

Workshop 2A Key Challenges and Opportunities in Māori Social Enterprise by Professor Wiremu Doherty.

“Te Ohu” – if there was a job needed to be done I would be there; concept of reciprocity e.g. Tangihanga.

Built on social capital.

Engaging with working examples of Korero:

- Tainui supporting tertiary education, then realizing asset base of Iwi- there was a mismatch of money funding education versus education output. Therefore what are educational goals of Iwi and how do they design pathways to meet.
- Disestablished trust board and built own parliament representing tribal boundaries according to Marae, each has infrastructure (elder, worker on Marae “Tuku Iho” and youth).

Question:

What is economic cost versus Iwi voicing aspirations? Smaller groups cost less but do not voice Marae aspirations e.g. Tuhoe, Tu Aro Paki – 800 million Whanau outside of Taupo. History of Maori affairs deciding land use for Maori land causing debt. Tu Aro Paki recognized geothermal opportunity, declined by New Zealand government, traveled work and received offshore funding and built glass houses. Now they provide all cherry tomatoes to progressive food stuffs, they also pump energy into national grid and provide communication arm via satellites. This is a family oriented decision.

Spiritual due diligence on Social Enterprise.

- Quadruple bottom-line.
- World view is holistic or else lose essence.
- As teacher and students we start as rangatahi, someone who is rangatira can also be rangatahi according to learning and idea.

- Rangatira thought has “buy-in” through collaboration of thought, involved in make up from beginning.

Maori asset loss decreased versus Pakeha loss in recession.

- Level of risk is far more greater for Maori.
- Asset base must be handed to next generation in the same shape but also enhanced.
- Therefore hesitancy at putting asset at risk.
- If risk is from Iwi and grouping of people then supported.
- As long as all have a part in decision.
- Maori are best parties to work with and grow because they will not sell their assets.

Tainoi example of Parliament is a good model because based in Marae/Whauau.

- What about Whauau not engaged with Marae?
- Need mechanism to engage into Iwi discussion

Ranga model has a set of values and principles (kawa and Tikanga)

- View that Tikanga can't change but know what is changing and why changing will allow change in Tikanga to adapt to time and place.