

**An Exploration of Social  
Innovation Within Primary  
Industry Education:**

hybridisation and community revitalisation

Kellogg Rural Leadership Programme  
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## Executive Summary

**Aim:** To create a social enterprise whose social mission is focused on a perceived gap in my region. That being, Maori youth prospects in the primary industries and growing economic sustainability to create stable futures for them. I propose to do this through an innovative hybrid model of education and enterprise.

The primary industries have long been searching for an effective way to encourage more people into the sector. With the number of people required to man the industry forecast to increase dramatically, this is a very real issue for the success of New Zealand's economy. (Ministry for Primary Industries, 2014)

Another concern facing New Zealand is the increasing number of Maori people in the Not in Employment, Education or Training category (NEETs).

This research paper explores the possibility of a new method of getting people into the primary industries, while tackling the issue of Maori not in employment. My literature review has focused on targetting the Maori Youth of a small semi rural community in the region of Hawkes Bay – Omahu. Interviews were conducted to discover what the barriers were to the youth gaining educations, or jobs. Focus then was put on what other training institutes are out there, and whether or not they are catering to people of this particular group.

Social innovation enterprises around New Zealand are fast gaining popularity. I looked into enterprises that were helped to succeed by the foundation, Akina – I gained an insight into what sort of social missions are important to New Zealanders, and what they are doing to achieve them. Lastly, hybrid organisations have been looked into, as being the most appropriate model to base my enterprise on. There is still little known about hybrid organisations – most people understand a business to be either, not-for-profit, or for-profit. Hybrid is a way of combining the two, the ideal being where they are combined and neither one can survive without the other. Based on the findings in the literature review, I have come up with a hybrid enterprise model that has taken appropriate features of different organisations, the needs of my target group and my own ideals to satisfy the requirements of my aim/mission.

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## 1.0 Introduction

In the region of Hawkes Bay, specifically Fernhill/Omahu, young teenagers are too often disinterested in education, and their prospects seem bleak. These teenagers are often Māori, and as such are still affected by the intergenerational effects of colonialism and institutional racism. There is a marked dissonance between mainstream western education models, and Māori culture. These teenagers often begin to embody the essentialisations of 'Māori' they hear in mainstream society – Useless Maari's, thieves, lazy, dumb, won't amount to anything. From the mainstream news and political feedback that their culture is primitive, and anamistic (note recent comments by Don Brash's Hobson Pledge that "We're talking about a very primitive belief systems, an animist view where rocks and hills and rivers and mountains have personalities. It's a very, very early stage of human development. 21st century Māori do not believe that."). The basis of a Māori world view is premised on a relationship with the known world. A Māori cosmogony places every known aspect of our world into the realm of a primordial being – which in effect, creates very real ancestral connections with the natural world. That includes our whenua. To this end, we see a need for an initiative that fosters that relationship, and creates innovation in our community. An enterprise that creates real futures for young Māori within the primary sector.

I believe that the current education streams for young teens in the primary industry are not reaching them effectively in my region. This will be shown in the literature review of this report. Within the region of Omahu there are big gaps in socioeconomic terms. There are either rich families, or poor families, and not much in-between. This further imbeds the characterisations of Māori in the region as being lazy, uneducated and thieves. The reason being, Māori make up the larger proportion of the lower end of the socioeconomic indices in the region. I propose a new model of primary education that also serves as a community revitalisation and social innovation within Omahu that addresses these concerns.

In order to make this a reality; I will create a self-sustaining, social innovation enterprise, using a model that sits on the hybrid continuum. The core ideal behind that of a hybrid organisation being the combination of a social mission, a mission normally driven by non-profit structures, with the commercial economic logic of a for-profit business structure. The reason for using a hybrid organisational structure is that it incorporates a self-sustaining model, that by its very nature is innovative and socially enterprising. This is the spirit we would like to instil in the rangatahi who will be coming through our initiative – to be bold and innovative.

## 2.0 Methodology

As the aim of this research is to analyse the current models in the primary education sphere for young teens and create a model that suits our climate, and the gaps and limitations of said models we have followed a qualitative methodology. As there is already a corpus of secondary research material, allowing for such an approach. This research methodology has provided the researcher with a rich source of data and information on the current models of primary industry education, social enterprise models and hybrid ideals. What has worked, what has not worked, and what might be learnt in a comparative sense with our social mission. “To create a social enterprise whose social mission is focused on a preceived gap in my region. That being, Maori Youth prospects in the primary industry and economic sustainability.” This methodology includes a literature review, and an analysis of organisational structure of selected organisations within each field of interest (primary industry education, social enterprise, and hybrid organisations). This review and analysis created the basis for the researcher’s assumptions and proposals regarding the best approach to the model of social enterprise model that focuses on the education, retention and economic sustainability of rangatahi in the region within the primary industry sector.

In order to add depth to the research, my methodology also included interviews with a range of different people to set the social scene, and inform the creation of our model. I interviewed six Māori youth ages between 15 and 20 from Omahu. I also interviewed, both by phone and in person, with institute representatives of EIT, Taratahi, and Whenua Kura. In terms of education and rangatahi in the region, I also interviewed a kaiako (teacher) from the local kura kaupapa (Māori school).

## 3.0 Community Background

For this report, I have chosen to base my research around the small Hawkes Bay settlement I was brought up in – Omahu. Omahu is located 10.5km to the south-west from the centre of Hastings, and on the northern side of the Ngaruroro River. According to the 2013 census, 351 people usually live here. This is less than 1% of the Hastings District population (StatsNZ: Omahu; 2013). These figures have declined since the 2006 census, and we may assume that as the majority of Omahu surrounds are agriculturally and horticulturally valuable that there won’t likely be much residential development (HDC – Small Communities Assessment of Water Services; n.d). The published Deprivation Index for Omahu/Fernhill (Neighbouring settlement) is 9. The median sale price of homes in this settlement increased from \$145,000 in 2001 to \$190,000 in 2003. This only equates to 31% over this 3 year period. From these statistics it indicates that residents in these communities are likely to be in the low socio-economic range (ibid).

In terms of cultural identity, there is a strong sense of Māoritanga in Omahu. Owing to this, there is a reverence for tikanga Māori, and what is associated with it. As such, an initiative that embraces this as a way to engage with and create a greater resonance and respect from the rangatahi, an approach that incorporates a kaupapa Māori, is important. There are two marae in Omahu, Omahu Marae and Te Awhina Marae, and it will be important to work with hau kainga on this project as there are strong community ties between locals and the marae. Whanaungatanga is an important aspect of Omahu community life.

## 4.0 Findings and Discussion

### 4.1 Literature Review

To help understand my reasoning for choosing a hybrid organisation to construct this method of getting Maori Youth into the Primary Industries, this literature review will look at the following concepts – “Maori Youth”, “Hybrid Organisations”, “Educational Training in Existence”, and “Social Innovation.”

### 4.2 Māori Youth

New Zealand currently has an estimated population of 4.69 million people, and of this overall population, Māori make up only 723,400 people, (StatsNZ Maori Population Projections, 2016) or 15.42% of New Zealand’s overall population (StatsNZ National Population Projections, 2017). Breaking this down even further, along the lines of this project focus, Maori Youth (Rangatahi) aged 15-24 years make up 19% of the total Maori population, and 20% of the total youth population of New Zealand. Of these figures, less than 20% of rangatahi leave school with University Entrance, and 13% leave with no or little qualifications. In 2011, rangatahi made up one third of all youth who were Not in Employment, Education, or Training (NEET). Almost one quarter (22.4%) of rangatahi fall into the NEET category. This is in comparison to 9.1% of non-Maori youth in this same category (Te Puni Kokiri, n.d.). This is a huge and worrying representation of an ethnic group. It is even more so when that minority group represent such a large percentage of people not in employment, schooling or training. In this literature review I have strived to understand why, for the youth in my community, these stats are proving true.

Absolutely anyone could be an asset to the primary industry. However, I believe that even with all the programmes and projects in existence to attract people to the industry, there is still a gap. This gap is represented by a certain group of people that we are struggling to reach – excluded Maori youth. When I say excluded youth, I define this, for the purpose of this investigation, as being someone who does not quite seem to fit in with our typical, mainstream education system (Bishop, 2003).

Whether it be because of lack of understanding, the need of a different pedagogical approach or simply not having the family support/financials behind them to succeed, the truth of it is, they are excluded (Bowden, 2008). This often leads to these kids dropping out of school, and not having the access or knowledge of the great opportunities that are out there if only they knew where to look.

In my community, these kids tend to end up on the wrong side of the law, joining gangs, or just end up in jobs where their potential will never be recognised. 8 years ago, before I moved to Australia, there was a regular troop of kids that would consistently turn up on the steps of the cowshed at about 4am every morning - eager to get the cows in, milk them, give any type of help possible. Whether they were genuinely keen on the farm life, or they just liked having somewhere they felt they were useful I’m not sure, but, what I do know, is that on my return to NZ to revive the family dairy farm, only one of these kids ever turned up at the cowshed again. A few have been in and out of juvenile detention, and unfortunately are now old

enough to be put into prison. Others dropped out of school and wreak havoc around our community, stealing anything not bolted down, and setting fires to other people's property. Others have joined local gangs. I am struggling with coming to terms with the change in the kids I once knew, and the strangers I see now, and the disappointment that I couldn't get to them soon enough, before they headed down these paths.

In this socio-economic class, I have concluded that family background can play a huge part in the success, or lack of, for these youth. One young man I spoke to, of 18 years old, is currently unemployed. He has no qualifications and indicated that his biggest problem is transport. Living out in a semi rural area with no license is obviously extremely off-putting for potential employers - with no reliability to count on, why would you? Furthermore, this young man has no birth certificate, for that matter, has no known identification at all, so to even start the process of getting a license is out of the question until he can get the support and knowledge to acquire what he needs. Another young man, when spoken to by himself was very interested in learning about farming, and getting a job. However when approached while surrounded by family members, a new attitude was portrayed where he couldn't care less.

Finances are another huge put off for these kids. Although there are many low level courses available that are fully funded, many simply do them for something to do, and won't pursue anything further, as the thought of undertaking a huge student loan is not appealing. Other factors such as the transport and family background also act as barriers to even getting to these fully funded courses. Plus, why rack up a student loan when you could be working and earning, or claiming a benefit?

In order to retain the interest of youth from these types of background, some sort of housing situation needs to be applied. Students need to be fully immersed in their training and work life, free from distraction and undesirable influence. Living on your training/work premises eliminates problems of travel, although support needs to be given to aid in the acquiring of licenses and vehicles. It removes kids from volatile home life, and allows the freedom for them to pursue something worthwhile. A fully funded programme is also needed, to attract and keep these youth on this pathway. Many would say "well why not move closer to where the jobs are? That'll solve problems of proper transport." Problem is, we're in the middle of a nationwide housing crisis, and rental homes just aren't available, let alone to young youth with no references (Kake, 2016). Also playing a huge part is the attachment these youth have to their whenua, as said before in community background, whanaungatanga is important to these people, they don't want to leave this behind. We can take advantage of this by establishing a training programme on their grass roots, which allows them stay there.

### 4.3 Hybrid Organisations

*Hybrid organisations transcend the boundaries between typical for-profit and not-for-profit organisations: They pursue a social mission while engaging in commercial activities in order to generate revenue to sustain their operations (Gibson, 2013).*

A hybrid ideal requires a full integration of everything it does with its social mission (Battilana, Lee, Walker & Dorsey, 2012). This means, both social value and commercial revenues are inextricably intertwined and contingent on one another. In other words, the hybrid organisation creates social value as it creates financial revenue, which in turn fuels and sustains the model. This does not mean, a model whereby a non-profit adds a commercial revenue arm, nor a for-profit model that adds a charitable service or arm. The reason being, in these situations, the two divisions can be at an arms length to one another – they can operate independently. A hybrid organisation is so integrated that the charitable purposes of the organisation are dependent on, and influence the management or the for-profit (commercial) aspect.

There is a fine line between a social venture and hybrid organisations. Some may say there is no difference; they are one and the same, while others will argue that “hybrid” is the structure in which a social enterprise is made up of.

#### 4.3.1 Hikurangi Enterprises

Hikurangi Enterprises Ltd (HEL) is a charitable company owned by Hikurangi Huataukina Trust. HEL operates a range of trading ventures and forms partnerships with other companies to generate income for its shareholder and local employment. (Hikurangi Enterprises Ltd, n.d.)

Ventures include:

##### Bioactives and Plant Technology

-This involves the researching of new medical and health products based on bioactive extracts from plants, shellfish and fungi. They currently have three natural health products in independent clinical trials, and five more under development. Their aim is to get the evidence of their product’s effectiveness in treating the health conditions, and then global licenses, associated revenue and local employment opportunities will then follow. (Hikurangi Enterprises Ventures, n.d.)

##### Land Services

-Hikurangi Enterprises have pulled together a team of local and national experts to give advice to landowners and managers to make informed decisions on what to do with their land.

They offer help with the workforce development of honey production and new technologies within the honey industry.

They also provide help/general advice for farms and cropping land. (Hikurangi Enterprises Ventures, n.d.)

### Capital Investment

-Hikurangi Enterprises Ltd will provide small loans to people looking for a starting hand in the rural area, and also access to ethical investors looking to co-invest in early stages agri-tech and East Coast businesses, as this will lead to the generation of more jobs in the area. (Hikurangi Enterprises Ventures, n.d.)

### Sustainability Services

-They are investing opportunities that will help East Coast families live lives with reduced carbon emissions, enhanced biodiversity and money saving, through workshops such as teaching how to live off the land. For example: learning to use chainsaws correctly so firewood can be harvested safely, licensing of firearms in order to hunt for food, basic butchering etc. (Hikurangi Enterprises Ventures, n.d.)

I have surmised that this organisation sits somewhere along the hybrid continuum. They are a social enterprise based on the fact that they have got a charitable trust that leads economic development in the communities between Waipero Bay and Rangitukia on the East Coast of the North Island. The trust Hikurangi Huataukina owns Hikurangi Enterprises Ltd, which is a charitable company that operates a range of trading ventures and forms partnerships with other companies to generate income for its shareholder and local employment – They are the ‘income generation powerhouse’ of this social mission; this is what sustains the charitable organisation, and the charitable organisation sustains the non-income generating ventures.

#### 4.3.2 VisionSpring

VisionSpring is an organisation that trains people to become entrepreneurs, in order to then sell eyeglasses in their communities, worldwide. Instead of raising funds through donations for the development of said eyewear, it sustains itself through the income generated from the sale of the eyeglasses.

VisionSpring partners with non-governmental organisations, governments, social enterprises and private businesses to distribute eyeglasses using their already established distribution channels. In Bangladesh, they have partnered with BRAC (Building Resources Across Communities) to train community health workers to carry out vision campaigns where they can perform basic vision screenings and sell reading glasses to customers.

VisionSpring originally involved training local people, or vision entrepreneurs to conduct outreach and sell quality, low cost eyeglasses in their communities. Although the need for basic eye care was necessary, this particular model was not sustainable when in isolation, and had limited potential for increasing its reach. In order to increase access to this socio-economic development idea, they needed to create businesses that could. Using the successful elements of the vision entrepreneur based model they altered the model into a hub and spoke approach – VisionSpring optical shops operate as hubs and vision entrepreneurs act like spokes conducting outreach in communities surrounding the optical shops. The shops offer a range of eyewear, from the most basic, affordable styles, to higher priced frames. The income that is generated through the sale of the higher priced products enables VisionSpring to conduct the resource-intensive operations required to reach customers living in more remote areas with limited access to eye care.

VisionSpring is also placed along the hybrid continuum. They aim to be as self-sustaining as possible, while focussing on their social mission remains their biggest goal – providing those with limited access to eyewear.

#### 4.4 Education Programmes: Primary industry focused

*“Employment in the primary sector is forecast to grow from 350,000 in 2012 to 400,000 in 2025. To help meet this demand, MPI is working with industry, MBIE, the Ministry of Education and the Tertiary Education Commission to develop action plans around the main aspects of attracting, training and retaining talented people in the primary sector. This includes gaining a better understanding of what skills are needed and understanding the demand and supply sides of the labour market. It also involves making the education and training system more responsive to the needs of the primary industries. The skills to implement and report on good environmental management practices are increasingly important.” (Ministry for Primary Industries Annual Report 2014/15)*

A common understanding amongst people in the primary sector is that in order to keep up with the growth of the primary industries we must develop action plans around the main aspects of attracting, training and retaining talented people in the primary sector. There are a number of training institutes specialising in primary industries cropping up around the country, with the intention of doing just that. I’ve taken a deeper look at how a few of these places are run and for the purpose of my research into creating a hybrid organisation, what aspects would be beneficial to the cause.

##### 4.4.1 Taratahi Agricultural Training Centre

Taratahi is a well renowned farming institute originally based in the Wairarapa, that has been educating people in the farming industry since 1981, when the farm was bequeathed to the crown to be used as a training farm for soldiers returning from the War. It has now established bases all over the country, with many nationally recognised educational programmes to undertake.

It is a public entity that has been set up as a charitable entity, registered with the Charities Commission. They mainly exist off funding from the Tertiary Education Commission (TEC) and from student fees. They also receive revenue from their farming operations.

The Board of Trustees, who are governed by Ministerial oversight and also an Act of Parliament is represented by Wairarapa branch of Federated Farmers, Wairarapa Agricultural and Pastoral Society, Masterton Agricultural and Pastoral Society, Minister for Primary Industries, Primary ITO and Minister of Tertiary Education. They are an institute registered with the New Zealand Qualifications Authority (NZQA), and are accredited to offer selected units of learning from the national qualifications framework in agriculture and many land based skills, from Level 1, all the way through to Level 5

Primary Industries are available in schools through Taratahi, such as PITA (Primary Industry Trades Academy), STEP UP (Secondary Tertiary Education/Employment Pathways – Primary), STAR (Secondary Tertiary Alignment Resources) and EXTRAMURAL (Via

correspondence) and are free. These range from Level 1 through to 3, and are very good for giving students an idea of what a career in the primary industries will entail, and also as pathways to primary industry based courses at a tertiary level. Other courses/certificates cost anything from \$1000 through to \$6000 and are generally done once a person has left school. They are taught at the many campus' found all over New Zealand.

For students wanting to fully immerse themselves in the training, the original campus in Wairarapa is residential, where students will live until completion of their course, with the benefits of living on real, working farms to aid in their learning. Scholarships are available on the Taratahi website to help with study costs, otherwise all courses are NZ Student Loan approved.

Taratahi have a number of access arrangements with private farms, which enables the school to deliver their model of 'real training on real farms', as they are used for training. These properties are run by individuals, organisations, councils, and iwi located all over New Zealand. They also have access arrangements with Demonstration and Research properties.

They are involved in many initiatives around the country, including a Maori Pasifika Trades Training Initiative, which started in 2016. This is a government led training initiative to encourage young Maori and Pasifika people to gain trade qualifications, and provides students with free study for up to one year for Levels 3 and 4. This is supported by Taratahi as part of the Te Ara o Takitimu and Te puna Matauranga o Whanganui Consortia groups, with support from Ngati Kahungunu ki Wairarapa, Rangitane ki Wairarapa, Pacific Business Trust, Wairarapa Moana, The Federation of Maori Authorities, and the Wairarapa branch of Federated Farmers of New Zealand. 29 of the students that took part in this initiative studied the Taratahi Certificate in Agriculture (Level 3). They received extra support and assistance from iwi and Taratahi as they progressed through the programme. Of those twenty nine students, twenty two completed the course, with ten students progressing to Level 4. One of these students was accepted into the Central North Island Dairy Academy and another is working while completing a level 4 qualification with the Primary ITO. All except 2 of the original 29 students have gone onto further education or work in the primary industry field.

In 2016, the first intake of students was welcomed onto the Te Umu ki Te Ngahere ke Tawhitiwhiti in Te Whaiti, in a new programme established and run by Taratahi for young people from the area, and fully funded by TEC. On the 50-hectare block, students learn to develop the land to achieve outcomes that will be beneficial to the community, and the learning and skills from the grass-root training will enhance job prospects for the tamariki over time. Other Marae-based programmes continue at Korongata Marae in Bridge Pa, and Kuranui College at Wairarapa.

I spoke to a tutor who was placed in charge of starting up the marae-based programme at Korongata Marae in Bridge Pa. Very passionate about getting a programme up and running, the young Taratahi tutor I spoke with is originally from the Bridge Pa area. He had realised the potential benefits of training the young people in this area to develop the land they had grown up on, to get qualifications, and onto pathways to higher education, and better job prospects. All they had to do was attract a minimum of 6 people to do the course, and Taratahi would do the rest. The biggest problem he had found, was getting word out there, making the course seem worthwhile for these young people. He had approached many communities about starting up the course for the youth of that area, it didn't even necessarily have to have a marae, they would just need a base to work from, a farm to be able to conduct

practical aspects of the certificates. Unfortunately, this idea, which I think is great hasn't quite kicked off yet. "There are plenty of programmes around out there, especially in the Hawkes Bay region, directed at helping young Maori through primary industry based qualifications. But it's coming up with an idea that's different, that stands out from the rest. We need an idea that attracts our rangatahi to the industry, and something to make them want to stay." (anonymous Taratahi tutor, 2017)

The Central North Island Dairy Academy is a new joint venture between Shanghai Pengxin and Landcorp and is run by Taratahi, integrating relationships between Massey University, the dairy industry, and employers. The academy is a programme designed to mould ambitious people into the likes of farm management roles in the dairy sector, or have aspirations to take up management roles in the wider dairy sector. It is fully funded by Shanghai Pengxin and Landcorp for ten carefully selected students, who study a programme made up of units from the Massey University Diploma in Agriculture (Level 5) for a period of 32+ weeks. Students are housed on nearby Landcorp or Shanghai Pengxin farms. Prerequisites for this programme include an age restriction – you must be between 17 and 25 and have either completed a Level 4 National Certificate in Agriculture, have University Entrance, successfully completed the Massey University Foundation Certificate in Agriculture, or be both 20 years and older with a minimum of 1 years farm work experience.

In conclusion, Taratahi is a charitable entity, which shows many characteristics of a hybrid model. Funding is received, and revenue created in order to continue the growth of the school, developing education programmes which will indeed help the primary industries of New Zealand. They are "providers" of the primary industry. Taratahi play a huge part in moulding successful people for the primary industry sector –

*"Our vision is a high performing workforce. Our mission is to build workforce skills in primary industries through quality education, the demonstration and dissemination of knowledge and skill."* (Taratahi Agricultural Training Centre, n.d.)

Because of Taratahi's proven eagerness to show their support in giving all different walks of people an education, I think they would be a perfect provider for the education side of my proposed enterprise.

Aspects shown in the marae-based programmes and the Dairy Academy can definitely be adapted and utilised to suit my proposed education/employment model, such as the housing aspect, targeting Maori youth, no fees etc. I would however, like to tailor entry requirements to suit my target group. Where the Dairy Academy appears to focus on ambitious people wanting to look into leadership, my model needs to have slightly less emphasis on current skills, as the socioeconomic group I am targeting will unlikely meet these requirements. Entry requirements will need to be broader – to keep in mind those that have dropped out of school, have no work experience etc. Essentially all that would be required is the enthusiasm to want to work and make a future for ones self. Programmes are likely to last longer than your average course with Taratahi, as students will also be employees, and will have the responsibility to keep the business running.

#### 4.4.2 Whenua Kura

Whenua Kura is a newly established partnership between Te Runanga o Ngai Tahu, Te Tapuae o Rehua, Ngai Tahu Farming and Lincoln University built on a shared vision to grow maori leadership in land-based industries.

“Our aim is to create a highly-skilled workforce with an intimate understanding of our values, who are culturally and socially engaged and economically secure. Our mission is to provide a pathway for Maori to gain qualifications and employment within the land based sector and to lead the way in tribal best-practice farming.” (Whenua Kura, n.d.)

They offer internationally recognised tertiary qualifications from Lincoln University, taught by highly experienced tutors and lecturers. Whenua Kura has a cultural curriculum with a strong focus on Ngai Tahu values and kaitiakitanga, along with a maori mentor to help students through challenging times. They will assist in getting students jobs, and also opportunities to progress onto higher levels of study/training and career acceleration.

Te Runanga o Ngai Tahu is the main stakeholder and owner of the charitable company – Whenua Kura Limited. They aim to meet industry skills demands while simultaneously addressing historic Maori underachievement in the educational sector.

In terms of an education programme designed specifically for maori people and teaching tikanga maori values to do with the whenua, Whenua Kura is the the prime choice. While training people in agriculture, they will also, in most everything they do, be instilling a long lost respect for the land, the “maori way”. My model, with its current target group, can benefit from these values, and by incorporating that same respect for our whenua into the every day life of this enterprise, I think will attract a great many rangatahi to the enterprise. They already have a ‘pull’ to their community, it is only a natural succession to create, or re-establish that connection with the land.

Whenua Kura, as a cultural model has much to offer in terms of lessons and direction for our own education mode. However, in order to create resonance with the Omahu rangatahi, we need a model that engages with the traditions and histories of our own area. This requires input and and the support of local iwi and Hāpu.

After exploring these education models, there are some lessons to be learnt for our own mission. Whilst the education model and delivery aspect of Taratahi is diverse and has great outcomes, of which we would like to either work with, or replicate. The main issue is the socio-economic status of our target demographic. As our background shows, the majority of our mission target demographic are in the lower indices. Within Omahu region, as stated earlier, there are either the affluent and the poor, with very little in between. There is an argument (one that is not the direct focus of this report) that colonialism has had an effect on this. We would like to create an equality through equity. In order to do this, we do not want to further disadvantage our rangatahi through fees, which inevitably require student loans. While some course run by Taratahi are fully funded, they are generally the low level courses. On this note, we propose to address this issue through creating a hybrid organisation structure that is able to self sustain the education programme with little to no fees.

#### 4.5 Social Enterprises

Social enterprise provides a means to improve social wellbeing, environmental sustainability, and economic performance in Aotearoa New Zealand (Akina Foundation).

Although there are many slightly varied definitions of a social enterprise, what they all have in common is that they are organisations that are driven by a social mission and apply market based strategies to achieve a social (or environmental) purpose.

These are some examples of social enterprises in New Zealand, with both social and environmental missions leading the commercial side of the business:

#### 4.5.1 Wilding & Co

Wilding & Co is a social enterprise started up by 3 entrepreneurs in Queenstown with an environmental mission – to eradicate the wilding pines that are plaguing the forests of NZ.

Wilding conifer pines are a huge pest in NZ, costing millions of dollars in the attempt at containing or eradicating them. They are a self-seeding tree of up to 15km away, native to North America, and were introduced to NZ because they grow twenty times faster here. Without containment our native birds will lose their habitats, farmers will lose their livelihood, and in the future it is predicted that the trees will use 25% of the water needed for hydro generation. Department of Conservation Co- Chair Peter Willsman says that in the past year many hundreds of volunteers, helicopter pilots and DoC workers have removed thousands of hectares of trees.

Wilding & Co believe they have the best solution, at a cheaper cost to the eradication – They harvest the pre-coning pines, before they become a problem, and then distil them into oil for essential oils, perfumes and anti-bacterial cleaning products. By creating a sustainable product, they are able to fund ongoing conservation. So far they have funded themselves, and with the increased sales of their products plan to continue sustaining their enterprise. This business sits somewhere along the hybrid continuum.

#### 4.5.2 Pomegranate Kitchen

Pomegranate Kitchen, a registered charity and also a social enterprise was founded by business partners, Rebecca Stewart, who has a background in not-for profit organisations, and Ange Wither, who has a background in organisational learning and development. With these sets of skills between them, and philanthropic hearts, they created the idea of increasing job opportunities available to people with refugee backgrounds in NZ, using their knowledge of their home country cuisines.

“Rebecca says, “When I was working for New Zealand Red Cross I saw there was lot of potential out there in the refugee community that wasn’t being utilised because people from refugee background weren’t quite job-ready – facing barriers such as language and local references or experience.” (Akina Foundation, n.d.)

Pomegranate Kitchen employ former refugees, and provide them with a training and development programme, including the English language, health and safety, kitchen skills and on-the-job catering experience. Employees are included in every step of the business, from management to writing menus and preparing dishes. The business currently offers an option of lunch delivery in the Wellington CBD, every Wednesday and Friday, and also the option of catering events.

They have created a social enterprise which sits on the hybrid continuum, where they have combined both a social mission, to the refugees of NZ and provided them with job opportunities and prospects, while creating revenue in order to sustain this mission.

This particular social enterprise has many qualities that are similar to my ideal. My social mission, is to get a particular group of people employed, educated and job-ready, as they have done for the ex refugees of the Wellington area. They have incorporated their social mission in with the revenue making side of the business, where they work as chefs, as supervisors, sit on the board, and without their skill and knowledge to provide the foreign cuisines the Pomegranate Kitchen serves, the business would be a bust.

## 5.0 Discussion

I propose creating a hybrid “farm to education model” “hybrid model”. The social mission of which is the development of all aspects of primary education from labour through to management; from follower through to leader. Because of the hybrid structure of the organisation, the enterprise will not be reliant on external, government or other philanthropic funding, but on the same hand, it will not be precluded. The students (who will also be employees), will also not be constrained by funds – the ability to pay fees. There will be no fees. As the enterprise grows, other ventures can be added, and the social enterprise can grow. The social mission might grow to include revitalising and creating an economic sustainability on the area. For example, starting with primary industry, moving to secondary industry facilities in the region to enhance the raw materials grown in the primary industry sector. Perhaps a building initiative could be instigated, which is integrated with a carpentry education scheme. The opportunities are endless.

There are many aspects of the research I have undertaken that would prove beneficial to the hybrid model I propose for getting Maori Youth into the primary industry. The proposed model is a hybrid organisation. The reason being, I believe, based on the research, that this model has the best impact and reach. Based on the research I have undertaken on the youth in Omahu, with their lack of employment, skills, training and general attitude, a hybrid organisation that was based somewhere in Omahu, or nearby areas would be the most desirable. It would eliminate problems of transport, although in my proposed model I will not make having a license/vehicle a necessity, I will however offer support to students/employees in attaining their license. This is something that will benefit these youth for later in life.

A small housing system shall be set up for the employees/students to live on site. I believe that for many of my target group to succeed they need that opportunity to get away from home, away from undesirable influences. Where most of the education facilities I have researched have a hybrid quality to them, none that I have come across have taken that step further and actually had a fully funded system, where they employ the students as workers.

There are many funded courses people can do, but what I aim to do is allow people to work and run our farms while earning a qualification delivered by a provider willing to partner with us for this scheme. This is not dissimilar to a cadetship or apprenticeship that you may see in some horticultural outfits, where an employer covers the cost of the education, while the student continues to work for him. I however have a particular focus on the Maori youth that haven't taken that step into employment, and probably never will otherwise get the opportunity to undertake any type of training.

I propose a system, similar to that of the Pomegranate Kitchen, that has a working farm, employees being of my target group, who will work to create revenue that is then put back into the farm to pay for the education provider who will equip employees with a qualification. This enterprise needs to have the ability to expand, and by allowing other farmers to come on board and offer their properties as a base will mean a further reach, to not only Maori youth, but to any youth that has struggled to gain employment or qualifications. Perhaps with excess profit, other farms can be purchased, and from the pool of graduates you have generated a manager has been created, who can be placed on these farms to run the same system he was trained in.

A charitable trust will be set up, and a charitable company will be owned by the trust. This will create the revenue for the charitable trust. The charitable trust will set up the educational facilities. The students will be students of the educational facilities, and employees of the charitable company. This also creates security, not only for assets we already own, but assets that will be acquired. By vesting all assets to the Charity, and all business relationships and ventures through the charitable company, the limited liability company will not own any assets. Furthermore, this legal structure will further support our social mission by minimising as much as possible taxation, so we can more effectively use our funds for the good of our community and rangatahi.

I believe this model will honour the social mission I have set out to achieve. It will be giving Maori youth the chance to get out and work, while gaining an education that will provide them with further prospects in the employment world. They will learn to farm in a way that instills the Maori values of our whenua, and give these youth a new respect and belief in themselves.

## 6.0 Limitations

Limitations I have faced while constructing this research, has been the lack of accessible information provided by most businesses. I have had to surmise much of the concluded information by “reading between the lines” in many instances. I would also like to note that all the information used in this report has been publicly available information. The bulk of this research has been qualitative, and sourced primarily from secondary sources. In taking the next steps in making this dream a reality, more in depth research and data collection will be required. One way this can be done is through community workshops, stakeholder hui, and questionnaires.

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<http://akina.org.nz>

Akina Foundation

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