Ngā Takahanga Waewae o Ngā Kaipakihi Māori
The Footsteps of Māori Entrepreneurs
Our legacy is in our footsteps; our livelihood is in our hands.
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EXECUTIVE SUMMARY
The purpose of the research project (‘Tracking the journeys of Māori self-employed and Māori entrepreneurs in small and medium businesses’) was to examine the concepts ‘Māori business’ and ‘Māori entrepreneurship’ and to understand and describe factors, particularly culturally relevant factors, underlying participating Māori businesses. This research provides qualitative data that complements the Māori Business Facilitation Service’s recent client survey.

The project was undertaken in three parts. A literature review was carried out in 2009 and case study research, undertaken in two phases, occurred in early 2010 and early 2011. This report, ‘Ngā Takahanga Waewae o Ngā Kaipakihi Māori: The Footsteps of Māori Businesspeople’, draws on the case study research and is supplemented by the literature review, where relevant.

RESEARCH OBJECTIVES
The literature review focussed on definitions of entrepreneurship, Māori entrepreneurship and Māori business. The review was undertaken to provide background and context for the case study research that followed. The research objectives are outlined below.

- Describe the ‘journeys’ of Māori in small and medium businesses from childhood to business start-up to business operations, and identify factors that have influenced entrepreneurial activity/decisions to go into business.

- Identify and describe culturally relevant factors in entrepreneurial activity that are conducive to/influence Māori business success.

- Investigate participant views on selected definitional issues as they relate to Māori and Māori small and medium businesses.

PARTICIPANTS
Sixty four Māori clients of the Māori Business Facilitation Service of Te Puni Kōkiri, representing 55 businesses, were interviewed about their journeys from childhood to the time of their interviews to identify how their experiences had influenced their business activities. Of interest were culturally relevant factors participants considered had influenced their business development and success. Participant views were also sought on specific definitional issues as they related to their businesses and business practices.
KEY FINDINGS

Key findings of the literature review are as follows.

- Of the forms of entrepreneurship examined – business (or economic), social, indigenous, Māori/kaupapa Māori – no agreed definitions were reached. Nor was an agreed definition of Māori business reached. In the absence of any definitions, characteristics of entrepreneurship and Māori business were listed.

- While efforts to identify literature on Māori entrepreneurship proved elusive, a distinction was made between Māori entrepreneurs and kaupapa Māori entrepreneurs. This was based on the commitment expressed to Māori culture through their entrepreneurial activities.

- A Māori business is distinguished from a mainstream business primarily by ownership. A Māori business is, in turn, distinguished from a kaupapa Māori business primarily on the degree to which the business focusses on expressing and developing Māori and Māori culture.

Key findings from the research, as they relate to the research objectives, are summarised below.

FACTORS THAT HAVE INFLUENCED DECISIONS TO GO INTO BUSINESS OR ENTREPRENEURIAL ACTIVITIES

Interviewees in this research noted their business-related activities were influenced by whānau. These interviewees have a strong and focussed work ethic and a high regard for their own communities, based on their whānau values. Māori values and cultural practices stemming from childhood were referred to throughout the interviews. These values were described as inherent, and, as such, were incorporated seamlessly into respondents’ businesses to varying degrees.

In some instances, participants’ businesses have progressed directly from their childhood aspirations and interests. Other participants were clear that they always knew they wanted to work for themselves. For some, experiences during schooling, whether negative or positive, directly influenced their subsequent business activities. Most interviewees were in favour of the school curriculum allowing students to explore their aspirations and also for it to include entrepreneurialism.

Experiences and employment before going into business were influential in interviewees’ decision-making processes when considering business ownership. For most interviewees, going into business was opportunistic and, as such, they fit the description of ‘opportunity entrepreneurs’ in the literature reviewed. Finding time to spend with whānau, creating work opportunities for whānau members and helping other whānau through training and employment were noted as significant motivators for business start-up or purchase.

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

2 Whānau – for the purposes of this report, whānau refers to both ‘nuclear’ and ‘extended’ whānau. In many instances, participants did not distinguish, in others, it was clear they were talking about their nuclear whānau.
CULTURALLY RELEVANT FACTORS THAT ARE CONducIVE TO OR INFLUENCE BUSINESS SUCCESS

Culturally relevant features that emerged from this research included a focus on whānau by most business owners. Intergenerational sustainability and succession planning were also highlighted. All participants were aware of tikanga in their particular contexts, and most were able to describe how tikanga was practised. Elements of Māori culture were included in the business activities of the research participants, regardless of whether or not the product, service or client base was Māori or Māori focussed. Despite some negative experiences through being Māori in business, participants found being Māori provided an ‘edge’, particularly through the Māori values and tikanga that inform their business dealings.

All participants valued the place of networking amongst Māori business owners. Participants considered such forums as culturally reaffirming and helpful when discussing issues pertaining to businesses, particularly in areas such as human resource management and compliance. Many Māori business owners reported a focus on improving the position of Māori through their business.

Of significance in this research were the many references to Māori values and practices as contributing to the success of participants’ businesses. Success was measured on both commercial and social terms. Interviewees thought social and cultural imperatives were of higher importance than economic or financial objectives. While business growth was important, lifestyle and commitment to whānau tended to be paramount for Māori entrepreneurs. For participants, adopting and realising Māori values, and expressing particular cultural norms, were seen as unique features of their business success.

PARTICIPANT VIEWS ON CONCEPTS OF MĀORI BUSINESS AND MĀORI ENTREPRENEURSHIP

Participant views on the concepts presented for discussion were consistent with the key findings of the literature review. Throughout the interviews, several possible criteria or characteristics were identified that could be used to help develop definitions of Māori entrepreneurship and Māori business, though neither term was defined. The combinations or frequency of characteristics needed to be considered a Māori entrepreneur or a Māori business were not discussed. Of importance for participants, however, was being identified as an entrepreneur by other Māori, and that a Māori business was determined primarily by ownership.

CONCLUSION

This research reports on the objectives identified above and provides a brief overview of participating business owners’ journeys from childhood to the time of the interviews. Several key findings are consistent with those in the literature review. In particular, Māori values and tikanga underpin participants’ businesses and stem directly from their upbringing in whānau environments that are influenced by Māori culture.

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3 Tikanga – tikanga can be described as general behavioural guidelines for daily life and interaction in Māori culture. Tikanga is commonly based on experience and learning that have been handed down through generations. It is based on logic and common sense associated with a Māori world view. Sourced from www.korero.maori.nz/forlearners/protocols (last accessed July 2012).
INTRODUCTION
1. INTRODUCTION

1.1 BACKGROUND
Māori entrepreneurship and Māori in business are growing fields of inquiry particularly since the financial recessions of the 1980s. The importance to the New Zealand economy of small and medium enterprises and the entrepreneurs who create them is gaining momentum. The Global Entrepreneurship Monitor surveys undertaken between 2000 and 2005 have provided comprehensive insights into Māori entrepreneurship in Aotearoa. The results of these surveys strongly indicate that Māori entrepreneurs differ from what is described as the ‘ideal’ entrepreneur (Frederick and Chittock, 2006).

1.2 RATIONALE
The objective for Te Puni Kōkiri is to positively influence the quality of Māori participation and success in education and the economy. The 2007 ‘futures report’, Ngā Kaihanga Hou – Māori Future Makers (Te Puni Kōkiri, 2007), identified the main drivers of future change in the global economy and key investment priorities, which include fostering entrepreneurship and innovation. These two priority areas contribute to a general future focus and remain important for positioning Māori favourably for both economic recovery and the longer term economic future.

The desired outcome is for Māori to be well prepared to capitalise on future opportunities and achieve higher levels of participation and success in the two priority areas identified above. Culture is a distinguishing feature of Māori versus non-Māori and is the foundation for the key outcome of Māori succeeding as Māori. Values, norms, behaviours and infrastructure shape the fabric of Māori society, and those with a strong sense of cultural attachment and identity are better positioned to identify and take advantage of wider opportunities (2010–2013 Te Puni Kōkiri Statement of Intent).

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4 The two paragraphs in the Rationale section are sourced from the 2009–2012 Te Puni Kōkiri Statement of Intent.
2 THE RESEARCH
2. THE RESEARCH

2.1 RESEARCH OBJECTIVES
This research project focussed primarily on concepts regarding Māori self-employed in small and medium businesses and Māori entrepreneurship. It aimed to provide qualitative data that complemented the recent Māori Business Facilitation Service’s client survey. The project consisted of a literature review and two phases of case study research.

The literature review was undertaken in-house by Te Puni Kōkiri. It provided background on the topic of entrepreneurialism, Māori entrepreneurialism and Māori in business, and is referred to in the discussion on key findings, where relevant. Questions were formulated to guide the research.

The case study research was commissioned by Te Puni Kōkiri and undertaken by Massey University’s Te Au Rangahau Māori Business Research Centre. Interviewees in the case study research were Māori business owners who are or were clients of the Māori Business Facilitation Service of Te Puni Kōkiri. The objectives for the case study research are outlined below.

- Identify and describe culturally relevant factors in entrepreneurial activity that are conducive to/influence Māori business success.
- Investigate participant views on selected concepts of Māori business and Māori entrepreneurship as they relate to Māori small and medium business owners.

2.2 APPROACH AND METHODS
The literature reviewed included published and unpublished articles, journals and academic theses. Information was gathered through internet searches and from the library at Te Puni Kōkiri.

The case study research was completed in two phases, with each phase following the same process. Both phases focussed on Māori business owners who were clients of the Māori Business Facilitation Service of Te Puni Kōkiri. The research was designed to track participants’ journeys from childhood to business operations.

The Māori Business Facilitation Service chose clients5 that fitted the selection criteria6. Location was the primary criterion. Other criteria were client age and sex, and type of business clients were in. Seventy seven clients

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5 Please note: there were more participants (64) than clients (55) in the research. This is because, in nine instances, partners in business were interviewed together. Eight were couples in business and one partnership was purely business. In these instances, the views of both participants were captured in the same interview.

6 That is, participants were purposefully selected. Sampling practices in qualitative research are different to those in quantitative research. Purposeful sampling is used in qualitative research to select participants (or cases) that are “information-rich” in order to “learn [more] about issues of central importance” to the participants and the research itself (Patton, 2002).
(35 in phase one and 42 in phase two) agreed to participate; and interviews were scheduled to suit their availability. For various reasons, 22 were unable to attend their interview (12 in phase one and 10 in phase two). The final number of clients in this research was 55 (23 in phase one and 32 in phase two), representing 64 participants (27 in phase one and 37 in phase two).

Phase one of the case study research reported on interviews held during early 2010 in Tāmaki Makaurau (specifically South Auckland), Te Whanganui ā Tara (Wellington and the Kapiti Coast) and Te Waipounamu (Christchurch, Dunedin, Invercargill, Bluff and Queenstown). The Māori Business Facilitation Service had 216 clients in these rohe or Te Puni Kōkiri regions, and the 23 participating clients represented 10.6 percent of total clients.

Table 1 categorises participating businesses according to rohe and stage of business development.

The second phase of research, testing the assumptions of the first, occurred in early 2011 and reported on interviews held in Te Moana ā Toi (Tauranga and Whakatāne), Waikato (primarily Hamilton), Te Tairāwhiti (primarily Gisborne), Te Tai Hauāuru (parts of the Manawatū) and Te Arawa (Rotorua). The Māori Business Facilitation Service had 191 clients in the five geographical areas visited, and the 32 participating clients represented 16.6 percent of total clients.

Table 1 categorises participating businesses according to rohe or Te Puni Kōkiri regions and the 23 participating clients represented 10.6 percent of total clients.

Table 2 categorises participating businesses according to industry or sector and relevant research phase.
2.2.1 Methodology

In keeping with the Māori Potential Approach (Te Puni Kōkiri, 2008) and Kaupapa Māori Research (see appendices 6 and 7), participants were each provided with relevant research documentation (an information sheet and consent form) and were informed of their rights as a research participant.

The interview approach was semi-formal. Questions were developed to guide the interview process and to ensure all areas of interest to the project were covered. Where possible and appropriate, kai was provided during the interviews and a koha8 was presented to each participant at the conclusion of their interview.

All participants preferred to be interviewed individually, as business partners (and each partner’s experiences and views were captured) or in small focus groups. Interviews were kanohi-ki-te-kanohi9 and were conducted at participants’ workplace or home, though some chose to be interviewed at their local Te Puni Kōkiri office. Only two research focus-group sessions were conducted, one in Tāmaki Makaurau (specifically South Auckland) and one in Ōtautahi (Christchurch).

2.3 ETHICAL CONSIDERATIONS

The necessary research ethics protocols were followed. The project was assessed and judged to be low risk by Massey University’s Ethics Committee. The necessary documentation (such as information sheets and consent forms – see appendices 3 and 4) was developed by the researcher in conjunction with Te Puni Kōkiri staff.

Full transcriptions and, where requested, the voice recordings of interviews were sent to each participant for their review.

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8 Koha – gift.
9 Kanohi-ki-te-kanohi – face to face.

### TABLE 2: BUSINESS TYPE AND SECTOR FOR RESEARCH PHASES ONE AND TWO AND BOTH PHASES

<table>
<thead>
<tr>
<th>Industry</th>
<th>Phase 1</th>
<th>Phase 2</th>
<th>Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art and design</td>
<td>5</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Automotive repair and maintenance</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Commercial cleaning</td>
<td>3</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Construction</td>
<td>-</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Education and training</td>
<td>5</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Entertainment</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Health</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Health and fitness</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Home maintenance</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Hospitality</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Information technology marketing</td>
<td>-</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Professional services</td>
<td>-</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Public relations</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Realty</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Retail</td>
<td>1</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Sport and recreation</td>
<td>-</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Tourism</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Overall</td>
<td>23</td>
<td>32</td>
<td>55</td>
</tr>
</tbody>
</table>
3 KEY FINDINGS
3. KEY FINDINGS

The findings are presented according to the purposes identified under each objective (see appendix 1).

3.1 PARTICIPANT DESCRIPTIONS

There were 64 participants representing the 55 businesses across both phases of the case study research (see table 3). Overall, almost half (29) of the participants were aged 40 – 49. Outside of this group, more participants were younger than 40 (22 were aged 20 – 39) than over 49 (13 were aged 50+). The number of females (31) was only slightly less than males (33). There were minor differences in the age and sex of the participants in each phase, with more males than females in phase one, and vice versa in phase two.

FIGURE 1: AGE OF PARTICIPANTS BY SEX AND PHASE OF RESEARCH

<table>
<thead>
<tr>
<th>Phase</th>
<th>Sex</th>
<th>20-29</th>
<th>30-39</th>
<th>40-49</th>
<th>50-59</th>
<th>60+</th>
<th>Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase 1</td>
<td>Female</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>2</td>
<td>4</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>Overall</td>
<td>4</td>
<td>6</td>
<td>14</td>
<td>1</td>
<td>2</td>
<td>27</td>
</tr>
<tr>
<td>Phase 2</td>
<td>Female</td>
<td>3</td>
<td>5</td>
<td>7</td>
<td>4</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Overall</td>
<td>4</td>
<td>8</td>
<td>15</td>
<td>7</td>
<td>3</td>
<td>37</td>
</tr>
<tr>
<td>Overall</td>
<td></td>
<td>8</td>
<td>14</td>
<td>29</td>
<td>8</td>
<td>5</td>
<td>64</td>
</tr>
</tbody>
</table>
3.2 PERSONAL BACKGROUND

With regard to the analysis of data, it is important to note that information provided by business owners in each of the phases was not always consistent. For example, educational qualifications achieved were discussed by nearly 59 percent of participants in phase one and by 92 percent of participants in phase two.

3.2.1 Influence of whānau and childhood experiences

There is no literature or other research available on the influence of whānau and childhood experiences (including education) in relation to Māori business owners. The research conducted, while not focussed on whānau influences and childhood experiences in particular, contributes to the growing knowledge base surrounding Māori participation in business, economic development and entrepreneurship.

The research identified that business owners have been influenced by childhood experiences in specific respects. All participants spoke of their parents as being hard workers, instilling a strong work ethic and values and practices that are held dear by most and applied to their businesses. In instances where participants’ parents and whānau had always been involved in business ownership, participants described the influence as instilling business sense and confidence to own and be successful in a business.

Employment in relation to all business owners’ parents and grandparents or other members of the whānau was, in the main, labour-intensive, requiring no or low skills. There were a few parents or guardians who held qualifications in education and trades (for example, builder, carpenter or electrician) and some owned their own businesses. There were different ways in which parents and guardians supplemented their income to provide for tamariki, for example, maintaining a cleaning job. In this sense, it was the skill or work ethic rather than the type of work that remains inherent within the ideology and business activities of the business owners.

All participants in both phases had undertaken holiday, weekend and after-school work as children and teenagers. This often supplemented family income directly or indirectly and taught them a degree of financial independence. While the majority of business owners had worked for someone else in these circumstances, one began their own entrepreneurial activity in business at the age of 12 years.

Māori values and cultural practices stemming from childhood were referred to throughout the interviews and were described as inherent; as such, they were the underlying principles of almost all participants’ businesses.

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10 Tamariki – children.
11 The distinction, ‘entrepreneurial activity in business’, is made based on the findings of the literature review that described several forms of entrepreneurship, business being one of them.
3.2.2 Participant childhood aspirations

Most participants from phase one of the research discussed their aspirations as children or teenagers. A small number described receiving little support for, or encouragement of, their aspirations to pursue, for example, careers in law, the arts or to own their own businesses. Where this lack of support was from parents, participants thought the reason may have been because their parents had worked hard all their lives and expected their children to do the same: to get a job (sometimes any job) and be satisfied they had one at all. Participants felt their parents did not see their aspirations as being achievable and were trying to prevent failure and disappointment. Many felt their childhood aspirations had always been much higher than those their parents had had for them.

Some participants reported having no particular aspirations to be anything in particular. Reasons put forward for this included, for example, living in a small town where the selection of industries was limited, offering few opportunities for advancement or expression of their creative natures.

In phase two of the research, this question was not discussed as fully as in phase one. When reflecting on their childhood, under one-third of business owners did not have any specific aspirations for their future. Of the business owners who did discuss their childhood aspirations, around half had fulfilled them. These respondents are now in businesses related directly to something they always wanted to do as children. For example, they work in particular areas, such as sports, and in professions, such as teaching (in this instance, the focus was on educational resources).

Respondents in both research phases commented on whānau expectations for the future, though those expectations were not always specific; rather, whānau expected them to be happy and to find employment. Whānau also wanted their tamariki to do well in their chosen fields and, specifically in phase two, to pursue education.

Respondents felt that the school curriculum should allow students to explore their aspirations. Others recommended that relevant life skills, for example, financial management, should be taught and developed. Respondents considered the compulsory education system to be flawed and wished for a different system for their tamariki and mokopuna. These participants would support a revamped curriculum that is geared towards helping children achieve their aspirations, where innovation, creativity and entrepreneurship are encouraged and nurtured from a young age. Some business owners considered that whānau, too, have a responsibility to lobby for change.

3.2.3 Influence of education on business activities

3.2.3.1 Compulsory education

Acs (2008) highlights the need for a strong educational system to enable entrepreneurialism to flourish. In New Zealand, compulsory education includes primary and secondary schooling to around 18 years of age. Entrepreneurship is not currently included in the school curriculum, although, according to Schultz (1980), entrepreneurship can be learnt and taught in the classroom. In line with Schultz (1980), most participants agreed that entrepreneurship could be learnt and taught, and they encouraged its incorporation into the current school curriculum.

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12 In the context of this report and for convenience, ‘compulsory education’ refers to primary and secondary school from Year 1 to Year 13 (roughly ages five to 18 years).

13 Mokopuna – grandchild.
Most business owners in both research phases discussed their school qualifications. The majority had attended their local state primary and secondary schools, while a small number attended private or Māori schools, one of the latter being described as a 'native' school.

Nearly one-third of all business owners in this research did not enjoy their time at school. For those who did enjoy school, even they believed their teachers could have done more to encourage them to achieve. Those with goals or aspirations of becoming professionals, artists or trades-people felt they had received inadequate direction or guidance on what they should do to achieve these aims.

3.2.3.2 Phase one participants' particular views on their schooling
Business owners in phase one provided more comment on their attitudes to schooling than those in phase two. Phase two comments about their school experiences were few in comparison and mostly positive, with the majority saying they enjoyed school. A summary of phase one participant comments is presented here.

Many participants in phase one of the research thought their schooling irrelevant as it did not seem to equate with the attainment of their goals at the time. Almost a third of participants felt their teachers had not been supportive or encouraging of them achieving, particularly in schools where Māori were the minority. Some participants considered being Māori meant being stereotyped at school by teachers as, for example, 'bad' or 'dumb'. In some instances, participants described how this attitude towards them encouraged behaviours that supported these labels. Four participants were suspended or expelled from school, in one case from primary school. Several of the participants who were dissatisfied with their schooling said, however, that these attitudes towards them from teachers made them determined to 'show them'.

For almost a fifth of business owners, school was a safe and happy environment where they were able to do well, particularly in sport. School was described as a 'safe place', teachers as being supportive and encouraging, and themselves as loving school. Two participants attributed their current business activity directly to two of their high school teachers whose support and encouragement instilled, in one, a 'hunger for success' that has endured and is now applied to the business. For the other participant, their teacher had pointed them 'in the right direction', which resulted in business ownership based on having acquired the right skills through education and training.

3.2.3.3 School qualifications

Number of participant responses

Overall, similar numbers of participants had no qualification (15), school certificate (13), or university entrance/bursary (16) as their highest school qualification. Fourteen participants did not state having any qualification. Only six participants had sixth form certificate. Of the fourteen participants who did not state their school qualifications, most (11) were in phase one of the research.

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14 These qualifications have been replaced by the National Certificate of Educational Achievement (NCEA) levels 1, 2 and 3 and were introduced between 2002 and 2004. NCEA replaced school certificate, sixth form certificate, university entrance and university bursary qualifications. For more information, see the New Zealand Qualifications Authority website http://www.nzqa.govt.nz/qualifications-standards/qualifications/ncea/.

15 Sixth form certificate was introduced in 1969 to allow those staying on at school after their school certificate year, but not intending to go on to university, the opportunity to achieve a general leaving certificate (Livingston, 1985). Before 1969, school qualifications consisted of school certificate and university entrance (Livingston, 1985).
As can be seen in Table 4, after removing the participants who did not state their school qualifications, the distributions of highest qualification are very similar for both phase one and two of the research.

**TABLE 4: HIGHEST SCHOOL QUALIFICATION OF PARTICIPANTS**

<table>
<thead>
<tr>
<th>Highest school qualification</th>
<th>Phase one</th>
<th>Percent</th>
<th>Phase two</th>
<th>Percent</th>
<th>Overall</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No qualification</td>
<td>5</td>
<td>31.2%</td>
<td>10</td>
<td>29.4%</td>
<td>15</td>
<td>30.0%</td>
</tr>
<tr>
<td>School certificate</td>
<td>4</td>
<td>25.0%</td>
<td>9</td>
<td>26.4%</td>
<td>13</td>
<td>26.0%</td>
</tr>
<tr>
<td>Sixth form certificate</td>
<td>2</td>
<td>12.5%</td>
<td>4</td>
<td>11.7%</td>
<td>6</td>
<td>12.0%</td>
</tr>
<tr>
<td>University entrance/bursary</td>
<td>5</td>
<td>31.2%</td>
<td>11</td>
<td>32.3%</td>
<td>16</td>
<td>32.0%</td>
</tr>
<tr>
<td>Not stated</td>
<td>11</td>
<td>...</td>
<td>3</td>
<td>...</td>
<td>14</td>
<td>...</td>
</tr>
</tbody>
</table>
| Overall                      | 27        | 99.9%   | 37        | 99.8%   | 64      | 100.0%  

### 3.3 BEFORE BUSINESS START-UP

#### 3.3.1 Experiences before going into business

Participants in phases one and two of the research described a range of experiences before going into business, for example: completing education and training, working in paid employment or travelling nationally and internationally.

#### 3.3.1.1 Tertiary education or training

All participants discussed their tertiary education and training. Many went straight from school to tertiary education or training, while others returned at a later date.

Participants, particularly those from phase one, felt they had not been exposed to sufficient vocational and career guidance at school. Those with goals or aspirations of becoming professionals, artists or trades-people felt they had received inadequate direction or guidance on what they should do to achieve these aims.
In spite of this, over two thirds of all participants (68.7 percent) achieved tertiary qualifications and/or completed tertiary training. More participants in phase one achieved this (20, or 74.1 percent) relative to phase two (24, or 64.9 percent). Breakdowns of qualification type (no qualification, certificate, diploma, bachelors or higher, and other qualifications) are shown in Figure 3 and Table 5.

Interestingly, many of the qualifications related directly to the businesses participants were now in. In some cases, the education and/or training was specifically for their business. Others were either currently undertaking study or training or had intentions of doing so when they found the time.

**FIGURE 3: HIGHEST TERTIARY QUALIFICATION OF PARTICIPANTS**

![Figure 3: Highest Tertiary Qualification of Participants](image)

**TABLE 5: HIGHEST TERTIARY QUALIFICATION OF PARTICIPANTS**

<table>
<thead>
<tr>
<th>Highest tertiary qualification</th>
<th>Phase one</th>
<th>Percent</th>
<th>Phase two</th>
<th>Percent</th>
<th>Overall</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No qualification</td>
<td>7</td>
<td>26.0%</td>
<td>13</td>
<td>35.1%</td>
<td>20</td>
<td>31.25%</td>
</tr>
<tr>
<td>Certificate</td>
<td>3</td>
<td>11.1%</td>
<td>8</td>
<td>21.6%</td>
<td>11</td>
<td>17.2%</td>
</tr>
<tr>
<td>Diploma</td>
<td>6</td>
<td>22.2%</td>
<td>5</td>
<td>13.5%</td>
<td>11</td>
<td>17.2%</td>
</tr>
<tr>
<td>Bachelors or higher</td>
<td>5</td>
<td>18.5%</td>
<td>7</td>
<td>18.9%</td>
<td>12</td>
<td>18.75%</td>
</tr>
<tr>
<td>Other/trade qualification</td>
<td>6</td>
<td>22.2%</td>
<td>4</td>
<td>10.8%</td>
<td>10</td>
<td>15.6%</td>
</tr>
<tr>
<td>Overall</td>
<td>27</td>
<td>100%</td>
<td>37</td>
<td>99.9%</td>
<td>64</td>
<td>100%</td>
</tr>
</tbody>
</table>

3.3.1.2 Other experiences

Business owners discussed a range of work and life experiences before going into business. This included experiences both in New Zealand and overseas. In many instances, personal and professional relationships and networks had been forged and ideas for business opportunities generated.
3.4 REASONS WHY MĀORI GO INTO BUSINESS

For most participants in both phases of this project, monetary gain was not the primary motivating factor for business start-up or the sole goal. Finding time to spend with whānau, creating work opportunities for whānau members and helping them to go through training and employment were noted as significant motivators for business ownership. For some participants, starting their business was, and still is, driven by their desire to improve Māori and community health, and social and economic outcomes. The other significant motivator for participants in taking up a business venture was being able to determine their own life course and enjoy the work-life balance that comes with it. However, for several participants, being made redundant and/or finding employment was proving difficult and going into business was felt to be the only solution.

For just over one third of participants in phase one and nearly half in phase two, previous experiences and employment influenced their decision to go into the business they currently own. Business ownership for several participants in both phases has been a progression from their childhood aspirations. Several participants had always wanted to own their own businesses or had been considering doing so for some time. A small number of these participants now own businesses in the field they had always wanted to be in, such as palaeontology, sports or education.

Other motivations included: a history of whānau participation in business that extended across the wider whānau; recuperating from an accident that provided the time to see and develop an opportunity; developing an interest or hobby (sometimes one begun in childhood) into a product or service; and changes in personal circumstances, for example, marriage break-up. Only one participant in both phases of the research began a part-time business to supplement their full-time job.

For most participants, going into business was opportunistic and, consequently, they are described as ‘opportunity entrepreneurs’ (Frederick and Chittock, 2006). For some, going into business resulted from being made redundant (two from the first phase and one from the second). Other participants felt they had no choice but to become self-employed through not finding suitable paid employment. According to the literature (Frederick and Chittock, 2006), this defines them as ‘necessity entrepreneurs’. However, for these entrepreneurs, being in their own businesses has provided them with independence and a sense of security. One participant, while describing their redundancy as traumatic at the time, described it as a ‘gift’. All participants had either experienced business growth already or were planning for it.

3.5 BUSINESS IMPLEMENTATION

3.5.1 Māori approach to business start-up

When setting up their businesses, business owners in this research were all proactive in seeking information, advice and support from various sources. In many instances, this was sought from within their whānau networks. Many still receive whānau support either financially or through help with business activities, such as administration or management.

Respondents undertook research on the product, service or market before making the decision to purchase a particular business. They also sought advice from professionals, such as accountants and lawyers for various reasons, including financial reports on potential businesses or on funding options.
Some participants in the second phase of research went into partnerships with people who were experienced in business ownership and were guided well in most cases. In a small number of instances, these partnerships did not turn out well, with the inexperienced new owners losing considerable amounts of money and even the business. These participants commented on the valuable lessons learnt from these experiences. Some participants in both phases of the research bought into businesses they had been working in and described the previous owners as providing excellent help and support.

Businesses were started primarily with capital invested by the business owners and their whānau. For others, no investment was required because, for example, a participant was a contractor or worked from home. The Māori Women's Development Incorporation and bank loans were other means accessed to invest in businesses. Several participants did not comment on how their businesses were financed.

3.5.2 Particular factors that worked for and/or against business implementation

3.5.2.1 Challenges

Financial challenges were the main issues for participants. In some instances, participants (or their partners) held secondary employment to help with meeting personal expenses. Participants identified that, while limited in terms of financial resources, whānau were still the main providers of financial support. Where businesses were whānau-run, all members were expected to contribute financially and in kind to the business.

Compliance costs involved in business ownership, especially those relating to tax and local authority costs, were described as particular barriers. Tax requirements were seen as an impediment to small business development and growth.

Business owners had high expectations of their product or service, and because of their desire for high quality and perfection, their business concepts sometimes took time to develop and produce. Managing perceptions and expectations (either their own, those of their clients or the public) of the product or service and its perceived or actual quality was described as challenging.

Other challenges discussed included:

- a lack of skilled employees or access to contractors;
- human resources, for example, getting staff to do their job and/or the right people for the job;
- not having enough time, in particular, not having time to spend on strategic direction because of having to deal with the day-to-day realities associated with their businesses;
- personal health; and
- whānau circumstances.

For participants who lived in rural areas, challenges reported included: a lack of infrastructure, including broadband; a shortage of Māori business networks; a shortage of trades people who, when available, were expensive; and remoteness.
The research found that being of Māori descent was viewed by business owners as both positive and negative. Negative aspects included, in some cases, that participants had received negative comments from whānau and other Māori, especially relating to cultural ideology, practices and concepts within their businesses. They had also experienced racism from other quarters, including instances that involved employees. Some participants commented on having to ‘prove’ themselves, particularly to non-Māori. Participants also reported sometimes feeling that clients or customers were suspicious of them because they were Māori. Several others believed they had lost business opportunities because they were Māori. On the other hand, being Māori was perceived as providing an ‘edge’, particularly regarding the importance of Māori values in the business transaction. Particular values noted were, for example, whakawhanaungatanga, manaakitanga and whakamana.16

Any lack of knowledge or expertise to run a business was addressed by sourcing advice and support from whānau and friends with relevant expertise and the Māori Business Facilitation Service. In addition, a small number of participants drew on previous experiences in business or from other forms of employment, such as management roles. Overall, business owners viewed challenges positively because of the learning that occurs when dealing with them.

3.5.2.2 Factors that enhanced business implementation
Some participants had owned at least one business previously, in some instances up to four, and most of these had offered a different product or service each time. One business owner explained they had to close down their first business because of their inattention to regulatory financial requirements. Since then, learning from the first business, this respondent has gone on to own two other businesses, buying the third with profits from the second that was sold.

All participants valued the place of networking amongst Māori business owners. These forums were considered culturally reaffirming and helpful for discussing issues relating to businesses, in particular, human resource management and compliance. Being involved in community activities and business associations also provided valued networking opportunities.

Many Māori business owners reported that well-trained, qualified and dedicated staff were an important resource and worth the investment. To this end, profit-sharing schemes with staff were being explored by some business owners.

Fundamental characteristics considered necessary for going into business ownership were noted as:

- having a positive attitude;
- self-confidence, that is, a fundamental belief in one’s own capabilities;
- being committed to making a success through hard work, endurance, stamina; and
- above all, having passion for and being dedicated to the business concept.

3.5.2.3 Additional business-related study
Despite the constraints of business ownership, several participants have undertaken relevant business-related courses, while others would like to, but, as sole traders, cannot find the time. Business-related study or training was at the certificate, diploma, degree (including post-graduate) level in specific areas, such as accounting, law or business administration. Other business skills and training were undertaken through industry associations as well as

16 Whakawhanaungatanga – the act of establishing a ‘family/whānau’ environment or process; manaakitanga – to support, take care of, give hospitality to, protect, look out for people; whakamana – to enable or empower.
government-funded courses through New Zealand Trade and Enterprise. In this research, learning from life experiences was considered to be just as valuable for business operation as academic achievement.

3.6 BUSINESS GROWTH
Most participants spoke about their plans for growth. Implementing computerised systems, databases and other technologies was recognised as a sensible move towards increased efficiency – an objective business owners knew would provide benefits for them and their staff in the long run. Respondents explained an increase in efficiency allows owners time to monitor staff training, which increases staff competence and confidence, which in turn raises the quality and productivity of the business. Business owners considered the overall benefits of increased efficiency, productivity and quality would be felt by their customers.

Other business plans involved expansion and diversification of programmes, products and services to provide further options for customers and, in some cases, with a view to expanding nationally and internationally.

While business growth was considered important, lifestyle and commitment to whānau tended to be paramount for business owners. Some businesses had downsized: one of the more established case studies went ‘full-circle’ and returned to being a small whānau-based business in order to balance work and whānau. Two other businesses that down-sized did so temporarily to focus on new products or services that were to be, or were in the process of being, introduced.

3.6.1 Assistance needed for growth
While most participants stated that financial assistance was necessary and desired, they emphasised other assistance was also needed, such as readily available, relevant and timely information. Participants felt easily accessible information about how to start up a business, which explains compliance and legal issues, was particularly advantageous, especially early in the business lifecycle.

Support needed for growth included: the establishment of an accessible database of expertise, for example, information technology, human resources, legal and accounting; advice on training and education, financial and investment issues; and business networks.

3.7 BUSINESS SUCCESS
Business success is often attributed to financial factors, though these indicators might not fit the ‘subjective ideas’ (Van Gelderen, 2005) that business owners in this research reported. Of significance in this research is that most participants spoke of Māori values and practices as contributing to the success of their businesses. Devlin (2007) considered that proving the success of Māori business is directly attributable to Māori ethnicity could mean “a new and exciting business paradigm [is] emerging in New Zealand” (Devlin, 2007: 416). Māori values and practices are, however, difficult to measure (Broughton, Wilson, & Ruwhiu, 2008).

Respondents’ measures of success were from both a commercial and community perspective. For several participants, financial imperatives were considered important but only as the means to becoming independent and free of financial constraints; while for others, business success could only be defined in financial terms.
Most participants believed their success could be measured by their reputation; repeat business based on trust; quality provision of services; acknowledgement received from others; as role models; and providing business advice and mentoring to other Māori in business. Ultimately, however, success to respondents in this research was frequently described as being able to provide for their whānau, to spend time with loved ones and to share the rewards of their labour.

Success was attributed to a clear vision; passion for the business; applying learning from life and personal experiences; being adaptable; having high personal expectations; and providing high quality, professional services or goods to clients and customers.

Success was also identified as achieving goals; choosing when and where to work and for how long; and evidence that their business was making a difference for others, including whānau and employees. It also meant providing for future generations and restoring pride and dignity through employment opportunities. Maintaining the integrity of the business, the business owner’s reputation and customer trust were considered invaluable.

For most participants who discussed whānau expectations of them in business, whānau expected their whānaunga\(^\text{17}\) to do well and be happy. For some participants, the shame of disappointing or failing whānau hopes for business success made them feel compelled to ensure success happens. None of these participants spoke of the pressure whānau hopes might put them under; in most cases, the hopes created a sense of commitment to making success happen.

### 3.8 ADVICE FOR OTHERS GOING INTO BUSINESS

‘Go for it!’ and ‘Just do it!’ were common messages from all participants when it came to offering advice to others contemplating starting up their own business. Researching the business, market and industry were essential in any business investigative process (Massey, Battisti, Perry, & Jurado, 2007) and this was a major piece of advice given by business owners who had gone into business without basic business skills. Participants advised doing the research on the product, the market (testing the market for preferences and trends), the business being sold and the person or company selling the business. In some instances, respondents strongly advised knowing as much as possible about potential partners before going into partnership with them.

Participants also strongly advised seeking support from professionals, such as accountants or lawyers, and expressed the opinion that, though the cost might be high to start with, such support would pay off in the end. Seeking expert advice and support from business mentors and industry specialists was also considered an advantage for new businesses as it would allow business owners to focus on the business concept itself. Business owners also warned about keeping growth manageable.

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\(^{17}\) Whanaunga – relative, relation or kin.
Other advice given included the following:

- Be passionate and knowledgeable about your particular product or service.
- Stay focused on and committed to achieving business goals – in participants’ opinions, this will also stimulate one’s passion for the business as time goes by.
- Before going into business, undertake business courses (considered an essential requirement), preferably free ones.
- Know your strengths and weaknesses and that, to get established, it is going to take a lot of hard work and long hours for a long time.
- Have clear goals and a vision of where you want to be in 10 years and be sure it is the business you want to be in.

### 3.9 SEEKING BUSINESS ASSISTANCE

#### 3.9.1 Iwi organisations

Most participants were keen to see iwi, where possible, take a proactive and leading role in the development of Māori businesses rather than waiting for a government agency to do so. It was acknowledged, however, that iwi are dealing with other issues at present or might not have the capacity to pursue such a role.

Ideas as to how iwi might help their iwi members were primarily related to the concept of connectivity. This concept was extended, however, and examples were provided of what iwi organisations might do to foster business awareness and broker business arrangements amongst their whanaunga. Business owners thought any assistance provided by iwi should be in an ongoing way.

Ideas included the possibility of iwi connecting their whanaunga with high-level business mentors and sage advice; or developing a database that contains information about Māori businesses, especially those established in their rohe, for networking purposes. Participants considered that iwi investment in businesses (perhaps as silent or angel investors) could be financially beneficial to iwi as well as provide businesses with confidence. Financial assistance from iwi should be based on criteria with conditions, for example, a reciprocity clause. Iwi assistance should also include helping members retain links with their iwi because many Māori live and work outside their iwi rohe.

All business owners who discussed this topic agreed that there is huge potential within iwi, especially with regard to the future contribution iwi will make to the economy.

#### 3.9.2 Non-government

Non-governmental agencies, such as the Māori Women’s Development Incorporation and Poutama Trust, were known of by several participants. While some had benefited from their support, others did not qualify or were disappointed with the service or outcome. The Chamber of Commerce, economic development agencies and other business associations, including Māori business networks, were referred to by business owners, but not all were available in particular regions or rural areas.
3.9.3 Government

Pages (2006) suggested that greater recognition and support for small business is seen as a necessity, especially for Māori-owned businesses. This recognises the contribution small and medium businesses have already made to the New Zealand economy and the future economic potential that could be gained from extra support. In keeping with this opinion, several participants discussed the need for greater recognition and support for small businesses, particularly from government. Some business owners in the research, on the other hand, were opposed to preferential assistance for Māori business owners and entrepreneurs from the government.

Business owners considered that direct support for businesses could include providing relief from compliance costs through, for example, lowering the tax threshold or goods and services tax and Accident Compensation Corporation levies, or having less stringent compliance for small businesses, generally, as suggested by Massey et al. (2007). The development of a step-by-step guide was suggested as a method of providing information and advice on how to establish a business. This guide should provide information about the realities of relevant law, tax and compliance issues as well as finding business mentors. It was thought that, generally, help provided should be tailored to the needs of small businesses (new and established). For businesses based in small or rural communities, participants considered appropriate infrastructure should be established and that might include broadband.

Some participants thought government should have no role at all in small businesses. Those who reported receiving no government support at the early stages of their business ventures were of the opinion that they had learned valuable lessons through doing things for themselves.

3.9.3.1 Awareness of government assistance for small businesses

A few participants were aware of what assistance might be available for small businesses from other government agencies besides the Māori Business Facilitation Service. In these instances, interviewees were familiar with organisations such as the Chamber of Commerce, Trade and Enterprise New Zealand and BIZ18 programmes, and were able to describe the types of assistance available. The small number who had approached the government-initiated BIZ centres and advisors located in their area either did not access their support or were referred to the Māori Business Facilitation Service of Te Puni Kökiri. Participants involved in business opportunities offshore were aware of the support offered by Trade and Enterprise New Zealand, and their experiences were considerably more positive. When one participant was successful in their funding application, they described feeling validated by who they perceived to be ‘experts in their field’.

Most participants were of the opinion that accessing information about government assistance for businesses was difficult. In particular, they felt there were few agencies offering assistance for those wanting to establish a business, and their frustration in trying to find information was voiced throughout the interviews. In addition, the majority of participants reported finding it difficult to relate culturally to the people fronting these organisations.

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18 “BIZ is part of the BIZ business information programme funded by New Zealand Trade and Enterprise to provide a FREE business information service.” http://www.business.govt.nz/
Participants described a variety of ways in which they had heard of the Māori Business Facilitation Service. These included referrals from other organisations, including the Ministry of Economic Development, or coming across the Māori Business Facilitation Service at the Small Business Expo in 2007. Most participants, however, had heard about the Māori Business Facilitation Service either through their whānau or business networks.

The internet proved useful for some, including finding and searching through the website of Te Puni Kōkiri. Others found out about the Māori Business Facilitation Service while doing courses at tertiary institutions and through Work and Income. Several did not mention how they came to know about the Māori Business Facilitation Service.

Most business owners in this research were very satisfied with the service provided by the Māori Business Facilitation Service, especially the support and encouragement they had received before and during start-up of their businesses. There was general agreement from most participants that the mentoring services and direction and guidance of mentors were invaluable at different stages of business development. Some participants warned, however, that it was easy to become dependent on mentors. Those who were less satisfied with the services complained that the mentors they were referred to did not provide the degree of advice and support they had expected to receive.

Other favourable comments about the Māori Business Facilitation Service included participants finding the service to be helpful because the staff involved were Māori who knew how to communicate with other Māori. The account managers also had a range of experience and therefore were able to inspire a high level of confidence in the advice participants received. For some, the Māori Business Facilitation Service was their first port of call. None of the participants provided any information in relation to the perceived value of what they had accessed through the Māori Business Facilitation Service.

Both the literature (Harmsworth, 2005; Tinirau & Gillies, 2010) and this research agree that cultural practices and Māori values are factors that are often inherent in the activities of a Māori business via both the business owners and their staff.

Tikanga Māori and Māori values were evident in nearly all of the participating businesses in this research. Furthermore, business owners were able to describe and justify instances of tikanga Māori and Māori values and articulate their importance in their businesses, although a small number was unable to clearly explain how these were expressed. It was evident that most business owners were secure in their identity, and incorporating Māori values and Māori practices into their business was described as seamless. Often, Māori phrases, words, artworks and design were utilised in the business as well. In this sense, the owners were, as Durie (2003) describes, confident in two worlds and able to live as Māori and be Māori in various contexts. This research found that many business owners were raised near their marae and hapū19 community, and associated with their iwi. If they were not involved in iwi affairs, they certainly knew of developments within their tribal domain.

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19  Hapū – sub-tribe, section of a large kinship group.
Almost all participants spoke of and described the whānau values and tikanga that were imparted to them through their upbringing and lives, and how they were reflected in their business practices. In cases where participants were not raised in their tribal domain, on their marae, or were raised without the Māori language being spoken, particular cultural constructs, such as whānau, aroha, tikanga, manaakitanga, kaitiakitanga and others were nonetheless described as being inherent and incorporated into their businesses.

Features that emerged from this research include a focus on whānau by several business owners, intergenerational sustainability and succession planning. Also, all participants identified proudly as Māori and were able to articulate what it means to be Māori, as well as being a Māori in business.

3.10.2 Māori values

Little research has been carried out in New Zealand on the role of traditional Māori values in the contemporary New Zealand business environment, and the increasing importance being placed on defining and implementing such values and ethics in the global business environment (Harmsworth, 2006). When characterising Māori and kaupapa Māori business in the literature, ‘values’ were identified as one of the most persistent themes. Many Māori business owners retain a strong sense of cultural identity and pride and incorporate traditional values to varying degrees into their businesses (Te Puni Kōkiri, 2010).

In this research, participants’ commitment and contribution to whānau, hapū, iwi and community were notably prevalent in various ways. Many stated their willingness to include community in their wealth or job creation activities, thus emphasising their desire to improve opportunities for others – including staff. According to the literature, this gives Māori entrepreneurs dual and sometimes multiple roles because they contribute to both the social and economic objectives of communities, whānau, hapū and iwi (Henry, 2007). Māori entrepreneurs can be considered to be entrepreneurs in the business sense as well as in a social and indigenous sense.

That participants outwardly cared for people was evident in this research. For business owners, improving the position of Māori through their businesses, products, services and business practices was evident in their descriptions of the way they ran their businesses. This factor was rarely referred to in conventional business literature (Te Puni Kōkiri, 2010) and is, therefore, likely to be a distinguishing feature of Māori business owners. In addition, business owners commented frequently on their commitment to developing qualified and dedicated staff. Many were of the view that well-trained, qualified and dedicated staff were undoubtedly an important resource, and can make or break a business.

Business owners placed considerable importance on values, such as whakawhanaungatanga, demonstrated through networking, nurturing relationships and forming new alliances. All participants valued the place of networking amongst Māori business owners. These forums were considered culturally reaffirming and helpful when discussing issues pertaining to business, particularly in areas such as human resource management and compliance. Elements of Māori culture were included in the business activities of the research participants, regardless of whether or not the product, service or client base was Māori or Māori focussed.

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20 Aroha – to love, feel pity, feel concern for, feel compassion, empathise.
21 Kaitakitanga – caretaker, custodian.
3.10.3 Sense of accountability and obligation to whānau, hapū and iwi
Maintaining connections with whānau (and friends) was considered important for business owners in the research. Participants acknowledged the inner strength that whānau support provides, and described a strong sense of accountability, obligation and responsibility to whānau. These notions of reciprocity were also applied in various ways to the wider community and society. In some instances, however, participants were cautious when it came to involving whānau in their business or business transactions. These cautious notions of whānau involvement were similarly expressed by Warriner (1999) who considered that cultural imperatives, such as whānau reciprocal ideas of give and take in business, do not always reconcile. In this research, business owners qualified their cautionary stance in terms of not wanting to disturb or put at risk their relationships with whānau. Whānau were, though, ever present in the discussions and acknowledged in supporting roles that were both financial and pastoral.

Business owners displayed a clear sense of accountability to their marae and communities, and ‘gave back’ in a range of ways, from serving on marae, school or community-based organisations, to providing koha or sponsoring local initiatives. The majority of business owners were involved in tribal activities or maintained an interest in tribal matters and iwi development initiatives.

3.11 CONCEPTS OF MĀORI BUSINESS AND MĀORI ENTREPRENEURSHIP

3.11.1 Defining ‘Māori business’
There are no confirmed definitions of Māori business in the literature. Durie (2003) suggested that, when a business is Māori-centred – that is, it focusses on Māori people, Māori assets and Māori priorities – it will more likely contribute to positive Māori outcomes and should be determined a Māori business.

Throughout the discussions with participants no definition of Māori business was provided; though several possible criteria or characteristics were identified that could be used to assist in defining a Māori business, as listed below:

- self-identification that the business is Māori;
- Māori values and practices, such as aroha and awhi, manaakitanga, kaitiakitanga, karakia and whānau are evident;
- Māori own the business;
- Māori conceived the business concept;
- Māori are involved in the governance and management of the business;
- Māori employees;
- Māori investment in, or sponsorship of, the business;
- product or service is focussed on Māori as the target market;
- product or service is based on, or includes, Māori constructs;
- product, service or programme is extremely high quality;
- business contributes to positive Māori outcomes;
- inclusion of and advice and/or support from kaumātua;
- Māori ‘flair’ and passion are evident;
- recognition from other Māori that the product or service is Māori;
- business is based in a Māori context or community; and
- business is focussed on whānau and/or intergenerational sustainability.

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22 Awhi – to embrace, cherish.
23 Karakia – to recite a ritual prayer or chant, say grace, pray or chant. Incantation, intoned incantation – chants recited rapidly using traditional language, symbols and structures.
24 This term was not defined by participants who used it.
For some, the product being Māori was what defined a Māori business; for others, the product was not important. A small number stated that it was not essential to be a Māori owner for a business to be considered a Māori business, but such a business would need to incorporate Māori values. Comment was made that ‘some non-Māori have Māori values’. Others felt that particular Māori concepts, such as whānau, were considered crucial if a business was to be considered a Māori business. Māori businesses were also considered, in general, to be linked to government agencies, focussed on health, tourism or education, and in sectors where Māori culture and social services are promoted.

Some participants, on the other hand, considered business to be ‘colour blind’ and that there is no such thing as a Māori business. Comment was made that the principles of business are universal, such as bartering, and must be beneficial to customers.

When asked if theirs was a Māori business, most participants described their businesses as being a Māori business based, primarily, on them being Māori owners. The main reason for participants not agreeing theirs was a Māori business was because their product was not ‘Māori’. Others did not state their opinion or were unsure.

3.11.2 Defining Māori entrepreneurship

A review of the literature provides no agreed definition of a Māori entrepreneur or Māori entrepreneurship (Te Puni Kōkiri, 2010). As the literature review revealed and summarised, enduring elements of entrepreneurship were: risk and uncertainty; opportunity identification and exploitation; innovation; personality characteristics and special skills; and owner or manager of a business. Similarly, business owners suggested (without referencing literature) the following elements that might characterise an entrepreneur:

- someone who is prepared to take a risk in conditions of uncertainty;
- someone who is a calculated risk taker and problem solver;
- inner knowledge and awareness that can recognise, take and develop a marketable opportunity;
- having vision, an open mind and being able to ‘think outside the square’;
- someone who is perceived by others as an entrepreneur;
- having a range of business interests;
- someone who has had major successes in business, despite failures on the way;
- someone who perseveres, is keen to give things a go, has a great deal of self-belief and works hard;
- someone who may not possess the necessary technical skill but can coordinate activities;
- an innovator and creator of value and wealth;
- someone who is an employment creator;
- being able to accept success and failure, with the ability to learn from both; and
- someone who is a driven, motivated person, who can inspire others.

According to Klein and Cook, ‘entrepreneurship is an aspect of all human behaviour, not a unique function performed by a class of specialists’ (Klein and Cook, 2005: 4). The opinion of some business owners that anyone can be an entrepreneur holds true to this literature. Other participants’ opinions were consistent with those of Marshall (cited in Burnett, 2000) in that they believed entrepreneurs have special skills, that entrepreneurship is innate and something that occurs globally.
Regardless of whether participants considered entrepreneurship to be a specialist phenomenon or otherwise, most were of the opinion that it could be learnt and taught (Marshall, cited in Burnett, 2000; Schultz, 1980) and should be incorporated into the current school curriculum. In this discussion, and consistent with the views of Henry (2007) that the Western educational model does not acknowledge Māori cultural characteristics, one participant distinguished between entrepreneurship and Māori entrepreneurship, stating that Māori entrepreneurship cannot be taught in a classroom environment because it needs to be based on whānau values, and these start in the home.

3.11.2.1 Key attributes of a Māori entrepreneur

Henry (2007) considers that Māori entrepreneurs display a commitment to Māori cultural values via the entrepreneurial activities they undertake. Furthermore, Māori entrepreneurs have a natural flair that is manifest in their commitment to whānau, hapū and iwi. In this research, the commitment and contribution of business owners to whānau, hapū, iwi and community were notably prevalent in various ways.

There were mixed expressions from business owners about the concept ‘Māori entrepreneurship’. On the one hand, there were suggestions of little or no difference between Māori and non-Māori entrepreneurs. On the other hand, a Māori perspective and worldview in entrepreneurial activities signalled living by Māori values and being connected to whānau, hapū, marae and iwi.

During this discussion, business owners described key attributes of a Māori entrepreneur:

- Māori are naturally entrepreneurial – entrepreneurship is innate and further influenced by experiences and cultural insight (their own and that gained from dealing with other cultures);
- benefits (not always fiscal) are made available for others, particularly whānau, hapū and iwi;
- someone who lives by Māori values and acknowledges their cultural background and heritage;
- someone who is actively involved in the Māori community;
- someone who wants to help others and has a ‘people before profit’ approach in business; and
- recognition from others, particularly Māori, that they are a Māori entrepreneur.

Māori entrepreneurs are personable, often have a lively sense of humour, are humble and are perceived in many ways as leaders. They are recognised by others as being entrepreneurs even when they rarely perceive themselves as such — on this latter point there is agreement in the literature (Henry, 2007).25

When asked if they had been called, or considered themselves to be, entrepreneurs, over half of the participants responded. The majority of these agreed they were entrepreneurs; a small number had no doubt about that and others thought they might be or supposed they were. A small number of participants were unsure if they were entrepreneurs and the rest said they were not. Reasons put forward for not claiming to be entrepreneurial included the belief they had to achieve a lot more before they could consider themselves such. Others considered that, if their whānau, hapū, iwi or the Māori business community considered them to be entrepreneurs, then they would accept that title. On these points, participants fit the general description of Māori entrepreneurs in the literature referred to above (Henry, 2007).

25 While the reference in the literature is to kaupapa Māori entrepreneurs, the notion of Māori ‘humility’ is not restricted to this form of Māori entrepreneurship as respondent comments indicated.
4 SUMMARY AND CONCLUSION
This report has provided a broad outline of participants’ journeys from childhood to the current time as they relate to their businesses. The following highlights from the research are generally consistent with the key findings of the literature review, particularly regarding the concepts of Māori business and Māori entrepreneurship. As such, they provide valuable information that contributes to a developing field of research into Māori entrepreneurship and Māori business.

Conclusions are presented according to the objectives and their purposes (see appendix 1).

4.1 PERSONAL BACKGROUND – INFLUENCES OF CHILDHOOD EXPERIENCES

The experiences of Māori business owners are broadly influenced by whānau, and most have maintained connections with their immediate or wider whānau, hapū and iwi. Participants’ whānau instilled in them a strong and focussed work ethic, with an emphasis on the importance of working hard from a young age, and with a high regard for their communities, based on their whānau values. Māori values and cultural expressions in whatever form were considered to be integral to Māori business and influenced by whānau.

The value of both formal and informal education was emphasised. Even in instances where respondents may not have achieved academically, they believed that the education system could help children to explore their future aspirations. There was common agreement that the current education system fails Māori children. In some cases, negative experiences with teachers at school had provided the motivation for business owners to succeed. Most participants were of the opinion that entrepreneurship could be learnt and taught and should be incorporated into the current school curriculum.

Most of the business owners interviewed have school qualifications in one or more of the following: school certificate, sixth form certificate, university entrance or bursary. Almost three-quarters have tertiary education and training qualifications, most of which were directly related to the business they currently own and operate.

Business owners suggested that the compulsory education system is flawed and wished for a different system for their tamariki and mokopuna. They would support a revamped curriculum that was geared towards helping children achieve their aspirations, where innovation, creativity, and entrepreneurship are encouraged and nurtured from a young age.

4.2 PARTICIPANTS’ BUSINESSES FROM BEFORE START-UP TO THE PRESENT TIME

4.2.1 Before start-up

The range of work and life experiences discussed by business owners included those both in New Zealand and overseas. Many personal and professional relationships and networks were forged through these experiences and ideas for business opportunities were generated. Experiences were many and varied and there was a connection between them and business owners’ subsequent business activities as evidenced in, for example, the relevant tertiary education and training participants pursued.
4.2.2 Reasons for going into business
Reasons of high importance for business start-up were reported as being social and cultural, such as lifestyle and commitment to whānau as well as to communities. Monetary gain was not the primary motivating factor for most respondents’ business start-up nor the only goal. For some participants, starting their business was, and still is, driven by a desire to improve Māori and community health, and social and economic outcomes.

4.2.2.1 Start up
Business owners in this research were all proactive in seeking information, advice and support from various sources, in most cases from whānau and friends. Many respondents undertook research on the product, service or market or sought advice from professionals before making the decision to purchase a particular business.

Some business owners ‘leapt into’ business ownership with little consideration of all the factors involved. Others went into partnerships with people who were experienced in business ownership and were guided well in most cases. While others bought into businesses they had been working in and described the previous owners as providing excellent help and support.

Most, if not all, businesses were started with capital invested by the business owners and their whānau. For others, no investment as such was required because either the participant had become an independent contractor or there were no overheads because they worked from home.

4.2.2.2 Barriers
The most commonly identified barriers to business start-up were lack of finances and lack of time. Compliance costs, especially those relating to tax and local authority costs, involved in business ownership were described as specific barriers. A particular finding was that Māori in business were confronted by wider societal perceptions of Māori, which were viewed as both positive and negative. Participants described experiences of negative criticism from whānau and other Māori, especially with regard to cultural ideology, practices and concepts within their businesses. Some participants commented on having to ‘prove’ themselves, particularly to non-Māori; and several believed they had lost business opportunities because they were Māori. On the other hand, business owners reported that being Māori provided an ‘edge’, particularly regarding the importance of Māori values in the business transaction.

4.2.2.3 Success
Success was measured in both commercial and social terms. Social and cultural objectives were of higher importance to the interviewees than economic or financial objectives. While business growth was important, lifestyle and commitment to whānau tended to be paramount for the participants in this research. Adopting and realising Māori values, and expressing particular cultural norms, were recognised as unique features of their business success.
4.3 BUSINESS ASSISTANCE

Increased recognition of and support for small businesses, particularly from government, were identified as needed in New Zealand. Participants had limited awareness and knowledge of the services offered by government agencies (not including the Māori Business Facilitation Service) and non-governmental organisations for business owners. Participants’ frustration in trying to find information about government assistance for businesses was expressed throughout the interviews.

The Māori Business Facilitation Service continues to play a crucial role in the establishment and support of Māori businesses. Participants heard of the Māori Business Facilitation Service mostly through word of mouth and their whānau or business networks.

Most participants valued the place of networking amongst Māori business owners. Such forums were considered culturally reaffirming and helpful when discussing issues relating to businesses. A particular finding of this research is that participants often preferred to deal with Māori-based organisations when seeking business or financial assistance. Participants said they found that Māori organisations had a better understanding of their kaupapa26 and other cultural values and practices that were often integral to their business.

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26 Kaupapa – in this instance, referring to the business owner’s business plans, schemes or proposals.
4.4 CULTURAL FACTORS

Characteristics of Māori business were numerous and reflect a broad range of commercial, cultural and intangible factors. Values, ‘flair’, quality, innovation and intergenerational sustainability were accepted as innate and underpinned by Māori philosophical views. Māori business owners place considerable importance on the incorporation of Māori values and tikanga Māori into their businesses, in particular, whānau. Thus, Māori values and cultural expressions in whatever form were considered to be integral to Māori business.

There were mixed opinions from business owners about the concept ‘Māori entrepreneurship’. On one hand, there were suggestions of little or no differences between Māori and non-Māori entrepreneurs. On the other hand, a Māori perspective and worldview in entrepreneurial activities signalled living by Māori values and being connected to whānau, hapū, marae and iwi.

Most participants agreed their businesses could be described as a ‘Māori business’ based primarily on ownership as Māori. For those who did not think theirs was a Māori business, the main reason was because their product was not ‘Māori’. In comparison, fewer participants were as willing to describe themselves as an entrepreneur or Māori entrepreneur. The main reason for not claiming to be entrepreneurial was because they considered they had not yet achieved enough. Interestingly, if whānau, hapū, iwi or the Māori business community considered them to be entrepreneurs, then they would accept this title.

4.5 CONCLUSION

The findings in this research are consistent with those of the literature review concerning Māori business and Māori entrepreneurship.

The need for a revamped, culturally relevant curriculum that focusses on helping tamariki and mokopuna achieve their aspirations, where innovation, creativity and entrepreneurship are encouraged, was emphasised. Some business owners considered that whānau also have a responsibility to lobby for change.

Māori-based organisations were favoured when seeking business or financial assistance because they were perceived as having a better understanding of kaupapa and other cultural values and practices that were often integral to Māori business.

A finding of particular importance is that Māori values and tikanga underlie Māori businesses and are considered to be at the heart of Māori business success. These factors might be what distinguish a Māori business and may be ‘a new and exciting business paradigm in New Zealand’ (Devlin, 2007).

Further research into the impact of Māori entrepreneurship and Māori business, focusing on added value to the New Zealand economy and identifying ways of measuring the added value, would benefit the study of small and medium business in New Zealand. This would also provide clear direction for the development of relevant policy and practices, particularly in education and training.
5. REFERENCES


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APPENDIX 1 – CASE STUDY RESEARCH OBJECTIVES AND PURPOSES

Case study research objectives

OBJECTIVE 1
Describe the ‘journeys’ of Māori in small and medium businesses from childhood to business maturity and identify factors that have influenced entrepreneurial activity/decisions to go into business.

Purpose:

Personal Background
• To gain an understanding of the degree to which whānau and childhood experiences influence a decision to go into business for oneself or on one’s own.
• To identify and describe the influence education (compulsory and non-compulsory, i.e. tertiary education and training) has on the entrepreneurial activities and success of Māori in micro-small enterprise.

Participants’ Businesses

Pre-start-up
• To provide a snapshot of respondents’ activities before going into business ownership.
• To investigate the reasons why Māori choose to go into business.
• To describe the approach Māori entrepreneurs take to business start-up.

Start-up to the current time
• To describe the process undertaken when the business first began – what difficulties were encountered, who helped, what advice was sought, etc.
• To identify the factors that worked for and against set-up and implementation, and describe, where factors worked against, how they were overcome.

• To identify patterns of business success and the common characteristics in these situations.

Business assistance
• Identify levels of knowledge and experience regarding availability of business assistance from various sources, government and non-government.

OBJECTIVE 2: Cultural Factors
Identify and describe culturally relevant factors in entrepreneurial/business activities that are conducive to/influence Māori business success.

Purpose:

• To identify the extent to which Māori cultural values and tikanga Māori are incorporated into their businesses.
• To understand why Māori do and do not desire their businesses to be driven by tikanga Māori.
• To identify whether or not Māori businesses have a sense of accountability and obligation to iwi, hapū and whānau and to identify the ways in which this is demonstrated.

OBJECTIVE 3: Examining concepts of Māori business and Māori entrepreneurship
Investigate participant views on selected concepts as they relate to Māori and Māori small and medium businesses.

Purpose:

To gain a deeper understanding of the views Māori owners of small businesses have on these concepts and what impact, if any, their views have on their businesses.
APPENDIX 2 – HE KUPU MĀORI – GLOSSARY

<table>
<thead>
<tr>
<th>He Kupu Māori</th>
<th>Pākehā translation</th>
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</thead>
<tbody>
<tr>
<td>Āroha</td>
<td>To love, feel compassion, empathise</td>
</tr>
<tr>
<td>Awhi</td>
<td>To embrace, cherish</td>
</tr>
<tr>
<td>Hapū</td>
<td>Kinship group, clan, tribe, sub-tribe – section of a large kinship group.</td>
</tr>
<tr>
<td>Iwi</td>
<td>Extended kinship group, tribe, – often refers to a large group of people descended from a common ancestor.</td>
</tr>
<tr>
<td>Kai</td>
<td>Food</td>
</tr>
<tr>
<td>Kaitiakitanga</td>
<td>Custodianship; guardianship</td>
</tr>
<tr>
<td>Kanohi–ki-te-kanohi</td>
<td>Face to face</td>
</tr>
<tr>
<td>Karakia</td>
<td>Say grace, pray, recite a prayer, chant. Incantation, ritual chant, chant, intoned incantation</td>
</tr>
<tr>
<td>Kaumātua</td>
<td>Elder or elders. Kaumātua often provide guidance in the world of business as well as in their traditional leadership role. (See Māori Leadership in Te Ao Māori at <a href="http://anewzn.org.nz/vision.asp?id=170">http://anewzn.org.nz/vision.asp?id=170</a>)</td>
</tr>
<tr>
<td>Kaupapa</td>
<td>In this instance, referring to their business plans, schemes or proposals</td>
</tr>
<tr>
<td>Kaupapa Māori</td>
<td>Māori ideology: a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.</td>
</tr>
<tr>
<td>Koha</td>
<td>Gift</td>
</tr>
<tr>
<td>Manaakitanga</td>
<td>To support, take care of, give hospitality to, protect, look out for people</td>
</tr>
<tr>
<td>Marae</td>
<td>Courtyard – the open area in front of the wharenui where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.</td>
</tr>
<tr>
<td>Mokopuna</td>
<td>Grandchild</td>
</tr>
<tr>
<td>Rohe</td>
<td>Boundary, district, region, territory, area, border (of land).</td>
</tr>
<tr>
<td>Tamariki</td>
<td>Children</td>
</tr>
<tr>
<td>Tikanga</td>
<td>Tikanga can be described as general behaviour guidelines for daily life and interaction in Māori culture. Tikanga is commonly based on experience and learning that has been handed down through generations. It is based on logic and common sense associated with a Māori world view. <a href="http://www.korero.moi.nz/forlearners/protocols">http://www.korero.moi.nz/forlearners/protocols</a></td>
</tr>
<tr>
<td>Whakamana</td>
<td>To enable, empower, etc.</td>
</tr>
<tr>
<td>Whakawhanaungatanga</td>
<td>The act of establishing and maintaining familial relationships and a ‘family/whānau’ environment or process</td>
</tr>
<tr>
<td>Whānau</td>
<td>For the purposes of this report, whānau refers to both ‘nuclear’ and extended whānau.</td>
</tr>
<tr>
<td>Whanaunga</td>
<td>Relative, relation, kin, blood relation</td>
</tr>
</tbody>
</table>

APPENDIX 3 – INFORMATION SHEET

Tēnā rā koe i runga i te āhuatanga o tenei rangahau, oti rā i te āhua ki a rātou kua kirimatuaia ati i te pō. Ngā mate, haere, haere, haere oti atu. Kāti rā, huri mai ai ki te whai ao, ki te ao marama, kia ora mai tātou katoa.

Reseacher Introduction

Text is removed in this section for privacy reasons.
We believe that your business experience and insight can contribute to this project, as well as the emerging study of Māori entrepreneurs, and we therefore invite you to participate in this research.

**Participant Identification and Recruitment**
You have been identified as a past or current user of the Māori Business Facilitation Service (of Te Puni Kōkiri), and have been selected purposefully by Te Puni Kōkiri to participate in this research.

The case study research will be undertaken individually or in focus groups. All will be interviewed kanohi-ki-te-kanohi (face to face) by ... Text removed for privacy reasons.

Due to the nature of this project, participants will be identifiable (that is, named in the report), and we seek your permission to do this.

**Project Procedures**
For all participants, whether you have been identified as a case study or member of a focus group, the interview or discussion will take 1–2 hours. You will also have an opportunity to read and make changes to the transcript of your discussion, before your comments are incorporated into the final report.

In recognition of your participation in this project, a koha will be presented to you by Te Puni Kōkiri.

**Data Management**
The interviews and focus group sessions will be recorded and transcribed, and held by the researcher. The recording of individual interviews will be given to those participants on request. As stipulated earlier, you will have an opportunity to read and make changes to the transcript of your discussion, which will be used in the formulation of the final report. The consent form, as well as the transcript release authority, will be held by the researcher.

**Participant’s Rights**
You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study (up until the date of your scheduled interview or focus group);
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded; and
- ask for the recorder to be turned off at any time during the interview.

**Project Contacts**
Text removed for privacy reasons.

**Massey University Human Ethics Committee Statement**
This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by any of the University’s Human Ethics Committees. The researcher named above is responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact ...

Text removed for privacy reasons.
APPENDIX 4 – INDIVIDUAL PARTICIPANT CONSENT FORM

Tracking the Journeys of Māori Self-Employed and Māori Entrepreneurs in Micro-Small Businesses

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

<table>
<thead>
<tr>
<th>Please circle</th>
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</thead>
<tbody>
<tr>
<td>I agree to participate in this study under the conditions set out in the Information Sheet</td>
<td>Yes</td>
</tr>
<tr>
<td>I agree for the interview being sound recorded</td>
<td>Yes</td>
</tr>
<tr>
<td>I wish to have my recording returned to me</td>
<td>Yes</td>
</tr>
<tr>
<td>I understand that I may be identified (named) in the final report or any future publication</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Signature: ___________________________  Date: ____________

Full Name – printed: ___________________________

APPENDIX 5 – AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

Tracking the Journeys of Māori Self-Employed and Māori Entrepreneurs in Micro-Small Businesses

<table>
<thead>
<tr>
<th>Please circle</th>
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<tbody>
<tr>
<td>I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me</td>
<td>Yes</td>
</tr>
<tr>
<td>I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Signature: ___________________________  Date: ____________

Full Name – printed: ___________________________
The Māori Potential Approach is a Māori public policy framework that has been developed by Te Puni Kōkiri.

The ultimate aim of the Māori Potential Approach is to better position Māori to build and leverage off their collective resources, knowledge, skills and leadership capability.

At the core of the Māori Potential Approach is the belief that Māori are the key catalyst for achieving exceptional life quality for themselves, their whānau and their communities. The Māori Potential Approach affirms that Māori have the capability, initiative and aspiration to make choices for themselves in ways that support their cultural identity, while contributing to exceptional life quality.

Together, the Māori Potential Guiding Principles and Framework provide for a consistent and co-ordinated approach to the Māori Affairs portfolio and Māori public policy.

Māori Potential Guiding Principles
The Māori Potential Approach is guided by three principles that are intended to guide the development and implementation of Māori public policy. They are:

Māori Potential
Recognises that Māori are diverse, aspirational people with a distinctive culture and value system.
This principle highlights that Māori are diverse with significant potential as an indigenous people. It recognises that all Māori have positive potential, regardless of age, gender, location or socio-economic status.

Culturally Distinct
Recognises the Māori community and their indigenous culture as an overall contributor to the identity, wellbeing and enrichment of New Zealand society.
This principle recognises that Māori communities are both a part of, and significant contributors to, New Zealand society. It distinguishes Māori as the first people of New Zealand, while acknowledging the positive contributions they bring to their communities as an indigenous people, as cultural beings, and as citizens of New Zealand and the world. This principle guides Te Puni Kōkiri in supporting the creation of opportunities for Māori to sustain and leverage off their indigenous identity and culture.

Māori Capability
Affirms the capability, initiative and aspiration of Māori to make choices for themselves.
This principle guides investment in Māori to bring about change in their life circumstances and their environments. This principle advocates strengthening organisational and infrastructural capacity, while at the same time also building the capability of people and their sense of choice and power to act. This principle guides Te Puni Kōkiri to support opportunities for investment in Māori people that build upon their own capability and initiative to be catalysts for change in their own lives.
Principles of Kaupapa Māori

Kaupapa Māori theory is based on a number of key principles. Graham Hingangaroa Smith (1990) initially identified six principles or elements of kaupapa Māori within the context of educational intervention (Kura Kaupapa Māori) and research [1]. These elements and principles have since been expanded by other kaupapa Māori theorists such as Linda Smith (1997), Leonie Pihama (2001) and Taina Pohatu (2005). Other theorists who have also contributed to the development and growth of kaupapa Māori methodology include Russell Bishop (2005), Kuni Jenkins (2001), Cheryl Smith (2003) and others.

The key elements or principals of kaupapa Māori research are outlined here.

Tino Rangatiratanga – The Principle of Self-determination

Tino rangatiratanga relates to sovereignty, autonomy, control, self-determination and independence. The notion of tino tangatiratanga asserts and reinforces the goal of kaupapa Māori initiatives: allowing Māori to control their own culture, aspirations and destiny.

Taonga Tuku Iho – The Principle of Cultural Aspiration

This principle asserts the centrality and legitimacy of te reo Māori, tikanga and mātauranga Māori. Within a kaupapa Māori paradigm, these Māori ways of knowing, doing and understanding the world are considered valid in their own right. In acknowledging their validity and relevance it also allows spiritual and cultural awareness and other considerations to be taken into account.

Ako Māori – The Principle of Culturally Preferred Pedagogy

This principle acknowledges teaching and learning practices that are inherent and unique to Māori, as well as practices that may not be traditionally derived but are preferred by Māori.

Kia piki ake i ngā raruraru o te kāinga – The Principle of Socio-Economic Mediation

This principle asserts the need to mediate and assist in the alleviation of negative pressures and disadvantages experienced by Māori communities. This principle asserts a need for kaupapa Māori research to be of positive benefit to Māori communities. It also acknowledges the relevance and success that Māori derived initiatives have as intervention systems for addressing socio-economic issues that currently exist.

Whānau – The Principle of Extended Family Structure

The principle of Whānau sits at the core of kaupapa Māori. It acknowledges the relationships that Māori have to one another and to the world around them. Whānau, and the process of whakawhanaungatanga are key elements of Māori society and culture. This principle acknowledges the responsibility and obligations of the researcher to nurture and care for these relationships and also the intrinsic connection between the researcher, the researched and the research.

Please note: this information is taken from the following link (http://www.rangahau.co.nz/research-idea/27/).
Kaupapa – The Principle of Collective Philosophy

The ‘kaupapa’ refers to the collective vision, aspiration and purpose of Māori communities. Larger than the topic of the research alone, the kaupapa refers to the aspirations of the community. The research topic or intervention systems therefore are considered to be an incremental and vital contribution to the overall ‘kaupapa’.

Te Tiriti o Waitangi – The Principle of the Treaty of Waitangi

Pihama (2001) identified another principle to be taken into account within kaupapa Māori theory: Te Tiriti o Waitangi (1840) is a crucial document which defines the relationship between Māori and the Crown in New Zealand. It affirms both the tangata whenua status of whānau, hapū and iwi in New Zealand, and their rights of citizenship. The Tiriti therefore provides a basis through which Māori may critically analyse relationships, challenge the status-quo, and affirm Māori rights.

Äta – The Principle of Growing Respectful Relationships

The principle of äta, was developed by Pohatu (2005) primarily as a transformative approach within the area of social services. The principle of äta relates specifically to the building and nurturing of relationships. It acts as a guide to the understanding of relationships and wellbeing when engaging with Māori.

Äta focuses on our relationships, negotiating boundaries, working to create and hold safe space with corresponding behaviours.
Äta gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments.
Äta intensifies peoples’ perceptions in the following areas.

- It accords quality space of time (wā) and place (wāhi).
- It demands effort and energy of participants.
- It conveys the notion of respectfulness.
- It conveys the notion of reciprocity.
- It conveys the requirement of reflection, the prerequisite to critical analysis.
- It conveys the requirement of discipline.
- It ensures that the transformation process is an integral part of relationships.
Äta incorporates the notion of planning.
Äta incorporates the notion of strategizing.

For more information about Kaupapa Māori theory see www.kaupapamaori.com
