator doing the groundwork to convince early supporters of the idea to take it further, and bringing in others, sustained the collaboration beyond germination.

Another key element in the case studies was facilitating the partners through a process of finding out what each partner wants, expects and values. The result is a collectively held statement of values, aspirations and intent, and tacit knowledge preserved in the relationships of the partners about how they arrived at these shared understandings of each other and their purpose. Transparency on the intent, the expectations and the rules by which the enterprise collaboration will operate were also significant for participants. Relatedly, the personal integrity of the participants in Māori enterprise collaboration leads to feelings of trust and support for shared values and goals. In other words, a ‘coalition of the willing’ evolves from a shared understanding of risks, opportunities, investment and people to execute Māori enterprise collaboration.



Enterprise collaboration was considered by one participant as analogous to marriage, with expectations of trust and reliability between the partners. Other participants characterise the relationship among collaborators as a congruence of values, expectations and commitment to collaborate, and a mutual understanding and respect for Māori language and culture. To achieve this degree of understanding and trust, it was important for the collaboration to specify desired capabilities, attributes and competencies of partners, to find and engage candidates that fit these expectations.

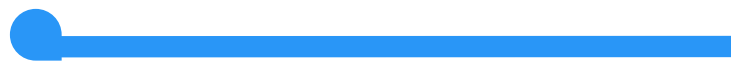
Māori enterprise collaboration success was predicated on effective coordination, which mitigates wasted enterprise, time and investment. Transparency was also important because it builds trust enabling sharing. Distrust reduces commitment and may eventually cause cessation of an enterprise collaboration. Profitability is not regarded as the only measure of success, a broader range of outcomes are also desired within Māori enterprise collaboration, including family wellbeing. The extent to which enterprise and community imperatives are balanced and sustained are sustained is also a measure of success.

The potential for mātauranga Māori to be integrated into Māori enterprise collaboration and its value creation activity was cautiously supported. While the protection mechanisms for mātauranga Māori are still undeveloped, few enterprises had unlocked the commercial potential inherent within mātauranga Māori. There was potential for this to occur within the MiHI Group and Waiū Dairy, but these required long term investments in science and innovation, which are starting to occur in food technology.

*“... potential for mātauranga Māori to be integrated into Māori enterprise collaboration and its value creation activity was cautiously supported..”*

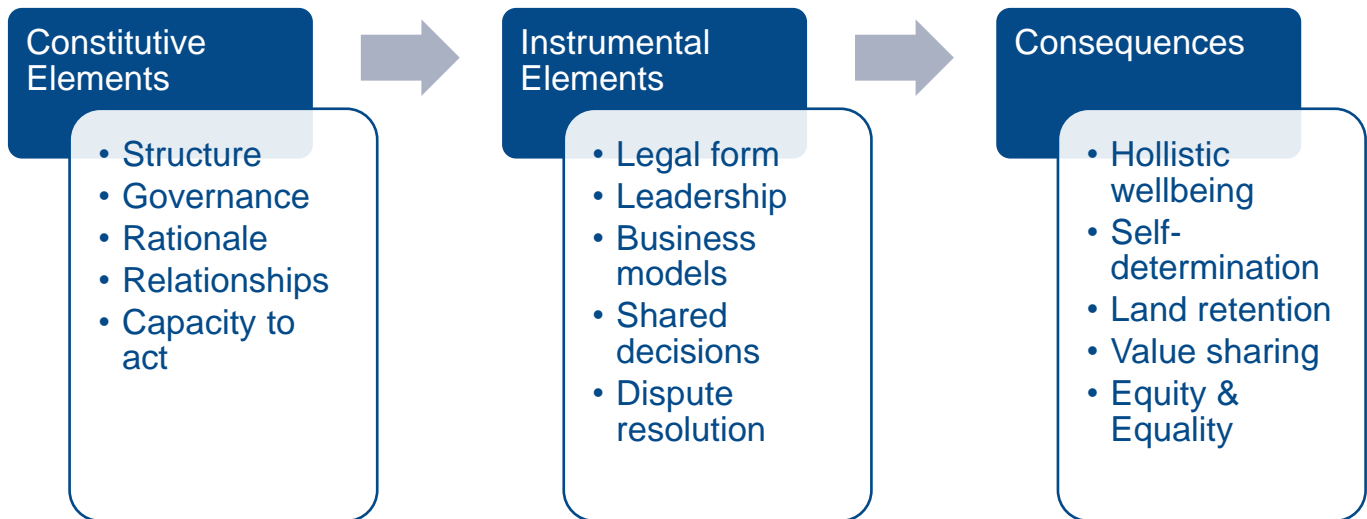
## **A Conceptual Framework of Māori Enterprise Collaboration**

This research has revealed abstract and pragmatic elements that are tentatively depicted in the te hononga framework of Māori enterprise collaboration in Figure 1. Three categories exist in a programme logic fashion, starting with constitutive elements—the factors or inputs that give form to Māori enterprise collaboration. We have identified five constitutive elements that make collaboration worthwhile. They are structure (formal or informal arrangements); governance (oversight, direction and control toward shared purposes), rationale (compelling reasons to collaborate over varying time periods), relationships (the embodiment of the rationale, tacit knowledge of the collaboration and latent capability), and the capacity to act (resources and the willingness to deploy them). The instrumental elements make collaboration possible, functional and effective.

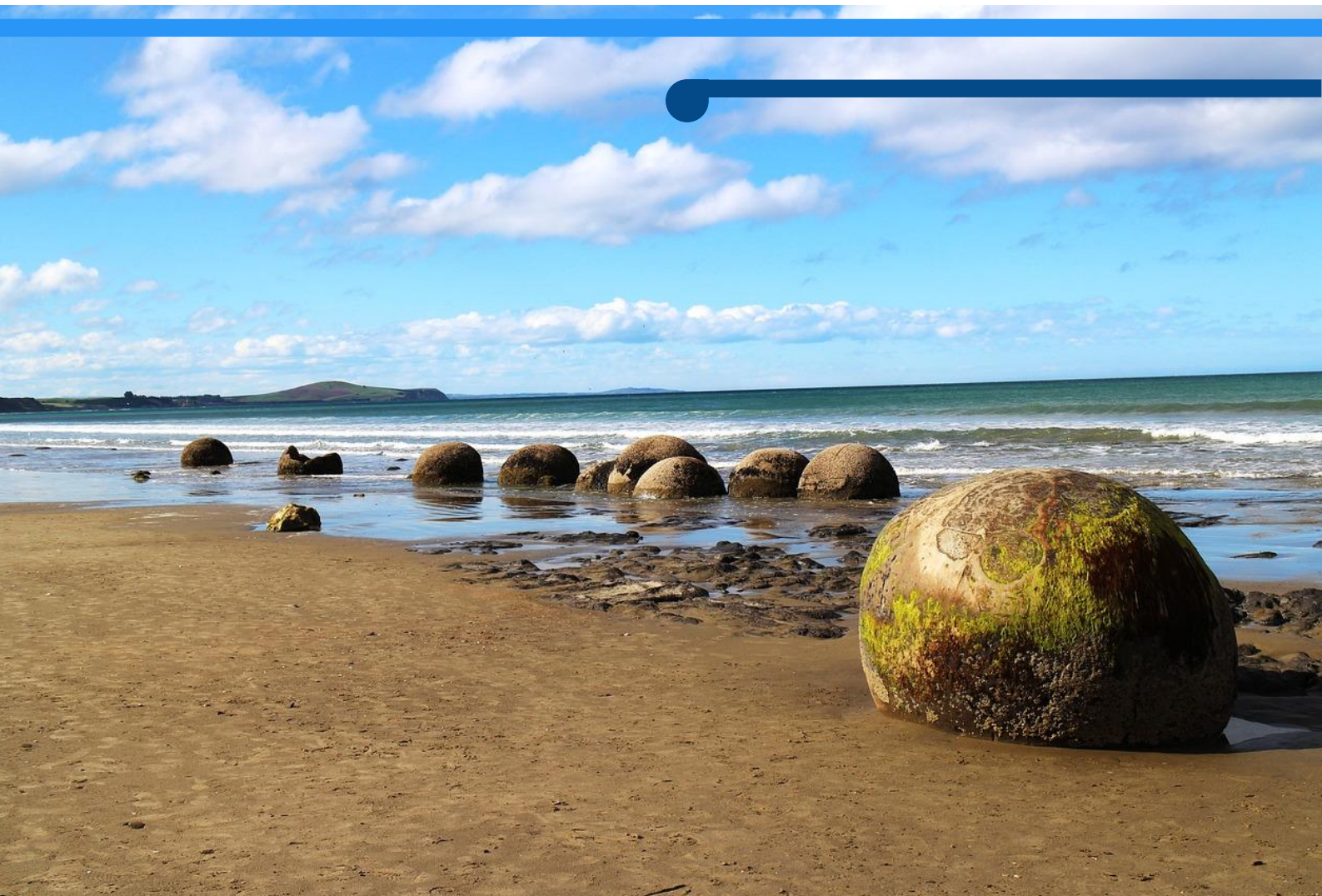


They include: legal form, with limited partnerships a popular entity type used by Māori enterprise collaborations; leadership of the group to provide direction and control; business models, which seek to integrate commercial and cultural imperatives; shared decisions and the facilitation needed for this; a process for resolving disputes that allows negative behaviour to be challenged without fatally affecting the collaboration. The third category in the logic of the framework are the consequences. These are the effects, the value and impact derived from Māori enterprise collaboration and how these are shared, distributed and valued. The elements are: holistic wellbeing encompassing social, cultural, economic, environmental and spiritual wellbeing at the whānau, hapū, iwi and community scales; self-determination as an aspiration; land retention as a common imperative of Māori land-based and collective enterprise; value sharing relates to the distribution of the benefits and who benefits; and finally, equity and equality, as counternarratives and outcomes from present Māori social and economic disparities.

**Figure 1:**  
**Te Hononga—Māori Enterprise  
Collaboration Framework**



The Te Hononga framework represents an initial attempt at bringing together the theory and practice of Māori enterprise collaboration, but will no doubt evolve as debate, further research and practices warrants amendment.







# TE KŌRERO WHAKAMUTUNGA

## CONCLUSION

### *Aim and Contributions*

In our introduction, we noted that collaboration is an increasingly important strategy for Māori economic development because of its potential to not only grow the Māori economy but also for its ability to build on the relationality of a Māori worldview. To better understand Māori enterprise collaboration, this research looked at how Māori enterprises collaborate by examining two Māori enterprise collaborations at two distinct stages of maturity (one commercialised and one at the feasibility stage).

Broadly, our research sought to gain insights from both Māori and non-Māori involved in Māori enterprise collaborations, but where Māori owned and controlled the collaborative process.

This was done to contrast our findings against the extensive bodies of scholarship undertaken in Western enterprises collaborative settings while also seeking to provide tangible lessons stemming from our research to practitioners involved in Māori enterprise collaborations. In the case of the former, the dearth of scholarship around Indigenous collaboration is clear, and we have contributed to this in a small but meaningful way by illustrating numerous themes that offer insights into how collaboration is defined, why and how Māori enterprises collaborate, what enables and disables collaboration, how knowledge is managed, and finally, what success looks like in Māori enterprise collaboration. Our research illuminated the collective nature of Māori enterprise collaboration rather than a focus on the financial transaction alone, as well as the critical role of an intermediary facilitating the process.



Our model titled Te Hononga—Māori Enterprise Collaboration Framework illustrates the constitutive and instrumental elements that have consequences in Māori outcomes. We make no claim to this model being conclusive, however, we do believe that it may serve as an initial framework in which more inputs and outcomes can be added or reduced as additional studies occur in this field. For this, more scholarship is encouraged in this domain.

For practitioners, our research design avoided high degrees of abstraction found quantitative analysis not allowing positive outcomes for practitioners (Ambrosini et al., 2007). Our approach was to present themes that can be clearly understood by practitioners, and our identification of enablers and disablers of Māori enterprises collaborations offered what we believe are practical insights to improving the workings of Māori enterprise collaborations. Particularly, the factors identified around navigating Māori values and partner identification may be useful to practitioners establishing frameworks for collaborative enterprise both with Māori and non-Māori.

## *Future Work*

Practice based approaches would be useful in extending this research, particularly, around knowledge management and understanding how knowledge is transferred within Māori enterprises collaborations. Szulanski's framework on stickiness of knowledge argues the challenges of knowledge transfer with different participants.

His arguments around, arduous relationships, cultural variations and low levels of expertise decreasing the level of knowledge shared could be a useful position to investigate the knowledge-sharing frameworks between Māori and non-Māori partners within Māori enterprises collaborations. An understanding of what knowledge is sought between partners and how it is transferred given that this research identified different sensemaking structures between Māori and non-Māori would be useful. Given our identification of different frames of reference occurring with larger post settlement Māori enterprises and smaller Māori entities as well as non-Māori in collaborations, we believe this remains a fruitful area of investigation for future scholarship.

Additional opportunities also exist around how different collaborative partners champion elements of the collaboration (formally and informally) and what the drivers and practices of such actions are. This has utility in theory and practice around the workings of collaboration for Māori enterprise collaborations.

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# APPENDIX

## APPENDIX: Annex 1 Ethics Forms



### **Te Hononga: Modelling Indigenous Collaborative Enterprise**

#### **INFORMATION SHEET**

Tēnā koe, we are researchers from Massey University's Business school who are working on a Ngā pae o te Māramatanga funded project which seeks to better understand how Māori enterprises can collaborate to achieve better outcomes.

#### **He aha te kaupapa rangahau? - What is the rangahau about?**

Collaboration among Māori enterprises aids Māori economic activity by helping them to achieve scale, impact and work collectively to solve problems and realise opportunities. Recognising this, Maori enterprise collaborations have occurred in multiple sectors – mirika (dairy), miere (honey), miti (red meat), moana (seafood), tapoi (tourism), and matihiko (digital spaces) – with varying degrees of success. Understanding the factors which influence success is therefore an important part of improving the outcomes of these and future Maori enterprise collaborations and filling the gaps in this understanding is a key focus of our project. Our research aims to help us understand the conditions and capabilities needed for Māori enterprise collaborations to form and thrive within new and established industries.

#### **He tono - You are invited to participate in this rangahau**

Your organization has nominated you to participate in this research and agreed that you have permission to speak on their behalf. We invite you to participate in this rangahau as by participating in an interview to share your perspectives on the role that enterprise collaboration has played in your organization. We are particularly interested in understanding the implications, opportunities and challenges of collaboration for your organisation.

#### **He aha ngā āhuatanga o te uiui? What is involved in the interview?**

- If you agree to participate, you will be interviewed by one of the research team. The questions asked will include questions about your perspectives on the conditions and capabilities which make Māori enterprise collaborations successful, as well as potential challenges and advantages these collaborations
- Interviews will be conducted in English, but feel free to korero Māori if you wish during the interview.
- With your permission, interviews will be recorded and be transcribed later by a member of the rangahau team, who will sign a confidentiality agreement. A copy of the transcription will be sent to you so that you can ensure its accuracy. Following this, transcripts will be analysed by the rangahau team.
- The interview will between 60 - 90 minutes. You are free to withdraw at any time from the interview. Your data would then not be included in the analyses.
- As a recognition of your time and invaluable contribution to this study, we have small taonga to give.

**Ko wai ngā kairangahau? Who are the kairangahau?**

The team that is currently undergoing this rangahau include researchers from Massey University and independent researcher/advisors;

- Dr Matthew Roskruge (Te Ātiawa, Ngāti Tama, Ngāti Rārua)
- Dr Jason Mika (Ngāi Tūhoe, Whakatōhea, Ngāti Awa, Ngāti Kahungunu)
- Dr Jason Cordier (Pākehā)
- Mr Brian Tunui (Ngati Awa, Ngati Makino, Te Arawa, Ngati Hamoa)

**Ka pēhea te whakamahi i ngā kōrero? How will the information you provide be used?**

Interviews will be analysed by the rangahau team. The findings will be used in high-level reporting of the findings to case-study organisations and uploaded to the Te Au Rangahau website.

We also aim to develop journal articles that will be published and/or presented at conferences, and funding applications for future research into Māori collaborations.

**Whakapā mai - Contact details**

If you have any further questions regarding this study, please contact the Lead researcher for more information:

Matthew Roskruge

[m.roskruge@massey.ac.nz](mailto:m.roskruge@massey.ac.nz)

09 213 6155

*This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application NOR 19/24. If you have any concerns about the conduct of this research, please contact Associate Professor David Tappin (Committee Chair), Massey University Human Ethics Committee: Northern, email [humanethicsnorth@massey.ac.nz](mailto:humanethicsnorth@massey.ac.nz).*



**MASSEY UNIVERSITY**  
**TE KUNENGA KI PŪREHUROA**  
**UNIVERSITY OF NEW ZEALAND**

## Te Hononga: Modelling Indigenous Collaborative Enterprise

### CONSENT FORM

Please indicate if you agree with the following statements	Āe	Kāo
I have had the details of the project explained to me. I am happy with the answers to any questions I have asked, and I understand that I can ask further questions at any time		
I agree to participate in this study under the conditions set out in the information sheet		
I agree to being identified in this study. I would like to be acknowledged in any written reports or presentations <b>OR</b>		
I wish to remain anonymous in this study (identity unknown throughout this particular rangahau) and therefore need to select a pseudonym		
I am comfortable with the kōrero being recorded and transcribed		
I give permission for the information I provide will be shared via reports, publications and presentations		
I would like to receive a summary of the results of the rangahau when it is completed.		

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Email: \_\_\_\_\_

Date: \_\_\_\_\_





## Interview Schedule

### Te Hononga: Modelling Indigenous Collaborative Enterprise

21 November 2019: Version 2

#### **About you**

1. Please tell us a little about yourself, where you were born and raised?

#### **Your role in Māori enterprise**

2. What has been your role and experience in Māori enterprise development?

#### **Māori enterprise collaboration**

3. How would you define collaboration? (conceptual understanding and framing)
4. Why do Māori enterprises collaborate? (rationale and impetus)
5. How do Māori enterprises collaborate? (process and timing)
6. What enables Māori enterprises to collaborate? (capabilities and conditions)
7. What seems to impede collaboration among Māori enterprises? (barriers)
8. Please tell us about the approach to collaboration within Kawerau Dairy/Mihi? (examples)
9. How is knowledge managed in Māori enterprise collaborations? (mātauranga/knowledge)
10. What does success look like in Māori enterprise collaborations? (outcomes, aspirations)





**Te Au  
Rangahau**  
Māori Business Research



# Te Hononga—Modelling indigenous collaborative enterprise. A research report on Māori enterprise collaboration in Aotearoa New Zealand

Mika J

2021-07-13

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