



**Te Karanga a Maui; Calls of influence that spark entrepreneurship  
in Rangatahi Maori.**

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Research and Development**

**by**

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## Attestation of 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. The submission does not contain 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.

For the mutton-slayer, the kid on crack and the faith-maker. Thank you for my spark.

## Te Karanga - The Call to Action

E ngaa uri whakatupu	O coming generations
Whakarongo kia kaha	Listen, be strong.
Hapainga ake ra	Uplift the arts
Ngaa mahi hua tau.	left by our ancestors
A ngaa tupuna	for the good
I waiho ake nei	of the people
Hei painga mo te iwi	of Aotearoa.
Oo Aotearoa e.	Be strong, oh youth.
Kia kaha rangatahi	Lest the treasures of your ancestors,
kei ngaro ngaa taonga	be lost as a portrayal
O ngaa tupuna	of the future.
Hei whakaari atu	My inward strength
Ki te ao turoa.	stems from the dim past
Taku mana no tua whakarere	brought by our ancestors
no ngaaku tupuna	from Hawaiki.
I mauria mai nei i Hawaiiki raano e	

- Naa Rangimaarie Hetet (1986)

## Mihi

Tuu te rangi aanewanewa, ka pai. Tuu te rangi aawhiowhio, ka pai.

Kiingi Tuuheitia, toona ahurewa tapu, rire, rire, hau Paimaarire

Teera te uira e hiko ana i te rangi e waahi rua ana naa runga o ngaa maunga tapu.

Koia hoki nei ko te tohu o te mate, e ngunguru ana i te ao, i te poo, ngaa tini o iwi ngaa  
mano o tangata.

Raa tangi aku mihi, whakahoki kupu atu. Ngaa kaakaa wahanui aku mihi taurangi. Ngaa  
manu tioriori, ngaa puna roimata, huri atu koutou, whakarongo ki Paerau.

Kaaore i aarika ngaa mihi matakuikui ki te kaareti o Hopuhopu moou i whakamaru  
nei i ahau kia noho haaneanea ai au ki raro i too korowai aroha.

Ki a koutou te paepae koorero, teenei au e noho whakaiti nei aa koutou i taakoha mai  
ngoo koutou whakaaro, me ngoo koutou wheakotanga hei kiinaki i taku tuhinga.

Hiinei te reo karamihi ki a koorua ngaa maareikura, a Sarah-Jane Tiakiwai raaua ko  
Ariana Paul. Koorua ngaa ringa haapai i a au e whakatutuki nei i taku tuhinga.

Ki tooku whaanau ake, me kii raa mei kore ake ko koutou e kore rawa au e eke ki te  
taapuhipuhitanga o ngaaku mahi.

## Introductory Format Notes

It is noted that the following document uses footnotes to further explain Maaori vocabulary, concepts and other additional information not included within the sentence. The document also uses double vowels for longer sounded vowels in kupu<sup>1</sup> Maaori rather than a macron. When referencing, the kupu Maaori will be written as it appears within the referenced material. When written in other areas of the document, the kupu Maaori will adhere to a double vowel for longer sounded vowels.

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<sup>1</sup> Kupu: word. Is used to refer to Maaori words used within the document

## Abstract

If there was ever a single strategy that could combat the ongoing effects of colonisation on indigenous peoples, it would be the breeding of entrepreneurial thinkers and the practical application of entrepreneurship. The pursuit for independence and entrepreneurship is not a new idea for Maaori, but an act of remembering our independent, entrepreneurial thinking of old. The following research supports the notion that entrepreneurial mindsets within rangatahi Maaori are still alive in their blood, but are ash and embers waiting to be sparked again. The research looks to provide themes of interaction and influence that provide this spark, igniting entrepreneurial thinking within rangatahi Maaori, by engaging with rangatahi Maaori currently taking part in entrepreneurial activity. The research follows the symbol and concept of karanga, calling to rangatahi Maaori and those within Maaori communities tasked with creating the future of our iwi<sup>2</sup>. The research provides karanga from rangatahi Maaori outlining moments where meaningful engagement can occur between tuakana<sup>3</sup> and teina<sup>4</sup>. These moments of influence can provide a catalyst for self-determination and independence within rangatahi. The research is intended to be used as a voice for rangatahi Maaori, calling out to those within leadership roles, both professionally and personally, to take on and implement moments that spark entrepreneurial activity within the rangatahi that they lead. The final karanga provides a koha of findings from the research which outlines; the importance of affirming and remembering the calls of Maau, relevant business models to entrepreneurial sparking, and the notion of whaangai as an effective model in creating access to communal circles of influence for rangatahi Maaori.

There are many expectations on rangatahi Maaori as a generation. And in order to live up to the expectations required of us, we must contribute. This research is a karanga to not just remember our Golden Years, but to create spaces where the memory creates a spark of the ashes and embers of our entrepreneurial selves before we were born. Let's light the match.

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<sup>2</sup> Iwi: Tribe or nation. Refers to tribal groups pertaining to Maaori

<sup>3</sup> Tuakana: Eldest sibling of the same gender. The word can also be used to describe seniority between cousins or wider branches of a whaanau unit of the same gender.

<sup>4</sup> Teina: Younger sibling of the same gender. As explained regarding tuakana, the word can also be used to describe the junior between cousins or wider branches of a whaanau unit of the same gender.

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# 1. Te Karanga; The Call

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*Karanga ra! Karanga ra! Karanga ra....*

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## 1.1 An Introduction to the Research

The following research has stemmed from my own internal karanga, while beginning a career journey where I am now transitioning into working for myself, rather than a large organisation. This has brought to the fore my own internal queries about why I feel confident and capable enough to make this leap of faith in my own ability. With these internal queries, come memories of influence, and moments that have mattered within my personal and professional settings, and how my current transitional mind-set could possibly stem from these interactions and moments of influence. With this in mind, I hope to both ask and answer the question, what interactions spark the growth and breeding of an entrepreneurial thinker? And are these interactions or influences something we can mirror to provide a catalyst for self-determination within rangatahi<sup>5</sup> Maaori?

The research was inspired by the “Lollipop Moment” (Dudley, 2010), where a random and uneventful interaction occurs informally between two parties, that creates an experience where one plays the role as a mentor and one as the mentee without being prompted to. In a general Maaori context, this would be referred to as an interaction between a tuakana and teina. The moment is a small interaction, and seen by the mentor, or tuakana, as nothing of significance. The tuakana may not even recall that such interaction occurred in the past and is unaware of the significance of this engagement or moment on another. This same uneventful moment to the tuakana creates an internal spark of inspiration and confidence in the mentee, or teina. This spark creates a moment of confidence, of bravery, or otherwise that leaves a lasting impression on the teina. The spark is also a moment that the teina was not aware would happen, nor aware that the spark will create influence in their lives. The research intends to find possible lollipop moments of influence that occur for rangatahi Maaori, by interviewing rangatahi Maaori who are engaging in entrepreneurial activity currently. This action of creating or identifying lollipop moments moves away from the ideal that moments and

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<sup>5</sup> Rangatahi: Generation from teenage or youth age to adult age. The word is generally used to describe the younger generation from youth through to mid-30s. Rangatahi is also used in some contexts to describe a person new to a certain topic.

engagement of change can only be created or facilitated by leaders of somewhat demigod status, who are inspirational and hold enormous amounts of mana within Maaori society. The action of creating or identifying lollipop moments means that anyone can spark entrepreneurial thinking within rangatahi Maaori, if they understand how to influence and spark the entrepreneurial mindset of rangatahi Maaori through identified best practise. Therefore, identifying a responsibility that we all have as members of iwi and communities.

The research looks to put a spotlight on interaction between rangatahi Maaori entrepreneurs and outside influences, whether these be other individuals, settings or activities that they have engagement with. These engagements, settings, moments, individuals or activities have been analysed to identify the significance of them to the rangatahi engaging in entrepreneurial activity. They have also been analysed to consider what occurred during these engagements which either enabled or disabled entrepreneurial thinkers and actors, or moments that created catalysts of change in their mind-set as entrepreneurs. This ability to be an entrepreneurial thinker and rangatahi Maaori is defined and investigated further in this research using the ideals and possible teachings of the ancestor Maui, who is portrayed as a myth or a legend in common New Zealand folklore. It is from this ancestor, not myth or legend, that Mead's notion of "Maui-like plans" (Mead, 1981, as cited in Diamond, 2003) and the concept of a "Mauipreneur" (Keelan & Woods, 2006) have been derived. Rangatahi Maaori could potentially draw on traditional ideals and values of entrepreneurship that are identified in genealogical accounts of entrepreneurial thinking, manifested in the ancestor Maui, just as the noted literature has. These moments and interactions have been used to analyse how the breeding of self-determination is implemented within a Maaori context. The moments and interactions have been used to identify any impact on the enablement or disablement of Maaori entrepreneurs. The research will also look to identify themes of these moments, in the hope that it will provide information to those within leadership settings to practically implement moments for rangatahi Maaori to assist them on their entrepreneurial journey.



## 1.2 The Objective; A Call to Action

It is the author's opinion that if there was ever a single strategy that could combat the effects of colonisation on indigenous peoples, it would be the breeding of entrepreneurial thinkers and the practical application of entrepreneurship. To be educated, fights the current situations many indigenous people, including Maaori, find themselves in where they are the end result of inequalities compared to their western counterparts. Education fused with employment increases the strength of the sword in combatting the lowest quintile and decile of health and education within the population, substandard housing and poverty. It also unleashes the masses from benefit-dependency that has haunted our people for multiple generations. This is supported by the Ministry of Social Development (Ministry of Social Development, 2012) plan to reduce the number of working-age people on long-term welfare dependence by boosting skills through education and employment. For a government sector such as the Ministry of Social Development, the benefits of such a plan is to decrease the over \$8 billion a year costs of paying benefits to working-age people. But for iwi Maaori, the benefits should also include the wider economic and social impacts of benefit-dependency. But without entrepreneurship, Maaori will continue to find themselves completing someone else's goals and dreams, rather than their own and therefore will not achieve the ultimate reverse of colonisation which is independence and self-determination. As Kirkley (2010) states, "...entrepreneurial behaviour is a form of self-determined behaviour" (2010, p. 24) because entrepreneurial activity is targeting a desirable outcome that an individual has decided on and set out for themselves. Education, employment and enterprise are often considered critical and interconnected components to enabling people to move from the benefit-dependency state. The three interconnected components create an eco-system of empowerment which has at its core a genuine intention to shift the status quo. The addition of entrepreneurship creates autonomy for an individual, because they are able to have "...the capacity to formulate and pursue plans and purposes which are self-determined" (Stainton, 2000). In order to re-create this eco-system, the research has concentrated on increasing and sparking entrepreneurship as many works and pieces of research have been completed in education and employment already.

It is the author's opinion that independence, self-determination and understanding the calls of influence from our ancestor Maau, are intricately linked acts. Acts that, when woven into each other, are offsets and results of the eco-system of empowerment. And one cannot come

without the others. The following research supports the notion that entrepreneurial mindsets within rangatahi Maaori are still alive in their blood, but are ash or embers waiting to be sparked again.

Anticipated benefits of the research include the ability to name and claim the mentoring moments or interactions within a Maaori context that enables rangatahi Maaori as entrepreneurial thinkers. The intention of the research is to support normalised occurrences of mentoring and succession for entrepreneurs in informal settings.

It is hoped that the findings from this research could potentially create best practice for influencing and creating new rangatahi Maaori entrepreneurial thinkers. It can also provide navigation and guidance for more meaningful engagement for the tuakana within mentoring or relationships of influence.

It is my intention that this piece of research will not be used solely for academic purposes, but to provide a karanga to act. The action called for is to create moments where meaningful engagement can occur between tuakana and teina, and provide a catalyst for self-determination and independence within rangatahi. It is intended to be used as a voice for rangatahi Maaori, calling out to those within leadership roles both professionally and personally to take on and implement moments where they can spark moments of entrepreneurial thinking within the rangatahi that they lead, by remembering the calls of Maau. It is also intended to be used as a call for all iwi citizens to be enablers and sparkers of entrepreneurial thinkers rather than disablers.

### 1.3 Karanga

The following research has been formatted to depict and mirror the process of karanga that occur in both formal and informal settings within Te Ao Maaori<sup>6</sup>. Barlow (1991) likens the act of karanga to the "...cry of a woman when she gives birth to her child...and enters into the world of light" (p. 39). As she is the first sound on the marae<sup>7</sup>, she brings life to the marae, and begins the process of sharing between two parties, just as this project hopes to bring sharing between one generation of rangatahi Maaori involved in entrepreneurial activity, to the next generation of rangatahi who will embark on entrepreneurial activity in the future.

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<sup>6</sup> Te Ao Maaori: Refers to the Maaori world, or a Maaori worldview

<sup>7</sup> Marae: Refers to the enclosed space or courtyard of a Maaori village

The karanga has been chosen to assist in depicting the process and flow of this research, because I have found similarity between the notion of karanga as a woman's unique and integral voice on the marae, and the role that rangatahi can uniquely give as a voice within business models and concepts of entrepreneurial activity. There is misunderstanding that women do not have a voice on the marae, because they (in general) cannot stand to speak and whaikoorero<sup>8</sup> just as men are permitted to. But women are, in a most practical sense, the first whaikoorero of a formal occasion within Te Ao Maaori, as they are the first voice to be heard on the marae. They also play a role in ensuring safe passage for the guests they are calling onto a marae, and for those behind her preparing to stand and whaikoorero. Kaikaranga<sup>9</sup> also feed thoughts and spirit to the kaikoorero<sup>10</sup> through her words, her actions, and the feeling and spirit within her karanga. Rewi (2005) cites the fundamental and integral part that women play within the voice of a marae, or an iwi in order to help him explain the world of Maaori oratory;

*“That is why the woman is the person who takes the first step onto the marae.... To clear the pathway with her words and to introduce her people..... She clears the way for her speakers as they move forward, and eases the hearts and minds.... as she calls in answer. Their whaikoorero will go smoothly because of her.”* (Edwards, 1986)

I liken this notion of women and karanga, to the place of rangatahi Maaori that have taken part in this research. They have many rich findings to say and declare to the world, just as a kaikaranga does as she calls to the heavens. It is my hope that the use of and worldview of karanga within this piece of research will provide a clear path for its speakers, the participants, and ease the hearts and minds of those who may read this piece of research with a critical mindset of rangatahi and their place within business and entrepreneurial activity. It is also my intention to allow participants to have a forum within this research to make their karanga, their call regarding their own place within Maaori business and give them a forum to voice their thoughts if they have not had the opportunity to do so, or never thought that they had something relevant or rich to share. The research provides a connection to each other, and another opportunity to keep the spark within themselves alight to last a lifetime. This research project is a karanga that summons action, and movement within the concept of Maaori entrepreneurial activity.

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<sup>8</sup> Whaikoorero: Refers to a formal speech inclusive of traditional protocols and oratory, conducted by male speakers

<sup>9</sup> Kaikaranga: Refers to the woman who has the responsibility of completing a traditional call or karanga.

<sup>10</sup> Kaikoorero: Refers to the man who has the responsibility of completing a formal speech

## 2. Karanga ki Te Whare Rangahau

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*...kei te whare tupuna, taane whakapiripiri, whakahuihui tangata, karanga mai, karanga mai, karanga mai ra....*

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In adhering to Tikanga Maaori<sup>11</sup>, when entering into a new place or space such as a marae, the kaikaranga will call out to the whare tupuna<sup>12</sup>. This physical and tangible being is a symbol of the intangible and priceless histories and knowledge owned by the people of the place or space she is entering. In her call to the whare tupuna, the kaikaranga will acknowledge the presence of the whare and the ancestors symbolised within it, their strength, and what they have seen and handed down to the next generation. The kaikaranga may also call to the whare tupuna to make her (the whare) and its inhabitants aware of any connections the kaikaranga has to the ancestors within it. This will make known the history already existent between the two parties. She will acknowledge the whare tupuna and its everlasting strength, by ensuring the people entering the marae with her take a moment to bow their heads to the whare tupuna. She will call out to the heavens that the whare tupuna will stand strong forever as it is a symbol of the histories and teachings of its inhabitants.

The following chapter outlines the voices and the calls to Te Whare Rangahau<sup>13</sup> by acknowledging the connections between this research project and current research methods and findings. In the context of this research project, Te Whare Rangahau refers to the collective of knowledge and research that has gone before me in the form of literature by both Maaori and non-Maaori that has contributed to the project being informed and framed within a certain area of research. As a new-comer to this vast place and space of research, it is only fitting, and best research practise, to acknowledge the current research available, symbolised within this project as the main house of research. The chapter outlines the customs and protocols that are to be adhered to within Te Whare Rangahau that have guided and informed this research project. This includes an outline of the mixed research methods that have been used and have been adhered to as part of this research project including; an amended

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<sup>11</sup> Tikanga Maaori: Refers to "...Maaori concepts and ethics" (Mead, 2003, p. 1) that have been handed down from generation to generation. These concepts and ethics guide and behaviour and action within a Maaori worldview.

<sup>12</sup> Whare Tupuna: refers to the main ancestral house within the new place or space.

<sup>13</sup> Te Whare Rangahau: Within this research project, Te Whare Rangahau refers to the house of research, symbolising the current research available used to inform the project.

application on yarning and storytelling named catch-ups and literature reviews. The chapter also outlines the use of thematic analysis as a method to extract meaning from the knowledge found and captured. The chapter also outlines my intentions to adhere to Maaori values while entering into engagement with both the house of research, and the participants of the research.

In order to ensure this piece of research will be seen as a valid piece of knowledge in the field of mentoring and entrepreneurship within the specific context of rangatahi Maaori, the research created is aware of and informed by what knowledge is currently available within various worldviews. This information is outlined through the use of a literature review as a research method, which is included in this chapter. A literature review not only acknowledges the contribution of various forms of knowledge within the house of research, but it also provides an opportunity for Maaori researchers to practically apply their adherence to the tikanga of calling to the whare tupuna they are entering. The whare tupuna in the context of research being the existing body or house of knowledge created by current and former researchers across the world.

## 2.1 Protocols of Te Whare Rangahau

Just like any other that house we walk into, the house of research I have entered into has set protocols to be adhered to. These have been put in place to keep myself and participants safe while venturing in and around this house of research. These protocols are outlined as having a clear method to research, and clear approaches to the findings of the research, that are consistent from the beginning of the project to the end. For an indigenous researcher, this also means adhering to my own worldview, as well as the values of the people I will engage with while researching.

The design used for this research project has been geared towards producing a descriptive and practical piece of research to help provide definition and claiming of moments and interaction that lead to rangatahi Maaori becoming entrepreneurial thinkers. This follows Anastas' (1999) understanding of descriptive research, which observes the normal behaviour of a subject and can lead to understanding limitations and best practice. Within the context of this project, normal behaviour refers to the conversations that occur within an informal catch-up session (to be discussed further) that give insight into the normalised behaviours participants have regarding influence on entrepreneurial thinking. The project aligns to the understanding in

terms of finding limitations as disablers, and best practise findings as enablers to entrepreneurial thinking. In order to achieve this, mixed methods of research approaches have been implemented, and have been practically applied using an overarching Kaupapa Maaori framework to ensure the research is grounded in a Maaori world view. Kaupapa Maaori as a framework is fitting for this research project, as Kaupapa Maaori assists iwi Maaori in naming and claiming normalised Maaori practise (Smith G. H., 2015) such as the way in which we influence rangatahi Maaori.

The method used for this piece of research is based on the methodology of Kaupapa Maaori research, and will look to celebrate and acknowledge interactions of influence that have assisted in sparking entrepreneurial thinking within rangatahi Maaori. In a broad sense, the opportunity to use research in order to celebrate and acknowledge ways of being aligns to one of Smith's (1990) key elements of Kaupapa Maaori research named "Tino Rangatiratanga: The Principle of Self-determination" (Principles of Kaupapa Maaori, 2015). Although Smith intended these principles to be aligned to issues relating to the education sector for Maaori, his principles have overarching goals and functions across all sectors and across Maaori dreams and aspirations as a whole community. This principle of Kaupapa Maaori research provides a space and place for re-asserting and reinforcing the pathway to a goal of iwi Maaori having control of "... their own culture, aspirations and destiny" (1990). To practically apply this determination to achieve our own destiny, we require further investigation and understanding into how we get more rangatahi Maaori to the point of achieving their own destiny through entrepreneurial thinking and acting.

The method and approach of research may be assumed to only mean how the research is bound to treat and care for the findings only, but as according to Tikanga Maaori, it is imperative that the actions and behaviour towards the vessels of the findings, the participants and writers of literature, adhere to the same approaches. Throughout the research, I have applied the values of Koha and Aro to; the research findings, the literature used, the participants who have contributed to this research, and to my own independent thoughts and findings;

### Koha

The reciprocal concept refers to seeing all knowledge shared by parties as a gift. Within my role as researcher, the gift being received by participants is their time and knowledge. It is my responsibility to ensure that my time with participants is seen as a gift to them, and does

not impede or burden them in anyway by using appropriate research methods. The research will also look to gift back to the community in which it came from by helping to articulate the influencing of entrepreneurial activity. In a simplest sense, my Koha back to the contributions that literature has made to this piece of research is to ensure referencing is adhered to and to ensure authors are acknowledged accordingly.

## Aro

O'Malley (2010) outlines the intent of Aro within this research project, as a "...deliberate act of self-articulation that contributes to the building blocks of shared understandings" (2010, p. 13). This metaphoric reflection process refers to three actions. The first is the action of looking at a reflection in a pool of water. This action refers to the notion of taking the time to reflect and analyse influences and moments that spark entrepreneurial thinking within rangatahi Maaori. By taking the time and space to reflect, we have the ability to genuinely understand our own processes and experiences that have occurred in the past with the intent to learn and develop from the time of reflection. The second action is to acknowledge the lessons learnt from the past through 'meeting the pool of water with our nose'. Within Te Ao Maaori, this is known as the hongī<sup>14</sup>, where two parties (usually two individuals) meet in common ground. This may have been after heated discussion or disagreement, but the notion of hongī intends to show due respect to both parties. Within this research, it is important that I as the researcher, remain objective with my findings to ensure the research is well informed and well balanced, therefore useful in the future. The third action is 'immersing our face in the water' to embrace and use the lessons learned to move forward with action. This concept outlines the overall process of the proposed research and noted by Davies & Te'evale (2012) as an "...indigenous self-review and evaluation tool grounded in maatauranga Maaori" (2012) and is a practise of reflection and development that is a "...(k)new initiative which supports us in re-memembering old knowledge for a new time" (2012). The action of Aro supports the need to reflect in order to learn from experience, and aligns to the learnings from John Dewey's (2009) works in how to prepare learners or situations by being reflective. Research offers us the opportunity to reflect on current practise, and find ways in which to continue to improve our craft through informed discussion and analysis. And, just like a splash of cold water, can give us a fresh perspective on a certain issue.

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<sup>14</sup> Hongi: A greeting and acknowledgement, pressing of noses from one person to another

## 2.2 Research Method: Catch-ups

In order to meet the objective of creating a piece of research that can be used to implement opportunities and interaction for rangatahi Maaori, it was important to ensure that the research is not only informed by rangatahi Maaori who are involved in entrepreneurial activity, but is useful for future rangatahi Maaori who will be involved in entrepreneurial activity. The research takes an approach where rangatahi Maaori can engage and participate with the research without impacting on their ability to keep alert and in touch with their own entrepreneurial activities outside of the research. With this in mind, the approach to research has been to ensure its relevance to its participants, and its ability to be, ultimately, useful for readers.

Alongside a literature review, the research calls for a mixed approach to sourcing information and creating informed analysis in order for the project to be informed by rangatahi Maaori view and experience. The research requires engagement with a demographic relatively new to research, and requires views of a demographic that may have time or geographic restraints due to their entrepreneurial activity. As a society fairly new to the written hand, a key and very successful strategy in indigenous forms of transferring knowing and learning occurs in a moment of yarning or storytelling between each other.

Just as Maaori continue their challenge in legitimising their own forms of research methods and methodologies within a mainstream context, so too do other indigenous cultures of the world. The aboriginal nations of Australia apply ‘yarning’ (Bessarab & Ng'andu, 2010) as both a relevant and effective research method. Yarning occurs where an informal and relaxed conversation is used to gather information from a certain individual, and compliment indigenous cultures and societies whose oral traditions are the main vessel for knowledge transfer and creation. The method also acknowledges the importance of interaction and conversation which is a reciprocal koha from the giver to the receiver. Within a Maaori context, yarning and storytelling can be recreated in both formal and informal settings. Formally, the whaikoorero protocol of tauutuutu outlines a system of speeches in which speakers from the tangata whenua<sup>15</sup> and the manuwhiri<sup>16</sup> alternate speeches (Rewi, 2010), giving the opportunity for well-skilled orators to respond to any challenges or indifference of

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<sup>15</sup> Tangata Whenua: Refers to the home people of a marae or village

<sup>16</sup> Manuwhiri: Refers to the visiting people onto to marae or village



opinion as they are spoken from the opposite side (either the tangata whenua of manuwhiri side). Tauutuutu creates an opportunity for parties to not only understand another person's perception of a certain topic, but also provides opportunity for each person to respond and extend on the conversation occurring by adding their own thoughts in a formal reciprocal manner on the marae aatea<sup>17</sup>. Adding to this, is the women's ability to extend on the conversation given as well as provide their own perception of the subject being spoken of, by choosing a waiata<sup>18</sup> that accompanies and extends on the speaker's words. Within the Tainui and Te Arawa nations, tauutuutu is seen as one of the foremost skills of an orator (2010, p. 121) and is seen on rare occasions where both competent and confident speakers are present. Tauutuutu can be created in an aggressive way, but more frequently is created in a cheeky way in which to challenge other perceptions or add to other speaker's contributions. Informally, the 'cuppa tea' method with knowledge repositories such as kaumaatua (elders) are very similar to the social yarning concept (Bessarab & Ng'andu, 2010, p. 40), where unstructured conversations become the forum where hidden gems of knowledge can come to the surface, but it is the researcher's responsibility to syphon out any irrelevant information while maintaining the trust developed through the yarning process.

Yarning creates moments of conversation that assists in the "...production of knowledge" (Bessarab & Ng'andu, 2010) within both formal and informal settings. Yarning has strong similarities with the research method of Storytelling, as outlined by Smith (1999) as one of 25 appropriate forms of methods when researching indigenous peoples. A focus and commitment is required on dialogue, but with this commitment and genuine openness to learn from and understand the people being researched, storytelling can "...invoke a set of shared understandings and histories" (pp. 144-145). With these two methods in mind, I have conducted participation within the research using the name 'catch-ups' when explaining and getting buy-in from participants. Catch-ups is a commonly used slang word within Aotearoa New Zealand, and refers to two or more people coming together to talk informally, but with a specific reason in mind. The catch-up can also extend to a wider group of more than two, but always keeps its informal structure and easy simple use of language. When inviting people to catch-ups, a set reason for the catch-up is stipulated beforehand. This will be discussed at the catch-up, but will be discussed while talking about other discussion points as well. The

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<sup>17</sup> Marae Aatea: Refers to the part of a marae courtyard where formal welcomes to visits take place and issues are debated. The marae aatea is noted as the domain of the god of war, Tuumatauenga, and therefore the appropriate place to raise issues of conflict of contention. (Moorfield, 2016)

<sup>18</sup> Waiata: Song

research method used to capture information from participants for this research project is catch-ups, informed by the current normalised societal practise within mine and the participant's community. Catch-ups as a research method is also informed theoretically and practically by current established best practise methods when working with indigenous communities; storytelling and yarning.

Catch-ups have been chosen in order to provide a rangatahi perspective on research methods, and provide an informal setting that could possibly build a connection of trust, and a relationship that will increase the confidence of the participant who may not think they can contribute to such research. Informal settings give the opportunity to capture normalized moments within stories that participants may not think were important, but could have indeed been the moment or interaction that sparked entrepreneurial thinking within either themselves or others. Upon reflection of the catch-ups conducted, this is certainly the case where participants began to talk about moments of influence that they have never taken seriously before, but only realise how important they may be after I investigated and questioned their discussion further. When suitable for participants, catch-ups were scheduled to occur with other participants, and a majority of these taking place in their homes. Sessions varied in size, from one individual participant to up to two participants with their immediate family present. It was intended that these communal sessions would assist the flow of collaborative yarning, storytelling and sharing views and perceptions of key questions. Collaborative catch-ups have also assisted participants in the way they approach their own entrepreneurial practise, and create a support network for themselves among like-minded entrepreneurial thinkers. The sessions have been essentially semi-structured interviews, or workshops depending on the number of participants in attendance. The interviews have been structured in the form of a confirmed timeframe with participants due to their busy schedules, and open ended questions to begin sharing and the flow of interaction. Two out of the eight catch-ups involved more than one session due to the participant needing to finish their initial catch-up but happy to continue the conversation at another date. The majority of these times with participants went well over the intended time, which possibly offers insight into the participant's willingness to engage in the subject.

The following questions have been tabled at each session in an informal and casual manner as an opportunity for participants to reflect on the interaction and moments that have sparked their own entrepreneurial thinking, and the influencers that this spark has come from. The

questions follow a semi-structured environment for sharing of views and experiences to begin to form. Although the following questions are integral to obtaining the appropriate data required for the research, the questions may not have been asked if responses or sharing occurs naturally within the catch-up sessions. The below questions have been used to identify the interaction between mentors or influencers that have sparked entrepreneurial thinking within participants;

<b>Question</b>	<b>Rationale</b>
<i>What reflection or memories come to mind when thinking of your first steps towards entrepreneurial thinking</i>	The question was chosen in order to broadly open a catch-up session about the participant’s past. It is intended that this question will help participants feel comfortable enough to share, but also comfortable enough with the subject matter as they are the experts of their own past.
<i>What or who was your circle of influence? And was this a formal or informal circle</i>	This question was chosen to get more insight into influences occurring within the participant’s life. It is assumed that a definition of a circle of influence may be requested from participants. When a definition was requested, participants were told that how or who they define as a circle of influence was up to the participant, and up to the participant to identify this circle.
<i>What moments of interaction with your circle of influence do you think impacted the most on your entrepreneurial thinking ability?</i>	This question was chosen to get more insight into any possible connections to the circle of influence for participants and their ability to be entrepreneurially-minded. In most catch-up sessions, this question was not required to be asked, as participants identified these connections themselves as the catch-up session and conversation progressed.
<i>Do you think that you were chosen or spotted by those that have influenced you?</i>	This question was chosen to identify if rangatahi thought they were a part of a bigger process such as

	succession planning or planned mentoring within their community.
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The following questions were chosen to identify best practise regarding interaction between mentors or influencers and rangatahi Maaori with an entrepreneurial mind-set;

1. *In the future, as you become the mentor or influencer of rangatahi Maaori just like you, what interaction would you put in place to spark the entrepreneurship within the next generation?*
2. *In general, do you think you would have become an entrepreneurial thinker without the mentors or influencers that you have identified? Why or why not?*

In initially seeking ethics approval for this project, it was intended to capture the voices of four rangatahi Maaori, and to also capture the voices of the mentors of the four rangatahi Maaori. The intention was to be able to voice the multi-generational facet of influencing entrepreneurial thinking. As I began the project, I assumed that much of the influence would come from individual mentors, or from informal mentors that were of an older age than the entrepreneur, but this was not the case as the catch-up sessions show. This outcome meant that capturing the voice of mentors was only providing insight into one area of the entrepreneur’s views on influence. This approach was amended to only capturing voices of rangatahi Maaori and increasing the number to eight to ensure that the research findings were informed heavily by rangatahi Maaori themselves as the owners of the space. The amended approach called for minimal change in the catch-up questions, by replacing the word ‘mentor’ with influence to widen the thoughts and experiences being captured.

### 2.3 Approach to Analysing Data

Managing the data and analysing managed data is integral to being able to produce a clear, concise dissertation. Management of data also gives weight to any positions and creates validity of the research. Analysing qualitative data from catch-up sessions has required a dedicated amount of time to not only categorise the findings, but weed out the irrelevant data due to the method of research being so informal. Within a Maaori worldview and within the context of entering into a new space such as the house of research, analysing data that is

transferred through oral knowledge is similar to the use of waiata and mooteatea<sup>19</sup> on a marae after a speaker has completed his whaikoorero. Waiata and mooteatea are performed by the supporters of speakers, and are used to “... *kinaki*<sup>20</sup> the whaikoorero” (Higgins & Moorfield, 2004). So too is the approach to managing and analysing data in the way that it hopes to support and illustrate the findings of such korero in a supportive manner. A waiata or mooteatea can often summarise the words of a kaikoorero by using prophetic sayings of old, but always with the intention of supporting the words spoken by the orator without contradicting or overpowering the words given.

Although only eight participants have been approached and voiced as part of the mixed method approach, the data collected covers a wide range of concepts within entrepreneurship, and therefore required a large amount of theming and framing in order to create findings that are useful.

Coding data when theming issues and responses from the catch-up sessions has proved useful, as well as ensuring responses are kept confidential. Theming has assisted in putting more significance and validity on certain findings. While completing literature reviews, annotating and note-taking has assisted in transferring themes and positions in to this final research project.

Wisker (2001) notes that tactics are required to draw valid conclusions from qualitative data and suggests Robson’s (1993) outline, which I have used when collecting data;

1. Count and categorise data to measure frequency and reoccurrence
2. Note recurring patterns or themes
3. Cluster groups responses
4. Group variables into a small number of hypothetical factors
5. Relate the variables to help discover relationships, if any.
6. Develop chains to link between variables
7. Attempt to find general propositions that account for findings

In practically applying the values of Koha and Aro, it was imperative that the stories shared by participants within the project has a powerful voice, and its contribution informs the project as new knowledge. I have chosen thematic analysis to be able to identify patterns and themes across all contributions given; either before me in literature and past teachings, or in front of me in participants with current lived experience. Thematic analysis has also been chosen as

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<sup>19</sup> Mooteatea: Traditional lament or chant

<sup>20</sup> Kiinaki: Embellish

a suitable fit when collecting and analysing qualitative data (Boyatzis, 1998). In identifying patterns, and meaning within the data available, the research project intends to provide key themes that provide an answer and a way to move forward for the research question.

## 2.4 Ethical Considerations

Ethical considerations within this project were generally based around the assurance that participants within the project were kept safe and aware of progress at all times. This intent was not based purely on the need to complete a research project, but with the intent to continue a relationship with participants in my own career as a collective of rangatahi Maaori engaging in entrepreneurial thinking.

As well as initial consent, participants were aware that any contribution in the form of statements or quotes would be made anonymously as part of the research findings and would not single any one participant out. Participants were also informed that the voice recordings made while taking part in catch-up sessions would be destroyed after the findings were analysed and themed. While the recordings were available, they were kept in a password protected file on a secure computer. Due to the anonymous use of quoting and findings, there was little or no risk to participants. Any business ideas or concepts that were discussed as part of the catch-up sessions were and still are stated as the ownership of the participants and not myself, as I was merely the facilitator of the session. Within one catch-up session, two participants began brainstorming on a possible joint venture as they began to hear each other's understandings of a certain business model. This information was not included in the research findings in order to keep the participant's possible future venture commercially confidential.

Ethical consideration was given in the possible confrontational findings regarding recommendations for better engagement and influence in sparking entrepreneurial thinking. It is intended that the recommendations are given under the values of Koha and Aro, and not intended to cause any belittlement, critique or disrespect.

## 2.5 Literature Review

The literature review within this research project has been implemented to assist in my articulation of the theory and concepts within entrepreneurship, and to more clearly define what the outcome of the research is in practical terms, meaning what does a rangatahi Maaori with entrepreneurial thinking look and feel like. In being lucky enough to create a research output after the works of Linda Smith (1999), I have no excuse but to fully understand my responsibilities as an inside researcher, and am very aware of the problems in past research for indigenous communities. A Maaori researcher needs to ensure they do not make the same mistakes as their mainstream predecessors by letting their findings or analysis be "...clouded by his or her personal experiences and that as a member of the group he or she will have difficulty separating it from the participants" (Corbin Dwyer & Buckle, 2009). This does not just apply to Maaori researchers studying Maaori communities, but any and all communities of the world. It also applies to my own perceptions of research on Maaori communities, ensuring I do not enter into the literature review with deficit model thinking or perception. A literature review provides an opportunity for Maaori researchers conducting research on Maaori groups to ensure that an objective and rounded view is provided to inform research findings and analysis, specifically if the review includes literature from western and other indigenous cultures. The literature review not only assists me as the author, but provides a legitimate foundation of works to give the reader the assurance that the research is well informed by more than just my own thoughts, or the thoughts of peers or those of similar community as me.

Conducting a literature review assists in positioning the research, and how findings could contribute to existing bodies of knowledge. It also gives readers and examiners the confidence that understanding the subject and its current position wider than my own experience and dealings within it has occurred and been taken on board. In order to provide a balanced argument and appropriate acknowledgement to the research that has occurred before mine, the literature review includes entrepreneurship and mentoring from both Western and Indigenous information to find general themes and/or contradictions.

Throughout available literature, there are many differing versions of what entrepreneurship is, and what is included in the concept and theory of entrepreneurship. Shane and Venkataraman's (2002, p. 3) definition of entrepreneurship notes that the field of entrepreneurship is the approaches in which individuals discover and exploit profitable

opportunities. This definition gives an ideal that entrepreneurship is a process in which individuals can follow a certain framework or concepts to practise entrepreneurship. Schumpeter (1949) on the other hand, gives a more intangible definition, stating that entrepreneurship is an "...innovative change dimension of a person" (1934). This definition creates an ideal that entrepreneurship is a physiological or psychological trait within an individual, rather than a process or concept external to an individual. The latter definition affirms the notion that entrepreneurship and the action of enterprise involves an individually tailored dimension, due to it being within an individual. So too, possibly, the moments or interactions that create this 'change dimension' would differ from one person to another.

### Maaori Entrepreneurship

The following category of literature review attempts to more clearly articulate what it means to be a Maaori entrepreneur, and to dig deeper than the fact that a Maaori entrepreneur is defined as an entrepreneur with Maaori blood. It is important to the research to understand what is the Maaori entrepreneur that we are attempting to breed and link with moments and interaction that spark entrepreneurship and innovation. In working towards clarifying the differing characteristics and attributes of a Maaori entrepreneur to another entrepreneur, we need to ensure that we seek to "... better understand obligations inherent with calling anything Maaori" (2008, wh. 196). We cannot and should not assume that an entrepreneur is a Maaori entrepreneur just because they are of Maaori descent. With this in mind, it is the authors definition that a Maaori entrepreneur is an entrepreneur who is of Maaori descent, and also has an ability and inherent desire to create their definition of success based on their connection to culture, whakapapa, their search for people to survive and thrive, and the dualisms and balances in our world. This defines a challenge in each of us as Maaori academics and Maaori business owners to genuinely ask ourselves if we understand our obligations of calling ourselves something Maaori.

Iwi Maaori has had an ability to create competitive advantage and identify market and demand within business situations since their first interactions with each other in trading regional products, iwi-specific meats and purchasing land through bartering of produce, land and women. All exchange was assumed to be made under the general overarching principle pertaining to Maaori exchange, as Frith explains as "... for every gift, another of at least equal value should be return." (Firth, 1929) . It could be argued that, as an outsider researcher, Firth may not have fully understood the Maaori definition of equal exchange, and the value of



traditional or embedded spiritual connection within certain exchanges. But this general principle did apply for all things of exchange, including utu<sup>21</sup> for wrongdoings.

Identifying market opportunities was a natural occurrence, and mainly reliant on the geographical situation of each iwi. Iwi of coastal areas exchanged their own produce of seafood with inland iwi who were in abundance of products and resource from the forest. Mineral matter was also identified as a marketable resource. One example of minerals being traded between iwi was the precious stone, Pounamu. There are also accounts of Obsidian being traded, which was identified before Paakeha<sup>22</sup> interaction as a valuable cutting tool. There are accounts of this mineral being traded from Tuuhua (Mayoral Island) to other areas of the islands, as well as basalt that was identified in the Coromandel (Petrie, 2006, p. 25). These exchanges created specific employment for young men and women across the islands, whose role was to transport goods from one people to another. Along with this transport responsibility, these men and women would have been responsible for receiving goods in exchange for payment of varying sorts. Maaori have also had use of a culturally specific trading product between each other called mana (prestige or strength) which was an intangible and intrinsic trade from one chief to another in exchange for land, produce or women. The traditional art of taa moko<sup>23</sup> was also expected to be paid for, in order to contribute to the living of its artist. Robley (1896) notes a traditional mooteatea that was evoked as an anonymous taa moko artist began work on participants which possibly gives an insight into the importance of exchanging goods for services within Maaori communities in pre-colonial times;

*“Te tangata i te whakautu, kia ata whakanakonako,*

*Tangata, i te whakautu kore, kokoia, kia tatahi, patua i te whakatangitangi.*

*He who pays well, let him be beautifully ornamented,*

*But he who forgets the operator, let him be done carelessly, be the lines far apart.”*

(Moko in Legend and Song, 1896)

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<sup>21</sup> Utu: Avenge or repay

<sup>22</sup> Paakeha: Refers to European settlers or European culture within New Zealand

<sup>23</sup> Taa Moko: Traditional tattoo

This ability to identify opportunities then continued from first interactions with Paakeha, and iwi Maaori again showed their ability to amend the way they do business. The trading and business setting had now moved away from marae aatea and river shores to the street markets of newly formed townships and the sandy shores of the coastline. And now, the currency included muskets. The 1840-60s are remembered as the “Golden Years” (Te Ara, 2015) for Maaori business and enterprise, where iwi Maaori across the country enjoyed their fertile and fruitful lands, and the economy and shared capital that could be created from these lands. There were flourishing flour and flax mills stretching the banks of the river. There were acres upon acres of vegetable gardens. The Waikato River was a metropolis of trade between tribes, settlers and whalers. And the second Maaori King, Kiingi Taawhiao had his own newspaper called Te Hookioi in order to communicate to his people and settlers, and ensure their dominance within the market. Waikato as well as other iwi nations were independent and flourishing people with a defined and booming economic market and demand. Accounts of just how well Maaori did in their new enterprises were shared not only between Maaori themselves, but by Paakeha alike who had “...every reason to take Maaori business people seriously at this time” (Petrie, 2006, p. 5). One example of the regard that Paakeha had towards Maaori business owners is evidenced as early as 1851, where the journalist of a Briton magazine noted a new partner in a Wellington business as “...Hoani Riri Tamihana, a very respectable man and well connected in the Ngatiawa.” (Blackwood's Edinburgh Magazine, 1851).

Differences are noted between mainstream or western entrepreneurship to that of indigenous entrepreneurship regarding how indigenous or Maaori entrepreneurs define success, and the role and responsibility to the past and the future play in defining success. If we are to note again, Shane and Venkataraman's (2002) statement that entrepreneurship deals with the “discovery and exploitation of profitable opportunities” (p.3), we cannot assume that every individual or every culture's definition of profit is monetary or financial. Indigenous entrepreneurship cannot afford to only look for opportunity within economics, but the opportunity's ability to create social gain for iwi Maaori, and be aware of the accountability they have towards their community, be it their hapu, their iwi or their own whaanau. A challenge that lies on a Maaori entrepreneur's shoulders is the pull between sustainable future generations and the generation of dividends to assist the needs of now. Stating when (in time) is the priority and where objectives will be realised can determine success or not, within a Maaori worldview.

Regarding the reason why Maaori become entrepreneurs, current Maaori entrepreneurs place higher importance on independence rather than wealth creation. The Global Entrepreneurship Monitor (Frederick & Chittock, 2005) found that Maaori have "...twice as many independence-driven entrepreneurs as wealth-driven entrepreneurs" (p. 9). This means that the way in which they define and identify a successful opportunity will differ heavily to that of others, and what opportunities we will be willing to drive. Tapsell & Woods (2008) models draw on the fact that in order for these Maaori entrepreneurships, as well as indigenous entrepreneurships, to be at their fullest potential (both economically and otherwise within Maaori society), the connection to cultural dynamics, whakapapa and narratives through metaphors need to be embedded and not just take a tokenistic 'surface' perspective to these connections.

### Needing Maaori Entrepreneurs

Although the definition of the genesis of an entrepreneur is varying throughout available research, one unanimous voice within current research of the elusive entrepreneur and his or her entrepreneurship is how important investigation and inquiry is into needing more entrepreneurs. Works by Hargadon & Sutton (2000), Wagner (2012), Arthur et al (1995) and others outline the need for entrepreneurs due to economic changes, globally and locally. These changes have created an even higher importance in entrepreneurship as an engine room for wealth creation within societies both small and large. Entrepreneurs, if successful, can change the way we work and function as a society, can create social change, and can create domino effects of 'new things' along their entrepreneurial journey in the form of employment and new wealth within an economy. And iwi Maaori are no different to any other society, creating Maaori entrepreneurs is not just a good idea for Maaori entrepreneurs, or just for iwi Maaori, but for Aotearoa as engines rooms for the future.

Hirini Moko Mead, both Maaori academic and leader, stated with conviction at *He Mataapuna* (1979) that the need for Maaori leaders with a "...Maui-like plan" (p.64) is required to bring national development and push down iwi isolation and traditional lines and barriers. Hirini Moko Mead went on to note that Maaori entrepreneurs with Maui characteristics would "...help guide (us) into the twenty-first century, and we need to begin the search for such a plan now" (Sir Hirini Moko Mead, 1979). As only someone of his stature could, he also pointed out that such leaders did not exist at the time within Maaori leadership, and now, 40

years later, we must wonder whether the search is still going or have we found Maaori entrepreneurs with Maau-like characteristics.

Whether or not iwi Maaori are high imagination-enabling nations will impact on our ability to lead and produce new industries and seize entrepreneurial opportunities. Wagner (2012) indicates that if we as a country do not have a strategy in creating entrepreneurial thinkers and actors, we just will not know who will become entrepreneurial and it becomes "...the luck of the draw who becomes creative: there is no concerted effort to nurture the creativity of all children." (Wagner, 2012, p. 7). Past and current government strategy regarding growing or enhancing innovation and entrepreneurship concentrates on lifting research, development and ultimately spend in knowing and being at the cutting edge of new sectors or industries that New Zealand can play a role in. The 2002 Growth and Innovation Framework (New Zealand Government, 2002) boasted its ability to speed up spending on venture investment and funding new sector centres. But the fact of the matter is that we cannot predict industries or sectors that have not been thought of or even imagined yet, and current industries and sectors have a much shorter cycle and window of opportunity, as reported in the Mowat Centre Megatrends Presentations (KPMG, 2014). This means that iwi entities can no longer plan as far ahead as they used to, or they run the risk of being irrelevant at a rapid pace. For iwi such as Waikato-Tainui, having a cultural and social strategy such as Whakatupuranga 2050 (2015) may require either review, or clear and measured milestones frequently along the road to ensure the strategy is kept relevant with changing times. The traditional categories within globalization of developed and developing countries are now being replaced with high imagination enabling countries and low imagination enabling countries (Friedman & Mandelbaum, 2011). To dream takes on a whole new meaning and importance in the future.

Taking these changes in mind-set into account, it seems almost impossible to plan for the future and ensure the lessons of not too distant past are not repeated such as the lessons learned in Sir. Robert's Tainui Report (1983). Although we cannot fund and place importance on these unknown sectors and industries that will create new enterprise, we can fund and place importance on the generation that could understand how to find these new opportunities as they arise, and teach them how to be entrepreneurial thinkers in these new spaces and places. As for iwi Maaori, the need is the same. We need a generation of rangatahi Maaori who can think and create and dream the next industry.

As Wagner alludes to, this is not an easy task but a challenging one;

*“Impatient? Definitely. But they are our future and I believe we must learn how to work with these extraordinary young people. Learn how to parent, teach and mentor them – and learn from them as well.”* (Wagner, 2012)

Wagner’s work on creating innovators (2012) states that the skills and attributes of entrepreneurial and innovative thinkers can be “nurtured, taught and mentored” (2012).

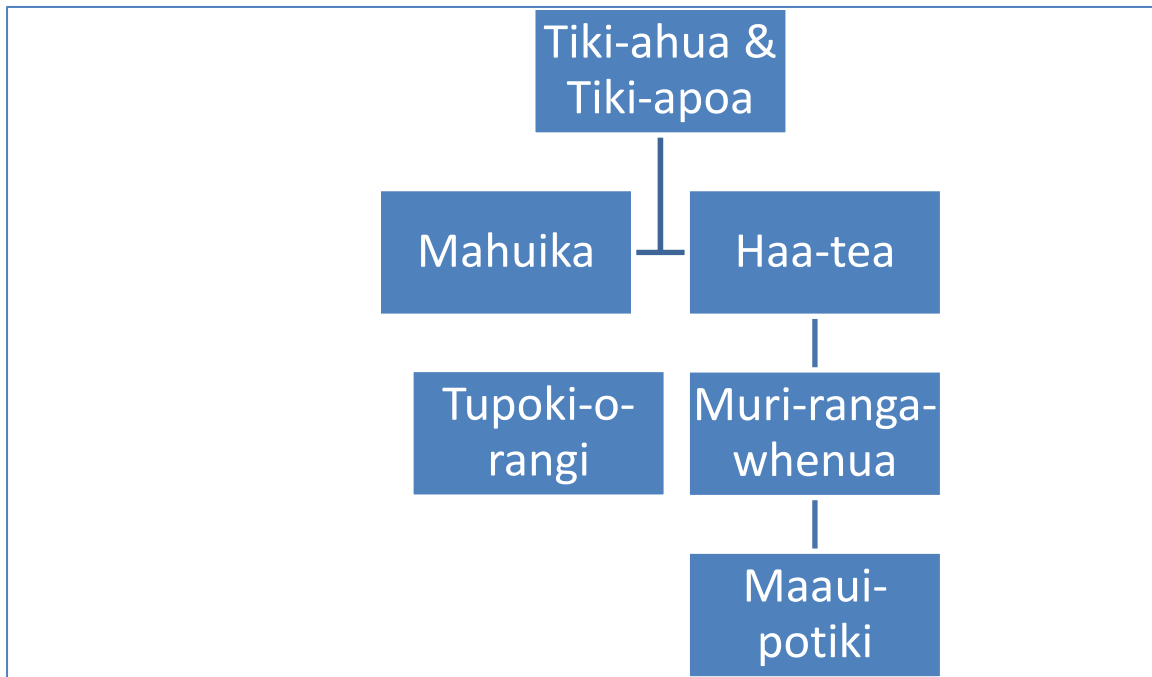
Within historical accounts, we know that rangatahi Maaori have a DNA of entrepreneurial ability, but this does not mean that they are currently innovative or entrepreneurial and so our work is done. They need to be taught how to activate their entrepreneurial ability through moments of interaction and engagement. And possibly, the first step in activating their entrepreneurial activity is by remembering ancestors with entrepreneurial activity.

### Te Karanga a Maau

Maaori are traditionally entrepreneurial thinkers, and not only scholars but Maaori leaders attest to the fact that Maaori have been involved in enterprise throughout the length of our history, so it is not a new concept to us. The general similarity between an entrepreneur and a Maaori entrepreneur seems to be the fact that each draws on the ability to identify opportunity and behave with alertness to these times of opportunity. As well as general similarities, there are also distinct differences between an entrepreneur and a Maaori entrepreneur which have been defined previously. The following category of literature looks to review the place of Maau within Maaori entrepreneurship, which provides an ancestral link to the traits of Maau as an entrepreneurial thinker, and the alignment to Maaori entrepreneurial thinking today. The link to Maau and Maaori entrepreneurship is likened to Hoturoa and the sea-voyaging ability of Tainui descendants today (Kerr, 2013), as an affirmation of ancestral competence and capability.

The alignment between Maau and entrepreneurial activity is not a new train of thought. Maau and his many accounts have given the foundation blocks of current models of Maaori entrepreneurship such as Keelan & Wood’s (2006) “Maauipreneur” (2006) which looks at Maau as more of a metaphor for entrepreneurial activity rather than an actual individual that we have ancestral links to. Tapsell and Wood’s (2008) slant on the Maauipreneur, provides a more socially-accountable model in “rangatira: pootiki” (2008, p. 196), providing a

relationship-driven and ‘kin-accountable’ (2008, p. 196) model of entrepreneurship, more aligned to social entrepreneurship. Within these and more models of entrepreneurship within a Maaori context, the key connector is the presence of Maau, both to the past and to the future of Maaori entrepreneurship.



(Jones, 2013, p. 142)

Through the accounts of Pei TeHurinui Jones, iwi Maaori, and specifically the tribe of Tainui, can trace the entrepreneurial endeavours of Maui to the beginning of their time. As told by Jones (2013), when Rangi (the earth mother) and Papa (the sky father) were separated by their children, a second genealogy of humankind was created using the clay from the opening of Rangi and Papa. This man and woman created from clay from traditional priesthood were named Tiki-aahua and Tiki-apoa. This couple then created six children in total; Papa-kai-tangata, Hotu-rangi, Awhi-puu, Hoki-rangi, Mahu-ika (known as The Goddess of fire) and Haa-tea. Haa-tea was the grandfather of the first Maui, Maui-potiki, who’s entrepreneurial skills came in the form of slowing the sun down, and creating a more efficient work day for his people. Maui-potiki was the second child of 29, and was also responsible for tricking his grand-aunt, Mahu-ika in giving him her sparks of fire.

These two accounts are very well known within Maaori society, but they are frequently disregarded as stories of myth and legend. Within Pei’s writings, he provides us an

opportunity to claim the characteristics of Maui as genealogical traits, just as the colour of our eyes is, and reinforces the thought that Maori are naturally entrepreneurial thinkers through genealogical traits.

What is not well known, is that within traditional accounts, Maui and his famous entrepreneurial traits were not a single or individual occurrence;

Rangi = Papa

Taane

Tuu-parara

Te Kore-iti

Te Ahunga

Te Aponga

Te Ngau-ere

Te Ngaokooko

Te Piere

Te Matata

Te Ngawha

Te Kimihanga

Te Rangahaunga

Te Iti

Te Kore

Te Kore-te-whiwhia

Te Kore-i-te-rawea

Pupuri

Mau-ake

Te Kaa-witiwiti

Te Kaa-teatea

Te Ra-wai-iho-kura

Te Kau-ahi

Te Hikaia

Te Ka-atu

Te Au-ahi

Hine-kahikomako

Mahuika II

Taranga

Maui-mua, Maui-taha, Maui-pae

(Jones, 2013, pp. 142-143)

The second account of Maui comes 25 generations later in the form of three siblings, of which Jones notes that "...most of the Maui exploits are recounted" (p.142). Throughout history, these occurrences of Maui exploits have been moulded into one man or person. This is mainly because of the name Maui being noted in all exploits, but also due to the name Mahuika being used twice within two separated genealogies. Pei's works and accounts identify that Maui traits and characteristics were not just one man or person, but characteristics that were repeated throughout generations.

The stories, genealogy and characteristics of Maui is not owned by Maori only, but is a genealogical connection between all Pacific Island people. Many of the Pacific Island people began as one people, in their first home on earth, the mythical Hawaiiiki as it is known by Maori, and known by many other names by other Pacific Island people (Westervelt, 1910).



The name and legend of Maui is shown within the sacred histories of Hawaiian, Tongan, Tahitian, Maaori and other Polynesian groupings, and all note him as the youngest of a family of brothers that lived in times where the world and land mass were in their infant stages of forming. But all accounts have some variance, which could attribute to the fact that Maui manifests himself more than once within their genealogies also.

Although accounts and actions vary, the traits and key characteristics of the elusive group of Maui who enter into Pacific Island genealogies are constant. The following outlines some key characteristics of Maui that are evident in accounts of Maui in various literature including works from Barlow (1991), Jones (2013), Mead (2003) and Westervelt (1910). The outline of characteristics provides a general identity or profile of Maui, creating a possible profile of Maui the entrepreneur.

### **Identifies Opportunity**

Within the accounts of Maui, his ability to find new opportunities for either personal or communal gain is vast. Accounts of his trickery and imagination which created opportunity using ancient magic and craft are throughout the stories of Maui, as well as his ability to create opportunity using the environment and circumstance around him. This aligns to two schools of literature regarding opportunity identification; opportunity through the current environment and opportunity through an individual's creative mind. DeTienne & Chandler (2004) note that the first school of thought is a process in which opportunities already exist in the environment we are in but may not be clearly defined or discovered as yet, and is the passive of the two schools of thought. The latter school of thought is that an individual create opportunity from "almost nothing" (2004, p. 244) using their mind and then following through with action. Although each form of opportunity identification differs, they are both seen as major components of entrepreneurship (Schumpeter, 1934).

### **The Risk Taker**

The death of one of the ancestor's Maui came from attempting to kill the goddess of death, Hine-nui-te-poo, in order to stop the human race from being mortal. Maui failed at this, causing his death by being suffocated between the thighs of Hine-nui-te-poo. This account as well as others of Maui, identifies his ability and courage to take risk in order to discover or create change. The ability to take on risk as a characteristic of an entrepreneur has been empirically evidenced, as examined by Simpeh (2011) when comparing empirical studies on

various entrepreneurship theories. One of these theories was psychological entrepreneurship, where recent research supported three fairly new characteristics of entrepreneurial thinking and inclination; risk taking, innovativeness and tolerance for ambiguity (2011, p. 2).

### **Internal Locus of Control**

In nearly all accounts of Maui, it is evident that the ancestor showed traits and characteristics of a person who felt he could control his own destiny, and the world that he lived in. The fact that Maui had a thought in the first place that he could slow the sun down provides an insight into the mindset of Maui. Within psychological theory and concept, Simpeh (2011) states that an individual's perception of their own *locus of control* is "...an important aspect of personality" (p. 3). The concept locus of control was born in the works of Julian Rotter (1954) who notes that locus of control refers to an individual's perception and general stance of what he or she has control of within his or her life. There are two forms of locus of control, which are the mere opposite of each other. Individuals who hold an external locus of control, believe that they are to accept that events within their life are results of a higher being such as God's work, or are generally due to luck or fate. Individuals who hold an internal locus of control on the other hand, believe that they are in control of the events that occur in their life, and ultimately the outcomes of these life events.

Within a Maaori worldview, the role that Gods play within our lives can cause us to believe that some events are outside of our own control, therefore we are unable to change the course of life events, or prevent them. But if we look at the experiences of Maui, who attempted to slow down the sun to control the day and night, it is clear that Maui held an internal locus of control, and can be empirically supported through indirect observation and historical teachings of this achievements. By stating that Maui was an entrepreneur, we can be supported by the fact that Simpeh (2011) draws on empirical research by Cromie (2000), Ho and Koh (1992), Robinson et al. (1991) that identifies that an internal locus of control mindset is linked to entrepreneurial characteristics. The trait is also noted by Khan et al. (2011) as one that "... can be a bit determinant of success of enterprise" (2011, p. 53).

### 3. Te Karanga a Te Paepae

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*...kei ngaa maareikura, kei ngaa manukura, koutou ngaa ihorei, karanga mai, karanga mai, karanga mai ra...*

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The following chapter outlines the call and voice of its contributors, defined as the paepae of this project. The paepae can refer to many things within Maaori society, but in the context of this piece of work, paepae refers to the speaker's bench of this research project. Within traditional society, the paepae is a place for male speakers and generally of older age, of which this research project's paepae is not. But one key similarity is that paepae within traditional society and paepae within this project occupy the space of paepae because they have expert understanding and insight into the subject at hand. Barlow (1991) attests to the fact that "If a person is unschooled...then it is inappropriate for him to occupy this place (paepae)" (p.85). Those who are to sit on a paepae are chosen due to the knowledge they possess, their ability to convey this knowledge, and the trust their people have in them to not belittle them or bring them into disrepute through the words that they use. This is definitely the case within this research project's paepae, and I feel it important to acknowledge the participants of this project as voices that hold great understanding within the influences that create entrepreneurial thinking because they have lived it, and voices that will already bring great pride to their families. To participants who took part in this research, it is my intention to acknowledge your place in this research as the chosen and competent bench of speakers, the chosen voice.

#### 3.1 The Speakers Bench

The research participants have been selected based on their ethnicity, their age and their current entrepreneurial activity. Eight rangatahi Maaori that are under the age of 40 with proven entrepreneurial activity were chosen using the following as criteria;

- Of Maaori descent
- A proven and practised alertness to opportunities
- A proven and practised ability to identify, shape or pursue a market opportunity
- Seen within their iwi or hapu (sub-tribe) as an active market player
- A pursuer of opportunities that create social change or benefit to their iwi or hapu

- Strong interest in providing mentoring or influence for the next generation of rangatahi Maaori to spark entrepreneurial thinking
- Linked to existing Maaori Business Networks such as Te Puni Kokiri mentoring services, Te Huumeke, and Te Ara Poutama.

Rangatahi Maaori have been approached as participants to identify and analyse their experiences of mentoring and influence which has sparked entrepreneurial thinking. It is assumed that these moments and interactions may possibly be still vividly remembered or could possibly be occurring in the present due to their age and relatively short length of time within business. It is also intended that the second set of questions pertaining to best practise could not only assist in creating an interaction template for iwi Maaori, but allow participants to reflect on what worked and didn't work, possibly sparking their initiative to become influencers or mentors to up and coming rangatahi Maaori with entrepreneurial tendencies.

Participants affiliate to Tainui, Nga Puhi, Te Arawa, Taranaki, Ngaati Porou and Mataatua regions, but all live within the urban settings of Hamilton, Rotorua, Wellington and Auckland. All identified that being in or close to urban settings was part of a conscious decision to be close to opportunities and their chosen market. Five participants were female, and three males. Six participants had children and dependants. Four of the eight participants were interviewed together, so created a collaborative catch-up session. Interview times ranged from 1 hour to 2 hours 30 minutes.

### 3.2 Having a Catch-up

The following quotes are excerpts from catch-up sessions and have been provided to set the scene for three general themes found through thematic analysis that have been identified throughout the sessions. Please note that the following quotes are excerpts of multiple sessions. A secondary or third quotation is indicated through the use of a new paragraph within the quotes. Due to the research method being catch-ups, informed by storytelling and yarning, the focus of the analysis was on the dialogue. And due to the approach to research being thematic analysis, these pockets of dialogue were then analysed to develop themes across all of the dialogue that occurred, and the relevance of available literature to the themes within the dialogue. The quotes and stories that occurred give some insight into the impact of

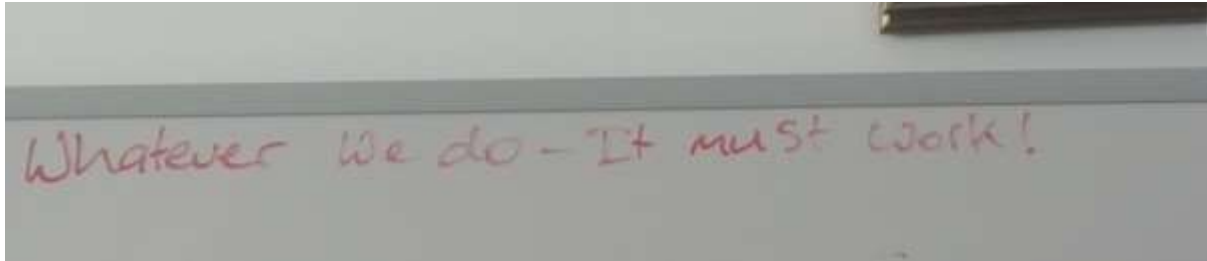
influences on the sparking of new entrepreneurial thinking, as well as possible blockages and gates to sparking entrepreneurial thinking.

### On Business Models that Nurture Entrepreneurial Activity:

*“I noticed after a few years working for [iwi entity], I was losing my positivity. I was starting to doubt myself (and) I remember I used to have stupid or silly ideas but I could laugh at myself and maybe take out some good parts of the idea. I couldn't find any point in dreaming or thinking outside of the box because there were so much more 'important' things I had to be a part of. I was getting scared to fail. I was getting weighed down by having to save the world..... because that's what all my cousins and uncles thought I was there for. Working for an iwi is hard on the creative juices.... Hopefully I'll go back.....” (Paepae 1, 2016)*

All eight participants were not currently involved within iwi-funded entities or organisations, but six had formerly been employed by various iwi-funded entities and all had intentions to be able to contribute to iwi entities in the future. This would be either through working for iwi entities or leading one themselves. When iwi entities were discussed as part of catch-up sessions, they were introduced by participants when giving examples and experiences of influences and barriers to entrepreneurial activity within professional settings. The entities that were identified were further defined after the final catch-up session as a grouping of post settlement governance entities in various iwi. Iwi entities were perceived by the majority of participants as heavy places to work because of the responsibility placed on these entities. This heaviness was perceived and created not just internally within the entities, but there was a perception externally that iwi entities were burdensome and taxing places to work due to the high performance and quality required. The experienced weight within these entities was noted as a space where the ability to take risk or follow opportunities outside of a business plan was not appreciated, due to the high value placed on the resource within the entity. Participants gave examples of moments where they felt they made themselves look unprofessional within certain settings while working at iwi entities. This perception of unprofessionalism came when participants found themselves wanting to give creative suggestions to certain areas of business such as communication, IT, and cross-sector relationships. The creativity seemed to be perceived as not adherent to the core goals of the entity, and came across as too youthful or possibly immature, taking too long and using up

too many resources. The participants felt that their actions were ultimately perceived as unprofessional. After experiencing moments such as feeling immature or unprofessional, they felt that their eagerness to be creative and identify opportunities had been misread or misunderstood.



*Image 1 Image of Department Motto in iwi Entity Department. Taken by participant. 2016*

Fiet's (2008) research raises the notion that an entrepreneurial thinker requires spaces where ventures or ideas can be launched even when there is uncertainty or when not all information is available even when due and rigorous diligence has occurred. Without this space of uncertainty, new or innovative enterprise cannot be founded. When information is not available in certain ventures, possibly because the market does not exist yet or the venture involves a not well known market, an entrepreneurial thinker may feel forced to find the first satisfactory answer to the uncertainty in order to appease others. This notion would be present within an organisation where behaviour tends to steer towards the less risqué of solutions, or the first solution they find in order to cut time and cost spent on a new venture. Fiet (2008, p.24-25) notes that this behaviour is cost-effective, but is a roulette solution of sorts, as it does not provide room for optimal or maximum benefit to the individual's entrepreneurial thinking and the organisation they work for. The behaviour also stunts the growth of the entrepreneurial thinker's ability to work through problems that occur when venturing into new spaces. The behaviour that participants mentioned as feeling unprofessional when being creative could possibly be an application of Fiet's (2008) behaviours regarding moments of uncertainty.

Four of the eight participant's feeling towards iwi entities reminded me of my own understanding of the state of tapu<sup>24</sup>, where a place or person is seen as sacred and ultimately set apart from the general public and average communities due to their sacredness. Traditional examples of the act of setting apart include the once-monthly schedule of women

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<sup>24</sup>Tapu: Sacred, Set Apart. Is also used to refer to "kinds of restrictions and prohibitions" (Barlow, 1991, pp. 128-129)

being kept away from communal areas within marae during their menstruation period, due to the sacredness of blood. Along with this state of sacredness comes high responsibility and spiritual weight for the people under a state of tapu, and for those who engage with those that are in a state of tapu.

The catch-up session gives insight into the possibility that some iwi entities are perceived as sacred and restrictive places due to being created and established after bloodshed from historic events such as raupatu<sup>25</sup>, and then treaty settlement. With this stigma on iwi entities, it is possible that this restricts their ability to provide spaces and places that support and nurture entrepreneurial activity due to the expensive cultural cost pinned to activity and initiatives within settlement-funded entities. In effect, iwi entities or individuals within iwi entities do not feel they have the luxury of taking risk with capital created by the shed of blood within times of war and colonisation. They also unconsciously cut themselves off from moments of entrepreneurial thinking due to being fearful of the unknown and the uncertainty of entrepreneurial ventures. What is achieved, or (what seems even more important) what is not achieved, within iwi entities is intrinsically linked to the revitalisation and restoration of our ancestor's dreams. This means that on one hand, there is a clear vision that comes with passion, pride and higher purpose within an iwi entity workforce no matter the iwi or ethnic background they stem from. But it also means that the ability to create moments where characteristics of Maui are sparked are at times blown out because organisational norms sees them as being too risky. This creates business models that are dominated by less risky opportunities that take away the fear of failure. As discussed, these options are cost and time effective, but we will never know what more optimal ventures could have been created. Because of this perception of heaviness, participants had made plans to work outside of iwi entities because of the burden. Most are hopeful to go back and contribute at a later date in their lives when they are more prone to want stability rather than creative spaces.

Based on the above findings, business models and organisational behaviours that do not encourage entrepreneurial thinking itself, act as a blocker or blow to the spark of entrepreneurial thinking. This key finding identifies the possible need to find or create opportunities to simulate influence and engagement with rangatahi Maaori within iwi entity settings that can spark entrepreneurial thinking rather than blow it out, which will be discussed in the next chapter, [Te Koha](#).

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<sup>25</sup> Raupatu: Refers to the confiscation of Maaori land by Paakeha.

## On What Entrepreneurship Looks Like

*“When you’re a kid, and someone asks you what you want to be when you grow up, you don’t say that you dream of owning a business when you grow up (lol). I didn’t even know anybody else that owned a business when I was a kid. I used to say that I want to be a league player, or do hakaz all day every day (haha). And when adults hear your dream, they laugh too. Not to be mean, but just because that’s a normal response for us. .... so you think you’re just a kid dreaming and you laugh with them. Then you get “real” and get a job like everybody else, working for somebody else..... Nobody told us that business skills can actually let you live your childhood dreams. Using my skills on work ethic and attitude learnt through footy and combing these skills with learnt business skills, my business helps me live my childhood dream.” (Paepae 2, 2016)*

*“.... advice for parents, is don’t laugh when our kids say they want to be all of these things that sound like dreams. I’m not saying we had bad parents, we had loving parents who did the best they knew. But dreams can spark things. Me dreaming was the beginning of me....” (Paepae 6, 2016)*

Six of the eight participants could not recollect knowing or interacting with Maaori entrepreneurs or business owners while growing up. This included family, friends and people within their communities both Maaori and non-Maaori. But all participants can now recollect entrepreneurs in the form of business owners that were operating while they were growing up, they just didn’t realise it when they were younger. One participant noted that only as she began to embark on her own entrepreneurial activity, that she realised just how much of an entrepreneurial thinker and actor her mother was throughout her life. She noted the way that her mother jumped onto opportunities to sell wares, and that she frequented garage sales and second-hand shops and used her purchases to re-create pieces of art and clothing to either on-sell or give as gifts to her children and mokopuna. Because of her mother’s interest in re-creating and on-selling or gifting, her father supported her in his own way by making extra garage space and hooking up power for her extra sewing machines to provide more room for his wife’s many projects and activities she had on the go. Once her parents had mokopuna, they began regular entrepreneurial activities for the younger generation of their family and created family home evenings that included whaanau market days where the mokopuna would



make wares to sell to the parents in the whaanau. This participant didn't realise at the time that she had grown up in a home that was buzzing with entrepreneurial activity, and is sure that this had an impact on her ability to shift and move within a fast-growing and ever-evolving industry as a stylist. The following theme of findings gives an insight into the possibility that rangatahi Maaori may not have access to what entrepreneurship looks like, and the possible effects of having entrepreneurship as a normalised activity within homes and communities.

Looking at all participants within this study, none have come from a general business background but have picked up business skills and qualifications as they have required them, in some cases due to learning lessons from minor failures or to be able to shift into new markets or ventures. By learning new business skills, they reacted quickly to opportunities they saw, and they also learnt new skills to fill gaps they saw in their own business. All participants have found strengths within their specialist areas such as sports, fashion, design and art. Four of the eight also use their understanding of te reo and tikanga Maaori as a competitive advantage when interacting with the rest of their community. They have used these strengths as collateral in creating a market demand, and business skills and acumen have come after through either experience or lessons learned from watching peers. Some of this experience has come from learning from others and some has come from small setbacks which has taught them what they need to improve within their business or their skills. Based on this finding, entrepreneurial learning and skills is seen as a general skillset that can be applied within many contexts but is integral to the ability of a young budding entrepreneur in learning from mistakes and growing their specialist collateral. But what this general skillset looks and feels like is elusive, until rangatahi Maaori become it themselves. Within primary and high school years, minimal activity includes increasing entrepreneurial activity or exploring what it means to be entrepreneurial. Based on participant catch-up sessions, becoming an entrepreneur was not a profession that was promoted within homes, and was definitely not a defined curriculum area within high school and first years of university either. Te Puni Kookiri reported that in 2006 there were 21,069 Maaori entrepreneurs, and in the previous year, Maaori were ranked the world's third most entrepreneurial people for the Global Entrepreneurship Monitor (Frederick & Chittock, 2005). The participant's views beg the question, if there are many entrepreneurs, and we are highly entrepreneurial against world standards, where is everyone?

## On the Impact of Formal & Informal Influence in Entrepreneurial Thinking:

*“Formal mentoring comes across as wanting quick gains..... Mentors have to want a real connection with us.” (Paepae 4, 2016)*

All participants identified, in their own different ways, distinct differences in the influence that occurs from formal and informal mentoring. Participants were asked in catch-up sessions about their circle of influence, in both formal and informal settings. Once these formal and informal settings were identified, more questions and conversation occurred around this circle of influence, and whether it contributed or impacted on their ability to think entrepreneurially. The following characteristics of influence that occurs within formal and informal settings were the general themes within the responses from participants, and shows distinct difference from each other;

<b>Key Characteristics of Influence in Formal and Informal Settings</b>	
<b>Formal Influence</b>	<b>Informal Influence</b>
Invitation only	Occurred naturally
Start and end dates	No timeframe
Intense for set period	Varying engagement in a longer period
Assigned mentor	Various mentors in varying capacities
Specific outcomes outlined at the beginning	Varied outcomes dependant on the commitment from the participant
Short period of commitment for quick gains	Long term commitment for meaningful gains
Networks	Relationships and connections
Management training and development	Leadership development
Highly reliant on commitment by one tuakana	Highly reliant on commitment of the teina

All participants identified formal mentoring as programmes or initiatives that they had applied to be a part of or had been invited to be a part of. All participants had engaged in formal mentoring processes through available funding streams, but had varied engagement from these formal mentoring processes, of which they were either accepted or denied entry into based on their current Resume or written proposal. They noted that all of these programmes had clear start and end dates, and some programmes also had clear outcomes outlined before the programme began. Within formal settings, a formal mentor was assigned and specified the outcomes of the programme at the beginning. This meant that along the programme, it was difficult to vary from the specified outcomes if the participant wanted to change tact or change

their entry into a market. Due to the assigned period of time, the influence made was concentrated on outcomes that could be gained quickly, so the programme could be wrapped up and have the ability to report positively. Three of the 8 participants noted that they created great business networks within the programmes for operational needs such as website creation, graphic design, accounting, etc. But these networks did not create any beneficial deals or procurement saving opportunities for the participants. Because they were just starting out in their own business, these opportunities would have made a huge difference in their ability to market or run their business.

These formal mentoring programmes seemed to lack a “real connection” (Paepae 4, 2016). This may have been apparent due to the programmes having an ultimate start and end date to the engagement with rangatahi. Participants also explained further that the assistance given within formal mentoring programmes seemed disconnected from the reality of business and the ‘juggling’ that they have learnt naturally when running their own business. The programmes were very well structured, but that meant there was limited ability to veer from structure when unplanned opportunities occurred or presented themselves. There also seemed to be either a misunderstanding or false advertising of what mentoring programmes were provided for. Some participants assumed that having a mentor with connections in the business world may have meant practical outcomes, such as the ability to procure production costs or services at a bulk-buy amount with other business owners that were a part of the same mentoring programme.

Participants who had experienced informal influence came from varying directions or places such as; parents, grandparents, cousins, partners, friends, iwi or community leaders and marae whaanau. Because of the places in which this informal influence was created, the connection between the tuakana and the teina was more deeply entrenched, and even though it was not formalised by contract or payment, the connection was meaningful in more intangible ways. Tuakana within informal influence were noted unanimously as charismatic individuals, that the participants were drawn to. These settings in which influence occurred, happened so naturally, that it was difficult to pinpoint the actual person within the setting that was the influence in some cases. There was no clear timeframe or scheduled time to interact, but in all cases this varying form of engagement occurred over a longer period. This meant that moments of influence that participants could recall occurred at random times, and were heavily dependent on them being present enough to realise the influence was occurring, as they frequently came

at unplanned times. In informal interactions, there was also a sense that the influence was not one-way but a reciprocal investment from both parties. All participants agreed that the connection between tuakana and teina was not one of only giving or only taking, but each party within the connection gave and took which provided opportunities of influence from the teina to the tuakana.

There was only one participant that identified a child as her main influence in sparking entrepreneurial activity. This influence is unique, as the influencer is much younger than the entrepreneur and obviously unaware of the influence they were having on the participant. But this can also be connected to maternal influence within her as a mother. The participant noted that the maternal connection between herself and her child would have come to the surface from becoming hapu<sup>26</sup>, and she noted the drive and courage that came over her as she became hapu.

*“People think the tuakana choses his teina. Sometimes that’s true. But sometimes a teina comes to you even when you don’t want them (lol) but they teach you things about yourself and the vice versa. You take influence from each other. And having a teina around revives you sometimes.”*  
(Paepae 8, 2016)

*“A tuakana learns off a teina, just as much as a teina learns off a tuakana”*  
(Paepae 1, 2016)

Six out of the 8 all participants felt that informal influence was more suitable in sparking entrepreneurial thinking, as it put them in positions that were unplanned and required them to think on their feet or take opportunities as they came. This included meeting people and networks that could possibly assist them in their business, or learning to be able to ask questions in the right manner depending on the tuakana. Informal influence was seen as being more fluid than formal influence, giving the time, space and accountability for outputs to the teina to think for themselves rather than to be highly reliant on the tuakana to create moments of initiative.

An individual participant reflected on the assumptions within iwi and within themselves as rangatahi that mentors come in a certain suit, or are a certain calibre of person, or are even a person at that;

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<sup>26</sup> Hapu: Pregnant.

*“We are all influencers. When my baby grows up, I’ll tell her that she was the greatest influence on me, because she gave me the kick in the arse I needed to take the leap and start my own business! Lol. Positively influencing each other is one of our greatest and most rewarding responsibilities as iwi citizens.” (Paepae 4, 2016)*

As mentioned earlier, this participant noted that becoming pregnant and becoming a Mum was an influence that sparked her entrepreneurial thinking and courage to become a business owner. She also notes the power and potential that comes from placing the responsibility of influence on others’ entrepreneurial ability into the masses rather than formalised, established leadership. If it is all of our responsibility to influence each other positively, including rangatahi beginning to experience entrepreneurial thinking, the potential for these moments of sparking entrepreneurial thinking could possibly happen more frequently due to more influencers available within the iwi or community. This action of creating or identifying lollipop moments that occur between ordinary people moves away from the ideal that moments and engagement of change can only be created or facilitated by leaders of somewhat demigod status, who are inspirational and hold enormous amounts of mana within Maaori society. The action of creating or identifying lollipop moments means that anyone can spark entrepreneurial thinking within rangatahi Maaori, if they understand how to influence and spark the entrepreneurial mindset of rangatahi Maaori through identified best practise.

*“At all times, the wellbeing of the teina is at the forefront” (Paepae 1, 2016)*

Informally, influence varied in definition across all participants. The general theme regarding informal influence was that it was broadly defined as a paternal or maternal influence that was organically created through whaanau relationships or networks. The ideal of being organically created is interesting, as the influence is assumed to have been organically influenced by the teina, or the rangatahi involved. We cannot be sure that this influence was actually crafted and made for the teina in mind by the tuakana or the influencer. Based on the characteristics of successful informal influence within a Maaori context as highlighted above, the characteristics could potentially have links to the tikanga of whaangai<sup>27</sup> and its uses to mentor and influence rangatahi Maaori. The traditional practise of whaangai was a part of

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<sup>27</sup> Whaangai: “A customary Maaori practice where a child is raised by someone other than their birth parents....and taught tribal traditions and knowledge” (Te Ara, 2015)

catch-up sessions with two participants who had experienced the notion of whaangai themselves, and one participant who has various examples of whaangai within their whaanau. Whaangai was sometimes used in traditional Maori communities when families took in orphans or illegitimate children and bought them up as their own. But more often, whaangai was practised when a child was chosen to be raised by another part of a family for tribal reasons. Reasons varied, but within whaanau historical accounts, these reasons were sometimes due to infertility and sometimes to ensure specific tribal traditions or knowledge was passed down to specific children that had been flagged as holding special skills. The concept of whaangai did not provide room for legal guardianship with the new whaanau, but was an open relationship and communication between the maternal parents. The whole marae or community knew of the special connections between the two whaanau. The placement of a tamaiti whaangai<sup>28</sup> with a matua whaangai<sup>29</sup> may have been temporary or permanent, but either way, a life-long connection of paternal influence remains and the intention for the child to be able to live a more prosperous life within the placement was paramount. In some cases, especially within contemporary society, whaangai progressed into adoption and guardianship in order to for the relationship to be formally recognised by law.

One example of whaangai within Tainui waka was between the Ormsby whaanau of Maniapoto and the Kaahui Ariki<sup>30</sup> of Waikato within the 1940s where Sir. Robert Te Kotahi Mahuta was given to King Koroki Mahuta to, according to Sir. Robert, reconnect two families after a rift over religion (Diamond, 2003). Sir. Robert (as cited in Diamond, 2003) shares that being a tamaiti whaangai gave him access and connection to traditional knowledge from senior kaumaatua within the Kiingitanga such as Henare Tuuwhangai and Whati Tamati, a connection that we would not have been afforded without being a whaangai. The influence that came with being a tamaiti whaangai to the then reigning King, Koroki, also gave him the freedom to transition between ceremonial and political leadership as he was not a direct descent of the Kiingitanga, therefore not looked upon as the ceremonial leader of the movement. This meant that he was able to explore in different realms and learn from best of the time without having the responsibilities of the movement, which rested firmly on the shoulders of his whaangai sister, and later on, adoptive sister, Te Atarangikaahu. Even more importantly, this gave Sir. Robert the ability to experience trial and error without the weight

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<sup>28</sup> Tamaiti Whaangai: Child placed and raised by another as part of customary whaangai.

<sup>29</sup> Matua Whaangai: The parent or parents who raise a child as a whaangai.

<sup>30</sup> Kaahui Ariki: Refers to the royal family of the current King or monarch. Today, this is King Tuheitia.

of the movement upon him. Within a traditional and contemporary sense, Sir. Robert's life-long influence from King Koroki and his advisers were the ultimate of mentoring programmes where naturally occurring learning was shown in the form of knowledge transfer, both traditional and contemporary, available for his taking. And where natural occurring assessment was shown in the form of Sir. Robert reciting tauparapara<sup>31</sup> and tongi<sup>32</sup>, and having an inept understanding of business and politics as he grew as a leader himself. It was also a relationship where mistakes could be made and be learnt from. The fruits of this influence continue to be seen today within Waikato-Tainui, due to the heights that Sir. Robert reached in pushing the status quo and offering moments of innovation and entrepreneurship for his iwi, and all iwi as a nation.

It cannot be founded that whaangai provides moments of influence that sparks entrepreneurship in all accounts across Maaori society. But it could possibly be argued that the characteristics and attributes within the relationship that whaangai creates, provides a template in which informal influence can be practised where genuine engagement occurs, and where teina are given access not just to the tuakana they are paired with, but with the circle of influence that the tuakana has.

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<sup>31</sup> Tauparapara: Refers to incantations that signify the beginning of a formal traditional speech by an expert orator.

<sup>32</sup> Tongi: Refers to prophetic sayings by leaders, specifically those of previous Kiingitanga monarchs such as King Potatau and King Taawhiao.

## 4. Te Koha

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*...teenei he koha kua whakawhaarikihia hei whaiwhakaaro e...*

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As a party enters onto a marae as manuwhiri and enters into the wharenuui, they will sit and take turns to exchange koorero and waiata with the tangata whenua. To show their gratitude and respect to the tangata whenua, the manuwhiri may place down a koha during their last whaikoorero. This koha may come in many different forms, taonga, kai, or the most frequent in today's society, an envelope with money inside. But no matter the koha, the sentiment is to acknowledge the home people for their hospitality and ensure the relationships are maintained even after heated words may have been exchanged.

There are many expectations on rangatahi Maaori. We are visited and watched from other indigenous and first nations. We are frequently referred to as the round-bellied. We are the first generation of Wharekura<sup>33</sup> graduates, the generations of tertiary scholarships from iwi, and the new leaders of Maaori-centric places. We have the good fortune to be able to remember and be who we are, and naturally create competitive advantage over mainstream counterparts. We have the good fortune to begin business in a space where multiple bottom lines are narrowing, and where our ancestral requirements are now mainstream priorities and are actually the answers to government and service shortfalls. In order to live up to the expectations required of us, we must contribute. This karanga is a call to not just remember our Golden Years, but to create spaces where the memory creates a spark of the ashes and embers of our entrepreneurial selves before we were born, creating the independence and self-determination.

The following chapter outlines the main findings of the research project, and provides a koha to readers on what can be taken from this piece of research to inform ways of influencing entrepreneurial thinking within rangatahi Maaori. More than one koha has been provided to support the notion that not just one 'size fits all' when it comes to creating and influencing entrepreneurial thinking. It is intended that the following Koha can be implemented either in

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<sup>33</sup> Wharekura: Refers to secondary schools that teach in Maaori and education is based on Maaori culture and values.



isolation, but would provide a more efficient delivery and influence in creating entrepreneurial thinking if all Koha are implemented together.

#### 4.1 Koha 1: History instead of Myth



*Image 2; Maui Taewa (Ngaati Porou, Ngaati Tuuwharetoa, Ngai Tuuhoe, Ngaa Puhi) Artist, Graphic Designer and Small Business Owner*

This koha from the research findings may not necessarily have a tangible or practical output as the rest do, but is an extension of Linda Smith's challenge to all Maori engaging in research, to provide a celebration of survival (1999) when researching indigenous communities and is a koha of affirmation. The research project supports the already founded argument that attributes and characteristics of Maui the ancestor, not the myth, were historical accounts and that these attributes and characteristics provide an ancestral template for entrepreneurial activity within rangatahi Maori. The multi-generational occurrences of Maui and his entrepreneurial ability confirms that Maui was not a one hit wonder, but many individuals of the same name and same character. The research also outlines characteristics that are evident in the accounts of Maui which align to contemporary literature on entrepreneurial characteristics. These are; the ability to identify opportunity, being a risk taker, and having an internal locus of control. Current teachings and stories of Maui which portray him as a myth or legend strips rangatahi Maori of the ability to affirm their ancestors, and ultimately their own ability to be entrepreneurial thinkers and actors. By being portrayed as mythical hero, Maui is grouped with other such mythical heroes such as Superman or

Batman in a Paakeha sense. Traditional knowledge held by tohunga<sup>34</sup> of particular fields, such as Hoturoa Kerr (Matariki, 2013), offers an example of the damage that having historical accounts left to be explained as mere bed-time stories. Kerr's proficiency in navigation across seas has been learnt from traditional knowledge handed down by his ancestors who were proficient navigators in pre-European times, namely the ancestor Hoturoa of the Tainui waka. Kerr's extensive work in the area of sea voyaging looks to break down the notion that sea voyages that Maaori took hundreds of years ago were made based on mere chance and did not involve navigation, planning and skill. By navigating across seas today using traditional methods, Kerr provides his own affirmation of ancestral knowledge and a revival of history, rather than re-enacting myths and legend. By allowing accounts of our own history to be "...relegated to that realm of myth and legend" (Kerr, 2013), we do not allow ourselves to believe in the reality of our own abilities handed down from ancestors such as Hoturoa and Maui. Kerr's voyages bring opportunities for rangatahi Maaori and tamariki<sup>35</sup> Maaori to look up to and be influenced by our own heroes such as Maui and Hoturoa rather than Spiderman and Batman.

By affirming the notion that Maui was not just a one hit wonder within our genealogy, as discussed by Pei Te Hurinui Jones (2013), we recognise the resistance required to ensure that Maui and his entrepreneurial exploits are not ones of myth legend, which implies that they are not real occurrences. The affirmation is applied in our ability to teach rangatahi Maaori that Maui and his entrepreneurial activity were real occurrences that they are legacies of. Richie & Rau (2010) note that in teaching and educating Maaori, the significance of identity and connection to ancestors is hugely significant, as it supports their "...affirmation of their unique identities, or 'being-ness' [that] will nurture their sense of belonging..." (2010, p. 16). This is also affirmed by defining what Maui looks like in our own whaanau, such as one participant's mother and her entrepreneurial teachings to her tamariki and mokopuna. By acknowledging the identity of Maui, we affirm rangatahi Maaori as already having a traditional 'being-ness' (2010) of entrepreneurship, and an evidenced traditional belonging and identity within entrepreneurial spaces and places.

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<sup>34</sup> Tohunga: Chosen skilled or expert person in a particular field.

<sup>35</sup> Tamariki: Children

## 4.2 Koha 2: Business Models that Empower Entrepreneurs



*Image 3; Taaniko Nordstrom (Ngaati Hine, Ngaati Kahungunu ki Wairoa), Co-owner and Founder of Soldiers Rd Portraits & Miria Flavell (Ngaati Rangiwewehi, Taranaki), Owner and Founder of Halo Beauty*

The findings of this research discussing [business models that nurture entrepreneurial activity](#) offers some insight into the perception and lived experience of business models within iwi entities and their effect on entrepreneurial activity. The findings are based on the assumption that breeding entrepreneurial thinkers within rangatahi Maaori is important, and so too does this koha. Some literature discussed the notion that entrepreneurship is an individualised concept, which challenged the ability for an iwi entity attempt to support such an individual need when they are charged with looking after the masses. This koha supports the notion that creating and breeding entrepreneurial thinking with rangatahi Maaori will provide a catalyst for economic self-determination and independence, which is the ultimate goal for any iwi, and any indigenous people across the world. So in order for any nation to continue to look after the masses, the creation and breeding of entrepreneurial thinking is integral. This koha proposes that the findings of this research support the need for an eco-system of empowerment within iwi entities,

that emphasises the need to support enterprise and entrepreneurial thinking as the final stage to the eco-system of empowerment; education, employment, enterprise.

Iwi entities are seen as the owners of the arduous task to respond to the deficit models within society in Aotearoa, which attributes to the heaviness experienced at tribal entities. This is evident in newspapers, health and welfare reports and societal reviews dating back to the Tainui Report in the 1930s (Egan & Mahuta, 1983) to the latest screams of exactly what is wrong within society and how Maaori are in the middle of it all. This deficit thinking is at the forefront of minds, and we tend to forget how well Maaori already do within private business ownership. BERL (2014) reported that in 2012, \$1.4 billion in value added to the Waikato region alone was generated from Maaori businesses, and combining with their large cousins of collective ownership such as trusts and iwi entities, the asset base of Maaori just in the Waikato was at \$6.2 billion in 2012. The possibilities that could be imagined with a surplus mindset are mind-blowing, when taking into account the capital and asset base within large iwi owned entities and combining this capital with savvy business ownership, sustainability would be an iwi's competitive advantage across all sectors. But in order for that to occur, we would need to have a surplus mind-set and believe in our capability in creating business that is sustainable and good for the people.

In order to practically apply this eco-system discussed, an appropriate business model is required to implement and operationalise such activity. A business model explains how a venture is expected to create a profit (Fiet, Chapter 8: Forging business models, 2008), and if iwi have human capital as part of their profit creation, their business model should so too, include a model to increase the creation of entrepreneurs to create new wealth, business, leaders and future sectors that aren't even dreamt of today. Business models as discussed by Fiet (2008) can be potential supporters of breeding entrepreneurial activity, but require effort and cultural shifts if current business models have been entrenched for some time. Some of these models within a Maaori context include;

1. Resource providers entering into exchanges with and backing entrepreneurs for cooperative and joint ventures. In recent times, the relatively new concept of crowdfunding allows for this exchange to occur between strangers (Consumer, 2016). It is recommended that the idea be further investigated at iwi, hapu or marae level to provide resource exchange to our own entrepreneurs, as well as providing investment literacy for more Maaori.

2. Better resourcing at governance levels that control and monitor risks involved with entrepreneurial activity, ensuring that iwi as a people are confident in the risks involved in supporting entrepreneurial activity
3. Clear alignment to governance and management of large iwi entities to small enterprise owned by Maaori affiliates to the iwi (preferred provider system). This system within business models responds to participant's voice that "... a tuakana learns off a teina, just as much as a teina learns off a tuakana" (Paepae 2, 2016) and provides access for governance and management to a spring of new energetic entrepreneurial thinking.

For these relatively simple types of business models to flourish, this koha calls to action the creation of eco-systems of empowerment, where a coordinated and a seamless effort is implored between iwi entities and Maaori business owners to interact in a way that breeds entrepreneurial thinking.

As discussed earlier, an eco-system of empowerment supports a Maaori worldview, that everything is woven into another, and everything feeds off and feeds on each other. The proposed eco-system of empowerment looks to embed and integrate three traditionally separate sectors within mainstream that can feed off and feed on each other. And also creating seamless effect where opportunities of entrepreneurial thinking do not fall through the cracks. Education, Employment and Enterprise are offsets of each other. Entrepreneurial thinkers need to determine curriculum in education that is fit for future purpose instead of the present. Education will determine the next industries and mega-trends of employment, who will push entrepreneurs to the next answer and so on. For this system to occur, it would require an integration of what are traditionally known as separate sectors within mainstream, but are required to speak to each other in an indigenous worldview. Tribal authorities to a certain extent are required to mirror mainstream strategy thinking because of legislation. This includes creating individualised strategies for health, education, employment, etc. But to create this eco-system of empowerment, these strategies need to speak and hear and feel each other to create family aspirations of success, if not be the same one strategy.

By re-creating a system of economic empowerment, we will also begin to re-think and challenge appropriate sectors for Maaori business which have never been attempted by iwi entities of Maaori business and possibly seen as too risqué in the past. We shouldn't block ourselves off to sectors, if we want to create the needed eco-system to create economic empowerment. To be a player within these (k)new indigenous sectors would require future thinking

and analysis of mega-trending worldwide to ensure we are at the front of sector creation or re-creation, but also the courage to jump to (k)new indigenous sectors that we haven't traditionally known.

By creating a system that feeds off and feeds on each other, we create an opportunity for rangatahi Maaori to be a part of a wider circle of influence and opportunity that crosses sectors alike.

Furthermore, a key finding of the research is the perception of iwi entities as places not attractive or supportive towards entrepreneurial activity. This has been identified as part of the intrinsic historical responsibility and requirement of these entities to bear fruit from iwi settlement and ancestral sacrifice. Entrepreneurship is perceived to be seen as too risky, and possibly immature and unprofessional. Based on this finding, it is evident that entrepreneurship may be seen as being more connected to individual success, rather than creating the outcome of iwi independence, be it social, financial, or otherwise. This independence comes in the form of regular entrepreneurial activity where opportunities are identified, calculated risks are taken, and individuals nurture an internal locus of control where we create our own destinies. Within an iwi sense, the internal locus of control needs to refer to a collective internal locus of control, where an iwi is a master of their own destiny rather than an individual's destiny. This entrepreneurial activity will no doubt have some losses, but it will no doubt have some wins as well. If we are to genuinely embark on iwi independence and self-determination, an entrepreneurial skillset is required for rangatahi Maaori. It is the new worlds language, and the new world's survival skills in regaining iwi independence, so too, a suitable mode of effective influence is required between tuakana and teina to teach and sustain this language.

### 4.3 Koha 4: Effective Influence guided by Whaangai Concept



*Image 4; Huirama Matatahi (Waikato-Maniapoto), trustee, founder of Te Kaahui Rangatahi and social entrepreneur. Pictured with his grandfather Sir. Robert Mahuta*

The research findings include distinct differences between informal and formal influence when engaging in entrepreneurial activity and mentoring. Informal mentoring and/or influence has been identified by participants as best practise when compared with formal mentoring/influencing in the context of influencing rangatahi Māori entrepreneurs. This was generally because a more genuine connection was created within informal influence and/or mentoring, and the wellbeing of the rangatahi Māori is a key output as discussed by participants in the research (Paepae 1, 2016). Informal influence was also found to be able to create access to a circle of influence rather than an individual, creating an opportunity of shared responsibility rather than be dominated by an individual tuakana. This meant that what a tuakana is defined as is widened, and in some cases were identified as a younger influencer than the teina (Paepae 4, 2016). This circle of influence allowed moments of influence that was led by the rangatahi, putting their entrepreneurial mind-set to the test in being alert to opportunity and taking risk in approaching new influencers. The circle of influence also encouraged rangatahi to own and determine their own influence and/or mentoring process rather than it being led by the tuakana, increasing their ability to hold an internal locus of control. This finding identified the communal difference between informal and formal

influence as discussed by participants in acknowledging all iwi citizens as possible influencers (Paepae 2, 2016).

The concept of whaangai possibly offers a traditional school of thought on mentoring behaviours that are aligned to the research's findings on effective informal mentoring and influence. The concept of whaangai within the context of sparking entrepreneurship offers the following findings;

- The tuakana, or maatua whaangai, within the relationship does not need to be an entrepreneur themselves, but someone who has a circle of influence that includes entrepreneurial thinkers. This means that the pool of able tuakana to rangatahi Maaori entrepreneurs now widens.
- The tuakana has a connection to the teina where commitment to each other spans longer than a contract or a programme, and does include being around to pick the teina up as they fall.
- The tuakana trusts in the teina enough to give them access to their circle of influence. The teina is both aware and respectful of this trust.
- The circle of influence does not only include one area of the discussed eco-system, but various areas learning. This assists the teina in making connections and links across the traditionally disconnected sectors within a mainstream context.

As discussed earlier, the research was inspired by the random lollipop moment (Dudley, 2010) where small and somewhat uneventful interaction creates influence and sparks of inspiration in a teina. The relevance of the lollipop moment to whaangai is that the identification of the moment which sparks entrepreneurial thinking is owned by the teina, not the tuakana. It is the teina who identifies moments within the circle of influence that is beneficial to him or her, and it is up to him or her to act upon these moments. This may be to reflect on the moment, or delve further into the circle of influence for more understanding. Furthermore, the tuakana may not be aware of or realise that the spark has occurred or created such a spark within the teina. By including a circle of influence as part of the whaangai concept to the lollipop moment, the possibility of lollipop moments grew exponentially due to the teina having access to more than one tuakana, but guided by a maatua whaangai or possibly a lead tuakana through the process. The notion that a tuakana is not aware of possible sparks provides an opportunity for the teina to intangibly pay back the tuakana by ensuring the trust and respect within the relationship is maintained and cherished for a lifetime.



Let's be realistic, this recommendation is not calling for a mass implementation of whaangai around the country. The koha does, however, identify the need for genuine engagement between tuakana and teina, and further clarifies the position of the tuakana as not necessarily the sparker or influencer of entrepreneurial activity, but the door opener to circles of influence. The koha also identifies that everyday communities of influence are able to spark these moments within rangatahi Maaori, be this community a marae, a business, an iwi entity, or a whaanau unit. The spark comes in the practical application of growing a rangatahi Maaori in the three defined base characteristics of entrepreneurship; identifying opportunities, taking risk and holding an internal locus of control.

## 5. Te Karanga Whakamutunga; The Final Call

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*...Karanga ra! Karanga ra! Karanga ra eei!*

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As a kaikaranga calls out her final call, she will breathe in deeply in order to create a louder and more dominant call. The words of her final karanga are very simple, because she has already stated the reason for being on the marae in previous karanga. Expert kaikaranga often note that a woman's ability to karanga well is partly due to her ability to use appropriate words, but it is also partly due to her ability to carry her voice across the marae aatea with a distinct shrill and feeling within her voice. Rovina Maniapoto states "...Rongo tonu raa te ia o te reo o te kuia, ka taati te timata te tuu o too kaki" (2015), referring to the sound within a woman's karanga which can cause shivers up a person's neck due to the feeling within her call. The following conclusion acts as the final call of the research and its participants, intending to create a final understanding of the findings united in one voice.

In the pursuit to answer my own internal calls of enquiry, the research has looked to answer the question; What interactions and/or influences spark the growth of entrepreneurial thinking within rangatahi Maaori, and can these interactions and/or influences be mirrored. In order to answer the research question, calls of guidance and reflection were summoned from varying areas in order to find an informed answer. The first, to Te Whare Rangahau, to the house of current research where the questions were investigated further through literature review. Key characteristics of entrepreneurship were defined, and supported the notion that iwi Maaori need more Maaori entrepreneurs in order to be able to lead new industries not even thought of yet, and have the ability to determine their own futures. Alignment was supported between the characteristics of the ancestor Maau and characteristics of an entrepreneur within contemporary literature. This analysis gives affirmation of the historical place that Maaori have claimed as entrepreneurs and gives a definition of what entrepreneurship looks like within a Maaori context. The second call was for the voice of Te Paepae, a chosen speakers bench, where the question was further investigated by completing catch-up sessions with 8 rangatahi Maaori already engaged with entrepreneurial activity in order to find common themes of influence that grows entrepreneurial thinking. The speakers bench voiced their own experiences in what enables and blocks or limits entrepreneurial thinking, creating three general themes of findings; outlining business models that nurture entrepreneurial thinking, their

understanding of what entrepreneurship looks like to rangatahi Maaori, and the impact of formal and informal influence in entrepreneurial thinking.

The research project has found that influences and interactions can impact on the ability to spark and create entrepreneurial thinking within rangatahi Maaori. Some influences and interactions were found to block or blow out the spark of entrepreneurial thinking leaving rangatahi to feel immature or unprofessional in their endeavours of creativity and entrepreneurial thought. One key blocker identified are business models and spaces where activities are restrictive of growth and creativity, and therefore restrictive of risk. It was also identified that these entities within an iwi context hold a sacred thread to ancestral sacrifice, which was acknowledged, and possible business models to deter the notion of risk within iwi entities was provided. Some interactions were found to be enablers of entrepreneurial thinking. These were found to be the use of informal mentoring, and the affirmation of rangatahi Maaori and their connection to Maui the ancestor entrepreneur, not the myth, which allowed rangatahi Maaori to define what entrepreneurship looks like in a Maaori context. It was also found that these enablers to entrepreneurial thinking within rangatahi Maaori could be mirrored to a certain extent. One way in which the enabler of informal mentoring and influence can be mirrored is using the concept and values of traditional influencing through whaangai relationships, where connections are genuine and create access for rangatahi Maaori to a wider circle of influence rather than one individual as mentoring does.

The research also supports the finding that only through genuine connections to a circle of influence provides the light for their entrepreneurial spark. The concept of whaangai provides a template of best practise in order to create meaningful interaction where rangatahi Maaori can increase their entrepreneurial Maui characteristics of; identifying opportunities, taking risk and holding an internal locus of control. Within an iwi context, an internal locus of control has been defined differently, and pertains to a collective's ability to control their own outcomes and destinies rather than be individually driven.

The research's main finding is that all iwi citizens are responsible for breeding entrepreneurial thinking, and therefore creating sustainable wealth creation for iwi. What iwi define as wealth may differ, but the similar thread in order to create wealth is investment in rangatahi Maaori and their ability to affirm their place as entrepreneurial thinkers.

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Image 4; Huirama Matatahi (Waikato-Maniapoto), trustee, founder of Te Kaahui Rangatahi and social entrepreneur. Pictured with his grandfather Sir. Robert Mahuta.....	55

## 8. Appendices

### 8.1 Catch-up Session Quotes

Paepae 1	<p><u>“I noticed after a few years working for [iwi entity], I was losing my positivity. I was starting to doubt myself (and) I remember I used to have stupid or silly ideas but I could laugh at myself and maybe take out some good parts of the idea. I couldn’t find any point in dreaming or thinking outside of the box because there were so much more ‘important’ things I had to be a part of. I was getting scared to fail. I was getting weighed down by having to save the world..... because that’s what all my cousins and uncles thought I was there for. Working for an iwi is hard on the creative juices.... Hopefully I’ll go back.....”</u></p> <p><u>“A tuakana learns off a teina, just as much as a teina learns off a tuakana”</u></p> <p><u>“At all times, the wellbeing of the teina is at the forefront”</u></p>
Paepae 2	<p><u>“When you’re a kid, and someone asks you what you want to be when you grow up, you don’t say that you dream of owning a business when you grow up (lol). I didn’t even know anybody else that owned a business when I was a kid. I used to say that I want to be a league player, or do hakaz all day every day (haha). And when adults hear your dream, they laugh too. Not to be mean, but just because that’s a normal response for us. .... so you think you’re just a kid dreaming and you laugh with them. Then you get “real” and get a job like everybody else, working for somebody else..... Nobody told us that business skills can actually let you live your childhood dreams. Using my skills on work ethic and attitude learnt through footy and combing these skills with learnt business skills, my business helps me live my childhood dream.”</u></p>
Paepae 4	<p><u>“Formal mentoring comes across as wanting quick gains..... Mentors have to want a real connection with us.”</u></p> <p><u>“We are all influencers. When my baby grows up, I’ll tell her that she was the greatest influence on me, because she gave me the kick in the arse I</u></p>

	<u>needed to take the leap and start my own business! Lol. Positively influencing each other is one of our greatest and most rewarding responsibilities as iwi citizens.”</u>
Paepae 6	<u>“... advice for parents, is don’t laugh when our kids say they want to be all of these things that sound like dreams. I’m not saying we had bad parents, we had loving parents who did the best they knew. But dreams can spark things. Me dreaming was the beginning of me....”</u>
Paepae 8	<u>“People think the tuakana choses his teina. Sometimes that’s true. But sometimes a teina comes to you even when you don’t want them (lol) but they teach you things about yourself and the vice versa. You take influence from each other. And having a teina around revives you sometimes.”</u>