

***Māori* entrepreneurship:**

A *Māori* perspective

Bridget Hana Dawson

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Table of Contents

Table of Contents	i
List of Tables	iv
List of Figures	v
List of Appendices	vi
List of Abbreviations	vii
Attestation to authorship	viii
Acknowledgements	ix
Intellectual property rights	x
Ethical approval	xi
Abstract	xii
Chapter 1: Introduction	1
1.1 Introduction	1
1.2 Background to the research	3
1.3 Problem orientation	5
1.4 Research questions	7
1.5 Justification for the research	9
1.6 Research method	11
1.7 Structure of thesis	12
1.8 Conclusion	14
Chapter 2: Literature Review	15
2.1 Introduction	15
2.2 <i>Māori</i> entrepreneurship	18
Entrepreneurship	18
Entrepreneurial process	21
Forms of entrepreneurship	26
History of <i>Māori</i> entrepreneurship	33
Global Entrepreneurship Monitor	37
2.3 Culture	41
National culture	41
Indigenous culture	42
Cultural values	44
2.4 Education	46
Academic entrepreneurship education	46
<i>Māori</i> education	47
2.5 Institutions	50

Finance industry	52
2.6 Theoretical frameworks	54
2.7 Conclusion	62
Literature findings pertaining to the first research question	62
Literature findings pertaining to the second research question	63
Literature findings pertaining to the third research question	64
Chapter 3: Methodology	65
3.1 Introduction	65
3.2 Research paradigm	68
3.3 Research approach	70
3.4 Research design	72
<i>Kaupapa Māori</i> research	72
Phenomenology	74
3.5 Data collection	76
Participants	77
Interviews	80
Observation	84
Documentation	86
3.6 Data analysis	89
3.7 Ethics	91
3.8 Conclusion	93
Chapter 4: Findings	94
4.1 Introduction	94
4.2 Background information of the interview respondents	96
4.3 Research questions and representation of the data	101
4.4 Presentation of the key themes found within the data	103
Theme one: <i>Māori</i> entrepreneurship	103
Theme two: Culture	110
Theme three: Education	117
Theme four: Institutions	124
Theme five: Recommendations and advice	130
Impediments and enhancers of <i>Māori</i> entrepreneurship	137
4.5 Conclusion	139
Chapter 5: Discussion	140
5.1 Introduction	140
5.2 Research questions and representation of the data	142
5.3 Discussion of key themes in relation to the research questions	144
Research question one	144

Research question two	150
Research question three	157
5.4 Conclusion	166
Chapter 6: Conclusion	168
6.1 Introduction	168
6.2 Key findings of this thesis in relation the research questions	170
Research question one	171
Research question two	172
Research question three	173
6.3 The contribution to theory, research, and practice	174
Implications for theory	174
Implications for research	175
Implications for practice	176
6.4 Limitations of this thesis	179
6.5 Ideas for future research	181
6.6 Conclusion	183
Reference list	184
Glossary	200
Appendices	204

List of Tables

Table 2.1: Structure of the Literature Review Chapter	17
Table 2.2: Theories of entrepreneurship	19
Table 2.3: The entrepreneurial trait school of thought	20
Table 2.4: The <i>MĀUI</i> model matrix	58
Table 2.5: Practices and behaviours related to the <i>Māui</i> model	58
Table 2.6: <i>Kaupapa Māori</i> Entrepreneurship Framework	60
Table 2.7 Glossary for the <i>Kaupapa Māori</i> Entrepreneurship Framework	60
Table 3.1: Structure of the Methodology Chapter	67
Table 3.2: Participant profile of the eight interview participants	79
Table 4.1: Structure of the Findings Chapter	95
Table 4.2: Descriptive data of the eight interview participants	97
Table 4.3: Summary of the findings from theme one <i>Māori</i> entrepreneurship	103
Table 4.4: Impediments and enhancers within the findings of theme one <i>Māori</i> entrepreneurship	109
Table 4.5: Summary of the findings from theme two Culture	110
Table 4.6: Impediments and enhancers within the findings of theme two Culture	116
Table 4.7: Summary of the findings from theme three Education	117
Table 4.8: Impediments and enhancers within the findings of theme three Education	123
Table 4.9: Summary of the findings from theme four Institutions	124
Table 4.10: Impediments and enhancers within the findings of theme four Institutions	129
Table 4.11: Summary of the findings from theme five Recommendations and advice	130
Table 4.12: Impediments and enhancers within the findings of theme five Recommendations and advice	136
Table 4.13: Summary of the impediments and enhancers from the Findings Chapter	138
Table 5.1: Structure of the Discussion Chapter	141
Table 5.2: Key findings of this thesis in relation to the research questions	143
Table 6.1: Structure of the Conclusion Chapter	169
Table 6.2: Practical implications of this thesis	178

List of Figures

Figure 1.1. Flowchart of the research process of this thesis	13
Figure 2.1. Timmons' model of the entrepreneurial process	22
Figure 2.2. Shane's model of the entrepreneurial process	23
Figure 2.3. Moore's model of the entrepreneurial process	24
Figure 2.4. Relationship between the different forms of entrepreneurship	33
Figure 2.5. The GEM model	56
Figure 3.1. Data collection methods	77
Figure 4.1. <i>Rohe Iwi O Aotearoa</i>	99
Figure 5.1. <i>Māori</i> Entrepreneurship Framework	161

List of Appendices

Appendix 1: Ethics approval	204
Appendix 2: Interview guide	205
Appendix 3: Participant information sheet	207
Appendix 4: Interview consent form	210
Appendix 5: Permission to use copyright material	211

List of Abbreviations

AUT	Auckland University of Technology
BMNZ	Business Mentors New Zealand
GEM	Global Entrepreneurship Monitor
IP	Intellectual Property
<i>MWDI</i>	<i>Māori Women's Development Incorporation</i>
NZTE	New Zealand Trade and Enterprise
<i>TPK</i>	<i>Te Puni Kōkiri</i>
TPS	Tall Poppy Syndrome

Attestation to authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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Bridget Hana Dawson

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Intellectual property rights

Permission to reproduce a figure from the GEM 2010 Global Report, which appears in this thesis, has been kindly granted by the copyright holders. The GEM is an international consortium and this report was produced from data collected in, and received from, 59 countries in 2010. Thanks go to the authors, national teams, researchers, funding bodies and other contributors who have made this possible.

Signatures of permission were obtained to use copyright material in this thesis. A copy of these signatures is shown in Appendix 5.

Ethical approval

This thesis reports on research involving human participants, ethics approval was granted by the Auckland University of Technology Ethics Committee (AUTEC) on the 11th of April 2011, Ethics Application Number 11/68.

Abstract

Entrepreneurship is gaining international recognition as a pathway for the economic and social development of countries. Within New Zealand the entrepreneurial ability of the indigenous population, *Māori*, is receiving an increased amount of attention in the scholarly literature. In particular, research from 2005 has indicated that *Māori* are the third most entrepreneurial population in the world, however, the success of *Māori* entrepreneurial endeavor was low (Frederick & Chittock, 2005). The focus of the present research is to identify the factors that influence *Māori* entrepreneurial success.

Essentially, the research on *Māori* entrepreneurship remains in the early stages of development. In particular, Henry (2011, September) noted a lack of conceptual and theoretical models “to better understand, predict and enhance *Māori* entrepreneurship” (p. 930). Previous models of *Māori* entrepreneurship are limited in number, applicability, and empirical support. The question arises as to what constitutes *Māori* entrepreneurship, in theory and practice. The aim of this thesis is to empirically explore the construct of *Māori* entrepreneurship, from the perspective of *Māori*, in order to enable the theoretical and practical development of the field of *Māori* entrepreneurship.

A qualitative, exploratory research approach is implemented using the methods of in-depth interviews and observation. This approach is suited when an in-depth and detailed understanding of a phenomenon is desired (Morse & Richards, 2002); and when the research topic is in a preliminary stage (Babbie, 1989). Purposeful and convenience sampling identifies eight *Māori* participants who work within the field of *Māori* entrepreneurship. The interview transcripts, observations, and field notes are analysed using thematic analysis (Braun & Clarke, 2006), which is commonly used in qualitative research and involves the identification of recurring themes within the data.

In essence, an understanding into the entrepreneurial traits and characteristics, and the process of *Māori* entrepreneurship is explored. This thesis identifies the factors that impede and enhance *Māori* as they undertake entrepreneurial activity. Based on this research, three elements are identified as influential to *Māori* entrepreneurship: The cultural environment, the education system, and the institutional infrastructure available to *Māori* entrepreneurs. A definition and process of *Māori* entrepreneurship are

additional findings uncovered through the empirical research. These findings are used to develop a framework for the field of *Māori* entrepreneurship.

The findings indicate *Māori* entrepreneurs operate in a complex and multifaceted environment, where multiple factors impede and enhance *Māori* entrepreneurial success. An understanding of these factors can assist theory, research, and practice to develop strategies and policies that could increase the success of *Māori* entrepreneurial endeavour. Further research is needed to extend the findings and to explore areas that are highlighted as important but not covered within the scope of this thesis.

Chapter 1: Introduction

1.1 Introduction

Internationally, entrepreneurship is increasingly recognised as an important determinant of the economic and social development of countries. Entrepreneurship has positive benefits for the material and social well-being of individuals, communities, and countries. Such benefits can include positive effects on motivation and satisfaction, and increased levels of productivity and employment (Nolan, 2003).

Within New Zealand studies have explored the role of entrepreneurial activity in national economic growth, and provided recommendations for fostering entrepreneurial activity. Examples of publications include *Growing an Innovative New Zealand* (Clark, 2002) and Global Entrepreneurship Monitor (GEM) reports (Frederick & Carswell, 2001; Frederick & Chittock, 2005). Entrepreneurship is a multifaceted concern, incorporating various contextual factors inclusive of innovation, skills, finance, and institutions; therefore the challenge is to develop approaches that foster entrepreneurship within countries.

At the forefront of entrepreneurship are the individuals and the ventures they create. A distinction within this activity is the difference between innovation and entrepreneurship. Frederick and Carswell (2001) defined innovation as, “something new [a service or product] which has the potential of changing...an economic (buy me!), social (opt for me!), political (vote for me!), or even cultural (listen or look at me!) relationship” (p. 14). Entrepreneurship was defined as “the commercialisation or exploitation of innovation...entrepreneurship turns innovation into wealth” (Frederick et al., 2002, p. 12). The process of venture creation is discussed extensively in this thesis, as it is the exploitation of an innovative opportunity through the creation of a venture that achieves social and economic development.

A key finding from the 2001 New Zealand GEM report was the *Māori* population are as entrepreneurial as non-*Māori* (Frederick & Carswell, 2001). This GEM finding resulted in the publication of the GEM *Aotearoa New Zealand* report, which focused on the entrepreneurial ability of *Māori*. Internationally, *Māori* were found to be the third highest population for early stage entrepreneurial activity (Frederick & Chittock, 2005).

This research finding has spurred interest from institutions, government agencies, and ethnic communities across the world.

However, the academic field of *Māori* entrepreneurship is in the early stages of development (Dawson, 2010; Frederick & McIlroy, 2000). Prior to the first New Zealand GEM report in 2001, little has been written of the culture that has sparked international interest. Since then works such as *Hui Taumata* (*Māori* Economic Summit) (Whitehead & Annesley, 2005) and *Tirohanga Ohanga mō Te Moana a Toi* (*Te Puni Kōkiri*, 2010b) have discussed *Māori* entrepreneurship in New Zealand.

Essentially, the aim of this thesis is to determine what constitutes *Māori* entrepreneurship in theory and practice. A comparison and analysis of existing literature and empirical research is conducted. A theoretical framework is developed based on the knowledge gained through the research process. The empirical research findings and the proposed *Māori* Entrepreneurship Framework could be used as a means to guide practice, and as a basis for further theoretical development and research.

1.2 Background to the research

The wider field of entrepreneurship offers an extensive amount of theoretical and applied literature, and a foundation from which a clearer understanding of *Māori* entrepreneurship can be realised. Although the cross-disciplinary nature of the field has caused deviating opinions regarding the definition and fundamentals of entrepreneurship (Hébert & Link, 2009; Ricketts, 2006; Shane & Venkataraman, 2000), insights on the traits and activities of entrepreneurs are discussed. Examples include risk-taking, innovation, and opportunity identification (Deakins & Freel, 2005; Hébert & Link, 2009; Kuratko & Frederick, 2010). As an initial step, the extant literature within the field of entrepreneurship is considered and applied in order to determine a background understanding of *Māori* entrepreneurship.

The doctoral thesis of Peter Mataira in 2000 was the earliest mention of *Māori* entrepreneurship found within the literature. Mataira stated, “signs are imminent that *Māori* are developing an economic force and are going through an entrepreneurial phase” (p. 249). Despite the relative infancy of literature and research within the academic field of the *Māori* entrepreneurship, *Māori* have been known through written history as successful entrepreneurs (Frederick, 2002, September; Petrie, 2002, July; L. Smith, 1999). Mataira defined *Māori* entrepreneurs as, “bicultural pioneers who walk between distant yet intricately woven worlds of strategic business decisions, tribal politics, family politics and assessing opportunities on a regular basis” (p. 276).

Internationally, the 2005 GEM report provides the most extensive research on indigenous entrepreneurship to date (Frederick & Chittock, 2005). Within New Zealand, the report is the most extensive review and study of *Māori* entrepreneurship currently available. The research ranked *Māori* entrepreneurs as third in the world for early-stage entrepreneurial activity. Within the literature, this high entrepreneurial rate has been associated with the *Māori* culture. The *Māori* culture was seen as a unique driving factor that offers a source of creative advantage to *Māori* entrepreneurs. The ability of *Māori* to draw on the distinctive knowledge, identity, and resources within *Māori* culture and society, were identified as key enhancers to assist in the success of *Māori* entrepreneurial ventures (Frederick et al., 2002; Henry, 2008, May; Wolfgramm, 2007).

However, a further finding from the 2005 GEM report was that although *Māori* entrepreneurs were highly entrepreneurial, their success rate was low. In particular, only 37% of *Māori* entrepreneurial ventures were noted to survive beyond three and a half years (Frederick & Chittock, 2005). GEM has attributed this low success rate to causes such as a lack of finance, education, and support for *Māori* entrepreneurs.

Overall, limited research, especially since the 2005 GEM report, has been conducted to examine and understand reasons into why *Māori* entrepreneurial businesses are failing, and what assistance is available, or required, to increase *Māori* entrepreneurial success. Furthermore, as the field of *Māori* entrepreneurship is mostly exploratory and descriptive in nature, few models of *Māori* entrepreneurship exist (Henry, 2011, September). As such, the evidence base, on which effective and appropriate policies and recommendations for the research and practice of *Māori* entrepreneurship, is lacking.

This brief review highlights a key debate in the literature. *Māori* have the intention and innovative mindset, but certain economic, psychological, and sociological factors impede *Māori* entrepreneurial success. A practical examination of *Māori* entrepreneurship in this thesis focuses on the factors that impede and enhance *Māori* entrepreneurial success. Specifically, this thesis aims to explore the notion of *Māori* entrepreneurship through the knowledge and perspectives of *Māori* within the field. The objective is to gain a deeper understanding of what constitutes *Māori* entrepreneurship and what can be established to foster *Māori* entrepreneurship in the future.

1.3 Problem orientation

The purpose of this thesis is to understand how to harness the potential contribution of *Māori* entrepreneurship for *Māori* and the New Zealand economy and society. The gap identified in section 1.2 was a lack of knowledge and understanding of *Māori* entrepreneurial ability, and the skills needed to develop and exploit this ability. *Māori* history is rich in entrepreneurship, which is thriving in *Māori* of today (Frederick, 2002, September). Research such as the GEM reports have presented evidence of the continuation of *Māori* entrepreneurial spirit (Frederick & Chittock, 2005).

Entrepreneurship has been associated with numerous activities such as opportunity identification, innovation, risk-taking, and business start-up (Deakins & Freel, 2005; Hébert & Link, 2009; Kuratko & Frederick, 2010). Furthermore, entrepreneurship has been increasingly recognised as a process in which these activities are implemented to exploit an innovative opportunity (Shane, 2003). The entrepreneurial process has been defined as “all the functions, activities, and actions that are part of perceiving opportunities and creating organisations to pursue them” (Bygrave & Zacharakis, 2010a, p. 49). Numerous models of the entrepreneurship process exist (Moore, 1986; Shane, 2003; Timmons, 1999). However, a model of the entrepreneurial process is yet to be established in the *Māori* entrepreneurship field.

It is thought that an understanding into the entrepreneurial process of *Māori* could assist in identifying possible causes and reasons for the low success rate of *Māori* entrepreneurs (Frederick & Chittock, 2005). Therefore, this thesis aims to develop a deeper understanding of *Māori* entrepreneurship by analysing the factors that influence the success of *Māori* as they exploit an opportunity along the entrepreneurial process.

Within the literature, studies have found three themes influence the success of entrepreneurial ventures: Culture (Licht & Siegel, 2006), Education (Frederick & Chittock, 2005), and Institutions (Busenitz, Gomez, & Spencer, 2000). For example, GEM conducted interviews worldwide and found a positive correlation between entrepreneurial success and educational attainment (Frederick & Carswell, 2001). As research continues, these three themes become the core elements of entrepreneurship.

This thesis explores the factors that constitute and influence *Māori* entrepreneurship. This research is conducted to overcome a second gap identified in section 1.2, the lack of theoretical frameworks of *Māori* entrepreneurship (Henry, 2011, September). Three theories have been developed within the literature: The GEM model (Kelley, Niels, & Amoros, 2011), the *Māuipreneur* model (Keelan, 2009), and the *Kaupapa Māori* Entrepreneurship Framework (Henry, 2008, May). These theories do not incorporate the entrepreneurial process into understanding the *Māori* entrepreneurial environment.

The research problem therefore revolves around the identification of common factors that influence the *Māori* entrepreneurial process, and the development of a theoretical framework. *Māori* entrepreneurs have much potential to contribute societal and economic benefits for *Māori* and the New Zealand community, yet their success has been hindered (McLeod, 2009, January). Arguably, there remains a need to develop a framework, which could provide the theoretical base on which effective policies and recommendations can be made, to improve the practice and success of *Māori* entrepreneurship. Furthermore, this research could provide a more complete view of *Māori* entrepreneurship as a field of study.

Sections 1.2 and 1.3 indicated the core problem within the field was a lack of knowledge and understanding of the construct of *Māori* entrepreneurship. Therefore, the research problem explored in this thesis is:

What constitutes Māori entrepreneurship, in theory and practice?

The key contributions this thesis makes to the field of *Māori* entrepreneurship is the development of a definition, a process, and a framework of *Māori* entrepreneurship, to enable the description and analysis of *Māori* entrepreneurship in theory and practice.

1.4 Research questions

The focus of this thesis is *Māori* entrepreneurship in theory and practice. While research on the construct of *Māori* entrepreneurship was available, an examination of existing research revealed a distinct descriptive and exploratory emphasis, with a notable absence of conceptual models and theoretical development (Henry, 2011, September). Accordingly, the question arises as to whether this literature appropriately reflects the fundamental elements of *Māori* entrepreneurship, and whether such research can be used to extend the understanding of *Māori* entrepreneurship within theory and practice.

By examining *Māori* entrepreneurship from the perspective of *Māori* within the field, the first research question to be addressed is:

What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?

The research topic is considered in general. An exploratory overview of *Māori* entrepreneurship is given to increase the lack of research and the limited understanding of this construct. Therefore, minimal delimitations of scope are made regarding the research problem and questions. An example of a delimitation was the exclusive use of *Māori* participants, as reflected in the first research question. It was thought a *Māori* perspective would offer a genuine and *internal* understanding of *Māori* entrepreneurship. Further delimitations are considered in the sampling methods outlined in section 3.5 of the Methodology Chapter. The first research question allows the examination of *Māori* entrepreneurship as a field; where initial understandings can be established, and the findings compared with and applied for future research.

The second research question seeks to identify the factors that commonly influence *Māori* entrepreneurship:

What are the common impediments and enhancers of Māori entrepreneurship?

An impediment is a factor that hinders the success of an entrepreneur, such as a lack of finance to pay for the expansion of an entrepreneurial venture. An enhancer is a factor that facilitates an entrepreneur's success, such as the use of a mentor to obtain advice prior to decision-making. *Māori* entrepreneurs are influenced by a number of contextual factors, which affect their entrepreneurial ability over time. Examples of these factors

include educational attainment and institutional support. These factors are considered in order to provide the basis for relevant recommendations for further research, and implications concerning the theory and practice of *Māori* entrepreneurship.

Based on the findings from research question one and two, the third objective of this research is to establish a preliminary framework that appropriately reflects the field of *Māori* entrepreneurship. The framework is developed through the comparison and analysis of findings from the existing literature and *Māori* entrepreneurship in practice, using the empirical research findings of this thesis. The third research question to be addressed is:

How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?

Through a combination of existing and original research, a framework reflecting the environment and process of *Māori* entrepreneurship, from the perspective of *Māori*, is developed. The conclusions drawn from this thesis do not attempt to generalise the findings to all *Māori* entrepreneurs, rather this research is exploratory in nature. The purpose is to establish a framework of *Māori* entrepreneurship, based on the findings of the research, which may be used as a foundation for recommendations for further research and practice of *Māori* entrepreneurship. The research questions mentioned in this section are considered in Chapter 2, where literature and research from the field of *Māori* entrepreneurship is reviewed.

1.5 Justification for the research

There are a number of reasons from a practical, research, and theoretical perspective, which identify *Māori* entrepreneurship as a key research area.

The foremost reason within the literature is the increasing importance of the *Māori* entrepreneur's contribution to the current and future economic prosperity of New Zealand (McLeod, 2009, January; *Te Puni Kōkiri*, 2011b). Research conducted in 2010 estimates the *Māori* economic base to be valued at \$36.9 billion, with *Māori* entities contributing \$10.3 billion to New Zealand's Gross Domestic Product (GDP)¹ (*Te Puni Kōkiri*, 2011a). Furthermore, population projections indicate *Māori* participation in, and proportion of the labour market, will increase in the future (Statistics New Zealand, 2010). *Māori* entrepreneurial success could therefore be a priority for researchers, the government, and other interested stakeholders, such as *iwi* (tribe) authorities and tribal entities. An understanding and harnessing of *Māori* entrepreneurship could have far ranging benefits, such as employment, financial gain, and societal advancement.

From a research perspective *Māori* have been recognised as the third most entrepreneurial population in the world; however, their success rate in exploiting these opportunities was low (Frederick & Chittock, 2005). Research could delve into the understanding of *Māori* entrepreneurship in order to identify reasons *Māori* businesses struggle to survive and grow. Further research concerning the mitigation of these issues is vital to increasing the social and economic contribution of *Māori* entrepreneurs. Stakeholders such as government departments and *iwi* entities could use these findings as leverage for future research and to influence programmes and strategies to engage and facilitate *Māori* entrepreneurial success.

Theoretically, this thesis could contribute to the growing literature on *Māori* entrepreneurship. *Māori* entrepreneurship as a field of study is young (Dawson, 2010; Frederick & McIlroy, 2000). Therefore, research pertaining to *Māori* entrepreneurship may be beneficial to increasing the credibility and relevance of the field. In addition, it is hoped this thesis will further develop the *Māori* entrepreneurship field by providing the most extensive and up-to-date research available.

¹ GDP is the economic measure of the market value or total dollar of the annual contribution of producers, income earners and spenders within a country in a given period.

Overall, this thesis could assist in revealing aspects of the economic, cultural, and political environment *Māori* entrepreneur's encounter. The findings may provide the potential for change, which could enhance areas such as education, funding, and support available to *Māori* entrepreneurs. The development of a *Māori* entrepreneurship framework could assist *Māori* entrepreneurs in establishing profitable and sustainable businesses by providing a model to understand the factors that could impede and enhance their efforts. Furthermore, this research could be used to provide recommendations to other indigenous cultures and countries, in order to assist in the advancement of their entrepreneurs and communities.

1.6 Research method

A constructivist-interpretivist paradigm is used to examine the three research questions outlined in section 1.4 (Denzin & Lincoln, 1994). Within this paradigm the objective of this research is to explore and understand the multiple perspectives of *Māori* entrepreneurship, as constructed by the experiences of *Māori* within the field. The research approach is a qualitative, exploratory inquiry into the underlying elements of *Māori* entrepreneurship. A qualitative approach is appropriate when an in-depth and detailed understanding of a phenomenon is desired (Morse & Richards, 2002). Exploratory research is often used when research problems, as in this thesis, are in a preliminary stage (Babbie, 1989).

The research approach is influenced by a *Kaupapa Māori* (*Māori* ideology) research methodology; defined by Smith (1995, February) as, “research by *Māori*, for *Māori* and with *Māori*” (p. 11). It is hoped a *Kaupapa Māori* philosophy will allow culturally safe research practices, which legitimise and authenticate *Māori* language, culture, and knowledge of the research participants. Non-*Māori* and those of an ethnic minority and migrant origin also provided important contributions and guidance. Phenomenology further informs the research design. Phenomenology is useful as it does not attempt to explain the phenomena, but rather to find meaning in the participants’ experiences with *Māori* entrepreneurship (Barrell, Aanstoos, Richards, & Arons, 1985).

The proposed research synthesises a wide body of literature to inform the researcher’s understanding of *Māori* entrepreneurship, which is reinforced through the collection and analysis of field research. Specifically, in-depth interviews and observations are employed to examine *Māori* participants’ perspectives of *Māori* entrepreneurship. This data collection method is appropriate as it encourages an in-depth, reflective description of the participants’ experiences with *Māori* entrepreneurship (J. Johnson, 2002, p. 106). The empirical findings are examined using thematic analysis, which involves “identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79). The empirical findings are combined with those identified through the literature review in order to enable the exploration of the research questions. Further details of the methodological approach this thesis takes are discussed in Chapter 3.

1.7 Structure of thesis

The subsequent chapters of this thesis explore the construct of *Māori* entrepreneurship in theory and practice. Following the Introduction Chapter, this thesis is organised into five chapters, each describing a particular stage of the research process.

Chapter 2 reviews the existing literature and research undertaken on the construct of *Māori* entrepreneurship. The purpose of the literature review is to consider *Māori* entrepreneurship from a variety of perspectives including psychology, sociology, and economics, to gain a deeper understanding of what constitutes *Māori* entrepreneurship. The review entails five main sections: *Māori* entrepreneurship, Culture, Education, Institutions, and Theoretical frameworks. Within the sections, gaps in the previous research are identified and used to raise the research questions addressed in this thesis.

Chapter 3 outlines the methodological approach used in this thesis. The reasons supporting the selection of research designs and methods are listed. In-depth interviews, observations, and thematic analysis are applied to examine the research questions. The procedures followed during data collection and data analysis are discussed.

Key findings from an analysis of the empirical research are detailed in Chapter 4. The findings are communicated through five key themes identified through the thematic analysis: *Māori* entrepreneurship, Culture, Education, Institutions, and Recommendations and advice. These findings are supported by quotations from the participants to confirm the accuracy of the analysis.

Chapter 5 presents the key findings of the thesis. The chapter analyses and discusses the comparison of the empirical findings with the extant literature reviewed in Chapter 2. This process involves the exploration of each research question, and insights into the research questions in order to fill the gaps identified in the literature review. The *Māori* Entrepreneurship Framework developed from the discussion is presented in this chapter.

The final chapter of this thesis, Chapter 6, summarises the significant findings and identifies the key contributions the thesis makes to the field of *Māori* entrepreneurship. The implications for theory, research, and practice are considered. The limitations of the

research are outlined, as are recommendations for further research. A flowchart of the research process used in this thesis is depicted in figure 1.1.

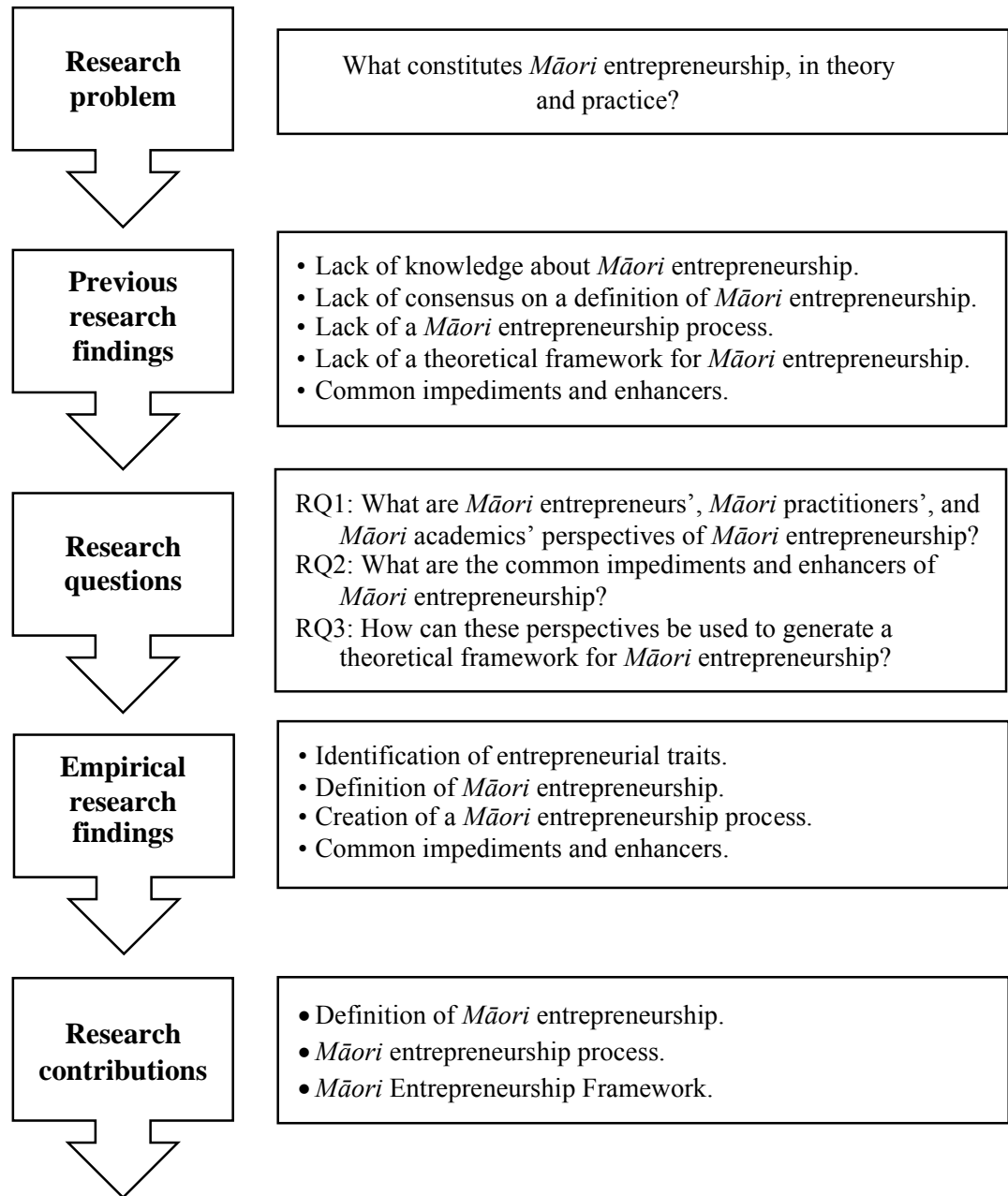


Figure 1.1. Flowchart of the research process of this thesis.

1.8 Conclusion

Entrepreneurship is seen as a key driving force of the social and economic development of a country. New Zealand research conducted in 2005 has sparked interest in the entrepreneurial ability of the indigenous population, *Māori*. This thesis aims to explore the construct of *Māori* entrepreneurship in order to gain a deeper understanding into how *Māori* creative talent can be harnessed and encouraged in the future. These findings could create the evidence base to inform and influence programmes and strategies to engage and facilitate *Māori* entrepreneurial success.

This chapter has set the preliminaries for the remainder of the thesis. The chapter provided a background to the research and introduced the research problem and questions. The rationale for the research was considered and the methodology of the research process was briefly outlined. On these foundations, the thesis progresses with a comprehensive review of the extant literature and research on *Māori* entrepreneurship.

For the purposes of the research, a translation of *Māori* words is provided when they first appear in the thesis. Thereafter, translations are available in the glossary. The thesis now turns to an analysis of the research contexts pertaining to *Māori* entrepreneurship.

Chapter 2: Literature Review

2.1 Introduction

Historically, *Māori* have been known as successful entrepreneurs (Frederick, 2002, September; Petrie, 2002, July; L. Smith, 1999), and are unique in their ability to draw on cultural norms and customs in their entrepreneurial ventures (Wolfgramm, 2007). An example, is the unique ability to exploit their distinctive *Māori* identity as a source of creativity (Henry, 2008, May). Statistics recognising these entrepreneurial strengths indicated *Māori* as the third most entrepreneurial people in the world (Frederick & Chittock, 2005), with a growing population (Statistics New Zealand, 2010), and potential to contribute to the New Zealand economy (McLeod, 2009, January). However, the field of *Māori* entrepreneurship is academically young (Henry, 2011, September). This chapter aims to develop the understanding within the field of *Māori* entrepreneurship, in an attempt to advance the contribution of *Māori* entrepreneurs for *Māori* and New Zealand economy and society.

The purpose of this chapter is to examine the relevant literature pertaining to the construct of *Māori* entrepreneurship in order to gain an understanding and appreciation of the current state of the field. An exploratory inquiry generates a contextual background as the basis for empirical research and theory development. Different strands of research within areas such as anthropology and sociology are used in an attempt to describe and analyse existing literature within the field. This thesis has evolved from previous research pertaining to *Māori* entrepreneurship (Dawson, 2010, 2011), and draws from these pieces of work. However, the previous research is vastly advanced through the collection and analysis of empirical research that is conducted for this thesis. This chapter highlights gaps evident in the literature, and positions this research within the openings created by the gaps.

The three research questions explored through the research are:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

The structure of this literature review is informed by these three research questions. An examination of the first research question, searching for the meaning of *Māori* entrepreneurship, is provided through a historical and contemporary perspective of *Māori* entrepreneurship (section 2.2).

The second research question searches for common impediments and enhancers of *Māori* entrepreneurship (sections 2.3-2.5). *Māori* entrepreneurs are influenced by numerous factors that affect their entrepreneurial ability over time and three themes are identified: Culture (section 2.3), Education (section 2.4), and Institutions (section 2.5).

Finally, in line with the third research question, a theoretical framework for *Māori* entrepreneurship is explored and potential frameworks to draw from are presented (section 2.6). The last section of this chapter provides a brief summary of the findings from the literature review and an indication of the research process this thesis assumes (section 2.7). The structure of the chapter is depicted in diagrammatic form in Table 2.1.

Table 2.1: Structure of the Literature Review Chapter

Section	Sub-sections	Contents	Tables/Figures
2.1	Introduction		Table 2.1
2.2	<i>Māori</i> entrepreneurship	Entrepreneurship Entrepreneurial process Forms of entrepreneurship History of <i>Māori</i> entrepreneurship Global Entrepreneurship Monitor	Table 2.2, 2.3 Figure 2.1, 2.2, 2.3 Figure 2.4
2.3	Culture	National culture Indigenous culture Cultural values	
2.4	Education	Academic entrepreneurship education <i>Māori</i> education	
2.5	Institutions	Finance industry	
2.6	Theoretical frameworks	The GEM model <i>Māuipreneur</i> <i>Kaupapa Māori</i> Entrepreneurship Framework	Figure 2.5 Table 2.4, 2.5 Table 2.6, 2.7
2.7	Conclusion		

2.2 *Māori* entrepreneurship

In order to explore the research questions a brief overview of the construct of entrepreneurship, the entrepreneurial process, and the forms of social, indigenous, and *Māori* entrepreneurship, are provided. The underlying notions of social and indigenous entrepreneurship offer a foundation by which *Māori* entrepreneurship can be understood. The overview is academic and historical in nature, indicating how knowledge within the wider field of entrepreneurship, and the specific field of *Māori* entrepreneurship, have progressed over time.

Entrepreneurship

Anthropology explains how entrepreneurship has existed for millennia (Frederick, Kuratko, & Hodgetts, 2007; Hébert & Link, 2009). The English word *entrepreneur* was coined from the thirteenth century French verb *entreprendre*, meaning to undertake, begin, and embark upon (J. Hall & Sobel, 2006). Economist Richard Cantillon first referred to the term in 1730. Cantillon described an entrepreneur as a rational decision-maker who bears the risk of beginning a venture, without the assurance of profits (Blaug, 1997). Hence, the term was often applied to those seen as risk-takers (Massey, 2005). During the nineteenth and twentieth centuries, evolving definitions of entrepreneurship emerged dependent on the root word *entreprendre*.

This section explores the theories of entrepreneurship that have been developed in the literature. Joseph Schumpeter (1949) with his theory of *Creative Destruction* was a definitive contributor to the entrepreneurship field. The theory explained the process of “incessantly” destroying old economic structures to “incessantly” create new economies, by introducing new technologies, products, and services, and the increase of efficiency and productivity. Most modern theorists of entrepreneurship have originated from an economic approach, within the realm of Schumpeterian tradition (Hébert & Link, 2009; Jayasignhe, Thomas, & Wickramasinghe, 2007).

Brockhaus (1987) credited Schumpeter as being one of the first theorists to stress the significance of innovation to entrepreneurship. Furthermore, unlike those before him, Schumpeter removed risk as an entrepreneurial trait, believing risk-bearing to be an inherent trait of ownership, yet not all entrepreneurs to be owners (Carland, Hoy,

Boulton, & Carland, 1984). Israel Kirzner later challenged Schumpeter's view, believing the entrepreneur capitalised on an already existing economy, through an ability to spot profitable opportunities (Willax, 2003, June 26). The differing opinions of the authors over the centuries illustrate the complexity and lack of consensus within academic research in the entrepreneurship field (Gartner, 2001).

Table 2.2 illustrates specific variations and at times opposing perspectives within the theories of entrepreneurship, such as Knight (1921) and Schumpeter's (1934) conflicting views on the entrepreneur's bearing of risk. However, recurring themes, such as Cantillon's (1755) and Say's (1803) similarities in the entrepreneur's role, and Kirzner's (1973) and Shackle's (1983) use of creativity, suggest emerging consensus is occurring in some areas within the field of entrepreneurship.

Table 2.2: Theories of entrepreneurship

Year	Theorist	Entrepreneur's role	Explanation of the role
1755	Cantillon	Organiser of factors of production.	Catalyst for economic change, bearer of uncertainty, and decision-maker.
1803	Say	Organiser of factors of production.	Catalyst for economic change, industrial leader, manager and superintendent.
1921	Knight	Risk Taker.	Profit is the reward for risk.
1934	Schumpeter	Innovator.	Entrepreneur as "hero" figure, "creative destruction", and industrial leader.
1973	Kirzner	Ability to spot profit opportunities.	Entrepreneur's key ability is "creative" alertness, and arbitrageur.
1980	Schultz	Reallocation of resources.	Responding to changes in the environment and decision-maker.
1982	Casson	Organiser of resources.	Key influence of the environment.
1983	Shackle	Creativity.	Uncertainty creates opportunities for profit, risk taking, and decision-maker.

Note. This table has been created from a compilation of sources, (see Deakins & Freel, 2005; Hébert & Link, 2009; Kuratko & Frederick, 2010).

Deakins and Freel (2005) explained how critics argue whether entrepreneurial characteristics and traits, such as risk taker and innovator, can be identified. Furthermore, the identification of successful entrepreneurial traits excludes the classification of failed or unsuccessful entrepreneurs (Tan, Williams, & Tan, 2005). However, it was thought that a list of common entrepreneurial traits could assist in understanding the functions of the entrepreneur. Table 2.3 indicates the key entrepreneurial traits mentioned in the literature.

Table 2.3: The entrepreneurial trait school of thought

Entrepreneurial trait school	Defined as
Great Person School	Extraordinary achievers.
Psychological Characteristics School	Founder, and controls the means of production.
Classical School	Innovate, creative, bearing risk and uncertainty.
Management School	Create value through recognising business opportunity, managing risk, and mobilising others.
Leadership School	Social architects who promote their values.
Intrapreneurship School	Corporate change agents with a development focus.

Note. This table has been created from a compilation of sources, (see Cunningham & Lischeron, 1991; Frederick et al., 2007).

Overall, there was a lack of cohesion and consensus within the literature and research that explored entrepreneurship. Hence Mitton's (1989) remark of the "entrepreneurship theory jungle" (p. 9). However, this may be attributable to the cross-disciplinary nature of the entrepreneurship field, which has caused deviating viewpoints regarding the definition and fundamentals of entrepreneurship (Hébert & Link, 2009; Ricketts, 2006; Shane & Venkataraman, 2000). Kaufmann and Dant (1998) were able to distinguish three focal perspectives within the literature: The characteristic traits of entrepreneurs, the entrepreneurial process, and the activities entrepreneurs perform. These perspectives were in accordance with the constructs that are presented in Table 2.2 and Table 2.3.

The purpose of this section has been to acknowledge the different perspectives and their contribution to the foundation of entrepreneurship theory, rather than to extend the already extensive debate on the definition and theories within entrepreneurship. Although the entrepreneurship field was relatively fractured and there was no single definition of an entrepreneur, emerging research appeared to be providing a sharper focus on the construct. Therefore, although the theories on entrepreneurship varied in their acceptance of the most elemental features of entrepreneurship, a number of concepts emerged as central to entrepreneurship. These concepts included risk, innovation, opportunity identification, uncertainty, and change. The different theoretical perspectives provided the foundation for a more precise and complete understanding of the distinctive nature and facets of entrepreneurship. One of these facets is the entrepreneurial process, which is discussed in the next section.

Entrepreneurial process

What defines entrepreneurship is somewhat ambiguous. Shane (2003) suggested this is perhaps attributable to researchers' focusing on various sections of the entrepreneurial process, rather than considering all relevant aspects as a whole. This section explores the entrepreneurial process. Entrepreneurship is increasingly recognised as a process, and consistent with the alternative views of entrepreneurship, variations of the entrepreneurial process also exist (Van de Ven & Engleman, 2003; Venkataraman & Sarasvathy, 2001), signalling that a coherent entrepreneurial process is yet to emerge within the field of entrepreneurship (Shane, 2003).

Bygrave and Zacharakis (2010a) defined the entrepreneurial process as “all the functions, activities, and actions that are part of perceiving opportunities and creating organisations to pursue them” (p. 49). This section provides an overview of three authors' theories on the entrepreneurial process: Timmons (1999), Moore (1986), and Shane (2003). The aim of this section is to reveal the theoretical grounding of the models in order to uncover the key conceptual components of the entrepreneurial process. This knowledge of the entrepreneurial process can underpin research into *Māori* entrepreneurship and the development of a *Māori* entrepreneurial process.

Despite variations, in general, the entrepreneurial process appeared to be built on a foundation of availability, perception, and exploitation of opportunities (Frederick & Carswell, 2001). With most authors, affirming the initial stage of the entrepreneurial process involves the identification and refining of a viable economic opportunity (Bhave, 1994; Frederick, 2002, September; Kuratko & Welsch, 2001; Shane, 2003). An outline of the three theories of the entrepreneurial process (Moore, 1986; Shane, 2003; Timmons, 1999) are presented in the remainder of this section.

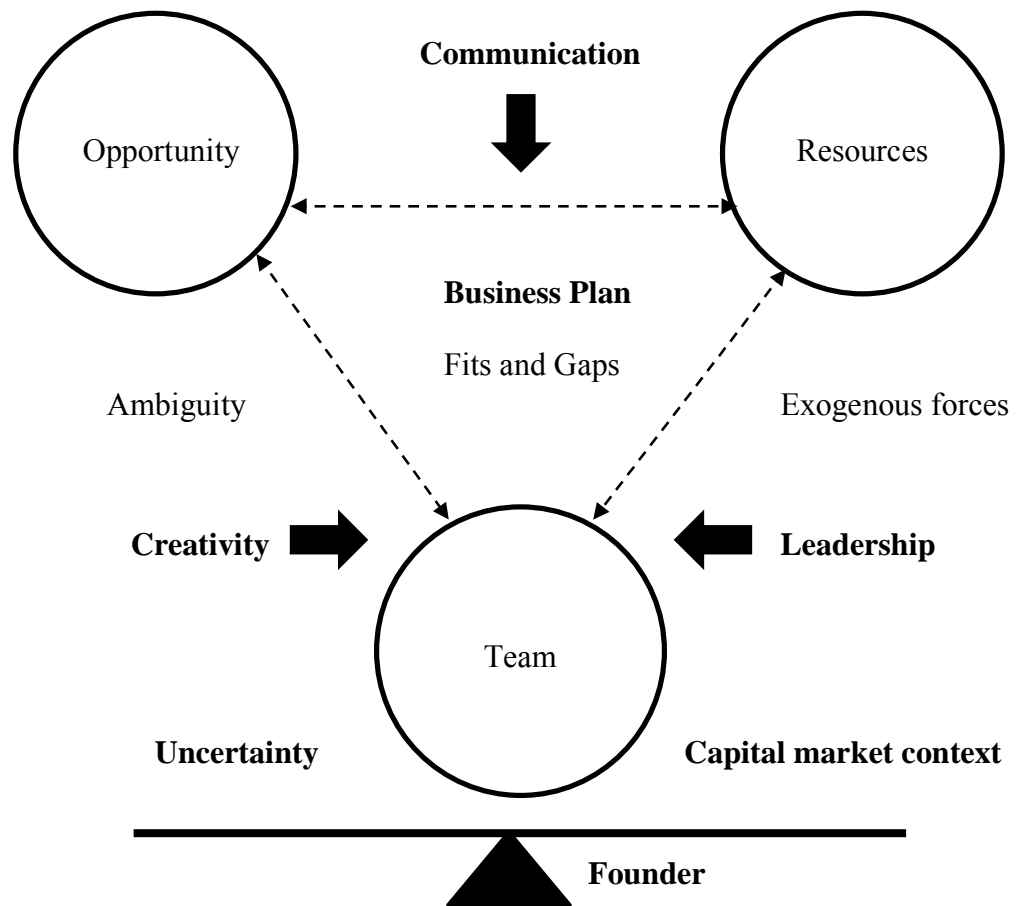


Figure 2.1. Timmons' model of the entrepreneurial process. From *New venture creation: entrepreneurship for the 21st century* (p. 38), by J. A. Timmons, 1999, Boston, MA: Irwin McGraw-Hill. Reprinted with permission.

The Timmons' (1999) model illustrates entrepreneurship is a highly dynamic process that is driven by three core areas. Entrepreneurship starts with the founder who recognises an opportunity. The opportunity dictates the size and shape of the team and the resources, such as human, financial, and technological, which are required to exploit the opportunity. The process is integrated and success is dependent on the fit and balances between these three components as factors within the environment, such as creativity and exogenous forces, continuously change. Bygrave and Zacharakis (2010a, 2010b) indicated the Timmons' model can be used as a tool to evaluate the potential of an opportunity by understanding the demand, size, and structure of the market, and the margin analysis for a new business.

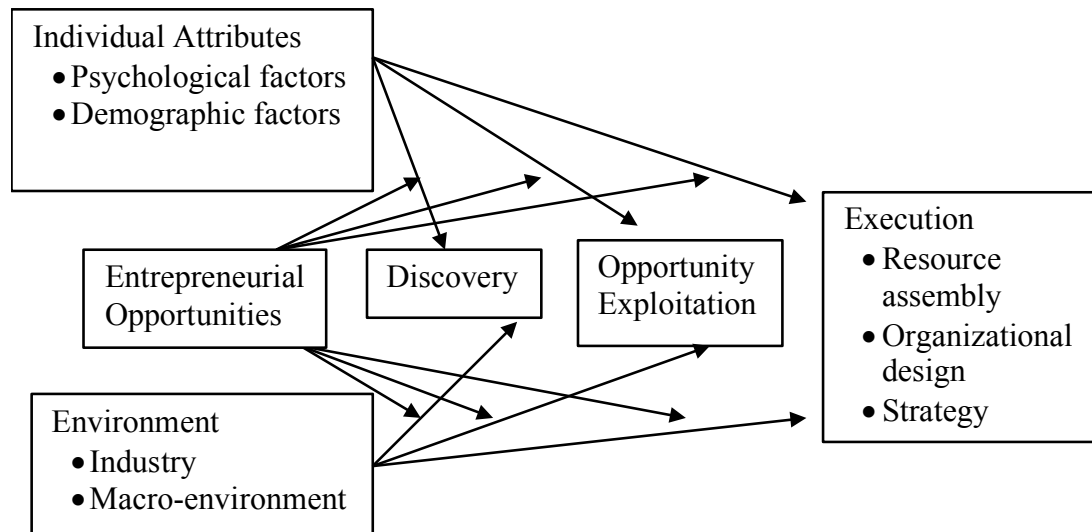


Figure 2.2. Shane's model of the entrepreneurial process. From *A general theory of entrepreneurship: the individual-opportunity nexus* (p. 11), by S. Shane, 2003, Cheltenham, United Kingdom: Edward Elgar Publishing. Reprinted with permission.

Shane's (2003) framework focuses on the characteristics of opportunities and the process of discovering, evaluating, and exploiting opportunities. Exploitation occurs through the obtainment of resources and the implementation of strategies, using organisational structures. Shane (2003) advocated merit in his process on the basis that, "rather than focusing on only one part of the entrepreneurial process...the perspective outlined here provides a framework for the field...[and] the relationships between the different parts of the entrepreneurial process" (p. 250). A critique of Shane's model was that Shane claims opportunities exist at the heart of entrepreneurship, irrespective of individual intervention or initiative, however, the enterprising individual is fundamental to the process of entrepreneurship (Busenitz et al., 2003).

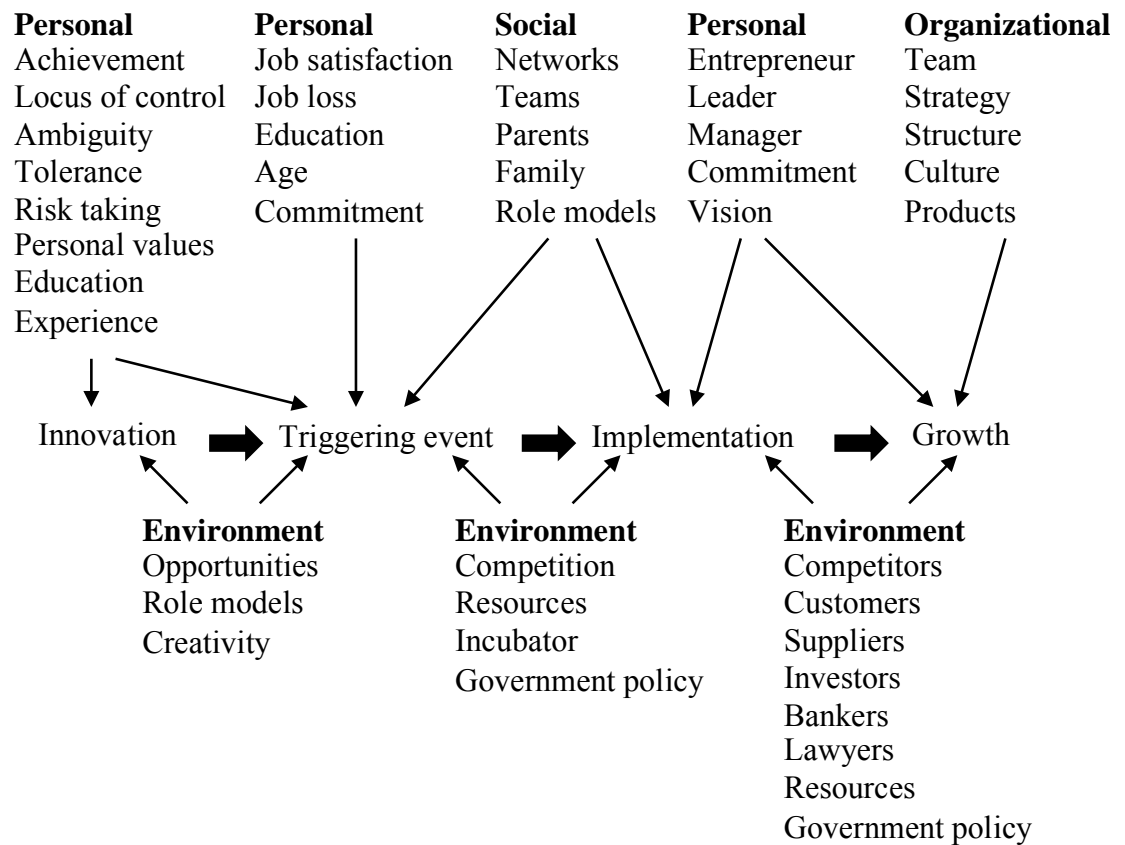


Figure 2.3. Moore's model of the entrepreneurial process. From *The portable MBA in entrepreneurship* (p. 4), by W. D. Bygrave and A. Zacharakis, 2004, Hoboken, NJ: John Wiley & Sons. Reprinted with permission.²

Similar to Timmons (1999) and Shane (2003), Moore (1986) identifies factors, such as personal, environmental, social, and organisational, that influence and drive the successful progression of exploiting an opportunity. Exploitation occurs through innovation and an event that triggers the implementation and growth of the business. This model also depicts the dynamic nature of the entrepreneurial process, indicating how the factors change and develop as the business grows in size and complexity. After analysing Moore's model Kruger's (2004) critique was somewhat grammatical, indicating "the "triggering event" could perhaps be replaced by "launch" or "start-up"... [and] "growth" be regarded more as an outcome/result of the activity "opportunity exploitation"...than an activity" (p. 44). No other criticisms of Moore's model were found through the literature search.

² Figure 2.3 is an embellished model developed by Bygrave. The original reference is: Understanding entrepreneurial behavior, by C. F. Moore, In J.A Pearce, II & R.B Robinson Jr (Eds.), *Academy of Management Best Papers Proceedings. Forty-sixth Annual Meeting of the Academy of Management, 1986*, Chicago, IL: Academy of Management.

Within the literature the entrepreneurial process has been explored through the discovery, exploitation, and organisation of entrepreneurial opportunities. On the basis of current research-based knowledge it was not possible to say that one process was superior to the others, for the debates on the relative merits and limitations of the different models were tentative at best (Busenitz et al., 2003; Kruger, 2004).

Closer examination of the three models presented in this section exposed a number of recurring themes. Collectively, the key elements in the entrepreneurial process appeared to be the fit between an opportunity or innovation, the individuals, and the ever-changing environmental dynamics such as access to certain resources. These key elements affected and influenced the exploitation of the opportunity or innovation. Entrepreneurs could encounter multiple problems or impediments at the different stages of the process. Initially, confidence and access to venture capital and funding could be an issue, followed by a lack of business acumen during the development stages, and a lack of motivation and drive for the potential growth and further exploitation of opportunities (Frederick, Thompson, & Mellalieu, 2004; Perry, Dabb, & Zapalska, 2002). An example of a problem within the Timmons' (1999) model could be if the three core areas of opportunity, resources, and team were not balanced, or did not match. If the opportunity was a business that offered guided forest tours, and the team or resources did not include forest guides or equipment to take into the forest such as a map, this could be a cause of failure as the venture would not be able to provide the services it said it would.

The three models are useful in understanding the environment for the creation of entrepreneurial ventures and to provide reasons as to why some ventures succeed while others fail (Reynolds, Carter, Gartner, & Greene, 2004). These models are relevant to this thesis as the models highlight examples of possible impediments and enhancers of *Māori* entrepreneurship. Furthermore, while models of *Māori* entrepreneurship exist (see section 2.6), these do not incorporate the structure of the entrepreneurial process. This gap is worth researching as it could depict a perspective of how the entrepreneurial process affects *Māori* entrepreneurship. The findings in this section could therefore be used to explore the third research question, which asks how the perspectives from the research can be used to generate a *Māori* entrepreneurship framework.

Forms of entrepreneurship

There are numerous forms of entrepreneurship evident in the literature. This section provides an overview of three forms, social, indigenous, and *Māori*, that offer a conceptual foundation for a deeper understanding of the construct of *Māori* entrepreneurship. This understanding can be used to explore the first research question as it offers insights into a possible definition of *Māori* entrepreneurship.

Social entrepreneurship

This section outlines the historical development of social entrepreneurship, and suggests a definition and possible traits of social entrepreneurs, and examples of social entrepreneurship. Frederick, Kuratko, and Hodgetts (2007) explained that while the term social entrepreneur is relatively new, its associated activities are not. Exemplars of socially entrepreneurial individuals, such as Florence Nightingale and Susan B. Anthony date back to the 1820s, as people who adopted entrepreneurial strategies to combat social issues. The term *social entrepreneurship* originated in the seventeenth century (Say, 1836), as a means to describe a person who “undertakes a significant project or activity...with a social mission” (Dees, 1998, pp. 2-3). However, the term became more well-known in the 1970s social change literature (Banks, 1972), and during the 1980s and 1990s through works such as Leadbeater (1997).

Austin, Wei-Skillern, and Stevenson (2006) remarked that an abundance of definitions exist however, there are several conflicting views within these. A reason for this conflict could be that there was no clear definition of entrepreneurship to draw from (Tan et al., 2005). Tapsell and Woods (2008) provided a simple explanation of the difference between a social entrepreneur and an entrepreneur. Social entrepreneurs are stimulated to address a social need, whilst entrepreneurs are more concerned with a financial need.

Drucker (1990) argued that social entrepreneurs possess substantially different traits to mainstream entrepreneurs and there are continuing debates in the literature about who constitutes a social entrepreneur. Not all social enterprises, nor conventional enterprises, are entrepreneurial in nature (Mort, Weerawardena, & Carnegie, 2003; Peredo & McLean, 2006). The literature further debated the extent to which social objectives define a socially entrepreneurial venture. While Dees (1998) stated “the social mission

is explicit and central” (p.3), most scholars agreed there was a continuum ranging from Dees’ perspective to the less rigorous requirement for social goals to be inclusive to the overall mission of the business (Austin et al., 2006; Peredo & McLean, 2006).

Social entrepreneurship is increasingly recognised as a potential source of societal advancement for communities and countries. Social entrepreneurship can provide improvements and change, through social goals, such as poverty reduction, employment, and environmental protection, via market activity that produces social value (R. Anderson, Honig, & Peredo, 2006; Peredo & McLean, 2006). A popular example of social entrepreneurship in the literature was the Grameen Bank in Bangladesh. The Grameen Bank is a microcredit lending agency, whose social mission is to improve the circumstances of their customers, by providing small loans to those that would otherwise not qualify to receive loans (Peredo & McLean, 2006).

An admirable indigenous example, that parallels Grameen Bank, is the *Māori Women’s Development Incorporation (MWDI)*. *MWDI* is a development bank that encourages *Māori* women to start their own businesses (Henry, 1994). Since 1987 *MWDI* has helped thousands of *Māori* women start small businesses, and post-1990 has become increasingly recognised by *Māori* businesswomen as a source of venture capital (Bartol, Martin, & Tein, 2004). *MWDI* Trustee Dame Georgina Kirby, who had the vision that drove *MWDI*, was a successful entrepreneur herself.

Strong cultural ties to *Māori* society underpin *MWDI*’s success. In particular, the *Māori* culture fosters social entrepreneurship through the collective philosophy of kinship, which is the foundation of traditional *Māori* society (R. Anderson et al., 2006; Frederick, 2002, September; Merrill, 1954; L. Smith, 1999). The values of social entrepreneurs are highly aligned to those of *Māori* entrepreneurs, as both strive to be transformational and emancipatory in their efforts to improve the social realities of the organisations, communities, and societies in which they operate.

Indigenous entrepreneurship

This section outlines indigenous entrepreneurship, and provides a definition, outcomes, and example of indigenous entrepreneurship. Indigenous populations are beginning to enhance their economic development via entrepreneurial endeavours, in an effort to rebuild indigenous communities on a foundation of culture and tradition (Cardoso, 2001; Peredo, Anderson, Galbraith, Benson, & Dana, 2004). Bunten (2010) explained that the capitalisation of native identity into economic ventures has existed since early colonial history. Bunten stated these businesses tend to share similar characteristics of, “collective leadership, stewardship of land and natural resources, cultural perpetuation, and building understanding through education” (p. 296).

Indigenous entrepreneurship has been defined as, “the enterprise-related activities of indigenous people in pursuit of their social/cultural self-determination and economic goals” (R. Anderson et al., 2006, p. 57). Or simply put, “self-employment based on indigenous knowledge” (Dana, 2005, p. v). Hindle and Moroz (2009) suggested focusing on the commonalities rather than the differences between the definitions. The commonalities within the definitions involve developing economic enterprises by, and for, the benefit of indigenous peoples.

However, researchers cautioned whether these definitive cultural aspects have rendered mainstream entrepreneurship theories and literature as inapplicable to indigenous contexts. Eurocentric models have been found to be unsuitable to modelling the *Māori* entrepreneurship environment (Frederick, 2002, September; Henry, 2007; Tapsell & Woods, 2008). In particular, Dana (1995) suggested the differences between ethnocultural groups indicate that entrepreneurship should be understood through the cultural perceptions of those groups, when identifying an opportunity.

Indigenous entrepreneurship has been highlighted as an important area for further research (Chaganti & Greene, 2002). Agrawal (1995) explained the rationale behind this interest is the failed attempts of previous efforts, such as neo-liberal market forces and bureaucratic state policies, to correct international indigenous disadvantage, and the potential for entrepreneurship to resolve this predicament. However, the indigenous entrepreneurship field has been described as vastly undeveloped (Frederick et al., 2007).

In an extensive review of the indigenous entrepreneurship literature, Hindle and Moroz (2009) found 7% of the articles were published in esteemed journals, ranked A-grade, and 16% in B-grade journals, with a large contingent being conceptual rather than empirical studies. This study indicated research pertaining to indigenous entrepreneurship was yet to penetrate the mainstream literature as an established field.

A debate within the literature was whether indigenous entrepreneurship was related to social entrepreneurship (R. B. Anderson, Dana, & Dana, 2006; Peredo & Chrisman, 2006). Indigenous entrepreneurship has been related to social entrepreneurship (R. Anderson et al., 2006) however, the two are distinctive. The Tapsell and Woods (2008) distinction between mainstream entrepreneurship and social entrepreneurship, as explained in *Social entrepreneurship* section 2.2, was extended to incorporate indigenous entrepreneurship. Indigenous entrepreneurship was expressed as the intersection between mainstream and social entrepreneurship, as economic and social.

Māori are the indigenous people of *Aotearoa* (or New Zealand – from now on these words will be used interchangeably). Anderson et al. (2006) stated *Māori* incorporate a collective effort on behalf of their people for the purpose of attaining economic self-sufficiency, to gain control of traditional assets, and to improve the socio-economic conditions of *Māori*. This kinship effort is also used to strengthen the ties to *Māori* culture, language, and value systems, which reinstates *Māori* identity. *Māori* researchers, such as Henry (2008, May) have confirmed a collectivist notion, indicating the *Māori* model of entrepreneurship shares characteristics with social entrepreneurship.

Evidence of the *Māori* philosophy of kinship being applied to business, as an example of indigenous entrepreneurship, was epitomised in the quote, “a *Māori*-centred business is one that deliberately revolves around *Māori* people, *Māori* assets, and *Māori* priorities” (Durie, 2003, p. 246). Tapsell and Woods (2008) extended Durie’s description by stating, “they are socially responsible back to the community of origin” (p. 199). However, to achieve these intentions, entrepreneurial businesses need sustainable profitability to gain the power and resources needed to build these ventures (R. Anderson et al., 2006). For *Māori*, their enterprising history, combined with their cultural attitudes, provides a supportive environment for future entrepreneurial activities (Frederick, 2008; Frederick et al., 2007).

Māori entrepreneurship

This section indicates the direction for the remainder of the review, which focuses on the research topic of *Māori* entrepreneurship. A brief overview of the field is provided, before the historical and contemporary context of *Māori* entrepreneurship is discussed. This section offers a definition, phrase, and proverb of *Māori* entrepreneurship.

Māori have been known throughout written history as successful entrepreneurs (Frederick, 2002, September; Petrie, 2006; L. Smith, 1999). Early European writers marvelled at the *Māori* intellect. In 1805 the Governor of New South Wales, found *Māori* to possess a “clear, strong and competent mind” (Encyclopedia New Zealand, 1966, para. 1). Writings from the Church Missionary Society highlighted *Māori* as “one of the finest aboriginal races with whom Englishmen ever came in contact” (Stock, 1899, p. 205). Furthermore, distinguished anthropologist Sir Raymond Firth (1929), identified an entrepreneurial streak evident in the *Māori* population.

Akin to the entrepreneurship literature reviewed so far, no consensus on the definition of *Māori* entrepreneurship currently exists (Dawson, 2010). A definition offered by Mataira (2000) conveyed *Māori* entrepreneurs as, “bicultural pioneers who walk between distant yet intricately woven worlds of strategic business decisions, tribal politics, family politics and assessing opportunities on a regular basis” (p. 273). A *Māori* phrase for entrepreneur also exists, *ngira tuitui* (Ngata, 1993). Based on a sewing metaphor, the phrase suggests the entrepreneur is a person who weaves various strands together, to complete an activity, such as the development of a new product or venture. However, in the literature Mataira’s and Ngata’s views were not recognised as giving an agreed understanding of *Māori* entrepreneurship.

Māori traditions passed down through *pakiwaitara* (stories) and *whakataukī* (proverbs), present a means to understanding *Māori* entrepreneurship. An example is *Māui*, an ancestral hero who recognised and took advantage of opportunities through planning and leadership. *Māui* is seen as an entrepreneurial role model and was the basis of *Māuipreneur* (see section 2.6), a model for *Māori* youth entrepreneurship (Keelan & Woods, 2006). The *whakataukī*, “*ka pū te ruha ka hao te rangatahi*” (Mead & Grove, 2001, p. 181), which literally means, the old net lies in a heap while the new net goes fishing, extols innovation and entrepreneurship (Frederick, 2002, September). The

whakataukī ensures that future *Māori* generations are open to change and new ideas (L. Smith, 1999). Instilling examples of innovation within *Māori* culture and the *Māori* entrepreneurs of today are crucial to encouraging and preserving the entrepreneurial spirit of *Māori* ancestors (Zapalska, Dabb, & Perry, 2003).

A definition of *Māori* entrepreneurship has been identified, as has a phrase and proverb, which help to understand *Māori* entrepreneurship. However, no agreed definition or understanding of what *Māori* entrepreneurship consists of has been established in the literature. Furthermore, the *Māori* language does not have an accepted word for *entrepreneur*. Language shapes action, as a *Māori* term for entrepreneur was found lacking, it is not surprising there was difficulty defining the term in the literature. The first research question under examination in this thesis is:

What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?

Research works such as the *Hui Taumata* (*Māori* Economic Summit) (Whitehead & Annesley, 2005) and government organisations such as *Te Puni Kōkiri* (TPK) (*Te Puni Kōkiri*, 2011b), are beginning to look at the potential contribution of *Māori* entrepreneurs to the New Zealand economy (McLeod, 2009, January). Research has found that although *Māori* were highly entrepreneurial, their success rate was low (Frederick & Chittock, 2005). As the field of *Māori* entrepreneurship is mostly exploratory and descriptive in nature, few models of *Māori* entrepreneurship exist from which effective recommendations for policy and practice can be made (Henry, 2011, September). An understanding into the underlying constructs of *Māori* entrepreneurship, as intended in this thesis, could assist in the creation of a definition and a model on which recommendations could be made.

New theories on entrepreneurship are emerging as research within the entrepreneurship field develops. Examples of two theories that have been developed to increase the understanding of *Māori* entrepreneurship are presented; these theories are *Kaupapa Māori* entrepreneurship and Emancipatory entrepreneurship. The theories highlight characteristics of *Māori* entrepreneurs, such as people who are change agents, which could be included in exploring the research questions of this thesis.

Kaupapa Māori entrepreneurship

Kaupapa Māori is a set of beliefs and actions infused by *Māori* ideology. *Māori* who adopt this worldview are deemed *Kaupapa Māori* entrepreneurs. Henry (2007) explained, “They are creating and working in businesses...that are making a profound contribution to *Māori* development” (p. 547). Not all *Māori* entrepreneurs are *Kaupapa Māori* entrepreneurs, for to be such entrepreneurs, *Māori* must express in their entrepreneurial ventures their commitment to *Māori* culture and society (Henry, 2007). *Kaupapa Māori* entrepreneur, and founding director of Kiwa Media, Rhonda Kite suggested, “You can’t decide just on the basis of what’s good for you but have to think of your *whānau* [extended family] and your people” (Henry, 2007, p. 544).

Emancipatory entrepreneurship

Emancipatory entrepreneurship was first coined by Fleischmann (2006) as a means through which entrepreneurial activity could liberate people from dependency and a lack of power. The idea was further developed by Rindova, Barry, and Ketchen (2009) and later Gross, Jones, and Betta (2011), who believed entrepreneurship should extend beyond economic practices and outcomes, and into the actions and processes associated with transformation and change. Henry (2011, September) created a *Māori* Emancipatory Entrepreneurship Model, which is transformational in purpose and participatory in nature. The model indicates how *Māori* can foster *Māori* identity, self-efficacy, and self-determination through entrepreneurial endeavour.

Figure 2.4 depicts the relationship developed by the researcher of this thesis between the different forms of entrepreneurship mentioned in this section.

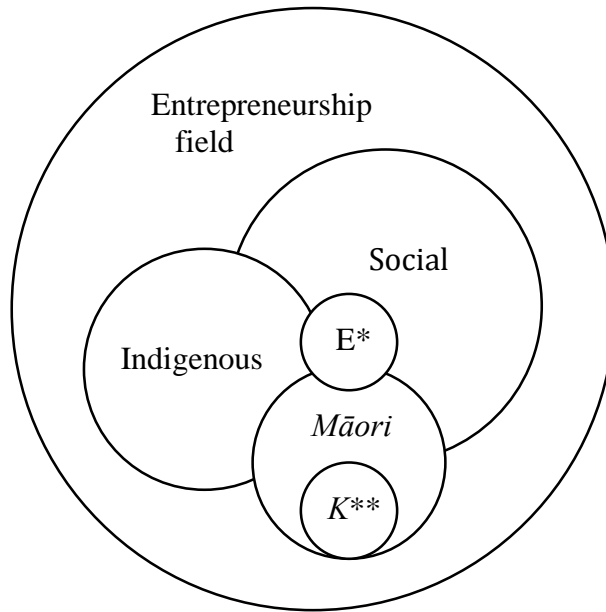


Figure 2.4. Relationship between the different forms of entrepreneurship.

*Emancipatory entrepreneurship.

***Kaupapa Māori* entrepreneurship.

Entrepreneurship is the evolving field whilst the different forms of entrepreneurship, social, indigenous, *Māori*, *Kaupapa Māori*, and emancipatory, relate to the respective circles they intersect with. The different forms of entrepreneurship are linked because the forms they intersect with have similar characteristics and notions. For example, *Kaupapa Māori* entrepreneurship relates to *Māori* entrepreneurship, as both types of entrepreneurs are classified by their *Māori* ancestry. The size of the circle indicates how developed the form of entrepreneurship is. The smaller the circle, such as *Kaupapa Māori* entrepreneurship, the less developed the form is. The chapter turns to a historical overview of the colonial environment in which *Māori* entrepreneurship has developed.

History of *Māori* entrepreneurship

The purpose of this section is to provide a brief³, historical understanding of *Māori* entrepreneurship within *Aotearoa*, as captured through literature since European contact. This section documents the sequence of events that led to the contemporary context in which this thesis is based. The timeline phases used to communicate this historical account are: First contact, Colonisation, and *Māori* Renaissance.

³ For a fuller account see (Petrie, 2006).

First contact

Māori society evolved in complete isolation from Europe until the arrival of Abel Tasman in 1642 and James Cook in 1769 (Encyclopedia Britannica, 2010). Cook's initial visits established a mutually beneficial bond between European and *Māori*. Many of the changes the Europeans brought were welcomed as they increased the wealth and *mana* (power, prestige) of the tribes (Henry, 2007; Walker, 1990). Cook emphasised the intelligence of *Māori* and the suitability of New Zealand for colonisation, and within a generation Europeans followed Cook to the islands of *Aotearoa* (Encyclopedia Britannica, 2010).

By the 1790s *Māori* had used their natural entrepreneurial ability and rapidly adapted *Māori* society to manufacture goods for trade. Over the next twenty years *Māori* ventures expanded to include sailing ships, flour mills, and farming; indicating investments and an expansion in trade (Petrie, 2006; Sutch, 1964, May). New processes, economic values, and ambitions were introduced. *Māori* quickly learned the value of trade with Europeans, which underpinned early *Māori* entrepreneurship. However, *Māori* kinship philosophy or cultural values were still prevalent throughout the implementation of these changes and early entrepreneurial endeavour (Firth, 1959).

In the 1830s many tribes, who had extensive experience trading with *Pākehā* (New Zealander of European descent), became concerned about rumours of French ambitions to colonise *Aotearoa*. A political climate between *Māori* and *Pākehā* emerged. Firstly a petition to King William IV was formed for an economic and protective alliance (Henry, 2007; Petrie, 2002, July; Rangatira Letter, 1831); which was followed by the signing of the Declaration of Independence on October 28th 1835, a document which articulated the national sovereignty of New Zealand. Finally, on February 6th 1840 a number of chiefs signed the Treaty of *Waitangi* and *Aotearoa* became part of the British Empire (Henry, 2007; Tapsell & Woods, 2008). *Te Tiriti o Waitangi*, the Treaty of *Waitangi*, was a document that established a British Governor of New Zealand, discussed the ownership of *Māori* properties, such as land, and gave *Māori* the same rights as British people (Ministry for Culture and Heritage, 2011). However, the Treaty has underpinned *Māori* grievances and relations with *Pākehā* in *Aotearoa* ever since.

Colonisation

The signing of the Treaty of *Waitangi* in 1840 is distinguished as a significant milestone in the colonisation of *Aotearoa*. *Māori* understood the alliance to be based on reciprocal obligation and mutual benefit and were still actively engaged in entrepreneurial endeavour during this time (Petrie, 2006; Walker, 1990).

However, the mutual benefits were short-lived. Successive legal mechanisms ultimately alienated *Māori* from their economic livelihood and primary means of production, land, through actions that are considered institutional racism (Petrie, 2002, July; L. Smith, 1999; Tapsell & Woods, 2008). The Native Land Act 1862 was an example of legislation which was passed to remove tribal ownership (Wolfgramm, 2007). The Act was considered to be highly destructive legislation as it alienated and expropriated *Māori* land (Walker, 1990).

Further tension and conflict resulted from various interpretations and applications of the Treaty (Henry, 2007); with some authors believing the differences between *Māori* and English versions to be intentional (Moon, 2002; Orange, 1987). In 1852 the British Crown gave the settler government, through the New Zealand Constitution Act 1852, the right to rule independently. *Māori* entered a period of economic stagnation, which resulted in a severe decrease in economic development. Relations between *Māori* and the *Pākehā* settlers worsened (Petrie, 2006).

In the literature, researchers have noted the damaging effects of annexation on *Māori* (Petrie, 2002, July; L. Smith, 1999), which eventually reduced the ability of *Māori* to preserve social, cultural, and economic assets and hindered their entrepreneurial spirit (Geare, Campbell-Hunt, Ruwhiu, & Bull, 2005; Massey, 2005). During the period of industrial growth after the Second World War, a labour shortage created the fastest urbanisation of an indigenous culture ever seen (Henry, 2007; Massey, 2005). *Māori* flocked to the factories and urban ghettos, reawakening the entrepreneurial spirit of their *Māori* ancestors, to become self-employed entrepreneurs and drastically altering the legacy of their colonial past.

Māori Renaissance

New Zealand's colonial history and its impact on *Māori* is a sinister reflection of the past events that have occurred in *Aotearoa*. The late twentieth century in *Aotearoa* was plagued with race relation issues, protests, and radicalism as people campaigned for *Māori* grievances to be recognised (Henry, 2007; L. Smith, 1999). During the 1970s the struggle for rights and recognition by *Māori*, which has become known as the *Māori Renaissance* (Walker, 1990), intensified as a new generation of *Māori* was born (Henry, 2007). Many protest movements around the world at that time, including those of *Māori*, had a common theme for the right of indigenous self-development (R. Anderson et al., 2006).

Indigenous grievances began to be heard through the establishment of the *Waitangi Tribunal*, a judicial body set up in 1975, with the power to make recommendations on *Māori* claims of breaches to the Treaty of *Waitangi* (*Waitangi Tribunal*, 2011). Since 1975 over 2,300 claims have been registered (Human Rights Commission, 2011). Of these claims, two well-known settlements are between the Crown and the *iwi* of *Tainui* (*Waitangi Tribunal*, 1985), and the *iwi* of *Ngai Tāhu* (*Waitangi Tribunal*, 1991), whose combined financial remedies equated to NZ\$340 million. Henry (2007) explained while this value seems considerable, the areas of land and the enormity of the grievance over time, make the amount trivial. However, the new century brought revival and hope with a stronger political presence and a new breed of *Māori* leaders.

Despite the devastating consequences of colonisation, the entrepreneurial spark underlined by *Māori* values and culture has never been extinguished and is often present in successful *Māori* entrepreneurship today (Knox & Henry, 2009, December). *Māori* entrepreneurship has not changed over time but rather the ability of *Māori* to be entrepreneurial has changed, based on contextual factors, such as colonisation and legislation mentioned in this review. *Māori* have aspirations to attain *tinō rangatiratanga* (self-determination) and to overcome the negative consequences of colonisation. The renaissance of *Māori* entrepreneurship is strengthened through the knowledge, language, and culture that has progressed *Māori* success since the dawn of time. *Māori* society is explored in more depth in the following sections as the review narrows in focus to the impediments and enhancers of *Māori* entrepreneurship.

Global Entrepreneurship Monitor

The *History of Māori entrepreneurship* section 2.2 captured the development of *Māori* entrepreneurship in *Aotearoa*. The Global Entrepreneurship Monitor (GEM) reports discuss the contemporary context of *Māori* entrepreneurship within New Zealand. The main issue evident in the GEM reports was *Māori* have the mindset to be innovative, but not the matching knowledge and skill set to exploit these innovative opportunities into successful entrepreneurial ventures (Frederick & Carswell, 2001; Frederick & Chittock, 2005). This section discusses the emergence of GEM and the findings of the specific New Zealand GEM reports.

The GEM reports are a research programme that began in 1999 to provide an annual assessment of the national level of entrepreneurial activity within certain countries (GEM, 2010). GEM is the most comprehensive study of entrepreneurship in the world, with research conducted in fifty four economies in 2011 (Kelley, Singer, & Herrington, 2012). In New Zealand the GEM reports cover the 2001-2005 period. Dangerfield (2001), succinctly summarised the benefits and purpose of GEM in the first New Zealand report:

The GEM framework identifies a number of factors that can influence the development of entrepreneurship...Those actions can range from removing barriers to business growth and innovation, to enabling access to markets, expertise, capital and technology, to facilitating partnerships across and within industries. (p. 5)

However, multiple criticisms of GEM's methodological approach existed in the literature. Most revolved around the collection of data; such as an over-reliance on phone and email multi-choice questionnaires (Bygrave, 2007), the use of small sample sizes, and limited amounts of data collection (Reynolds et al., 2005). In particular, entrepreneurs were classified as those involved in the operations of a business. However, neglecting to distinguish an entrepreneur from a business owner causes one to question the extent to which the findings of the GEM research encapsulate entrepreneurship (Carland et al., 1984; Frederick et al., 2004; Shane, 2003).

In particular, empirical research of 194 participants, who were a mixture of entrepreneurs and business owners, explored the difference through an online questionnaire (Wagener, Gorgievski, & Rijdsdijk, 2010). Entrepreneurs were found to

differ from business owners because of a higher propensity for independence, ambiguity, risk-taking, and innovation.

These criticisms of the GEM reports were general limitations found in the literature and a re-analysis of the New Zealand GEM interview transcripts indicated further weaknesses surrounding data collection (Dawson, 2011). Primarily, there was a lack of understanding and consideration of *Māori* knowledge, language, and culture through the interview process, which reduced the richness and accuracy of the data (Dawson, 2011).

For example, there was a lack of *tikanga* (correct procedures or *Māori* practices) on behalf of the GEM researchers as some participants had difficulty understanding the relatively complex questions, and in some instances the GEM researchers were unable to reiterate the questions in a comprehensible format (Dawson, 2011). *Māori* participants may have felt their *mana* was diminished, as they were unable to express their thoughts. This could have influenced the responses given, and meant the loss of rich data. These limitations have been minimised in this thesis through the choice of methodology, a *Kaupapa Māori* research approach, which is expanded on when discussing the research design in section 3.4.

The GEM reports provide the most extensive review of *Māori* entrepreneurship and are the most relevant statistical and empirical research available. The major findings from the New Zealand reports are provided to give an overview of the previous empirical research conducted on *Māori* entrepreneurship. In particular, the GEM reports from 2001 (Frederick & Carswell), 2002 (Frederick et al.), 2003/2004 (Frederick), and 2005 (Frederick & Chittock) are utilised to present the major findings.

The key finding from the 2001 report was *Māori* are as entrepreneurial as *Pākehā*, and one of the most entrepreneurial peoples in the world (Frederick & Carswell, 2001). *Māori* entrepreneurs were noted as opportunists, who are individuals that are very successful at discovering and exploiting opportunities others miss. The report indicated that cultural and social norms, and education and training, were important conditions for successful entrepreneurship, and were also the key problem areas for entrepreneurship within *Aotearoa*. These contradictions highlight a gap for further research and recommendations for improvements, if *Māori* entrepreneurs are to succeed in the future.

Insights from the 2002 report indicated *Māori* as highly innovative, exploiting venture opportunities that create new markets (Frederick et al.). However, when it came to entrepreneurship, early-stage *Māori* entrepreneurs had a higher “fear of failure rate” than their *Pākehā* counterparts, who also outstripped *Māori* in business survival over three and a half years. This fear of failure could be attributed to *Māori* lack of financial, management, and business expertise, along with a lack of role models such as *Māori* innovators, scientists, and experienced entrepreneurs. These role models could foster an entrepreneurial culture that supports and facilitates *Māori* entrepreneurial success. The fear of failure may also be attributed to lower confidence in starting a business.

The 2002 GEM report indicated New Zealand policy needed to focus more on increasing the number of entrepreneurs within the country. The 2003/2004 report provided recommendations to achieve this. *Aotearoa* needed to enhance the *opportunity* and *willingness* of people to become entrepreneurs. In particular, it was suggested to look into utilising the “best practices” of other countries to enhance the current policies and programmes, particularly in regard to education, technology, finance, and cultural change (Frederick, 2004).

An increase in the availability of education and training, development of entrepreneurship education programmes, increased access to start-up capital, and easing of barriers to entering the business market, could increase opportunities for *Māori* to become entrepreneurs (Frederick, 2004). These factors are reiterated in the Education and Institutions themes discussed later in the literature review.

Unlike *opportunity*, *willingness* to become an entrepreneur is difficult to manipulate via legislation and policy. However, an increase in an individual’s belief that entrepreneurship is the most desirable career option could enhance *Māori willingness* to become entrepreneurs (Frederick, 2004). This belief could occur via economic benefits, cultural, and social support from the *Māori* community, and overall recognition of entrepreneurship as desirable. These factors are included in the Culture theme discussed in the next section of the literature review.

The finding of the high entrepreneurial ability of *Māori* from the 2001 (Frederick & Carswell) GEM report, resulted in the publication of a specific report, the *Aotearoa New*

Zealand report, which focused on the entrepreneurial ability of *Māori*. The GEM *Aotearoa New Zealand* report is the most extensive study of indigenous entrepreneurship in the world (Frederick & Chittock, 2005). The report provided an understanding into the characteristics and determinants of *Māori* entrepreneurship, as well as those that impede and enhance it. *Māori* were ranked third in the world for total early-stage entrepreneurship, at 17.7% of the *Māori* population. To provide a brief profile of the *Māori* entrepreneur: They were more likely to be male; between the age of 35-44 years old; described as an opportunity-based lifestyle entrepreneur; motivated by independence and work-life balance rather than wealth creation; were likely to have little formal education; and be funded by informal investment.

The GEM reports indicated that *Māori* entrepreneurship within *Aotearoa* was increasing and continued to be strong. Multiple factors were highlighted as impediments and enhancers to *Māori* entrepreneurship and these findings are further reiterated in the research covered later in the review (Dawson, 2010). What has been found within this section was that three themes were influential to the success of *Māori* entrepreneurship; these were culture, education, and institutions. This thesis conducts research that could provide relevant recommendations to remedy the impediments, and to augment the enhancers, found within these themes. The second research question explored in this thesis is:

What are the common impediments and enhancers of Māori entrepreneurship?

Theoretically, the results of this research could be used as a foundation for a framework of *Māori* entrepreneurship, to add to the limited theoretical grounding of the field (Henry, 2011, September). The following sections use extant literature findings to explore the constructs of culture, education and institutions to assist in this endeavour.

2.3 Culture

This section discusses the first influential theme of *Māori* entrepreneurship, Culture. There are two notions of culture explored within this section, resonating from the same definition. In its simplest form, culture can be defined as a shared set of values and beliefs that guide behaviour (Goodenough, 2003; Hofstede, 1980). Culture is said to enhance and inhibit entrepreneurship (Frederick et al., 2007; Licht & Siegel, 2006). Within this review the national culture of New Zealand, the indigenous culture of *Māori*, and *Māori* cultural values are conveyed in relation to the effect of culture on *Māori* entrepreneurship. The main issue or finding from the literature review is a lack of cultural support offered to *Māori* entrepreneurs within New Zealand.

National culture

This section discusses and supports the notion in the literature that national culture impacts on entrepreneurship⁴ (Arenius & Ehrstedt, 2008; Hayton et al., 2002; Thomas & Mueller, 2000). Shane (2003) provided three reasons; it influences the desirability to become an entrepreneur, the number of entrepreneurial role models, and the cultural beliefs that can encourage entrepreneurship. Overall, the main focus of the literature was on defining culture and identifying the culture aspects that influence entrepreneurship (Yunxia, 2007).

However, criticism of conceptual and methodological obstacles in the current research exist (Licht & Siegel, 2006). Hayton, George, and Zahra (2002) examined twenty-one empirical studies that focused on the association between national culture and entrepreneurship. The researchers found problems with small sample sizes, a lack of statistical analysis of the key research findings, and an over-reliance on Hofstede's (1980) cultural dimensions within the studies.

New Zealand's national culture, also called the western culture since the colonisation of *Aotearoa*, and social and cultural norms such as the "number 8 wire", "kiwi ingenuity", and a "can do" attitude were identified as strengths that augment *Māori* entrepreneurship (Frederick & Carswell, 2001; Frederick et al., 2007; Pihama & Penehira, 2005). Accepting these norms were said to be important to the development of

⁴ See (Hayton, George, & Zahra, 2002) for a comprehensive review.

Māori knowledge, products, and services, within *Aotearoa* and internationally (Keelan, 2009). Yet previous research signalled that problems with racism and stereotypes still existed (Dawson, 2010; Frederick et al., 2002; Webster, 2009); illustrating additional impediments *Māori* entrepreneurs faced in competing and succeeding in the New Zealand economy (Massey, 2005).

Furthermore, Tall Poppy Syndrome (TPS), where successful or ambitious people are criticised because of their talents or achievements, was an additional impediment to *Māori* entrepreneurship (Dawson, 2011; Frederick & Carswell, 2001). Empirical research of New Zealand entrepreneurs found over half (26/40) of the interviewees had experienced TPS (Kirkwood, 2007). TPS can discourage entrepreneurs from starting a business, establishing another if they've failed, and to deliberately limit their business growth. Although the study was not specific to *Māori*, and focused on the consequences of TPS in an organisation's culture, not in a national culture, the findings highlighted the existence of TPS in *Aotearoa*.

Consequently, a recommendation from the GEM reports was the need to develop a national culture that promotes, supports, and incentivises *Māori* to become entrepreneurs (Frederick & Carswell, 2001). Of the GEM interviews, 91% recorded social and cultural norms as the key issue inhibiting entrepreneurial growth (Frederick, 2002, September). Further empirical research suggested national support could increase the desirability and motivation towards becoming an entrepreneur (Levie & Hunt, 2005; Shane, 2003). The increased presence of advisors and experienced entrepreneurial role models could facilitate *Māori* through the entrepreneurial process (Dawson, 2010).

Indigenous culture

New Zealand's national culture consists of adjustments to *Māori* society since the introduction of western ways. Firth (1959) explained, "The [*Māori*] economic life is regulated by a complex set of motives, feelings, and concepts depending upon the psychology of man in his social relations, and moulded by the forces of culture and tradition" (p. 57). However, *Māori* initiation into western society seemed to be correlated to far-reaching changes in *Māori* beliefs, social authority, and traditional economic institutions (Encyclopedia Britannica, 2010; Firth, 1959; Merrill, 1954).

As *Māori* navigate between their own and western cultures, there is often conflict and tension (Dawson, 2011; Harmsworth & Tahi, 2008, July; Webster, 2009). *Māori* customs and traditions may negatively affect the governance, management, and leadership of *Māori* business (*Hui Taumata*, 2005; Whitehead & Annesley, 2005). Traditional practices, such as *tikanga* and tribal leadership, are often contradictory to contemporary business practice (Frederick & Henry, 2004; Harmsworth, 2006; Whitehead & Annesley, 2005). Although *Māori* culture may be seen to hinder economic development, *Māori* entrepreneurial success across time would challenge this.

Māori culture is still predominant in the relationships, customs, ethics, and actions of *Māori* entrepreneurs in contemporary society (Whitehead & Annesley, 2005). *Māori* culture influences how *Māori* run their businesses and often involves being able to draw upon *Māori* resources, such as labour, finance, and advice. Numerous studies articulated the importance of culture and kin-accountability to *Māori* entrepreneurs (Firth, 1959; Tapsell & Woods, 2008; Zapalska et al., 2003). The collective and social values of *Māori* organisations such as *iwi* authorities and tribal entities give evidence of this view (Frederick, 2002, September). *Māori* organisations' commitment to *Māori* development, as a consequence of the *Māori* Renaissance, was identified as a great strength (Frederick & Henry, 2004). *Iwi*, such as *Ngāi Tahu* Finance Ltd, set up networks to assist *Māori* entrepreneurs in gaining access to support and funding to improve the sustainability of *Māori* ventures (M. Anderson, 2007).

Douglas and Robertson-Shaw (1999) argued *Māori* cultural practices, such as kinship-based governance, are poorly understood by non-*Māori*, which has resulted in a lack of legitimacy of *Māori* governance. A model built on *Māori* culture, unlike western models, can generate tangible benefits, such as money, and intangible benefits, such as a sense of belonging and participation (Aotahi, 2008). Moreover, many *Māori* entrepreneurs and businesses have successfully combined traditional and mainstream governance structures (Wolfgramm, 2007), indicating the validity of *Māori* culture to modern day business (Aotahi, 2008). Examples of *Māori* values implemented by *Māori* entrepreneurs are discussed in the next section.

Cultural values

Māori cosmology offers three baskets of knowledge whereby *Māori* values are derived (Henare, 1998, July). Within this knowledge Henare (2003) recognised a matrix of beliefs based on *tikanga*, which guide *Māori* relationships, decision-making, and behaviour. This matrix has been developed into a framework called *Te Ao Māori: Koru of Māori Ethics* (Henare, 1998, July).

Although no research to date has empirically tested Henare's framework, other empirical research support his views, illustrating *tikanga* as a valid and legitimate knowledge system and governance model for *Māori* business (Bishop, 2008). Through empirical research Wolfgramm (2007) found the presence of numerous *Māori* values through the practice of a *Māori* business, *Pou Kapūa* Creations. An example of the value of *whanaungatanga* (kinship) was articulated through commitment, support, and cohesion as the foundation on which business relationships were built in the business.

The main *Māori* values referred to during the literature review were *whanaungatanga* (kinship, the bond between all things), *kaitiakitanga* (guardianship and responsibility), *manaakitanga* (the ethic of care for all things), *mana* (spiritual power, prestige), *utu* (the ethic of reciprocity), and *wairuatanga* (spiritual acknowledgement and practice) (Henry, 2007; Tapsell & Woods, 2008; *Te Puni Kōkiri*, 2006b).

These *Māori* values could provide a framework for business success and sustainability (Spiller, Pio, Erakovic, & Henare, 2011; Wolfgramm, 2007); although some non-*Māori* may disagree with this view (Webster, 2009). Harmsworth (2006) stated that, "under effective governance, values are translated into actions and practice" (p. 17). Harmsworth's field research found *Māori* values were mainly used by *Māori* in the everyday activities of business, rather than in the business strategies and guiding philosophies (Harmsworth, 2005). However, Harmsworth's research used targeted business sectors to select the case studies, and therefore generalisations to all *Māori* businesses should be made with caution.

Five outcomes have been recognised as important to business sustainability; these are economic, environmental, social, cultural, and spiritual. Spiller, Erakovic, Henare, and Pio (2010) developed these outcomes into a framework called *The relational Five Well-*

beings approach. The findings from four case studies in their work demonstrated how *Māori* could successfully integrate all five bottom lines into the business values, relationships, and practices, to achieve the purpose of business, noted to be well-being. These outcomes could be supported by *Māori* values such as *whanaungatanga*, *kaitiakitanga*, and *wairuatanga*.

Bunten (2010) believed a marrying of *Māori* and western cultures was already occurring in *Māori* tourism. However, some *Māori* values were seen to be difficult to integrate into business and were identified as impediments by some people. For example, *koha* (gift giving), a way of expressing *manaaki* (support) (Marsden, 2003), and the long-term time frame and use of *hui* (meetings) in *Māori* decision-making, can be contradictory to the individualistic style of western business (Harmsworth, 2006; Modlik, 2004). Yet this relational approach to business was seen as distinctive and as what gives *Māori* their competitive edge (Spiller et al., 2011).

The studies in this section indicated that a national and indigenous culture, supportive of entrepreneurship, is needed to improve the current success rate of *Māori* entrepreneurs. This section has highlighted impediments and enhancers evident in New Zealand and *Māori* cultures. This research aims to shape a sustainable entrepreneurial model for *Māori*, which in turn could contribute to the *Māori* community and the wider New Zealand economy and society.

The research for this thesis could extend the findings of this section by further exploring the extent to which *Māori* entrepreneurs implement *Māori* and western cultural values, to identify any difficulties *Māori* face in implementing these values, and possible solutions to diminish the current conflicts that occur between the value systems.

Education is the second theme the research explores and is covered in the next section.

2.4 Education

The second theme found to be useful in exploring the research questions is Education. This section discusses academic entrepreneurship education and *Māori* education in relation to the effect of education on entrepreneurship. Key findings indicated educational attainment as instrumental to entrepreneurial success, and a significant impediment for *Māori* entrepreneurship (Frederick & Chittock, 2005). This contradiction warrants greater analysis into entrepreneurship education and the educational attainment of *Māori* and is an issue this thesis aims to address.

Academic entrepreneurship education

This section outlines the progress to date within the field of academic entrepreneurship education, inclusive of increased student demand, a lack of entrepreneur engagement, and new innovative approaches. The importance of entrepreneurial education⁵ to increase entrepreneurial success was evident in the literature (Adcroft, Dhaliwal, & Willis, 2005; Cruz, Escudero, Barahona, & Leitao, 2009; Robinson & Sexton, 1994). Entrepreneurship education was said to be important because it increased the cognitive ability and fundamental skills needed to exploit opportunities (DeTienne & Chandler, 2004; Kourilsky & Walstad, 1998; Shane, 2003).

Encouragement to adopt and pursue an entrepreneurship career, has largely increased student demand for entrepreneurship education (Edelman, Manolova, & Brush, 2008; Fayolle, Gailly, & Lassas-Clerc, 2006; Jones & English, 2004), within non-business disciplines as well (Johnson, Craig, & Hilderbrand, 2006; Mwasalwiba, 2010; Shinnar, Pruett, & Toney, 2009). Although the entrepreneurial education field is young, with the first course being offered at the Harvard Business School in 1947 (Cooper, 2003), by 2003 there were more than 2,200 courses in America alone (Katz, 2003). Such education has been recommended to start as early as elementary school (Kent, 1990).

While entrepreneurship education has a strong positive correlation to entrepreneurial success, very few entrepreneurs have engaged with higher entrepreneurship education

⁵ For an extensive review of entrepreneurial education and training see (Kruger, 2004). For information on entrepreneurship education in New Zealand see (Meldrum, 2008).

(Cruz et al., 2009). Higher education is education provided by tertiary institutions such as universities. This lack of engagement has been correlated to time and monetary constraints, along with a lack of awareness of available options (Klofsten, 2000; Nolan, 2003). A further reason reiterated in the literature was the conviction that conventional education methods were less effective at teaching entrepreneurship than innovative approaches (Fayolle & Gailly, 2008; Jones & English, 2004; Kent, 1990).

Innovative examples included Kolb's Experiential Learning model (Fayolle & Gailly, 2008), Taatila's (2010) Entrepreneurship Learning Cycle, and Pretorius Nieman and Vuuren's (2005) integrated model. These models try to achieve more relevant courses by being based on actual entrepreneurship practice and utilising experiential, participative, and action methods (Edelman et al., 2008; Heinonen & Poikkijoki, 2006).

Internationally, demand for entrepreneurship education has triggered great progress and advancement in courses, models and theories, and interactive approaches. Further research could allow New Zealand stakeholders, such as governments and universities, the chance to evaluate and enhance their current teaching practices in line with global developments on academic entrepreneurship education.

***Māori* education**

This section discusses the educational attainment of *Māori*, in particular the low educational achievement of *Māori*, different education models, and advancements within the education system in New Zealand. Globally, indigenous populations have a lower level of participation and attainment in the education sector (Day & Nolde, 2009). Within *Aotearoa*, *Māori* tend to be over-represented in lower decile⁶ schools, with a high prevalence of truancy, suspension, and expulsion (Human Rights Commission, 2010; Marie, Fergusson, & Boden, 2008). There was a large amount of research within the literature which focused on the under-achievement of *Māori*, as opposed to *Māori* accomplishments (Tapine, 1999). However, statistics indicated that *Māori* youth of today were more likely to complete secondary and tertiary qualifications than the previous generations of *Māori* (*Te Puni Kōkiri*, 2010a).

⁶ A socio-economic category is attached to each school and its community. A number on the scale of 1-10 is given to a school, the lower the number is, the lower the socio-economic development of the community.

As the GEM reports indicated a positive correlation between education and entrepreneurial success (Frederick, 2004), the low educational attainment generally, and low higher educational attainment of *Māori* is of concern. The reports indicated *Māori* entrepreneurs have higher educational attainment than the general *Māori* population, but significantly lower than non-*Māori* (Frederick, 2002, September). In particular, the GEM research questioned the engagement of *Māori* in the current education system. *Ngāi Tahu kaiwhakahaere* (chair) Mark Solomon agreed, stating “lifting *Māori* education performance should be an absolute *iwi* and government priority. The social fabric of our nation and our economy depends on this depressing situation being corrected” (Keene, 2009, para. 55).

Conventional education models used within the New Zealand education system were criticised as not considering the learning style of *Māori*. Western models, as seen in mainstream schools, were perceived as too individualistic and not acknowledging *Māori* capacity to learn kinesthetically (Frederick et al., 2002; Frederick & Henry, 2004). Zapalska and Brozik (2006) discussed how *Māori* entrepreneurs in their research found the teaching methods to be too academic and didactic. Participants wanted to see more participation and action-orientated learning styles that utilised practical examples.

The view that mainstream schools were unsuitable to *Māori* learning styles may have been the catalyst for the *Māori* education renaissance. The renaissance began in the 1970s and saw the establishment of *Māori* language schools, such as *kōhanga reo* (preschool), *kura tuarua* (secondary school) and *whare wānanga* (university) (Henry, 2007). Such schools have been an important development for the rise in second chance learning, entrepreneurship, and commercial enterprise within the *Māori* community.

The GEM reports added another dimension to *Māori* education, requiring it to include *tikanga*, to be beneficial and respectful of *Māori* ways (Frederick & Carswell, 2001). The literature provided examples of culturally responsive educational outcomes including a conceptual model of *Māori* entrepreneurship, *Māuipreneur* (Keelan & Woods, 2006; Tapsell & Woods, 2008), a pedagogical approach to teaching *Māori* entrepreneurship (Woods, 2011), and a research and professional development programme, *Te Kotahitanga*, aimed at developing culturally responsive school environments within New Zealand (Bishop, 2008, July).

New Zealand universities and *Wānanga* have been actively involved in the *Māori* education renaissance. In 2008, AUT developed a series of postgraduate courses which were built on the foundation of the unique cultural and economic environment that underpins *Māori* business (Knox & Henry, 2009, December). The University of Auckland has a *Māori* Development Postgraduate Diploma in Business (The University of Auckland, 2011). Furthermore, the Network for Teaching Entrepreneurship provides a tailored *Māori* entrepreneurial education programme to assist in the educational attainment of *Māori* (Network for Teaching Entrepreneurship, 2010).

The findings of this section suggest that additional *Māori*-centric training establishments and assistance programmes for entrepreneurs are needed within *Aotearoa*. Partnerships, such as those between *Wānanga* and government, could produce a tailored approach specific to *Māori* needs, to rectify the current issues within the education system. The empirical research of this thesis could extend the findings within this section by gauging the participants' opinions of the New Zealand education system. Furthermore, the empirical research could provide an overview of the current impediments and enhancers evident in the education system. It is hoped this thesis will find further practical and theoretical recommendations to improve the educational achievement of *Māori* entrepreneurs and consequently, the success of *Māori* entrepreneurial ventures.

2.5 Institutions

The third and final theme extrapolated from the literature is Institutions. For the purposes of this thesis, Whitehead and Annesley (2005) are alluded to, who stated, “the term “institutions” refers to the norms, values, regulations, policies and organisations that set the formal and informal rules that support economic activity” (p. 6). In this regard, the previous themes of Culture and Education provide additional examples of institutions that impact *Māori* entrepreneurial activity. Culture and Education are considered institutions because the factors within these themes inadvertently influence the entrepreneur’s cognitive ability and access to resources.

The purpose of this section is to indicate impediments and enhancers evident in the Institutions theme to assist in exploring the research questions. The main finding from the literature was that a rudimentary institutional support framework for *Māori* entrepreneurs exists in *Aotearoa*. However, there were numerous areas in need of improvement, especially in regard to financial aid. This research intends to improve the institutional infrastructure by underlying key problem areas for *Māori* entrepreneurs, and indicating possible recommendations for these problems.

The research showed linkages in the relationship between entrepreneurship and institutions (Busenitz et al., 2000; Henrekson & Sanandaji, 2011). However, Acs and Karlsson (2002) believed little was known of this relationship, suggesting the need for further exploratory research within the field. *Aotearoa* was considered to have an effective institutional framework, comparative to international assessments (Frederick et al., 2007; Whitehead & Annesley, 2005). A recent innovation and entrepreneurship presentation, conducted in 2010, noted an extensive network of economic development agencies and government organisations to assist in developing policies and programmes for entrepreneurial and business success (Massey, 2010, May).

Specific institutional development has increased the recognition of *Māori* entrepreneurs as important to the economic advancement of *Aotearoa*, and this offers examples of enhancers of *Māori* entrepreneurship (McLeod, 2009, January; Whitehead & Annesley, 2005). Initiatives included *Māori*-led development, such the *Hui Taumata* Trust and the *Māori* Economic Summit, which have been formed to cultivate collaboration between *Māori*, business, and the government, in order to improve *Māori* economic development

(*Te Puni Kōkiri*, 2008; *Te Puni Kōkiri*, 2009). The *Māori* Economic Taskforce was a key outcome of the Summit. Through training and up-skilling *Māori*, the Taskforce aims “to uncover and encourage this entrepreneurial spirit, remove the barriers and identify the opportunities to allow it to flourish” (*Te Puni Kōkiri*, 2009, para. 12).

Further national support within the literature included *Māori* Women’s Development Incorporation (*MWDI*), New Zealand Trade and Enterprise (*NZTE*), *Poutama* Trust, and *Te Puni Kōkiri* (*TPK*) who provide an array of support inclusive of funding, advice, and networking. For example, *NZTE* offer funding grants, business incubators, mentoring, and training services for export-orientated businesses (New Zealand Trade & Enterprise, 2010). However, the services provided by *NZTE* exclude *Māori* entrepreneurs who do not export. The *Poutama* Trust also has an eligibility restriction, noting the business must be at least 50% owned by *Māori* (M. Anderson, 2007). These restrictions illustrate the drawbacks of current institutions, which limit access to the support that is needed to grow *Māori* entrepreneurial ventures.

Māori can enlist in expert advice if they lack the fundamental knowledge and skills needed to successfully exploit their entrepreneurial opportunities. The institutions listed above provide access to some of the prerequisites for success. Key areas within the literature included the use of consultancy, mentoring, and advisory services (Frederick & Chittock, 2005; Massey, 2005); and the use of planning and research to make informed decisions, actions, and strategies (Beaver, 2002; Massey, 2005; PricewaterhouseCoopers, 2008).

However, research has indicated a lack of information on the available options and difficulty finding the time to access these options reduced the utilisation of support initiatives (M. Anderson, 2007; Aotahi, 2008). Furthermore, *Māori* entrepreneurs, such as Rhonda Kite, noted a lack of support during the stages of running and growing a firm, as most assistance focused on the start-up of a business (M. Anderson, 2007; Cropp, 2007). *Māori* involvement was said to be important, as well intentioned efforts could fail due to a lack of cultural understanding between *Māori* and the providers of assistance (R. Anderson et al., 2006; Kerr, 2009, January). The hiring of *Māori* staff was recommended to remove barriers to understanding *Māori* culture

(Nolan, 2003). A lack of financial aid was a further limitation discussed in the next section.

Finance industry

Internationally, the venture capital industry has been described as significantly less likely to invest in ethnic-minority entrepreneurs, such as *Māori*, as opposed to white entrepreneurs (Bates & Bradford, 1992). Domestically, the collectivist nature of *Māori* was noted as an impediment to sourcing funding. A study of *Māori* entrepreneurs explained how *Māori* entrepreneurial firms were “perceived as high-risk with low-level repayment records [which] encourage conservative lending policies” (Perry et al., 2002, p. 55). Furthermore, *Māori* entrepreneur Rhonda Kite has highlighted access to venture capital as a major issue, especially later on during the development of the venture (Cropp, 2007). Consequently, a lack of financial support has been identified as a major hurdle for *Māori* entrepreneurs (*Māori* Economic Taskforce, 2010).

There has been strong growth in programmes established to support *Māori* with overcoming financial issues. Examples included initiatives such as the Capital Market Development Taskforce and the New Zealand Venture Investment Fund, whose purposes are to improve the performance of the capital market (Lewis & Cave, 2002; Ministry of Economic Development, 2011; Ministry of Economic Development, 2012).

Informal finance and investment such as through friends and family, have been recommended as important sources of funding (Bygrave & Zacharakis, 2010a; Frederick & Chittock, 2005); as are the Treaty settlements claimed through the *Waitangi* Tribunal (Sullivan & Margaritis, 2000). For example, settlement assets, such as land, have been capitalised for investment by the *iwi* of *Tainui* and *Ngāi Tahu* (*Waitangi* Tribunal, 1985, 1991). Although research suggested settlements are increasingly seen as catalysts rather than the answer to overcoming *Māori* challenges to economic advancement (Wolfgramm, 2007), the Treaty settlements were regarded as a vital enhancer to *Māori* entrepreneurship.

The CEO of *Poutama* Trust, Richard Jones has noted three key sources of financial assistance for *Māori*: *MWDI*, *Poutama* Trust, and *TPK* (Tu Mai, 2006). Empirical research conducted by Warriner (2009) recorded positive experiences from the survey

and interview participants with these organisations. However, the difficulty in meeting the criteria for export funding resulted in negative views from the participants in regards to the assistance received from NZTE. Another issue in gaining finance was the time-consuming nature of the loan application process, which can hinder entrepreneurs trying to exploit opportunities (Zapalska & Brozik, 2006). The limitations in accessing finance may have resulted in the increasing use of partners and joint ventures to fund entrepreneurial opportunities. In this case, *Māori* would supply the assets and the partners or joint ventures would provide the finance and competencies *Māori* ventures may have lacked (*Te Puni Kōkiri*, 2006a).

In order for *Māori* entrepreneurship to flourish there is the requirement for a particular political and economic milieu that supports *Māori*. Overall, the institutions mentioned in this review provide *Māori* with the means to overcome issues in their entrepreneurial resources and competences. Consequently, *Māori* entrepreneurship has advanced, underpinned by the *Māori* Renaissance and supported by these institutional initiatives. Nevertheless, this section highlighted multiple constraints evident in the institutional framework. In particular, sourcing the required funding to start and develop an entrepreneurial venture has hindered *Māori* entrepreneurial progress and sustainability.

The difficulties evident in this section justify the need for organisations, such as the government, and researchers to review and evaluate the effectiveness of the available support options. Furthermore, recommendations to improve institutional support, to ensure programmes are not duplicated or competing with each other, and to make changes that ensure the engagement of *Māori* entrepreneurs with institutional assistance, are needed.

The avenues of support need to be strengthened, especially in regard to the delivery of funding, education, and venture development opportunities for *Māori*. Participation of *Māori* within this process could increase the effectiveness of the changes and may shape a sustainable entrepreneurial model for *Māori*, and non-*Māori*. This research intends to assist in this effort by examining a *Māori* perspective of the institutional framework in *Aotearoa*, and offering a potential *Māori* entrepreneurial framework on which future programmes and policies for improved institutional support can be based.

2.6 Theoretical frameworks

The purpose of the literature review thus far has been to draw together relevant material from the literature pertaining to the research topic of *Māori* entrepreneurship. The intention has been to use the understanding of *Māori* entrepreneurship to explore the first two research questions, regarding what *Māori* entrepreneurship is and whether common impediments and enhancers of *Māori* entrepreneurship are evident in the literature. This section discusses existing theoretical threads, which underpin the research of this thesis.

The main issue identified in this section is the need for a definitive theory or framework of *Māori* entrepreneurship. Henry (2011, September) explained, “whilst exploratory and descriptive studies have proliferated, there has been little attempt to elucidate theoretical frameworks, to better understand, predict and enhance *Māori* entrepreneurship” (p. 930). Dawson (2010) concurred that previous research has neglected this issue and other researchers have found current Eurocentric models to be incompatible to modelling the *Māori* entrepreneurial environment (Frederick, 2002, September; Henry, 2007).

Frederick’s (2002, September) empirical research found *Māori*, unlike the Eurocentric or *Pākehā* entrepreneur, did not stress materialism and wealth, or individual achievement. Rather, Frederick believed the *Māori* model of entrepreneurship to be based on a foundation of harmony and relationships that emphasised group accomplishment. Therefore, further research could incorporate Frederick’s findings into an entrepreneurial framework, to increase the relevance of the framework to *Māori*.

Increasing the theoretical foundation of the *Māori* entrepreneurship field, as this thesis aims to do, could provide an evidence-base on which effective policy and institutional support might be constructed. Hence the first two research questions for this thesis provide the perspectives to examine the third research question:

How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?

Three possible models exist as the foundation by which a new, pertinent framework can be devised, these are the GEM model (Kelley et al., 2011), the *Māuipreneur* model (Keelan, 2009; Keelan & Woods, 2006) and the *Kaupapa Māori* Entrepreneurship

Framework (Henry, 2008, May). The research for this thesis could supplement the currently limited list of *Māori* entrepreneurial frameworks, and include a further dimension, the impact of the entrepreneurial process on *Māori* entrepreneurial success.

Frederick et al. (2007) defined a theory of entrepreneurship as:

A verifiable and logically coherent formulation of relationships, or underlying principles that explain entrepreneurship. These principles predict entrepreneurial activity (for example, by characterising conditions that are likely to lead to new profit opportunities and the formation of new enterprises), or provide normative guidance (that is prescribe the right action in particular circumstances). (p. 31)

This definition indicated the use of an interdisciplinary approach to identify the factors influential to entrepreneurship (Shane, 2003). An interdisciplinary approach to *Māori* entrepreneurship was reinforced through the inclusion of research from areas such as psychology, sociology, and economics. Various topics covered in the review have included the influence of *Māori* culture and the economic environment within *Aotearoa*.

A theoretical approach must prove useful to practitioners, which was a limitation of current entrepreneurship research (Bygrave, 2007). Bygrave further argued the ever-changing environment in which entrepreneurs operate makes it difficult to model as the models can easily become irrelevant and out-dated. The researcher of this thesis considered Bygrave's suggestions when evaluating the current models and during the creation of the preliminary *Māori* entrepreneurship framework. For example, a list of practical implications of the *Māori* entrepreneurship framework developed in this thesis is discussed in section 6.3 and Table 6.2

Although controversy existed over the GEM findings, primarily because of methodological concerns (see section 2.2), the GEM framework offers a comprehensive analysis of the entrepreneurial environment and an opportunity to draw from the key concepts it comprises. The framework from the 2010 global GEM report is illustrated in Figure 2.5 (Kelley et al., 2011). This framework is more complex than the *Māuipreneur* model (Keelan, 2009) and the *Kaupapa Māori* Entrepreneurship Framework (Henry, 2008, May) shown in Table 2.4 and Table 2.6, capturing the multi-faceted entrepreneurial environment.

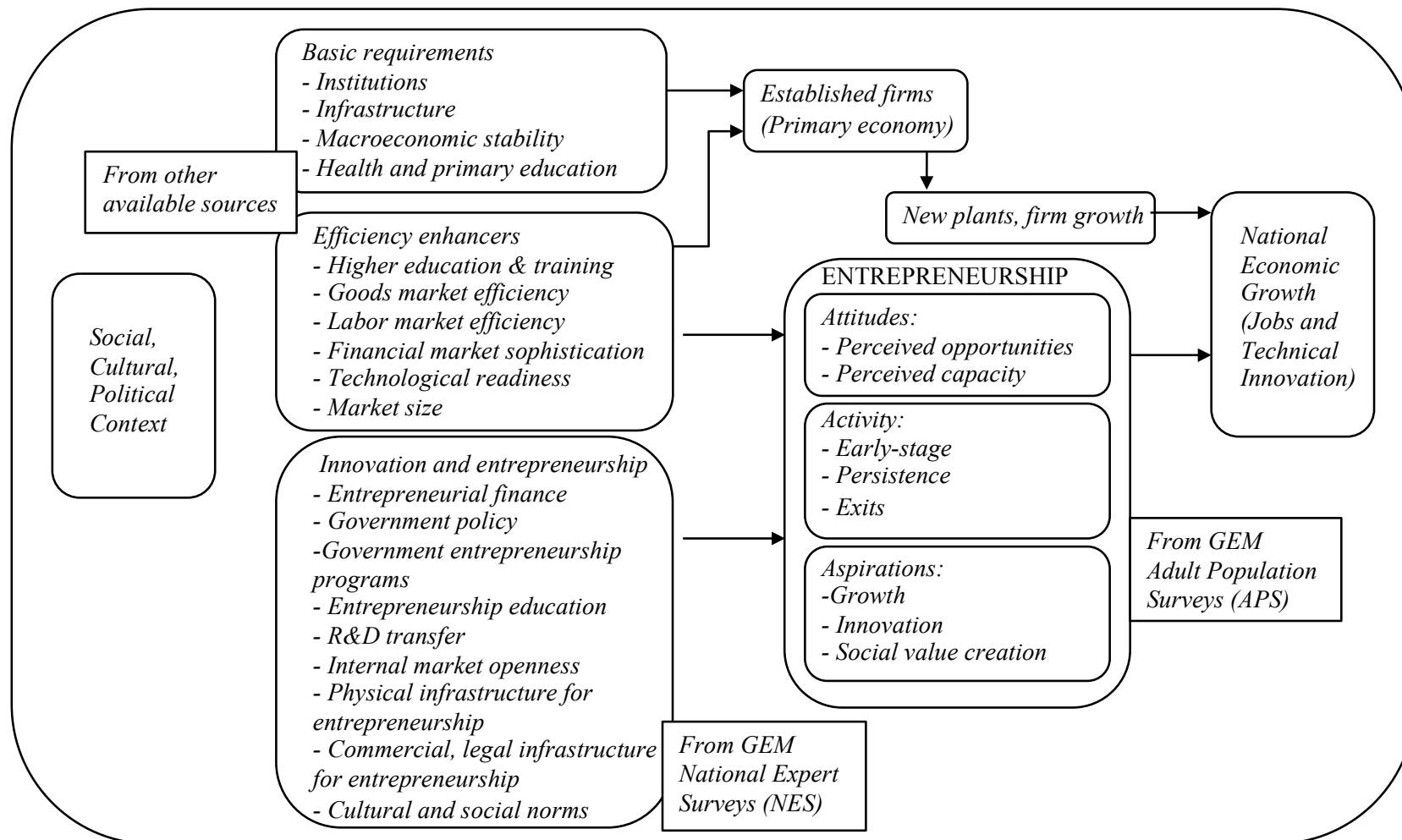


Figure 2.5. The GEM model. From *Global Entrepreneurship Monitor 2010 global report* (p. 15), by D. J. Kelley; N. Bosma and J. E. Amorós, 2011, published online from <http://www.gemconsortium.org>. Global Entrepreneurship Research Association (GERA). Reprinted with permission.

The key components of the GEM model are the three sets of framework conditions that impact on entrepreneurial activity: Basic requirements, efficiency enhancers, and innovation and entrepreneurship. What is important to note are that these are built upon. For example, without a rudimentary infrastructure in place, investments into educational programmes and entrepreneurial finance could have limited impact on an entrepreneur's ability to exploit an opportunity. The final set of framework conditions have been noted as "the levers that drive dynamic, innovation-oriented behaviour" (Kelley et al., 2011, p. 15) and many of these factors have been examined throughout the literature review.

As a model for *Māori* entrepreneurship, although culture is included in the GEM model it is not at its nucleus. This framework could be limited in its capacity to model the specific environment in which *Māori* entrepreneurs operate, as the influence of *Māori* culture is central to *Māori* entrepreneurs (Frederick, 2002, September). For example, the GEM model has less consideration of the relational aspects and strength of people found in *Māori* culture, which the other models incorporate. The criticisms of the GEM model will not be reiterated here (see *Global Entrepreneurship Monitor* section 2.2) as regardless of these limitations, the framework itself offered rich insight into the dynamic labyrinth entrepreneurs navigate, providing multiple areas that could be pertinent to a model of *Māori* entrepreneurship.

The second theoretical framework is *Māuipreneur*, a conceptual model of *Māori* youth entrepreneurship (Keelan & Woods, 2006) based on the metaphor of *Māui*. The authors argued *Māui* is a traditional innovator, risk-taker, and opportunist, whose characteristics are essential to a *Māori* entrepreneur. The model integrates the entrepreneurial notions and key *Māori* concepts discussed through this review such as the importance of people, relationships, and resources to *Māori* entrepreneurship.

The model in Table 2.4, illustrates six factors that influence the *Māori* entrepreneurial environment, and can be used to interpret and analyse *Māori* entrepreneurial activity. These include varying degrees of *mauri*, *mana*, *āta*, and *arataki*, which are accompanied by *ū* and *iwi*. Definitions of these *Māori* words are outlined in Table 2.4.

Table 2.4: The *MĀUI* model matrix

<i>Mauri</i> – Life force: Energy	<i>Ū</i> – Resources; Resolve
<i>Mana</i> – Authority: Relationships determining behaviour	
<i>Āta</i> – Planning and Research	<i>Iwi</i> – The people and community
<i>Arataki</i> – Leadership	

Note. From *MĀUI: Ancestor hero, role model, entrepreneur and model of entrepreneurship* [PhD] (p. 97), by J. Keelan, 2009, Auckland, NZ: The University of Auckland. Reprinted with permission.

The three sections of the model are interrelated; which indicates successful opportunity exploitation is influenced by multiple factors, as illustrated through the practices and behaviours mentioned in Table 2.5. *Hoa-haere* means companion, so *Mauri* in the first column is accompanied or supplemented by *Ū* and *Iwi* in the second column.

Table 2.5: Practices and behaviours related to the *Māui* model

<i>Tikanga</i> principles	<i>Hoa-haere</i>	Practices and Behaviours
<i>Mauri</i> : Life Force and Energy	<i>Ū</i> and <i>Iwi</i> : Resources & People	See an opportunity/gap. Seek information to know and understand. (Training and education) Plan and research. Seek role models and mentors. Identify resources needed: in possession: needed and how they may be acquired. Use resources.

Note. From *MĀUI: Ancestor hero, role model, entrepreneur and model of entrepreneurship* [PhD] (p. 107), by J. Keelan, 2009, Auckland, NZ: The University of Auckland. Reprinted with permission.

Table 2.5 illustrates how *Māori* incorporate factors from the model during the exploitation of an entrepreneurial opportunity. Although *Māuipreneur* is specifically related to the development of *Māori* youth, akin to the GEM model, the key elements are appropriate for a general *Māori* entrepreneurship framework. Furthermore, as the foundations of the model are within *Māori* culture, Keelan (2009) believed this distinguishes *Māuipreneur* as a valid and valuable tool to progressing *Māori* entrepreneurial endeavour.

A criticism of *Māuipreneur* was the suitability of *Māui* as an entrepreneurial role model (Keelan, 2010). However, the faults of *Māui* are essential to the entrepreneurial process and environment, for as Keelan (2010) wrote, “entrepreneurs are known as much for their failures as they are for their successes and they learn from their behaviour so that success is more likely the next time” (p. 123). *Māuipreneur* has been taught to over seventy five university students with mostly positive results (Woods, 2011), further validating the inclusion of the model as a theoretical foundation in this thesis.

To date, the *Kaupapa Māori* Entrepreneurship Framework has not be empirically tested, which was a limitation of its applicability, however, it was grounded in primary data. Henry’s (2008, May) *Kaupapa Māori* Entrepreneurship Framework, and the revised framework (Dawson, 2011), were the result of a project to reanalyse the interviews of *Māori* participants conducted during the New Zealand GEM research (see *Global Entrepreneurship Monitor* section 2.2). Although Henry’s framework was founded on primary data from the GEM research, which used a non-*Māori* methodology, her analysis was informed by *Kaupapa Māori* worldview (Henry, 2008, May). Henry’s framework was considered to be the most relevant and suitable theoretical foundation on which to build from, as the projects aims were akin to those of this thesis: To develop a *Māori* perspective of the *Māori* entrepreneurial framework.

Within the initial report, Henry (2008, May) proposed:

The patterns of views and opinions shared by the interviewees appear to coalesce into two distinctive categories of responses, those things that exist inside or outside the individual and those that enhance or impede entrepreneurship... It is hypothesised that there exist traditional *Māori* concepts, values, and ideals which shape *Māori* entrepreneurial endeavour. (p. 9-10)

This perspective is epitomised through Henry’s framework shown in Table 2.6.

Table 2.6: *Kaupapa Māori* Entrepreneurship Framework

Kiriwai: Intrinsic	Mana Ārai: Internal Impediments	Mana Tangata: Internal Enhancers
	Whakakore Dispensing with Māori culture, and identity	Wairua Strong whānau, hapū, iwi links Confidence in identity and mana
	Haumate Lack of confidence Lack of vision Negative experience of colonisation Defeatist attitude Antipathy towards community, wealth creation Lack of knowledge about identity	Tuakiri kaha Risk-taker, direct action Visionary, inspirational Confidence in use and knowledge of <i>te reo me nga tikanga</i> Courage, fortitude, creativity Turning ‘necessity’ into ‘opportunity’
	Tautōhito kore: Inexperience Lack of education Lack of expertise Lack of capital	Tautōhitonui: Experience Mentors Training and education Access to capital
Kiritai: Extrinsic	Aukati: External Impediments	Mana Māori: External Enhancers
	Competition Racism Government policy Economy Education Technology Whānau, hapū, iwi conflict Globalisation	Iwi, hapū, whānau support Whakawhanaungatanga: networking Support organisations Venture capital Government policy Economic opportunities Education opportunities Technological capabilities Indigenous development/ globalisation

Table 2.7: Glossary for the *Kaupapa Māori* Entrepreneurship Framework

Kupu: Word	Māramatanga: Definition
<i>Ārai (Mana Ārai)</i>	To obstruct and prevent, to undermine mana
<i>Aukati</i>	To block, hinder and discriminate against
<i>Haumate</i>	Spiritless, lacklustre personality
<i>Kiritai</i>	The outer skin, externalities
<i>Kiriwai</i>	The inner skin, internalities
<i>Mana Māori</i>	That which gives strength and power to Māori
<i>Mana tangata</i>	One’s personal strength and power
<i>Tuakiri kaha</i>	Strong personality
<i>Tautōhito kore</i>	Inexperienced
<i>Tautōhitonui</i>	Experienced
<i>Whakakore</i>	Abandon, nullify, dispense with

Note: Table 2.6 and Table 2.7 have been copied from *Kaupapa Māori entrepreneurship: Traditional Māori concepts applied to sustainable business development* (p. 11), by E. Henry, 2008, *Nga Pae o Te Maramatanga* Traditional Knowledge Conference, Auckland, NZ: University of Auckland. Reprinted with permission.

A re-analysis of the GEM research found specific *Māori* values, beliefs, experiences, and practises act as impediments and enhancers to *Māori* entrepreneurship (Dawson, 2011). It may seem contradictory for a factor to impede and enhance *Māori* entrepreneurship; however, this was illustrated through the research. For example, increasing the education of an entrepreneur can improve the success of a *Māori* business, which makes education an enhancer of entrepreneurship. Conversely, an entrepreneur's low educational attainment can impede their ability as it limits the knowledge and skills the entrepreneur has at their disposal. As Henry's (2008, May) *Kaupapa Māori* Entrepreneurship Framework has not been empirically tested, no criticisms were found in the literature.

Numerous factors illustrated in the three theories were mentioned in the review, such as the importance of the *Māori* culture, education, and finance. This indicates a theoretical framework can be produced from this information, especially Henry's (2008, May) framework, which is used extensively to underpin the empirical research. It was hoped that an analysis of these theories would improve the researchers understanding of the entrepreneurial environment prior to developing the preliminary theoretical framework.

Henry's framework and the GEM model were highly relevant, although somewhat dated, as the research used to develop these models was over a decade old. Considering the ever-changing entrepreneurial environment, there is a need to validate the theories as applicable today. A contribution of this thesis is the development of a model of *Māori* entrepreneurship, as underpinned by empirical research.

Differences between Keelan's model, Henry's framework, and the forthcoming framework of this thesis may be questioned, as all sculpt a view of the *Māori* entrepreneur. However, each has a different explanatory power in the approaches, contexts, and factors it employs. Keelan's model is focused on *Māori* youth and Henry's framework is founded in the GEM research. Although modelling the same milieu, each offers a different perspective of the phenomena of *Māori* entrepreneurship. The specific gap of this thesis is the integration of a framework of entrepreneurship with a model of the entrepreneurial process. The aim is to try and capture the dynamics of the entrepreneurial environment specific to *Māori*, as explained by *Māori*, through the literature and empirical research.

2.7 Conclusion

In this review, the general entrepreneurial environment, and the specific milieu in which *Māori* entrepreneurs operate, has been traced from the earliest written records to contemporary society. The main objective was to discuss the relevant literature that underpins the research problem and assists in exploring the three research questions:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

This thesis is perhaps the first time a wide body of literature on *Māori* entrepreneurship has been synthesized and analysed through empirical research, adding new depth to the understanding of the field. The contributions this research makes to the field of *Māori* entrepreneurship arise from the findings of each research question, as summarised below. In doing so this conclusion highlights the limitations of current research and positions the forthcoming empirical research within the gaps found in the literature.

Literature findings pertaining to the first research question

The first research question asks, *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*

The *Māori* entrepreneurship field is academically young and although a definition, phrase, and proverb incorporating the essence of *Māori* entrepreneurship were found, there was a lack of understanding of what constitutes *Māori* entrepreneurship. Literature from the wider field of entrepreneurship was drawn on to identify possible entrepreneurial traits; however, these were not specific to the *Māori* entrepreneur. Furthermore, the *Māori* entrepreneurship field does not currently include an awareness of the process that *Māori* undertake when exploiting an entrepreneurial opportunity. Therefore, a *Māori* entrepreneurial process was found wanting through the literature review and is an area the empirical research aspires to address. An understanding of what *Māori* entrepreneurship is, and whether the field has a definition or defining characteristics, are points also intended to be explored through the collection and analysis of empirical data.

Literature findings pertaining to the second research question

The second research question asks, *What are the common impediments and enhancers of Māori entrepreneurship?*

Three core themes were found in the literature; these were Culture, Education, and Institutions. Within these themes multiple factors were identified which impede and enhance the success of *Māori* entrepreneurship. Essentially this review has illustrated how difficult it can be for indigenous populations, such as *Māori*, to succeed in entrepreneurship as certain cultural, psychological, and socio-economic factors impede *Māori* entrepreneurial success.

Several cultural customs unique to *Māori*, such as the philosophy of kinship, may affect the leadership, governance, and management of *Māori* business, and access to certain resources, such as finance. Yet *Māori* culture was identified an important source of inspiration and advantage. The lack of education and education models appropriate for *Māori* were identified as a major impediment to the ability of *Māori* to successfully manage and grow their ventures. However, great progress has been made since the initiation of the *Māori* educational renaissance. Within *Aotearoa* various support initiatives were identified to assist *Māori* entrepreneurs with overcoming these issues. Key national bodies such as *TPK* and *Māori* entities such as *Poutama* Trust were seen as providing a range of services including finance, mentoring, and training. Furthermore, the *Māori* Renaissance has reflected the concern held for revitalising *Māori* language, knowledge, and culture, which underpin *Māori* entrepreneurship.

In conclusion, it appeared that although various government and private institutions exist to enhance *Māori* entrepreneurship, the *Māori* entrepreneurial failure rate was relatively high. Further research could be undertaken to discover and understand the major obstacles *Māori* face when preparing to engage in entrepreneurship, what assistance is out there to overcome these problems, and the influence and impact of these on *Māori* success. This is a research gap which the interviews conducted as a part of this thesis aimed to fill, by utilising the three themes of *Māori* entrepreneurship covered in this review: Culture, Education and Institutions. These themes provided the basis on which the interview guide was created (see Appendix 2).

Literature findings pertaining to the third research question

The final research question was, *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

The findings of the review indicated the field of *Māori* entrepreneurship is academically young. Significant advancements in *Māori* entrepreneurship have been reflected in the research presented in the literature review. However, currently research is largely descriptive and exploratory; which may be associated with the relative infancy of the *Māori* entrepreneurship field. Developing theory-driven approaches could increase the understanding of the field and ultimately create a “best practice” framework to guide theory and practice, to build successful *Māori* entrepreneurship within *Aotearoa*.

The three theories reviewed, the GEM model, the *Māuipreneur* model, and the *Kaupapa Māori* Entrepreneurship Framework, indicated a framework of *Māori* entrepreneurship is possible. *Māori* entrepreneurs operate in a dynamic and multi-faceted environment influenced by various internal and external factors. Examples of these factors were mentioned in the theoretical frameworks and throughout the literature review. The gap this thesis aims to fill is the integration a framework of entrepreneurship with a model of the entrepreneurial process, to try and capture the dynamics of the entrepreneurial environment, as specific to *Māori*.

The literature review has highlighted multiple gaps as focus areas for the field research. These findings are combined with those identified through the empirical research to enable the further exploration of the research questions. This process could develop a theoretical framework for a more precise and complete understanding of *Māori* entrepreneurship in theory and practice. The framework could contribute to the field of *Māori* entrepreneurship by informing recommendations for policies, actions, and guidelines to revive and stimulate *Māori* entrepreneurship for further generations. The recommendations could increase the economic and social benefits entrepreneurship can provide. Benefits could include self-satisfaction for the entrepreneur, improved living standards for the *Māori* community, and increased economic wealth for *Aotearoa*. The methodological approach that underpins this research is explained in the next chapter.

Chapter 3: Methodology

3.1 Introduction

The literature review has explored the works pertaining to *Māori* entrepreneurship, in order to provide an overview of the current research within the field. This chapter outlines, and contains a discussion on, the methodological approach and research designs used to examine the three research questions set out in the literature review.

The field of *Māori* entrepreneurship is in the early stages, which means limited research has been conducted to increase the knowledge and understanding of the field (Frederick, 2002, September; Frederick & McIlroy, 2000). In particular, a lack of conceptual and theoretical models of *Māori* entrepreneurship were noted, as previous research has been mostly descriptive and exploratory in nature (Henry, 2011, September). Eurocentric models were seen as inapplicable to modeling *Māori* entrepreneurs and their collective cultural values (Frederick, 2002, September; Henry, 2007). In contrast to Eurocentric models, *Māori* entrepreneurship was known to achieve more than economic means, but also social, environmental, cultural, and spiritual outcomes (Spiller et al., 2010).

Accordingly, the three research questions within this thesis focus on filling this gap pertaining to a lack of conceptual and theoretical models of *Māori* entrepreneurship. This research encompasses theoretical and practical perspectives, including an analysis of relevant literature, in order to develop a framework for *Māori* entrepreneurship. As such, the proposed research problem that underpins this thesis is:

What constitutes Māori entrepreneurship, in theory and practice?

The research problem is addressed through the exploration of three research questions:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

The Methodology Chapter details the research process adopted within this thesis, beginning with an outline of the constructivist-interpretivist paradigm, which guides the research (section 3.2). The underlying research approach, a qualitative, exploratory inquiry, is presented and justified (section 3.3). The next section (3.4) explains the importance of implementing the *Kaupapa Māori* and phenomenological research methodologies; which influenced the selection of data collection methods, in-depth interviews, observation, and documentation (section 3.5), and the analytical technique of thematic analysis (section 3.6). The details of the ethical considerations evident in this research are presented (section 3.7), and the chapter concludes with a brief summary of the preceding sections (section 3.8). The structure of the Methodology Chapter is depicted in Table 3.1.

Table 3.1: Structure of the Methodology Chapter

Section	Sub-sections	Contents	Tables/Figures
3.1	Introduction		Table 3.1
3.2	Research paradigm	Constructivist Interpretivist	
3.3	Research approach	Qualitative Exploratory	
3.4	Research design	<i>Kaupapa Māori</i> research Phenomenology	
3.5	Data collection	Data collection methods <ul style="list-style-type: none"> • Participants; subjects, setting, and sample • In-depth interviews; reliability and validity • Observation • Documentation; literature review and interview transcripts 	Figure 3.1 Table 3.2
3.6	Data analysis	Thematic analysis	
3.7	Ethical considerations	Privacy Confidentiality <i>Māori</i> research	
3.8	Conclusion		

3.2 Research paradigm

The construct of *Māori* entrepreneurship was explored from a constructivist-interpretivist paradigm (Denzin & Lincoln, 1994). This paradigm indicates the research was founded on the belief that multiple realities or a diverse range of interpretations of the world exist. These realities are socially constructed by the individuals within the world (Crotty, 1998); and knowledge is gained through interpreting the subjective meanings of the different individual experiences (Schwandt, 1994). The intention of this thesis was to interpret or make sense of the participants' meanings of the *Māori* entrepreneurial world, and their experiences within it. Therefore, positivist research was thought to be less appropriate, as positivists believe reality is objective and is less explorative as it applies scientific methods to test hypotheses (Bryman & Bell, 2007).

Keelan and Woods (2006) stated, "*Te Ao Hurihuri* (the Turning World) informs us that the *Māori* worldview is not static; it embraces change signifying that development is an on-going process with no infinite end" (p. 4). This quote indicates the *Māori* entrepreneurship field is an emerging reality which is constantly changing, adhering to a constructivist paradigm (Bryman & Bell, 2007). The constructivist paradigm is appropriate as the field of *Māori* entrepreneurship is context-specific, meaning it "can be understood only through understanding the meaning of the concept for those involved in this form of social action" (Bryman & Bell, 2007, p. 18). Through this thesis *Māori* entrepreneurship was thought of as a social construct. The research lead to a focus on the ways in which those associated with *Māori* entrepreneurial activity, make sense of the continually changing environment in which *Māori* entrepreneurs operate.

Looking from an interpretive perspective allowed the researcher to gauge and understand the subjective meanings of *Māori* entrepreneurship; "through social constructs such as language, consciousness, shared meanings, documents, tools, and other artefacts" (Klein & Myers, 1999, p. 69). The constructivist-interpretivist paradigm recognises the researcher's interpretations of participants' lived through experiences as the building blocks for theory and practice. Multiple perspectives of *Māori* entrepreneurship were sought through the research and a framework to further understand *Māori* entrepreneurship was generated, through the collection and analysis of participant data and information from the literature review.

As an interpretive approach was taken, bias was inherent in the interpretation of the data, as the researcher was unable to remove oneself, or be objective, from the context of the research (L. Cohen, Manion, & Morrison, 2000). An awareness of this limitation was noted, and a range of data sources, such as observation, documentation, and quotations from the interviews were used to crosscheck the findings of the data analysis.

A range of research approaches are suited to a constructivist-interpretivist paradigm and the next section presents a qualitative, exploratory approach, thought to be the most appropriate to researching *Māori* entrepreneurship.

3.3 Research approach

Different approaches and methods are appropriate for research, dependent on the specific situation and purpose of the study, the research problem being examined, and the availability of information sources (Patton, 1990). Qualitative research is often chosen over a quantitative approach within the field of entrepreneurship because populations tend to be small and hard to identify (Neergaard, 2007). Furthermore, quantitative approaches do not accommodate a deep understanding of the phenomena (Creswell, 2007). In this thesis, it was thought a quantitative approach would be less appropriate for the following two reasons. Firstly, a database of *Māori* entrepreneurs does not exist on which to draw on for a quantitative statistical analysis. Secondly, and more importantly, rich data, and an in-depth analysis of *Māori* entrepreneurship was desired (Denzin, 1970). Deep insight is not possible through a quantitative approach and therefore a qualitative approach was thought most suitable for this thesis.

The *Māori* entrepreneurship field is young and little is known of the construct (Henry, 2011, September). A qualitative approach is often used in this situation where the purpose is to understand and develop meaning from the participants' lived experiences and their interpretations of these experiences (Morse & Richards, 2002). In this thesis, the researcher encouraged the participants to share their experiences and to identify, analyse, and interpret the interrelationship between the factors that collectively influence, and are required for, *Māori* entrepreneurship within *Aotearoa*. Progressing beyond the descriptive nature of the field allowed a detailed analysis of *Māori* entrepreneurship to assist in theory construction (Henry, 2011, September).

Qualitative research is known to require a receptive, open mind, as one is trying to understand new lines of enquiry (Allan, 1991); however, this is also required for exploratory research, which delves into the unknown. Exploratory research is also used when research topics are in a preliminary stage (Babbie, 1989). Accordingly, the social phenomena under question are usually investigated with minimal *a priori* expectations, in order to develop new explanations of the phenomena (Lincoln & Guba, 1985). In this thesis, the researcher attempted to remove the influence of the literature discussed in Chapter 2 during the collection and analysis of the empirical data.

However, a qualitative, exploratory research approach may be criticised as impressionistic, or based on subjective interpretations. Allen (1991) suggested, as long as a systematic approach is taken, this is not necessarily a limitation of the research. The use of methods such as semi-structured interviews and thematic analysis were employed to increase the systematic approach of the thesis (see section 3.5 and section 3.6).

Furthermore, this research was underpinned by a sound framework, as Lincoln and Guba (1985) indicated, “theory grounded in an earlier investigation may be available” (p. 209). Although the *Māori* entrepreneurship field is relatively young (Frederick, 2002, September), the workings of Henry (2008, May) were used as a theoretical base, for previously established concepts, and to guide the exploration of emerging and developing themes. The qualitative, exploratory research approach provided the opportunity to explore the *how* and *why* questions relating to *Māori* entrepreneurship (L. Cohen et al., 2000). As an example, research question three asks, *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

The research questions were explored and examined through a research design that was informed by *Kaupapa Māori* and phenomenological research approaches. The reasons for this research design are outlined in the next section.

3.4 Research design

Kaupapa Māori research

Kaupapa Māori research has emerged out of discontent with western models of research, and the apparent lack of understanding, representation, and accountability of *Māori* culture and ways (Bishop, 2011). For Bishop, “these processes have consequently misrepresented *Māori* experiences, thereby denying *Māori* authenticity and voice” (p.2). As an indigenous approach to research, *Kaupapa Māori* research was derived from within the *Māori* community as a result of the *Māori* Renaissance (Walker, 1990) and has its origins in education focused research (Nepe, 1991; G. Smith, 1987; L. Smith, 1999). *Kaupapa Māori* research has extended in to other fields, especially in the social sciences (Pohatu, 2004). Smith (1995, February) defined *Kaupapa Māori* as “research by *Māori*, for *Māori* and with *Māori*” (p. 11). *Kaupapa Māori* research is a *Māori* way of being, doing, and thinking (Henry, 2008, May).

However, non-*Māori* researchers, or those working with *Māori*, have increasingly applied and learned from the guiding principles of *Kaupapa Māori* research (Mahuika, 2008). Some researchers may unintentionally apply the principles, as they can be related to other methodologies. Non-*Māori* researchers can fulfill Smith’s (1995) definition by researching the approach, consulting with *Māori* through the research design and process, and by conducting research that is for the benefit and interest of *Māori*.

When deliberating on the methodological approach, it was clear to the researcher of this thesis that a *Kaupapa Māori* research methodology should underpin the research. Firstly, it was thought the thesis should recognise the *Māori* worldview as being a valid and legitimate way of communicating and being. By incorporating a *Kaupapa Māori* philosophy it was hoped the *mana* and *tino rangatiratanga* of the research participants would be optimised through the research. Secondly, the researcher is of *Māori* descent, yet has grown up in westernised society. The thesis provided the opportunity to discover, through a research journey, the practices and beliefs of *Māori*, for the effective communication and interaction with the research participants.

Kaupapa Māori research endeavours to legitimise *Māori* language, knowledge, and culture in a world that previously privileged westernised theory (Keelan, 2009). A lack

of recognition of *Māori* culture was noted as a major limitation of previous research within the field of *Māori* entrepreneurship, especially in regard to the GEM reports (Dawson, 2011). To overcome this weakness, primacy was given to acknowledging the self-determination of the *Māori* participants, in order to be able to explain their experiences using their own language to capture the essence of *Māori* culture.

Māori values such as *aroha* (love) and *whanaungatanga* (collective connection and engagement) were implemented through the research. These values were initiated through respecting the participants to share their ideas and opinions of *Māori* entrepreneurship, with minimal interruption from the researcher. Establishing links between the researcher and participant through the sharing of *iwi* were important to developing a connection based on *whakapapa* (genealogy). After this connection was established the conversation flowed easily as the participants allowed the researcher to share, through the thesis, their experiences and knowledge, in the agreement that the research was for the benefit and interest of *Māori*. *Kaupapa Māori* research attains validity, or promotes truth of the findings, through the cultural practices it represents.

Nepe (1991) argued for *Kaupapa Māori* research to be truly legitimate its language of transmission should be *te reo Māori* (the *Māori* language). Battiste (2008) agreed indigenous knowledge must be understood through the indigenous language. To write the thesis in *te reo Māori* would have been challenging, as the researcher of this thesis has a limited understanding of the language. However, Keelan (2009) stated that to date, English has been the primary language of transmission for *Kaupapa Māori* research. Furthermore, to write the thesis in *te reo Māori* would have limited the audience to those that understand *te reo* (Hape, 1999). Therefore, although Nepe's and Battiste's views were recognised, English was used as the primary communication language, with *Māori* words provided to capture the essence of *Māori* knowledge and culture.

As a methodology, *Kaupapa Māori* epitomised the core principles the researcher wanted this thesis to represent: Culturally safe research practices that celebrate the *Māori* worldview and create a collectively beneficial learning environment. Irwin (1994) expressed a similar outcome, for the "need to be engaged in a process which was 'culturally safe', where *Māori* institutions, principles and practices were highly valued and followed" (p. 27). However, some within the scientific world believe the approach

is yet to produce “measurables” (Keelan, 2009). Keelan argued the publication of numerous papers, by credible research organisations, indicates scientific data has been collected using *Kaupapa Māori* methodologies and is evidence of the measurability of the method. Keelan added, this criticism emerges from the differing views of western theorists, who question *Kaupapa Māori* research as scientific and legitimate.

Kaupapa Māori provided a guiding framework for the research process, whereby *Māori* beliefs and practices were adhered to throughout the thesis (Henare, 1998, July; Henry, 2008, May; Irwin, 1994; Rangahau, 2010). *Aroha* and *Whanaungatanga* were practices mentioned in this section. As indigenous researchers “tend to approach cultural protocols, values and behaviours as an integral part of methodology” (L. Smith, 1999, p. 15); this framework was paramount to honouring and understanding *Māori* ways. The implementation of *Kaupapa Māori* research in this thesis is explored through the forthcoming sections; including data collection, data analysis, and research ethics.

Phenomenology

Phenomenology also informed the research design used in this thesis. Phenomenology originated in the early 1900s in the philosophical reflections of Edmund Husserl and is explained as an investigation into the description and analysis of consciousness (Encyclopedia Britannica, 2011). Rangahau (2011) described phenomenology as:

A method that is used to find out the underlying structure or experiences that have lead to the existence of a phenomena...to find deeper meaning in the data, and a depth of the reflections or experiences expressed. (para. 1)

In regard to Rangahau’s quote, phenomenology is a school of thought that places emphasis on the subjective reality of phenomena through peoples’ experiences and interpretations. Phenomenology was therefore appropriate to the constructivist-interpretivist paradigm employed in this thesis. Within the research Morse and Richards (2002) explained phenomenological questions are formed around questions of meaning and questions about the essence or experiences of the phenomena. For example, research question one asks, *What are Māori entrepreneurs’, Māori academics’, and Māori practitioners’ perspectives of Māori entrepreneurship?* This thesis explores the essential themes of individuals’ experiences with *Māori* entrepreneurship in an attempt to describe the constructs that constitute their human experiences (Polkinghorne, 1982).

A key element of phenomenology, as explained by Husserl, is the “language of experience is concrete rather than abstract; its vocabulary is made up of commonplace, everyday words and not technical terms or neologisms” (as cited in C. Hall & Lindzey, 1978, p. 332). Therefore, phenomenology was appropriate and aligned to the *Kaupapa Māori* research design, as during data collection the participants were not expected to understand and use academic terminology, but rather to tell their story of *Māori* entrepreneurship, using their own words and constructs.

Two criticisms of phenomenology were identified by Berglund and Hellstrom (2002). Firstly, there is a reliance on interpretation, which was identified in section 3.3 as a limitation of qualitative research. However, this is an unavoidable outcome in social science research, as was employed in this thesis. The second limitation is the emphasis on the individual experiences and participants’ meanings of the phenomena. Therefore, within the Discussion Chapter the participants’ and researcher’s interpretations are compared with those found in previous research to increase the overall context from which the conclusions are drawn.

Phenomenology does not attempt to explain the phenomena, but rather to find meaningfulness in the participants’ actual experiences with *Māori* entrepreneurship (Barrell et al., 1985). Phenomenological research can therefore be useful in helping individuals be conscious of, and understand the environment of *Māori* entrepreneurship, which is the purpose of the research. By understanding this environment, entrepreneurs and institutions can further anticipate, advise, and plan, with a greater understanding of how best to overcome any impediments, and succeed in *Māori* entrepreneurship.

In this thesis, an individual’s experience with *Māori* entrepreneurship was combined with others’ experiences to create a general description of *Māori* entrepreneurship. Polkinghorne (1982) explained this description is analysed to examine the phenomenon and the various strictures and modes of consciousness that have been synthesized to create it. This process is aligned with thematic analysis discussed in section 3.6, and outlined in the Findings Chapter. Through the analysis themes were identified along with core meanings evident in *Māori* entrepreneurship, which assisted in creating a *Māori* entrepreneurship framework, in order to enhance the understanding of the construct of *Māori* entrepreneurship and the lived experiences of those involved in it.

3.5 Data collection

This thesis was situated within a framework of qualitative inquiry that emerged from an interpretive outlook. Cohen and Crabtree (2006) suggested interpretive approaches within qualitative research often implement naturalistic methods of data collection, inclusive of interviewing, observation, and an analysis of existing texts. This thesis included naturalistic methods of data collection by synthesizing a wide body of literature to inform an understanding of *Māori* entrepreneurship, reinforced through the collection and analysis of in-depth interviews, observation, and field notes. This approach allowed contemporary phenomena, such as the emerging field of *Māori* entrepreneurship, to be studied in a real-life context (Bryman & Bell, 2007; Yin, 2009).

Although this research was exploratory in nature, arguably descriptive and explanatory elements were evident when examining the types of data collection methods used (Yin, 1993). In the interviews, experiences were described and analysed to identify patterns within the determinants and influential elements of *Māori* entrepreneurship. These findings were supported by additional descriptions and explanations provided by the observations and field notes, and were embedded within related research on *Māori* entrepreneurship. Individually, each of the different data collection methods offered a partial depiction of *Māori* entrepreneurship (Gephart & Pitter, 1995); however, collectively, an analysis of the phenomenon from more than one perspective, has provided an in-depth understanding of *Māori* entrepreneurship.

Although triangulation was not achieved within this thesis (Denzin, 1970), the use of multiple data collection methods did enable the comparison of several data sources to achieve greater confidence of the consistency of findings. Similar to triangulation, this thesis built on previous research, by examining and evaluating these findings within the empirical research of the interviews, observations, and field notes (Yin, 1993). An advantage of this approach, as expressed by Cohen and Manion (1986) is it can “explain more fully, the richness and complexity of human behaviour by studying it from more than one standpoint” (p. 254). The use of multiple data collection methods enabled the findings of the research to be crosschecked and verified (L. Cohen et al., 2000).

The following sections consider the usefulness and implementation of the three data collection methods, as depicted in Figure 3.1. In-depth interviews are at the apex of the

triangle as this method was the principal source of data collection. Observation and documentation supplemented the interviews and are therefore depicted at the base.

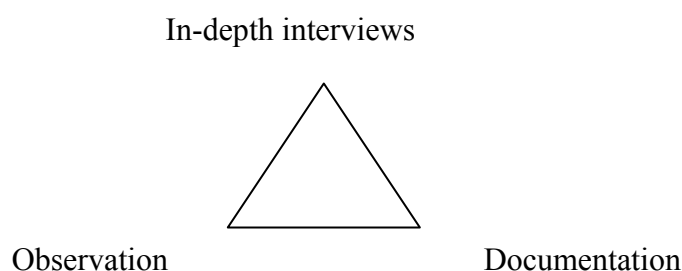


Figure 3.1. Data collection methods.

The next section outlines how the participants were selected for the interviews.

Participants

Subjects and setting

The population of interest consisted of entrepreneurs, academics, and practitioners who were of *Māori* descent. For the purposes of this thesis an entrepreneur is classified as a person who is exploiting an innovative opportunity; an academic is a scholar at a tertiary institute; and a practitioner is someone who is engaged in a profession that assists entrepreneurs, such as a provider of training or mentoring.

The selection process began by constructing a list of participants. Initially, potential participants were suggested through the staff of AUT University and personal networks of the researcher of this thesis. A literature search identified further names, for example the *Aotearoa New Zealand* GEM report listed the “entrepreneurship experts” that were interviewed in the study (Frederick & Chittock, 2005). Government documents, journal articles, and website references further identified potential participants.

The potential participants were dispersed across New Zealand. However, as the researcher was based in Auckland and since a convenience sampling method was used (see *Sample selection* section 3.5), the interviews were conducted in Auckland, at a location convenient to the participants and the researcher of this thesis. The region of Auckland is an example of a delimitation of scope in this thesis. The main interview settings were the participants’ offices and the conference rooms at AUT University.

Sample selection

Sampling was used to identify individuals that, by analysis, could deepen the understanding of *Māori* entrepreneurship. As qualitative research aims to understand, in-depth, the lived experiences of the participants, the issue of representativeness was less important than if a quantitative approach was applied (Bryman & Bell, 2007).

The following criteria were used to create the list of potential participants:

1. Person is of the *Māori* ethnic group.
2. Person is an entrepreneur, an academic, and/or a practitioner with knowledge regarding the research topic of *Māori* entrepreneurship.
3. Person speaks fluent English.

The criteria above are examples of the final delimitations of scope of the thesis. *Māori* participants were sought because an *insider* perspective of *Māori* entrepreneurship was desired; therefore non-*Māori* participants would not be able to provide this viewpoint. Similarly, people who did not fit criteria number two may have found it difficult to provide perspectives on *Māori* entrepreneurship, which was the focus of the research questions. The last criterion was chosen as the researcher of this thesis is a fluent English speaker, therefore non-English speaking participants would reduce the researcher's ability to understand and analyse the data.

Padgett (1998) indicated qualitative research that involves a small number of participants uses purposive sampling, where the researcher chooses who they think would be appropriate based on certain characteristics. Random sampling is where each member of the population has an equal chance of being selected for the research. In this thesis purposive sampling was employed over random sampling because an appropriate sample was needed, where the researcher would gain the deepest insight from those selected (Bryman & Bell, 2007). Therefore, the quality of the data rather than the quantity of the participants was important during data collection. Purposive sampling was therefore used to create a shortlist of potential participants, based on certain criteria. Convenience sampling was then used to select participants based on their willingness and availability to participate in the interviews and observations. Convenience sampling selects participants who are available and easily accessible (Bryman & Bell, 2007).

Ultimately, theoretical saturation decided the number of interview participants. According to Strauss and Corbin (1998) theoretical saturation is achieved in three ways:

1. Participants are interviewed until no new or relevant data emerge from additional interviews.
2. Data regarding the construct under examination is well developed and varied.
3. The relationships amongst the key constructs of the phenomenon are well established and validated.

In this thesis theoretical saturation was achieved with eight interviews. As each interview was conducted it was initially analysed for key constructs and themes. Therefore, as the data collection progressed participants were selected and interviewed to assist with extending the understanding of *Māori* entrepreneurship, and to explore unanswered questions, until new participants confirmed but did not add to the analysis.

The eight participants were a mixture of *Māori* entrepreneurs, *Māori* academics, and *Māori* practitioners. As seven participants listed themselves within more than one interview type, there were six entrepreneurs, six practitioners, and two academics. The sampling procedure yielded a range of demographic differences based on the parameters of age, gender, and education. Table 3.2 illustrates the profile of the participants.

Table 3.2: Participant profile of the eight interview respondents

#	Age	Gender	Tertiary education	Type of interview participant		
				Entrepreneur	Academic	Practitioner
1	40-50	M	Yes	x		
2	40-50	F	Yes	x		x
3	40-50	M	Yes	x		x
4	20-30	M	No	x		
5	40-50	F	Yes	x		x
6	50+	F	Yes	x	x	x
7	50+	M	Yes		x	x
8	50+	F	Yes			x

Interviews

The use of interviews as a data collection method for qualitative research (H. Rubin & Rubin, 2005) has been said to enable an in-depth, reflective description of the participants' experiences (J. Johnson, 2002). Furthermore, in exploratory research, as used in this thesis, in-depth interviews can assist in discovering new insights that were not expected prior to data collection (Robson, 1993, p. 43). The primary collection method was in-depth, semi-structured interviews. The interviews were conducted alone and in person with the researcher. This method enabled the elements and themes relevant to *Māori* entrepreneurship to be identified and recorded for analysis.

In-depth interviews are effective as they “explore the contextual boundaries and generate more reflective understandings” of the research topic (J. Johnson, 2002, p. 106). Therefore, the use of in-depth interviews allowed the participants to explore more than the construct of *Māori* entrepreneurship. For example, the identification of aspects of the entrepreneurial environment were used to highlight factors such as access to institutional support, which can affect the success of *Māori* entrepreneurship.

Semi-structured interviews include planned questions, however, there is an element of flexibility and an opportunity for improvisation during the interviews (Fontana & Frey, 2000; Patton, 1990). This flexibility can involve changing the order of questions, omitting questions, and including additional questions to further explore the research problem. For example, academics were asked specific questions regarding the knowledge gained through their research of *Māori* entrepreneurship, however, these questions were not applicable, nor asked, of the entrepreneurs and practitioners.

An interview guide with potential interview questions was used to ensure the key research topics were covered in the limited interview time (see Appendix 2). The questions prompted the participants to describe and explore their experiences in relation to *Māori* entrepreneurship. Patton (as cited in Rubin & Babbie, 2001) stated the use of the interview guide is to “provide more structure than in the completely unstructured, informal conversational interview, while maintaining a relatively high degree of flexibility” (p. 407). Essentially, the aim was to identify the elements and themes relevant to *Māori* entrepreneurship. Examples of findings include an understanding into

the common traits of *Māori* entrepreneurs, the process a *Māori* entrepreneur takes, and the factors that affect the entrepreneurial process, such as access to finance.

Bryman and Bell (2007) provided guidelines that were adhered to in the creation of the interview guide. The questions should be ordered and flow, use language appropriate to the participants, and record “factsheet” information to contextualise the answers, such as the nature and duration of the venture. However, in line with Myers’ and Newman’s (2007) suggestion, the researcher of this thesis was careful to not over-prepare the guide to allow for the exploration of unexpected lines of enquiry. When participants stated *Māori* terms or gave their opinion on a topic, an opportunity arose to probe the meaning behind their perspectives, which added depth and richness to the data.

In line with *Kaupapa Māori* research, Walsh-Tapiata (1998) provided guidelines which were adhered to whilst interviewing participants. Henry (1999) listed the guidelines as:

Respect for participants, presenting yourself “face-to-face”, the importance of communication skills, sharing with and being generous to participants, being cautious, working from a position of “mutual *mana* enhancement”, and not flaunting one’s knowledge. (p. 12)

An example of using Walsh-Tapiata guidelines was the use of a conversational style of interview, where questions were phrased as inquiries rather than interrogations. This environment fostered easy flowing discussions regarding *Māori* entrepreneurship, allowing the participants to feel comfortable with sharing their perspectives on the interview questions. The implementation of the *Māori* value *utu* (reciprocity) was achieved through mutual benefit of the interviews. The participants shared their experiences with the researcher in the understanding that this collective knowledge would be used to contribute and advance the economic and social well-being of *Māori*.

Interview process

The interview process began with approaching participants who had been shortlisted as appropriate and likely to participate in the research. These participants were contacted via a phone call that introduced the proposed research and then identified whether the person was willing and available to participate. An information sheet (see Appendix 3) detailing the research was sent to each participant. Once a consent form (see Appendix

4) had been signed, interviews were arranged at the convenience of the participant and the researcher of this thesis who conducted the interviews.

On average the interviews were an hour in length. After the interviews had been conducted, the transcripts of the interviews were sent to the participants to confirm the accuracy of the information. Once confirmation had been given, the interview transcripts were analysed. The data analysis is detailed in section 3.6.

During the interviews information was collected through the use of observation and field notes, which recorded key insights from the conversations; and a digital tape-recording of the interview, that was later transcribed. Burgess (1984) stated tape-recording is not a substitute for note-taking during the interview. Therefore, non-verbal interview data and mental notes from the researcher were recorded in writing during and after the interview. An example of a field note was the recording of the interpreted emotions of a participant whilst they were answering a question on the phenomena.

Although Lincoln and Guba (1985) suggested tape-recording can limit the participant's openness and honesty, being able to listen to the conversations allowed a deeper understanding and closer inspection of the key concepts and intonations expressed in the interviews. Transcribing the interviews facilitated a re-engagement with the data, which then assisted with interpreting the meanings from the interviews during the data analysis process (Fehring, 2002). The benefits, such as allowing for the use of verbatim quotes during the presentation of the findings, therefore outweighed the disadvantages of recording, such as the time required to transcribe the audio material. The interviews were transcribed within one week of the recording to ensure the exact documentation of the data was achieved (Healey & Rawlinson, 1994; Robson, 1993).

Reliability and validity

The quality of research is often influenced by the research process and methods used (Gubrium & Holstein, 2002). Two main limitations were identified with the use of in-depth, semi-structured interviews: Reliability and validity, which encompasses forms of bias and generalisability. While reliability and validity are more often used in quantitative research, these constructs are also applied to qualitative approaches, such as interviews (Bush, 2002). Trustworthiness is another construct that has emerged from

discontent with reliability and validity, and is often applied in qualitative research (Bassey, 2002). However, responses to reliability and validity are discussed.

Reliability refers to the extent to which the research procedures could be replicated to discover the same results (Yin, 1993). Reliability is a concern of non-standardised research methods, as is inherent in the interview process. As the interviews allowed an aspect of flexibility, reliability may have been compromised due to the variations in the discussions that occurred in the interviews. To address this, the use of an interview guide allowed a systematic approach of the interview process, increasing the consistency in the format and content of the interviews. Reliability was of less concern in this thesis because the research was not intended to be repeatable. The construct of *Māori* entrepreneurship is ever-changing and therefore the interviews are reflective of the reality that existed at the time of data collection (Marshall & Rossman, 1989).

Validity refers to the appropriateness of the research procedures to measure the stated purpose of the research (Newman & Benz, 1998). There are two types of validity, internal validity such as bias, and external validity such as generalisability.

Numerous types of bias exist, for example research is often influenced by the selective subjectivity of the researcher, known as researcher bias, and is also subject to manipulation on behalf of the participant, known as response bias (Bryman & Bell, 2007). These types of bias may affect what is observed, recorded, and interpreted in the interviews, based on the personal attributes and behaviour of the researcher and/or participants. Bias was reduced by the use of the interview guide (Newman & Benz, 1998), which ensured most of the questions were asked to all of the participants (Patton, 1990). The use of a neutral voice, open questions, and a lack of leading questions, ensured interviewer and interviewee bias were minimised (Easterby-Smith, Thorpe, & Lowe, 1991; Ghauri, Gronhaug, & Kristianslund, 1995; Robson, 1993). Furthermore, internal validity was achieved through participant verification of the accuracy of the interview transcripts prior to formal data analysis.

External validity, such as generalisability, is the extent that the findings are a representation of the population of interest (Denzin & Lincoln, 2008). Generalisability is difficult to obtain with qualitative interviews because often a small

and unrepresentative number of participants are used, which means the findings are not reflective of the population (Marshall & Rossman, 1989). As detailed in the *Sample selection* section 3.5, purposive and convenience sampling were employed to deliberately select the participants. However, these findings could be relevant to business activity in general, and be broadly applied to the field of entrepreneurship.

As a qualitative inquiry, the findings were subjective, interpretive, and contextual; therefore realising reliability and validity were not imperative. The nature of this research was to examine and understand the individual experiences of a unique population at the time of data collection (Morse & Richards, 2002). An in-depth insight into a phenomenon is a key advantage of qualitative research; therefore attempting to enable replication or generalisability could undermine this endeavour. The use of a number of data collection and analysis techniques were used to increase the internal validity and remove bias from the findings. One example is the use of observation during data collection, as outlined in the next section.

Observation

Marshall and Rossman (1989) defined observation as "the systematic description of events, behaviours, and artefacts in the social setting chosen for study" (p.79). Findings identified through observational research are considered strong in validity because the method facilitates a deep collection of information regarding the phenomena (Trochim, 2000). A more complete picture of *Māori* entrepreneurship emerged as the social system was described and analysed from the meaning numerous participants attached to their experiences, perspectives, and individual situations (Burgess, 1984; Geertz, 1973).

Within textbooks and journal articles, the use of observation has been classified as a research method and a data collection method (Pearsall, 1970; Powell & Connaway, 2004; Williamson, 2000). In the context of this research, observation was employed as a data collection method. In line with Williamson's reasoning, observation as a data collection method can be applied to any research method which utilises interviews (Morse & Richards, 2002). In this regard, observing the participants within the environment in which the interviews were conducted, presented an opportunity to consider the unspoken aspects of the interviews, thus enhancing the interviews and the examination of the phenomenon under study (Hycner, 1985)

Observation within this research was limited and primarily associated with the individual interviews and supplemented by brief communication with the participants prior to the interview. This minimal use justifies the reasoning for observation as a data collection method rather than a research method (Williamson, 2000). Despite the limited amount of observational data collected, the field notes proved a valuable source of insight into the understanding of the participants' individual experiences (Waddington, 1994). The notes of the observations provided the opportunity to crosscheck findings obtained from other sources, such as the interviews and literature.

As a *Kaupapa Māori* research approach was adopted in this thesis, certain *Māori* principles were employed for observation in a culturally safe environment. *Manaakitanga* (hospitality) was practiced through the conservative use of observation. Most of the note taking occurred after the interviews to ensure this method did not interrupt or distract participants' explanations of their experiences with *Māori* entrepreneurship. Furthermore, *mana* (prestige) of the participants was respected through the inclusion of *te reo* to capture the essence of *Māori* knowledge and culture during the note-taking process. The use of *Māori* words ensured the meanings behind the participants' experiences were correctly documented.

While observations are recognised as providing rich and valuable data (L. Cohen et al., 2000), there are multiple limitations associated with the method. The majority of these problems were linked to the reliability, generalizability, and bias evident in the data (Caldwell, 2005; Richer, 1974; Trochim, 2000; Waddington, 1994). The responses to these limitations are akin to those given for interviews, such as the use of participant verification and the absence of leading questions (see *Reliability and validity* section 3.5). Another weakness, similar to bias, is the influence on the behavior being observed, as the participant is aware of it occurring (Pettigrew, 1979). Covertly observing participants is a solution to this weakness; however, there are ethical guidelines to consider in this approach. In particular, participants should have the right to ask the researcher to stop observing (Bernard, 1994). In the Participant information sheet (see Appendix 3) participants were informed of the recording of field notes during the interviews and were given the right to stop the interview at any time prior to the completion of data collection.

Every effort was employed to reduce the limitations evident in the observational and interview data collection techniques. Although these weaknesses have been identified and mitigated where possible, they are recognised as an unavoidable outcome of the methods and methodologies chosen. For these reasons, and as a further response to the weaknesses identified so far, the observational and interview data were not considered in isolation, but were analysed in relation to the extant literature.

Documentation

Literature review (existing texts)

A literature review enabled the researcher to understand the current conceptual and theoretical underpinnings of the field of *Māori* entrepreneurship and also provided insight into gaps in the current body of knowledge, building an argument for the research of this thesis (Morse & Richards, 2002). Multiple sources of existing texts were available as a means to collecting data for this thesis, inclusive of academic documents such as journal articles and textbooks, public documents such as government publications and census statistics, and mass media documents such as newspapers and magazines. The majority of the data was publicly available, obtained electronically or through AUT resources, such as the library and electronic databases.

This thesis was an extension of the researcher's previous work into the field of *Māori* entrepreneurship, and therefore a proportion of the literature that has been included in this thesis was readily available (Dawson, 2010, 2011). The intent of the literature review in this thesis was to discover through a systematic search of secondary sources, how the research could add to the existing knowledge within the field of *Māori* entrepreneurship (see Chapter 2). This understanding was enhanced through an analysis of field research, specifically through the use of interviews and observation.

A literature review is validated by ensuring the use of high quality sources (Bryman & Bell, 2007). The research and literature referred to in this thesis was sourced from credible academic literature and reputable government sources. *Māori* entrepreneurship has a burgeoning body of literature from eminent sources, such as Leo-Paul Dana and Manuka Henare (Henry, 2008, May). Although the methodological process utilised by the GEM reports was criticised in the literature review, the reports provided access to

rich, high-quality data, collected by highly experienced researchers (Bryman & Bell, 2007). These statements indicate that a high calibre of secondary data was collected.

The strength of an extensive literature review is the use of a combination of secondary data sources to ensure the validity of pre-existing research findings. This thesis included qualitative and quantitative data sets, whereby inferences were cross-checked across findings to improve validity (Bryman & Bell, 2007; Scandura & Williams, 2000). For example, literature indicating the growing importance of *Māori* entrepreneurship such as McLeod (2009, January), was reinforced through the GEM reports (Frederick & Chittock, 2005) regarding the statistical significance of *Māori* entrepreneurial activity. This consensus across sources is “a strategy that adds rigor, breadth, complexity, richness, and depth to any enquiry” (Denzin & Lincoln, 2005, p. 5).

The use of secondary data collection methods has limitations. As the researcher was absent from primary data collection, the researcher had no control over the quality of either the data or the variables examined in the research (Emerald, 2010; Lukas, Hair, Bush, & Ortinau, 2008). For example, the GEM reports were available for certain time periods and not all of the reports explored New Zealand, let alone *Māori*. Akin to bias mentioned in the *Interview* section 3.5, the researcher’s values and interests could influence the selection of information sources. However, having recognised this possibility, the use of credible data sources and the endorsing opinions of others, such as those found within academia, were included to overcome researcher bias.

Gephart and Pitter (1995) suggested documents used to construct the literature review are a partial or incomplete representation of the phenomenon under study. The literature review in this thesis was used to compare and contrast the existing patterns found in previous knowledge, with the emergent themes from the interviews and observations.

Non-existing texts

The interview transcripts, observations, and field notes emerged as outcomes of the research. The transcripts included double-spaces and wide margins to give space for the participants to make changes prior to verification, and for the researcher to make initial comments during the data analysis. The observations and field notes were formatted in the same way, however, these texts were not sent to the participants for verification.

This thesis included elements of an exploratory, descriptive, and explanatory nature. The field notes were exploratory as further points or connections with other texts were made as a result of a participant's response. For example, the existence of TPS in New Zealand, as mentioned in the literature review, was confirmed through the interviews. Descriptive observations often indicated non-verbal aspects of the interview, such as the participant's manner or facial expressions, which appeared to show certain emotions. For example, when discussing the mistakes the entrepreneurs had made one participant was seen to be uneasy and somewhat adamant that the mistakes were not their fault. Lastly, the interview transcripts were explanatory in nature, indicating the information that was conveyed with each participant. For example, each word said in the interviews was included in the transcripts to document the content of the interviews. These transcripts were examined within the data analysis process and contributed to the theoretical and practical discussions presented later in the thesis.

Documentation, which included existing and non-existing texts, was used to identify recurring concepts and themes, to add a further level of depth to an analysis of the field of *Māori* entrepreneurship. Documentary analysis was particularly helpful in providing a historical overview of the field of *Māori* entrepreneurship, and was used to compare these findings with the accounts of *Māori* entrepreneurial activity in practice. An evaluation of these texts provided a foundation for the development of knowledge within the field of *Māori* entrepreneurship and the creation of a definition, a process, and a framework of *Māori* entrepreneurship.

3.6 Data analysis

The purpose of this thesis was to examine the construct of *Māori* entrepreneurship from the individual experiences of a unique population, in order to reflect the reality that existed at the time of data collection (Marshall & Rossman, 1989; Morse & Richards, 2002). This research was not intended to be repeatable or to produce generalisable findings (see *Reliability and validity* section 3.5). Therefore, the aim of the *Data analysis* section is to identify the analytical techniques used to increase the validity and credibility of the research findings, rather than to outline how to replicate the research.

Thematic analysis was the primary method used in this thesis. Thematic analysis is a standard method of analysing data in qualitative research. The process involved “identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79). Thematic analysis is easily adaptable to many kinds of information, such as academic articles and interviews, and “can be applied in almost all circumstances” (Mays, Pope, & Popay, 2005, p. 7). By summarising key themes, thematic analysis can handle a large body of information, as is generated by in-depth interviews, to facilitate the theorisation of individual accounts from the participants (Braun & Clarke, 2006, p. 78). These advantages outline the reasons why thematic analysis was thought suitable.

The thematic analysis of the interview transcripts, observations, and field notes involved an inductive approach. Patton (1980) stated, “inductive analysis means that the patterns, themes, and categories of analysis come from the data; they emerge out of the data rather than being imposed on them prior to data collection and analysis” (p. 306). In this thesis the empirical patterns found in the research, known as inductive codes, were compared with the predicted patterns, or deductive codes, such as those found in the literature (Heading & Traynor, 2005). Inductive codes, such as the importance of the *Māori* value *mana*, were compared with the deductive codes or themes from the literature review, such as a lack of higher education, within the coding process.

In an effort to optimise a systematic approach to data analysis, the method was essentially an iterative process which involved repeatedly reviewing, analysing, and refining the findings of this thesis over several months. Braun and Clarke’s (2006) thematic analysis process with six steps was used as a guiding framework:

1. Read and understand the data.
2. Generate initial codes, inductive and deductive codes.
3. Search for themes to group similar codes.
4. Relate themes to existing theory and literature.
5. Analyse themes, reinforce interpretations with theory and verbatim quotes.
6. Write up the findings of the thematic analysis.

The interview transcripts, observations, and field notes were broken down into codes. An example of a code was family, or fear of failure. Each interview question acted like a separate filing cabinet where analysed information was initially stored. During this process similar codes, such as capital and money, were merged to develop categories, such as finance. Inductive codes, were given more weight than deductive codes, to ensure the findings accurately reflected the participants' experiences. The codes were developed into themes by becoming intimate with the data and making logical associations with the information. The five themes that emerged are presented in Chapter 4 and analysed in relation to existing theory and research in Chapter 5.

A disadvantage of thematic analysis is that coding can decontextualise the meanings of the texts, and this reduces the validity and credibility of the findings (Braun & Clarke, 2006). This limitation was of particular concern because this thesis adopted *Kaupapa Māori* research practices, whereby the voice and worldview of the *Māori* participants needed to be authentically presented. The thematic analysis therefore drew on the *Māori* language to accurately transfer the knowledge of the *Māori* participants. Being conscious of the need to be culturally responsive, *Māori* culture and values were employed to explore the themes presented in Chapter 4. Verbatim quotes were used extensively to increase the accuracy and validity in conveying the key findings.

Thematic analysis enabled the research questions to be addressed and conclusions to be drawn to extend the understanding of the *Māori* entrepreneurship field. The perspectives and themes identified through thematic analysis enabled an exploration of the constructs that hinder and augment entrepreneurship, creating the blueprint for a theoretical framework of *Māori* entrepreneurship. Examples of themes from the analysis included the importance of a supportive culture and education to *Māori* entrepreneurial endeavour. Inferences and recommendations based on this analysis could inform further research, policies, and strategies in order to increase *Māori* entrepreneurial success, and to contribute to the welfare of *Māori* and the New Zealand economy and society.

3.7 Ethics

Ethics is the consideration of moral issues that are implicit in research (L. Cohen et al., 2000). The involvement of human participants in this thesis gave rise to social obligations that had to be addressed in relation to those involved and affected by the research. A review of ethical research considerations indicated the key concern of protecting participants' dignity and safety (AUT, 2010c; Bryman & Bell, 2007; Halai, 2006; Oliver, 2003; Spradley, 1980). A number of ethical issues were taken into consideration when developing and constructing the research. The main issues were: Informed and voluntary consent, invasion of privacy, breaches of confidentiality, reciprocity, and physical, psychological, or social distress caused by topics raised.

Ethical approval from Auckland University of Technology Ethics Committee (AUTEC) was gained prior to the collection of field research (see Appendix 1). Consideration of AUTEC's ethical principles, an outline of the anticipated ethical issues, and a plan or mitigation strategy were devised. Once the application, Ethics Application Number 11/68, had been approved on the 11th of April 2011, various steps were incorporated into the research process to ensure the research promoted moral and ethical conduct.

In regard to the issues above, consent, privacy, confidentiality, reciprocity, and distress were sufficiently addressed through discourse with the participants, and the Participant information sheet and Interview consent form provided to the participants prior to data collection. Participants were given a verbal and written overview of the research, in the form of a phone call, and a copy the Participant information sheet (see Appendix 3). Participants were given the opportunity to ask any questions prior to consenting to participate. Written consent was obtained from each participant (see Appendix 4). After the interviews, transcripts were sent to the participants in order to verify the accuracy of the information, prior to formal data analysis. A final copy of the report was given upon completion of the thesis in the hopes it may prove valuable to the participants.

No observation or interview commenced until the Participant information sheet had been read and the Interview consent form had been signed. The Participant information sheet and Interview consent form were in line with AUTEC's ethical principles (2010a), and were used to mitigate potential ethical issues, by indicating:

- the purpose, procedures, and requirements of the research;
- that participation was voluntary and participants could withdraw at any time;
- the list of risks and benefits of participant involvement;
- the use of a tape-recorder;
- the assurance of confidentiality and privacy through name suppression.

Historically, research was conducted by Europeans on indigenous people, as a form of “colonial exploitation” used for power and domination (L. Smith, 1999). *Māori* are cautious of research and this viewpoint was respected. Battiste (2008) recommended:

Any research conducted among indigenous peoples should be framed within basic principles of collaborative participatory research...this means that Indigenous peoples must be involved at all stages and in all phases of research and planning. (p. 508)

Consultation was important for ensuring this research contributed to *Māori* development, and did not breach any cultural or social principles (AUT, 2010b). Consultation ensured that the elements of *Kaupapa Māori* research were epitomised through this thesis. Individuals who were consulted included, Manukau Henare from the Auckland University Mira Szaszy Research Centre, Ella Henry, Teorongonui Josie Keelan, and Pare Keiha from AUT *Te Ara Poutama*, and Agnes Naera from the AUT Business School. These individuals provided specific *Māori* knowledge and expertise for the appropriate methodological design and implementation of the research. Non-*Māori* and those of an ethnic minority and migrant origin also provided important contributions and guidance throughout the project. For example the primary supervisor, Edwina Pio, from the AUT Business School offered unwavering support and wisdom. Although this deviates from Smith’s (1995, February) view of “research by *Māori*, for *Māori* and with *Māori*” (p. 11), their contributions were highly valued and appreciated.

There is the view that being *Māori* gives you the right to research *Māori*. However, Irwin (1994) noted the difficulty in being accepted as a credible researcher, to *Māori* and research communities, as it must be earned. Irwin’s view ties in with *Kaupapa Māori* and bringing your identity with you, so that the research is imbued with *tikanga*, and contributes to *Māori* societal development (L. Smith, 1999). Therefore, regardless of the need for ethical approval, the reviewed sources were used and appraised in a respectful manner, in line with *tikanga Māori*. *Māori* ethical frameworks and values such as *aroha*, *whanaungatanga*, and *manaaki* were applied, as outlined in this chapter.

3.8 Conclusion

While a diverse range of research approaches are available, this chapter has presented the methodology considered most appropriate to the examination of *Māori* entrepreneurship. A constructivist-interpretivist paradigm utilising a qualitative, exploratory research approach, was thought useful given the limited understanding of the field of *Māori* entrepreneurship. A *Kaupapa Māori* and phenomenological research design was explored through the thematic analysis of the data collection methods of interviews, observation, and documentation. An outline of the methodology initiated a discussion of the benefits associated with each approach and responses to any limitations. Lastly, ethical considerations associated with this research were addressed.

The following chapters present the data and findings obtained through the implementation of the methods outlined within the Methodology Chapter. The data analysis has provided the opportunity to identify and examine the themes and relationships evident in *Māori* entrepreneurship, and to consider how a framework can be constructed to extend the understanding of the *Māori* entrepreneurship field.

Chapter 4: Findings

4.1 Introduction

The Methodology Chapter outlined the research procedure this thesis took in examining the construct of *Māori* entrepreneurship. Harnessing *Māori* entrepreneurial and business potential is expected to have far ranging benefits for the future of *Māori* and the New Zealand economy (McLeod, 2009, January). Empirical research has been conducted to address the current lack of research in the field of *Māori* entrepreneurship (Henry, 2011, September). This chapter presents the findings from the three research questions:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

The empirical findings from the eight interview transcripts, observations, and field notes were analysed using thematic analysis. This chapter presents the results of the analysis through five key themes: *Māori* entrepreneurship, Culture, Education, Institutions, and Recommendations and advice. The following sections outline the profile of the participants (section 4.2) and the structure for presenting the findings (section 4.3), prior to delving into an exploration of the five themes (section 4.4). The chapter concludes with a brief summary of the preceding sections (section 4.5). The structure of the chapter is illustrated in Table 4.1.

Table 4.1: Structure of the Findings Chapter

Section	Sub-sections	Contents	Tables/Figures
4.1	Introduction		Table 4.1
4.2	Background information of the interview participants	Participant profile Map of <i>iwi</i> (tribal) areas	Table 4.2 Figure 4.1
4.3	Research questions and representation of the data	Research questions Communication frameworks	
4.4	Presentation of the key themes found within the data	Theme one: <i>Māori</i> entrepreneurship Theme two: Culture Theme three: Education Theme four: Institutions Theme five: Recommendations and advice Impediments and enhancers of <i>Māori</i> entrepreneurship	Table 4.3, 4.4 Table 4.5, 4.6 Table 4.7, 4.8 Table 4.9, 4.10 Table 4.11, 4.12 Table 4.13
4.5	Conclusion		

4.2 Background information of the interview participants

As indicated in the Methodology Chapter potential participants were identified using purposive sampling, based on the following criteria:

1. Person is of the *Māori* ethnic group.
2. Person is an entrepreneur, an academic, and/or a practitioner with knowledge regarding the research topic, *Māori* entrepreneurship.
3. Person speaks fluent English.

Convenience sampling was used to select the interview participants based on their availability for the interviews. Although age, gender, *iwi*, and education were not part of the selection criteria, the inclusion of these parameters in Table 4.2 has enabled the creation of a participant profile.

For the purposes of this thesis an entrepreneur is classified as a person who is exploiting an innovative opportunity; an academic is a scholar at a tertiary institute; and a practitioner is someone who is engaged in a profession that assists entrepreneurs, such as a provider of training or mentoring. Within this research, the lines between the three types of participants were blurred as seven of the eight participants classified themselves with more than one type. As an example, in Table 4.2 participant #1 categorises himself as an entrepreneur, whereas participant #6 categorises herself as an entrepreneur, an academic, and a practitioner.

Table 4.2: Descriptive data of the eight interview participants

#	Age	Gender	Iwi affiliations	Tertiary education	Type of interview participant					
					Rural	Urban	Entrepreneur		Business activity	Academic Practitioner
							New	Established		
1	40-50	M	<i>Ngāpuhi</i>	Cert, Dip, and MBus		Singapore		6 (years)	Digital media	
2	40-50	F	<i>Ngāpuhi, Ngāti Tūwharetoa, Ngāti Maniapoto</i>	Cert, BA, and BBus*		Auckland		7	Business mentoring and Education	x
3	40-50	M	<i>Ngāpuhi, Ngāti Maniapoto</i>	BA and BBus (Honours)*		North Shore	2 (years)		Consulting and Retail	x
4	20-30	M	<i>Ngāti Hine</i>	None	Waiheke		2		Tourism and Transport	
5	40-50	F	<i>Ngāti Maniapoto, Ngāti Hine, Ngāti Kahungunu, Ngāti Tūwharetoa, Ngāti Raukawa</i>	Dip*, 2x PgDip*, and MPhil*	Northland	Auckland	under 1	10	Consulting and Business development	x
6	50+	F	<i>Ngāti Porou, Ngāti Awa, Tūhoe</i>	2x Dip, MA*, and PhD*		Auckland	under 2		Consulting and Training	x x
7	50+	M	<i>Ngāti Raukawa ki te tonga</i>	Dip*, BA, BSc, MA (Honours), MPA, and PhD*						x x
8	50+	F	<i>Ngāpuhi, Ngāti Raukawa</i>	MBA*						x

Tertiary education abbreviations: Cert (Certificate), Dip (Diploma), BA (Bachelor of Arts), BSc (Bachelor of Science), BBus (Bachelor of Business), PgDip (Postgraduate Diploma), MPA (Master of Public Administration), MBA (Master of Business Administration), MBus (Master of Business), MA (Master of Arts), MPhil (Master of Philosophy), and PhD (Doctor of Philosophy).

* Qualifications that are within the field of business.

The eight interview participants were from a diverse range of age, gender, *iwi*, and professional backgrounds as shown in the descriptive data of the participants depicted in Table 4.2. The Methodology Chapter indicated a qualitative research approach has been taken, therefore this thesis does not attempt to provide a representative sample on which to make generalisations (Patton, 1990). Rather the diversity within the parameters listed in Table 4.2 indicates a variety of perspectives were collected as a range of entrepreneurs, academics, and practitioners were interviewed.

An age range was used because it was thought inappropriate to ask for a participant's exact age. Three participants identified with the highest age range of 50+, with four in the 40-50 age range, and one participant in the youngest age range of 20-30. No one identified with the 30-40 age range. There was an equal distribution of four males and four females, and all participants except the youngest entrepreneur had tertiary education qualification(s). Six participants had qualifications associated with the field of business and the two academics had PhDs related to *Māori* entrepreneurship.

It is important to highlight participants' *iwi* affiliations when researching *Māori* because an *iwi* in one part of *Aotearoa* can differ in worldview from an *iwi* in another region. The *iwi* covered in this research included, *Ngāpuhi* (4 participants), *Ngāti Maniapoto* (3), *Ngāti Hine* (2), *Ngāti Raukawa* (3), *Ngāti Tūwharetoa* (2), *Ngāti Awa* (1), *Ngāti Kahungunu* (1), *Ngāti Porou* (1), and *Tūhoe* (1). Some participants were associated with more than one *iwi* as their kinship ties originated from multiple regions. Figure 4.1 identifies the *iwi* regions that were covered in the interviews on a map of the North Island of *Aotearoa*. *Iwi* that were not covered are not included in the map.

Of these *iwi*, participants #1, #2, #3, and #8 were located within the *Tai Tokerau* region. *Tai Tokerau* is the most northern Parliamentary *Māori* electorate in *Aotearoa*. *Tai Tokerau* includes *Te Rarawa* and *Te Aupōuri*, the *iwi* of the researcher of this thesis. The researcher of this thesis was unable to find participants within *Te Rarawa* and *Te Aupōuri*. A representation from the electorate could provide insight on behalf of *Te Rarawa* and *Te Aupōuri*, in the hope that the combined *iwi* from *Tai Tokerau* would have similar worldviews. No *iwi* from the South Island of *Aotearoa* were included, this was not intentional, but was an outcome of using a convenience sampling method. Figure 4.1 does not depict the South Island as no South Island *iwi* were interviewed.

There is much debate regarding the territorial boundaries of the *iwi* regions, as *iwi* and *Māori* groups have different views on the matter. Therefore, the map presented in Figure 4.1 is not definite, but depicts one example of the suggested *iwi* regions.



Note. The *iwi* of *Ngāti Hine* is located in the *Ngāpuhi* region on the top of the North Island. The *Tai Tokerau* region covers three districts: The Far North, Whangarei, and Kaipara.

Figure 4.1. Rohe Iwi O Aotearoa. Adapted from *TAKOA: Te aka kumara o Aotearoa 2010/11: A directory of Māori organisations and resource people* (p. 11), by S. Fransen, 2010, Auckland, Aotearoa: Tuhi Tuhi Communications. Reprinted with permission.

Two of the entrepreneurs had begun ventures in rural areas, described as countryside or townships; and five of the entrepreneurs' ventures were urban based, described as city or metropolitan areas. In Table 4.2 one participant's business was internationally based in Singapore, the others were nationally based. The classification of a new or established entrepreneur depended on the age of the venture. There were four new entrepreneurial ventures, which are businesses less than two years old, and three established ventures, which are businesses that were set up for longer than two years.

Of the six entrepreneurs, five had started more than one venture. Only the youngest entrepreneur, #4, said it was his first time in business. However, he was diversified into multiple initiatives including tourism tours, food delivery, and contracted drivers for transportation. The *Business activity* column indicates all six entrepreneurs provided a type of service; none were based in the primary or secondary industries⁷. This business activity may be a reason that four of the entrepreneurs identified as practitioners, as the services their businesses provided aligned with the practitioner's profession.

Table 4.2 is referred to within the Discussion Chapter when drawing conclusions based on the contextual background of the interview participants. The chapter now turns to the representation of the empirical findings relevant to the research questions.

⁷ The primary industry extracts and harvests raw materials from the earth and the secondary industry manufactures these materials into goods for sale.

4.3 Research questions and representation of the data

The purpose of this thesis has been to explore three research questions:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

To address the research questions the findings from the empirical research are presented as patterns and themes uncovered through an analysis of the data. Each interview question acted like a separate filing cabinet where relevant information was initially stored and coded. These codes were extrapolated from all responses and identified by commonality in words or constructs in order to maintain consistency. Once the data had been coded and similar codes had been grouped, five key themes emerged: *Māori* entrepreneurship, Culture, Education, Institutions, and Recommendations and advice. This approach was in line with the methodological considerations of this thesis, regarding a phenomenological design, using thematic analysis, as informed by *Kaupapa Māori* research (Braun & Clarke, 2006; Irwin, 1994; Polkinghorne, 1982).

This chapter summarises the five themes, with supporting quotations from the participants to confirm the legitimacy of the findings from the analysis. This process allows the themes to be synthesized without losing the rich, qualitative understanding on which the analysis was based. Each quotation will have a bracket beside it. As seven of the participants have identified with more than one interview type, an entrepreneur, academic, or practitioner, the type is provided to indicate the role being portrayed during the quote. The gender of the participant is also provided in the bracket. Lastly, the participant number of the interviewee, as listed in Table 4.2, is given.

An example of a bracket with the identifying characteristics of the participant is (Academic, female, #6). The bracketed information is provided so the reader can derive a contextual understanding of the quotation, as based on the participant profile.

Three communication frameworks have been employed to structure the presentation of the empirical findings and to allow the exploration of the three research questions. The primary framework is the exploration of the first two research questions through the five key themes, which are organised by sub-themes and quotations from the interview transcripts. Investigating these two research questions occurs simultaneously throughout the chapter, rather than separately, as the insights from one research question add to the understanding of the other research question.

The second framework involves the presentation of a table in the introduction section of each theme. The table includes the key findings found through the thematic analysis that are explored in more depth. The tables illustrate the results of each separate theme in turn to reveal the empirical understandings pertaining to the research questions.

In accordance with the third research question, as the purpose of this thesis was to develop a theoretical framework, the findings communicated through the sub-themes are illustrated in a second table, presented at the end of each theme. The purpose of the third framework is to succinctly indicate, through a concluding table, the key impediments and enhancers of *Māori* entrepreneurship uncovered through the data.

The format of the third framework was adapted from Henry's (2008, May) *Kaupapa Māori* Entrepreneurship Framework. The tables from the third framework are drawn upon in the Discussion Chapter when the empirical research findings are used to develop the *Māori* Entrepreneurship Framework.

The tables included in this chapter allow readers to further understand the themes uncovered through the analysis of the data. In particular, Table 4.13 gives a holistic view of the findings, summarising the contents, and providing a blueprint for the *Māori* Entrepreneurship Framework developed for this thesis.

4.4 Presentation of the key themes found within the data

The five themes that emerged from the thematic analysis of the interview transcripts, observations, and field notes are explored in-depth. The communication frameworks in section 4.3 structure the discussion for the remainder of the chapter.

Theme one: *Māori* entrepreneurship

The first theme, *Māori* entrepreneurship, is specific to exploring the first research question and uncovers the participants' perspectives of what constitutes *Māori* entrepreneurship. Multiple interview questions focused on this theme (see Appendix 2). The five sub-themes cover who the entrepreneur is, key defining characteristics of *Māori* entrepreneurs, whether there is definition, or process, and whether it is an advantage or disadvantage to be a *Māori* entrepreneur. The main findings within theme one are depicted in Table 4.3, before the first sub-theme, *Who is the entrepreneur?* is presented at length with supporting quotations.

Table 4.3: Summary of the findings from theme one *Māori* entrepreneurship

Theme one	Main findings
<i>Māori</i> entrepreneurship	<ul style="list-style-type: none">• A basic understanding of common entrepreneurial characteristics.• <i>Māori</i> cultural values distinguish <i>Māori</i> from other cultures. The <i>Māori</i> culture offers a unique selling point and advantage to <i>Māori</i>.• No common definition for <i>Māori</i> entrepreneurship, although <i>mana</i> was highlighted as an important trait of the <i>Māori</i> entrepreneur.• The four stages of the <i>Māori</i> entrepreneurial process are challenging.

Who is the entrepreneur?

Characteristics of the entrepreneur mentioned in the interviews included high risk-taking propensity, change agent, creative, determined, visionary, and pushes the boundaries. A practitioner explained an important distinction of an entrepreneur was someone who:

Has that innate skill to be able to look at an opportunity and turn it into reality...even if they don't have the necessary skills to put it into action they have a can-do attitude that they can go out and find the appropriate support to get them to their ultimate goal. (Practitioner, male, #3)

Speaking of the propensity for risk, the distinction continued, “an entrepreneur, if they really believe in themselves say ‘I’m prepared to lose the lot’...whereas a business owner goes ‘I don’t want to lose anything’” (Practitioner, female, #2). This aspect of risk was identified by seven of the eight participants (excluding Entrepreneur, male, #1), which indicates risk as the most commonly held entrepreneurial characteristic.

A notable addition to understanding an entrepreneur was the entrepreneur’s need to continuously evolve, to develop, and grow, “because the true entrepreneur is never really satisfied with just maintaining the activity but will go back and create something new” (Practitioner, female, #6). As an entrepreneur explained, “I think that’s the most important thing, is to continue to diversify” (Entrepreneur, male, #4). This section suggests there is some understanding of the common characteristics of an entrepreneur, in particular an entrepreneur’s association with risk and change, which distinguishes the traits of an entrepreneur from those of a business owner.

The key distinction of the Māori entrepreneur

The eight participants agreed the characteristic traits of *Māori* entrepreneurs were akin to those of entrepreneurs mentioned in the *Entrepreneurship* section 2.2, such as a high acceptance of risk, visionary, and an agent of change. However, “the culture that underpins us [*Māori*], that’s really the defining difference” (Entrepreneur, female, #2). The six practitioners stressed a “collective” orientation in the *Māori* culture. Three of these practitioners compared this communal quality to the “individualistic” approach of the western culture (Practitioner, female, #5, #6; Practitioner, male, #7).

This indicates the distinction as “that whole notion of collective versus the individual” (Practitioner, female, #6). A quotation resonating this collective focus and *Māori* concern for the welfare of more than their individual self was, “that connection with the land and the people...the sustainability...it’s always been part of the culture” (Entrepreneur, male, #3). Throughout the interviews all six entrepreneurs resonated the collective or communal benefit of entrepreneurship to provide for *Māori* society.

However, “the American business model is based on the psychological position that you only have responsibility for what is inside your skin” (Academic, male, #7). America is a country of western origin. Therefore, the quote suggests Europeans have introduced

the individualistic orientation of the western culture to New Zealand society since the colonisation of *Aotearoa*.

Conversely, the female academic (#6) and a female practitioner (#8) thought the *Māori* and western cultures had more commonalities than differences, believing the cultures exhibited similar characteristics. Having said this, the female practitioner reflected:

It's implicit in our culture that people are important, *utu* [reciprocity] and respect of all things are given. I don't think that's not in other cultures. But I think we have an added value that that's instinctively, intuitively who we are. (Practitioner, female, #8)

These views indicate that whilst most participants believed the cultural underpinnings of *Māori* society to be distinctive, pinpointing these differences could prove difficult, as the traits may be universal, and have different terms in other cultures.

Can we define Māori entrepreneurship?

Out of the six entrepreneurs, five were not aware of a definition for *Māori* entrepreneurship, in English or *te reo Māori*; although #1 exclaimed, “I call it free-range *mana*” (Entrepreneur, male, #1). This suggests there was a lack of understanding from the perspective of the entrepreneur, which also held true to the practitioners who did not have a definition either. The sixth entrepreneur's definition was derived from her work as an academic. The two academics were able to provide a definition, most likely because of their research within the field of *Māori* entrepreneurship. The academic's definition was:

In a *Māori* context the entrepreneur is the person who recognises the opportunity that is created when something moves from a state of *tapu*⁸ to a state of *noa*⁹. And sees that opportunity, creates an enterprise, whether that is social enterprise or business enterprise, and does the background research and development work to actually make it a reality. (Academic, female, #6)

However, the female academic concluded that there are multiple definitions available, and thought there ought to be, in order to not limit the way of viewing the world. In agreement with this perspective, a practitioner indicated, “I don't necessarily think

⁸ *Tapu* means sacred or restricted.

⁹ *Noa* means to be free from tapu, to be ordinary and unrestricted.

there's a word. I think there's a number of *whakataukī*, or *Māori* proverbs, that express entrepreneurship...most of them are future looking" (Practitioner, female, #8).

The male academic's definition was, "*mana tauā*. It's the *mana* that goes from enjoying the fight, from being a successful warrior" (Academic, male, #7). A male (#1) and female (#6) entrepreneur also reiterated the importance of *mana* to *Māori* entrepreneurship, which suggests this could be a defining characteristic.

Noteworthy comments from two of the female entrepreneurs were their identification as *Māori* entrepreneurs and another type of entrepreneur, an intrapreneur (#5) and a social entrepreneur (#6). The social entrepreneur rationalised that "*Māori* entrepreneurs really flowered in the social enterprise sector" (Entrepreneur, female, #6). This section illustrates how little the participants' knew or understood of *Māori* entrepreneurship, apart from those researching the field. No consensus on definition was found, however, the practice of *mana* seemed strongly related to understanding the *Māori* entrepreneur.

Māori entrepreneurs and the entrepreneurial process

Data from the interviews revealed that the participants understood the entrepreneurial process to contain four stages: Pre-start-up, start-up, maintenance, and growth.

Pre-start-up was described as difficult, but was only mentioned by one participant (Entrepreneur, female, #6); which suggests more research is needed to understand this stage. Five of the eight participants believed start-up to be relatively easy which indicates adequate support during this stage. Support is the assistance available from private and public institutions, such as funding and mentoring. The other three participants thought support was lacking during start-up and it was easier for established businesses, or those older than two years, because they had proven growth potential (Entrepreneur, male, #4; Entrepreneur, female, #5, #6).

Without exception, all of the participants believed the maintenance stage of the business to be the most challenging and difficult. The key reason being the "unpredictable", changing business environment, inclusive of the recession, which has impacted on the

cash flow and sustainability of *Māori* businesses. Examples of changes included fluctuations in demand, altering market segments, and shifts in competition.

Lastly, two female practitioners suggested the final stage caused failure because entrepreneurs were not prepared or educated enough to grow, to expand, and export (#6, #8). One of these practitioners cautioned:

That reinforces the idea of continual development; they should have a new set of knowledge and a new set of skills to take them to the next step [or stage in the entrepreneurial process]. (Practitioner, female, #8)

All of the four stages of the *Māori* entrepreneurial process were problematic to someone, with support during the entrepreneurial process appearing subjective; depending on the industry, the requirements of the institution offering the support, the nature of the business environment, and stage of the process the entrepreneur was in at the time. However, two of the entrepreneurs (male, #4; female, #6) agreed, “maybe it’s ok to have those gaps [in support] because then the ones that succeed are the ones that really should have succeeded in the first place” (Entrepreneur, female, #6). Nevertheless, it is assumed additional support during the four stages of the *Māori* entrepreneurial process could enhance the success rate of *Māori* entrepreneurs.

Advantage or disadvantage to being a Māori entrepreneur

Overall, one entrepreneur noted *Māori* to be solely disadvantaged over non-*Māori* entrepreneurs within *Aotearoa* and globally. He reasoned *Māori* are “too lazy and brittle” (Entrepreneur, male, #1) and do not compare to international standards of work ethic and skill set. Female practitioners #3 and #8 expressed advantages such as leveraging off *Māori* culture and identity through ventures such as *Māori* tourism, and the great skill *Māori* have of relationship building; and disadvantages such as the general stereotype of *Māori*, which limits the ability of *Māori* to secure finance and access resources. Furthermore, entrepreneurial disadvantage was thought to increase if you lived in a rural environment due to limited physical and professional infrastructure within rural areas compared to that found in an urban setting.

Five of the entrepreneurs believed *Māori* ancestors were born natural entrepreneurs, which is a great advantage to *Māori* today. However, the practitioners thought this

entrepreneurial spark was dwindling with the tide of colonisation. A practitioner stated how *Māori* have lost that fearlessness; “Colonisation’s had such an effect on us, in the sense of just getting out there and doing it” (Practitioner, female, #5).

The remaining participants believed *Māori* were advantaged. Additional reasons to those mentioned above included the importance and growth of the *Māori* economy, the uptake in *Māori* language and beliefs, and the decline of stereotypical attitudes surrounding *Māori* as unsuccessful businesspeople, as evidence has suggested otherwise. In particular, one female practitioner (#2) had interest from corporations in Canada and the United States wanting to invest and partner with *Māori*.

The academic reasoned *Māori* were advantaged:

For all the reasons that *tikanga Māori* is a very good basis for business...the most important aspect of business, the ability to work together, to trust each other and *Māori* do that...you can’t teach those things they have to develop. But the skills of business, accounting and the rest of it, they’re things you can learn. *Māori* come to business already equipped with the most important, but unteachable skills and resources, so they’re at an enormous advantage. (Academic, male, #7)

There has been considerable *Māori* economic and social development as instigated through the *Māori* Renaissance, stronger *Māori* presence in business and politics, the Treaty settlements, and greater self-belief and drive for *tino rangatiratanga*. These outcomes indicate growing agreement for the advantages of being a *Māori* entrepreneur.

The conviction that *Māori* have the right attitude to become entrepreneurs was evident in the findings. However, whether *Māori* had the right skills to successfully exploit these opportunities was another question. The five sub-themes within *Theme one: Māori entrepreneurship* are summarised in a concluding table (see Table 4.4), indicating the key impediments and enhancers identified through the analysis. In general, more enhancers than impediments were found within theme one.

Table 4.4: Impediments and enhancers within the findings of theme one *Māori* entrepreneurship

Internal Impediments	Internal Enhancers
<ul style="list-style-type: none"> • Lazy and brittle. 	<ul style="list-style-type: none"> • Entrepreneurial traits: Risk-taking propensity, change agent, creative, determined, visionary, pushes the boundaries, and a can-do attitude. • The need to continuously evolve, to develop, and grow. • Excellent social entrepreneurs. • Great at relationship building.
External Impediments	External Enhancers
<ul style="list-style-type: none"> • <i>Māori</i> do not compare to international standards of work ethic and skill set. • Stereotypical attitudes towards <i>Māori</i> limit <i>Māori</i> ability to secure finance and access resources. • Rural environment has limited physical and professional infrastructure. • Colonisation has reduced <i>Māori</i> willingness to have a go. 	<ul style="list-style-type: none"> • A collective orientation to provide for <i>Māori</i> society. • Leveraging off the <i>Māori</i> culture and identity. • Importance and growth of the <i>Māori</i> economy. • Uptake in <i>Māori</i> language, values, and beliefs, such as <i>mana</i>. • Decline in stereotypical attitudes. • <i>Tikanga Māori</i> is an excellent business model. • Considerable <i>Māori</i> economic and social development as influenced through the <i>Māori</i> Renaissance, stronger <i>Māori</i> presence in business and politics, the Treaty settlements, and a greater self-belief and drive for <i>tino rangatiratanga</i>. • Known as natural entrepreneurs, as shown through ancestral history.

Note. An impediment is a factor that hinders the success of an entrepreneur, such as a lack of finance, and an enhancer is a factor that facilitates the success of an entrepreneur, such as education and training. Impediments and enhancers can be internal and individual to the entrepreneur, such as personality traits; or external and outside the entrepreneur's control, such as environmental factors.

Theme two: Culture

Theme one indicated *Māori* values distinguish *Māori* from other cultures. The second theme found through the thematic analysis was Culture, which encompasses the shared set of values and beliefs that guide behaviour (Goodenough, 2003; Hofstede, 1980). This theme compares the *Māori* and western culture, which is the dominant culture in New Zealand since colonisation. The sub-themes identify *Māori* and western values and customs, conflicts between the cultures, and solutions and recommendations to resolve these conflicts. The purpose of this theme is to highlight the aspects of culture that impede or enhance *Māori* entrepreneurship. The main findings are briefly presented in Table 4.5 before the sub-themes are examined in-depth.

Table 4.5: Summary of the findings from theme two Culture

Theme two	Main findings
Culture	<ul style="list-style-type: none">• <i>Māori</i> cultural values make <i>Māori</i> entrepreneurs competitive and unique.• Key values included: <i>Wairuatanga</i> (spirituality), <i>whakawhanaungatanga</i> (relationships), <i>kaitiakitanga</i> (guardianship), <i>manaakitanga</i> (support and hospitality), and <i>mana</i> (authority).• Western culture is important to <i>Māori</i> entrepreneurs, especially western business practices and techniques. However, the <i>Māori</i> and western cultures have some incompatible values, which is a cause of conflict.• <i>Māori</i> entrepreneurs need to work towards integrating and utilising the values and customs of the different cultures.• More investment is needed to create an encouraging culture that grooms future entrepreneurs, inclusive of role models, support programmes, and the celebration of <i>Māori</i> entrepreneurial success.

Māori values and customs

Amongst the entrepreneurs there was a spectrum of responses regarding the practice of *Māori* values and customs. Three entrepreneurs implemented a *Māori* approach to their business (#2, #5, #6). Two entrepreneurs believed *Māori* values and customs played a role in their business operations (#3, #4). One entrepreneur did not utilise *Māori* values and customs at all (#1). His response was, “What’s *Māori* got to do with business?” (Entrepreneur, male, #1). Growing up in an urban environment or overseas, away from *Māori* society, could cause disconnect with *Māori* culture and values, which could be a reason for participant #1’s response.

The general view was that these values could be applied to other aspects of *Māori* life. *Tikanga* in particular was mentioned by four of the practitioners (#5, #6, #7, #8). Entrepreneurs, academics, and practitioners agreed, “*tikanga* is an excellent model for business and for entrepreneurship” (Practitioner, male, #7), recognising *Māori* values and customs as a valid knowledge system for business and entrepreneurship. The following paragraphs identify the values and customs highlighted in the interviews.

The academic and entrepreneur emphasised *wairuatanga* as “extremely important” (Academic, male, #7), and “heavily integrated in our culture” (Entrepreneur, male, #2). A practitioner talking about *Māori* mythology gave an example:

I accept lots of things although they’re what people would call a myth. It’s like my father says he talks to my grandfather, I mean he’s been dead for years but I know he does. (Practitioner, female, #8)

An academic went on to explain that *Māori* entrepreneurial values extend past the economic wealth entrepreneurship can provide to include an awareness of:

An ensemble of relationships with family, spiritual things, land, the environment. And so when *Māori* talk about self-interest they also talk about the effects of their actions on that ensemble of other influences. (Academic, male, #7)

Developing the academic’s view an entrepreneur stated, “You’re encompassing your whole environment rather than it being just purely profit driven. I think that’s the great thing with a lot of *Māori* business owners and entrepreneurs” (Entrepreneur, male, #3).

An entrepreneur was influenced by four main values, as highlighted in the interviews:

- the importance of kin-accountability and establishing relationships and partnerships, termed *whakawhanaungatanga*;
- long-term sustainable thinking and guardianship of the environment’s resources, called *kaitiakitanga*;
- hospitality, generosity, and care for all things, known as *manaakitanga*;
- and *wairuatanga*, a spiritual connection and well-being.

Four of the practitioners explained how these values make *Māori* “unique”, as what “sets us apart” from domestic companies and makes *Māori* “competitive in the global sector” (female, #2, #6; male, #3, #7). When asked for the most important strengths to *Māori* entrepreneurs, seven of the participants’ answers related to *Māori* culture.

The strengths included:

- leveraging off *Māori* cultural identity;
- giving and receiving *tautoko* (support), especially from friends and family;
- respecting elders and all presences;
- being spiritually, communally and collectively orientated;
- being environmentally conscious;
- having a relational approach to business;
- and being described as resilient, tenacious, holistic in their thinking, and intelligently intuitive.

This section has highlighted multiple values and customs in *Māori* culture, which are beneficial and advantageous to *Māori* entrepreneurs and businesses.

Western values and customs

Western and European are terms used interchangeably in this thesis to describe people that originated from Western Europe. When asked how *Māori* entrepreneurs were involved in western values and customs an academic explained, “*Māori* can’t get away from western values and customs. The law is based on western values and customs and *Māori* have to obey the law” (Academic, male, #7).

However, entrepreneurs (#1, #2, #3) were more positive of western (or European) ways stating, “they’re essential”, “it plays a dominant role”, and are “the bones” of the business. A practitioner talking about working with a *Māori* business stated, “If you looked at their direction and their business ethos, it’s very centric to a European model. And that’s survival, that’s the reality of business today” (Practitioner, male, #3).

Europeans brought new business processes and principles that have influenced *Māori* entrepreneurial and business endeavour. Examples include “having a mission, vision, values, an organisational culture” (Practitioner, female, #2). Participants expressed, understanding your target market, using business and marketing plans, strategic planning, and understanding financial statements as important western principles.

Two of the male entrepreneurs (#1, #4) explained how it is not only western values and customs that are important to *Māori* entrepreneurs; many values such as building and maintaining good relationships, and talking to people face-to-face are multicultural.

Utilising these values could enhance *Māori* entrepreneurial ventures; however, integrating the values of other cultures can also be a cause of conflict.

Conflicts between the cultures

As *Māori* navigate between *Māori* and western cultures this can be a cause of conflict and tension, which can impede *Māori* entrepreneurial success. The issue can be explained as “valuing too much of the individual in a non-*Māori*-sense and for *Māori* it’s the over-valuing of the collective” (Entrepreneur, female, #6).

Examples of impediments included “racism” and “stereotypes” which exist and hinder *Māori* entrepreneurs’ access to resources and assistance, such as finance. A practitioner explained, “you are continuously having to educate about *Māori* society and dispel the myths because the examples are always about the negative around our social issues rather than what the positive is” (Practitioner, female, #5). *Māori* also “suffer from” the Tall Poppy Syndrome¹⁰ evident in New Zealand culture (Entrepreneur, female, #2).

Three conflicts emerged between the *Māori* and western cultures. Firstly, *Māori* have a long-term view of planning, relationship building, and success, which spans across generations. A practitioner explained, “Most *Pākehā* businesses work within a one or two year timeframe, whereas *Māori* think in far longer terms than that... [and] want relationships that are going to endure” (Practitioner, male, #7). The practice of making decisions by consensus and *hui* (meetings) are important to collective *Māori* decision-making however, the western culture often uses voting systems to make decisions.

Secondly, cultural demands can take people away from focusing on their business, as a practitioner explained:

Our culture determines that we have a responsibility to go to *tangihanga* [funeral] but what happens to the business? I think we find that very hard because we have multiple responsibilities. (Practitioner, female, #8)

Tension with *koha* (gift giving) occurs where *koha* is given as payment for work, and with gifting to others without receiving payment. A practitioner expressed, “they’ll

¹⁰ Tall Poppy Syndrome (TPS) is where successful or ambitious people are criticised because of their talents or achievements. For further explanation see *National culture* section 2.3.

rather feed him and that's his payment" (Practitioner, male, #3); and an entrepreneur clarified, "are we good business operators, no because we are too busy giving everything away" (Entrepreneur, female, #2).

Lastly, whereas age, contribution, and descent are determinants of *Māori* leadership, western businesses more often use expertise or voting. Concern was held that *Māori* are negatively influenced by western culture. *Māori* were losing sight of collective values as individualistic values of "greed" (Entrepreneur, male, #1), "jealousy" (Entrepreneur, female, #2), and "distrust" (Practitioner, male, #7) between people became evident. An academic cautioned, "*whanaungatanga* means that it's not the bosses who grab all the money. Having said that I think many of our *iwi* organisations were in some danger of losing sight of those values" (Academic, male, #7).

Solutions to these conflicts

Integration of the *Māori* and western cultures was recognised as a solution to conflicting values by seven of the eight participants. The belief was that many *Māori* entrepreneurs and businesses could successfully combine and balance the value systems of the two cultures. An entrepreneur rationalised:

Having a mission, vision, values, an organisational culture that I call the bones. But what it means is the meat. So the *Pākehā*'s the bones and the meats the *Māori* element of it and that's what I mean by bringing it together harmoniously. (Entrepreneur, female, #2)

A pattern in the interviews implied being open-minded to other cultures and what they had to offer, as the world was becoming more diversified and multicultural. In relation to *Aotearoa* an entrepreneur suggested, "bicultural means working to the very best of what you have to offer" (Entrepreneur, female, #5). Another entrepreneur explained,

One thing that our *tīpuna* [ancestors] were very good at was recognising useful values from other cultures and they would integrate those values into the way in which they did business. They were not about being exclusive, they were more about being inclusive and that's something we often overlook. (Entrepreneur, female, #6)

However, the male academic believed integration was not possible:

If you try and mix *Pākehā* style of governance with *tikanga* structures you'll cause confusion, disillusionment, dissatisfaction, and distrust.

Because while the shareholders by and large will identify with *tikanga*, if the leadership identifies with *Pākehā* that sort of distrust is doomed to struggle, if not fail. (Academic, male, #7)

Furthermore, three of the female practitioners (#2, #5, #8) who believed integration was possible stated sometimes you have to choose. One of these practitioners revealed:

There have been times when I have had to choose and it will always be my *Māori* values. I just needed to be clear about why I wouldn't do what they asked me to do. (Practitioner, female, #8)

Recommendations within the Culture theme

Within the eight interviews three key recommendations were identified to assist in improving the cultural support available to *Māori* entrepreneurs; these revolved around cultural values, institutional support, and recognition of *Māori* entrepreneurs.

Firstly, respecting and embracing cultural diversity, inclusive of the western culture, is important as there is much that can be learnt from other cultures. *Māori* should also remember the unique advantage the *Māori* culture provides. Therefore, a balance between the cultures is needed to facilitate *Māori* through the entrepreneurial process.

Secondly, government and *Māori* organisations and communities need to reinvest time and money into grooming future generations of entrepreneurs, through *Māori* role models, programmes and policies, the education system, and institutional support that develops a supportive culture to nurture *Māori* youth along the entrepreneurial pathway.

A final recommendation was to promote, acknowledge, and celebrate the success and positive aspects of *Māori* society and to dispel the myths and stereotypes that still exist. The use of T.V programmes, magazine and journal articles, and excellence awards could build a national and *Māori* culture that supports and extols *Māori* entrepreneurs.

The *Culture* theme recognises the importance for *Māori* entrepreneurs to manage traditional and contemporary practices, such as *tikanga* and strategic planning, to ensure the successful exploitation of opportunities. Further insight into how culture affects entrepreneurship is provided in Table 4.6. The table indicates the factors found through the five sub-themes that impede and enhance *Māori* entrepreneurial ventures.

Table 4.6: Impediments and enhancers within the findings of theme two Culture

Internal Impediments	Internal Enhancers
<ul style="list-style-type: none"> • Greed, jealousy, and distrust between people. 	<ul style="list-style-type: none"> • <i>Māori</i> values and customs give <i>Māori</i> a unique selling proposition and advantage. • Leveraging off <i>Māori</i> cultural identity. • Respecting elders and all presences. • Having a relational approach to business. • Described as resilient, tenacious, holistic in their thinking, and intelligently intuitive.
External Impediments	External Enhancers
<ul style="list-style-type: none"> • Growing up in an urban environment or overseas can cause disconnect with <i>Māori</i> culture and values. • Racism and stereotypes still exist which can hinder <i>Māori</i> entrepreneurs access to resources, such as finance. • Tall Poppy Syndrome (TPS) is still evident in <i>Aotearoa</i>. • Conflicting <i>Māori</i> and western values: <i>Māori</i> view of planning, relationships, and success is longer, <i>Māori</i> cultural demands can be detrimental to success, and <i>Māori</i> select leaders on different merits. • Integration of cultural values can cause confusion, disillusionment, dissatisfaction, and distrust. • Not enough investment from government organisations, <i>Māori</i>, and the New Zealand community to foster <i>Māori</i> entrepreneurship. • Lack of <i>Māori</i> entrepreneurial role models and education models. • Do not promote, acknowledge, and celebrate <i>Māori</i> entrepreneurial success. 	<ul style="list-style-type: none"> • <i>Tikanga</i> is an excellent model for business and for entrepreneurship. • Key values that can be utilised: <i>Wairuatanga</i>, <i>whakawhanaungatanga</i>, <i>kaitiakitanga</i>, and <i>manaakitanga</i>. • <i>Māori</i> value more than the economic wealth entrepreneurship can provide; and care for the social, cultural, environmental, and spiritual aspects as well. • Receiving <i>tautoko</i>, especially from friends and family. • Being communally and collectively orientated. • Applying western business practices and techniques such as a mission, vision, values, organisational culture, target market, business and marketing plans, strategic planning, and financial statements. • Applying multi-cultural values, such building and maintaining good relationships, and talking to people face-to-face.

Theme three: Education

The third theme sourced through thematic analysis was Education. Two entrepreneurs explained education was about getting a “set of tools to increase your profitability and proof your growth” (Entrepreneur, female, #5), and to “minimise risk and open your perspective on how you can do things” (Entrepreneur, male, #3). When asked whether education and training were important to developing and growing *Māori* entrepreneurs, all eight participants agreed it was. The male participants described education as, “fundamental” (Entrepreneur, male, #1; Academic, male, #7), “very important” (Entrepreneur, male, #4), and “a necessity” (Practitioner, male, #3).

The purpose of this theme is to analyse the New Zealand education system. The sub-themes uncover problems in the current education system and discuss areas such as starting education early, the *Māori* language and renaissance, formal and informal education, on-going education and training, and recommendations to improve education in *Aotearoa*. The main findings within the sub-themes are depicted in Table 4.7, before the first sub-theme is presented with supporting quotations.

Table 4.7: Summary of the findings from theme three Education

Theme three	Main findings
Education	<ul style="list-style-type: none">• Education is regarded as highly important to developing and growing successful <i>Māori</i> entrepreneurs. However, <i>Māori</i> have a problem engaging and committing to the current education options.• Business and entrepreneurial education needs to be introduced as early as pre-school to develop the skills and mindset needed to be successful entrepreneurs. Family involvement is also important to increasing <i>Māori</i> entrepreneurs’ participation and attainment.• An uptake in <i>Māori</i> language and culture has been an important catalyst for a rise in <i>Māori</i> educational attainment.• Formal and informal educational avenues are beneficial.• On-going education is vital for entrepreneurs to evolve and grow.• Universities and businesses need to get involved to expose entrepreneurship and business to <i>Māori</i> communities.

Problems within the current education system

Entrepreneurs, academics, and practitioners indicated problems existed in the current education system. One male entrepreneur (#1) thought the *Māori* skill set to be behind the international standard, which reduced *Māori* ability to compete. Furthermore, two

practitioners recognised that although *Māori* are creative, they're "lacking business acumen" (Practitioner, male, #3), and in particular "financial literacy" (Practitioner, female, #8). A lack of business education suggests *Māori* may not be taking the right subjects at school to prepare themselves for entrepreneurial success later on.

It was said that *Māori* entrepreneurs were not engaging in the specific education that was provided. A male practitioner (#3) who educated businesses said out of his twenty clients only one was *Māori*. He was concerned further that about 90% of *Wānanga* (*Māori* university) students were non-*Māori*. The practitioner believed the problem was not in communicating the available options, but in *Māori* committing the time needed to complete the programmes that were available.

An academic gave a different reason:

The whole process of education in New Zealand inadvertently saps the enthusiasm of *Māori*. Among many *Māori* there's a bewilderment as to how the *Pākehā* world actually works. And that's based on the fact that most *Māori* still prefer behaviours which are based in *tikanga*, whether they realise it or not. (Academic, male, #7)

This quote brings into question the extent to which *tikanga*, or *Māori* principles and practices are integrated in the current education system. A female practitioner (#6) explained that although many people think *Māori* are kinesthetic learners this is a "racist notion". Like other cultures *Māori* also have a variety of learning styles that need to be considered when creating education and training programmes.

Start education early

Three of the entrepreneurs suggested entrepreneurship education should start at primary school (male, #3, #4; female, #6); another entrepreneur thought pre-school (male, #1). The entrepreneurs recognised that starting entrepreneurship education early would develop knowledgeable and skilled entrepreneurs later on. Entrepreneurship and business education, especially financial education, were said to vital school subjects for a *Māori* entrepreneur. An entrepreneur explained, "It's simple rules like monopoly teaches you" (Entrepreneur, male, #4). Other subjects included marketing and business plans, and internal and external market analysis.

High entrepreneurial activity was occurring in primary and secondary schools amongst *Māori* in the *Tai Tokerau* region (see Figure 4.1). The activity was occurring as “social entrepreneurs” in the region organised the initiatives. The female academic clarified:

If you don't have those individuals who drive it, who have the passion for both entrepreneurship and young people, it's not going to happen elsewhere. (Academic, female, #6)

A final pattern found in the interviews was the importance of involving family in the learning process. The male academic rationalised:

Separating people from their families in the early stages of education seems to be an unnatural thing to do. In an education programme, which deals with quite difficult business concepts, it works well when a family can learn together and together the family makes sense of quite complex situations because of the collective, combined knowledge they bring to a situation. (Academic, male, #7)

Māori as a society are communal; this idea of learning together is therefore consistent with the values and norms of *Māori* society. Starting education early and involving family in the education system would hopefully enhance *Māori* entrepreneurship by improving *Māori* participation in, and attainment of, education.

Te reo Māori language and renaissance

The cultural revival or uptake of *te reo Māori* and *Māori* culture were highlighted as important milestones in revitalising the self-determination of *Māori* entrepreneurs. Two of the entrepreneurs spoke of doing a *te reo Māori* course (female, #2; male, #4) and another made sure they spoke *te reo* in their business (female, #5). The male explained:

A main tool used by *Pākehā* was the lack of education but now all these brainy *Māori*'s that are studying at universities and finishing school are coming back and challenging a lot of the decisions that have been made. (Entrepreneur, male, #4)

This increase in education could be “supported by the fact that *te reo Māori* is quite common now. To be *Māori* is actually pretty cool” (Entrepreneur, female, #2).

Cultural revival has been reinforced through strong movements from *iwi*. There were *iwi* looking at implementing business clusters with the Treaty settlement money and wanted education and mentorship, and other *iwi* whose leaders were already highly

educated and powerful individuals. Examples of developments that were fostering and growing *Māori* entrepreneurs included the uptake of *Māori* language and the increase in education, funding, and leadership evident in *Māori* society.

Formal versus informal education

Although the academics worked within the field of formal education, neither classified formal education as superior to informal education programmes. Entrepreneurs, academics, and practitioners found merit in formal and informal education. What was essential was that some form of education was being attained. As an entrepreneur expressed, “It doesn’t matter if it’s the University of Life or it’s a university institution” (Entrepreneur, female, #2). In comparing the two types, a practitioner explained:

If you go from one extreme to the other, academia tends to focus on research only and when business owners don’t have academia the majority of them fail because they haven’t done enough research. So it’s balancing the two. (Practitioner, male, #3)

Formal education, such as a tertiary qualification, was recognised as highly important for youth, to “allow that entrepreneurial spirit to flower” (Academic, female, #6). If, “someone has no understanding of business then maybe they need to do a degree to get their head around the basics of what a business is” (Practitioner, female, #8).

Informal education, such as networking and learning through experience, was endorsed as more useful for experienced entrepreneurs. An entrepreneur explained, “it was more about talking to people who were in business already” (Entrepreneur, female, #5). It was reasoned, “the older entrepreneurs just want information. They want to know how to do things and so they’re not so much interested in going to courses” (Practitioner, female, #6). In general, whether formal or informal education was more important seemed dependent on the entrepreneur and their current knowledge and learning style.

On-going education and training

The entrepreneurs highlighted the need to continuously develop their skill set and knowledge. This finding has been reflected in the high educational attainment of the participants, as illustrated in Table 4.2. Although only formal education was recorded in the table, the entrepreneurs have continued to grow throughout their careers. Two of the

entrepreneurs were enrolled in formal education courses (male, #1, #4) and another two had recently completed a course (male, #3; female, #6). A fifth entrepreneur's venture (female, #2) provided business education and training; she believed she was constantly re-educating herself, through educating other entrepreneurs.

A practitioner (#2) explained we've got a high failure rate at the moment because people stopped "evolving" or educating themselves and now they cannot successfully compete. The key reason on-going education and training was noted as essential was because of the changing nature of the business world. An entrepreneur reflected, "it changes every single day so re-education, education, and elder education keeps them prepared" (Entrepreneur, male, #1). Three practitioners (female, #2, #8; male, #3) and one entrepreneur (male, #1) mentioned the recession had changed the business environment. One of these practitioners reinforced:

What's just happened with the recession, in Christchurch, the tornados, the volcanoes. All of that changes what happens in small business and so the idea that small businesses are continuously developing, if nothing else their knowledge, is really important. (Practitioner, female, #8)

Recommendations within the Education theme

Within the eight interviews three key recommendations were identified to assist in improving the educational attainment of *Māori* entrepreneurs; these focus on certain subjects that should be taught, additional initiatives, and specific institutional support.

All levels of the education system should be instilling the basics of business and entrepreneurial capabilities as early as pre-school or primary, such as learning how to use money and goods to trade or barter. *Māori* should be encouraged to take business subjects, such as economics and business studies, as well as retaining their *te reo*. Financial education was especially highlighted as extremely important.

The education system was recognised as an essential avenue to encouraging entrepreneurship. Therefore, further initiatives were said to be needed to advance education systems, entrepreneurial models, and pedagogy for *Māori* to develop the skills and mindset needed to be successful. However, an understanding was needed that not all *Māori* have the motivation and mindset to develop into entrepreneurs.

Lastly, the work found in universities, such as this thesis and other research on *Māori* entrepreneurship needs to be accessible and distributed to the *Māori* community so they are aware of available information and research. Furthermore, institutions should get involved to provide business expo's and showcase entrepreneurship and business to students, such as a day in a business, to expose *Māori* to the business environment.

The third theme has suggested an inadequate education system within New Zealand for entrepreneurship and business. The need for a *Māori* entrepreneurship framework, as the output of this research, is therefore further rationalised. The framework could provide the foundation and groundwork for future education programmes and additional recommendations for the education system within *Aotearoa*. The sub-themes within the Education theme are summarised in Table 4.8, which indicates the impediments and enhancers of *Māori* entrepreneurship found within *Theme three: Education*.

Table 4.8: Impediments and enhancers within the findings of theme three Education

Internal Impediments	Internal Enhancers
<ul style="list-style-type: none"> • Lack of education, in particular business acumen and financial literacy. 	<ul style="list-style-type: none"> • <i>Māori</i> are becoming educated. • A balance between formal and informal education, combining theory with practice and experience. • On-going education and training.
External Impediments	External Enhancers
<ul style="list-style-type: none"> • <i>Māori</i> are not engaging and committing to the education and training that is available. • Lack of <i>tikanga</i> values and practices in the current education system. • <i>Māori</i> have a range of learning styles that need to be considered when creating education and training programmes. • Do not have “social entrepreneurs” or passionate people to create educational initiatives outside of the <i>Tai Tokerau</i> region. • People have stopped evolving or educating themselves and now they cannot successfully compete. • The business world is constantly changing and entrepreneurs need to adapt to this. Examples of changes include the recession and natural disasters. • Entrepreneurial and business education is not starting early enough and <i>Māori</i> are not encouraged to take the right subjects at school, such as economics and business. • University outputs and research are not accessible to <i>Māori</i> communities. 	<ul style="list-style-type: none"> • Education and training from formal and informal providers give <i>Māori</i> entrepreneurs the knowledge and skill set needed to be successful in the business world. • The <i>Tai Tokerau</i> region has great education initiatives in schools. • Family involvement in the education system, learning together. • Cultural revival or uptake of <i>Māori</i> language and culture. • Strong movements from <i>iwi</i>, through an increase in education, funding, and leadership evident in <i>Māori</i> society. • Networking and talking to people who are already in business. • Institutions should get involved to showcase entrepreneurship and business to potential <i>Māori</i> entrepreneurs.

Theme four: Institutions

Institutions are “the norms, values, regulations, policies and organisations that set the formal and informal rules that support economic activity” (Whitehead & Annesley, 2005, p. 6). Intellectual property rights, universities, and *TPK* are examples of institutions mentioned in this theme. Institutions provide the support and assistance, such as education and training, needed to facilitate *Māori* through the entrepreneurial process. The purpose of this theme is to review the current institutional framework in *Aotearoa*. The sub-themes explore examples of key institutions, problems within the current framework, an overview of the finance industry, intellectual property, and recommendations for institutional support. The main findings are briefly presented in Table 4.9 before the sub-themes are examined in-depth.

Table 4.9: Summary of the findings from theme four Institutions

Theme four	Main findings
Institutions	<ul style="list-style-type: none">• Key institutions included Business Mentors New Zealand, New Zealand Trade and Enterprise, <i>Poutama</i> Trust, and <i>Te Puni Kōkiri</i>. However, the participants had negative opinions of each institution because the support the institutions offered were restricted.• There is not enough awareness of the available institutional support to <i>Māori</i> communities; and the industry type, the institutions requirements, and stage of the entrepreneurial process the entrepreneur is in, all limit an entrepreneur’s access.• Further support is needed throughout the entrepreneurial process, inclusive of mentorship, finance, and an understanding of intellectual property rights, to encourage and foster entrepreneurial activity.• Institutions need to develop a support system that provides <i>Māori</i> entrepreneurs with the tools and resources needed to nurture and guide them through the entrepreneurial process. Specific <i>Māori</i> entrepreneurial programmes do not exist.

Examples of key institutions and services

During the course of the interviews, four of the entrepreneurs listed four key institutions as important to supporting and enhancing their entrepreneurial ventures. In order of importance these were: *Poutama* Trust (female, #2, #5; male, #4), *Te Puni Kōkiri* (*TPK*) and *TPK*’s *Māori* Business Facilitation Service (#2, #4, #5), Business Mentors New Zealand (BMNZ) (#5; female, #6), and New Zealand Trade and Enterprise (NZTE) (#5). *Poutama* Trust and *TPK* provide support services for *Māori* entrepreneurs and businesses only, whereas BMNZ and NZTE offer support to all cultures.

Mentorship was the key service mentioned by all six entrepreneurs as valuable and important to entrepreneurial success. An entrepreneur expressed, “if I had that mentorship when I was in my early twenties, I’d be a multi-millionaire. I never had that. So I made mistakes” (Entrepreneur, male, #1). The terms business advisor and consultant were also mentioned but were regarded as synonyms for the type of services offered by a mentor. Mentorship was thought to be an important provision of support for the duration of the business and not only through the start-up phase.

Based on the entrepreneurial business activity mentioned in Table 4.2, four of the six entrepreneurs offered services inclusive of business mentoring and consulting; which are identical to the services mentioned as important in this section. However, this may not be surprising considering *Māori* are predominantly social entrepreneurs (Henry, 2008, May), whose values are aligned with a collective focus to assist and contribute to *Māori* society and other *Māori* entrepreneurs.

Problems with current institutional support

The overall view from the interviews was that there is not enough access and awareness of the facilities and services available within *Māori* communities, such as through magazine and journal publications, forums, conferences, and expo’s. Institutions were not “recruiting” or going into the communities; *marae* (meeting area) and universities were not broadcasting the available support. One of the practitioners ventured, “it’s about knowing where to go to find information, where do we research it? How do we find out about stuff?” (Practitioner, female, #5). Three practitioners indicated access to information and services were even more difficult if you lived in a rural environment (male, #3; female, #4, #6).

Services provided by institutions such as BMNZ, NZTE, and *Poutama* Trust were criticised as limited because entrepreneurial ventures had to be 12-24 months in operation before the institutions would assist the entrepreneur. It was argued that support was needed from the very beginning in order to help entrepreneurs start their ventures. An entrepreneur explained you “don’t have anyone to tell you what to do or give you any direction” (Entrepreneur, male, #4). Government assistance was thought to be limited, competitive, and time-consuming. Public servants were further criticised as

inexperienced as opposed to private consultants who've "been there and done it and know what's involved" (Entrepreneur, female, #6).

The amount of "paperwork" needed to access support was another drawback. Participants described this as "phenomenal" (Practitioner, male, #7) and "quite intimidating and intense. I think that would scare a lot of people off" (Entrepreneur, male, #4). An example was the time-intensive process of accessing support because of the need to have a state of the art business plan. A practitioner exclaimed, "all they do is put up blocks in your way and the *TPK* point of view is that well if they can't get past the blocks then they're not going to be successful" (Practitioner, female, #6).

Further restrictions were that NZTE only focus on export development and *Poutama* Trust only aid organisations that are at least 51% *Māori* owned. A male entrepreneur (#4) had been unable to access *Poutama* Trust funding because his business partner was non-*Māori* and owned 50% of the business. This section gives multiple examples of impediments to *Māori* who are trying to exploit an entrepreneurial opportunity.

An overview of the finance industry

In general, the finance industry was thought to be lacking in support for *Māori* entrepreneurs, with a shortage of seed funding and angel investment. An academic cautioned, "The ability to raise capital is a continuous issue for *whānau* businesses" (Academic, male, #7). An entrepreneur confirmed this statement by explaining, "Finding that initial investment would have been the hardest thing" (Entrepreneur, male, #4). Furthermore, a female practitioner (#8) thought *Māori* to be disadvantaged in securing finance as some lending institutions stereotyped *Māori* as bad debtors.

Regarding the source of funding for the entrepreneurial ventures, all six entrepreneurs used personal funds to begin their ventures. Four of the six entrepreneurs also used other funding sources. Two had a business partner (male, #1; female, #5) and family members (female, #5, #6) who provided money; and the last entrepreneur had an angel investor (male, #4). Furthermore, in her third year of operations entrepreneur #5 received a bank loan to expand the business.

None of the entrepreneurs received funding that was allocated to those of *Māori* descent. Two entrepreneurs mentioned they did not even consider this funding source as an option (male, #1; female, #2). One entrepreneur (male, #4) had been unable to access funding that was allocated to his *Māori* ancestry, as his business partner was non-*Māori*. The three entrepreneurs (female, #2; male, #3, #4) that were asked whether money, such as Treaty settlements, was important to developing *Māori* entrepreneurs agreed it was. However, they unanimously stated the need for “criteria” or “fiscal responsibility and accountability” to ensure the money was not “abused” or “wasted”.

The need for financial education was highlighted as concern was held that *Māori* did not understand the value or use of money, such as for a loan or investment. In particular, entrepreneur, academic, and practitioner alike signaled an understanding of financial statements as imperative to entrepreneurial success, as *Māori* are known to be unskilled in managing cash flow or working capital to cover expenses and shortfalls.

Problems with intellectual property rights

Intellectual property (IP) rights were discussed in five of the interviews, with four entrepreneurs (one of these was also an academic) and an academic. All four entrepreneurs (male, #1, #4; female, #2, #6) had negative views of the ability of *Māori* to understand and protect their IP. Conversely, the male academic (#7) believed *Māori* had no problem with IP rights. In particular, the entrepreneurs were concerned with the lack of business acumen regarding IP. One of these entrepreneurs explained, “they don’t understand it for it to be a problem” (Entrepreneur, female, #2).

Two of the male entrepreneurs had negative experiences with IP rights. One had over protected himself and learnt through additional experiences, “simpler ways that you can do it, for cheaper” (Entrepreneur, male, #4). The other had not protected himself and a multi-national company “stole” his design (Entrepreneur, male, #1). The academics (#6, #7) added just because you are *Māori* or belong to a particular *iwi* does not give you the automatic right to use or claim IP rights on certain tangible and intangible items.

This section suggests the information and support is not available to correctly obtain IP rights the first time around. The findings advocate the need for additional attention and

awareness of intellectual property rights if *Māori* entrepreneurs are to successfully exploit opportunities moving forward.

Recommendations within the Institutions theme

Within the eight interviews three key recommendations were identified to assist in improving the institutional support for *Māori* entrepreneurs; these revolved around improving awareness, increasing initiatives, and improving current services.

A collective effort is needed to communicate and increase awareness of the support that is available to improve the engagement and participation in these opportunities. One recommendation was to “recruit” entrepreneurs, for institutions to go to universities, *marae*, and into the communities, to actively spread the word about existing support.

It was thought *marae* should be utilised more to leverage support to *Māori* entrepreneurs. *Marae* could hold business expo’s, forums, and discussions about business and entrepreneurship for the community. Another recommendation was to create a map or register of institutional support and the specific skills such as funding and mentors, and broadcast this to potential and existing entrepreneurs. Lastly, more involvement of *Māori* in key initiatives and strategies for increasing *Māori* entrepreneurship and economic growth was advised.

There is a lack of *Māori* mentors and programmes specific to growing *Māori* entrepreneurs. The Big Idea Charitable Trust Art Venture Programme was praised as an example to benchmark future *Māori* initiatives against. An increase in seed funding and angel investment for first time entrepreneurs was a specific recommendation; as was growing the *Māori* export market, of which there is much potential for *Māori*.

Overall, the participants believed the current institutional environment presented severe obstacles and required numerous developments if the full potential of *Māori* entrepreneurship was to be realised. In particular, the participants indicated the inaccessibility and unavailability of institutional support avenues throughout the entrepreneurial process were a major impediment. This is depicted in table 4.10. The table also indicates the factors from theme four that enhance *Māori* entrepreneurship.

Table 4.10: Impediments and enhancers within the findings of theme four Institutions

Internal Impediments	Internal Enhancers
<ul style="list-style-type: none"> • Lack of financial education. • Lack of business acumen regarding intellectual property rights. 	<ul style="list-style-type: none"> • Personal capital to fund the business.
External Impediments	External Enhancers
<ul style="list-style-type: none"> • Not enough access and awareness of the institutional support available to <i>Māori</i> communities from publications and institutions. • Access to institutional support is more difficult if you live in a rural environment. • Access to available support is limited and depends on the industry type, the requirements of the institution, the business environment, and stage of the process the entrepreneur is in at the time. • Lack of support across entrepreneurial process. • Government assistance was thought to be limited, competitive, and time-consuming. Public servants were further criticised as inexperienced as opposed to private consultants. • The amount of paperwork to access support puts entrepreneurs off. • Shortage of seed funding and angel investment. • Some lending institutions stereotyped <i>Māori</i> as bad debtors, making it hard to secure finance. • Problems in the entrepreneurial process. All four stages, pre-start-up, start-up, maintenance, and growth, are difficult and lacking in institutional support. • Lack of <i>Māori</i> mentors and programmes specific to growing <i>Māori</i> entrepreneurs. • Lack of involvement of <i>Māori</i> in key <i>Māori</i> initiatives and strategies. 	<ul style="list-style-type: none"> • Specific institutions included: Business Mentors New Zealand (BMNZ), New Zealand Trade and Enterprise (NZTE), <i>Poutama</i> Trust, and <i>Te Puni Kōkiri</i> (TPK). • Using business mentors, advisors, and consultants. • Sources of finance: Business partners, family and friends, angel investors, and bank loans. • Treaty settlement money invested into entrepreneurs' education and funding. • Starting a business is relatively easy. • It is easy for established businesses to access financial support because they have proven growth potential. • Use of <i>marae</i> for expos, forums, and discussions. • Growth and potential of the <i>Māori</i> export market.

Theme five: Recommendations and advice

The purpose of the final theme is to communicate further impediments and enhancers, as found through the participants' personal experiences. The sub-themes explore the participants' perspectives of what is important to the success of *Māori* entrepreneurship, the causes of failure, and the mistakes that have been made. Although some of the findings have already been mentioned, this theme gives a succinct summary. The theme concludes with quotations that represent "words of wisdom" from the eight interview participants. The key findings from the sub-themes are shown in Table 4.11.

Table 4.11: Summary of the findings from theme five Recommendations and advice

Theme five	Main findings
Recommendations and Advice	<ul style="list-style-type: none">• Avenues important to success include having inspiration, passion, and people to support you; utilising mentors and advisors; being educated; networking, research, and planning.• Causes of failure are a lack of self-belief, negative stereotypes, being uneducated, undercapitalised, not researching or utilising available support, and compliance and regulation issues.• Mistakes were misuse of an entrepreneur's time, not believing in yourself, being too trusting of others, and investing time and money into disadvantageous relationships or partnerships.

Important to success

Within the eight interviews three key areas were identified as important to the success of *Māori* entrepreneurs. These areas were considered to enhance *Māori* entrepreneurship and were centered on specific personality traits, useful institutional support, and the implementation of a relational approach to business.

Inspiration, passion, and self-sacrifice are useful characteristic traits; as are commitment and perseverance, as entrepreneurs need to recognise there are trials and failures along the pathway to success. Therefore, a lot of time and application goes into setting up and growing entrepreneurial ventures. However, as male entrepreneur #4 explained you must stay healthy and delegate jobs because the entrepreneur is the "biggest asset", if you are sick or overworked you cannot continue to evolve and grow.

Multiple institutions and services were seen as important. Utilising mentors and advisors, and a strong understanding of financial literacy were highlighted as crucial throughout the entrepreneurial process, as was business education from a young age. The practitioners' highly valued networking, whilst planning and research were mentioned across the participants as important sources for information and effective decision-making, although excessive planning was said to be unnecessary.

A relational approach to business was recommended as people are “your greatest assets” (Practitioner, female, #8). This approach included a personal support system from family and friends, through to networking and relationship building for your business. Support from *iwi* is important, especially with the Treaty settlements coming through. However, an entrepreneur recognised the tribes as separate, he suggested, “Why can't they all get together? To help the greater picture, rather than trying to dominate each other's little tribes within New Zealand” (Entrepreneur, male, #4).

Weaknesses and causes of failure

In the interviews participants were asked for examples of weaknesses and causes of failure of *Māori* entrepreneurship. These examples can limit the success of *Māori* entrepreneurs and are therefore considered impediments of *Māori* entrepreneurship. Four areas were highlighted as weaknesses or causes of failure for *Māori* entrepreneurs. These included conflicts found within the *Māori* and western cultures, negative characteristics, the making of uneducated decisions, and a lack of resources.

Tension has occurred between *Māori* and western cultures as it has been suggested that colonisation has reduced the *Māori* entrepreneurial spirit and mindset. A dependency model has been created whereby *Māori* rely on the social welfare system, thus reducing *Māori* willingness and motivation to become entrepreneurs. *Māori* are great at relationship building; however, knowledge of this colonial history makes it difficult to build partnerships with non-*Māori*. Some *Māori* are unwilling to ask for help and avoid opportunities with non-*Māori*, which reduces their access to resources and assistance.

Racism, stereotypes, and negative perceptions still exist, causing *Māori* entrepreneurs to have a fear of failure and lack of confidence, self-belief, and self-worth. A male entrepreneur believed it was embedded in *Māori* culture that *Māori* are doomed to fail

(#3). Some participants said New Zealand was hopeless at giving second chances if a person failed. Additional negative traits evident in the findings included self-doubt, a lack of commitment, staying power, focus, and motivation. These examples create an unsupportive environment for *Māori* entrepreneurship.

The majority of businesses were thought to have failed because they did not research to ensure there was a market before entering the industry and made uninformed decisions. Uninformed decision-making included working in isolation and not getting external advice or mentorship. Many *Māori* were not exposed to business growing up, nor took business related subjects at school, and were therefore known to have low business acumen, especially financial literacy. *Māori* were therefore creative and had the ideas but were uneducated about how to run a successful business.

Lastly, limited resources such as time and money are often an issue, as is a lack of awareness of the assistance that is available. Compliance issues such as paying taxes and a lack of capital to cover expenses were given as reasons why *Māori* entrepreneurs fail. A practitioner explained how some entrepreneurs are aware of these requirements but believe they “become unimportant in the big scheme of things” (Practitioner, female, #6). Furthermore, some entrepreneurs who were unwilling to sell part of their ownership to investors in exchange for funding their business became bankrupt.

Mistakes made by entrepreneurs

An interview question was, “*What kind of mistakes have you or others made and what have you learnt from them?*”

Seven of the participants, except male entrepreneur #1, were accepting of the eventuality of mistakes as part of the journey to success. The main concern was to ensure you learnt from your mistakes, that you did not repeat the mistakes but rather evolved because of them. Learning through experience was therefore important to the entrepreneurs. Most participants responded light-heartedly, openly admitting, and talking about the mistakes they had either made or knew of. As participant #1 was the only entrepreneur that grew up outside of *Māori* society, this could be a reason why his view was different. Maybe the cultural values he was influenced by are less accepting of the occurrence of mistakes and therefore he was less open to discussing them.

Mistakes that have already been mentioned in previous sections of the chapter included not getting external advice or mentorship before making decisions, being uneducated or not having the right “tools” to be successful, a lack of financial literacy, a lack of research, and being undercapitalised. This section highlights three other mistakes.

The misuse of an entrepreneur’s time was a mistake mentioned, such as not having the time available and the commitment to start an idea and follow through to the end. Furthermore, being too involved in the business and not delegating or continuing to research could cause entrepreneurs to lose focus on the changes in the environment. Not being aware of what the competition was doing or how the target market was changing can cause failure as you become less competitive. Therefore, the importance of research and planning were reinforced to overcome these mistakes.

In relation to the negative personality traits such as a lack of confidence, self-belief, and self-worth an entrepreneur explained, “I think the biggest mistake we’ve made is not listening to ourselves. Your gut-instinct, your intuition” (Entrepreneur, female, #2). Two other entrepreneurs reinforced the need to have that self-belief and trust in yourself (male, #3; female, #6). However, being too trusting of others was another mistake highlighted by three of the practitioners (male, #3, #7; female, #5).

A practitioner explained, “Many people make the mistake of being too trusting of people who have something to gain...many *Māori* are too trusting of particularly *Pākehā*” (Practitioner, male, #7). This quote could explain a reason for the final mistake, where entrepreneurs invested time and money into disadvantageous relationships and partnerships, even after receiving advice and warnings not to. Caution and more weight were placed on heeding that advice in the future, and timelines for results and financial figures were recommended to be set prior to investments.

Words of wisdom

All eight of the participants were asked, “*Is there any advice you would give a new entrepreneur coming through?*”

This section continues to communicate the insights of *Māori* entrepreneurship gained through the interviews. A final concluding table is then presented to indicate the impediments and enhancers of *Māori* entrepreneurship found through theme five.

Participant #1 (Entrepreneur, male):

As a pre-schooler learn the importance of learning, saving and spending money, responsibilities for our youth in a forever-changing world. As a teenager learn the importance of cultural diversity, Chinese, Indian etc. and embrace these other cultures. As a young adult go out and try and not make the same mistake twice.

Participant #2 (Entrepreneur, Practitioner, female):

Have a checklist. 1. Understand your *whakapapa* because it says a lot about how you're gonna do business. 2. What's your purpose in life? 3. Who's supporting you, who's going to pick you up and dust you off and send you back out there again? 4. What is it you want to accomplish in regards to your business?

Participant #3 (Entrepreneur, Practitioner, male):

Believe in themselves, believe in their vision, take a strategic approach to any of their business ventures and be prepared to adapt to change in order to survive, and that means taking on a non-*Māori* model, if you have to.

Participant #4 (Entrepreneur, male):

The one thing that we have learnt is nothing is impossible. Any problems that you do have; there is someone out there that has to do that problem every single day and they solve that. So understanding that is a big one.

Participant #5 (Entrepreneur, Practitioner, female):

Do your due diligence on the market that you're going in to. Do your research. Talk to people who have been in business. Become very knowledgeable on your marketplace. Even when you're in business continuing to do your due diligence on your organisation is really important.

Participant #6 (Entrepreneur, Academic, Practitioner, female):

Don't lose yourself as a *Māori*. Make sure you know exactly what you have to do in order to keep your enterprise going. Give it a go and when you make mistakes, learn from your mistakes and keep going, don't let one failure stop you from continuing to be an entrepreneur.

Participant #7 (Academic, Practitioner, male):

Make sure there's a market before you spend too much money on the product. Make absolutely certain you've got enough money to cover your first year working capital and that you've got the time to put into your start-up business because it takes an awful lot of time. And get advice.

Participant #8 (Practitioner, female):

What do they know about putting a business together? Who do they know? What people do they have supporting them? Like a business advisor group that they can go to. That they're going to be available to mentor them through start-up all through to the completion phase.

Table 4.12: Impediments and enhancers within the findings of theme five Recommendations and advice

Internal Impediments	Internal Enhancers
<ul style="list-style-type: none"> • Lack of research, working in isolation, not researching, or getting advice, or mentorship before making decisions. • Often fail because of compliance issues, such as paying tax. • Undercapitalisation: Not having the capital to pay for expenses and shortfalls. • Not willing to give up ownership to investors in exchange for finance. • Do not have enough time to invest in starting and growing the business. • A fear of failure and self-doubt, lack of confidence, self-belief, and self-worth. • A lack of commitment, staying power, focus, and motivation. • Investing time and money into disadvantageous relationships or partnerships. • Being too trusting of people. 	<ul style="list-style-type: none"> • Inspiration, passion, and self-sacrifice. • Having financial literacy and general business education. • Keeping well and healthy, and delegating tasks to keep on top of your business and competitive. • Commitment and perseverance, even if you fail once, do not give up; understand it is part of the journey to success. • Great at networking and relationship building.
External Impediments	External Enhancers
<ul style="list-style-type: none"> • There is not enough awareness and access to the institutional support available. • Networking and partnering with non-<i>Māori</i> is a challenge. • Colonisation has reduced the <i>Māori</i> entrepreneurial spirit and mindset. • Separate <i>iwi</i> are not uniting to work towards a common goal. • Racism, stereotypes, and negative perceptions still exist. • It is embedded in <i>Māori</i> culture that <i>Māori</i> are doomed to fail. • New Zealand is bad at giving second chances to those that fail. • <i>Māori</i> youth are not exposed to business or encouraged to take business subjects at school, there is low business acumen, and financial literacy. 	<ul style="list-style-type: none"> • Networking, planning, and research are important to gathering information and making effective decisions. • Using mentors and advisors. • Support from <i>iwi</i>. • Family and friends support system.

Impediments and enhancers of *Māori* entrepreneurship

This chapter has presented the results of the thematic analysis of the interviews, observations, and field notes under the five key themes, which were supported by examples, quotations, and tables. The purpose of this chapter has been to highlight the factors that impede and enhance *Māori* entrepreneurship, and to improve the understanding of the *Māori* entrepreneurship field. The main output of the Findings Chapter is Table 4.13. The table synthesizes the key findings from all five themes, creating a blueprint for the *Māori* Entrepreneurship Framework.

As can be seen from Table 4.13, the external environment, or the impediments and enhancers external to the entrepreneur, have been highlighted and analysed more extensively than the internal environment, or the impediments and enhancers that are internal to the entrepreneur. This indicates *Māori* entrepreneurs operate in a dynamic and multi-faceted environment. *Māori* entrepreneurs are influenced by multiple external factors such as the entrepreneurial culture evident in *Aotearoa*, the current educational system, and the institutional support framework available to assist new venture creation.

A general conclusion is that there is a rudimentary external environment to encourage and support *Māori* entrepreneurs. However, numerous recommendations were provided and needed if the full potential of *Māori* entrepreneurship is to be realised. Changes to the external environment could assist in mitigating the impediments found to be internal to the entrepreneur. The entrepreneur could be further encouraged, educated, and supported, and therefore more prepared for success, if such changes were made.

Table 4.13: Summary of the impediments and enhancers from the Findings Chapter

Internal Impediments	Internal Enhancers
<ul style="list-style-type: none"> • A fear of failure and lack of confidence, self-belief, and self-worth. • Traits: Lazy, brittle, greedy, jealous, and untrusting. • A lack of commitment, staying power, focus, and motivation. • Conflicts between <i>Māori</i> and non-<i>Māori</i> values and customs. • Lack of education, business acumen, and financial literacy. • Undercapitalisation: Lack of capital to pay for expenses and shortfalls. • <i>Māori</i> will not give up ownership to investors in exchange for finance. • Often fail because of compliance issues and “red-tape”. • Working in isolation, not researching, or getting external advice. • Do not have the time to invest in starting and growing the business. 	<ul style="list-style-type: none"> • Traits: Risk-taking, change agent, creative, determined, visionary, a can-do attitude, and continuously evolve and grow. • Characteristics: Inspiration, passion, self-sacrifice, commitment, resilient, perseverance, tenacious, holistic in thinking, and intelligently intuitive. • Leverage off <i>Māori</i> culture as a unique selling proposition and advantage. • Relational approach to business, great at networking, relationship building, and social entrepreneurship with a collective focus. • On-going education, planning, and research. • Personal capital. • Stay well and healthy, and delegate tasks to stay competitive.
External Impediments	External Enhancers
<ul style="list-style-type: none"> • Colonisation has reduced the <i>Māori</i> entrepreneurial spirit and mindset. • Racism, stereotypes, negative perceptions, and Tall Poppy Syndrome still exist. • Multiple problems in current education system. • Lack of seed funding and angel investment. • Not enough awareness of the institutional support available. • Access to support is limited, competitive, and time-consuming. • Rural areas have limited physical and professional infrastructure. • Lack of <i>Māori</i> mentors and <i>Māori</i> specific programmes. • Networking with non-<i>Māori</i> is a challenge. • Business world is constantly changing and entrepreneurs have to adapt to this. • <i>Māori</i> and New Zealand society are not fostering <i>Māori</i> entrepreneurs. • Do not celebrate, encourage, and support <i>Māori</i> entrepreneurial success. • Lack of <i>Māori</i> entrepreneurial role models. 	<ul style="list-style-type: none"> • Leverage off <i>Māori</i> culture and identity, and different cultures. • <i>Tikanga</i> is an excellent business model. Key values: <i>Wairuatanga</i>, <i>whakawhanaungatanga</i>, <i>kaitiakitanga</i>, and <i>manaakitanga</i>. • <i>Māori</i> economic, social development, and the <i>Māori</i> Renaissance. • Strong <i>iwi</i> movements: Increased education, funding, and leadership. • Communally orientated, value more than economic wealth, but social, cultural, environmental, and spiritual outcomes as well. • Receiving <i>tautoko</i>, especially from friends and family. • Decline of stereotypical attitudes, known as natural entrepreneurs. • Finance: Business partners, family, friends, angel investors, and loans. • Institutions: Business Mentors New Zealand, New Zealand Trade and Enterprise, <i>Poutama</i> Trust, and <i>Te Puni Kōkiri</i>. • Use of business mentors, advisors, and consultants. • Education, formal and informal, family involvement.

4.5 Conclusion

Māori entrepreneurship has great potential for growth and societal benefit, with a culture that is rich in creative opportunities, and extensive internal and external enhancers to aid entrepreneurial ventures. However, the empirical research in this thesis emphasised a problematic relationship between *Māori* entrepreneurs and the external environment in which they operate. The findings presented in this chapter provide considerable insight into *Māori* entrepreneurship, highlighting the similarities, differences, and distinctions between the various concepts and themes covered, and the numerous perspectives provided by the participants. An understanding of the nature of *Māori* entrepreneurship has been achieved through establishing the underlying characteristics and core elements affecting *Māori* entrepreneurs.

This chapter offered a review and presentation of the empirical findings. The implications of these results and a comparison and analysis of these findings with those found within the literature are drawn on and explored in the Discussion Chapter. The findings of this chapter provided a valuable opportunity to investigate the field of *Māori* entrepreneurship and to produce the basis from which further analysis and conclusions can be drawn. The Discussion Chapter further improves the understanding of the influential elements of *Māori* entrepreneurship by assisting in exploring the research questions and developing a theoretical framework for *Māori* entrepreneurship.

Chapter 5: Discussion

5.1 Introduction

In the Findings Chapter an analysis of the interview transcripts, observations, and field notes were presented. The analysis identified key constructs of *Māori* entrepreneurship through the identification of common themes, using thematic analysis (Braun & Clarke, 2006). The purpose of this chapter is to use this analysis to interpret the key constructs in the field of *Māori* entrepreneurship, through the comparison of the empirical findings outlined in the Findings Chapter with those found in the literature. These constructs are used to develop the *Māori* Entrepreneurship Framework and to increase the overall understanding of the field of *Māori* entrepreneurship.

This chapter begins with a presentation of the key findings from the thesis (section 5.2). These findings are evaluated in-depth by comparing the empirical results of the interviews, observations, and field notes, with those found in the literature review (section 5.3). The key contributions this research makes to the field are indicated under the three research questions. Examples of contributions are a definition of *Māori* entrepreneurship, the importance of the value of *mana* to *Māori* entrepreneurship, and the creation of the *Māori* Entrepreneurship Framework. A summary of the chapter is then presented (section 5.4). The structure of Chapter 5 is depicted in Table 5.1.

Table 5.1: Structure of the Discussion Chapter

Section	Sub-sections	Contents	Tables/Figures
5.1	Introduction		Table 5.1
5.2	Research questions and representation of the data	Presentation of key findings	Table 5.2
5.3	Discussion of key themes in relation to the research questions		
	<i>Research question one:</i>	<i>What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?</i> <ul style="list-style-type: none"> • Traits • Definition • Profile • Māori entrepreneurial process 	
	<i>Research question two:</i>	<i>What are the common impediments and enhancers of Māori entrepreneurship?</i> <ul style="list-style-type: none"> • Culture theme • Education theme • Institutions theme 	
	<i>Research question three:</i>	<i>How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?</i> <ul style="list-style-type: none"> • Presentation of the Māori Entrepreneurship Framework 	Figure 5.1
5.4	Conclusion		

5.2 Research questions and representation of the data

The purpose of this thesis has been to explore three research questions:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

Primarily the research questions are used to divide the Discussion Chapter into segments. These segments create the communication framework that is used to structure the remainder of the chapter. Therefore, each research question is looked at in turn, as the comparison and analysis of the empirical findings and previous research are discussed. The identification of themes under each of the three research questions further divides the discussion. This framework is supported with explanations and examples from the extant literature and research findings, where applicable. When a quotation from the empirical research of the thesis is given, the same bracketed information, as used in the Findings Chapter, is written afterwards.

In Table 5.2 the findings in relation to the three research questions are presented. These findings are discussed in depth in section 5.3. Table 5.2 depicts the key contributions the thesis makes to the field of *Māori* entrepreneurship. There are three types of contributions. Firstly, whether the findings confirm or do not support arguments within the literature review, as indicated by “some extent” in Table 5.2. Secondly, highlighting issues where there was a lack of empirical testing or theoretical construction, indicated by “small extent” in the table. Lastly, by identifying new areas that were not included in the previous research, indicated by “none” in the table.

Table 5.2: Key findings of this thesis in relation to the research questions

Research question	Thesis sections	Field research findings	Covered by extant literature	Key references	Contribution to knowledge
One: Knowledge of Māori entrepreneurs	2.2, 4.4, and 5.3	<ul style="list-style-type: none"> • Māori entrepreneurial traits. • Common multicultural traits. • Māori entrepreneurs are advantaged. • Two definitions, no common definition. • Developed a definition. • Updated Māori entrepreneurial profile. • Māori entrepreneurial process. 	<ul style="list-style-type: none"> • Small extent. • None. • None. • Some extent. • Small extent. • Small extent. • None. 	Dawson, 2010; Frederick & Chittock, 2005; Henry, 2008, May; Keelan, 2009; Kuratko & Frederick, 2010; Mataira, 2000; Mead & Grove, 2001; Ngata, 1993; and Petrie, 2006.	<i>Mana</i> , risk, and culture define Māori entrepreneurs. Most traits are multicultural. Māori are advantaged over non-Māori entrepreneurs. Still no common definition. This thesis created a definition, profile, and process of Māori entrepreneurship.
Two: Common impediments and enhancers	2.2-2.5, 4.4, and 5.3	<ul style="list-style-type: none"> • Western culture is important to success. • Māori culture is unique. • Conflicting values should be resolved by integrating the different cultures. • Lack of business and financial education. • Māori entrepreneurs are not prepared educationally, multiple problems exist. • Māori have multiple learning styles. • Education should start early, involve family, and be on-going. • Lack of awareness and access to support, especially finance. • Mentorship is a key service. • Multiple problems in Institutions theme. 	<ul style="list-style-type: none"> • Some extent. • Some extent. • None. • Small extent. • Some extent. • None. • None. • Some extent. • Some extent. • Some extent. 	M. Anderson, 2007; Frederick & Carswell, 2001; Frederick & Chittock, 2005; Harmsworth, 2006; Henare, 1998, July; Māori Economic Taskforce, 2010; Massey, 2005; Spiller et al., 2010; Warriner, 2009; Whitehead & Annesley, 2005; Wolfgramm, 2007; and Zapalska, Dabb, & Perry, 2003.	The Māori culture was said to be a great strength to entrepreneurs. Multiple theories were confirmed. Many impeding and enhancing factors were consistent with the literature. However, some research findings from the literature were not supported by the empirical research. The specific gap or contribution was to update previous research and to discover the view of the Māori entrepreneurial environment at the time of data collection in 2011, inclusive of novel factors.
Three: Māori entrepreneurial framework	2.6 and 5.3	<ul style="list-style-type: none"> • Empirically tested Henry's framework. • Developed a Māori entrepreneurship framework that incorporates the Māori entrepreneurship process. 	<ul style="list-style-type: none"> • None. • None. 	Henry, 2008, May; Keelan, 2009; and Kelley et al., 2011.	To overcome weaknesses in previous models, empirically test Henry's framework, and create a Māori entrepreneurship framework.

5.3 Discussion of key themes in relation to the research questions

The results of this thesis are presented in this section. This process involves the exploration of each research question in turn.

Research question one

What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?

The first research question empirically investigated the understanding of *Māori* entrepreneurship from the perspective of the eight interview participants. The findings identified defining traits, a potential definition of *Māori* entrepreneurship, a profile of the *Māori* entrepreneur, and an example of a *Māori* entrepreneurial process.

Traits of the Māori entrepreneur

This section outlines common traits, explains the importance of the collective nature of *Māori* culture, and the cultural trait of *mana* to *Māori* entrepreneurs. The identification of traits that are most common amongst entrepreneurs can provide an understanding into the mindset, functions, and behaviours of entrepreneurs, and are therefore useful to understanding the first research question. Although Deakins and Freel (2005) explained how critics argue whether entrepreneurial characteristics and traits can be identified, sources from the literature review and the empirical research unearthed findings to the contrary (Cunningham & Lischeron, 1991; Frederick et al., 2007).

Common entrepreneurial traits mentioned in the literature review and the empirical findings included being a change agent, a social architect, a visionary; and a creative person who identifies future opportunities by responding to changes in the environment. In addition, seven of the eight participants highlighted a high risk-taking propensity inherent in *Māori* entrepreneurs. A high risk-taking propensity is in accordance with theorists such as Cantillon (1755), Knight (1921), and Shackle (1983), who also suggest risk is an entrepreneurial trait (Kuratko & Frederick, 2010).

The previous paragraph gave examples of common traits between *Māori* and non-*Māori* entrepreneurs. All of the interview participants agreed the characteristic traits of *Māori*

entrepreneurs were akin to those of other cultures. A reason given for these commonalities was that although entrepreneurs stem from different cultures and nationalities, their mindset and behaviour are often the same. For example, in the interviews, relationship building and talking face-to-face were traits highlighted as multi-cultural or common to entrepreneurs across the different cultures. Although different terminology has been used to explain entrepreneurial traits, the traits appear universal in their underlying notions of the most elemental features of entrepreneurship.

One trait was mentioned in the empirical research as distinctive to *Māori* entrepreneurs. An entrepreneur explained the trait as “the culture that underpins us [*Māori*], that’s really the defining difference” (Entrepreneur, female, #2). In particular, the cultural *Māori* value of *mana* (power, prestige) was identified by three participants (Entrepreneur, male, #1), (Academic, male, #7), and (Practitioner, female, #6); suggesting *mana* could be a defining characteristic trait of *Māori* entrepreneurs.

A practitioner further explained, “*Māori* come to business already equipped with the most important, but unteachable skills and resources, so they’re at an enormous advantage” (Practitioner, male, #7). Examples of unteachable skills from the interviews included taking a *tikanga* approach to business, a lack of fear in sharing thoughts, and strong bonds of trust and workmanship, as *Māori* share a common spirituality and *whakapapa*. These unteachable skills are important because they set *Māori* apart from entrepreneurs of other cultures and make *Māori* entrepreneurs “unique” (#2, #3, #7).

In the interviews *Māori* culture was classified as the distinct difference between the *Māori* and western entrepreneur. All eight participants identified cultural traits as a great strength for *Māori* entrepreneurs, and seven of the participants believed this trait to be a source of advantage. The cultural underpinnings of *Māori* society indicate *Māori* are communal and collective in their approach to entrepreneurship. However, European entrepreneurs were said to be individualistic, or in general, exclusively concerned with their individual self, or in making a profit (Frederick, 2002, September).

Empirical research has shown this collective trait enables *Māori*, through their entrepreneurial endeavour, to strive to achieve multiple outcomes, such as economic, environmental, social, cultural, and spiritual (Spiller et al., 2010). The research on social

entrepreneurship and indigenous entrepreneurship within section 2.2 explained how *Māori* entrepreneurs use this collective philosophy to contribute back to *Māori* society (R. Anderson et al., 2006; Frederick, 2002, September; Merrill, 1954; L. Smith, 1999).

This section reveals the interview participants' understanding of the traits of the *Māori* entrepreneur. On this basis, the previous research findings in section 2.2 on entrepreneurial traits appear to be supported. The findings provide the foundation for a more complete understanding of the distinctive nature of *Māori* entrepreneurs, to assist in the development of a possible definition of *Māori* entrepreneurship.

Definition of the Māori entrepreneur

The traits of the *Māori* entrepreneur can assist in the creation of a definition. Section 2.2 conveyed a definition by Mataira (2000), a phrase *ngira tuitui* (Ngata, 1993), and a *whakataukī* (proverb) (Mead & Grove, 2001), which presented a means to understanding *Māori* entrepreneurship. Yet no consensus on the definition of *Māori* entrepreneurship was found in the literature (Dawson, 2010). It was hoped the empirical research would fill this gap in the field. However, five of the six entrepreneurs were unable to define *Māori* entrepreneurship. The sixth entrepreneur stated, "I call it free-range *mana*" (Entrepreneur, male, #1). Further research could investigate a common definition to enable a fuller understanding and appreciation of *Māori* entrepreneurship.

Two of the participants who identified as academics were able to provide a definition, based on their research within the field of *Māori* entrepreneurship. The academics' understandings, and the entrepreneur's (#1) definition, expressed the notion of *mana*. The *Traits of the Māori entrepreneur* section 5.3 suggested the practice of *mana* was strongly related to the understanding of a *Māori* entrepreneur. In the literature review *mana* was also mentioned as a key value within *Māori* society, and was included in two of the *Māori* theoretical frameworks (Henry, 2008, May; Keelan, 2009). Further research could explore the inclusion of *mana* in a definition of *Māori* entrepreneurship, as this was not a research area addressed in this thesis. *Mana* is an example of a cultural tradition; this is discussed next in the creation of a definition of a *Māori* entrepreneur.

Although no agreed definition was found in the previous research on *Māori* entrepreneurship, or the empirical findings of this thesis, a deeper understanding into the key components and the underlying characteristics of *Māori* entrepreneurship was realised. This knowledge was incorporated to develop a possible definition:

A *Māori* entrepreneur is a creative change agent, who bears risk, in order to seek venture creation opportunities that exploit *Māori* knowledge, whilst upholding *Māori* cultural traditions.

This section illustrates the limited understanding of *Māori* entrepreneurs within the field of *Māori* entrepreneurship. Testing the relevance and applicability of the *Māori* entrepreneurship definition could be a focus for further research.

Profile of the Māori entrepreneur

Akin to a definition, a profile of an entrepreneur can provide further understanding into the first research question. The demographic information included in the profile has not been mentioned in the *Traits* or *Definition* sections covered so far in this chapter. Two profiles of a *Māori* entrepreneur have been suggested. Firstly, section 2.2 created a profile based on the 2005 GEM study (Frederick & Chittock). Secondly, Table 4.2 illustrated the background information of the entrepreneurs interviewed for this thesis.

Within the two profiles, the demographics that could be compared included gender, educational background, and sources of funding. Although the two profiles mentioned age, different age ranges were used, therefore it was thought unsuitable to compare and draw conclusions on this demographic. A consistency between the two profiles was found with sources of funding for the different entrepreneurs. All six of the entrepreneurs interviewed, akin to the GEM profile, used informal investment, such as personal funds and money from family, as sources for financing their ventures.

Inconsistencies between the two profiles were found within the gender and educational background of the participants. The GEM findings suggested most *Māori* entrepreneurs were male. However, the results of this thesis were evenly split, with three male and three female entrepreneurs being interviewed. Furthermore, the GEM findings indicated little formal education as a general demographic of the *Māori* entrepreneur. Yet five of the six entrepreneurs in this thesis had two or more tertiary qualifications.

The participants in this thesis were chosen based on purposive and convenience sampling methods (see *Sample selection* section 3.5). These methods could offer a reason for the inconsistencies between the profiles, as unlike the GEM research; the findings of this thesis are not generalisable to the average *Māori* entrepreneur. Caution should therefore be applied when interpreting the profile of the *Māori* entrepreneur. However, if the methodological approach of this thesis is taken into consideration, the profile of the *Māori* entrepreneur is likely to be: *Māori*; male or female; between the ages of 40-50; highly educated; and funded by informal investment.

This profile of the *Māori* entrepreneur offers a foundation for a deeper understanding of *Māori* entrepreneurship, theoretically and practically. Institutions such as the government and educational establishments could use these findings to develop targeted support for *Māori* entrepreneurs. For example, knowing the average *Māori* entrepreneur is funded by informal investment suggests these avenues could be encouraged in the future. Additionally, if nascent *Māori* entrepreneurs become aware of this finding they may be more likely to gain successful finance by targeting these informal groups.

The Māori entrepreneurial process

A final output that could assist *Māori* entrepreneurs, theoretically and practically, was the creation of a *Māori* entrepreneurial process. In general, the process appeared to be built on a foundation of availability, perception, and exploitation of opportunities (Frederick & Carswell, 2001). This process could be affected by multiple environmental dynamics such as access to institutional support. The relevance in examining the entrepreneurial process was to gain an understanding into the thoughts and actions of *Māori* entrepreneurs, and possible reasons into why some entrepreneurial ventures succeed, while others fail (Reynolds et al., 2004). For example, an entrepreneur would most likely fail if they did not have enough capital to fund the growth of their venture.

While models of *Māori* entrepreneurship exist (see section 2.6), these do not incorporate the entrepreneurial process. A possible reason is that little is known about the entrepreneurial process to warrant the inclusion of the process in a model of *Māori* entrepreneurship (Shane, 2003). This thesis intended to depict the relationship between the entrepreneurial process and a framework for *Māori* entrepreneurship.

In the literature review (see section 2.2), three theories of the entrepreneurial process were discussed: Timmons (1999), Moore (1986), and Shane (2003). An analysis of the empirical findings in *Theme one* (see section 4.4) indicated that the *Māori* entrepreneurial process contained four stages: Pre-start-up, start-up, maintenance, and growth. This process supports Moore's (1986) model and the four stages of innovation, triggering event, implementation, and growth.

Furthermore, akin to Moore's process, the participants indicated how multiple factors change and develop across the stages of the entrepreneurial process, affecting the success of *Māori* entrepreneurs. The interview participants described all four stages as difficult. Reasons were given such as a lack of institutional support, and the unpredictable and changing nature of the entrepreneurial environment. These findings were in accordance with the literature which noted the difficulty and lack of support during the stages of running and growing a business (M. Anderson, 2007; Cropp, 2007).

An insight into the growth stage of the *Māori* entrepreneurial process was given by two of the female practitioners (#6, #8). The reason given for failure during this stage was because entrepreneurs were not prepared to grow, expand, and export their ventures. As a male entrepreneur explained, "I think that's the most important thing, is to continue to diversify" (#4). A female practitioner advised, when an entrepreneur stops evolving or educating themselves, they cannot successfully compete with others, especially when the others have continued to evolve (#2).

The importance of evolving supported the findings from the GEM reports, which identified a positive correlation between education and entrepreneurial success (Frederick, 2004). The idea of evolving also introduced another insight from the interviews, which is mentioned later when discussing research question two. To explain briefly, this research showed that on-going education was vital for *Māori* entrepreneurs. This finding suggested that on-going education could enable *Māori* entrepreneurs to continuously evolve and grow, and be more likely to achieve entrepreneurial success.

The discussion of the first research question has indicated multiple areas where the thesis has contributed to the field of *Māori* entrepreneurship. Although a common definition of *Māori* entrepreneurship was not found, an understanding into the common

traits and profile of the *Māori* entrepreneur was. Based on the findings within the first research question a definition of a *Māori* entrepreneur was developed. A *Māori* entrepreneurial process was also identified based on the empirical research findings.

The second research question is explored in the next section and examines three key themes: Culture, Education, and Institutions. The factors that are identified within these themes can impede and enhance the success of *Māori* entrepreneurs.

Research question two

What are the common impediments and enhancers of Māori entrepreneurship?

The second research question analysed the environment in which *Māori* entrepreneurs operate. The purpose was to identify common impediments and enhancers that *Māori* face, while exploiting an opportunity through the entrepreneurial process. Previous studies found three themes that play a role in the success of entrepreneurial endeavor: Culture (Licht & Siegel, 2006), Education (Frederick & Chittock, 2005), and Institutions (Busenitz et al., 2000). For example, the inclusion of entrepreneurial role models and social support networks via the *Māori* community can foster a culture that supports and facilitates *Māori* through the entrepreneurial process (Frederick, 2004).

This section compares and analyses the findings of the literature review with the empirical research in the Findings Chapter. This thesis has been able to extend previous research by further distinguishing the effect of the three themes on *Māori* entrepreneurship. The key findings, as akin to previous research, found factors within these themes operate as impediments and enhancers to *Māori* entrepreneurship. Each theme is looked at in turn, to discuss the key findings interpreted from the analysis.

Culture theme

To analyse the effect of culture on *Māori* entrepreneurial success, this thesis compared the *Māori* culture with the western culture. This section discusses two cultural frameworks, the conflicts evident between the cultures, and a possible solution to these conflicts. Previous literature has indicated that culture can be an impediment and an enhancer of entrepreneurship (Frederick et al., 2007; Licht & Siegel, 2006). Within the literature review, the main finding was that although strengths existed in the two

cultures, such as the “kiwi ingenuity” mentality, there was a lack of cultural support offered to *Māori* entrepreneurs (Frederick & Carswell, 2001).

In the interviews the western culture was mentioned as “essential” to *Māori* entrepreneurs. Two cultural frameworks from the literature review (Henare, 1998, July; Spiller et al., 2010) were supported by the empirical findings. The two frameworks provide examples of enhancers within *Māori* culture, indicating how *Māori* values assist in the success of *Māori* entrepreneurial endeavour.

Firstly, Henare’s (1998, July) *Koru of Māori Ethics* describes a model based on *tikanga* which guides *Māori* relationships and behaviour. To date, the model had not been empirically tested. However, *tikanga* was mentioned by four of the practitioners (female, #5, #6, #8; male, #7), with one emphasising “*tikanga* is an excellent model for business and for entrepreneurship” (Practitioner, male, #7). The participants recognised *Māori* values and customs, based on Henare’s model, as a valid knowledge system for entrepreneurship and the business world. Further research could test this notion to confirm the accuracy and applicability of Henare’s model to *Māori* entrepreneurship.

The second framework was *The relational Five Well-beings approach* (Spiller et al., 2010). Empirical research from four case studies indicated how *Māori* entrepreneurial endeavour could successfully achieve five outcomes: Economic, environmental, social, cultural, and spiritual. Findings from the interviews suggested that *Māori* are concerned with achieving these five outcomes. An entrepreneur explained, “You’re encompassing your whole environment rather than it being just purely profit driven” (Entrepreneur, male, #3). This entrepreneur’s quote was reinforced by an academic who recognised *Māori* entrepreneurs to consider “an ensemble of relationships with family, with spiritual things, land, the environment” (Academic, male, #7). These findings suggest that *Māori* values can provide a framework for *Māori* entrepreneurial and business success and sustainability (Spiller et al., 2011; Wolfgramm, 2007).

Impediments of entrepreneurship identified in the literature and empirical research, were the continued existence of racism, stereotypes, negative perceptions, and the Tall Poppy Syndrome (TPS) towards *Māori* (Dawson, 2010; Webster, 2009). A study of forty New Zealand entrepreneurs found TPS to be evident in 65% of the interviews

(Kirkwood, 2007). Kirkwood explained TPS can discourage an entrepreneur from starting a business, or establishing another venture if they've failed, and can cause an entrepreneur to deliberately limit their business growth. A recommendation from the interviews to remedy this situation was to promote, acknowledge, and celebrate the success and positive aspects of *Māori* society, through excellence awards for example. It was hoped this would dispel the negative attitudes and stereotypes that still exist towards *Māori* and allow *Māori* entrepreneurs to flourish in a supportive environment.

A further impediment was the conflict that occurred between different cultural values, which affected the governance, management, and leadership of the ventures. In the interview findings a long-term view of planning, relationship building, and success meant *Māori* often use consensus and *hui* (meetings) for collective decision-making. However, the literature indicated that this was contradictory to the individualistic style of western businesses, which are more likely to use voting (Harmsworth, 2006; Modlik, 2004). In the interviews cultural demands such as *tangihanga* (funerals) and *koha* (gift giving) were noted to take *Māori* away from focusing on their business. The participants also indicated how *Māori* leadership is often derived from age, contribution, and descent, which is inconsistent with contemporary business practice (Frederick & Henry, 2004; Harmsworth, 2006; Whitehead & Annesley, 2005). An academic explained how these conflicts could cause tension and distrust, which are emotions that are not conducive to an effective business environment (male, #7).

A discovery from the interviews was the identification of a possible solution to the conflicting values of the *Māori* and western culture. Seven of the eight participants thought *Māori* could successfully combine and balance the value systems of the two cultures. Respecting and embracing cultural diversity, inclusive of the western culture, was a further finding in the interviews as there is much that can be learnt and implemented from other cultures. Two of the male entrepreneurs explained how numerous cultural values, such as building and maintaining good relationships, are multicultural (#1, #4). Another entrepreneur stated that *Māori* ancestors “were very good at was recognising useful values from other cultures and they would integrate those values into the way in which they did business” (Entrepreneur, female, #6).

Within the literature Wolfgramm (2007) indicated how many *Māori* entrepreneurs and businesses successfully combined traditional and mainstream governance structures.

Additionally, Bunten's (2010) empirical research confirmed a marrying of the cultures was occurring in the *Māori* tourism industry. A recommendation from the interviews to assist overcoming conflicting values was the increased presence of networks, advisors, and experienced entrepreneurial role models. Such people could provide a supportive culture, to assist *Māori* entrepreneurs with managing traditional and contemporary business practices, and to nurture *Māori* along the entrepreneurial pathway.

The findings within the Culture theme should be interpreted with caution. A criticism of previous studies investigating the impact of culture on entrepreneurship was the methodological approaches used (Licht & Siegel, 2006). In particular Hayton, George, and Zahra (2002) examined twenty-one empirical studies and found problems with small sample sizes and a lack of statistical analysis. These problems are evident in the research of this thesis. The methodology included a sample size of eight and thematic analysis, which is a qualitative approach that does not constitute statistical analysis. However, the small sample size and qualitative approach used in this thesis allowed an in-depth and detailed understanding of *Māori* entrepreneurship (Morse & Richards, 2002). Further research could implement a different methodological approach to investigate the accuracy of the findings within this theme, and the thesis in general.

Education theme

This section discusses a lack of education, education models, and *Māori*-led development. Each of the eight interview participants believed education and training was important to developing and growing *Māori* entrepreneurs. Three participants described education as “fundamental” (Entrepreneur, male #1; Academic, male, #7) and “a necessity” (Practitioner, male, #3). Furthermore, previous research has indicated educational attainment as instrumental to entrepreneurial success; but also a significant impediment for *Māori* entrepreneurs (Frederick & Chittock, 2005). The interviews revealed the low educational attainment of *Māori* and the lack of business and entrepreneurial education as key impediments to *Māori* entrepreneurship.

Internationally, literature cautioned that whilst entrepreneurship education has a strong positive correlation to entrepreneurial success, very few entrepreneurs have obtained entrepreneurship education (Cruz et al., 2009). The interview findings agreed and found nationally, *Māori* were not engaging in the specific education that was available.

Although the literature attributed this low educational attainment to a lack of awareness of the available options (Klofsten, 2000; Nolan, 2003), a male practitioner in the interviews disagreed. He believed it to be because *Māori* were not willing to commit the time needed to complete the programmes (#3). However, the male academic (#7) suggested it was because the current education system lacked an integration of *tikanga* principles and practices. The academic's point is expanded on later in the section.

Two of the participants described *Māori* entrepreneurs as “lacking business acumen” (Practitioner, male, #3), and in particular “financial literacy” (Practitioner, female, #8). It was thought that *Māori* are not encouraged to take the right subjects at school to prepare for entrepreneurial success later on. Furthermore, *Māori* are not exposed to business when growing up, unlike many non-*Māori* children whose parents work and own businesses. Therefore, the basics of business and entrepreneurship are not instilled in *Māori* from an early age. A recommendation from the interviews was to increase *Māori* awareness and exposure to business activity in order to assist *Māori* in obtaining the mindset and skills needed to successfully exploit entrepreneurial opportunities.

A further impediment to *Māori* educational attainment in the literature was the individualistic nature of the education system which does not acknowledge *Māori* capacity to learn kinesthetically (Frederick et al., 2002; Frederick & Henry, 2004). One study mentioned that participants wanted to see more participation and action-orientated learning, that utilised practical examples (Zapalska & Brozik, 2006). However, one of the female practitioners (#6) explained that although many people think *Māori* are kinesthetic learners, this is a “racist notion”. Akin to other cultures, *Māori* also have a variety of learning styles, which need to be considered when creating education and training programmes. An implication from this finding is that future education initiatives must strive to incorporate a mixture of learning styles to engage *Māori*.

The discussion turns towards enhancers within the Education theme. The *Māori* education renaissance, which saw the establishment of *Māori* language schools (Henry, 2007), was noted to be a key enhancer in the educational attainment of *Māori*. These schools have been an important development for the rise in second chance learning, entrepreneurship, and commercial enterprise within the *Māori* community. In the interviews, *Māori* language schools and the education renaissance were seen as an enhancer in revitalising the self-determination of *Māori* entrepreneurs and society.

There has been strong movement within *Māoridom*, with the uptake of the *Māori* language and an increase in education and leadership evident in *Māori* society. These actions need to be encouraged so that more *Māori* within *Aotearoa* become educated, for the benefit of being prepared and knowledgeable for entrepreneurship later on.

Entrepreneurship education as early as pre-school, family involvement in the education process, and the encouragement of formal and informal education avenues were suggested in the interviews to enhance the educational attainment of *Māori* entrepreneurs. These recommendations could be included in changes for future strategies and practices within the education system. The changes could assist *Māori* to acquire the knowledge and skills needed to develop successful entrepreneurial ventures.

Institutions theme

This section discusses the lack of awareness and availability of institutional support, and the importance of mentorship and *Māori* involvement in support initiatives. The interview participants found institutions to be important to *Māori* entrepreneurship. Institutions provide the support and assistance, such as mentorship and advice, needed to facilitate *Māori* through the entrepreneurial process. Previous research has indicated that little is known about the relationship between institutions and entrepreneurship (Acs & Karlsson, 2002). This thesis tentatively touched on the correlation, which suggests the requirement of further theoretical and exploratory research within the field.

In general, *Aotearoa* is considered to have an effective institutional framework, which is comparable to international assessments (Frederick et al., 2007; Massey, 2010, May; Whitehead & Annesley, 2005). However, the interviews indicated a lack of awareness of the available institutional support within *Māori* communities. For example, institutions were described as not “recruiting” or going out into the communities to broadcast the support that was on offer. Therefore, *Māori* entrepreneurs were less mindful or responsive to the services and support options that were accessible to them.

In the interviews the available support services were said to be limited. For example, BMNZ, NZTE, and *Poutama* Trust were criticised as providing restricted support. One entrepreneur talking about *TPK* services exclaimed, “all they do is put up blocks in your way” (Entrepreneur, female, #6). These empirical findings are in accordance with the

literature (M. Anderson, 2007), suggesting the support infrastructure, although superior to international standards, has multiple impediments for *Māori* entrepreneurs.

In further agreement with the literature, interview participants mentioned difficulty in finding the time to access support avenues (M. Anderson, 2007; Aotahi, 2008; Zapalska & Brozik, 2006). For example, government assistance was said to be time-consuming, and the paperwork was described as “quite intimidating and intense” (Entrepreneur, male, #4). In particular, a study conducted by Warriner (2009) recorded negative views of NZTE due to the difficulty in trying to meet the criteria for gaining export funding. These findings highlight the need for changes in the current support infrastructure, or additional avenues, if *Māori* are to successfully exploit entrepreneurial opportunities.

A lack of financial assistance was given as a major hurdle for *Māori* entrepreneurs within the literature and interviews, especially in relation to a shortage of seed funding and angel investment (*Māori* Economic Taskforce, 2010). A female practitioner thought *Māori* to be disadvantaged in securing finance, as some lending institutions stereotyped *Māori* as bad debtors (#8). A previous study confirmed how *Māori* entrepreneurial firms are “perceived as high-risk with low-level repayment records [which] encourage conservative lending policies” (Perry et al., 2002, p. 55). Therefore, a recommendation for further research and practice could be the development of strategies and policies that improve and promote the availability of financial support to *Māori* entrepreneurs.

The key institutional support mentioned in the interviews was mentorship, which was identified by all six entrepreneurs as valuable and important to entrepreneurial success. Mentorship was included in the key service areas mentioned in the literature, which were consultancy, mentoring, and advisory services (Frederick & Chittock, 2005; Massey, 2005). An insight from the interviews was that mentorship is vital throughout the duration of the venture. This offers a recommendation to entrepreneurs in the field, who may currently discredit the benefit of mentorship. Other services cited as beneficial in the interviews included the use of networking, planning, and research.

The focus on impediments in this section indicates the obstacles present in the current institutional framework. One internal enhancer was mentioned in the interviews: The ability of *Māori* to have personal funding to finance their business. Within the literature

the key enhancer evident in the Institutions theme was the significant amount of *Māori*-led development, such as the *Hui Taumata* Trust and *Māori* Economic Summit. These organisations have been formed to improve *Māori* economic development and enhance *Māori* entrepreneurial success (*Te Puni Kōkiri*, 2008; *Te Puni Kōkiri*, 2009).

The restoration of *Māori* resources has been highlighted in the literature as a substantial economic base (Sullivan & Margaritis, 2000). However, none of the participants in the interviews had gained financial assistance through their *Māori* heritage. The participants identified a lack of *Māori* involvement in the initiatives and policies that influence *Māori*. The literature suggested that well intentioned efforts may fail due to a lack of cultural understanding between *Māori* and the providers of assistance (R. Anderson et al., 2006; Kerr, 2009, January). Therefore, a recommendation from this thesis was the increase of *Māori* involvement in these initiatives and policies in the future. The numerous constraints mentioned in this section justify the need for further research to delve deeper into the relationship between institutional support and entrepreneurship.

The discussion of the second research question has indicated multiple areas where this thesis has contributed to the field of *Māori* entrepreneurship. In particular, the findings confirmed two theories within the Culture theme, Henare's (1998, July) *Koru of Māori Ethics* and *The relational Five Well-beings approach* (Spiller et al., 2010). The theories provide examples of enhancers within *Māori* culture, validating *Māori* values as useful to *Māori* entrepreneurial endeavour. The Education and Institutions themes confirmed multiple impediments that were referred to in the literature. In general, concern was held for the educational attainment of *Māori*, and their lack of awareness and access to institutional support. Numerous areas were in need of recommendations for further research and practice, which are discussed in the Conclusion Chapter.

Research question three

How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?

The discussion of the research questions, regarding what *Māori* entrepreneurship is, and the common impediments and enhancers of *Māori* entrepreneurship, have provided the knowledge to explore the final research question. This discussion has enabled the collation of the relevant material on the construct of *Māori* entrepreneurship.

As the field of *Māori* entrepreneurship is mostly exploratory and descriptive in nature, few models exist from which effective recommendations for policy and practice can be made (Henry, 2011, September). The final research question searches for a theoretical framework that enables the description and analysis of *Māori* entrepreneurship.

In section 2.6, a theory of entrepreneurship was defined as “a verifiable and logically coherent formulation of relationships, or underlying principles that explain entrepreneurship (Frederick et al., 2007, p. 31). Three theories were reviewed: The GEM model (Kelley et al., 2011), the *Māuipreneur* model (Keelan, 2009), and the *Kaupapa Māori* Entrepreneurship Framework (Henry, 2008, May). The framework presented in this chapter could extend these findings by supplementing the currently limited list of *Māori* entrepreneurial frameworks, and adding a further dimension, the impact of the entrepreneurial process on *Māori* entrepreneurial success.

The review of existing theories demonstrated that the *Māori* entrepreneurial environment needs to be studied, analysed, and understood through an interdisciplinary approach as the factors that affect *Māori* entrepreneurs are diverse (Shane, 2003). An interdisciplinary approach was revealed through the multiple disciplines, such as psychology, sociology, and economics that were referred to throughout Chapter 2 and Chapter 4. For example, the interviews demonstrated how psychologically, *Māori* entrepreneurs have a lack of confidence. Sociologically, the *Aotearoa* culture is not supportive of *Māori* entrepreneurs. Lastly, economically, *Māori* entrepreneurs’ ventures are often undercapitalised. Hence, this thesis indicates *Māori* entrepreneurs operate in a multi-faceted environment, influenced by numerous impeding and enhancing factors.

Henry’s (2008, May) *Kaupapa Māori* Entrepreneurship Framework, was used extensively to underpin the empirical research and as the theoretical grounding for the new framework. While the other two theories provided useful insight into modeling the entrepreneurial environment they were thought to be limited in their applicability. The GEM model was not specific to *Māori* culture. *Māuipreneur*, although founded in *Māori* culture, modeled youth entrepreneurship, not *Māori* entrepreneurship in general.

Therefore, Henry’s framework was considered to be the most appropriate theoretical foundation to build from. The main reason was the project’s aims were akin to that of

this thesis, to develop a *Māori* entrepreneurship framework, from the perspective of *Māori*. One drawback of Henry's framework was that it has not been empirically tested. Although grounded in primary data, the empirical research used to develop this framework dates back to the year 2000. Considering the ever-changing entrepreneurial environment, the factors of the framework need to be validated as still applicable today.

Consequently, a contribution this thesis makes to the field of *Māori* entrepreneurship is the development of the *Māori* Entrepreneurship Framework, underpinned by empirical research conducted in 2011. The empirical findings validated Henry's framework as somewhat applicable and accurate to depicting the *Māori* entrepreneurial environment that existed at the time of data collection. Henry (2008, May) stated, "It is hypothesised that there exist traditional *Māori* concepts, values, and ideals which shape *Māori* entrepreneurial endeavour" (p. 9-10). The hypothesis was confirmed as numerous constructs in Henry's framework (see Table 2.5) were validated through the interviews. For example, the concept of *mana* (power and prestige) and the value of *whakawhanaungatanga* (relationships) were reiterated in the interviews as ideals associated with the relational approach *Māori* take to entrepreneurship and business. Although Henry's framework is based on research that is more than a decade old, her hypothesis and the proposed entrepreneurial framework are consistent with this thesis.

However, not all of the factors illustrated in Henry's framework were identified in the empirical research. For example, Henry identified external impediments such as government policy and external enhancers such as technology, as factors that influence *Māori* entrepreneurs. These factors were not mentioned in the interviews, which confirms Bygrave's (2007) caution that the ever-changing environment in which entrepreneurs operate makes it difficult to model. This research demonstrates that although the overall framework is applicable to modeling the *Māori* entrepreneurial environment, some of Henry's specific factors that are based on research from the year 2000, have either changed or are not pertinent in the year 2011.

Another possible explanation is the methodological differences between this research and Henry's. Although Henry analysed the findings herself, the data collection was conducted and informed by the GEM model, as shown in Figure 2.5. The GEM methodology used specific factors, such as government policy, to direct the interview questions. Therefore, this could have influenced the inclusion of the factors in the

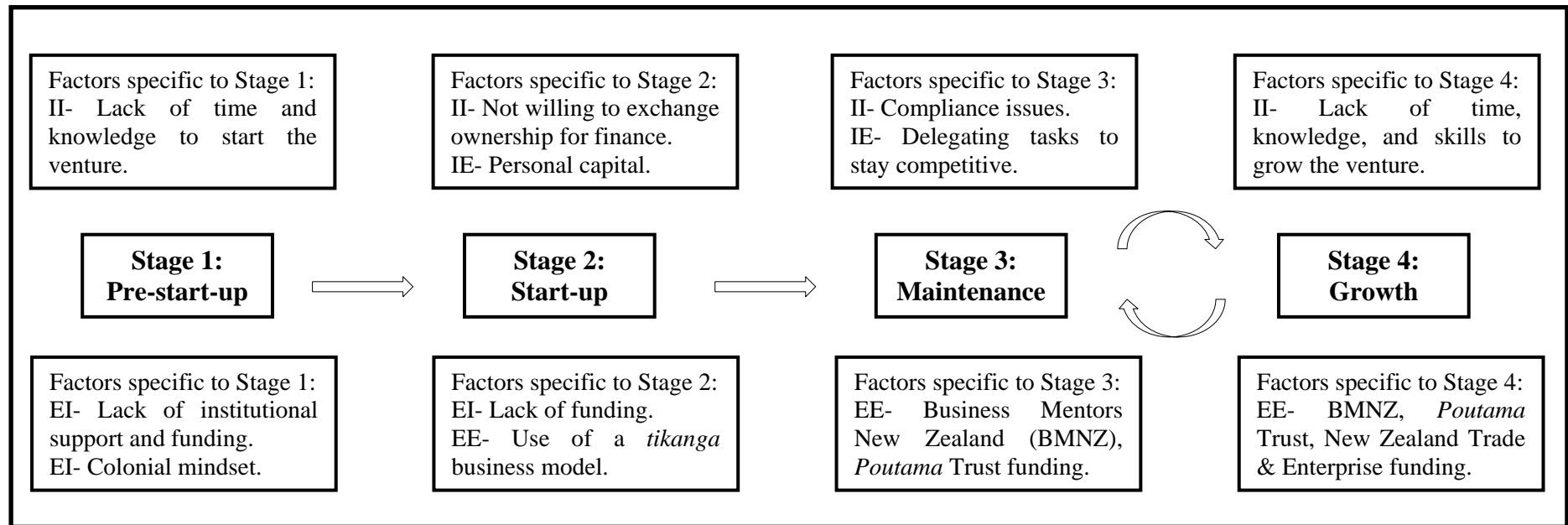
empirical data. However, the data collection methods used in this thesis did not refer to these factors, which could explain their absence in the interview findings of Chapter 4.

A communication framework used to structure the Findings Chapter included tables that illustrated the key findings of the thematic analysis (see section 4.4). The purpose of the tables was to succinctly communicate the key impediments and enhancers of *Māori* entrepreneurship uncovered through the data analysis. In particular, Table 4.13 combined earlier tables to present the key findings of the empirical research.

The tables were used as the empirical building blocks for the *Māori* Entrepreneurship Framework. Earlier in section 5.3, the findings from the empirical research were compared with the findings in the literature review, through the exploration of the first two research questions. The first research question highlighted traits of the *Māori* entrepreneur and indicated four stages of the *Māori* entrepreneurial process: Pre-start-up, start-up, maintenance, and growth. The second research question gave evidence of the key impediments and enhancers that influence *Māori* entrepreneurs whilst they exploit an opportunity through the entrepreneurial process. These findings have also been incorporated into the development of the *Māori* Entrepreneurship Framework.

Presentation of the Māori Entrepreneurship Framework

The key contribution this thesis makes to the field of *Māori* entrepreneurship is the integration of the entrepreneurial process with a framework of entrepreneurship, as specific to *Māori*. The intention, in the words of Henry (2011, September), was “to better understand, predict and enhance *Māori* entrepreneurship” (p. 930). *Māori* entrepreneurship is achieved through the interaction and integration of multiple factors. Factors include an entrepreneur’s creative flair, their ability to source funding and resources, and their competence with bringing these factors together to exploit an opportunity. The *Māori* Entrepreneurship Framework in Figure 5.1 depicts the environmental factors that impede and enhance *Māori* entrepreneurial endeavour. The inclusion of the entrepreneurial process provides a roadmap to distinguish the stages the factors are located in. The *Māori* Entrepreneurship Framework is presented in two parts to ensure the reader is not overwhelmed with information, which could occur if one figure was used. Although each part is complete in itself, together the two parts are intricately linked to provide a full understanding of the *Māori* entrepreneurship field.



Key of the four dimensions of Māori entrepreneurship:

II: Internal Impediment EI: External Impediment
 IE: Internal Enhancer EE: External Enhancer

Figure 5.1. Māori Entrepreneurship Framework (continued on the next page).

FACTORS ACROSS THE FOUR STAGES OF THE ENTREPRENEURIAL PROCESS

INTERNAL IMPEDIMENTS

- Personal characteristics e.g. a lack of confidence and commitment.
- Conflicts between *Māori* and non-*Māori* values and customs.
- Lack of education, in particular business acumen and financial literacy.
- Undercapitalisation, especially to cover expenses and shortfalls.
- Working in isolation, not researching, or getting external advice.

EXTERNAL IMPEDIMENTS

- Racism, stereotypes, negative perceptions, and Tall Poppy Syndrome exist.
- Multiple problems in current New Zealand education system.
- Not enough awareness of the available institutional support.
- Access to available support is limited, competitive, and time-consuming.
- Lack of *Māori* mentors and *Māori* specific programmes.
- Networking with non-*Māori* is a challenge.
- The business world is constantly changing and it is hard to adapt to this.
- *Māori* and New Zealand society are not fostering *Māori* entrepreneurship.
- Do not celebrate, encourage, and support *Māori* entrepreneurial success.
- Lack of *Māori* entrepreneurial role models.

INTERNAL ENHANCERS

- Entrepreneurial traits e.g. risk-taking, change agent, creative, and visionary.
- Personal characteristics e.g. self-sacrifice, resilience, intelligently intuitive.
- Leveraging off the *Māori* culture as a unique selling proposition/advantage.
- Relational approach to business e.g. networking, social entrepreneurship.
- On-going education, planning, and research.

EXTERNAL ENHANCERS

- Leveraging off the *Māori* culture and identity, and other cultures.
- *Māori* economic and social development, and the *Māori* Renaissance.
- Strong *iwi* movements: Increased education, funding, and leadership.
- Communally orientated and value multiple outcomes of entrepreneurship.
- Receiving *tautoko*, especially from friends and family.
- Decline of stereotypical attitudes, *Māori* known as natural entrepreneurs.
- Finance: Business partners, family, friends, angel investors, and loans.
- Specific institutions mentioned: *Te Puni Kōkiri*.
- Talk to business mentors, advisors, consultants, and business owners.
- Education: Formal and informal, family involvement, learning together.

Figure 5.1. *Māori* Entrepreneurship Framework (continued from the previous page).

As mentioned earlier in the Discussion Chapter, the development of the *Māori* Entrepreneurship Framework was informed by Henry's (2008, May) *Kaupapa Māori* Entrepreneurship Framework. Henry hypothesized that:

Patterns of views and opinions shared by the interviewees appear to coalesce into two distinctive categories of responses, those things that exist inside or outside the individual and those that enhance or impede entrepreneurship. (p. 9-10)

The findings from this thesis confirm Henry's hypothesis. Therefore, there are four dimensions or core elements of the *Māori* Entrepreneurship Framework; internal impediments and enhancers, and external impediments and enhancers. The identification of these dimensions were further confirmed by the re-analysis of the GEM research, which found specific *Māori* values, beliefs, experiences, and practices act as impediments and enhancers to *Māori* entrepreneurship (Dawson, 2011).

A factor that is within the entrepreneurs control is classified as internal. For example, an entrepreneurial trait, such as the propensity for risk, is thought to exist inside of the entrepreneur. A factor that exists outside of the entrepreneur's control is considered to be external. For example, the influence of stereotypical attitudes towards *Māori*, which can affect *Māori* access to resources. An impediment is a factor that hinders the success of an entrepreneur, such as a lack of finance to grow a venture. An enhancer is a factor that facilitates the success of an entrepreneur, such as the use of a mentor to gain advice.

Within the *Māori* Entrepreneurship Framework, listed under the four dimensions, are the key factors that were identified in the interviews and confirmed in the previous research. Multiple factors, such as education and finance, are mentioned under more than one of the four dimensions. This is because the factors within the *Māori* Entrepreneurship Framework are interrelated, as one factor can influence or change another factor. For example, within Figure 5.1, the external impediment regarding problems within the New Zealand education system provides a possible reason into why an internal impediment of *Māori* entrepreneurs is a lack of financial literacy. A possible reason is because the current education system may not encourage *Māori* to take financial subjects at school, and so *Māori* knowledge can be deficient in this area.

Most factors under the four dimensions are general to the *Māori* entrepreneurial environment and therefore occur across the four stages of the *Māori* entrepreneurial process. However, there are factors that are specific to the different stages. The *Māori* entrepreneurial process in Figure 5.1 has four stages: Pre-start-up, start-up, maintenance, and growth. Within each of these stages, different factors have been identified as specific to a particular stage. For example, within stage two, four factors were highlighted as specific to the start-up of a *Māori* entrepreneurial venture. An example of a factor is the internal impediment of *Māori* entrepreneurs who are not willing to give up the ownership of their venture in exchange for finance from outside investors. The venture is further impacted by a lack of funding, in particular seed funding and angel investment, which is an external impediment within the second stage.

The relationship between the four stages of the *Māori* entrepreneurial process is shown by the direction of the arrows in Figure 5.1. The first stage is pre-start-up, which involves the actions that an entrepreneur conducts prior to starting their business. For example, recognising an opportunity within the environment. The first stage must be completed before the entrepreneur can move on to the second stage, which is start-up. The second stage includes the actions an entrepreneur takes to exploit an opportunity through the establishment of an entrepreneurial venture. Actions could include sourcing finance to start the venture and finding the necessary resources and people to assist with venture creation. The second stage must be completed before the entrepreneur can move on to the third stage. The third stage is maintenance, or the actions an entrepreneur takes to keep their venture in operation, such as the payment of expenses like taxes. The final stage is growth. This stage includes the actions an entrepreneur takes to evolve or expand their venture, such as exporting the venture's products to overseas markets.

The third and fourth stages have a different relationship to the others, as shown by two arrows indicating a circle. This is because once an entrepreneur moves from the maintenance stage to the growth stage it is essential to keep evolving. The entrepreneur must continuously maintain their growth strategy, and then create a new growth strategy, then maintain this strategy, and so forth. This evolution indicates the cyclical relationship of the last two stages of the *Māori* entrepreneurial process. The reason for continuous evolution is to ensure a *Māori* entrepreneur's venture stays relevant and competitive. Continuously evolving could assist in proofing the ventures success as an entrepreneur can respond to the constantly changing factors in the environment.

The factors mentioned in Figure 5.1 are by no means complete or exhaustive. Entrepreneurs, academics, or practitioners may recognise other concepts or factors that are not mentioned within the *Māori* Entrepreneurship Framework. A limitation of using a non-generalisable methodological approach, as used in this thesis, is these findings must be interpreted in relation to the methods of data collection and analysis used. Therefore, the importance of further research to test and extend the *Māori* Entrepreneurship Framework would not detract from the framework presented in this chapter. Rather the research would augment the framework, to provide a more comprehensive list of the diverse factors that influence *Māori* entrepreneurial endeavor.

The purpose of presenting the framework as a process was to ground it in practical implications for the field of *Māori* entrepreneurship. The factors within the four key dimensions offered an opportunity to construct specific recommendations and practices, to guide the behavior and actions of those within the field. The *Māori* Entrepreneurship Framework could overcome a limitation identified in the literature, which was the inapplicability of current theoretical approaches to providing practical recommendations (Bygrave, 2007). The Conclusion Chapter summarises the key practical contributions the framework could make to the field of *Māori* entrepreneurship.

5.4 Conclusion

This thesis has linked, clarified, and extended findings from the extant literature, possibly providing the most extensive review of the *Māori* entrepreneurship field. The creation of the *Māori* Entrepreneurship Framework, based on these findings, advances previous research and adds depth to the current understanding of the field of *Māori* entrepreneurship. This chapter summarised the findings of the thesis and discussed them with reference to the three research questions. The contribution this thesis made to the field of *Māori* entrepreneurship was presented through each research question in turn.

The first research question was important because academically the field of *Māori* entrepreneurship is young (Dawson, 2010). Although no common definition of *Māori* entrepreneurship was found, the identification of common traits such as *mana*, enabled the creation of a possible definition for *Māori* entrepreneurship. A profile of the *Māori* entrepreneur was also developed. The profile could be used to inform recommendations for future policies, actions, and guidelines to revive and stimulate *Māori* entrepreneurship for generations to come. Lastly, a *Māori* entrepreneurial process was created to assist in the conception of the *Māori* Entrepreneurship Framework.

The second research question confirmed multiple theories within the extant literature, such as the *Koru of Māori Ethics* (Henare, 1998, July) and *The relational Five Well-beings approach* (Spiller et al., 2010). The empirical findings did not support previous research which suggested a lack of awareness of available education options (Klofsten, 2000; Nolan, 2003) and *Māori* capacity to learn kinesthetically (Frederick et al., 2002; Frederick & Henry, 2004). Rather, the interviews indicated *Māori* lack commitment to engage in education initiatives and have a diverse range of learning styles. Lastly, the research was in accordance with the literature (M. Anderson, 2007; Frederick & Chittock, 2005) suggesting the support infrastructure although superior to international standards, has multiple impediments for *Māori* entrepreneurship. This thesis has extended the field by supplementing previous research with further impediments and enhancers of *Māori* entrepreneurship. A current view of the *Māori* entrepreneurial environment was provided on which recommendations for theory, research, and practice could be based. Possible recommendations are discussed in the Conclusion Chapter.

The traits, factors, and perspectives identified through the first and second research questions created the blueprint for the theoretical framework of *Māori* entrepreneurship. The third research question contributed to the field of knowledge by offering a framework that overcame the weaknesses of the theories reviewed in the literature. In particular the GEM model (Kelley et al., 2011) was not specific to *Māori* culture and the new framework was sculpted by the *Māori* entrepreneurial environment. *Māuipreneur* (Keelan, 2009) was specific to *Māori* youth entrepreneurship, however, the new framework offers a framework for the general field. Lastly, the *Kaupapa Māori* Entrepreneurship Framework (Henry, 2008, May) was somewhat dated, therefore the *Māori* Entrepreneurship Framework offers a pertinent framework, developed in 2011.

This chapter has contributed to the field of *Māori* entrepreneurship by developing a theoretical framework for a more precise and complete understanding of the distinctive nature and facets of *Māori* entrepreneurship. This research is of significance because *Māori* entrepreneurs are increasingly recognised as important contributors for *Māori* and the New Zealand economy (McLeod, 2009, January). Therefore, increasing the theoretical foundation of the field could provide an evidence-base for further recommendations for the theory, research, and practice of *Māori* entrepreneurship.

Chapter 6: Conclusion

6.1 Introduction

The Discussion Chapter presented the findings of this thesis derived from the analysis of the empirical research and extant literature. The construct of *Māori* entrepreneurship was explored through a qualitative, exploratory inquiry from a constructivist-interpretivist paradigm (Denzin & Lincoln, 1994). This paradigm suggests the objective of the research was to explore and understand the multiple perspectives of *Māori* entrepreneurship, as constructed by the experiences of those within the field.

In order to achieve this objective, three research questions were explored:

1. *What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?*
2. *What are the common impediments and enhancers of Māori entrepreneurship?*
3. *How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?*

This thesis traced *Māori* entrepreneurship from its earliest written records to contemporary New Zealand society. The purpose of this chapter is to highlight the significance and contribution of the thesis to existing theory, research, and practice within the field of *Māori* entrepreneurship. The chapter presents a summary of the key findings, which include a definition, process, and framework of *Māori* entrepreneurship (section 6.2). The implications of the findings for theory, research, and practice within the field of *Māori* entrepreneurship are considered and discussed (section 6.3). The limitations of the research are outlined (section 6.4), as are recommendations for further research (section 6.5), followed by a brief conclusion of the chapter (section 6.6). The structure of the Conclusion Chapter is depicted in Table 6.1.

Table 6.1: Structure of the Conclusion Chapter

Section	Sub-sections	Contents	Tables/Figures
6.1	Introduction		Table 6.1
6.2	Key findings of this thesis in relation the research questions	<i>Research question one</i> <ul style="list-style-type: none"> • Knowledge of <i>Māori</i> entrepreneurship <i>Research question two</i> <ul style="list-style-type: none"> • Common impediments and enhancers <i>Research question three</i> <ul style="list-style-type: none"> • <i>Māori</i> Entrepreneurship Framework 	
6.3	The contribution to theory, research, and practice	Implications for <ul style="list-style-type: none"> • Theory • Research • Practice 	Table 6.2
6.4	Limitations	Limitations of this thesis	
6.5	Future research	Ideas for future research	
6.6	Conclusion		

6.2 Key findings of this thesis in relation the research questions

The field of *Māori* entrepreneurship is academically young and therefore research is limited (Dawson, 2010; Frederick & McIlroy, 2000). Acknowledging this lack of research, this thesis sought to examine the environment in which *Māori* entrepreneurs operate. The primary objective was to increase the understanding of *Māori* entrepreneurship in theory and practice, through the exploration of three research questions. The potential outcomes within this objective included the search for a common definition, and the impediments and enhancers of *Māori* entrepreneurship. The secondary objective of the research was to incorporate this understanding of *Māori* entrepreneurship into the development of the *Māori* Entrepreneurship Framework.

Drawing on data derived from the eight qualitative interviews, observations, and field notes, the empirical research findings were examined through thematic analysis (Braun & Clarke, 2006). These findings were discussed in relation to reviewed academic and applied literature. The key constructs of *Māori* entrepreneurship, the influence of the *Māori* and western culture, the education system within New Zealand, and the institutional infrastructure assisting *Māori* entrepreneurs, were considered. Although the data analysis indicated key themes and factors, the use of a non-randomised sample means these relationships cannot be generalised beyond the scope of the thesis. Rather the methodological approach was chosen to allow an in-depth and detailed understanding from a small number of interview participants (Morse & Richards, 2002).

An overview of the key findings of this thesis was presented in Table 5.2, and further summarised within the conclusion of the Discussion Chapter. This is perhaps the first time a wide body of literature on *Māori* entrepreneurship has been synthesized and analysed through empirical research. This thesis therefore adds a new depth to the understanding of the *Māori* entrepreneurship field. Each research question is briefly discussed within this section to communicate the contributions of the research.

Research question one

What are Māori entrepreneurs', Māori academics', and Māori practitioners' perspectives of Māori entrepreneurship?

Māori have been described as one of the most entrepreneurial populations in the world (Frederick & Carswell, 2001). Therefore, the first research question gathered information on the understanding of *Māori* entrepreneurship from the perspective of those within the field. The research searched for defining traits, a definition and profile of the *Māori* entrepreneur, and the process the *Māori* entrepreneur takes when exploiting an opportunity. These were the key outcomes of research question one.

Although no common definition was found for an entrepreneur or a *Māori* entrepreneur, there was consensus on characteristic traits common to all entrepreneurs, and specific to *Māori* entrepreneurs. Common traits included a propensity for risk and change (Kuratko & Frederick, 2010). A trait unique to *Māori* entrepreneurs was *Māori* culture, or the cultural values *Māori* could draw on in their ventures. In particular, the implementation of *mana* was identified as a defining characteristic of the *Māori* entrepreneur. *Māori* culture was seen as a strength and advantage during *Māori* entrepreneurial endeavour.

An understanding of the underlying traits and characteristics of *Māori* entrepreneurship resulted in the creation of the following definition of a *Māori* entrepreneur:

A *Māori* entrepreneur is a creative change agent, who bears risk, in order to seek venture creation opportunities that exploit *Māori* knowledge, whilst upholding *Māori* cultural traditions.

The research also developed a potential profile of the *Māori* entrepreneur. If the methodological approach of this thesis is taken into consideration, the profile of the *Māori* entrepreneur is likely to be: *Māori*; male or female; between the ages of 40-50; highly educated; and funded by informal investment.

The last contribution from research question one was the development of a *Māori* entrepreneurial process. Current models of *Māori* entrepreneurship do not incorporate the structure of the entrepreneurial process. This thesis therefore intended to discover the impact of the entrepreneurial process on *Māori* entrepreneurial success. However, from the interviews the researcher learned that the participants had very little

knowledge about the entrepreneurial process. Therefore, a tentative process, in need of further research and development, was created. The *Māori* entrepreneurial process contains four stages: Pre-start-up, start-up, maintenance, and growth.

Research question two

What are the common impediments and enhancers of Māori entrepreneurship?

Research has found that although *Māori* were highly entrepreneurial, their success rate was low (Frederick & Chittock, 2005). Therefore, the aim of the second research question was to analyse the *Māori* entrepreneurial environment in order to identify the common impediments and enhancers that impact on *Māori* entrepreneurial success.

Within the literature and empirical research three common themes were found to influence the success of an entrepreneurial endeavor: Culture (Licht & Siegel, 2006), Education (Frederick & Chittock, 2005) and Institutions (Busenitz et al., 2000). This thesis has been able to extend previous research findings by further distinguishing the effect of the three themes on *Māori* entrepreneurship. The key contributions research question two makes to the field of *Māori* entrepreneurship, are found within the themes.

The Culture theme compared the *Māori* culture with western culture. Western culture was important to *Māori* entrepreneurs, especially in regard to business practices such as the use of marketing and strategic planning. The *Māori* culture was the key enhancer of *Māori* entrepreneurship. *Māori* values such as *tikanga* (correct procedure), *mana* (power, prestige), and *wairuatanga* (spirituality), guided *Māori* relationships and behaviour (Henare, 1998, July). Within this cultural foundation *Māori* were said to take a relational approach to business, which enabled more than economic wealth, but environmental, social, cultural, and spiritual outcomes as well (Spiller et al., 2010).

Although multiple conflicts between the *Māori* and western cultures were identified, such as differences in leadership and management styles, the participants believed the cultures could be integrated. *Māori* entrepreneurs were encouraged to respect and embrace cultural diversity. Further recommendations included the development of a supportive culture through celebrating *Māori* entrepreneurial success, and increasing the presence of networks, advisors, and experienced entrepreneurial role models.

The Education theme indicated low educational attainment of *Māori*. Specifically, a lack of business, financial, and entrepreneurial education, were key impediments to *Māori* entrepreneurship. *Māori* were criticised for not committing the time needed to increase their education. However, the need for a range of learning styles was recommended to create responsive education and training programmes for *Māori*. It was suggested entrepreneurial and business education should start as early as pre-school, that family involvement in the learning process was important, and that on-going education, either from formal or informal avenues, were vital to *Māori* entrepreneurs.

The Institutions theme identified organisations and services that support *Māori* through the entrepreneurial process, such as mentoring programmes and financial assistance. A lack of awareness of the available support options, and the time-intensive process of gaining assistance to limited and restricted services, were seen as major hurdles. Mentorship was a key institutional service said to be beneficial through all stages of the entrepreneurial process. A recommendation was the increased involvement of *Māori* in future initiatives and strategies to improve the support in the institutional infrastructure.

Research question three

How can these perspectives be used to generate a theoretical framework for Māori entrepreneurship?

The field of *Māori* entrepreneurship is mostly exploratory and descriptive in nature and few models exist from which effective recommendations for policy and practice can be made (Henry, 2011, September). The key contribution of the third research question to the field of *Māori* entrepreneurship was the integration of a *Māori* entrepreneurial process into a framework that modeled the *Māori* entrepreneurial environment.

Henry's (2008, May) *Kaupapa Māori* Entrepreneurship Framework was used to underpin the empirical research and as the theoretical grounding for the new framework. Henry hypothesised that there were factors that "exist inside or outside the individual and those that enhance or impede entrepreneurship" (p. 9-10). This hypothesis was used to extend current theory and research within the field, in order to discover the key impediments and enhancers of *Māori* entrepreneurship. The outcome was the *Māori* Entrepreneurship Framework, founded in research of *Māori* from 2011. During the research, Henry's framework was validated as applicable to research conducted in 2011.

6.3 The contribution to theory, research, and practice

An understanding into the key components and underlying constructs assisted in the development of a definition, a process, and a framework of *Māori* entrepreneurship. Within these findings, an exploration and analysis of the environment of *Māori* entrepreneurship was achieved. These findings provide a foundation for possible recommendations to improve *Māori* entrepreneurial success and *Māori* entrepreneurs overall contribution to the New Zealand economy and society. Contributions could include positive effects on a person's motivation and the creation of employment.

Implications for theory

Theoretically, the research in this thesis has been used to create the *Māori* Entrepreneurship Framework. This framework is significant because it increases the limited theoretical grounding of the *Māori* entrepreneurship field (Henry, 2011, September), by extending previous theoretical works, such as Keelan's (2009) *Māuipreneur* model, and Henry's (2008, May) *Kaupapa Māori* Entrepreneurship Framework. The new framework overcame a limitation of Keelan's model, which was based on youth and not developed for the general field of *Māori* entrepreneurship.

This thesis extended Henry's framework in two ways. Firstly, the research on which Henry's framework was based did not utilise a *Māori*-centric methodological approach. Secondly, Henry's framework was grounded in primary data that dated back to the year 2000 and has not been empirically tested. The research in this thesis was able to validate Henry's framework as somewhat applicable and accurate to depicting the *Māori* entrepreneurial environment in 2011. These extensions were important because validating Henry's framework increased the limited theoretical work within the field.

The *Māori* Entrepreneurship Framework added a further dimension to previous works by including the impact of the entrepreneurial process on *Māori* entrepreneurial success. The *Māori* entrepreneurial process made an important contribution because its inclusion enabled a more accurate depiction of where certain factors impede or enhance *Māori* entrepreneurs. The key theoretical implication was a clearer and more detailed illustration of *Māori* entrepreneurship as a construct emerged, and this assisted in identifying the specific factors that constitute, and influence, *Māori* entrepreneurship.

The final theoretical contribution was the empirical support given to two theories mentioned in the literature review. These were the *Koru of Māori Ethics* (Henare, 1998, July) and *The relational Five Well-beings approach* (Spiller et al., 2010). Henare's model recognises a matrix of beliefs, based on *tikanga*, guide *Māori* relationships, decision-making, and behaviour. However, to date, the model has not been empirically tested. The empirical findings of this thesis supported Henare's view that *tikanga* is a valid and legitimate knowledge system and governance model for *Māori* business. *The relational Five Well-beings approach* (Spiller et al., 2010), founded in empirical research, indicates *Māori* entrepreneurial endeavour can successfully achieve five outcomes: Economic, environmental, social, cultural, and spiritual. Findings from the interviews supported *The relational Five Well-beings approach* as participants' recognised *Māori* entrepreneurs were concerned with achieving these multiple outcomes through their ventures. Akin to these two theories, this thesis recognised *Māori* culture as important to *Māori* business success and sustainability. Therefore, these theories offered examples of frameworks that could be used for *Māori* development and entrepreneurship, as grounded in the cultural practices of *Māori*.

Implications for research

Within this thesis multiple areas for further research were highlighted and these are identified in the *Ideas for future research* section 6.5. However, the key implication for research has been the development of propositions for further researchers to test the contributions of this thesis. Three key contributions were made; the creation of a definition of *Māori* entrepreneurship, the formation of a *Māori* entrepreneurship process, and the development of the *Māori* Entrepreneurship Framework. Further research to test the validity of these contributions is important if the *Māori* Entrepreneurship field is to progress past the infancy stage.

An agreed definition of *Māori* entrepreneurship was not found, however, an understanding of the research findings enabled the creation of a definition. Further research could examine whether this definition completely captures the essence of the *Māori* entrepreneur. A possible research proposition is: *Māori entrepreneurship involves a creative change agent, who bears risk, in order to seek venture creation opportunities that exploit Māori knowledge, whilst upholding Māori cultural traditions.*

The *Māori* entrepreneurial process was formed on minimal empirical research, as the participants knew very little about the process. However, the entrepreneurial process is important because it introduces the fundamental steps that are essential for *Māori* entrepreneurship. The process also provides a roadmap whereby the specific factors that influence *Māori* entrepreneurship can be identified. Based on these findings, more accurate recommendations, to improve *Māori* entrepreneurship, can be found. The propositions that could be tested are:

- 1. The Māori entrepreneurship process involves four stages: Pre-start-up, start-up, maintenance, and growth.*
- 2. The factors that impede and enhance the different stages of the Māori entrepreneurial process are... (These factors would be taken from Figure 5.1)*

Lastly, the *Māori* Entrepreneurship Framework is a tentative model of the *Māori* entrepreneurial environment and is therefore in need of further research and development. An example of how the model can be tested could be through further in-depth interviews with entrepreneurs, to compare their experiences with the factors identified in the framework. Additionally, a database of relevant participants could be created and sent questionnaires to increase the statistical significance of the sample on which the findings are based. The model itself could be tested in a university or organisational setting through observational and longitudinal studies to investigate the occurrence of the factors within the framework. Another proposition that could be tested is: *The removal of impeding factors, and the augmentation of enhancing factors, identified in the Māori Entrepreneurship Framework, will increase the success of a Māori entrepreneurial endeavor.* The research suggestions in this section are important to obtaining a fuller understanding and appreciation of *Māori* entrepreneurship.

Implications for practice

The *Māori* Entrepreneurship Framework is useful because it identifies the fundamental factors that are influential to *Māori* entrepreneurs, such as a propensity for risk, an entrepreneur's level of educational, and the availability of financial support. The framework therefore acknowledges that a *Māori* entrepreneur cannot rely on their creative flair alone, but needs to manage an ensemble of interrelated factors, as illustrated in the framework, to facilitate the process of entrepreneurship.

The findings of this thesis have also identified recommendations for the New Zealand government, institutions, *iwi* entities, and *Māori* communities. These revolve around increasing the awareness of *Māori* entrepreneurship, and influencing actions, programmes, and strategies to engage and facilitate *Māori* entrepreneurial success. The practical implications for the *Māori* entrepreneur and those who work with *Māori* entrepreneurs are presented in Table 6.2. The four dimensions of the *Māori* Entrepreneurship Framework are used to segment the recommendations. This list is not exhaustive but offers an overview of the key recommendations from the research.

The high entrepreneurial ability of *Māori* (Frederick & Chittock, 2005), and a growing *Māori* population of 1.4% per year (Statistics New Zealand, 2010), has increased interest in the potential contribution of *Māori* entrepreneurs to the New Zealand economy (McLeod, 2009, January). The practical implications in Table 6.2 are therefore significant to the field of *Māori* entrepreneurship because they can assist in increasing the contribution that *Māori* entrepreneurs make to *Māori* and the New Zealand economy and society. Prior knowledge and awareness of the factors that could impede *Māori* entrepreneurial success could assist *Māori* entrepreneurs in overcoming these problems in the future. Furthermore, the recommendations in Table 6.2 are important to producing a supportive culture, to enhance the knowledge and skill set of the entrepreneur, and to improve the institutional support infrastructure needed to augment *Māori* entrepreneurs through the entrepreneurial process.

Table 6.2: Practical implications of this thesis

Dimension	Research findings	Recommendations for practice
Internal Impediment	<ul style="list-style-type: none"> • Lack of knowledge to start and grow a business. • Compliance issues. • Undercapitalisation. 	<ul style="list-style-type: none"> • See recommendations to increase <i>Māori</i> educational attainment. • Information sheets, advice, and mentorship regarding specific compliance issues. • Monitored investment of Treaty settlement money, government policies to increase seed funding and angel investment, and encouragement of informal investment.
Internal Enhancer	<ul style="list-style-type: none"> • Leverage off different cultures and values. • Taking a relational approach to business. 	<ul style="list-style-type: none"> • Embrace and integrate value systems to utilise the benefits of different cultures. • Encourage networking, relationship building, and social entrepreneurship.
External Impediment	<ul style="list-style-type: none"> • Conflicting values between different cultures. • Colonial mindset, racism, negative stereotypes, and Tall Poppy Syndrome towards <i>Māori</i>. • Unaware of institutional support options. • Problems in the New Zealand education system. • <i>Māori</i> and New Zealand society are not fostering <i>Māori</i> entrepreneurship. 	<ul style="list-style-type: none"> • Increase the presence of networks, advisors, and experienced entrepreneurial role models to assist with integrating cultural value systems. • Promote and celebrate success through T.V programmes, magazine and journal articles, and excellence awards; workshops to foster <i>Māori</i> entrepreneurial spirit. • Create a register of the options for institutional support and “recruit” entrepreneurs, e.g. institutions go into universities, to <i>marae</i>, and communities to spread the word. • Start business and entrepreneurial education in pre-school. More family involvement. Encourage on-going education as vital to success. Encourage taking school subjects, such as accounting. Incorporate multiple learning styles into training and education programmes. Universities and businesses need to get involved to expose entrepreneurship and business to <i>Māori</i> communities through distributing research to communities, providing business expo’s, and a day in a business. • Invest time and money into grooming future generations of entrepreneurs, through <i>Māori</i> role models, <i>Māori</i> mentors, <i>Māori</i> programmes specific to growing <i>Māori</i> entrepreneurs, <i>Māori</i> involvement in conferences, policies and strategies, and use of <i>marae</i> to leverage support to entrepreneurs, such as for forums and discussions.
External Enhancer	<ul style="list-style-type: none"> • <i>Tikanga</i> business model. • Use of mentorship. 	<ul style="list-style-type: none"> • Encourage the use of <i>Māori</i> culture and values as a valid knowledge system and governance model for <i>Māori</i> entrepreneurs and businesses. • Recommend mentorship as an information source for advice throughout the venture.

6.4 Limitations of this thesis

This thesis explored from a constructivist-interpretivist paradigm (Denzin & Lincoln, 1994), using a method of qualitative inquiry, the environment in which *Māori* entrepreneurs operate. The major limitations of the research in this thesis were related to the methodological approach that was chosen.

Firstly, Henry's (2008, May) *Kaupapa Māori* Framework was the underpinning theory of this thesis; however, Henry's framework was not developed using a *Māori*-centric methodology. Therefore, the use of this framework as the foundation for this thesis could be criticised as inappropriate to modeling the *Māori* entrepreneurial environment. This limitation has been recognised through the thesis. Nevertheless, the constructs identified in Henry's framework proved useful in the development of the *Māori* Entrepreneurship Framework, which was based on a *Kaupapa Māori* methodology.

Secondly, the use of non-randomised sampling methods, such as purposive and convenience sampling, and the small sample size of eight participants meant the findings of the research could not be generalised to the average *Māori* entrepreneur. The sampling methods also influenced the demographic make-up of the participants, such as their age and educational background, which could have affected the responses in the interviews and the overall data collection. However, these problems are common to qualitative research methods. Furthermore, as the objective of this thesis was to initiate an in-depth exploration into the research area of *Māori* entrepreneurship, the limitation regarding the generalisability of the findings was of less significance.

Thirdly, observations were used sparingly within the research, which could have reduced the validity of the findings. More emphasis on observation could have enabled a greater comparison between the data sources, to crosscheck and verify the findings in order to achieve greater confidence in the research. In hindsight, if the research had been conducted again, the use of randomised sampling methods, a larger sampling size, and the use of multiple data collection methods could increase the rigor of the research findings and the findings generalisability for the field of *Māori* entrepreneurship.

Lastly, although the research was conducted as an exploratory inquiry, which means the phenomenon is usually investigated with minimal *a priori* expectations (Lincoln & Guba, 1985); the use of Henry's (2008, May) framework, and the information from the literature review could have influenced the collection and analysis of the data. However, as a person's worldview shapes what a researcher sees, a limitation of any research is the potential for personal or researcher bias. Being aware of this limitation meant care was taken to follow the methodological approach outlined in Chapter 3. Furthermore, verbatim quotes were used extensively in the Findings and Discussion Chapters to verify and support the findings of this thesis.

These limitations have been acknowledged, but do not detract from the significance of the findings, or the contribution of this research to the theory and practice of *Māori* entrepreneurship. This thesis has expanded the body of knowledge on the construct of *Māori* entrepreneurship through the generation of a definition, process, and framework for the field of *Māori* entrepreneurship. These contributions can be used to create recommendations for further research, theory, and practice within the field of *Māori* entrepreneurship (see section 6.3). The importance of highlighting these limitations was to acknowledge their existence and to provide possible areas for future research.

6.5 Ideas for future research

The findings of this thesis have shaped a definition and process of *Māori* entrepreneurship and incorporated this into the development of the *Māori* Entrepreneurship Framework. The research findings indicated that multiple factors influence the entrepreneurial endeavour of *Māori*. Further research into the effect of these factors, and the validity of the *Māori* Entrepreneurship Framework could assist in specifying recommendations for actions, programmes, and strategies to further advance the success of *Māori* entrepreneurs. Furthermore, research on the construct of *Māori* entrepreneurship remains in the early stages (Dawson, 2010; Frederick & McIlroy, 2000). Therefore, whilst this thesis has contributed to the understanding of *Māori* entrepreneurship, there remain multiple areas to be addressed and fully explored, as has been highlighted in the literature and research.

In order to extend the research findings of this thesis, four propositions were provided in the *Implications for research* section 6.3. These propositions could be explored through qualitative and quantitative research to enable the development of the *Māori* entrepreneurship field. In particular, a thorough understanding of the *Māori* entrepreneurial process could be achieved through a longitudinal study of *Māori* entrepreneurs to fully understand the stages *Māori* entrepreneurial ventures go through, and the factors that are specific to each stage.

Due to the limited understanding of *Māori* entrepreneurship, the exploratory and qualitative approach of this thesis facilitated an in-depth analysis of the construct. As such, a limited number of interviews were conducted to gain rich, detailed insights into *Māori* entrepreneurship. However, given this understanding has now been established, such findings could be used as the basis for examining *Māori* entrepreneurship from a broader perspective, and within other contexts. The delimitations of scope of this thesis could be removed to provide areas for further research. For example, the inclusion of interview participants outside of the Auckland region, and those of non-English or fluent *Māori* speaking backgrounds, could extend the current research into new lines of enquiry. Furthermore, research could be conducted into the entrepreneurial process or framework of *Māori* entrepreneurs in overseas markets, or as specific to certain industry sectors, such as the tourism industry within *Aotearoa*.

A different methodological approach could also be applied to increase the rigor of the research findings. A quantitative approach, encompassing a significant sample size, or comparing the results of a quantitative and qualitative approach could be used. In particular, subsequent research could examine *Māori* entrepreneurship from a broader range of interview participants, and examine relationships such as *Māori* entrepreneurship and organisational culture, or *Māori* social entrepreneurship. Such research could add a greater level of depth to the understanding of the field of *Māori* entrepreneurship, and the association of *Māori* entrepreneurship with other constructs. In this regard, the findings from this thesis could be used as the basis for questionnaires, interview guides, and observational protocols by incorporating the numerous factors of *Māori* entrepreneurship identified through the research.

6.6 Conclusion

This thesis became a vessel for the exploration of *Māori* culture and society, to which the researcher of this thesis is kin, but was distanced prior to the research. *Māori* culture has much to offer *Māori* entrepreneurs and this was expressed through the definition of the *Māori* entrepreneur and the factors that were highlighted as enhancers in the *Māori* Entrepreneurship Framework. The primary purpose of this research was to increase the knowledge and understanding of *Māori* entrepreneurship through the development of a *Māori* entrepreneurship framework, from the perspective of *Māori*. This objective was achieved through comparing the findings of the eight interviews, observations, and field notes with those found in the extant literature.

In the end, the most important question is, has this thesis added value to the field of knowledge? Certainly the research adds value to the collective knowledge of *Māori* entrepreneurship in that the definition, *Māori* entrepreneurship process, and *Māori* Entrepreneurship Framework developed in the thesis are original research outputs. The research also adds value to the knowledge of *Māori* entrepreneurship by identifying the traits and characteristics that make *Māori* unique to non-*Māori* entrepreneurs. In particular, the practice of *mana* was strongly related to the understanding of the *Māori* entrepreneur and was an important finding in this thesis. Therefore, the role *mana* could play in the understanding and definition of *Māori* entrepreneurship is a notion that could lead to further postgraduate studies.

The research in this thesis has only begun to uncover insights into the complex and multifaceted environment in which *Māori* entrepreneurs operate. Whilst much has been explored and discovered in this theory building research, the thesis has set a foundation for further research about *Māori* entrepreneurship. Such research is essential to developing the academically young field of *Māori* entrepreneurship. More importantly, future research could provide rich insight to spark further interest and discussion into the entrepreneurial possibilities of the indigenous peoples of *Aotearoa, Māori*.

This thesis has been a journey of discovery, which began with mixed feelings of enthusiasm and trepidation. As the journey comes to an end, the researcher is inspired and humbled by the knowledge gained through the shared understanding of *Māori*. It is hoped this thesis contributes to the well-being of those she now understands as her kin.

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Glossary

The main source of the definitions for this glossary was the *Māori* Dictionary Online at <http://www.maoridictionary.co.nz/>.

Where other sources have been drawn on to provide a definition, citations appear within the body of the glossary.

A

Aotearoa: (location) North Island - now used as the *Māori* name for New Zealand.

Arataki: (verb) leadership (Keelan, 2009).

Aroha: 1. (verb) to love, pity, feel concern for, empathise. 2. (noun) affection, sympathy, charity, compassion, love, empathy.

Āta: (verb) planning and research (Keelan, 2009).

H

Hapū: (noun) clan, tribe, subtribe - section of a large tribe.

Hoa-haere: (noun) companion (Keelan, 2009).

Hui: 1. (verb) to gather, congregate, assemble, meet. 2. (noun) gathering, meeting, assembly, seminar, conference.

I

Iwi: (noun) tribe, nation, people, race.

K

Kaitiakitanga: (noun) guardianship, trustee.

Kaiwhakahaere: (noun) administrator, boss, director, organiser.

Kaupapa Māori: *Māori* ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of *Māori* society.

Koha: (noun) gift, present, offering, donation, contribution.

Kōhanga Reo: (noun) *Māori* language preschool.

Kura tuarua: (noun) secondary school, high school.

M

Mana: 1. (noun) prestige, authority, control, power, influence, status, spiritual power, charisma - *mana* is a supernatural force in a person, place or object. 2. (stative) be legal, effectual, binding, authoritative, valid. 3. (verb) to be effectual, take effect. 4. (noun) jurisdiction, mandate, freedom.

Manaaki: 1. (verb) to support, take care of, give hospitality to, protect, look out for.
2. (noun) support, hospitality.

Manaakitanga: (noun) hospitality, kindness.

Mana tauā: it's the *mana* that goes from enjoying the fight, from being a successful warrior (Academic, male, #7).

Māori: (noun) 1. *Māori*, indigenous New Zealander, indigenous person of Aotearoa/New Zealand. 2. (stative) be native, indigenous, normal, usual, natural, common, fresh (of water), belonging to Aotearoa/New Zealand, freely, without restraint, without ceremony, clear, intelligible. 3. (noun) aboriginal inhabitant.

Marae: (stative) be generous, hospitable. 2. (noun) courtyard - the open area in front of the *wharenuī* [meeting house], where formal greetings and discussions take place. Often also used to include the complex of buildings around the *marae*.

Māui: (personal name) well-known Polynesian character of narratives. He performed a number of amazing feats. Also known as *Māui-tikitiki-o-Taranga*, *Māui-tikitiki-a-Taranga* and *Māui-pōtiki*.

Māuipreneur: *Māori* framework for entrepreneurship (Keelan, 2009).

Mauri: (noun) life force: energy (Keelan, 2009).

N

Ngāti Awa: (personal name) tribal group of the Whakatāne and Te Teko areas.

Ngāti Tahu: (personal name) tribal group of much of the South Island, sometimes called *Kāi Tahu* by the southern tribes.

Ngāpuhi: (personal name) tribal group of much of Northland.

Ngāti Hine: (personal name) tribal group in the Northland area (Ngāti Hine, 2009).

Ngāti Kahungunu: (personal name) tribal group of the southern North Island east of the ranges from the area of Nūhaka and Wairoa to southern Wairarapa.

Ngāti Maniapoto: (personal name) tribal group of the King Country area.

Ngāti Porou: (personal name) tribal group of East Coast area north of Gisborne to Tihirau.

Ngāti Raukawa: (personal name) tribal group from the Maungatautari-Tokoroa area.

Ngāti Tūwharetoa: (personal noun) tribal group of the Lake Taupō area.

Ngira tuitui: entrepreneur (Ngata, 1993).

Noa: (stative) be free from the extensions of *tapu*, ordinary, unrestricted.

P

Pākehā: (noun) New Zealander of European descent.

Pakiwaitara: (noun) legend, story, fiction, folklore, narrative, gossip.

T

Tai Tokerau: (location) Northland, North Auckland.

Tainui: (personal name) crew of this canoe from *Hawaiki* [ancient homeland] are claimed as ancestors by tribes of the Waikato, King Country and Tauranga areas.

Tangihanga: (noun) weeping, crying, funeral, rites for the dead.

Tapu: 1. (stative) be sacred, prohibited, restricted, set apart, forbidden, under *atua* [supernatural being] protection. 2. (noun) restriction - a supernatural condition.

Tautoko: (noun) support, backing.

Te Ao Hurihuri: (noun) the Turning World (Keelan & Woods, 2006).

Te Aupōuri: (personal name) most northern tribal group of the area north of Kaitaia.

Te Rarawa: (personal name) tribal group north of the Hokianga area.

Te reo Māori: (noun) the *Māori* language.

Tika: (stative) be correct, straight, true, direct, keep on a direct course, upright, right, just, fair, accurate, appropriate, lawful, proper.

Tikanga: (noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention.

Tino rangatiratanga: (noun) self-determination.

Tīpuna: (noun) ancestors, grandparents - eastern dialect variation of *tūpuna*.

Tūhoe: (personal name) tribal group of the Bay of Plenty, including the Kutarere-Ruātoki-Waimana-Waikaremoana area.

U

Ū: 1. (noun) resources. 2. (stative) resolve (Keelan, 2009).

Utu: (noun) the ethic of reciprocity.

W

Wairuatanga: (noun) spirit, soul, quintessence - spirit of a person which exists beyond death.

Wānanga: 1. (verb) to meet and discuss. 2. (noun) seminar, conference, learning, a tertiary institution that caters for *Māori* learning needs - established under the Education Act 1990.

Whakapapa: 1. (verb) to lie flat, lay flat, recite in proper order (e.g. genealogies, legends, months), recite genealogies. 2. (noun) genealogy, genealogical table, lineage, descent.

Whānau: (noun) extended family, family group, a familiar term of address to a number of people.

Whakataukī: (noun) proverb, saying, cryptic saying, aphorism.

Whakawhanaungatanga: (noun) process of establishing relationships, relating well to others.

Whanaungatanga: (noun) relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

Whare wānanga: (noun) university, place of higher learning - traditionally, places where *tohunga* [skilled person] taught the sons of *rangatira* [chief] their people's knowledge of history, genealogy and religious practices.

Appendices

Appendix 1: Ethics approval

MEMORANDUM

Auckland University of Technology Ethics Committee (AUTEC)

To: Ella Henry¹¹
From: **Dr Rosemary Godbold and Madeline Banda** Executive Secretary, AUTEC
Date: 15 April 2011
Subject: Ethics Application Number 11/68 **Sensemaking of Maori entrepreneurship: A Maori perspective.**

Dear Ella

We are pleased to advise that the Auckland University of Technology Ethics Committee (AUTEC) approved your ethics application at their meeting on 11 April 2011. Your application is now approved for a period of three years until 11 April 2014.

AUTEC commends the researcher and yourself on the quality of the application and in particular on the high level of consultation evidenced.

We advise that as part of the ethics approval process, you are required to submit to AUTEC the following:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 11 April 2014;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. This report is to be submitted either when the approval expires on 11 April 2014 or on completion of the project, whichever comes sooner;

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are reminded that, as applicant, you are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

Please note that AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to make the arrangements necessary to obtain this. Also, if your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply within that jurisdiction.

When communicating with us about this application, we ask that you use the application number and study title to enable us to provide you with prompt service. Should you have any further enquiries regarding this matter, you are welcome to contact Charles Grinter, Ethics Coordinator, by email at ethics@aut.ac.nz or by telephone on 921 9999 at extension 8860.

On behalf of the AUTEC and ourselves, we wish you success with your research and look forward to reading about it in your reports.

Yours sincerely

Dr Rosemary Godbold and Madeline Banda
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Bridget Dawson ppj9399@aut.ac.nz

¹¹ A change in supervisors occurred through the process of this thesis. Therefore, within the appendices reference is made to Ella Henry. Teorongonui Josie Keelan became the new supervisor of this thesis.

Appendix 2: Interview guide

Name:.....
 Date of the interview:.....
 Location of the interview:.....
 Nature of the business:
 Location of the business:
 Age of the business:
 Whether it's their first time in business:
 Educational background:
 Iwi affiliations:

Entrepreneur				Academic	Practitioner
Rural	Urban	New	Established		

- 1) What was your primary motivation for starting your business? (Probe- money, lifestyle, opportunity)
 - a) What were your goals and have you achieved them?
 - b) What is your vision and plans for the future of your business?
- 2) What is your understanding of an entrepreneur? (Probe- if the participant does not know what an entrepreneur is, e.g. person that starts a business)
 - a) Do you think *Māori* have the right attitude, skills and motivation to develop into entrepreneurs? Or do you think this comes naturally, that *Māori* are born entrepreneurs? (Probe- key personal characteristics)
 - b) Do you think there is a word or expression for 'entrepreneur' in *te reo Māori*?
 - c) What is your understanding of a *Māori* entrepreneur, if this is different to your understanding of an entrepreneur? (Probe- how *Māori* entrepreneurs differ)
- 3) Through your research and as an academic what have you learnt about *Māori* entrepreneurship?
- 4) How do you see yourself involved in *Māori* values and customs?
 - a) What are some examples?
 - b) Are these important in your day-to-day tasks at work? (Probe- how and why)
- 5) How do you see yourself involved in western values and customs?
- 6) Are there any conflicts between the *Māori* and western ones?
 - a) What are some examples?
 - b) How do you navigate between the two or resolve this conflict? (Probe- do you integrate, compromise)
- 7) Was education important to developing your business?
 - a) Do you think on-going education and training is important to growing *Māori* entrepreneurs? (Probe- why)
- 8) How was your business financed? (Probe- personal, loans)
 - a) Was any funding, provided by your *Māori* heritage, used to develop your business?
 - b) Do you think this is important to developing *Māori* entrepreneurs? (Probe- why)
- 9) What general areas are important to the success of *Māori* businesses? (Probe- give some examples, e.g. getting finance, getting assistance)

- 10)** What general areas are challenging or can cause failure? (Probe- give some examples, e.g. getting finance, getting assistance)
- a)** What stages did you have difficulty with? (Probe- starting up, expanding)
 - b)** What kind of mistakes have you or others made and what have you learnt from them?
 - c)** Do you think *Māori* are advantaged, or disadvantaged as an entrepreneur, as opposed to a non-*Māori* entrepreneur within New Zealand? (Probe-Why?)
 - d)** Do you think rural entrepreneurs face different hardships to urban entrepreneurs? (Probe- what?)
 - e)** As a *Māori* entrepreneur, overseas, what additional hardships and/or help have you experienced?
- 11)** What are the three most important factors or weaknesses that limit *Māori* entrepreneurship in New Zealand? (Probe- which is most important)
- 12)** What are the three most important factors or strengths that contribute to *Māori* entrepreneurship in New Zealand? (Probe- which is most important)
- 13)** What could be done to increase *Māori* entrepreneurship in New Zealand? E.g. recommendations such as public/private programmes, policies, strategies. (Probe- which is most important)
- 14)** In hindsight, based on your experience, are there any things you would do differently? Is there any advice you would give to a new *Māori* entrepreneur?
- 15)** Are there any final comments you would like to make about *Māori* entrepreneurship in New Zealand?

Appendix 3: Participant information sheet

Participant Information Sheet



Date Information Sheet Produced: 14th March 2011.

Project Title: Sense-making of *Māori* entrepreneurship: A *Māori* perspective.

An Invitation

Hello, I'm Bridget Dawson and I am a Master of Business student at AUT University, undertaking primary research as part of the final component of my Masters studies. I would like to invite you to participate in this research and provide your perspective on *Māori* entrepreneurship. Your participation is entirely voluntary and you are not obliged to take part in this study if you do not want to. If you choose to take part in this study, you may withdraw at any time prior to the completion of data collection.

What is the purpose of this research?

This research is a requirement to complete my Master of Business. The purpose of this study is to explore the current economic, cultural, political and social environment in which *Māori* entrepreneurs operate and to assess whether there are any re-occurring factors that influence *Māori* entrepreneurial success, or failure, within New Zealand. It is hoped these findings may produce a framework to better understand *Māori* entrepreneurship. In addition to the final report, the information you provide may also be used for conferences, journal articles, book chapters, a book and as information for research papers.

How was I identified and why am I being invited to participate in this research?

You have been identified as a potential research participant because you are of *Māori* descent, speak fluent English and have experience and/or knowledge of *Māori* entrepreneurship. You were identified by a third party, either through your previous participation in the Global Entrepreneurship Study during 2001-2006, referral from the project supervisor or through a literature review search. Those not of *Māori* descent have been excluded because *Māori* perspectives are sought, furthermore those without the experience or knowledge of the research topic have been excluded. Unfortunately I am not a fluent *Māori* speaker; therefore those that do not speak fluent English have been excluded as I would not be able to ask questions or understand what is being said.

What will happen in this research?

You will be asked questions in an interview that will take up to an hour and a half. The questions will explore your experiences and gain your perspective on *Māori* entrepreneurship. You will be given a copy of your interview transcript to verify the accuracy of the information. The research will collate different perspectives and the findings will be presented in a research report that will be available in the AUT University library or to you, as a research participant.

What are the discomforts and risks?

I do not speak fluent *Māori* so the interviews will need to be conducted in English and I apologise if you find this insensitive. If you have had a negative experience within the process of starting or developing an entrepreneurial venture, or if for any other reason you don't feel comfortable disclosing any information, you can withdraw from participating any time prior to the completion of data collection. Some demographic information, such as your gender, educational background and possible *iwi* affiliations will be collected.

How will these discomforts and risks be alleviated?

Firstly, if you do not want to speak in English at the interview then you do not have to participate in this research. You do not need to answer any of the questions if you do not want to. As mentioned you may end the interview at any time prior to the completion of data collection. All participant responses, including the demographic information, will remain confidential and findings will be reported in a way that ensures you cannot be individually identified. Lastly, access to AUT University's qualified counsellors can be organised if you feel you have experienced any discomfort or risk.

What are the benefits?

This research project will help me to complete my Master of Business degree. It may assist in preparing for the difficulties *Māori* entrepreneurs face by revealing aspects of the cultural, social, political and economic environment in which they operate and the potential for change which could enhance areas such as education, funding, professional advice and support available to them. The practical contribution this research could provide to the *Māori* community includes recommendations for improvement of their economic development. Also a copy of the research report, after the research is completed, may prove valuable to your own entrepreneurial ventures and/or academia.

How will my privacy be protected?

I will transcribe the information from the interviews and all data collected will remain confidential. Once the research project is completed, all information will be stored in a secure locked cabinet on AUT premises. No party, other than myself (the researcher) and my supervisors will have access to the data. All data and consent forms will be securely destroyed after a period of six years. No identifiable characteristics, such as your name, will be used in the writing up of the research report as coding will be used to protect any participant from being identified in the final report.

What are the costs of participating in this research?

There are no costs to participating in this research, except for 60-90 minutes of your time.

What opportunity do I have to consider this invitation?

You will have one week to review this information sheet and either accept or decline this invitation to participate in the research project.

If you want to seek further information, to clarify any points or ask any questions please don't hesitate to email me. My contact details can be found below.

How do I agree to participate in this research?

Remember, participation in this research project is purely voluntary. You can withdraw from participating any time prior to the completion of data collection by telling me or either of my supervisors.

If you agree to take part in this study a consent form will need to be signed which indicates that you do not object to participating in this project and that you are participating with full knowledge of the aims and purpose of this research. Upon agreement of participating a consent form will be posted or emailed to you prior to the interview taking place.

Will I receive feedback on the results of this research?

If you wish to receive a copy of the final research report you will be sent one upon completion in late November. You can indicate on the consent form whether or not you would like a copy.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to either of the Project Supervisors, Ella Henry, *elhenry@aut.ac.nz*, tel. 09 921 9999 ext. 6097 or Edwina Pio, *epio@aut.ac.nz*, tel. 09 921 9999 ext. 5130.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTECH, Madeline Banda, *madeline.banda@aut.ac.nz*, 921 9999 ext 8044.

Whom do I contact for further information about this research?***Researcher Contact Details:***

Bridget Dawson, *bdawson@aut.ac.nz*

Project Supervisor Contact Details:

Ella Henry, *elhenry@aut.ac.nz*, tel. 09 921 9999 ext. 6097.

Edwina Pio, *epio@aut.ac.nz*, tel. 09 921 9999 ext. 5130.

Approved by the Auckland University of Technology Ethics Committee on April 11th 2011, AUTECH Reference number 11/68.

Appendix 4: Interview consent form

Interview Consent Form



Project title: ***Sensemaking of Māori entrepreneurship: A Māori perspective.***

Project Supervisor: ***Ella Henry and Edwina Pio.***

Researcher: ***Bridget Dawson.***

- ☐ I have read and understood the information provided about this research project in the information sheet dated 14th March 2011.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand I have been identified and selected because of my experience in and/or knowledge of *Māori* entrepreneurship, my ethnic makeup and potential availability to participate. Those not of *Māori* descent have been excluded because *Māori* perspectives are sought, furthermore those without the experience or knowledge of the research topic have been excluded.
- ☐ I understand that notes will be taken during the interviews and that the interview will also be audiotaped and transcribed.
- ☐ I understand the information I provide may also be used for conferences, journal articles, book chapters, a book and/or as information for research papers.
- ☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- ☐ If I withdraw, I understand that all relevant information including audiotapes and transcripts, or parts thereof, will be destroyed.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a copy of the report from the research (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

.....
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on April 11th 2011, AUTECH Reference number 11/68.

Appendix 5: Permission to use copyright material

The permission letters were fundamentally identical, except for an insertion illustrating the tables or figures, which were the copyrighted material. A copy of the first letter is provided and thereafter the remaining signatures are presented.

Bridget Dawson
Address: 8 Mount Street,
CBD, Auckland, 1010
New Zealand
Email: bdawson@aut.ac.nz
Phone: +64212380219

Wednesday 4th of January 2011

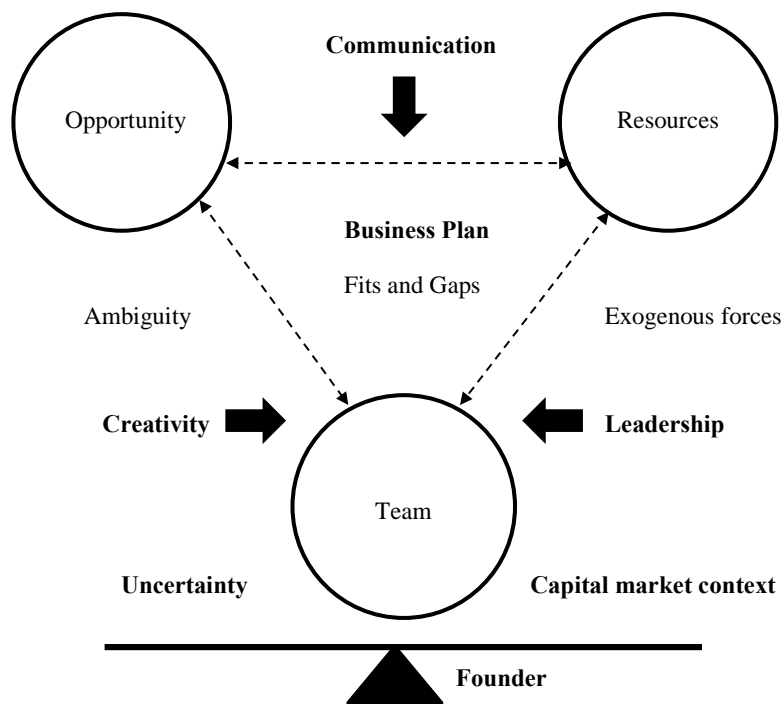
The McGraw-Hill Companies
E-mail: customer.service@mcgraw-hill.com
Phone: 1-877-833-5524

Dear McGraw-Hill Companies,

My name is Bridget Dawson. I am a Masters student at Auckland University of Technology and am writing a thesis on *Māori* entrepreneurship for the Master's of Business degree.

A print copy of this thesis when completed will be deposited in the Auckland University of Technology Library, and a digital copy will also be made available online via the University's digital repository, ScholarlyCommons@AUT <http://autresearchgateway.ac.nz/>. This is a not-for-profit research repository for scholarly work which is intended to make research undertaken in the University available to as wide an audience as possible.

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Timmons' model of the entrepreneurial process. From *New venture creation: entrepreneurship for the 21st century* (p. 38), by J. A Timmons, 1999, Boston, MA: Irwin McGraw-Hill.

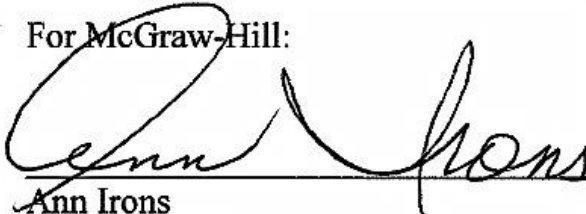
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Thank you for your assistance. I look forward to hearing from you.

Yours sincerely,
Bridget Dawson.

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