TE KŌMIHANA WHAI HUA O AOTEAROA |
NEW ZEALAND PRODUCTIVITY COMMISSION

MĀORI PERSPECTIVES

ON RESILIENCE IN RESPONSE TO SUPPLY CHAIN DISRUPTIONS

FINAL REPORT
SEPTEMBER 2023

HAEMATA LIMITED
waea | 07 308 6322
īmēra | tari@haemata.co.nz

“Hāpaitia te ara tika e pūmau ai te rangatiratanga mō ngā uri whakatipu.”

Foster the true pathway to knowledge and strength, independence, and growth for future generations.

Table of Contents

1. INTRODUCTION

This report is the result of a series of engagements with Māori to gain an insight to Māori and Iwi views on supply chain vulnerabilities, exposure to disruption, and resilience strategies. Engagements were conducted between May and July 2023. These included a series of one-on-one interviews as well as group discussions with key Māori stakeholders across relevant industries and a range of communities.

The Productivity Commission's inquiry – Resilience of the NZ Economy to Supply Chain Disruption – explores policy interventions to enhance the resilience of industries and communities to supply chain disruptions.

The Terms of Reference (ToR) asked the Productivity Commission (the Commission) to identify policies and interventions that can enhance the resilience of New Zealand's economy and living standards to persistent medium-term supply chain disruptions.

The ToR also asked the Commission to investigate a *te ao Māori* perspective on resilience, considering *He Ara Waiora* dimensions and how these apply within Māori businesses and communities. They also asked that key interest groups and affected parties, including Māori trusts, incorporations, iwi, PSGEs[1], and small to medium enterprises be consulted with.

The Commission released an Issues Paper in February 2023 that outlined its thinking on these topics and set out an initial set of questions for consultation. An objective of the consultation was to inform the Commission on how different industries and communities think about resilience. It was also to map existing resilience-enhancing strategies and to show how they met different industry/community resilience expectations.

The aim of the consultation was to produce practical and well-supported recommendations to enhance Aotearoa New Zealand's economic resilience. To do this, the Commission needs to understand the Māori economic ecosystem. For example, the Commission is interested in understanding:

- the role of Te Tiriti in building resilience
- how various ownership/governance arrangements aid resilience or not
- how te ao Māori business objectives aid resilience or otherwise.

This report is structured around five key questions:

1. **Does resilience look different for Māori businesses, industries, and communities?**
2. **What supply chain disruptions and trends are Māori worried about?**
3. **How are Māori responding to supply chain concerns?**
4. **How can the government help?**

[1] Post-settlement Government Entity

5. What should the Commission study to learn more about resilience for Māori?

This is an initial, and seminal, qualitative study which is intended to give an indication of some of the current issues relating to supply chain resilience. In the post-COVID era, and with the accelerating impacts of climate change, this report may provide some guidance on future work to research, support and strengthen Māori and Aotearoa's supply chain resilience.

2. METHODOLOGY

Too often, Māori have not benefited from research by non-Māori organisations. The impacts of Western forms of knowledge and research have even been detrimental to indigenous peoples, including Māori. For some, this has led toward a rejection of 'all theory and all research'. Kaupapa Māori-based research methodology aims to regain trust through implementing 'culturally safe' practices undertaken by Māori researchers grounded in their cultural identity and guided by tikanga (cultural protocols).

Throughout this project, Haemata has held a responsibility both to the Commission and to the research participants to uphold principles of cultural safety, integrity, trust, and respect — principles inherent to any Māori-centred research approach. A Māori-centred approach also involves ensuring a high level of Māori participation in all aspects of the research methodology. These include being in key roles such as researchers, advisors, participants, data analysts, report writers and quality assurers. In a Māori-centred research approach, te reo Māori, tikanga Māori, and mātauranga Māori are 'givens'.

In this study, kaupapa Māori research principles, as described by Dr Linda Tuhiwai Smith (1999)[2], have guided the research process, alongside Haemata's own principles-based approach. These principles are:

- Aroha ki te tangata (a respect for people)
- Kanohi kitea (the seen face; that is, present yourself to people face-to-face)
- Titiro, whakarongo, kōrero (look, listen, speak)
- Manaaki i te tangata (share and host people, be generous)
- Kia tūpato (be cautious)
- Kaua e takahi i te mana o te tangata (do not trample over the mana of the people)
- Kaua e māhaki (do not flaunt your knowledge)
- Mā te Māori (there must be benefits for Māori in undertaking this project)
- Kia ngākau pono, kia mākohakoha, kia manawanui, (work with integrity, an open-mind, and commitment).

These principles have underpinned our work throughout this study and have guided our discussion of the findings.

[2] Smith, L. T. (1999). *Decolonising Methodologies: Research and Indigenous Peoples.* Zed Books, New York, and Otago University Press, Dunedin.

The study involved three phases: Ngao Pae (Planning and Establishing Project), Ngao Tū (Data Gathering and Emerging Findings), and Ngao Matariki (Data Analysis and Key Findings).

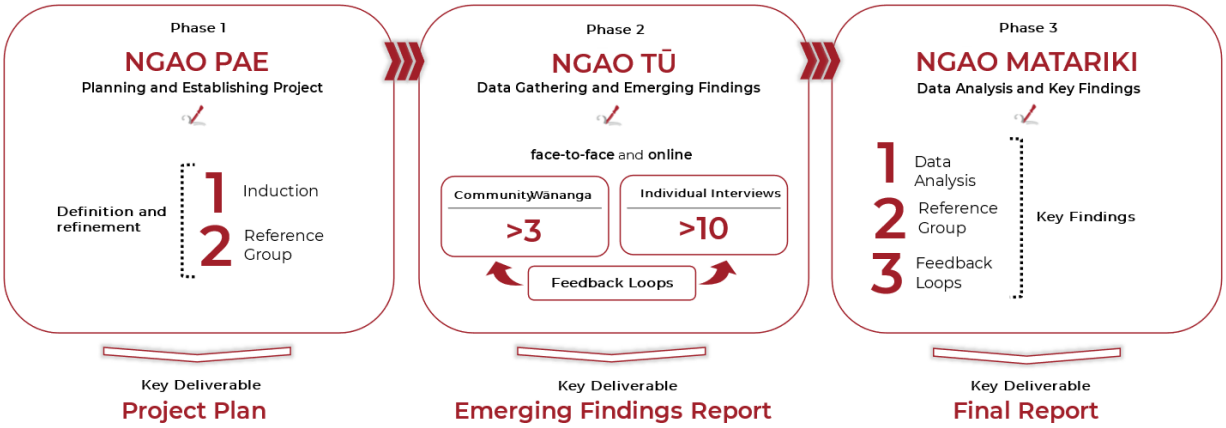

Figure 1: Three-phased approach to the research.

The fieldwork phase of the study, Ngao Tū, utilised two key data gathering approaches – wānanga and interviews.

Haemata was aware from the outset (and communicated this concern) that there is engagement fatigue for Māori with growing sentiment that consultation is not translating to change. During the time of this inquiry, many participants were focussed on supporting their iwi and communities with response and recovery after unforeseen natural disasters in 2023. A wide range of potential respondents were canvassed for us to get to the 50 respondents we heard from.

Given the restrictions of undertaking the study in a post COVID-19 environment and while Aotearoa was experiencing significant weather events (many of which disproportionately and devastatingly affected Māori communities), online platforms (namely Zoom and Microsoft Teams) were the primary channels of connection with participants and communities – these included two online wānanga. Even for Māori, who usually prefer 'kanohi ki te kanohi' or 'face-to-face' engagement, online engagement has grown in popularity since the COVID pandemic. Participants generally confirmed this as their preferred mode of meeting due to busy schedules and their ability to connect outside of normal business hours.

Haemata was fortunate to be able to also convene an additional face-to-face wānanga, held in Te Whanganui-a-Tara, where Māori were able to convey their concerns and recommendations directly to members of The Productivity Commission, including Chair Dr Ganesh Nana and Commissioner Dr Diane Ruwhiu.

A semi-structured format was taken whether the method of engagement was a wānanga or interview. This involved discussing the five key inquiry questions while also being flexible to allow the participant to lead the conversation where they felt was appropriate. A semi-structured approach to the fieldwork was purposely applied to enable participants the ability to shape the direction of the discussion, and to share what was most important to them. This contrasts with other more structured research approaches (e.g., surveys and structured interviews). Such research positions the control in the hands of the researcher and denies participants the opportunity to influence the research and have their true voices heard. Arguably, such approaches are also contrary to Māori-centred research principles. As the project progressed, engagement was broadened to 'test' ideas and issues emerging from previous participant feedback.

Wānanga as a Research Approach

Wānanga, as a research approach to data gathering, provide a format for open and honest discussion embedded in Māori cultural practices. Central to wānanga are values of whanaungatanga (relationships), mihimihi (acknowledgements), kōrerorero (discussion), and akoranga (learning). Whare wānanga (universities or places of higher learning), as we know them today, are derived from this cultural mechanism for discussion and learning. However, as Nēpia and Rangimārie Mahuika offer, "wānanga are much more than just schools of instruction".[3] Wānanga are a dynamic, living tradition that have developed across generations.

Participants

In total, 50 participants contributed to the findings. Of the 50 participants, 26 individuals participated as interviewees. Individuals approached for interviews included:

- Māori community representatives (e.g., iwi and hapū leaders, whānau, social services/whānau ora)
- Māori economic development representatives
- Māori Small to Medium Enterprise (SME) owners.

Three separate wānanga were convened, each with a different group of key stakeholders:

> Wānanga 1 — This was an online wānanga with Māori Eastern Bay of Plenty Economic Development Agency (EDA). Participants included staff and a range of Māori clients who had been supported by the EDA including Māori SME owners, Māori landowner collectives and hapū leaders.

[3] Mahuika, N., Mahuika, R. (2020). *Wānanga as a Research Methodology.* Pp. 1–2.

Wānanga 2 — This was a face-to-face wānanga with a mix of participants. It included representatives from iwi, agriculture, retail, tourism, publishing, aquaculture, forestry, roading, property, infrastructure, horticulture, and Māori business networks. It was also attended by Productivity Commissioners and Commission staff.

Wānanga 3 — This was an online wānanga with members of the Federation of Māori Authorities Executive Committee (FOMA).

Table 1 Number of participants by type of participation

Type of participation	**# Participants**
Interviews:	26
Wānanga 1: TOI EDA	6
Wānanga 2: Māori iwi, community and industry representatives and representatives of the Productivity Commission	12
Wānanga 3: FOMA	6
Total	**50***

*Note: Total engagements = 56. (6 participants completed both an interview and a wānanga - counted only once in table above).

As an exploratory first piece of qualitative research, the report is focussed on 'giving voice' to the participants. Therefore, the report generally lets the participant's responses predominate. The intention is to allow the Productivity Commission to hear the breadth of responses and to better understand the underlying thinking behind the issues raised.

The authors wish to acknowledge the time given by respondents to this investigation. Many of those spoken to were very keen to participate because of the level of impact these issues have had on their lives and the lives of their communities. This reinforces the importance of this work in the dynamic, changing world we all now face.

He mihi nui ki a koutou, e ngā toka tū moana.

3. HOW MĀORI ARE UNIQUE

Question 1: Does resilience look different for Māori businesses, industries, and communities?

The purpose of this investigation is to explore te ao Māori perspectives with regard to resilience. This section focusses on whether, what, how and why resilience is different for Māori.

The Treasury framework *He Ara Waiora* provides a reference point for Māori perspectives with regard to wellbeing. This question tests it's relevance and application in the resilience context.

The 'resilience' context referred to by respondents included all of the recent major crises: the COVID pandemic and the subsequent lockdown periods and consequent major disruptions to the international economy, supply chain and trade markets; a series of recent extreme weather events – especially flooding and wind – that had severe impacts on many communities; earthquakes that have affected some communities; and sea level rise which has also impacted a number of communities.

We were interested in knowing whether or not Māori businesses and communities looked at resilience differently to others because a diverse range of responses to these challenges has been noticed.

What was discovered is that Māori resilience does indeed look different, with two major themes or underpinnings:

- Māori perspectives and responses to resilience are grounded in Māori values.
- During major crises, Māori focus on the needs of the collective.

Most Māori Look at Resilience Through a Te Ao Māori Worldview

Many Māori noted some of the same concerns for supply chain disruptions and resilience as mainstream, non-Māori organisations, and businesses. This is particularly evident for Māori Small to Medium Enterprises (SME's) who all noted the impact of COVID and it's associated supply chain disruptions. Difficulties getting products through the supply chain were widespread. They were, however, particularly evident with product-based companies reliant on key components on the inputs side and market access on the supply side – e.g., construction, forestry, and meat products.

> *"We have faced the usual issues – shipping costs have increased, the cost of manufacturing has risen, and access to the materials we use have been constrained." – Owner, Māori SME.*

Numerous responses reflected kaupapa Māori perspectives and behaviours grounded in tikanga Māori, mātauranga Māori, and Māori values and beliefs. Some respondents (mostly Māori SMEs) were strongly focused on, or spoke about, general business survival issues such as profitability and business continuity. However, the overwhelming focus from participants was on the impact on and consequent needs of the collective – whānau, staff, clients, hapū, marae, community, and iwi.

Moreover, respondents were quick to point out how their complete focus shifted from a 'business model' to a tikanga Māori, kaupapa Māori, or te ao Māori perspective.

> *"We are different, we focus on the holistic and have multiple outcomes focusing on more than just the numbers – including broader wellbeing, climate and our communities." – Iwi Representative.*

Māori generally have quite different perspectives, experiences, responses, and strategies with regard to resilience and supply chain disruptions. These largely reflect different Māori values, beliefs, perspectives, and consequent behaviours which determine how many Māori prioritise and respond to issues. During this inquiry many respondents provided examples that demonstrated these prioritised responses during the recent crises.

The key aspects of te ao Māori directly spoken to included:

- Kotahitanga: Coming together as whānau, as hapū, as iwi to respond to the challenge.
- Whakapapa: Kinship ties bringing people together and bringing people home.
- Whanaungatanga: Mobilising relationships and networks to bring resources to the collective.
- Tikanga: Doing what is 'tika' and right, prioritising people and the taiao.
- Aroha: Action based on love, kindness and concern for whānau and community.
- Manaakitanga: Instinctively looking to care for others – whānau, hapū, iwi, and community.
- Te Ūkaipō: Focusing on the marae and hapū that were worst affected.
- Marae: Rallying around the marae for the benefit of the community.
- Whānau, hapū and iwi: Focusing on the needs of the collective.
- Holistic perspectives: Looking holistically at how businesses can respond to community needs.

Of note, while questions to respondents often focused on supply chain disruptions as a core issue, the supply chain issue did not figure highly in responses generally.

Holistic View of Resilience

Māori have a holistic view towards resilience/supply chain issues and always focused on multiple outcomes. These included broader wellbeing, environment, economy, food security, health, Māori land issues, key industries.

> *"Collective benefits of the quadruple bottom line – we don't just look at financial outcomes as the priority outcome. We look at whānau, community, whenua, awa and then we look at our culture. I'm a big believer that, if we have good guiding principles, that aren't just about*

> *making money, that are focussed on concepts like kaitiakitanga (guardianship), manaakitanga (care of people), whanaungatanga (our connectedness) – it comes back to how we look at the collective whole. Good guiding principles can do that." – Trustee, Māori Incorporation.*

While, for the purposes of this report and analysis, the sections below focus on individual values, kaupapa, issues and contexts, the responses from individuals usually spanned these sections in an integrated, holistic manner. This holistic, multidisciplinary approach to conceptualising and understanding the issue of resilience is fundamental to the Māori response.

Kotahitanga, Whakapapa, Whanaungatanga – Māori Concern for the Collective

Māori see resilience as a community and collective issue and respond to challenges in ways that address the needs of the collective. Priorities changed for many Māori business owners as their focus turned from themselves and their businesses to their whānau, their hapū/marae, and their community.

> *"Whanaungatanga, Kotahitanga – that was important during that time. We drew on our tikanga, our kaupapa, committing to support each other." – Owner, Māori SME.*

During the COVID pandemic, one Māori business network set up weekly online breakfast hui for Māori businesses in the region for one hour and included government agencies. Through these hui, Māori businesses had access to a wide range of expertise. The hui provided important support to Māori SME's during a difficult period, including reassurance and re-interpretation of what they were seeing in the news.

The same network set up an online Marketplace for companies. They also all committed to buy from one another during the pandemic. For this network, none of the businesses closed permanently – they all opened up again at the end of the pandemic period.

Māori collectives – iwi, other PSGE's, Māori land trusts and incorporations, and Māori health and social service providers – have beneficiaries/clients for whom they hold responsibilities and to whom they are accountable. All feel a heavy burden of responsibility during difficult times and events.

Te ao Māori is underpinned by relationships. Whakapapa provides the conceptual and spiritual framework by clearly defining the relationships between people as well as between people and the environment. In all parts of life, including business, Māori highly value relationships in everything they do. Whanaungatanga is the practice whereby these relationships are mobilised in times of need.

Iwi, hapū, and Māori business networks, whanaungatanga and whakapapa all went into overdrive during recent crises and the value and importance of these relationships were realised.

"We used our networks for immediate support. We utilised our customary fishing rights to mobilise commercial fishing to feed our whānau. We had land blocks killing cows to feed our whānau. Ka tukuna atu ki te iwi. There is a willingness to help that is intrinsic to us – the values run the show." – Trustee, Māori Incorporation.

"Our other issue was for our whanaunga – most (name of tribe) live in the cities. So, it was developing the infrastructure to get them kai. So, we used our networks with Moana Pacific to [do?] customary fishing on the iwi behalf – got fish processed and with the help of (name of city-based iwi) we were able to get distribution. People up North who were killing cows and the list goes on. So, it is having the will to set aside economics, productivity and the values ran the show. All we did was provide infrastructure for the aroha from home to be felt. It created the opportunity to walk the talk as far as being able to manaaki our whānau. Work needs to be done in the policy area to get out of the way. Speed and time are the key in those situations – the bureaucratic system is too slow – work needs to be done in legislation and policy." – Iwi Leader.

Many Māori SME's talked about the importance of strong relationships during the challenging times faced recently.

"We have had strong and loyal relationships with our local suppliers which have paid off for us when supply lines were under pressure. They looked after us like we looked after them." – Owner, Māori SME

Respondents were clear about the key differences between traditional business practice and Māori approaches, for example to supply chains.

"My observation with supply chains is that the majority are transactional based. Whereas the Māori approach is we get to know the people. You have a different type of engagement and even when things do go wrong, we try and maintain relationships. So, we don't have too many issues. After Cyclone Bola, we went and bought 40 truck and trailer units of fencing gear, and I just said, 'I don't know when we are going to pay you, but it will be sometime in the next three months'. The value was, we had material in the region when many others didn't." – Iwi Leader, Māori Farming.

Long-term relationships are fundamental to how Māori operate, and this approach proved valuable for many during these difficult times.

Relationships were also often seen as fundamental to the success of Māori whānau, hapū, iwi, and community during difficult times.

"How we collectivise, how we come together, our focus on relationships – it is our Superpower. We have to help those who are Māori but lack connection to access that Superpower."
– Director, Māori SME.

Māori have an instinctive and strong bond to their traditional home – where they were brought up and where their marae is. This is a strong pull during times of crises, and this proved to be the case during COVID-19 and recent extreme weather events.

Many Māori return home to their traditional tribal territories during times of crises to help the whānau, hapū, and community. The flood events on the East Coast of the North Island and in the North saw many Māori close their businesses – and many took leave from their jobs – to go back and help out at their marae and with their whānau and hapū at home.

> *"I went home for six weeks after the floods to help out and I know other business owners who did too. I know others who took time off work to do the same and when their employers instructed them to go back to work – I know half a dozen of them who gave up their jobs to stay and help. Our people are amazing!" – Owner, Māori SME.*

Manaakitanga – Māori Looking After Others

Manaakitanga – looking after others in times of need – is an instinctive response by Māori. This was clearly evident during the recent crises, where manaakitanga was exercised within the collective – staff, clients, whānau, community, hapū, and iwi.

> *"Our tikanga frameworks mean we don't leave anyone behind, we build resilience together, everyone benefits. A network of support is such a benefit for Māori – if they don't have that, they struggle. Especially if they aren't attached to their iwi, whenua." – Owner, Māori SME.*

This confirms the wide net that Māori cast to support all those in need. Manaakitanga is often also focused on the basic challenges faced by whānau, hapū, iwi, or the marae, including issues like connectivity.

> *"When the internet went down, we bought 40 Starlink units for marae and other key places. We bought generators for marae." – Iwi Leader.*

This is not a traditional role of iwi, but iwi and others have adapted and responded innovatively to critical needs in difficult times – some of which have never been seen before.

Māori respondents were also heavily committed to supporting their staff during recent crises. The Te Puni Kokiri report, Te Matapaeroa 2019, confirmed that Māori owned companies employ about 43% Māori staff compared to 14% for other New Zealand companies.

Several respondents were very proud of the fact that the majority (in some instances 100%) of their staff are Māori and see this as a primary focus in their recruitment approach. Several confirmed their manaaki focus on the needs of staff during the recent crises, and some were innovative in their approach to ensure they could keep their staff employed.

> *"We have more than 50 staff in our company – all Māori – mostly young Māori men with a family, 20 to 40 years old. We have a heart for young Māori men. They enjoy hard mahi – it's good for you. It feels good to help them out." – Owner, Māori SME.*

> *"[We are] one of the biggest Māori businesses [in our region, and we] were well placed to weather the storm of the COVID pandemic. They had already just invested in a greater focus on blended learning – including more online content – so we were well placed to transfer students to the online platform. For staff on the ground in (name of town), they also adapted. A long*

outstanding archive project became the focus, and kitchen staff and groundskeeping staff were trained as archivists and completed the six-month archive project – employed the whole way through." – Director, Māori Business Network.

Manaakitanga even reaches across to the business client where several respondents noted how they reacted differently to the competition by showing empathy – manaaki, aroha – to their business clients.

"We have strong retail/commercial properties in [our city]. One of the things we did immediately for COVID was to contact our tenants and reduce their rent by half for two months through that lockdown. We have held on to those tenants and other Māori landlords rung up and asked 'how should we behave?' Talk them through our decision as trustees, that the long-term view had to be taken to keep the businesses running. That was a very successful business response. When I talked to the Mayor and Chamber of Commerce [in our city], we found we were the only landlords that did that – and we've had huge support because of doing that. The biggest business – a national chain – wanted to pay no rent. They were the worst people to deal with. Which is interesting – because their only goal is economic." – Leader, Māori Business.

The generosity exhibited during this period tended to ensure a strong relationship with clients and manaakitanga was seen as a successful business approach.

"We went fast and early to give concessions to our tenants – we were concerned we would end up with empty shops and, as it was, we maintained a 98% tenancy. We get a lot of flak because [our city] is dying but our mall owners should have gone fast and early like we did, and they chose not to." – Trustee, Māori Incorporation.

Like this response to our research, many responses were clear that by utilising tikanga Māori – like manaakitanga – as a basis for business decisions such as these is good for business in the long-term. Māori businesses appear to be more focused on the long-term.

Marae as a Focal Point for Manaakitanga

Marae have become a focal point for manaakitanga in many communities during the recent crises – both rural and urban. There has been widespread reliance on marae to respond to the needs of displaced communities where they are often used for shelter and accommodation.

"We ended up with plane loads of tourists when the earthquakes happened, and they had nowhere to stay. We housed them for weeks. [Our marae] was not sufficiently resourced for that. The resilience of Māori who came in - from providing kapa haka experiences for entertainment, to supporting as social workers/councillors and helping us in looking after these people. We worked with supermarkets to get shampoo, toothbrushes, toiletries etc. These people had nothing left but the clothes they were standing in. Are we resilient and resourceful – hell yes, we are! Who knows about that, who turned up and said, 'thank you Māori for looking after these tourists' – no one." – Trustee, Māori Land Incorporation.

"We had 40 people living in our [wharenui at the marae] for several months after the floods." – Adviser, Māori Business.

The lack of recognition and funding for marae who fulfilled these roles was raised and it was recommended that marae be integrated into the Civil Defence regime.

> *"Marae need to be recognised as part of our Civil Defence and severe weather response. As a legitimate part of that infrastructure and organisational response and be funded accordingly." – Leader, Māori Business.*

Tika – People Before Profit

For most Māori, there is a clear direction as to what is *tika* – the appropriate course of action. For the vast majority of respondents in this research, there was a clear shift to ensure that people were prioritised above profit.

> *"At times like this, we don't give a stuff about the balance sheet. If we don't do what's right, the mokopuna will be writing waiata about us and what we didn't do!" – Iwi Leader.*

> *"Any talk of the balance sheet went out the window." – Trustee, Māori Land Incorporation.*

This is a totally different response to that which is seen in traditional business models.

Māori Focus on Long-term/Intergenerational Outcomes.

Māori tend to adopt a long-term planning horizon with some iwi and other Māori organisations implementing a 50, 100, and in some cases 1,000-year strategic focus. The outlook is whakapapa based and therefore the future is often measured in generations, not years.

> *"We have a 50-year strategy. Roading, water supply, power supply – ensuring resilience in all these areas." – Iwi Leader.*

For Māori fulfilling their intrinsic role as kaitiaki, the long-term view is often also intertwined with considerations for the taiao – the condition of the land and environment – while still being underpinned by concern for the wellbeing of future generations.

> *"We have to do our business in a good way that leaves your whenua in a good place so that future generations are handed something of value. But we also have to be able to deliver for the now – it isn't just about the future and that nuance for Māori business is often forgotten." – Trustee, Māori Incorporation.*

While being fundamental to Māori landowner collectives and iwi and other PSGE's, many Māori SME's also shared this long-term, intergenerational focus for their privately owned business.

Māori are Adaptable and Innovative

Climate and other crises have driven Māori to think more innovatively – to re-think resilience.

> *"Resilience is in-built for a lot of whānau. They have lived through a lot of hard times and so are used to adapting." – Adviser, Māori SME.*

Small Māori businesses (especially service businesses) appear particularly adaptable. Many were able to just close during the COVID-19 period and then to set up again once the difficult times had passed.

Māori landowner collectives are utilising a range of approaches to change, including diversification to reduce over reliance on any one land use.

> *"In terms of resilience, we mobilised an intervention to diversify the portfolios. For example, one of our land corporation's portfolios was diversified into horticultural. The kiwifruit gold orchards they purchased over the last 12 years have been able to sustain the incorporation in terms of access to ongoing relationships with banks and access to capital etc. This meant that when the 'stumpage' price – we were exporting to China and Japan – was dropping, we were able to close off the forestry [to wait for the price to rise] and diversify to the profit coming back from those horticultural assets." – Iwi Leader.*

> *"Resilience is also the ability to move, change and adapt. If you have your own resources, you can change just like that." – Trustee, Māori Land Incorporation.*

Iwi are also looking to adapt to better meet future needs.

> *"We are talking overseas with people about a multi-faceted barging system. It can be utilised on a day-to-day basis as part of the ocean-based aquaculture project and then utilised as a transport option when the roads go out." – Iwi Leader.*

Urban, Rural and Isolated Communities

Māori rural and isolated communities were keen to participate in this study so that their stories could be heard. Māori rural and isolated communities face particular and multiple challenges – roading, water, food access, connectivity, and limited access to health services.

Many participants felt that Māori in rural communities were more resilient as they needed to support each other for the community to thrive.

> *"Rural is often more connected and share to support those in need or to ensure the local community has the necessities. They also have a stronger focus on their local economy. They have their niche and are very strong in that." – Māori in Tech, Māori Governance.*

> *"COVID gave us resilience. It made us think – as an isolated community – we need to be a community again. Our marae were once more how they used to be – fully functioning and the hub of the community. COVID did a lot for our people at home. The reduction in tourists meant less fishing and you could see the fish stocks come back. Where we are, we have a positive isolation story." – Trustee, Māori Incorporation.*

Additionally, some Māori in rural, iwi based, communities are seeing economic development opportunities lead to young Māori from the iwi moving back home and they believe this will help build future resilience in their community.

However, there was feedback that Māori rural communities have become used to receiving poor services during crisis times and this has been evident again with the recent.

> *"Sometimes we just accept in the rural areas that, because we have chosen to live there, we will receive sub-standard services. There is a strong argument that this should not be the case". – Māori Community Worker.*

On the other hand, Māori respondents in urban communities suggested they are more flexible, move quickly with the trends, and seem better supported.

> *"In urban environments they are often more about innovation and jumping on fast moving trends – they are often quite supported." – Māori in Tech, Māori Governance.*

4. FOCUS AREAS FOR MĀORI

Question 2: What supply chain disruptions and trends are you worried about?

This question invited participants to give feedback on which risks were of concern to their individual industry or community, including specific disruptions which had been experienced previously and those which were seen as a future concern.

For context, the following were the most common concerns raised by submitters on the Productivity Commission's Issues Paper 2023[4]:

- Shipping and transport infrastructure
- Geopolitics events resulting in loss of access to some markets
- Partial or total loss of access to crucial inputs or markets
- Climate change-induced events such as floods, bushfires, and major storms
- Labour issues.

Transport infrastructure is the primary concern for a number of isolated Māori communities heavily impacted by flooding. Māori landowner collectives heavily involved in primary industries were strongly focussed on shipping and outgoing supply chain disruptions and market access issues. Many Māori SMEs, particularly those relying on components for production and service needs, were focused on inward supply chain disruptions and domestic supply. Climate change was front and centre for most and tended to drive a lot of the innovative thinking.

[4] Improving Economic Resilience – Issues Paper (productivity.govt.nz)

Participants raised concerns about all the above issues as well as other concerns that are specific to Māori businesses. One of these was land use impacts, particularly so when understanding that Māori landowners don't have the option of selling their land. Another was longstanding education and training needs for Māori in order that they are able to participate in a dynamic business environment more effectively.

Roading Infrastructure

The failure of roading infrastructure in rural and remote Māori communities was a major, ongoing concern.

> *"We have large Māori communities, predominantly still rurally based, in areas where there has been significant under-investment and we have roads that lack the resilience, communication systems that collapsed. In this day and age, how do we have a community cut off for six weeks, relying on helicopters to drop off supplies, when in theory there is a state highway servicing that town? That is nonsense." – Trustee, Māori Incorporation.*

> *"Roading and infrastructure logistics [are big issues], but also digital logistics – e-commerce and communication." – Trustee, Māori Incorporation.*

In isolated Māori communities, this concern was exacerbated by frustrations that local solutions were not being utilised to respond more effectively.

> *"We are asking for more of a role in the management of our State Highway – this is under discussion as we speak. When the road first went out, the local contracted provider said they would have it open in four days. We had it open in four hours. We have a network of contractors in our hapū who can activate work and respond immediately." – Trustee, Māori Incorporation.*

Weather Events and Climate Change

A number of respondents were concerned about the future with the ongoing signs of major climate change impacts. While many of the responses were focused on the recent flooding events, others also mentioned impacts of sea level rise as well as recent wind events.

> *"Coastal retreat is critical. We need to be modelling housing impacts as a matter of urgency. We know we need at least eight new marae." – Iwi Leader.*

> *"We had that October wind event – [millions of dollars] written off our balance sheet in one night." – Trustee, Māori Incorporation.*

One respondent was concerned about the inability of Government to respond to the challenges climate change presents.

> *"The biggest issue on climate change we are facing there (in government) is some of the confoundment, the confusion and some of the dimwittery regarding environmental policy and regulations. There is so much confusion there because it is just going around in circles. But in the*

meantime – like we always have – because we have a whenua focus anyway, we're just going on and doing stuff. Because we implicitly know what we could be doing with our whenua to improve things. A lot of Māori groups have just done that." – Leader, Māori Business.

Supply Chain and Market Exposure

Māori respondents to this research identified the issues raised by supply chain failures and market challenges.

"COVID realised the fragility of the supply chain and the over-reliance on a handful of big players. China – any shutdown has big impacts. Capacity at Auckland and Tauranga ports – Auckland's automation problems. Getting building materials on site when it mattered." – Iwi Leader.

"A lot of our products are going through existing logistic supply channels – and we know they failed." – Trustee, Māori Incorporation.

One Māori landowner collective respondent was concerned Māori were not as well informed as they needed to be to better anticipate international market trends.

"We need to have a better understanding of what is going on politically in terms of trade market, export, and access in each of those ports. Because then we can retrofit or re-engineer our response. That can then form part of our business plan, so that if we are growing stuff to sell, then what does that mean when the market contracts or expands, or if, for example, an overseas port closes." – Trustee, Māori Incorporation.

Capability, Education and Training for the Future

A number of Māori respondents to this research remain concerned about the longstanding capability and resilience issues that continue to limit the ability of Māori to excel in business – particularly during times of adversity.

"So yes, we are expected to build a resilient business for the long term to help future generations, but also help the 'now'. A lot of that comes down to who has the skills to be able to develop the long-term sustainable business. There is a distinct lack of access to skills and resources to do that effectively – and I'm not just talking about Māori – Pākehā as well." – Trustee, Māori Incorporation.

"I am very surprised at the lack of skills and resiliency at running agricultural business successfully – just as a general statement." – Trustee, Māori Incorporation.

"The capability we do have is spread really thin across so many different interests. We talk about mental health and wellbeing in terms of our staff and communities, but we don't stop and ask what toll it is taking and how will that effect Māori eventually" – Trustee, Māori Incorporation.

"There is not enough of us in this game – I get asked 'What got you in Māori Land Development?' 30 years ago, I looked around and there were no women from my tribe at the table, so, I got

involved. Unfortunately, I look around now and I'm still the only woman at my level. I said to someone 'I think I failed.' People aren't resilient enough. What's happened to us?" – Trustee, Māori Incorporation.

Some participants voiced concern that there are no tertiary courses that are targeted to upskill Māori in relation to specific Māori legislation regarding whenua Māori and post-settlement entities and governance. Additionally, it was felt that, if the Crown imposes these legal frameworks, they have a responsibility to provide the ongoing educational upskilling, so Māori have the capability to operate successfully in this environment. This could then mitigate future risks by enabling capable and resilient succession planning for Māori entities.

"Capability building needs to happen. Is Government doing enough to develop capability needed for Māori Farms, Māori Land Trusts and Incorporations, PSGEs?" – Trustee, Māori Incorporation.

"One of the issues we have got is for the next generation to have the skills and understanding of the legislation that we have to work to. Including Māori Reserve Land Act, Te Ture Whenua, Māori Governance Training, on top of the normal Companies Act, Trust Law etc." – Trustee, Māori Incorporation

Other Points of Interest

In addition to what has been discussed previously in this section, it was deemed important to include the following commentary for some of the focus industries.

Tourism

Māori Tourism businesses were particularly affected by the COVID pandemic and, in some cases, major weather events.

"They have created these beautiful businesses out of sharing their Taonga Tuku Iho. I look at (Name of local tourism business) for example – a whānau business where they have created an amazing business, won all the awards etc. When that got turned off, it was about survival. There was enough resilience, but they did struggle without income. Now they have issues around staffing – general resources – because they feed their manuhiri – and support for the tech stuff." – Leader, Māori Business Network.

Several respondents to the research explained Tourism operators had also struggled to expand again post-COVID to meet the demands of a recovering market.

"Māori tourism operators are at about 80% before Covid but their staffing is running at 50% – they are struggling to get enough staff. The growth is in offering top-end boutique experiences. These visitors (e.g., Chinese) come in big whānau groups – from grandparents to mokopuna – and want unique experiences for themselves. They pay good money, but our businesses are struggling to scale up for these types of manuhiri." – Adviser, Māori Business.

A few had already managed to pivot by changing or expanding their tourism offering. Some respondents felt supporting Māori tourism to be more technologically enabled would support future resilience.

> *"After the earthquakes [in our area] we had the [whānau of a local tourism operator] and we supported them with a digital solution. It is great. They put on a VR and can see where the whales are in the water. It meant they could generate some funding – obviously a lot less – by offering overseas people the opportunity to download this from the website to their own VR. They have now augmented that and are being helped to take that to the next level – real-time experiences. Apple VR has just been launched and could be a solution to support others to do this. Pivoting to digital solutions." – Adviser, Māori Business and Tourism.*

> *"We had to put our Tourism business to sleep when COVID hit. Our contracts in America died within 12 hours and we are still working to pull that back together. The FIFA Women's Football is giving us a huge impetus into the city." – Māori SME.*

Forestry

The Forestry industry has faced a wide range of challenges as a result of both COVID and recent weather events. For Māori SME's involved in the industry on the ground, there are compounding issues of market collapse, supply chain disruptions, and road closures caused by flooding.

> *"The shipping was a big impact, then the rise in fuel costs. There are 14 of us [Māori forestry trucking operators] in our area, all carting logs. We were all green, we wanted to give it a go. We used our houses for loans – three years in for us [ourselves]. Our income has been chopped in half – it's quite scary. The weather has been extreme. For two weeks, the forestry roads were all closed." – Owner, Māori SME.*

The impacts of climate change are exposing the need for innovation and the search for new business and operating models.

> *"We had damage from Cyclone Gabrielle – five years of harvest went in one night. [Millions of dollars] written off our balance sheet in one night. We need to get that wood up off the ground. We need a whole new future for forestry. We are looking at new ways of processing." – Trustee, Māori Incorporation.*

Agriculture and Horticulture

Most of the Māori land trusts and incorporations across the country have been heavily impacted by both the COVID pandemic and significant – sometimes multiple – weather events. Supply chain disruptions to international markets often had a massive effect on both the supply of farm inputs as well as the ability to meet market demand.

Many involved in agriculture, especially farming, were concerned about the longstanding limitations of only reaping the benefits of their products at the farm gate – while the bulk of the profit was collected along the supply chain by processors, middlemen, and marketers.

Technology

Māori technology companies seemed to be impacted less by supply chain issues and weather events.

> *"For tech, connectivity is important, but also getting access to licences and licence keys. Yes, hardware was also not easy to access but, honestly, a lot of tech business did really well during the Pandemic. We should have an offering for the digital space because it is quite resilient and gives business a back-up option." – Owner, Māori SME.*

5. MĀORI RESPONSES TO RESILIENCE CHALLENGES

Question 3: What is your company/Māori trust or incorporation /industry /community /iwi /community provider currently doing or planning to do to address supply chain concerns?

There are three main business types across the Māori economy: Māori Small to Medium Enterprises (Māori SMEs), Māori Landowner Collectives – Trusts and Incorporations, and Iwi and other Post Settlement Governance Entities (PSGEs). Each of these sectors have different structures, different empowering legislation, and have their own idiosyncratic ways of operating. For example, Māori Landowner Collectives tend to be heavily located in land-based primary sector industries.

Responses to this question acknowledge these differences and highlight the diversity of the Māori economy and the unique nature of each of these Māori business types.

Perhaps more tellingly, the widespread response was a shift away from talking about the impact of any crises on the 'business', to talking about a response focussed on the needs of the collective. All participants made multiple references to community regardless of their business type or industry which suggests that, for Māori, there is no business without community.

Māori SME's

Focus on the Collective

There were a number of participants involved in the research who saw many Māori businesses shift their attention away from their business to the needs of whānau, hapū and community.

> *"A number of businesses in our area just closed their doors. They focused instead on hapū and whānau. We had one baker who turned themselves into a 'meals on wheels'. That's the nature of a micro-business too. They just found other ways to feed themselves." – Adviser, Māori Business.*

Social Procurement

The introduction of social procurement targets for Māori-owned companies in 2020 coincided with the start of the COVID pandemic. The initial target for 5% of government procurement to go to Māori-owned companies was lifted in 2023 to 8%. Although there has been some good initial progress, major challenges remain for Māori SME's to take up this opportunity.

> *"Māori and Pasifika businesses struggle with the tender documentation here in New Zealand." – Māori SME Adviser.*

> *"The single biggest thing the government can do to support Māori businesses is to drive the Applying Te Kupenga Hao Pāuaua – Progressive Procurement. Look to Māori response first – build back Māori." – Representative, Māori Business.*

These targets only affect National Government and there is no such requirement on Local Government. However, several respondents also commented that many councils were slow to follow National Government's lead on Māori procurement targets.

> *"I've just checked with the three local councils across our area and none of them have procurement policies. So, we need to make sure it is filtering to our local government as well. I took it to them, and it got pushed back by two with only one acknowledging they are in breach and trying to address it." – Adviser, Māori Business.*

Māori Provenance Story is a Growing Focus.

The number and proportion of Māori companies focused on kaupapa Māori branding and a strong Māori provenance story appears to be growing. Respondents pointed out that this seemed to make a difference during challenging times.

> *"As a small Māori business, we really look to play to our strength. We really embrace our Māoritanga, and we've intentionally woven that into the brand – everything from the look and feel of the brand. Really feel we are at an interesting time in New Zealand where the Māori provenance story – when it is told in an authentic way – has real meaning and resonance with customers. Also, off the back of Covid, we have seen a real shift in terms of people's attitudes towards wellness. So, they want something healthier, natural, and gravitating to something with an impactful story. We've also seen the massive rise of popularity of non-alcoholic beverage over the last 18 months and that is forecasted to continue. It is a critical time that we get the foundational pieces – supply chain and COGS [Cost of Goods Sold] – and build a model that can scale quickly to take advantage of those value propositions." – Owner, Māori SME.*

However, participants also felt that mātauranga Māori, which underpins this provenance story, requires greater protection. Some sentiment was expressed about some non-Māori business owners using Māori words (kupu) and Māori names (ingoa). They felt that this was to portray to customers that those businesses operate and produce products and services based on te ao Māori principles, when this is not always the case.

Keeping It Local – Community and Country

Many Māori businesses have made a strong commitment to buy locally – whether it be from within the local community or from New Zealand instead of from overseas.

> *"Kaitiakitanga is one of our core values. It does limit us. We only buy New Zealand bottles – all New Zealand processed. They cost us more, but these supplier partnerships actually worked well for us when international supply chains failed." – Owner, Māori SME.*

> *"Some of our large forestry blocks were contracting logistics outside of our area – so where does that leave our own local truck owners? Through our incorporations, we have made it clear that our first port of call should be to utilise our local owners." – Trustee, Māori Incorporation.*

Some had found this decision had paid off for them during the COVID crisis and its consequent supply chain challenges.

> *"We rely heavily on the supply of steel. We are pleased our original decision, to stick with New Zealand only supply, paid off during COVID. Although we had to move to bulk buys – $50k a pop – at least we didn't have the delays others faced. We have also only sourced concrete from [name of company], the only New Zealand owned concrete company." – Owner, Māori SME.*

Another participant in the research thought that New Zealand would benefit more if New Zealand companies followed this lead and focused on supporting New Zealand sourced inputs and markets.

> *"Kiwis first. We are a rich economy, but we export billions. There is so much funding going offshore but our own whānau are really struggling. They may say this is business and we have to compete with the global economy but, if Government were bold and products are made using New Zealand resources [whenua, water], there should be the regulatory ability to, in a crisis, direct operators to reasonably focus on the domestic market." – Māori SME.*

Protecting Māori Intellectual Property Rights

There was concern about the ongoing breaches and lack of protections for mātauranga Māori and Māori intellectual property rights amongst some kaupapa Māori companies and Māori land trusts and incorporations.

> *"Our company relies heavily on the intellectual property from mātauranga Māori for our [products]. The Copyright Act has no teeth, and a wide range of organisations use our IP without our permission. Government agencies have been the worst offenders. It is a massive issue for our company. There is a mindset shift that needs to happen. There is a review of the Copyright Act underway, but there a number of unresolved issues still requiring Government action from the WAI262 Tribunal Claim." – Owner, Māori SME.*

Those who were concerned, see intellectual property as a resilience issue for kaupapa Māori businesses. Additionally, many spoke of the risk of lost advantage due to the lack of protection of the Māori provenance story, which many Māori SME's are trying to build their business on.

> *"Māori won't share because they are concerned that their works will be bastardised. Cultural vigilance fatigue. That time to follow up and protect mātauranga Māori is not recoverable to us. With the rise of Artificial Intelligence, this is another concern for us. AI comes from content taken from anywhere. How do we protect mātauranga Māori from AI?" – Māori SME.*

Māori Business Networks

Māori business networks came into their own during the recent crises. Both Māori SME's and Māori business networks themselves reported a ramping up in the networking, connecting, and facilitation roles they are designed to fulfil.

> *"We were busy making direct connections to people by the full range of programmes available. This included Māori businesses as well as Māori land trusts – working across all of the different government agencies." – Māori Lead, Economic Development Agency.*

> *"We are working together to support our Māori organisations and SME's to meet compliance, complete overly complicated paperwork and apply for local contracts. We just ran a symposium for local Māori construction companies to try and enable them to tender as a collective which gives them a chance to compete for larger contracts in our area". – Māori Business Network.*

Māori Landowner Collectives – Māori land Trusts and Incorporations

Primary Production and the Supply Chain

Māori landowner collectives face many of the same challenges as others in their primary industries.

> *"During COVID, the freezing works stopped, the export problems, China closing. Everyone was dealing with it – holding stock longer. Different parts of the country helped by moving stock around. We didn't get to extremes. We ran a skeleton staff." – Trustee, Māori Incorporation.*

> *"There has been an international downturn in forestry. Logistics and shipping have been the big issue. We have had bridges out. Big interruptions with trains and wood ending up on trucks. Then Cyclone Gabrielle – we lost five years of harvest in one night." – Trustee, Māori Incorporation.*

Many of the responses to the challenges faced, however, came from a Māori worldview, with a focus on the long-term, addressing the needs of the collective, and on working through collectives.

> *"We are looking at a whole new future of forestry – a more sustainable approach. We are looking at different uses for the wood. The idea of processing wood locally for local markets. Changes to our silviculture practices." – Trustee, Māori Incorporation.*

> *"We are talking to a new Māori meat collective now about joining them." – Trustee, Māori Incorporation.*

Low Liquidity for Māori Landowner Businesses

Māori landowner collectives have balance sheets that are largely land based, so they tend to operate with low levels of liquidity. Māori land can, generally, not be borrowed against, which sets Māori land trusts and incorporations apart from other agricultural businesses.

> *"The nature of Māori business is that we don't have a lot of cash reserves. Our balance sheets, while they look healthy, are on taonga tuku iho that most of us are unable to sell and convert into cash." – Trustee, Māori Incorporation.*

Access to capital for Māori remains a significant issue for Māori landowners. Some respondents to the research noted high levels of frustration and resentment towards the banks. Banks who continue to post ever larger profits while not finding solutions to better support Māori – especially collectively owned land-based businesses.

> *"We need to look at how the banks need to behave and perform in this climate, as to whether or not they are going to help businesses get through this phase, or, whether they are going to act ruthlessly as they always do. This is what we want from you: a better interest rate, better financial instruments, better loan arrangements. And patience, while we ride out the storm and work through this." – Leader, Māori Business.*

> *"I want to emphasise the 'browning up' stuff – and it's not just the banks – but our bank recently did a presentation with their 'browning up' team. I asked if they could give 0.1% of our business back to us, to go into a pool, so we can distribute it amongst ourselves. You'd think I'd given them a heart attack – for 0.1%! We probably give them about $1 billion dollars' worth of business a year and I wanted 0.1% to go back into Māori business – just unbelievable, the response! So, I am over this 'browning up'." – Trustee, Māori Incorporation.*

Turning to the Needs of the Collective

Although operating as businesses, in times of crises, many Māori land trusts and incorporations focused back on the needs of their people – their whānau and hapū who are beneficiaries of their land block.

> *"The Māori economy is largely based on collectives – we are wired to deliver back to our people. There are pros and cons to this." – Trustee, Māori Incorporation.*

Some are considering ways in which to diversify markets while also meeting the needs of their community.

> *"We are looking at a mobile milk unit to sell our milk at the farm gate as well as a unit in town. More as a social project to serve our owners and the local community. We are looking at small scale local processing and we subsidise it for our people." – Trustee, Māori Incorporation.*

A number of trusts and incorporations set aside the needs of their business and donated large numbers of stock units to shareholder whānau members.

"Most of us are there on behalf of the marae – and what we generate supports the marae. We have a lot wider breadth and depth – we aren't just there for shareholders, we are there for tribal entities and that is unique for Māori. We are also there in times of serious events such as COVID and the cyclones. In these times, marae ask us for our equipment – things like tractors." – Trustee, Māori Incorporation.

Iwi and Māori Landowner Businesses Cannot Move

Māori landowner businesses – Māori land trusts and incorporations – see themselves as unique, in that the landholding is a legacy for future generations and will never be sold. This brings with it a unique perspective on the responsibility to find long-term solutions to the problems caused by changing weather patterns and more extreme events.

"Only Māori have the longevity of presence to be able to make those long-term commitments and deliver on them – because everyone else will just sell." – Trustee, Māori Incorporation.

"Our business model is absolutely different because we don't sell our land. Mum and Dad farmers, in the end, just sell the farm and walk away with the dosh." – Trustee, Māori Incorporation.

This also means that these businesses have no choice but to commit to their local community, regardless of how difficult the environment may be.

"But the other thing I would like to say is we have been brave and continued with our [major property] development through COVID. That was a risk, causing many sleepless nights. It was over budget by 30% and hasn't opened as well as we would have hoped, so there is a lot riding on these big ventures Māori take on for their community. I've had people stop me and say, 'Why did you do this?' and I said, 'Because if we don't support [our city], who will?' We've got nowhere to go, we can't sell our land, I can't sell my tribal blood links to the whenua. There is nowhere for [our local iwi] to go if our town dies, so we are trying to prop our town up. The other reason we did it is, we are intergenerational – so [this property investment] is a 50-year investment in our place. You've got to be brave in that space." – Trustee, Māori Incorporation.

More Science and Technology

Several respondents to the research saw the need for Māori landowner businesses to better utilise science and technology in their operations.

"We are coming to understand the importance of science in our being able to improve farm resilience. Science has a lot of answers, but the criteria to access science support is forever changing. We need to embrace change and be more flexible." – Trustee, Māori Land Trust.

"We are working with [an entity] to research the aquaculture opportunities – what sits within our oceans and our seas here and how best to manipulate that to create another stream of income to our iwi." – Iwi Leader.

Looking to the Future – Different Business Models and Value Chain

Many Māori landowner respondents to the research reiterated a long held frustration about the historical, structural, tiers in New Zealand agriculture – including supply chains – that limit the ability of Māori suppliers to move up the value chain.

> *"In terms of incoming, our supply chains are good. In terms of outgoing, the supply chain frustrates the hell out of me. They are very traditional, very industrial, very transactional based and they limit the opportunities for innovation. You can't get through the cartel that keeps us locked in, in terms of meat processing for example. You can't get through regulations etc. to be able to land product in market without burning a lot of energy and a lot of money." – Trustee, Māori Incorporation.*

Māori landowner collectives are keen to break into the secondary and tertiary tiers of their relative industries, but recognise the scale, capital and experience barriers that exist.

> *"If I want to supply lamb to overseas, I have to kill through a licenced plant, I have to have an export number, I have to have access to an export quota – without owning a plant, without owning export systems it is just too difficult to do it. Which is probably why Māori generally don't play in that space." – Trustee, Māori Incorporation.*

Most Māori landowners had been reflecting on and re-thinking what the future might look like in order to improve resilience.

> *"Change is starting to happen – especially with some of the big holdings in our region. More 'gate to plate' is needed." – Trustee, Māori Incorporation.*

> *"A big shift, too, is towards inter-generational thinking in farm planning and strategy." – Trustee, Māori Incorporation.*

> *"We need to own our own marketing." – Trustee, Māori Incorporation.*

Some landowners had already taken the lead and had managed to develop business through the value chain and into the market.

> *"We were able to do it with our first Wagyu business, but that was because of relationships we had. It was, essentially, led by people participating in other meat companies, to set up a new channel. It has highlighted that it can be done, and rewards can be returned at a farm-gate level that are attractive." – Trustee, Māori Incorporation.*

Other respondents believe Māori are open to looking at new business models.

> *"Māori are willing and able to be part of the conversations around new business models, new commercial trade and research and analysis." – Trustee, Māori Incorporation.*

Diversification

The challenges of resilience are pushing some Māori landowner collectives to diversify land uses.

> *"We have to embrace change, be more flexible, look at diversification. Opportunities like harakeke as bail wrap, it can replace plastic, is waterproof, and fire resistant." – Māori Farmer.*

> *"Diversification is starting to happen with some of the big holdings in the North. There are cost efficiencies that can be gained. Tribal land, lost, has recently been given back and there are opportunities there. More 'gate to plate' is needed also." – Māori Farmer.*

Other respondents were thankful that they had already diversified and this put them in a stronger position to weather recent crises.

> *"Our hospitality and tourism businesses collapsed during COVID and the only reason we were able to survive that was because of the other investments our two land trusts have, because we had enough cash flow coming in from those other areas to preserve them. If we hadn't of had that, those businesses would have gone." – Trustee, Māori Incorporation.*

> *"For one of our land corporations, [the intervention] was to diversify their portfolio into horticulture. The kiwifruit gold orchards they purchased over the last 12 years have been able to sustain the incorporation in terms of access to ongoing relationships with banks and access to capital etc. This meant that when the [forestry] stumpage and costs, when we were exporting to China and Japan, they were dropping, and we were able to close off the forestry and diversify to the profit coming back from those horticultural assets." – Hapū Leader.*

One respondent noted how hard it is to find staff who have experience and expertise in running such diversified operations.

> *"We are quite diversified, and we get people turning up for roles that can't cope with the diversification of our business. We have farming, we are investments, we have export business, we probably own commercial properties with tenants. A lot of us have papa-kāinga. When you look at the suite of stuff, it's really hard to find people who can run or support our businesses." – Trustee, Māori Incorporation.*

Māori Primary Producer Levies

There was a level of frustration expressed by Māori agricultural industry leaders towards commodity levies and the organisations who administer them.

> *"A lot of our products are going through existing logistic supply channels – and we know they failed. We spend a lot of money on the Commodity Levy Act which goes into the Industry Organisations. Our expectation is that those levy organisations and industry groups would have already addressed obvious supply chain and value chain play for Aotearoa, for the New Zealand Primary Industry alongside Māori. If they are not, give us back our levies and we will do it ourselves. We are talking about tens of millions of dollars over time." – Trustee, Māori Incorporation.*

"I think one of the recommendations should be to start giving us back some of the levies we are paying [to everybody] and instead give it to FOMA [Federation of Māori Authorities]." – Trustee, Māori Incorporation.

Te Ture Whenua Māori and other Legislation

Māori landowner collectives also shared frustrations with the longstanding challenges they see associated with Māori land legislation – including the Māori Reserve Lands Act 1955 and Te Ture Whenua Māori Act 1993.

"There is a piece in here around the legal framework that has been imposed on Māori and the reform programme that was started with [the previous Minster of Māori Development] and since then we haven't seen a champion. We haven't seen a Minister pick it up and say to Cabinet, 'This is a critical opportunity to grow and expand the Māori economy further' ... There are policy levers that are constraining and creating a ceiling for Māori economic growth. What will happen is, most of us will just go around it and set up independent or freehold companies etc." – Leader, Māori Business.

Several respondents wanted to see reform of this legislation to overcome these structural constraints.

"The piece of work that needs to be done is the reform of the Māori Reserve Land Act. Still, we are only allowed to negotiate market rentals every seven years. Who the hell else has to do that in the world? It is really a racist piece of legislation. We got reform in 1997, we are now in 2023." – Trustee, Māori Incorporation.

Iwi, Other PSGE's and Community Providers

Iwi have focused on their people

Many iwi and hapū leaders noted the significant changes in their communities as a result of the way in which they have responded to recent events.

"We have become more iwi-centric. More iwi-driven – to make the community more robust into the future. We have diversified our land uses, for example avocados and kiwifruit. The iwi and Māori land trusts and incorporations have helped local Māori owned businesses." – Hapū Leader.

"We led from the heart. When our doctors told us that COVID – the potential impact in our community was 300 dead, we reacted out of concern for our community. You may have read the headlines about us closing the roads, but that was just one of the responses. We reached out to our whānau, and they told us three things: 1. Keep me alive; 2. Keep me safe and well; and 3. Keep me as happy as possible during this difficult time." – Iwi Leader.

Iwi and Māori community organisations have multi-sector responsibilities for the people in their region including health, mental health, welfare, employment, and training. This focus differs fundamentally from that of other businesses.

Importance of Marae

The constructive role and importance of marae in communities – both urban and rural – was a vivid feature in the news during both COVID and recent weather events. There is now wide acceptance of their importance as a frontline resource to support communities in crisis. However, most respondents to the research were disappointed that the value of marae during these difficult times has not yet been well recognised by Government.

> *"When we were asked to open the marae for a tour group that got stuck after the Christchurch earthquake, we did. Those who came to us raved about the support and the authentic experience that helped them get through that time of fear and uncertainty. Because this is what we do, and we do it well – but was there any thanks? No. Any good news story shared? No. Was funding offered, not until we requested it and not in abundance. And going forward was this type of support included in response plans? No. Isn't this what Te Tiriti can achieve if Government is willing to trust, share control and power?" – Owner, Māori Business.*

> *"You know Auckland marae offered to support, to house people after the floods. What happened? Government put them into motels. Is this the most appropriate and cost-effective approach? Is it the best in terms of supporting people's wellbeing? Single parent families stuck in a small room, sometimes for weeks, very little support, mixed in with all different types of demographics and strangers. We offered, but no. Yet this would be good for community, marae and Government. I don't get it." – Māori Community Advocate.*

Respondents were clearly supportive of the need to appropriately resource marae to fulfil these roles.

> *"Marae should be resourced with gas, power, connectivity so they do become the hub in the community. Without that in [the city], feeding up to 500 people a day, what would have happened. [This marae], for example, did an awesome job feeding the people, but media didn't show any of that manaaki they were doing." – Iwi Community Leader.*

> *"There is a complete lack of support for marae and yet we are amongst the first to respond to community in need. We can't even insure our historical and cultural taonga, our carvings". – Māori Trustee.*

Circular Economy

A number of respondents spoke of re-focussing on the needs of the local community – hapū and iwi – and the idea of moving towards a circular economy.

> *"We are thinking about a more closed economy. We are isolated. We have a versatile climate and soils. Across our three hapū, we can focus on different areas. We need to look at other options – solar power, wind power. To me, it all points to a circular economy." – Trustee, Māori Incorporation.*

On a similar note, one leader talked about the need for a systemic approach to building community resilience models.

"We need a whole of system approach. We need a stash of kai. We need a system that tells us – for each whānau – where are the reds, yellows, and greens in terms of needs during a crisis – and using that level of analysis. So, we can match services to the need." – Iwi Leader.

Iwi Business Strategy

Some iwi have a clear strategy for building iwi owned businesses with a significant focus on improving the resilience, wellbeing and success of their uri – tribal members.

"We are building business capacity in a number of industries, including construction. A major focus within that is the ability to build papakāinga for our people. Our approach is for long term sustainability and resilience. This will include environmental, cutting-edge technology that will lower the impact on the environment and will integrate local power solutions. They will be less reliant on external providers like power companies and other services." – Iwi Leader.

Iwi businesses have key values and principles which widen the range of key outcomes from the businesses well beyond the profit imperative.

"The way we view risk is different. For example, we have taiao principles that incorporated into our planning and the delivery of our projects. We have a focus on building rangatahi capability into our projects and we work with the tribal authority to achieve this." – Manager, Iwi Group Holdings.

Some iwi are moving to be more directly involved in supporting businesses owned by their beneficiaries.

"We have been supporting some of our (registered beneficiaries) owners in their businesses. With contractors who employ subbies on construction jobs, we are working with them, so the iwi owned sub-contractors are protected and supported in the process." – Manager, Iwi Group Holdings.

Mana Motuhake

Many Māori communities are moving towards greater mana motuhake – self-reliance and self-determination.

"During these crises, it is time to operationalise mana motuhake and aroha. So, what are the models we need to be looking at? Food sovereignty; Food Systems; Food Quality; intergenerationally sustainable economic systems." – Iwi Leader.

Need for a Reset

Many of the respondents spoke about the need for a major review and reset in the thinking, planning, strategy, in response to the major crises faced recently. These are now likely to be happening more regularly in the future. This feeling was very strong in communities – especially rural and isolated communities.

"It is time for a reset. The recent calamities have changed everything. We (The iwi and community) turned internally – to hapū and iwi. As a community, we negotiated through food supply chain issues, we sought partners for interventions, and we became the connectors between the support and our whānau. We partnered with supermarkets. We worked closely with the DHB to support the most vulnerable. We closed the road with our own checkpoints. There were challenges with our tikanga during these times (ability to hold tangihanga). We have become navigators and connectors across and into our communities. As a result, we are more able and more capable to respond." – Hapū Leader.

6. GOVERNMENT AND TE TIRITI O WAITANGI

Question 4: How can the government help to enhance the resilience of your business /industry /community to supply chain disruptions?

As per the Terms of Reference for this work, this question focusses on how well Government has supported Māori during supply chain and other major disruptions. To follow on, this question also focusses on trying to identify what needs to be changed to improve the response to Māori.

Major findings include:

- Māori are widely concerned at the lack of Government commitment to Treaty partnership principles in relation to resilience and crisis planning.
- The overwhelming sentiment expressed about the performance of the government response is 'highly critical'. Issues related to:
    - inequality, lack of planning and partnership,
    - centralised rather than localised,
    - lack of accountability for perceived failings and
    - bureaucracy slowing recovery

  were often highlighted – especially from those with links to rural and isolated Māori communities.
- Crisis support provided to Māori has been demonstrably inequitable.
- Government, at all levels, struggle to connect effectively with Māori communities.
- The Social Procurement for Māori policy needs more work to be effective.
- Infrastructure across the country is generally poor.
- More capacity-building support for Māori and Māori owned businesses.
- Māori are seeking mana motuhake – the ability to determine their own approaches in times of crisis.
- Government need to extend their planning horizons just as Māori have.
- Māori want to see a review of Civil Defence legislation in order to better address the needs of Māori.

Te Tiriti Partnership

Māori believe that Te Tiriti o Waitangi is fundamental to the way in which Government partners with Māori during crises.

> *"Te Tiriti – Government needs to be forming partnerships at all levels – communities, small business, corporate levels. Being responsive to Māori and Māori communities, meeting their needs. We need equal opportunities for Māori – we want to be at all levels of operation – at decision-making levels. If we are part of the fabric of our own society then we will get the outcomes we require." – Māori SME.*

> *"Te Tiriti o Waitangi sits at the core of the Crown relationship to Māori on all levels. Executing on this commitment is where the rubber hits the road and Government have been historically slow to deliver." – Māori SME.*

Others suggest that while Te Tiriti is important, they question why Government can't see that empowering local communities to help them overcome these challenges is what Government should be doing anyway for the benefit of these communities.

> *"The Treaty has an important role, but surely this is about just doing the right thing, and if we need a piece of paper to tell you what the right thing is, we are screwed." – Iwi Leader, Māori Farming.*

Government Response

Government responses to both the COVID response and the major weather events of recent years varied widely across the country. Rural and remote communities were more likely to report struggles to get equitable support, engagement and partnership with Government, Local Government, and Civil Defence.

> *"It has been convenient for successive governments to allow predominantly rural parts of New Zealand to receive significant under-investment in favour of populated areas. Despite the need in some of those rural regions justifying a high level of investment, we are not even talking about business; we are talking about just being able to live." – Trustee, Māori Incorporation.*

There was widespread praise for the Provincial Growth Fund (PGF). This was not a direct response to the COVID and weather-related events, but it was utilised successfully during the same period. The fund has provided major support to local and regional Māori communities and contributed to some of the resilience evident during these recent events.

> *"The Crown have proven they can partner with local communities as has happened with PGF. PGF 1 was very progressive with more of an open chequebook approach and the projects have had a major impact on local resilience. They have now dialed it back for PGF 2, which is a shame for our local community." – Trustee, Māori Incorporation.*

Māori Complain of Inequitable Support

Many Māori communities complained about receiving inequitable support from Government during a crisis.

> *"There are clear double standards. There was a massive difference between the food boxes that were going to Pākehā farmers as distributed by CDEM compared to what was available for distribution to our Māori whānau in the same communities." – Māori Farmer.*

> *"Around (name of town) there were 32 homes and 17 had elderly people or those with medical conditions. COVID told us how many living there had high medical issues but not in detail. After Gabrielle, we further identified that, in that area, 50% of their year is spent with no power. It was just so common. They never complained as they felt this is the way they have to live (even to the detriment of their own wellbeing), to be on their whenua. That's our resilience I'm talking about." – Māori Community Representative.*

"We saw examples of Pākehā organisations screwing our whānau – the local Foodbank was giving rotten food to our people. We ended up establishing our own Foodbank to ensure our people were getting what they needed. We started the Foodbank and have now developed a Food Security Strategy for our people." – Iwi Leader.

"If you really want to embrace sustainability, it's more than just policy, criteria, and procedures. It's setting us up with more opportunity to continue to be resilient. After Gabrielle, whenua Māori were treated differently. 200 litres of petrol and diesel flown out to Pākehā farmers – none to Māori. I was in a position to compare the boxes that went to Māori communities in the Coast versus those that went to affluent communities. We were getting toilet paper, milk powder. Then we open up the other boxes and they had flash cheeses, fresh vegetables, gourmet meat packs and our whānau never got any other that. This is not fair." – Māori Farmer and Community Advocate.

There is also a high level of mistrust in many Māori communities because of past decisions by local and central governments.

"Our marae was under water again because of past decisions by the council to re-route the river and push the water towards the marae so it is first to flood." – Owner, Māori SME.

"Sadly, for Te Karaka – it's all farmland, it's all flat. But up the top [of the hill] there were some unknown sewage ponds, so when it flooded all of that went right through the homes – about 50. Nobody knew they were there until the flooding. The stench there was terrible and that was when the community learnt those ponds existed." – Māori Community Advocate.

"Our PPE [personal protective equipment] didn't arrive until after it was no longer needed." – Iwi Leader.

Support For Māori SME's

The longstanding complaints about poor Government support for Māori SME development were reiterated by a number of Māori business owners, especially from Māori business networks and Māori business advisers.

"I think [the SME's] face a number of barriers that reduce their ability to grow and improve productivity. I think Māori have ambition; we certainly have entrepreneurial spirit, but you end up burning yourself out. When you look at the funding Government makes available, they go to the traditional support agencies. For them, it is box ticking exercise. They are not invested in our success. We cannot afford to become dependent on the likes of the Regional Business Partners network because they are funded by keeping us locked in their system. They are not funded to make us successful." – Māori Business Adviser.

Government Connections, Communications and Support

One of the positives from the COVID pandemic, in some communities, was the greater level of connection between bureaucrats in some government agencies to Māori businesses. Unfortunately, many of these connections were subsequently abandoned at the end of the pandemic as government agencies went back to business as usual.

"Can we change the criteria from some of these agencies so we can access their support – like with MPI and their Māori Agribusiness Fund? The language in the applications cuts our people out of the process. This is a big issue." – Māori Farmer.

"They want to access the Māori network when it suits them, but when Māori network wants to access them, we have to go through some sort of bullshit procurement system." – Iwi Leader, Māori Farming.

"Civil Defence get paid and resourced 365 days a year to plan, prevent and prevail when a disaster strikes. I sat in a MBIE meeting four days after Gabrielle. There was still no plan on how to get connectivity to Gisborne. There was no plan, no idea. They didn't know if people were alive because there was no communications whatsoever. So, they didn't even have a Civil Defence contact person. Then they asked for our connections. It was such an inequitable response". – Māori Community Social Service Provider.

As has been found in other recent studies, Māori SME's struggle to access the range of funding made available to support Māori businesses.

"There is a lot of government funding, but it is so complicated. There is so much money – but it's hidden in different pockets and has loopholes. The complexity Government has created around funding for Māori – why is this? Risk, racism, lack of trust, worried about power-sharing?" – Māori SME.

"The complexity and fear of stuffing it up – they just stay away from it. For me that is a Te Tiriti aspect as well. It's incumbent on the government to make sure they make it easier for Māori and more equitable. Once you get the money, there are hoops as well." – Māori Business Leader.

Government was also criticised for not really understanding how to engage effectively in Māori communities.

"Māori do not have just one voice. Make an effort to hear the diverse voices, not just the ones the Crown finds easy to engage with." – Māori Farmer and Community Advocate.

"They (the government) need to understand that, within Māori networks, their traditional Lambton Quay Communication Managers cannot get into the networks we can get into – because they're the networks we live in every day. We know how to talk to them, we know how to say things to them that whānau understand …. You need to have a bespoke approach to communicate with community." – Iwi Leader, Māori Farming.

Improvements Needed for Māori Social Procurement

There were complaints about how the Social Procurement targets and policies were still not being adopted by Local Government and not effectively implemented by Central Government.

"The Social Procurement opportunity should have supported many Māori companies to do better, but many struggle with the tender documents and processes out of government agencies. They are just too complicated." – Adviser, Māori SME.

> *"It comes back to the Māori procurement responsibility. The government has these rules around what they require, so the Big 4 start circling, the large infrastructure companies etc. They just saw opportunity and took it. We didn't build back Māori, we built back – and just made more Pākehā, often overseas owned businesses, rich. It was a missed opportunity. We could have actually put Māori front and centre and really made sure we built back in a way that invested into the whānau and the community – and with Māori narratives at the front end as well. That was where the government dropped the ball. Now they have run out of money and there is still so much more to be done – and the communities asking, "Where did that money go?" It is around the Procurement piece – how Māori are bought into those investments in the right way." – Leader, Māori Business.*

This concern was particularly strong in communities where they saw a direct link between community need – in isolated communities affected by road closures – local capacity, and the failure of the social procurement process to facilitate the empowerment of local communities to work on their own roads during emergencies.

> *"The Procurement process generates opposition to us doing our own road maintenance work during these heavy weather events. We are a "No priority" even though we can open our own local roads more quickly and for less than the contractor from town – four hours and 70 kilometres away. We can provide: 1. An immediate response; 2. Traffic management; and 3. Road maintenance. We aren't looking for road construction work – leave that to the existing contractor. With some basic resourcing, we can do it cheaper and quickly. We are the last priority in our community – at the end of the road. Following the last major event, we had to wait four weeks for the contractor to show up and their staff had to stay in our lodge for four nights – so we know how much that response cost." Trustee, Māori Incorporation.*

Although the overarching Māori Social Procurement policy is from Central Government, several respondents wanted to see Local Government also following the policy – especially when their powers and responsibilities are increased during a crisis.

> *"It is important that Social Procurement be rolled out at a local government level. Local Government in our area is still operating in breach of these policies. Locals should be doing our own infrastructure work in our area – we have the capability." – Iwi Leader.*

> *"You know there is nothing worse than having a Māori business network meeting where you have TPK, MSD and MBIE all arguing with each other. The recent discussions that are just so unhelpful for Māori business is around Progressive or Procurement. Stating they are only helping people who want to tender for Central Government. … It was obvious that the officials didn't actually understand what the opportunity was in the room. They said Central Government were going to spend $51 million a year [in our area] and Māori were going to get 5% or 8% of that .... However, we then found out, in the 12 months our nine councils are going to spend $1.75 billion and the net opportunity to Māori is $280 million. We have been wasting time thinking about Central Government opportunity when we should be focussing on the local government opportunity." – Adviser, Māori Business.*

Government and Infrastructure

A Māori logistics expert was concerned that the Ministry of Transport lacked an effective understanding or strategy for improving freight networks – for example, the overall impact of having more containers moving on trucks versus on rail.

> *"The biggest thing with Government is to get the Ministry of Transport better across Waka Kotahi and KiwiRail. The way KiwiRail has priced a container doesn't make it cost effective, so, you may as well drop your container onto a truck – with the obvious carbon impacts on the environment. There needs to be better incentives to use rail. The Minister of Transport requires KiwiRail to achieve a certain EBITDA so they just push their prices up. The Ministry of Transport seem seriously limited in their knowledge of the transport network and a real lack of a strategic framework. Government's decision to have a monopoly running the one piece of infrastructure – KiwiRail – is problematic. In Australia there is more than one provider of rail freight services. Like our electricity network here, they have one company providing the rail infrastructure, and several companies* competing to provide services *across that infrastructure. KiwiRail should be a network provider – let others be the rail provider. Why don't they re-introduce competition into the rail network." – Expert, Māori Logistics.*

The same respondent went on to share further concerns about Government's rail strategy. A lack of resilience planning and seeming lack of concern for, or prioritisation of the productivity or efficiency of the system was noted.

> *"There needs to be a better plan for North Island for rail – not just Auckland. For example, what about the Kaimai Tunnel. If that goes down, the whole network is compromised. We have tried to talk to anyone who will listen, but the government doesn't seem interested. Government sets KPIs for KiwiRail, but there doesn't seem to be any concern about productivity and resilience. It is a deeply systemic issue that someone needs to address … There are no Māori in senior positions in the transport industry, which is an issue." – Expert, Māori Logistics.*

There were others who were most concerned about the poor quality of critical infrastructure and a lack of focus on sustainable, long-term solutions.

> *"Coming together to address disaster and events is not too difficult. What does provide the difficulty is the lack of infrastructure. Our roads, our hillsides are just dropping away. First cyclone – road dropped away. They sent a whole lot of people to fix it, 6-months later it was gone. I thought 'If we can't fix our roads properly, how the hell are we going to get out to our supermarkets?' Infrastructure is so important. We have to stop patching. There is lack of communication between government departments where the left-hand doesn't know what the right-hand is doing. Where is the accountability to the cost of short-term solutions?" – Iwi Leader.*

Mana Motuhake – Empowerment of Māori Communities

Many respondents want to see greater empowerment of Māori communities to be able to respond to the needs of their hapū, iwi, and community.

> *"Government needs to get out of our face. Iwi have paid taxes to Government for years – what have we ever gotten back?" – Iwi Leader.*

> *"Civil Defence payment for lost food, blankets – kaumatua don't have a clue how to access that. Many didn't because they had no phone access. We have a lot of elderly on their own. It was sad to see. They did not want me to apply because they were so scared to deal with MSD and ask for help even though they are entitled to it. Then it all depended on who you spoke to – some told them, "Well you still have $100 in your bank so just use that." You would think we are taking it out of their kids' mouths." – Māori Community Advocate.*

Many cited the need for Government to lift its capacity to work effectively with Māori – to better understand Māori values, needs, and ways of responding to crises – and how a Te Ao Māori approach can support.

> *"True power-sharing [is important]. How do we make sure that we truly are engaging in the right way with Māori. We don't have to call it co-governance, call it what you want. But there has to be a way of power-sharing, involving Māori in the right way." – Māori Bureaucrat.*

Part of the problem, as understood by a number of participants, was the lack of acceptance of mana motuhake for hapū and iwi.

> *"The Crown needs to accept mana motuhake as a necessity during these difficult times – depending on the type of calamity. In the meantime, we should be co-planning for the next event." – Iwi Leader.*

Iwi, hapū and Māori communities want greater empowerment and the ability for greater self-determination – especially during times of crises.

> *"There is a continuous tension between Kawanatanga and Tino Rangatiratanga – both in normal times and especially during crises. Legislation is required that makes Māori visible and allows iwi to make their own decisions about what is best for their people. We are the closest to the ground. MSD have a Treaty based arrangement with our iwi that provides for such an approach. Whānau Ora gave us the flexibility for the use of funds from existing contracts to use as we saw fit during COVID – but the rest of Government hasn't got there yet. We had the Chair of the regional council showing up and saying that, under the legislation he had all the power, all the mana, during the crisis and we had to listen to him. I told him he probably didn't even know where the wharepaku – public toilets – were in our iwi area. I told him. I told him: 1. We don't trust you and; 2. You don't know our community. With Civil Defence, we were last, at the bottom of the queue. Our PEP equipment finally arrived after the lockdown was over. We were the very last to receive it in our area – despite being the area with the highest level of deprivation and need. We need legislation that allows us to make our own decisions, but there are major obstructions in current legislation." – Iwi Leader.*

In some communities, local leaders are taking matters into their own hands and just doing the work – without Government support.

> *"You know it was really heart-breaking to hear the stories. People in (name of local coastal town) saw the ship go past four times and never once stopped. It was going to (another town) but there was no access from there to (first town above). There was no road access – that's the part of the road that Māori have rebuilt without council permission – they have just gone along and rebuilt so they could get access. No funding for it and the government is kicking up about it because it's not been legislated 'blah, blah, blah,' but it's not about that. For us, it's about*

resilience and getting our people connected and keeping them connected." – Trustee, Māori Incorporation.

Review of the Civil Defence Legislation

A range of concerns were raised about the need to empower local – especially rural – Māori communities during major crises.

"We need Civil Defence legislation that empowers a bottom-up approach to emergency management. They need to allow for mana motuhake and the Treaty of Waitangi responsibility – to lift the power of the local community during these times. Distributed and devolved mana. Communities themselves know what they need." – Iwi Leader.

"We are building our own Civil Defence response networks. We now have our own systems of Starlink energy systems – unfortunately predominantly generators and fuel supply worries me – but eventually we will replace with solar so we can at least communicate with the outside world. The thing that concerns me the most is Civil Defence. When an emergency is declared, they have powers to commandeer all sorts of things – that's what worries me most." – Hapū Leader.

One iwi leader viewed the issue as a Treaty rights issue for Māori.

"Government needs to extend our Māori values into the rights areas of discussion under the Treaty of Waitangi. For example, the breadth of rights reflected under UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples). The rights of the iwi. How are these rights recognised by Government when providing for resilience in our communities." – Iwi Leader.

Others complained of very negative behaviour from Civil Defence in their communities.

"Civil Defence were abusive in community. We were yelled at, sworn at, threatened. Resources went to the groups who were working for Civil Defence and their friends and family first. If people arranged to get things themselves, Civil Defence confiscated it." – Māori Community Advocate.

"Civil Defence adopted a 'bunker mentality' instead of recognising that, in times of uncertainty, you need leadership that is visible, not hidden away in bunkers. Get people connected, make sure they have food. Get the messaging right …. You need a single point of truth." – Leader, Māori Farming.

Whole of System Approach

A number of respondents noted the challenges and frustration due to the lack of a joined-up system of government where Māori are having to work with agencies in silos. This continues to test resilience and cause inefficiencies often due to Māori being provided mis-information or having to source the 'right person' to help them. Government needs to take a whole of system approach if support is to be effective.

"A whole of system approach is required by Government – the whole ecosystem for a community response including the land, ocean, and the environment." – Iwi Leader.

This siloed approach slowed down response times and agencies usually worked to their own timeframes.

> *"My experience with Post Settlement – things just take so long. This settlement was done in 2017 and you want to do Forestry now? It took that long for LINZ (Land Information NZ) to get their mitts out of it. The letters of introduction are a load of rubbish. It's when they [agencies] are ready, not when we are ready – and some will never be ready. They are all at different spaces, levels – it reflects on the strength of the iwi and whether they could push that through. Don't just tick the box – if it's a commitment, see it all the way through." – Iwi Leader.*

Respondents highlighted instances where there was significant confusion in regards to which agency to contact for different needs and they expressed how difficult it often was to access the 'right' support. Many participants questioned who is going to take responsibility and accountability to offer a joined up, transparent, user-friendly solution in terms of working with Government.

> *"When Christchurch happened, within 24 hours a Call Centre was set up. But for us, after Gabrielle, they gave 8 different phones numbers: Ring this one if you want to register for aid; this one if you want to say you are looking for someone. Wouldn't you just have one 0800 number?" – Māori Community Leader.*

> *"Government must take a whole of system approach. How everything is connected up. Build back better. We aren't building a sustainable economic return. For example: Why haven't we thought about getting our product out by sea yet – for the coast and up North?" – Leader, Māori Business.*

Long-term View by Government Needed

A number of participants raised concerns about a lack of long-term thinking in Government approaches to resilience.

> *"Government needs to build back better. Why don't they use the old roads in our area which are still there and are proven to be resilient against major weather events?" – Māori SME/Farmer.*

> *"Climate change is an inter-generational issue that requires 50-year plus plans." – Iwi Leader.*

> *"We have the opportunity to do a real reset. We all need will to step outside the norm and be driven by the values. If we don't do this right in our generation – they will be singing waiata about us. It has huge repercussions on the mana of the tribe." – Iwi Leader.*

Issues Within Iwi and Māori Communities

A few respondents also noted that some of the difficulties achieving better outcomes during crises were of the communities own making and, for Māori, understood within the context of the impacts of colonisation.

"There is still the challenge of ourselves! The pre-settlement mindset is still prevalent in our community, with high levels of distrust. We are still going through the journey of decolonisation – working through the mamae and whawhai." – Iwi Leader.

"Māori politics is hard in small Māori communities, so there is no one Māori voice. Come in and hear the whole community. They need to make more effort to do that." – Māori Community Advocate.

As in other parts of New Zealand society, leadership is often criticised during crises, and this suggests the need for different kinds of leadership during these difficult times.

"Just because you are given a title doesn't make you are leader. It's, when you turn around will people come to you, trust you, follow you? That's what makes you a leader. During Gabrielle I saw leaders who just fell apart. What we need is a mechanism that rapidly provides support and enables them to provide the responses our community needs – so the system needs to know who those people are." – Iwi Leader.

Lack of Accountability

There continues to be sentiment from Māori that the Crown lacks holding itself to account for its' mistakes or shortcomings. This continues to create friction within the Te Tiriti partnership and frustration for Māori. In another recent inquiry on Māori perspectives on Public Accountability, feedback suggested that, for Māori, this involves 'responsibility and consequences'[5]. In many instances, participant feedback suggested that participants did not feel that the Crown took responsibility or held themselves to account with transparent consequences.

"Accountability is around impact. We need a framework that provides purposeful transformation. 50% of our people live in deprivation – level 9 and 10, no matter where they are in the country. Yet in 2013 alone $79 million was paid by the iwi to Government coffers in tax etc. Where is the accountability for that?" – Iwi Leader.

"It's accountability. At the moment there is a protectionism for the government. No-one really gets raked over the coals – especially on the Māori stuff. How do we hold the government to account?" – Leader, Māori Business.

"Where is the accountability when government agencies don't support initiatives. Treasury needs to put every agency under notice." – Māori Lead, Economic Development Agency.

Several respondents discussed how they felt supported by the Whānau Ora system – identifying it is an example of how a whānau centred, Māori values approach can meet the needs of Māori communities. Yet, a 2023 report from the Office of the Auditor General (OAG) "found limited progress by the public sector on supporting Whānau Ora and whānau-centred approaches."[6]

[5] FINDINGS — Office of the Auditor-General New Zealand (oag.parliament.nz).
[6] Media release: Auditor-General - More to do to support Whānau Ora — Office of the Auditor-General New Zealand.

"What was great was Whānau Ora funding. They said, 'all the tags on the funding are off, you use the funding the best way to address the idiosyncrasies'. We said, 'We are the tribe, everyone who lives here Māori, Pākehā, Hainamana – we had kiwifruit pickers here – they are all our responsibility." – Iwi Leader.

7. PRODUCTIVITY COMMISSION

Question 5: What should the Productivity Commission study to learn more about the economic resilience of industries and communities?

As evidenced by this initial study, the Productivity Commission is keen to learn more about Māori Resilience. The Commission was therefore seeking feedback about key areas for further investigation, research, and policy development.

Māori are keen to see more research and investigation into a number of areas, including: alternative business models for resilience; potential changes and improvements to government policy, including Civil Defence legislation; indigenous resilience models; resilience and the Treaty of Waitangi; and the circular economy and empowering local economies.

Alternative Business Models and Resilience

Many respondents are looking for new business models and are keen to hear what others are doing internationally.

> *"The world has changed. We need better ways; we need new models for business." – Trustee, Māori Land Incorporation.*

> *"Māori need to be in the mind space of owning those supply chains now. Crown should be asking, 'How are we helping Māori to own those supply chains?' Canada is doing it now – owning airlines and putting labels on indigenous products – able to successfully protect their own products and then distribute it. You know if you are getting indigenous versus mainstream products. That is what Māori need to be doing now – and then distributing on their own supply chains. That needs to become our new narrative." – Member, Māori Business Network.*

> *"Māori are willing and able to be part of the conversations around new business models, new commercial trade, and research and analysis." – Māori Trustee.*

Most respondents talked about the shift to online communication and working from home more as a significant outcome from the challenges presented by the COVID experience. There is also new discussion and thinking emerging about the impact of Artificial Intelligence on Māori business and work into the future – opportunities, fears, and concerns.

> *"With COVID, the metaphor of a bubble came into place. It was time to operationalise mana motuhake and aroha. So, what are the models? We need to look at food sovereignty, at food systems, at quality food – mai i te whenua ki te moana. We need to look at intergenerational and sustainable ecosystems." – Iwi Leader.*

Civil Defence Legislation and Government Policies

A number of the responses above talked about the need for decentralisation of control, resources, and responsibility during crises. This would allow communities, who know their community's needs best, to manage their own response. One respondent saw structural challenges within Government as part of the problem.

> *"Localisation over centralisation. When do we trust our communities? Centralised assessor's question and make it too difficult – but community groups turn to problem solving and resolutions. But they can only be funded in silos. so broad, joined up solutions can't be supported. The application process – audit process – is so cumbersome. It provides more problems than solutions, so communities don't bother and just do it themselves." – Iwi Leader.*

> *"In this forum, after the disaster they wanted all the iwi leaders to tell them how they should respond – when they are meant to be the experts and should have had a plan in place. They just wanted to push it onto everyone else and yet they are the ones funded and resourced. Give us the Civil Defence resource so we can proactively set up our own hubs in each of these communities." – Iwi Leader.*

Indigenous Models and Policies

A few of the respondents encouraged Government and others to look at what was happening in other indigenous communities worldwide. Possible solutions and models that would be the same, or similar enough for use here in Aotearoa, could be found there.

> *"We share commonalities with other indigenous peoples. There are examples out there of what can happen." – Trustee, Māori Incorporation.*

Resilience and Te Tiriti o Waitangi

There was widespread reference to the lack of recognition of Te Tiriti o Waitangi in the ways in which the government responds to iwi and hapū during crises.

> *"Equal opportunities for Māori – we want to be at all levels of operation – at decision-making levels." – Member, Māori Business Network.*

Māori are keen to develop more Tiriti-based models and look to other indigenous models internationally that have been successful.

> *"Extend the values – look at UNDRIP. Look at infrastructure of health. We get told we are moving to a digital platform – well that is fine if you can get onto it. Most of ours couldn't get onto it. So, again, people empowered to do the doing, have no understanding of the ground. You have to stop trying to fit Cinderella's slipper on Rangi's foot. You have to come down and smell the toe jams of where we come from. It's a design thing. The government is full of people that can't give them good advice." – Iwi Leader.*

One iwi leader saw the need for legislative change to achieve this.

> *"We need a Treaty based framework that recognises our mana in all the relevant legislation because we are closest to the ground." – Iwi Leader.*

The Productivity Commission is best placed to conduct such research and develop such models.

Role of the Productivity Commission

One participant wanted to commend the Productivity Commission for this work and saw their role as pursuing these lines of enquiry on behalf of, and in support of, Māoridom.

> *"I want to commend the work of the Productivity Commission for leading these big discussions whereas in the past Prod Comm was very academic, very research focussed and very unavailable and inaccessible. FOMA supports their work and need to get involved. Whoever the new government is – we need to push through in these intangible but critically important opportunities to expand and build out resilience in the Māori economy." – Leader, Māori Business.*

Each of these areas above suggests opportunities for further investigation and research by the Productivity Commission and others.

8. HE ARA WAIORA FRAMEWORK

Treasury's He Ara Waiora Framework

He Ara Waiora is a framework, developed by Treasury New Zealand, that provides a mātauranga Māori perspective on wellbeing. It is utilised to inform how a focus on waiora can support the Treasury to achieve it's vision of 'lifting living standards for all New Zealanders'[7].

He Ara Waiora has proven a useful reference point in this investigation as it aligns well with the thinking shared by respondents in almost every instance. Wellbeing, as a basis for responding to significant external challenges, is a hallmark of respondent stories about resilience for them, their organisations, and communities.

Below is a brief overview provided by Treasury New Zealand[8]:

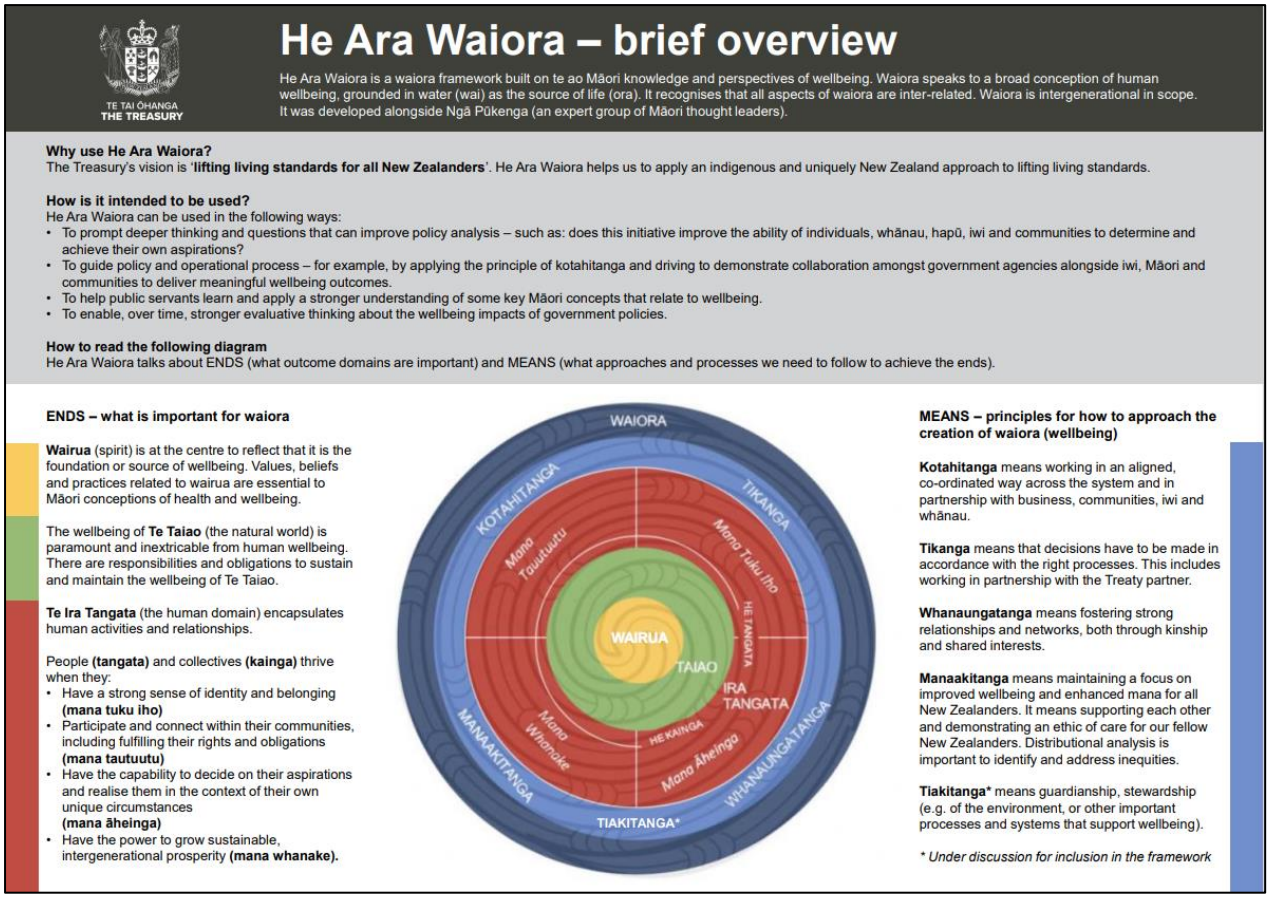

Figure 1: He Ara Waiora - brief overview (treasury.govt.nz)

[7] www.treasury.govt.nz/information-and-services/nz-economy/higher-living-standards/he-ara-waiora
[8] He Ara Waiora - brief overview A3 | The Treasury New Zealand

The principles set out in He Ara Waiora align well with the values raised by almost all the respondents as they talked about where their focus went and why.

> *"Whanaungatanga, Kotahitanga – that was important during that time. We drew on our tikanga, our kaupapa – committing to support each other." – Owner, Māori SME.*

The holistic representation of the graphic also reflects the way in which Māori responded within the key principles laid out by He Ara Waiora. People and wellbeing became the key, focused, outcomes sought through processes that followed the key principles from te ao Māori: kotahitanga, tikanga, whanaungatanga, and manaakitanga.

One or two respondents had already thought through the potential application – further and deeper – of such a framework to the development of policy for Māori in this space.

> *"Government needs to extend our Māori values into the rights areas of discussion under the Treaty of Waitangi. For example, the breadth of rights reflected under UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples). The rights of the Iwi. How are these rights recognised by Government when providing for resilience in our communities." – Iwi Leader.*

9. SUMMARY AND RECOMMENDATIONS

Productivity Commission Assumptions

The Productivity Commission had developed a series of assumptions for testing through this initial investigation. These included:

a) Businesses that identify as Māori increase the diversity of business models and structures within industries and across the economy.
b) There are three main, very different, Māori business classifications: Iwi and other PSGEs; Māori land trusts and incorporations; and Māori SMEs. Each has differing characteristics, context, traits, aspirations, membership types, legislative requirements, and service needs.
c) Māori businesses are characterised as having roots in Māori values, relying on collective property rights arrangements, and adopting longer investment horizons aligned with the intergenerational needs of their wider community.
d) These characteristics translate to greater variance in business models and governance practices that can support more diverse responses to disruptions, thereby enhancing the resilience of the NZ economy.
e) Māori values and principles such as whakawhanaungatanga, whakapapa, kaitiakitanga and long-term, intergenerational planning underpin the understanding of resilience that is inherent to the kaupapa of Māori businesses.
f) Māori authorities have a range of different governance structures that assist adaptation and learning that contributes to resilience.
g) Māori economy is growing and, therefore, its contribution to economic resilience is expected to increase.

It is worthwhile opening the summary by testing these assumptions.

Did these assumptions hold?

To begin with, assumptions c) and e) are interwoven. They provided the core focus of Māori responses and highlighted the wide range of differences in both problem and solution conception, ideation, development, and response.

Māori businesses (across all three categories) **do** have their roots in Māori values, and Māori values and principles **do indeed** underpin the understanding of resilience. Perhaps the most fundamental example is the overwhelming shift from a focus on the impact and consequent needs on **the business** to a focus on the impact and consequent needs of **the collective**.

By definition, this finding thereby confirms assumptions a) and d). Because Māori businesses see the world differently, their responses do indeed increase the diversity of business models within industries and across the economy.

While assumptions b) and g) are less assumptions than statements of fact, assumption f) was not seen as relevant to respondents. Respondents did generally not share a view as to whether

or not the governance structure of Māori authorities assisted adaptation. Instead, their focus was on the extent to which leadership within these entities worked from a kaupapa Māori perspective or not. Perhaps the more important factor, for Māori authorities during times of crises, is the fact that they have a large number of beneficiaries on their register for whom, they feel, their entity has direct responsibility for.

Summary

Resilience does indeed look different to and for Māori, with two major themes or underpinnings:

- Māori perspectives and responses to resilience are grounded in Māori values.
- During major crises, Māori focus on the needs of the collective.

The COVID pandemic and a series of extreme weather events often linked to global climate change have had a major impact on communities and businesses worldwide. How resilience is evidenced during these changing times is the focus of this work.

Resilience is a significant issue for many Māori. There was a high degree of interest in this piece of work, particularly in those communities most heavily hit by a series of crises in recent years.

Responses to the supply chain consequences of these recent events were not frequent during engagements and there was not a lot of interest in the supply chain per se. Most interest in this came from those in the production sectors. As might be expected with any national investigation, there were wide ranging responses from different communities, businesses, and individuals from across the country.

The most significant, single impression from the engagements was that Māori are responding to these challenges in particularly Māori ways. These were underpinned by a range of key Māori values that see people becoming the primary focus. These different forms of resilience and responses were driven by core values: manaakitanga and aroha; tikanga and tika; whānau and whanaungatanga; kotahitanga; ūkaipō and marae; whakapapa (intergenerational thinking); and mana motuhake. All these values were applied in a holistic and integrated way.

Māori having similar business implications concerns as those that were identified within the Productivity Commission's Issues Paper 2023[9]. However, during times of crises, the Māori worldview takes over and the focus shifts away from business implications to implications for the collective – whānau, hapū, community, iwi. In most instances, this shift in focus becomes the foundation, and the traditional or mainstream business implications are subsumed, set aside or relegated. In the Māori business world, economic resilience quickly gives way to collective and community resilience.

The application of Māori values as the basis for making decisions applied equally across Māori SMEs, Māori landowner collectives, and iwi and other PSGEs. These different, and uniquely Māori, responses require different kinds of Government response and policy support. The

[9] Improving Economic Resilience – Issues Paper (productivity.govt.nz)

Treasury framework, He Ara Waiora, is a useful starting place that can give Government a better platform for such responses.

Māori themselves are already changing the way they respond to these new challenges – adapting quickly while ensuring the tikanga/kaupapa/Māori values base to their decision making is central and is maintained.

Draft Māori Resilience Framework

The responses to this exercise have provided the content for a draft framework, developed by the authors, to reflect what has been heard – the experiences, views, beliefs and opinions of Māori respondents from across the Māori economy.

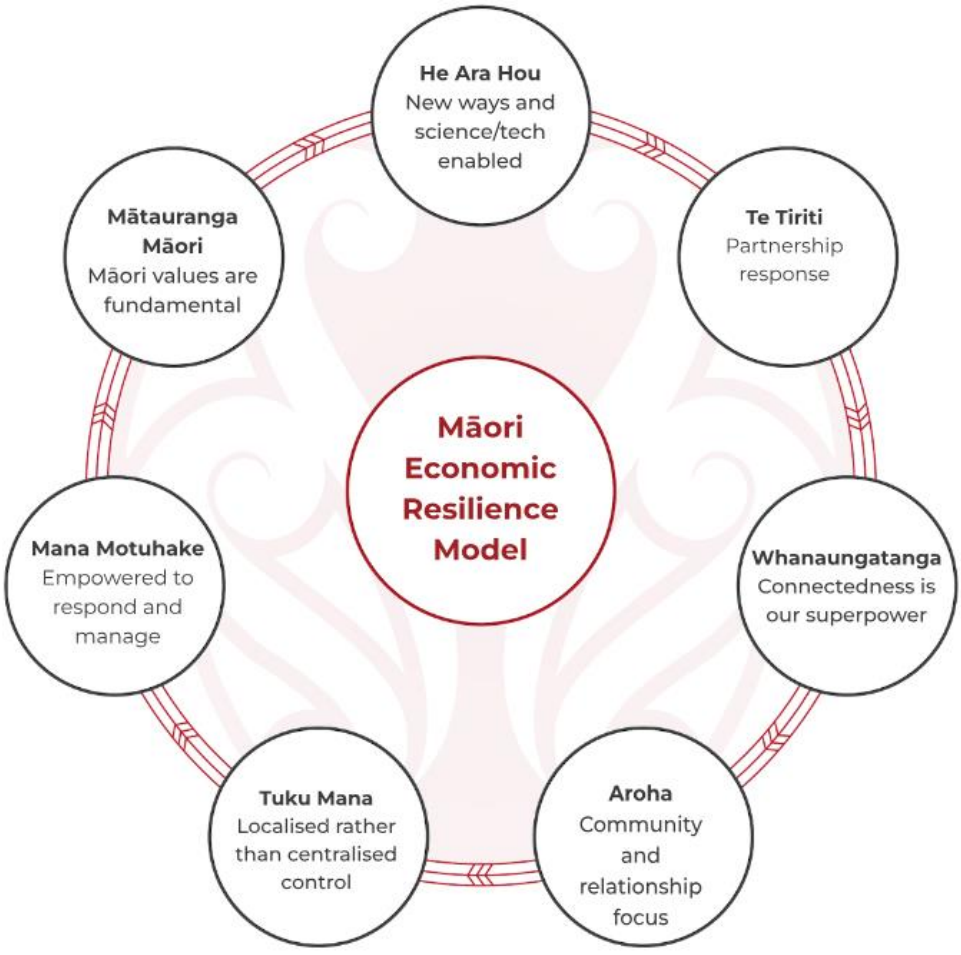

Figure 2. – Draft Māori Resilience Framework (Haemata)

The model above represents the key elements associated with Māori resilience and provides a potential framework for further investigation and policy development. Many of our most profitable industries, such as banking, are dominated by offshore owned organisations. Investment in Māori enterprise is an investment in maintaining New Zealand owned businesses. These have long-term/future generation focusses and a commitment to whenua, community, and Te Taiao. Māori are also proportionately high employers of Māori workforces.

Recommendations

The recommendations below are grouped according to the draft Māori Resilience Framework headings above.

Mātauranga Māori – Māori Values are Fundamental

It is recommended that:

- Future discourse, research or analysis about Māori resilience should acknowledge mātauranga Māori. It should acknowledgement that this provides the fundamental building blocks for understanding how Māori view and respond to issues of crisis and resilience. This is so regardless of whether it is Māori business (of any form), community, whānau, hapū or iwi.
- A separate, stand-alone resilience strategy should be developed with, and for, Māori – grounded in mātauranga Māori. This also helps fulfil the Te Tiriti partnership response recommended below.
- A longer intergenerational approach be taken to strategic planning and resilience timeframes to align with the whakapapa based, intergenerational perspective followed by Māori. This is especially important for Government.
- All avenues be explored to improve the protection of mātauranga Māori in all aspects of business, trade, branding and Māori intellectual property protection in all its facets.
- Māori IP be recognised as a taonga and, under the protection principle in Te Tiriti, the Crown has an obligation to work with Māori to protect such taonga.
- It be acknowledged that direct application of western business models to issues of Māori resilience will further contradict the main findings and recommendations of this initial study.

Te Tiriti – Partnership Response

It is recommended that:

- Government work with Māori to review the government responses – policies, legislation, frameworks and funding – during crises such as pandemics and major weather events. Such reviews should be used to inform, lift and improve future best practice.
- Civil Defence legislation and policies be reviewed in partnership with Māori and be strengthened to better respond to the needs and expectations of Māori businesses and communities.
- The legal framework for iwi and landowners should be evaluated and reviewed with Māori to align with Te Tiriti principles and ensure The Crown meets its Te Tiriti obligation. This would include (but not be limited to) Te Ture Whenua Māori Act 2020 and The Māori Reserve Land Act 2020.
- Social procurement policies be expanded to include local authorities.

Tuku Mana – Localised Rather than Centralised Control

It is recommended that:

- Government work with Māori to review Government responses to crises and to ensure greater levels of empowerment to local Māori communities.
- Civil Defence legislation and policies be reviewed to ensure greater levels of empowerment to local Māori communities during crisis events.
- reviews include a specific focus on the needs of Māori rural and isolated communities in order to develop targeted responses.
- specific social procurement provision and targets be incorporated into crisis management responses – especially as they relate to isolated Māori rural communities and iwi.

Whanaungatanga – Connectedness is Our Superpower

It is recommended that:

- the benefit of whanaungatanga/relationships in strengthening resilience be recognised and integrated into Māori resilience planning.
- Māori collective organisations be supported and resourced to connect with beneficiaries and other networks as part of their resilience planning.

Aroha – Community and Relationship Focus

It is recommended that:

- manaakitanga and aroha, as expressed by Māori, be acknowledged as an important and integral component in resilience and crisis planning across Aotearoa New Zealand.
- marae be formally recognised and funded as a key response partner during Civil Defence emergencies and should be proactively equipped to provide this role.
- in line with the findings of the Office of the Auditor General, accountability should be established by relevant government agencies to ensure authentic support for whānau and hapū centred services. This support should be monitored and measured with results made transparent to the community.

Mana Motuhake – Empowered to Respond and Manage

It is recommended that:

- iwi, hapū, marae and other Māori collectives be supported, resourced, and empowered to take more responsibility to plan, prepare and respond to collective needs during crises.
- the legislation associated with Māori landowner collectives (Te Ture Whenua Māori Act 2020 and Māori Reserve Lands Act, 2020) be reviewed. This would be to determine the best structural solutions to enhance and strengthen Māori landowner collective resilience in the future business environment.

- contributions – fees and levies – made by Māori landowner collectives and their businesses to primary sector organisations be reviewed to identify if the fees' structure is fit for purpose and providing appropriate value.
- capacity building programmes are established to ensure Māori are better prepared to address issues of resilience for their communities.

He Ara Hou – New Ways and Science/Tech Enabled

It is recommended that:

- specific funding and expertise be made available to Māori for research and technology. Focus should be on outcomes of increased resilience, efficiencies, innovation, long-term sustainability, diversification, and growth.

10. ACKNOWLEDGEMENT

Haemata Limited would like to acknowledge the contributions of all participants who generously gave their time and willingly shared their views and experiences related to Māori perspectives on the economic resilience of supply chains.

Kei te māpu whakaō i te karanga, nā koutou i rangatira ai te kaupapa nei. Nei ā mātou mihi ki a koutou katoa.

We would also like to express our thanks to the Productivity Commission for having the foresight to inquire into the views that have been expressed in this report. We are of the belief that there is much to be gained from this piece of work and we hope that this has and will continue to contribute to a more resilient future for Māori and everyone in Aotearoa New Zealand.

Kei te Tumuaki o te Mana Arotake, nā koutou te whakakitenga, nā koutou anō hoki te tītoki nei i whakatō, heoi anō tā mātou, he whāngai, he poipoi. Hei te wā tītoki kitea atu ai tōna ātaahua me ōna purapura e puāwai mai ana hei oranga mō tātou katoa.

Nā mātou o Haemata,
nā Mark Fell mātou ko Richard Tauehe Jefferies, ko Jenny Solomon.