TE WHARE WĀNANGA O
AWANUIĀRANGI

INDIGENOUS BUSINESSWOMEN ARE CHANGE AGENTS OF SOCIAL REFORM AND ECONOMIC PROSPERITY

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A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor of Philosophy in Māori Studies, Te Whare Wānanga o Awanuiārangi

Dedication

My thesis is dedicated to my whanau.

To my husband Phil for his unwavering love and the countless cups of coffee he brought to me in the wee small hours. Our son Donaven and daughter-in-law Hilary, to Keisha our beautiful daughter and our mokopuna just knowing that you were always there was sufficient to keep me on task with my study. To Tiwha Blake, my late sister and other siblings, their whanau (family) and my extended whanau thank you for your care, love and gentle support.

In closing out these words of devotion, to my mātua (parents) and tipuna (grandparents) nga mihi nui (thank you) for enduring the challenges and heartache of the past to build a better future for your whanau and those mokopuna still to be born.

Ko tāku koha aroha tenei ki a koutou katoa – this is my gift of love to you all

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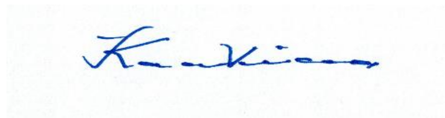
Signature

Declaration

To the best of my knowledge and belief my thesis contains no material previously published by any other person except where due acknowledgement has been made. This thesis contains no material that I have submitted towards for any other degree or diploma, in any other Wananga or other institution.

This thesis represents research I have undertaken. The findings and opinions in my thesis are mine and they are not necessarily those of Te Whare Wānanga o Awanuiārangi. My thesis has been stored at Te Whare Wānanga o Awanuiārangi and it is available for current and future tauira (students) and researchers to read and reference.

Name: **Tina Karaitiana**

Signature: 

Date: 29 March 2024

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'Kia māia, kia toa, kia taiea, kia mārohirohi'
be bold, be brave, be beautiful, and forever courageous.
(Tina Karaitiana 2018)

This whakatauāki is a personal reminder of what life really means. I wrote this whakatauāki while teaching a governance and leadership paper. encouraging tauira (students) to stay true to their convictions and beliefs. To challenge and venture beyond the norm with an open heart and mind. This thesis has enabled me to evaluate my own theory of life which is fuelled with excitement and emotion. While this acknowledgement signals the end of my journey it is only fitting to recognise the contribution of the many behind the curtains for their unrelenting and resolute support while on my journey.

Ngā Whetū, is the star constellation of my thesis. I will be eternally grateful to you all for allowing me to share your stories with the world in our collective effort to illuminate the outstanding attributes and features of Indigenous businesswomen. I hope that my thesis has met and/or exceeded your expectations as I am confident that Indigenous businesswomen and others across the world who read it will be inspired and enriched with your words of enlightenment.

To the team who had my back while on my journey of discovery, Professor Virginia Warriner, who has guided me on my journey since entering her office and sharing my doctoral dream. Please accept my appreciation for your constant reassurance and the honest and no-nonsense feedback.

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Te aroha me te whakaaro nui i ngā wā katoa – Love and respect always.

Abstract

My thesis argues that Indigenous businesswomen are change agents and influencers of social reform and economic prosperity for Indigenous communities. To substantiate this claim, 18 Māori businesswomen based in Aotearoa, New Zealand share their insight and lived experiences working within these communities. The information gathered was through kanohi ki te kanohi (face-to-face) recorded interviews and fourteen patai (questions). An international perspective is offered by five Indigenous businesswomen. Four of these women profess their indigeneity to Canada, Jamaica, Scotland the Cook Islands and the fifth is from New Zealand (NZ) but living in British Columbia for 40 plus years.

The familiar words associated with people researched are participants, contributors and/or numbers. My preference instead was to refer to these Indigenous businesswomen as Ngā Whetū, the stars of my thesis. The term is mana enhancing, endearing, personalised and acknowledges the significance and importance of their narratives to this research study.

This study also presents four Māori tipuna as exemplars of business and entreprenurial activity. Their unique characteristics and traits are examined and revealed. The discussions demonstrated the different work disciplines Ngā Whetū were involved with, particularly the Māori businesswomen. This information gathered also forms a fit for purpose profile for the Māori businesswomen, within this thesis. The literature review is extensive, and evidence based and aimed at mitigating any negative impact to this study. The analytical process uses mixed methodology, qualitative and quantitative methods, Indigenous, case study research with pūrākau and Kaupapa Māori methods pivotal to authenticating this indigenous study. The aim of the findings is to provide clarity and transparency of the roles of Indigenous businesswomen within Indigenous communities. The conclusions reached include recommendations leading to new lines of inquiry for future investigative research and an in-depth study of Aotearoa Māori Businesswomen across the motu (country) with consideration for a global study of Indigenous businesswomen.

Conventions

My thesis is written in English, as this is my first language. However, and most importantly as an Indigenous researcher, and the research study focus is on Indigenous businesswomen and their communities and therefore compelled and obligated to include te reo Māori within my thesis. On that premise, and for that purpose I have incorporated Māori phrases, terms, whakatauākī/whakatauki, and kupu (words) to accentuate and place emphasis on specific themes and topic discussions. The normal convention to use italics for Māori kupu was not utilised.

A widespread practice in academic writing is also using macrons. The macron is a horizontal bar placed over a vowel, and used to lengthen the vowel, for example Māori. In several instances, this convention has been utilised, but in other instances it has not and more particularly with information provided by others whose preference was not to have or use macrons in their discussions and or pēpeha. There are also words that use one and/or two vowels with macrons, for example pūrākau and pūrakau and have accepted both as indicated by the authors. However, macrons for older versions of te reo Māori, whakatauākī and whakataukī, poems and articles and/or for guidance and direction of the author not used. Another key aspect was to honour my kuia (grandmother), and my dad, they did not use macrons either – they just spoke their native language.

To ensure appropriate translations in my thesis I reached out to my whanaunga (relations), Whitiaua Ropitini, Piripi Blake and Leon Blake. I am indebted to them as they offered the matauranga nous, and cultural integrity for the process. It is on that note that if there are any errors or oversights, it is not because of their directives and wisdom but my failing to be able to translate and articulate the precious taonga – te reo Māori they offered. The words translated into Māori were either written by the thesis author and/or permission received from the original author with a credit acknowledgement. An exception was made to the kupu 'not one more acre' this is a transliteration.

Ngā mihi ki a koutou katoa mo te aroha me whakaaro nui – thank you for your love and wisdom

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Glossary

Māori Kupu	English Translations
Haka	Māori performing art form

Term	Meaning
He Waka Hiringa	Applied Indigenous Masters Programme
Iwi	Tribe, extended kinship group
Kai	Food
Kaitiakitanga	Guardianship
Kanohi ki te kanohi	Face to Face
Kapa	group
Kapa Haka	Māori performing art form
Karakia	Prayers, religion
Kaumatua	Elderly, aged
Kaupapa	Purpose, matter for discussion
Kawa	Ceremony
Kete	Basket
Kimihia Oranga Te Tairawhiti	Māori Economic Group
Koroua	Elderly man
Korowai	Cloak
Kuia	Elderly Woman
Kupu	Word/s
Mahi	Work
Manaakitanga	Support
Manaakitanga	Support
Māori	Indigenous people of New Zealand
Mātauranga	Knowledge
Mauri	Life force
Mokopuna	Grandchild
Mōteatea	Traditional chant, lament
Ngā Whetū	The stars
Oriori	Lullaby
Pā	Fortified ancestral site of hapu and iwi.
Pātai	Question
Pono	Integrity
Pūrākau	Māori Ancient legends, myths
Rangahau	Research
Rangatira	Chief, chieftainess, high ranking
Rōpū	Group
Tapu	Sacred
Te ao Māori	Māori world view
Te ao Tūhoe	Tūhoe world view
Te Kohanga Reo	Māori Language Nest
Te Mana Kurarua Kapa Haka	National Secondary School Kapa Haka Competition
Te Mana Kuratahi Kapa Haka	National Primary School Kapa Haka Competition
Te Matatini	Face of millions, National Senior Kapa Haka Competition
Te Puna Ariki	A pool of rangatira
Te Tiriti o Waitangi	Treaty of Waitangi
Te Wānanga o Aotearoa	Māori NZ Wananga Institution
Te Wero	Challenge

Tikanga	Customs
Tīpuna/Tūpuna	Ancestors
Uarā	Values
Wahine	Woman
Wāhine	Women/female
Waiata	Song
Whakapapa	Geneology
Whakaute	Respect
Whānau	Family
Whāngai	Adopted, fostered

Acronymns

Acronymns	
Ministry of Women's Affairs - Ministry for Women	MWA/MW
New Zealand Qualification Authority	NZQA
Ministry of Business, Innovation and Enterprise	MBIE
Te Puni Kokiri	TPK
Ministry of Education	MoE
Ministry of Social Development	MSD
Māori Womens Development Inc	MWDI
Te Ara Mahi Māori	TAMM

Pepeha

Tūhoe - moumou kai; moumou taonga; moumou tangata ki te pō. Tihe i mauri ora!

Ki te taha o tōku pāpā:

Ko Taiarahia te maunga

Ko Ōhinemataroa te awa

Ko Ngāhina te marae

Ko Ngāti Tāwhaki te hapū

Ko Ngāi Tūhoe te iwi

Ko Mataatua te waka

Ko Tuarā Wimutu tōku koroua; nō Ruatoki ia

Ko Te Uru Ruru tōku kuia; nō Ruatāhuna ia

Ko Hiko Wimutu tōku pāpā

He wīwī nāti nō Porourangi, he iwi moke nō Waiapu, nō Whangaokena, nō Hikurangi

Ki te taha o tōku Mama,

Ko Pātangata, ko Te Whetumatarau, ko Hikurangi ko maunga Haumi ōku maungā

Ko Wharekahika, ko Karakatuwhero, ko Waiapu, ko Waipaoa ōku awa

Ko Hinemaurea, ko Hinerupe, ko Mangahanea, ko Tarere ōku marae

Ko Te Whānau a Tuwhakairiora, ko Te Whānau a Hinerupe, ko Uepohatu, ko te whanau a Iwi ōku hapū

Ko Ngāti Porou, me te Aitanga a Mahaki ōku iwi

Ko Horouta, ko Takitimu ōku waka

Ko Punaika Brown tōku koroua; nō Te Araroa ia

Ko Manu McClutchie tōku kuia; nō Ruatoria ia

Ko Teo Whaitini Brown tōku māmā

Ko Tina Karaitiana ahau

Chapter 1

The Epic Journey Begins

Opening Note

A moment between two eternities

'E taku mokai he wa poto noa koe, I waenganui i te wa kua hipa. Ki te wa kei tu mai'

'My child, you are only but a moment
between two eternities – Past and Future
So, hasten and come to terms with the circumstances of your time'
(Tait Whānau Collection, 1986/7)

The poem *He Kohi Kii* reverberates as I pen the opening note for Chapter 1 of my thesis. The poem positions me to a place of understanding of my role on this journey. It lays the foundation for me to be able to weave together the research workstreams into a korowai (cloak) that embraces the unique narratives explored, exposed, and examined throughout the pages.

Te Pitahi Trainor, Ngāti Tāwhaki (sub-tribe) kuia (elder woman) crafted this poem and, the teachings identified as underpinning this poem is life is short, make the most of opportunities and to act with real purpose and conviction. It is on this premise that I approach my research and show my dedication and commitment as a valuable contributor to the Māori Mātauranga Kete (knowledge baskets) for the present and future generations and for those to be born.

An *opening note*, first described by poet Robert Burns (1759–1796), is a note from which a melody starts. It may appear unusual to include an opening note in a thesis, as these are used normally included in music but after reading other theses, I noted the use of whakataukī, whakatauākī (proverbs) to begin chapters and decided to do something similar. The themes presented were inspirational pieces to entice the reader to continue reading. A musical piece also tells a story. Staccato notes are short, clear-cut, like the concise facts in a written piece. An even more obvious link between opening notes and Māori traditional communication is the traditional performing disciplines e.g., mōteatea, haka, waiata, and oriori (traditional chants, dances, songs and lullabies) and whaikorero (oratory) continues to be a preferred way to transfer intergenerational knowledge.

1.1 Introduction

The purpose of this research is to raise the profile of Indigenous businesswomen and to increase awareness that Indigenous businesswomen may hold the key to social reform and be potential influencers of economic prosperity amongst Indigenous communities. I aim to evidence this research by capturing real life stories told by Indigenous businesswomen. Those women who demonstrate courage and better life for their whanau (family) and Indigenous communities. Women who have endured and continue to feel the impact of colonisation and assimilation actions.

This research captures the narratives from twenty-three Indigenous businesswomen, eighteen of whom are Māori businesswomen living in Aotearoa and five Indigenous businesswomen who live in Scotland, Jamaica, Cook Islands and Canada. Kanohi ki te kanohi (face-to-face), interviews and e-survey patai (questions) were posed to the stars in an attempt to find the answers to the study: *Indigenous businesswomen as change agents for social reform and economic prosperity amongst Indigenous communities*? In addition, this thesis will examine entrepreneurial characteristics, contemplate the attributes for a Maori businesswomen profile, and discuss exemplars of Māori businesswomen from the past in particular, Te Puea Hērangi, Dame Whina Cooper, Whaia McClutchie and Te Uru Wimutu. Other considerations of this research include the impact of COVID, and insight into the business support machinery for Ngā Whetū o Aotearoa in particular offered by Ministry for Women (MW), the Ministry for Business and Innovation (MBIE) and Te Puni Kokiri (TPK).

As an Indigenous businesswoman my curiosity grew as I wanted to know whether or not other Indigenous businesswomen encountered similar experiences that I did when setting up business. What were the support structures in place, particular in Aotearoa. There was a deep yearning to better understand the motivations of women to go into business and the influencing factors and how was success measured? It was only after discussing these matters with other Indigenous businesswomen that I came to the realisation that Indigenous businesswomen were normally the researched and limited research on the subject and even less written by an Indigenous businesswoman. For me it became clear that my doctoral journey would be centred on this knowledge gap as I considered Indigenous businesswomen game changers for enhancing and building stronger communities.

I have pondered about Drucker's (1985) insight into entrepreneurship and agree with his comments. He suggested that it was neither a science nor an art but a practice. It has a knowledge base. It is a means to an end. While my thinking is way outside the square on this issue, to me it implies that everyone has entrepreneurial ability, they are practitioners, possess understanding are doers who know how to achieve objectives. I contend, these traits and qualities fit the profile of Indigenous businesswomen. Peredo et al., (2004) purported that while we have greater understanding of entrepreneurs and the important contributions made to economic development, the question still remains as whether these generalisations are, in fact, applicable to Indigenous peoples. This research is aimed to support the notion that Indigenous people are in fact entreprenurial, it is in their makeup. Phillips et al., (2016) described the Māori way of doing business was often described as having a 'quadruple bottom line' affect, profit, people, environment and community responsibility. I concur with his observation as early indications from the Ngā Whetū o Aotearoa businesswomen prefer an all-embracing and inclusive approach.

In addition to Drucker, Peredo et al., and Phillips et al., (date) commentary, the New Zealand National Advisory Council on the Employment of Women (ref) showed that the Māori Economy estimated to be over $50 billion at time of publication, and that 6,500 wāhine Māori were contributing to Māori and the whole of the New Zealand economy. Wāhine Māori are as entrepreneurs and business leaders. This research enables me to consider these statements in detail and examine the capability and entrepreneurial characteristics of Indigenous businesswomen. In addition to this introductory section, this chapter will establish the context and objectives for this research.

1.1.1 Ministry for Women Governance and Leadership

The 2021 Ministry for Women (MW) stocktake report (ref) on the diversity of public sector boards and committees with respect to gender, Māori, Pacific, and other ethnic groups showed increased representation of women on the four hundred public sector boards and committees towards reaching a target of 50%. The chief executives in public sector roles are 50% women; unfortunately, there is no indication of how many of these women are Māori. Great accomplishments as increasing diversity and inclusion to reflect the diverse population in Aotearoa New Zealand is a key objective of the ministry.

However, the issue still remains that participation of Māori women in governance and leadership roles still lags behind European counterparts in the public sector according to MW 2021 stocktake of gender report for Māori, Pacifica and Ethnic Diversity on public boards and committees. These findings are highlighted in Table 1, 2 and 3 below,

Table 1 shows the women holding governance roles in the sector, European women make up 67.5%, Māori 25.3%, Pacifica people 6.4%, Asian 4.9% and Middle Eastern, Latin American and African (MELAA) 0.9. The research also found that in the Public Sector 31 December 2021 women held 52.5% of Cabinet appointed public board sector board and committee roles.

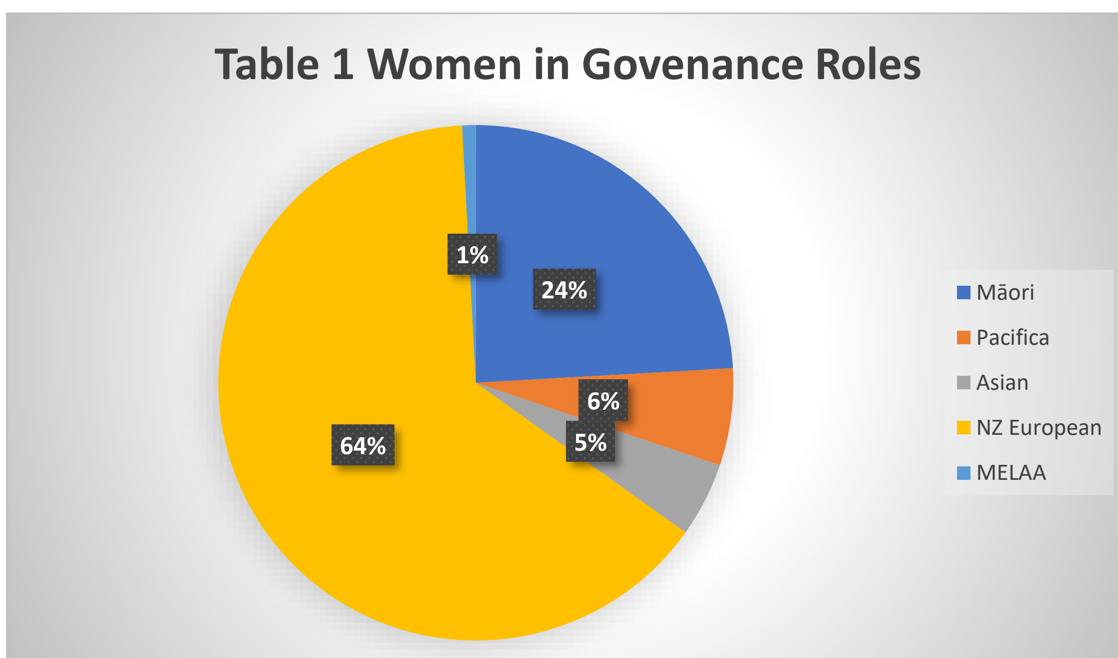


Table 2 shows that women made up 52.1% of all individuals holding roles. NZ European Women. 34,1%; Maori 24.2%; Pacifica people 5.8%; Asian, 2.8% and MELAA 0.6%.

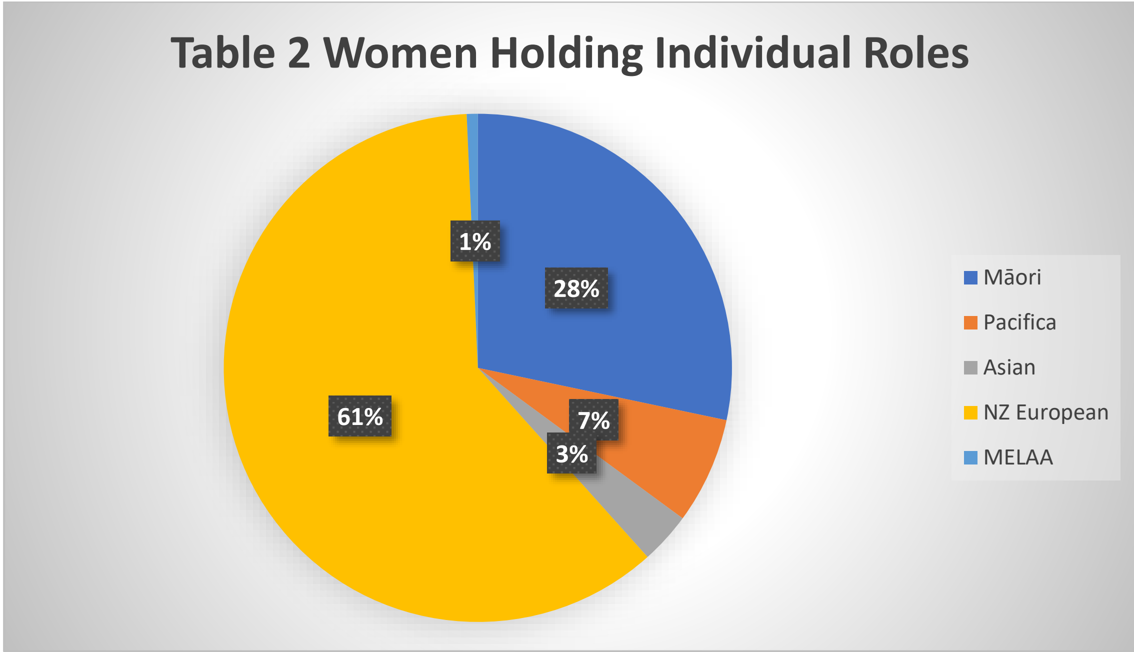
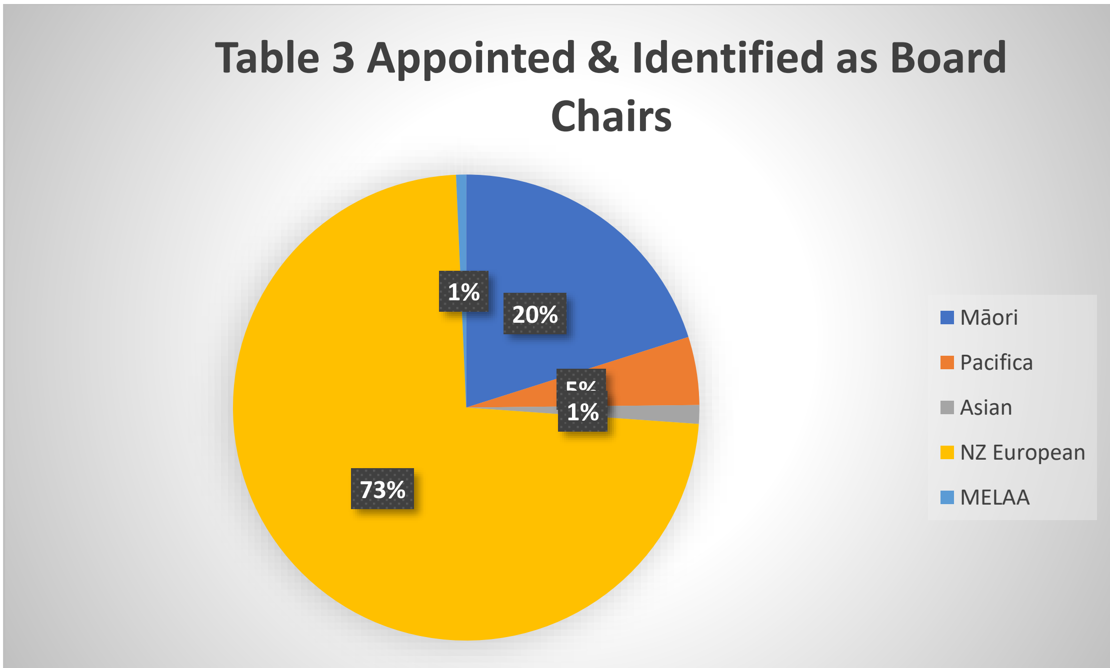


Table 3 reveals of the 331 appointed members identified as board chairs NZ European or European women featured at the top echelon indicating 79%; Maori 21.7%; Pacific people 5.1% Asian1.4% and MELLA 0.75.



1.1.2 COVID-19 (ref)

In April 2022, worldwide 507,501,771 confirmed cases of COVID-19 and REF 6,220,390 deaths. In May 2022, Aotearoa New Zealand had experienced 961,262 COVID cases and 753 deaths. The figures according to Stats NZ (2020), the public service department responsible for collecting economic, population, and social statistics (provisional results from 1 February to 15 April 2020), paint a grim picture of the initial economic impact on the Aotearoa economy of the pandemic, just as it was becoming a global emergency. The cumulative total value of exports to China alone from 1 February to 15 April 2020 was about $3.0 billion. This is about $510 million less than for the same period in 2019. The cumulative total value of imports from all countries between 1 February 2020 and 15 April 2020 was about $11.6 billion, which is similar to levels seen in 2018 but about $977 million less than for the same period in 2019. These figures provide context to the economic impact of Aotearoa as a consequence of COVID. I sought to identify the way these Indigenous businesswomen had affected by COVID-19 and how they responded to it.

1.2 Redefining the Business Model

According to Sengur and Sengur (2017), the term *business model* is jargon for which there is no widely accepted definition. They noted that the business model concept, initially used for internet businesses, has attracted attention and become widely used, but that businesses typically do not clearly state their business models. Sengur continued by suggesting that they present their goods and services and strategically promote and market themselves. Haslam et al., (2013) offers a unique insight of how business has evolved and argues the accumulation and creation of economics, financial and cultural essentials privilege and encourage wealth growth. I contend while Haslam et al., (ref) information discusses the elements to financial advancement and/or barriers they also indicate that a new analysis framework is essential to understand whether the accumulation of wealth is a driver and motivation of business from an Indigenous perspective.

Strategic positioning vision, mission, and values statements are the basic elements of the business identity which, in addition to company information provided by the company

itself, can serve as evidence of their business models. Like Sengur and Sengur, Casadesus-Masanell and Ricart (intext ref) (2010) argued that there is little understanding of what is a good business model, but, put succinctly, they suggested that a business model refers to the reasoning of the firm, the way it operates, and how it creates value for its stakeholders. They defined *strategy* in business context as the choice of business model used for the company to compete in the marketplace and *tactics* as the lasting choices open to a firm by virtue of the business model that it employs. Vanthienen and Goedertier (2007) indicated it is challenging to identify a company's business model because organisations pay little or no attention to recording and documenting the reasons for the choices made. Whereas I maintain that the Indigenous businesswomen within this thesis would make a note of every little detail to their business construct.

While the term *business* and *practice* may signal differences, as the former typically encompasses the provision of a professional product or service, and the latter describes doing something continually in order to be better at it, there is a common cooperation between the two. The discussion of the endeavours of the Māori businesswomen discussed in this thesis addresses both business and practice. Alfonsius (2021) defined *business* as an organisation or enterprising entity engaged in commercial, industrial, or professional activities. Hayes (2022) suggested that not-for-profit entities also considered businesses even though their focus is about accomplishing charitable mahi (work) and/or furthering a social cause. The definition of *business* also typically highlights fiscal outcomes, which makes it important to clarify the definition of *currency*. Russell et al., (intext ref) (1991) signalled that, while currency is money, all money is not currency. It is important to provide this context related to currency as particularly ta moko practitioners also accept other forms of payment, e.g., kaimoana, vegetables for the service provided.

There are three definitions of *practice*, according to the Oxford Learners Dictionary (2022) (Check if quotes, need speech marks) which describes practice as an activity or training done regularly to improve skills, as an action rather than idea, and as a way of doing something that is an expectation in a particular organisation or situations. The time doing, learning, and training is *practice also*. The Merriam Webster Dictionary (2022) definition refers to repetition or customary action, the usual way of doing something, and a systematic exercise for proficiency.

1.3 Māori Business Model

Given the vagueness of the term *business model* and the multiple meanings of *business* and *practice*, the term *Māori business model* is difficult to define. Zygadlo et al., (2003) (intext ref) indicated the lack of a recognised definition of *Māori tourism* at the time of their research was partly due to the conceptual difficulty with defining a Māori business because any definition has to encompass different elements. NZ Statistics (2022) definition comprises two features, a Māori business owned by a person or people who have Māori, and a representative of the business that self-identifies as Māori. While difficult to identify the business-as-usual terms of a Māori business, it is vital to comprehend them.

NZ Māori Tourism (2022) website clearly shows their commitment to enhancing and building capacity and capability for the Māori tourism sector. Māori Tourism also contribute to the New Zealand economy. By demonstrating strong commercial and cultural leadership to provide a compelling and memorable experience to all manuhiri (visitors) who cross New Zealand borders:

> a unique insight into our world shaped by our ancestors, our culture, our traditions, and our environment. At the heart of it all is *manaaki manuhiri* - care and respect for all people, from all places. We share with you our stories, our people, our place. You may arrive as a stranger, but you will leave Aotearoa New Zealand as members of our whānau (family). (Māori Tourism 2022) (intext ref)

In a press release presented by the then Minister of Tourism, Hon Nanaia Mahuta (2018), she reported that just over 361,000 overseas tourists had a Māori tourism experience in 2008. By 2017 more than 50 per cent of 3.7 million overseas tourists engaged in a total of four million Māori tourism experiences.

Harmsworth (2009) explained that Māori business has various definitions that show many levels of contribution. Traditionally, Māori beliefs and values (tikanga) gave rise to a communal society in which Māori lived and worked together, shared common goals, managed natural resources, and collectively cared for each other and adapted to change. These are still important concepts within Māori society, although colonisation and western law and economics affected and altered Māori collectivism and resource

ownership. Māori businesses today take modern forms that also reveal traditional and cultural influences, from whānau-based trusts and incorporations to rūnanga (councils, iwi governance boards), to limited liability companies and privately owned businesses/enterprises. The large majority of businesses have a distinctly Māori dimension reflected in their governance, strategic planning and networks, and style of entrepreneurship.

Warriner (2007) proposed an essential element informing Māori world views are traditional values, whanau, hapu and iwi affiliations connectedness to ancestral lands. Te Ao Māori is very much whakapapa and whānaungatanga centric. Best and Love (2010) were convinced that cultural integrity was important within Māori businesses. They further acknowledged that cultural capital may be the key to unlocking the successes of Māori businesses and also cited French (1998) who explained that Māori business is “a phenomenon of post-colonial era” Mika et al., (2019) suggested a definition of Maori business must consider indigenous ownership, identity, values and well-being.

Stats NZ revealed on their website that their preferred definition for a Māori business following a consultation process: *A Māori business is a business that **owned** by a person or people who have Māori **whakapapa**, and a representative of that business **self-identifies** the business as Māori* (Stats NZ 2021) (intext ref) .

Whakapapa is an intrinsic aspect of Māori identity and therefore I was not surprised to see whakapapa and self-identity as key elements to the definition of a Māori business.

1.4 Māori Values and Sustainability Principles in Business

Values are becoming increasingly important as a sound basis upon which to plan sustainable development. Business values described as invisible threads between people, performance, and profit, and every organisation has values, whether it consciously realises this or not. Those organisations that understand their values can guide their own destiny and create sustainable competitive advantage. There are several definitions for Māori values and tikanga as identified by Mead (2016; 2003) when deliberating the fundamental principles and values of Māori society. Kupu identified in these sources plus many other readings used to research the thesis themes included whakapapa (genealogy); tikanga (traditional customs); rangatiratanga (chieftainship); mana, (prestige, leadership); manaakitanga (caring for others); whānaungatanga (relationships);

kotahitanga (unity, consensus, participation); urunga-tu (participation); tohungatanga (the retention and use of knowledge to benefit the tribe or business); kaitiakitanga (environmental guardianship); tau utu (reciprocity, giving back what you take); and wairuatanga (spiritual well-being, taking into consideration the spiritual dimension). There are Māori values reflected in any aspect of the business, the challenge for Māori businesses is how to balance aspirations for cultural enrichment, such as values, language and knowledge, with those more modern elements of advancement: commerce and economic development.

1.5 Research Problem

The purpose of this research study is to illuminate the roles of Indigenous businesswomen entrepreneurs and contemplate their entrepreneurial skills and qualities in order to reveal whether they hold the answers to enhancing and improving Indigenous communities. The research argument woven throughout the pages of this study, brought to life through the literature review investigation and examined through mixed methodologies. The transcription of recorded interviews with the Māori businesswoman and the e-survey responses from the other international Indigenous businesswomen are critical to finding answers. The approach taken to this important topic required rigour and robustness, with attention centred on the lived experiences and intergenerational connectivity and relationships of these women.

As the author of this thesis, I thought it would be useful to open up the discussion from a business context and share some of my childhood business experiences as the foundation to the research study. Who would have thought that Coca-Cola and Fanta bottles and the corner dairy on River Road in Kawerau, would be the starting place of this research? When I was a child, Kawerau was a small community with a population of 4,143 in the heart of the Bay of Plenty region in the North Island of Aotearoa New Zealand (McLintock, 1966) (Intext ref) . In2018 the census population for Kawerau was 7,146. These artifacts – the fizzy drink bottles – come from a specific time and place but could be the very catalyst and reason for me wanting to examine Indigenous businesswomen and their entrepreneurial qualities.

I recall my first business experience. I was aged about eight years old. My job description was 'bottle collector of Vogel Street.' My sister Tiwha and I collaborated in a Joint Venture (JV) during that same time, sharing the collection of the bottles and also the money earned. A notable difference in business operations back then was the absence of contracts – our JV was based on the high levels of trust between sisters. As it turned out, the very concentrated sugar drinks came in glass bottles and the government of the day had created an early form of a recycling program. The added incentive was that shop owners could make money from the bottles returned. The payment the collectors received from the shop owners was small, but, from memory, a halfpenny per bottle was sufficient for my sister and me to purchase delicious treats. Another example of an early business encounter was the realisation that our young sister, Corrina, was living the high life of an entrepreneurial business child. Miss 2-bob (2 shillings), affectionately called, was the favourite. To earn her weekly pocket money, all she needed to do was to be cute. To this day, I have not come across the kupu (word) *cute* in entrepreneurial discussions is this is what is meant by a privileged life.

Why do these stories matter? Because they offer up a simple explanation of my first business encounters, with the narrative centred on me and my little sisters growing up in Kawerau. These childhood deeds, the bottles, my sister's cuteness revealed the financial gains but also set the scene for my research to unlocking the social and economic potential of Indigenous communities by capturing the lived experiences of Indigenous entrepreneurial businesswomen and allowing their voices to tell their stories.

1.6 Aim and Scope of the Study (intext ref)

Entrepreneurship and enterprise expansion take on diverse forms and inspired by a mixture of factors. There is an abundance of research investigating entrepreneurial behaviours in both western and non-western developed countries for example Antwi and Hamza (2015), Bell (2003), Bishop (2012), Brazen (2017), Coughlin and Thomas (2002), Cram et al., (2018), Dana (2015), Drucker (2014), Eggers et al., (2012), Graham Smith (2009) & Linda Smith (2003) Pihama and Penehira (2005) etc. Having delved into this research, I now have a general appreciation of the motivations and strategies of entrepreneurs and the important contribution they make to economic development. However, there remains a question as to whether those studies into entrepreneurial behaviours and their findings are, in fact, applicable to Indigenous peoples. The underlying point of this thesis is to introduce *Indigenous businesswomen entrepreneurs* as a subject area deserving and worthy of further scholarly attention. Furthermore, I endeavour to identify some of the more pressing questions that arise within this unstudied area.

This thesis considers the factors that enable Indigenous businesswomen entrepreneurs. The backgrounds to their narratives are emphasised, plus a 'helicopter' view of their business presented. Consideration of internal and external support structures and barriers explored. These include people, government policies and procedures, socio-economic conditions, business skills, and financial support. Tikanga and kawa and understanding of pūrākau are contributors to entrepreneurial attributes and characteristics. Leadership qualities are placed under the microscope to ascertain the characteristics that Indigenous businesswomen have that contribute to developing strong Indigenous communities.

Ka mua, ka muri' – 'looking back in order to move forward.' This whakatauāki articulated by Reynolds (2017) is a reminder that in order to move forward consider the past as the future is to be created. My approach to this research is similar with little information written about these women.

At the time I resubmitted my PhD proposal in July 2020, I indicated that a global lens applied through undertaking discussions with six international Indigenous women. With the advent of COVID 19 wreaking havoc across the world, the window of opportunity to conduct these interviews was also impacted as some of the interviewees were no longer in work. However, I felt it vital to include an international perspective on this important subject, and I was fortunate to have five international businesswomen contribute to this study. In addition, four Māori tipuna exemplifying leadership and entrepreneurial qualities also inform the narratives inside this chapter.

As well as exploring the overarching inquiry to my research question, prompted me to consider other aims. These included wanting to reveal the engagement of Māori and Indigenous women in a suite of businesses that that sat outside the conventional business models Māori businesswomen are normally associated with and to contemplating. Rather than fiscal and bottom-line outcomes, the extent to which connectivity between people and relationships are central to Māori business outcomes. Specifically, the key objectives of the case study deliberations were:

Table 4 Other Research Aims

#	Objective
1	To raise awareness of the diversity of the workstreams of Indigenous businesswomen.
2	To create a business profile for Māori businesswomen informed by the voices of Māori businesswomen in this thesis.
3	To highlight the entrepreneurial characteristics of Māori and Indigenous businesswomen.
4	To demonstrate rigorous and robustness by accurately capturing and presenting and synthesising the unique voices of the participants.
5	To make a positive contribution to the field of indigenous business studies.

1.7 Insight to the Author

Adversity has plagued my life, in particular, losing loved ones and overcoming illness. As I pen these words, this quote by D Millman (2011) is a reminder: 'we learn and grow through challenges, and every adversity has hidden gifts' (p. 13).

There were eight in our whanau (family), ten including mum and dad. I was number four, and my younger sister, Tiwha, was two years behind me and doubly blessed with two sets of parents and siblings. She was a whangai (adopted) by my dad's sister, aunty Rose and uncle Murray Hoeata. Tiwha was the epitome of aroha (love), and this became more evident especially when she had her own children and whangai children. Tiwha loved and lived life. She was a proud mother who worked in the freezing works before devoting several years to becoming a qualified teacher and fluent speaker of te reo Māori. Education and helping her tauira (students), particularly Māori tauira, realise their true potential became her mantra. Tiwha and I had a special bond, not only through blood ties but also as kindred spirits. Tiwha died suddenly in 2012 at the tender age of fifty-two. Her passion for Māori education has become my springboard, supporting my mātauranga (knowledge) journey and also my practice.

A memory is embedded in my heart and the kupu of my sister Tiwha, are etched in my mind. This may sound like words straight from a movie script, but the kupu continue to resonate and arose following one netball incident. In 2006, the Silver Ferns were in England to compete in the Commonwealth Games. I was surprised to receive a call from the team manager (intext S Wells personal Comms) explaining the Silver Ferns were to lead the NZ Commonwealth Team into NZ House in an official Powhiri (formal Māori welcome). This was an honour an important request, but the role of kaikaranga (caller) did not feature in the Silver Fern training manual. I turned to my sister Tiwha for help, she was seriously not impressed when I asked if she could provide a karanga (ceremonial call) for my netball whanau in London – ***dial-a-karanga*** did not register in her psyche. She also said, (personal Comms)

1 Figure 1 Tiwha Blake

sister 'if I do this, you must help our people [Māori] in the future,' To this day I and suspect that while she disapproved strongly, her love for me was the reasons I received the karanga to send to our team. I understand that the Silver Fern selected to be the kaikaranga for the team did an exceptional job. I like to believe that my sister is always close helping to me to do the right thing, like weaving the words of my thesis and guide me to my real purpose in life – a change agent

1.8 Childhood Memories

Figure 2 Mum & Dad

My childhood was one that I would hope every child of the world could experience, one filled with love. My parents treated everyone the same way and we grew up knowing that we were no better or worse off than others. They encouraged me and my siblings to strive to be the best and have tried to instil those values and characteristics into my children and their children.

As a Māori woman, I am proud to be able to communicate my whakapapa (genealogy) to others. It is a tikanga (custom) that helps me to cement my identity and position in this world. It means a great deal to me even more because of the Native Education Act 1867 which was to eliminate a fundamental tikanga right for Māori and that was to be able to converse in their own native tongue. My dad's generation did not have a choice.

Table 5 He Whakapapa oku Matua - My Parent's Geneology	
Ki te taha tōku pāpā – Robin Hiko Wimutu	Ki te taha tōku kōkā – Nursy Teowhaitini (nee Brown) Wimutu
Ko Maungapōhatu me Maungahaumī ngā maunga	Ko Patangata, me Whetumatarau, me Hikurangi nga maunga
Ko Ōhinemataroa me Waipaoa, ngā awa	Ko Wharekahika, me Awatere, me Waiapu ngā awa
Ko Mataatua me Takitimu ngā waka.	Ko Horouta te waka

Ko Ngāhina me Tarere ngā marae	Ko Te whanau o Tuwhakairiora, me te whanau o Hinerupe, me te whanau a Uepohatu ngā hapū
Ko Ngāti Tawhaki me nga te whanau a iwi ngā hapū	Ko Hinemaurea, me Hinerupe, me Mangahanea ngā marae
Ko Ngāi Tūhoe me Te Aitanga a Mahaki ngā iwi	Ko Ngāti Porou te Iwi
Maungapōhatu and Maungahaumī are my mountains, Ōhinemataroa and Waipaoa are my rivers, Ngahina and Tarere are my marae Mataatua and Takitimu are my canoe, Ngati Tawhaki and Nga Iwi and are my subtribes is Ngāti Tawhaki, my tribe is Tūhoe.	Patangata, Whetumatarau and Hikurangi are my mountains, Wharekahika, Awatere and Waiapu are my rivers, Horouta is my canoe, Te Whanau o Tuwhakairiora, Hinerupe, and Uepohatu are my subtribes, Ngāti Porou is my tribe)

Dad was caned for speaking Māori at school and made the decision not to teach us our own Indigenous language because he did not want his children to be treated like idiots, like he was at school (Robin Wimutu 2008 personal communication). The impact of the Native Education Act was significant with the loss of te reo speakers for our generation. Although my dad did not share his reo with us, he did model our Tuhoe tikanga, kawa (customs), and cultural beliefs, which we continue to practice today. For example, not going onto the marae before dawn or after sunset, washing our hands after leaving the urupa (cemetery), and paying our respects before the nehu (burial day) for tangihanga (funeral).

My mother's upbringing was totally the opposite to that of my dad. My mum was of Ngāti Porou descent and raised in an English-speaking environment with little Māori spoken. Mum soon realised, on marrying dad that she would need to learn te reo Māori, as Dad's immediate whanau – his mum and dad and siblings – and his extended whanau all spoke Māori as their first language and used limited English. Mum became a proficient speaker of te reo Māori and enjoyed being able to converse in two languages. She was extremely proud of her achievement in overcoming the language barrier. Mum passed away at the tender age of forty-seven.

I spent a lot of time with my kuia Te Uru (nee Ruru) Wimutu, my father's mother. She lived in Thornton, a small community approximately eight miles (about thirteen kilometres) from Kawerau, where I lived. Nan was a native speaker of Tuhoe reo, her first language. Like our kuia (elderly women) and koroua (elderly men) of that era, they spoke pidgin English or no English at all. My cousins and I would laugh about Nanny's

limited grasp of the English language, but when I reflect back on this, a tinge of sadness grips my heart. How wrong and cruel we had been as mokopuna – Nanny's richness in te Ao Māori (the Maori world view) was a taonga (gift) and real strength and something that I had within my reach and now live to regret that I let slip away. I do not speak my native language, but those years with Nan have taught me life lessons of how to look after whanau.

1.9 External Influencers

During my high school years at Waikohu College, one teacher left an impression on me: our headmistress, a pākehā woman and a spinster. We had a special name for her: Ms Battle Axe. I am not sure how she got her name, but I suspect it had something to do with her making us kneel on the ground – she did this to check the length of our uniforms, as miniskirts were the latest fashion in the late sixties. Or was it simply her way of teaching us about self-esteem and having pride in our school uniform and ourselves, I suggest think it was the latter.

Through the sport of netball, I came across outstanding wāhine toa. Dame June Mariu was one and personifies true passion, commitment, and determination for Māori. Her firm belief that Māori should be able to enter the international netball world of competition like every other nationality or group of people was always top of mind and still remains so with her today. Kereyn Smith was another netball leader who influenced my life. Major changes to the sport happened under her watch, including the introduction of the trans-Tasman netball league (ANZ Cup) and a new contract deal with Sky for the netball broadcasting rights. It was at that time that I was introduced to the international netball and represented Netball NZ (NNZ) interests and the Oceania region in international deliberations. A request to invite Dame June to make a submission to the International Federation Netball Associations (IFNA) World Congress in Jamaica in 2003 that Māori enter a team into the international competition became a reality for Dame June and remains optimistic that this will happen. Another significant moment for me in this role was being able to influence the inclusion of te reo Māori in netball branding and promotional collateral. Netball NZ, Poi Tarawhiti Aotearoa, was the first mainstream sport in the country to take this bold step, and I am pleased to have been instrumental in this change.

Another first event for netball was also the introduction of smokefree courts. Poverty Bay Netball Association (now Gisborne Netball Centre) was the first association in New Zealand to become smokefree and pleased to have been part of the local netball leadership to bring about this significant and positive mindshift of social behaviour.

1.10 My Trips Abroad

As I continue to provide context about myself as a researcher of Indigenous businesswomen, I offer a few narratives to my overseas business experiences aligned to my research topic.

In 1995, I travelled to England to attend my second World Netball Championships. At that time, I was working at the Gisborne Herald in an administrative role. When my employer found out where I was going, he said (Michael Muir, personal communication, 1995):" If you go and work at the Cambridge Evening News while there, I will pay for half your trip". How could I refuse? On arriving at the Cambridge newspaper, I noticed the very formal practices used for example everyone was either Mr or Mrs, this seemed weird, at the Gisborne Herald, we were on a first name basis with our colleagues and even managing director. The other reality check was the incentives offered to the sales team: trips to Paris, Rome, and other exotic places. They were certainly ahead of the Gisborne Herald on the sales pitch, but the old-school gentry system was still very much alive there.

In 1999, I travelled back to the UK, to London on this occasion. I was there to take part in an international netball meeting at which thirteen women represented the interests of the five regions of netball in the world, approximately 10 million players, one million of whom were based in England. A guest speaker at that meeting happened to be the regional manager of a ball manufacturing company. His body language and attitude demonstrated his disinterest in what we were able to offer. What he did not realise was that this was a power base of female sport. So, to cut a long story short, I posed a question to him "what if I told you that we have 10 million players in this room, and one million of them are in England. Do you not think that if you sold one ball to each of our players,

at a pound a ball, which would be beneficial to your company" IFNA did not have a ball sponsor at the time, they do now.

The weaving together of life experiences and family values has created a solid platform and a positive life classroom environment from which to approach this research mahi.

1.11 Work Context

The workstreams I have undertaken have been with Māori businesses and organisations. They have been challenging and demanding at times but very satisfying and rewarding. My self-employed position seems a distant cry from my previous role of 23 years in print media, particularly as few of my own people – Māori, made appointments with me while working there to discuss business opportunities or advertising campaigns. Top of mind for Māori who contacted me at the newspaper was to discuss news articles and headlines. The term 'Māori bashing' came up regularly in conversations and a good example featured on the front page of the Waikato Times (April 2005, p, 1): 'Warning: this man kills. This article proceeded, to describe the attributes and profile of 'the man most likely to kill you on the Waikato roads. He is in his early twenties, Māori, has no job, and is likely to be driving an early model car on a Waikato highway. This is how police statistics were summarised to describe the 'classic Waikato fatal crash driver.'

The most interesting discovery I made after leaving the comfort of my media role was the realisation that the critical skills, I deemed necessary for my new mahi were not the ones I needed. I entered into four new contracts: as a kaiako for the Te Wānanga o Aotearoa (TWOA), teaching a Māori governance and leadership program; undertaking a sponsorship role with Te Matatini; developing a four-tier Marae project as well as finding funding for stage one of the build; and developing a te reo revitalisation action plan for an iwi. I also accepted a fifth, voluntary role as the chair of a group of eleven iwi representatives mandated to develop a Tairawhiti Māori Economic Report.

To provide context, I felt unqualified for four out of five of these roles. My knowledge and prowess in the Indigenous art form of kapa haka would read minus one on the judge's scorecard of 1 to 10 (10 being the optimum). My lack of performance skills, however, did not deter my enthusiasm and passion to work for kapa haka to source funds to address

budget shortfalls for national kapa events including Te Matatini, Te Mana Kuratahi (primary school), and Te Mana Kura Rua (secondary school). The four-tier marae project for Te Poho o Rawiri Marae was an exciting new experience, as my expertise was in the whare kai (the kitchen), washing dishes and cooking kai for manuhiri (visitors). When asked by Herewini Te Koha, the CEO of Ngāti Porou, to consider the contract for creating a language revitalisation action plan for Ngāti Porou iwi, my simple reply was, "You are kidding, right." My reo competency and proficiency was like an emerging business, still a work in progress! The next situation that presented itself arose after an economic summit held in Gisborne in 2013. Te Aitanga a Mahaki whanau nominated me to go on an advisory board to deliberate the following patai (question): 'What would a prosperous Tairawhiti look like in 2040?' Kimihia He Oranga Tairāwhiti rōpū, who were tasked with the implementation of the Tairawhiti Māori Economic Report.

As I reflect on these experiences, it was the teaching I did in Māori governance and leadership that made me most strongly aware of how important the outcomes of governance and leadership work would become for our people (Māori), more particularly with some iwi land claims in Tairawhiti reaching their final stages. What became evident during the three-year time span offering this professional development opportunity it became evident that majority of people enrolling in the course had limited knowledge and the expectations of governance and understanding of the topics.

The current part-time role I have is with Te Wānanga o Aotearoa, as a kaiako for the He Waka Hiringa Master's program. This exciting and rewarding position is the reason I have undertaken doctoral studies, so I can continue to collaborate with master's tauira (students), in particular with Māori and Indigenous people. As a kaiako, my personal philosophy and whakaaro (idea) is a responsibility and duty of care to raise the levels of consciousness of Māori and Indigenous people, to encourage and develop innovation and blue ocean thinking, and to nurture and grow leaders for tomorrow.

1.12 New Zealand Business Construct

The following commentary provides insight into the Ministry of Business Innovation and Employment (MBIE). MBIE is New Zealand's government arm responsible for the

development of policy and law to support a trading environment that promotes the long-term interests of consumers (2022) (intext ref) . MBIE aims to support the effective use of knowledge, skills, and capital in business, as these are major drivers of innovation and growth. They also contribute to increasing wages, lifting business competitiveness and profitability, and enhancing social and economic outcomes. MBIE operates on the belief that the interaction of skilled people and innovative businesses provides the greatest scope for economic growth. Included with MBIE workstreams is Māori business and the *Te Ara Mahi Māori Action Plan* (TAMMAP) Acronymn) (2022). The level of detail contained in the *Te Ara Mahi Māori Action Plan* is comprehensive and informative and provides readers with greater depth and insight into Māori businesses. For the purpose of aligning these discussions with the themes of my research study, I have taken an aerial approach and considered the Māori employment strategy and barriers, actions, and recommendations identified in the *Te Ara Mahi Māori Employment Action Plan*.

The first notable absence in the MBIE construct is the lack of leads and discussion about Māori businesswomen. This is not a surprise, as Māori businesswomen, for policy purposes, sit not as a group within MBIE but inside the Ministry for Women, clustered together with Pacific, disabled, youth, older workers, refugees, and recent migrants and ethnic communities. The Ministry for Women is the public service department of New Zealand that conducts research and offers advice to the government to influence the development of policies and issues affecting women. I am certainly not averse to working with others within our community, but I do not consider putting Māori businesswomen into this broader category as a very equitable and/or a Tiriti of Waitangi approach. It is, in fact, annoying and disappointing, particularly when Māori women already feature at the bottom of the business spectrum and just one step ahead of Pasifika businesswomen. This appears to be a condescending response and the impression given is that Māori businesswomen are not equal to pākehā businesswomen. From my perspective, there is an obvious bias in my comments, as this research study is looking at Indigenous businesswomen as influencers for social reform and economic prosperity within Indigenous communities.

The *Te Ara Mahi Māori Action Plan* aligned to the All-of-Government Employment Strategy (2019) and aims to contribute to achieving the government’s vision for the labour market. The strategy includes implementation of changes to improve employment outcomes for all New Zealanders, targeting specific groups who need further support,

including Maori. To provide oversight of this work, Te Ara Mahi Māori (TAMM) was set up as an independent reference group. Their role included working in partnership with officials to develop recommendations to the Minister for Social Development and Employment on what focus areas should be in the Māori Employment Action Plan.

The approach and scope taken to complete this mahi showed subtle differences in the collection of information on Māori and non-Māori business and economic intel. TAMM took a te Ao Māori holistic view that acknowledges the interconnectedness of the world when looking at Māori businesses and considered the interconnected nature of the challenges as well as intergenerational issues to provide recommendations that address both short-term and longer-term systemic challenges (Te Ara Maori Action Plan, 2022).

TAMM (acronym) acknowledged that many Māori, such as wāhine, tāngata (people) whaikaha (strong enough), rangatahi (youth) and older Māori workers, experienced persistent forms of discrimination. TAMM signalled the need to develop action plans that focused on these particular groups as a whole and would complement existing work. (Te Ara Maori Action Plan, 2022)

The recommendations of the *Te Ara Mahi Māori Action Plan* covered five critical change themes:

1. The employment, education and training world need to be more inclusive and supportive of te Ao Māori.
2. The digital sector is growing, and action needs to ensure Māori can take hold of the opportunities technology offers.
3. The education system needs to change to be more flexible and simpler, to be more inclusive of Māori.
4. Employers should be involved in supporting Māori along high value career pathways
5. Iwi, hapū, and whānau are already active in developing their own education and employment programmes, and Government should support this (p. 14).

An observation I made of the plan was the absence of role modelling discussions, TAMM realised this gap and Māori businesses role models included under recommendation number five:

- Te Puna Mātauranga an iwi led education support programme in Porirua.
- Te Reanga Ipurangi in Ōtaki and Te Mana o Kupe in Porirua East as models for whānau digital learning.
- Te Hoe Ākau an iwi-led career development centre in its infancy with positive results.
- Pūhoro Stemm Academy – an employment portal connecting job seeking tribal members to industry partners and their opportunities.
- Puna Paakihi – a tribal-owned business directory of Waikato Tainui.
- Te Waharoa (Gateway to the Trades) – an 'earn as you learn' programme, delivered and partnered with BCITO.
- Te Pari Manaakitanga (Pastoral Care) – a 'mahi ready/work readiness programme' delivered and tailored specifically for Waikato Tainui tribal members.

The MBIE Employment Strategy (2019) indicates that good employment outcomes presented by a range of government policy settings and describes how the government intends to improve employment outcomes through the range of reforms it has underway to:

- build a skilled workforce
- support industries and regions to thrive
- support workplaces to modernise
- support workers and businesses to be resilient and adaptable in the face of the changing nature of work
- support more inclusive employment (p. 4).

The strategy also sets out a roadmap for a series of Action Plans to ensure that those who consistently experience poor labour market outcomes have the support they need to develop their skills and achieve their potential with fulfilling careers. A key focus of the strategy is to achieve more inclusive employment outcomes, and by a series of action plans that focus on improving outcomes for groups that consistently experience poor employment. There are seven groups targeted for employment action which seeks to improve labour market outcomes in this strategy: youth, disabled people; Maori; Pacifica

peoples; older workers (50+), former refugees, recent migrants, and ethnic communities and women, (p 14).

While the aim of my thesis is to illuminate the skills and qualities of Indigenous businesswomen, I am also mindful of initiatives that will boost and build capacity and capability of the collective. I am however, of the opinion that it would be more efficient and effective to prioritise the various ropu as cluster hubs as I am not totally convinced the scatter gun approach will bring about change to Aotearoa New Zealand's labour force shortage.

Te Puni Kōkiri (TPK) is the Ministry of Māori Development and principal policy advisor to the government for Māori wellbeing and development. Interestingly TPK's Te Matapaeroa Report (2019) highlighted 2013 census data suggesting a common thread for Māori business is connected and linked back to individuals with Māori ethnicity or Māori descent. Statistics New Zealand (SNZ)

Tatauranga Umanga Māori (2019) report two types of Māori businesses: Māori authorities and Māori small to medium enterprises (SMEs). *Māori authorities* are businesses involved in the collective management of assets held by Māori. *Māori SMEs* are Māori businesses that have fewer than one hundred employees and are not Māori authorities. They include businesses in industries such as accommodation and food services; transport, postal, and warehousing; and administration and support services. Māori tourism businesses may be either Māori authorities or Māori SMEs.

SNZ - *Tatauranga Umanga Māori* (2019) also discussed Māori business economic impact for 2019 and 2018, with the key points illuminated.

> In 2018, the total income for Māori authorities was $3.5 billion. Māori authorities held $20.7 billion in assets, 14% of which was in the agriculture industry, and Māori authorities earning $510.3 million in operating profit. Māori authorities also held a larger proportion of fixed tangible assets than the rest of New Zealand, the average Māori farm was more than four times bigger than the average New Zealand farm.
>
> In 2019, 1,200 Māori authorities (about one-quarter of Māori authorities) were in the primary industries and one-third in non-residential property. Māori authorities exported $741 million worth of goods, almost half of which was

kaimoana (seafood). Almost half of the exports by Māori authorities were to China. There were almost 500 Māori SMEs, 13% of which were in the manufacturing industries. Māori SMEs exported $202 million worth of goods, 25% of which was to Australia.

According to a Te Ohanga Māori (2018) report conducted by Business and Economic Research Limited (BERL) and the Reserve Bank of New Zealand, the Maori economy was integral to the economic sectors and industries. The report revealed that Maori business activity is far reaching, has a diverse asset base and an increase in workforce and skill capacity. BERL's Chief Economist stated that Māori continue to be major players in the primary sector and acknowledged Māori asset base is increasingly diverse. In conclusion he added that the expansion across sectors implies improved resilience to economic shocks and influences.

I propose that the Treaty of Waitangi claims are influencing the diverse asset base comment and asserting culturally framed commercial identity and also focused on the 'reinvention of the relationship between coloniser and colonised (Johnson 2008). This aligns with Article 5 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007), affirming:

> Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State. (p 9)

Te Puni Kōkiri and MBIE are in a joint partnership to lead the progressive government procurement policy called *Te Kupenga Hao Pāuaua* (2022), supporting the Māori economy and securing economic and social outcomes, to set a target for Māori business procurement by government. The objective of the partnership is that within the next two years, Māori businesses will be tender ready and working with government agencies to shift their usual buyer practices. The primary features of progressive procurement primary include:

- The definition of a *Māori business* as a Māori Authority (as classified by Inland Revenue) or one having a minimum of 50% Māori ownership.
- A procurement target of 5% contracts for mandated government agencies are to be awarded to Māori businesses (pg. 2)

By including the different interpretations of business models, I argue that the Māori business models discussed in this thesis should be considered as well. The procurement commentary implies that there have been barriers to Māori gaining government contracts in the past and therefore one would hope that Māori businesswomen will also have more success in this area.

1.13 Kete (Basket) Ethical Framework

In life and business there are several experiences and influencers that have guided me in my decision-making process and the framework I have identified for my research study is no different. This kete represents my research framework and denotes the three kete of knowledge pūrākau (myths & ancient legends). The three kete are symbolic and represent Māori whakapapa stories of the pursuit and application of knowledge and the weaving together of important stories, principles, and practices to guide us in our mahi and lives. This kete represents my research framework *He Waka Hiringa* and embraces cultural connections and insight. My principles – pono (integrity), whakaute (respect), and manaakitanga (support) – are intrically fused into the kete. These principles are embedded also with Taina Pohatu's (2013, p 15) growing respectful relationships are also integrated to keep myself and contributors safe.

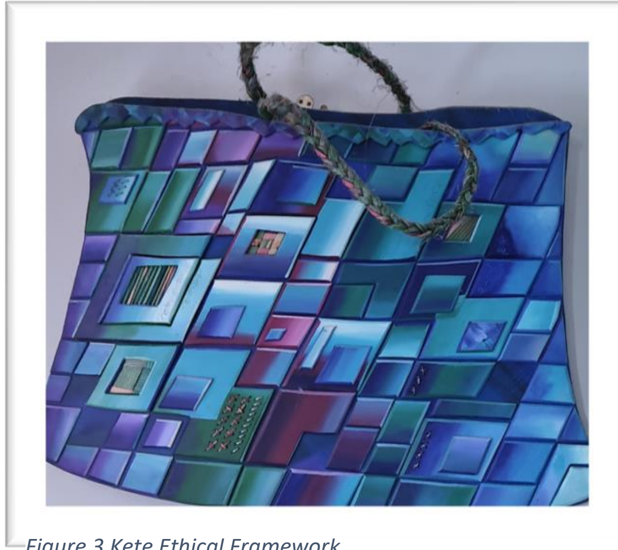


Figure 3 Kete Ethical Framework

Ata-haere: be intentional and approach reflectively and be deliberate and move with respect and integrity.

> Ata-whakarongo: listen with reflective deliberation.
> Ata-korero communicate and speak with clarity
> Ata-tuhi: communicate and write with deliberation.

Ata-noho: give quality time to be with people and their issues and give this time with an open and respectful mind, heart, and soul.

Following, revisiting, and reflecting the principles in *He Waka Hiringa* and *Ata* during the entire research process ensured that I took responsibility and a duty of care for Ngā Whetū, the participants in this study.

He Waka Hiringa created from three types of material. The harakeke (flax) handles represent the strength required to hold firm to the values and principles and to remain steadfast and committed to the completion of the research study. The surface of the kete crafted in wood and is 3-D, giving an illusion of steps, stages, challenges. The colours exhibit the vibrancy and energy of the people who contributed to the study. The copper and other metal detail demonstrates innovation and untapped potential. The opening of the kete denotes the waharoa (gateway) to intergenerational knowledge, culture, whakapapa, and entrepreneurial knowledge.

Closing out the discussion of *He Waka Hiringa* is an introduction to the artist and creator of this taonga (treasure), Dena Bach, who has given her permission for me to use the art piece to reflect my framework.

> Ko Mataatua, ko Takitimu ngā waka
> Ko Whanokao, ko Te Awa Putahi ngā maunga
> Ko Motu, Ko Taurekaitai ngā awa
> Ko Te Whānau a Apanui, ko Ngāti Kahungunu ngā iwi
> Ko Te Ēhutu, ko Ngāti Kere ngā hapū
> Ko Te Kaha, ko Rongomaraeroa ngā marae
> Ko Dena Aroha Bach ahau

After 25 years as a quantity surveyor in commercial construction, Dena enrolled at Toimairangi in Hastings working under the guidance and tutelage of Dr Sandy Adsett to complete a Bachelor of Māori Visual Arts. The reclaimed wood and the upcycled metal expresses Dena's view of stories and everyday life and included objects that people would normally pass by, ignoring the beauty these objects offered. Dena created a series of three kete, and I purchased this kete in 2012.

1.14 Story-telling Convention

Fernández-Llamazares and Cabeza (2018) contends that indigenous storytelling is worthy of adding to the collection of conservation practitioners who aim to:

(1) link conservation actions to indigenous worldviews; (2) foster connections between indigenous peoples and their landscapes; (3) facilitate intergenerational transfer of indigenous knowledge; (4) support dialogue over conservation; and (5) promote local participation in conservation. Because indigenous stories are full of resonance, memory, and wisdom—in a footing that is structurally free of power imbalance between conservation practitioners and local communities—, we contend that they can be crucial to guide future efforts in biocultural conservation practice. Our review shows that deeper consideration and promotion of indigenous storytelling can lead to enhanced understanding of diverse values and perceptions around biodiversity, while offering a constructive approach for greater inclusion of indigenous peoples in conservation pursuits.

Archibald (2008) advocates first nation storytelling is about educating the heart, mind, body and spirit. It is a means to connecting and interacting with family, communities, nation, culture and land. Storytelling from a first nation educational perspective she also termed a 'storywork' embracing respect, responsibility, mutual benefit, an integrated approach, interaction and collaboration.

Bell's (2003) claim for using narrative in educational research is that humans are story-telling organisms who, individually and socially, lead storied lives. The study of narrative, therefore, is the study of the ways humans experience the world. Cronon (1992) explained that the creation of a narrative is fundamental to the way humans establish experiences, not only as individuals, but as communities and societies, noting that 'our human perspective is that we inhabit an endlessly storied world' (p. 1368).

My decision to opt for including narrative and story-telling writing conventions in my thesis was a natural choice for a new researcher progressing in this field. This approach made sense, as I do not profess to be an academic writer, and as an Indigenous woman I have the passion and the willingness to commit and dedicate countless hours and energy to sharing the stories of others. My decision is the right one, and like the participants in this thesis, I aim to share lived experiences.

1.15 Unpacking Indigeneity and Indigenous Rights

The General Assembly of the United Nations (UN) passed a declaration in September 2007 for the Rights for Indigenous People and developed a modern understanding of the term *Indigenous* to better reflect the diversity of Indigenous peoples. The United Nations understanding is based on the following characteristics:

- self-identification as Indigenous peoples at the individual level and acceptance by the community as their member
- historical continuity with pre-colonial and/or pre-settler societies
- strong links to territories and surrounding natural resources
- distinct social, economic, or political systems
- distinct language, culture, and beliefs
- form non-dominant groups of society
- resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities. (p 2)

The Minister of Māori Development (June 2021) (ref) indicated the development of a national plan to implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) will be released in 2023. An area of clarity required is how will this plan and its implementation impact on Te Tiriti o Waitangi (Treaty of Waitangi) for Māori rights. The New Zealand Justice System website indicates:

> The Treaty is the founding document of New Zealand but when a statute or an Act explicitly refers to the Treaty the only legal option to resolve the matter is in a courtroom. The irony of this statement is that under the New Zealand Bill of Rights Act, the Human Rights Act New Zealand, the International Covenant on Civil and Political Rights, and International law protect minorities rights. Article III of the Treaty also indicates that equality is protected and therefore we have an international obligation to comply with Treaty rights through this law. (Treaty of Waitangi, 2020)

In accordance with the Human Rights Act (1993 No. 82,4), functions of the Commission, New Zealand are to promote, by research, education, and discussion, a better understanding of the human rights dimensions of the Treaty of Waitangi, including their relationship with domestic and international human rights law.

1.16 Female Entrepreneurial Activity

Bullough et al., (2022) (intext ref) indicated that women entrepreneurs create jobs and contribute to economic growth and social progress worldwide. They went on to say that women's entrepreneurial creativities are a complex and multi-layered cultural environment in which gender and culture interact and contribute to the shaping gender role expectations and identities. In their research findings, Bullough et al., (2022) presented the Global Entrepreneurship Monitor (GEM) information indicating that 231 million women had launched or operated businesses in the fifty-nine economies around the world. These figures identified in the latest 2018/2019 report on women's entrepreneurship. Bullough and her colleagues found that organisations and governmental institutions, according to UN International Labour Organisation (ILO) have long recognised the importance of women to economic development, individual health, and societal advancement.

Tambaunan (2008) earlier suggested that female entrepreneurship is a power driver for economic growth as well as for the eradication of poverty. Echoing similar lines of thought are Arenius and Minniti (2005), and Winn (2005), who argued that the positive impact of and are just women entrepreneurs in most nations of the world is a product of their innovative capability. Winn explained that barriers and challenges to women in business persisted in the form of policies that have conspired to restrict women's business opportunities and found that women entrepreneurs were still lagging behind their male counterparts. It was also noted by Winn that, while the discussion of female entrepreneurial activity is typically focused on all female demographics, given the statement of the World Bank (2001) suggesting that Indigenous peoples are commonly among the poorest and most vulnerable segments of society, so one could expect that the barriers, challenges, and gaps between *Indigenous* female entrepreneurs and their male counterparts would be greater. The investigation of Indigenous businesswomen inside this thesis examines legislative policies that help or hinder Indigenous women's entrepreneurship.

In their book, *The Rise of Women Entrepreneurs: People, Processes, and Global Trends*, Coughlin and Thomas (2002) revealed that record numbers of women were starting businesses in the United States (US). The number of US companies owned by women at that time was 9.1 million, or 38% of the total. Coughlin and Thomas also reported that, from 1987 to 1999 in the US, the number of woman-owned firms had increased by 103%, and that female entrepreneurs employed more people than the entire Fortune 500 list of companies. This is an outstanding achievement, when you consider the Fortune 500 is a list of five hundred of the largest companies in the US, ranked by their annual revenues for given fiscal years. This list includes public and private companies, and to be a Fortune 500 company is a mark of prestige. Coughlin and Thomas added that in Latin America. Fifty percent of the economic growth over the last decade across the region was attributable to the creativity and hard work of female entrepreneurs. Similar statistics were evident in South Asia, where women outnumbered men as business owners, and in Southeast Asia, where female-owned businesses have been at the forefront of that region's economic turnaround since the Asian flu emerged in 1997.

Findings from the Walsh et al., (2018) (intext ref) into the business family-interface and the performance of entrepreneur women in Morocco and Turkey indicated a positive relationship between family financial support and female entrepreneurs in Morocco, a less economically advanced country. The family moral support to be better in Turkey, which is also a more advanced economy. Interestingly, though, the gender-related problems of women entrepreneurs appear greater in Turkey and less so in Morocco, as women entrepreneurs there seem to have achieved more in the face of such barriers. Idris (2008) suggests that culture influences the traits of women entrepreneurs, who differ to their male counterparts, and that businesswomen cope well with business pressures and continuously change and innovate.

Thompson-Whiteside et al., (2018) (ref) provides insight as to why female entrepreneurs prefer to develop and communicate an authentic personal brand. The authors scrutinise the entrepreneurial marketing (EM) activities undertaken by female entrepreneurs and ascertain the impression management (IM) behaviours and tactics used. The authors also explore the threats linked with self-promotion while contemplating how female entrepreneurs market themselves and their businesses.

Recently, the World Bank (2022) (intext ref) has indicated that female entrepreneurs make meaningful contributions that significantly influence economic growth and also impact on the reduction of poverty around the world. The US entrepreneur indicators in this World Bank report showed the growth rate of women-owned businesses is more than double the rate of other firms and that these businesses contribute approximately $3 trillion to the world economy. The increase in the number of women becoming business owners has become a global phenomenon. However, the World Bank also identified huge barriers limiting the ability of these businesswomen to reach their real potential, including lack of access to capital, strict social restrictions, time limitations, and a lack of skills. Women-owned businesses are normally informal, home-based operations primarily centred on retail and service delivery. Conducting business from home is a convenient option for many women, as it lessens the demands on their time, as they also have to balance housework and childcare responsibilities. The social norms are constant, particularly in societies where the expectation is women stay at home or it is too dangerous to travel away. Women have no choice to operate these types of business, according to the World Bank.

In this thesis, Indigenous businesswomen are considered potential enablers to social cohesion and sustainability for economic development for Indigenous communities. This exploration is not about gender equity nor is it about the significant contributions Indigenous businesswomen make to the economic growth of countries. The case studies presented in this thesis reveal the positive impact made by Indigenous businesswomen to communities within Aotearoa New Zealand and in Jamaica, the Cook Islands, Canada and Scotland.

1.17 Reason for Wanting to be Self-Employed

As an Indigenous businesswoman, I have often contemplated why people make the decision to go into business. Is it because they want a change, want better pay, influenced by whanau, or need more excitement and challenge in a role? My decision to leave behind a secure job, even though I enjoyed my mahi working in a mentally stimulating environment, with low risk and a great salary package, was simple: I had a health scare and decided if I were to leave this world, I wanted to go out on my terms. Therefore, my priorities shifted to being self-employed and in charge of my own destiny. I suspect that I am not the first woman to arrive at such a decision, and I will certainly not be the last.

I was one of only a handful of Māori women who held a senior position in a daily newspaper in New Zealand in the late nineties, but with a supportive employer who encouraged me to increase my own capacity and capability and demonstrated high levels of trust in me, this experience prepared me for my new role of being self-employed.

When I finally cut my ties from a steady and enjoyable employee position, I recall friends saying, 'are you sure you want to go it alone, business is tough.' What type of work are you going to do became a constant patai? The odd person said, 'you are brave,' while others thought I was touched in the head. To be quite honest, I had no idea where I would start to find work, but all I knew was I wanted to give it go. As luck would have it, Te Puni Kokiri Business mentoring program was my backstop, it gave me the jump start I needed as the suite of professional development options included increasing financial literacy, creating budgets, and provided an insight into human resources. Other disciplines covered, included developing a business case and business plan, understanding goods and services (GST) and determining a fair charge out rate for my services. The key learning which I have taken away from this experience is the importance of a financial advisor. Another interesting aspect relates to the fiscal decision as I decided to offer a lower rate for not-for-profit organisations instead of staying at the high end. It seemed the right thing to do and suspect the indigenous businesswomen involved in my research would have been through similar experiences.

A vital component of the research was the identification of participants from diverse business backgrounds to an array of fields of Indigenous practice and business.

Establishing this new portal of knowledge was important, as it recognises the real potential of Indigenous women. Handy (2002) contended that conventional models of business are restrictive and lend themselves to corporate structures and financial goals rather than any model that aligns well to a community approach. He was extremely critical of the overemphasis placed on share price as the metric for corporate success. His proposition was that the purpose of a business "is not to make a profit, full stop" (p. 4), rather, it is to produce profit so the people in the business can do what pleases them, their families, and others close to them and far away. He argued that companies consider managing business like communities, for that is what they are: communities of employees organised to serve communities of customers. When using moral values, to manage people the system retains internal and external integrity. Handy also quoted Dave Packard:

> People assume, wrongly, that a company exists simply to make money. While this is an important result of a company's existence, we have to go deeper and find the real reasons for our being (p. 8).

A key task of this study is to explore to understand and develop theory about the experiences of Māori and Indigenous businesswomen and show these dimensions and characteristics. The broad scope of the literature selected focuses primarily on the review and discussion of case studies, Kaupapa Māori, Pūrākau methodology, qualitative theory, and entrepreneurship.

1.18 Case Study Approach and Participants

I have taken my lead to undertake case study research (described in more detail in Chapter 3) from Fraser and Harmsworth. Fraser (2009) (ref) said, 'The essence of the Māori paradigm is to create unity between all aspects of life' (p. 86). It is this unity – the one-ness – which I view as being the unique feature to understanding te Ao Māori. This comment endorses my research position to demonstrate te Ao Māori doing, knowing, and thinking through case study research, in which the 'case' is the collective body of Indigenous businesswomen participants. Harmsworth (2002) recommended that case study research is a language easily understood by the researcher and particularly those who are new to research writing. As I am new to the area of research, being able to present and explore the opinions and experiences of participants through their own

narratives and to demonstrate relationship and people skills through a case study approach is appealing.

The case study cluster embraces 23 Indigenous businesswomen, 18 Māori businesswomen from New Zealand and five international Indigenous businesswomen. These women represent diverse practices covering hapū leadership. Education, kapa haka, health, medical centre ownership, farming incorporations, community and social work, retail, internet and digital applications, tā moko (skin art), environment, sport and sports marketing. They act in roles of business owners and/or as chairs, chief executive officers (CEOs), chief executives (CE's), and managers. Research information from the recorded interviews and e-survey responses as presented in Chapter 3.

1.19 A Leap of Faith

Initially, I was in two minds about doing this study. I lacked confidence, in particular with te reo Māori, and wondered if I had the wherewithal to do the research justice. Leonie Hayden's (2018) comment 'are you Māori enough?' placed further doubt in my mind, but I concluded that my basic reo could still help me in my research mahi. The phrase coined by my husband 'it takes more than one page to make a book,' (Phil Karaitiana, (personal communication, March 2018) reminded me all I needed to do was take one step at a time or write one page at a time. I also agreed with Zuckerberg (2018), who said of the art of pivoting that if your heart and mind are already in position, then sometimes the best thing to do is to go for it, take a leap of faith. This insight vibrates as I look back on my own decision to enter the world of self-employment.

It is a decade since I started going it alone, and given my competencies and skills, the contracts offered me were, in reality, best suited to others. It seemed so strange to step up to develop an action plan for a reo strategy without having te reo Māori language proficiency, or to accept a contract with Te Matatini Society Inc, the national kapa haka organisation having never participated in Māori performing arts at any competitive level.

Accepting these contracts initially may have had something to do with 'blue ocean theory,' a simple and effective concept put forward by Kim and Mauborgne (2004) that encourages innovation and outside the box thinking. Acting upon the blue ocean concept,

I stepped up to promote and market the Te Matatini festival in Otautahi (Christchurch) 2015 and put forward a plan. It is fair to say that Te Matatini were initially hesitant, as the product discussed was to use newspapers, the Christchurch Press to be precise. Te Matatini had not considered newspapers as a promotional tool for kapa haka, as newspapers were not the first point of call for Māori audiences. However, what they did not realise is that newspapers are one of the most widely accepted sources of event information for non-Māori. The blue ocean strategies advocated by Kim and Mauborgne encouraged Te Matatini to reconsider and stop making assumptions that product services offerings should consider other possibilities not previously offered. Based on the newspaper intel gathered, and the realisation that 80% plus of the population of Otautahi and the South Island was non-Maori, my marketing approach received the green light. Te Matatini was a success, and the newspaper project also. It was so successful that the Minister of Education wanted to include the community papers in the newspaper project.

1.20 Gender Balance

The focus of this thesis is on Māori and Indigenous women. This was a deliberate choice, as I am a Māori businesswoman and wanted to write my own narrative about a topic that I am passionate about and to be able to contribute to the discussions that affect me directly. When I chose to focus on women, the late Hema Temara (personal communication, March 2018) voiced the importance of gender balance particularly in te Ao Tuhoe to bring balance. For example, women karanga, men whaikorero. Hema was an expert in Tuhoe tikanga and kawa, and I respected her opinion. Ruwhiu (2009) also supported Hema's, view suggesting that within traditional Māori world view, there was a balance between male and female roles. Through my own lived experiences, I have witnessed the sharing of roles on the marae as described by Hema and also as breadwinners for the family. Both my mother and father shared this responsibility, as mum worked as a cook and dad as a general hand on farms.

1.21 Indigenous Businesswomen, Change Agents for Social Reform and Economic Aspirations

Tainui's tipuna Ariki, Te Puea Hērangi, I consider an exemplar of entrepreneurship and transformational leadership qualities. Her forthright attitude to defend her people against the injustices placed upon them by the colonisers during WWII showed tenacity and

sheer determination. The government of the day tried to get the Tainui men to go to fight, which she fiercely protested against. Sadly, while she managed to keep the men in Aotearoa, the iwi paid a high price, with Tainui lands confiscated by the crown because of this action. The New Zealand Business inducted Te Puea Herangi into the Hall of Fame in 1998 as the first Māori woman to receive this recognition. The second was Mavis Mullins, in 2017.

Hinemoa Awatere (1995) revealed that socio indicators showed that the status of Māori women was, at the time of her study, at the bottom end of society. She explained that Māori women are dedicated to promoting kaupapa Māori in all areas of their lives, they upheld our tribal connections, fundraised for better facilities, and organised tribal wānanga (meetings). What Awatere demonstrated was the personal sacrifices and experiences Māori women made in order to benefit people.

Entrepreneurship of women has garnered a great deal of academic curiosity in recent years, but this subject remains understudied. This research is therefore important, as it presents arguments and reasons for promoting and profiling experienced Indigenous women who have the potential to bring about positive social change and economic growth amongst Indigenous societies.

Kenny and Fraser (2012) and Durie (2017) agreed that development processes experienced by Indigenous populations are similar, but to increase our understanding of Indigenous development and what it is reasonable to expect from it, we must study Indigenous entrepreneurship. The question remains as to what direction Indigenous entrepreneurship should take. Researchers will argue that the best direction depends on the historical, economic, and cultural conditions of the Indigenous community under the spotlight. Indigenous entrepreneurial research is rare, and it is even rarer to have such research conducted and presented through an Indigenous woman's lens. This research considers and illuminates the views of Māori and other Indigenous businesswomen on Indigenous entrepreneurial practices.

Interest in modern Indigenous business enterprises and entrepreneurship can be explained, in part, as a response to the awakening of Indigenous populations globally. The way that First Nations people in Canada have claimed the recognition and

acknowledgement of their rights is an example of this shift to self-determination. Hinch and Butler 1996) recognised the expansion of Indigenous business as a means to encourage economic independence, autonomy, and cultural preservation within Indigenous societies. Davenport et al., (2003) (intext ref) implied that Indigenous people showed optimism, intellectual restlessness, and passion as entrepreneurial attributes. It was also important to gather and extract information through an *organic intelligence lens* (lived experiences) particularly as the focus is on Indigenous businesswomen, their whanau, hapū, iwi and wider community as the discussions will contemplate youthful and younger years. The term organic intelligence captures the essence of pūrākau (typo) and experiences of parents and tipuna (Audrey Tamanui personal communication 2017).

Handy (2002) posed the question 'what is business for' and provided the following:

> In a knowledge economy, a good business is a community with a purpose, not a piece of property. If, like European companies, a business considers itself a wealth-creating community consisting of members who have certain rights, those members will be more likely to treat one another as valued partners and take responsibility for telling the truth. Such a community can also help repair the image of business by insisting that its purpose is not just to make a profit but to make a profit in order to do something better. (p #)

This study presents perspectives from Indigenous women entrepreneurs that can provide at least one possible Indigenous answer to Handy's question.

1.22 Limitations to the Study

Owing to the nominal presence of written works by Indigenous businesswomen, one could argue that any contribution to this field is of value. Therefore, people may see the small number of participants (18 Māori and five international) as a restricting factor, however I contend that these numbers will add a great deal to the existing body of knowledge and a stimulus for further study on this important topic. The comparative research while limited particularly with the successful Indigenous entrepreneurs and those Indigenous women who have not been, but this theme is worthy of future study.

1.23 Cultural Positioning

Māori core values are woven into our cultural practices and, as a Māori businesswoman entrepreneur, employee, wife, mother, grandmother, daughter and sister, I understand the responsibilities that also come with these cultural practices. They include tapu (sacred and with restriction), Māori whanonga pono (values), and mauri (principles), all intrinsic tenets that inform the way Māori relate to others. They inform tikanga and, collectively, they have whānau at heart. These important practices guide the way I approach this research embedded in my aforementioned ethical framework. The kete patterns and design represent my core values and support the pre-requisite skills and competencies needed to work in an Indigenous research environment and, more importantly, with the Indigenous people participating in this thesis. These attributes inform a safe, competent, and responsive research process intended to help participants to openly share and contribute their stories.

Summary

This chapter, in addition to introducing the main points of a thesis illuminates the research problem and question revealing the aim and scope of the study plus the broad context of the research. The research will also highlight the importance of the research and contribution it makes to the research topic while at the same time revealing the case study approach and its participants and the limitations of the study. This thesis as a narrative, offering relevant details about the storyteller and the characters of the story and situates the research in its cultural and historical context.

As we move forward through the thesis, Chapter 2 reveals the perspectives gathered from a literature review that considered the impact of colonisation, definitions of Indigeneity, characteristics of change agents, non-Indigenous and Indigenous entrepreneurship, leadership and Tipuna exemplars displaying business nous and entrepreneurial insight.

Chapter 3 covers the multiple methodologies used to examine the researched: Kaupapa Māori Research, and mana wāhine theory, pūrākau, Indigenous and case study approaches. It also describes the qualitative and quantitative research methods used.

Chapter 4 introduces the first nine of Ngā Whetū, the more senior group of Māori businesswomen.

Chapter 5 features the second cluster of nine Māori businesswomen along with the five international stars.

Chapter 6 reveals the analysis of Ngā Whetū patai responses and contemplates outside influences and solutions and discusses the impacts of the Covid pandemic, governance and leadership traits.

Chapter 7 will discuss and critically assess and analyse the research questions and objectives and unveil the Māori businesswomen profile. The limitations of the study and recommendations, and closing comments will end my thesis

Chapter 2

Literature Review

Opening Note

Transformation Requires Perspective

'Be the change you wish to see in the world.'
(Mahatma Ghandi, 1913)

I selected this opening note as it helped me to put things into perspective. My interpretation of this statement includes the notion that in order to become a change agent and enabler of people, it is critical to develop the ability to recognise and acknowledge different perspectives. Or in other words understanding what is important and what is not, particularly when people faced with disappointment. It is okay to agree to disagree, and it is wise to utilise the most appropriate means available to highlight the uniqueness of the discussions considered.

2.1 Introduction

A literature review is vital to a research study (Bandara et al., 2015), and it is important for both first-time and experienced researchers to publish quality academic research that supported by a purposeful literature review. The purpose of the literature review is to increase the researcher's knowledge and appreciation of current work and perspectives in the research undertaken. The decision to utilise Kaupapa Māori theory (as discussed in Chapter 3) I deemed critical, to authenticating an Indigenous approach to the research and to support the narrative writing style and personal reflections utilised to explain and evidence the information presented. Graham Smith (2012) advocated that Kaupapa Maori claims is rooted in in two intellectual influences – the rightfulness and legitimacy of Māori language, knowledge and culture, as well as critical social theory. Graham (2017) also contended that if kaupapa Maori research is a preferred method, that a pre-requisite would expose the blisters on researcher hands as evidence that they have worked with Maori and for Maori. This thesis will reveal the Kaupapa Māori research actions described by Smith, validate my ability to use Kaupapa Maori method throughout the chapters of this study.

A quality literature review offers a balance between the depth and breadth, the thoroughness and constancy, and the transparency and conciseness of the information collected. A literature review provides an overview of existing scholarly works and explains how the proposed research will add to and alter the existing body of knowledge. Bandara et al., (2015 p 3) proposed that a successful literature review creates a firm foundation for progressing and advancing knowledge, an enabler of theory development and for clearing and sifting through a plethora of exiting research. An organised and efficient review is easier to replicate and validate information. Undertaking a literature review positions the researcher clearly on the academic map of knowledge creation, as they identify the synergies and research gaps in existing information on the subject. Literature reviews are a means of creating enhanced knowledge maps at both a narrative and an evaluative level.

It is the aim of this thesis to go some way to decolonise and reshape the future for Indigenous businesswomen. As such, the central focus of his thesis also considers the position of Māori and Indigenous businesswomen and identifies barriers to realising the untapped potential of Indigenous women as change agents to enhancing social and economic capacity and capability. There is a limited amount of literature on this subject, and particularly little research presented from the perspectives of Indigenous businesswomen and Māori women. This lack of existing information makes it especially important to hear the voices of the Indigenous women at the heart of this research study, the people who live and practice the workstreams that others write about, as contributors to the chapters and narratives of this thesis.

The literature review includes the consideration of existing perspectives on and understandings of colonisation, Māori identity, Indigeneity, the change agent, entrepreneurship/Indigenous entrepreneurship, Māori business, and leadership. It also presents four wahine Māori leaders to as examples whose life stories contribute to our body of knowledge of Indigenous entrepreneurial businesswomen.

2.2 They Came, They Saw, They Changed Us

> Abel Tasman, a Dutch explorer of the East Indian Company according to McLintock (1966) landed at Cape Farewell and Farewell Spit in 1642. Captain Cook named these landmarks in 1770. These landmarks are located in the northern end of the South Island of Aotearoa New Zealand and are a cliffed coast facing the Tasman Sea; the northernmost point is Cape Farewell. Wetland Trust (2018), describe Farewell Spit as New Zealand's longest sandspit, a 25-kilometre-long nature reserve that lies at the very tip of the South Island. It is an internationally renowned bird sanctuary, and it is particularly important for migratory shorebirds. They also suggested that in Māori times, given the rich evidence of Māori occupation in the area the European impact was dramatic as fires swept across the spit and stock moved in.
>
> Farewell Spit was known as Tuhuroa by the Indigenous people of Aotearoa. In response to the arrival of Abel Tasman's ship, the local inhabitants of Ngāti Tūmatakōkiri hapū rowed out to inspect the strange vessels that moored in their waters, armed only with ritual incantations and pūtātara (trumpet) blasts to frighten away what they perceived to be dangerous spirits. In response, the Dutch shouted, blew their own trumpets, and then fired a cannon.

The Englishman Lieutenant James Cook and his crew landed on the east coast of the North Island of Aotearoa in October 1769, at Turanganui a Kiwa (Gisborne). This encounter with the Europeans sadly ended in tragedy with nine deaths. The first was Te Maro, local rangatira (chief) of Ngāti Oneone. Cook's crew shot Te Maro and were responsible for a further eight deaths of tipuna of Rongowhakaata iwi. Across Aotearoa, in October 2019, the 250th landing by Cook event was held in Turanganui a Kiwa (Gisborne). Dame Jenny Shipley, the co-chair for the 250th anniversary commemorations, said people thought Cook's arrival made "a huge contribution to society" - while others thought it a "tragic intervention".

Figure 4 Laura Clarke, British High Commissioner & Charlotte Gibson, Chair of Ngāti Oneone hapu.

It was during the 2019 Tuia 250th event in Gisborne that the British High Commissioner, Laura Clarke expressed regret in a statement on behalf of the Government of the United Kingdom of Great Britain and Northern Ireland. This statement of regret was to Ngati Oneone hapu, Rongowhakaata, Ngāi Tāmanuhiri and Te Aitanga a-Māhaki iwi for the deaths of nine Māori killed during the first encounter with the crew of Lieutenant James Cook's Endeavour. Nick Tupara, a Ngati Oneone spokesman said, 'a statement of regret is better than an apology. An apology suggests that you make a statement and we have left it at that, whereas a statement of regret suggests there is an opening for some dialogue going forward. It suggests a possibility of a relationship working together and growing together helping each other out. He was optimistic that this statement of regret is a far more poignant opportunity for Ngāti Oneone and for the rest of our community to find pathways as a collective.'

Not, everyone in Aotearoa welcomed the Tuia 250th celebration. Indigenous rights advocate Tina Ngata who led the opposition to Tuia 250th events told *Radio NZ (2019)* it would take actions behind the words to be effective. In and of it itself, for the broad experience of what has happened, I do not think words are enough.

> With change, should be accompanied with some clear actions, and a pathway should always be determined and defined by those who have endured most of the experience

While this historical recollection has great sadness, what shone through was the leadership of women who were at the forefront of the deliberations irrespective of the individual views expressed - he wāhine toa.

The history of New Zealand underpinned by a series of devastating events which have had an intergenerational impact on the lives of the Indigenous people of the country.

The excerpts included in this section describe the history of Māori/European contact, conflict, and colonisation.

2.2.2 Tiriti o Waitangi – Treaty of Waitangi

Aotearoa NZ is a young country in terms of its human history. Ancestors of the Māori had arrived on its shores around four hundred years prior to the Europeans, between 1200 and 1300 AD. The term *Māori* introduced by the colonisers based on their misunderstanding of a reo kupu that used to mean *ordinary*. In 1840, at Waitangi, the first Governor of the country named *New Zealand* by European explorers invited Māori chiefs to sign a treaty with Britain and considered the founding document of a new nation. More than five hundred chiefs from throughout the country eventually signed. As increasing numbers of European settlers arrived at this new nation and wanted the Māori to sell their land, conflict over ownership arose, with land wars breaking out in the North Island in the 1860s.

Thousands of British people and immigrants of other nationalities came to start a new life when gold was discovered in New Zealand in the South Island. Railways and towns expanded. International contact and commerce led to the delivery of the first shipment of frozen meat from NZ to England in 1882. In 1893, New Zealand became the first country in the world to grant all women the right to vote. New Zealand sent troops to fight for Britain in the South African War in 1899, and thousands of New Zealanders served and died overseas in World War I. New Zealand troops also fought overseas in World War II, in Korea in the 1950s, and in Vietnam in the 1960s. Other key facts from an Indigenous perspective; indicate the Treaty of Waitangi was an instrument introduced by Europeans, and not every chief in the country at the time signed it; there are two versions of the treaty, one in English and the other in Māori, and the information contained in the two documents are not aligned and therefore continue to remain contentious. The differences between the two treaties became very apparent (as highlighted below) following interpretations of the two texts - The Maori Tiriti translated by Professor Hugh Kawharu (1975) and by cited by Archives New Zealand, Te Rua Mahanga o te Kawanatanga.

First Article

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.

Second Article

The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand, the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

Third Article

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England. William Hobson Consul and Lieutenant-Governor.

So, we, the Chiefs of the Confederation and of the subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus.

Original English Translation

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences

which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant-Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Pre-emption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept

> and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

On reflection, the complexities of the Te Tiriti o Waitangi - Treaty of Waitangi deliberations will be ongoing, and suspect may not see the light of day for a number of years and not at all convinced it will happen in my lifetime either. What is clearly evident however, is the Tiriti interpretations are different and suspect that is because there are two world views informing the articles, te ao Māori and te ao Pakeha. As my thesis is centred on indigenous businesswomen, I will position myself on the side of the Māori interpretation until proven otherwise.

The discovery of gold in the South Island in 1861, prompted a greater influx of Europeans. Māori did not view gold in the same way as the settlers; pounamu was more highly prized by Maori. It soon became obvious to the settlers, that Māori land was a tradable commodity. The government and the settlers acquired land from Māori through various means, legal and not. Māori saw these transactions of land as granting rights to Europeans who traded with them and lived among them, part and parcel of a reciprocal relationship. Māori did not necessarily expect these transactions to result in permanent loss. These details provide a clearer and more accurate picture of the history of the nation.

Māori women participated in two suffrage movements, a subject particularly relevant to this thesis, collaborating with the Women's Christian Temperance Union (WCTU-2018) to encourage women to voice their rights to be included as electors for members of New Zealand members of parliament and for the Māori people to be able to stand as members of the Māori Parliament – Te Kotahitanga. The turn of the century Māori women realised two voting objectives and played a significant role in supporting the suffragette movement in New Zealand, ensuring the concerns and issues impacting on their communities were also highlighted.

In order to provide context to the narratives covered in this thesis, we must explore not only the history of Aotearoa NZ, but also the meaning and consequences of colonisation. Topper Learning (2018) describes colonisation as the subjugation of one country by the other military and advanced nation. Colonisation results in political, economic, social

and cultural changes in the conquered country. I concur with this description and suggest that colonisation processes involve establishing colonies of people in new and often already-inhabited places away, from their own country of origin. An example of the British sending its people to New Zealand I argue is an example of colonisation which was an act of invasion that involved the establishment of political and social control over the people of the land and the Indigenous populations.

Another construct that is important to consider alongside colonisation is assimilation. In anthropology assimilation occurs through a deliberate absorption process, whereby individuals or groups of differing ethic origins into the dominant culture of a society and in the case of New Zealand. The legislative acts introduced forced Māori assimilation into the colonising British culture.

The Public Works Act (1864) specifically designed so the government could gain access to Māori land and seen as a way of promoting assimilation, as it both pushed onto Māori a foreign concept of land ownership and resulted in the loss of the Māori land that is fundamental to Māori identity. Under the Native Education Act of 1867, to support the government's policy to assimilate Māori into pākehā society, the instruction of Māori in public schools was to conduct entirely in English. The Tohunga Suppression Act of 1907 aimed to stop Māori from using and accessing their own medicines and cures resulted in the loss of mātauranga Māori (Māori knowledge) and Māori forced to turn to the doctors of the colonisers.

In light of the above definitions and examples, I contend that colonisation and assimilation are about power and control, and that those who are colonised and assimilated become second-class citizens in their own countries. Soutar (2019), in his book about Māori in the First World War, signalled that, from a population of 50,000, 2,200 Māori fought in this war, despite the fact that the war policy of the time excluded the service of Māori people, with obvious racial discrimination and inequality undertones. In *Ngā Tamatoa, the price of citizenship*, Soutar (2012) noted that 650 soldiers from the 28th Māori Battalion did not return home from World War II. Instead, they lie beneath the soils of foreign lands. Even though these men fought for the freedom of all New Zealanders in two world wars, the inequalities for Māori in their own country continued. The Labour government of the late 1930s and again in 2014, (Labour election campaign slogan) proclaimed 'equality for all'. but equality was not realised in the

1930's and argue little in 2014. The inequalities between Māori and pākehā still continue today, exemplified by poor housing and other negative social, economic, and health statistics.

The History of NZ and its Inhabitants first published in 1896 and translated from Latin into English in 2000 by John Crockett. In 2000, the book was not available within New Zealand. I suspect this was because of the explicit nature of the descriptions of the horrific abuses of the Indigenous peoples. The following extracts included here on the premise of giving an accurate account of the early colonisation and assimilation practises of Europeans against the Indigenous people of New Zealand. Crockett (2000).

> Merchant ships visiting New Zealand from 1809 practised torture and unspeakable cruelties on natives and slaughtered them like wild animals. A European gave a chief corrosive sublimate to poison his foes at a feast to commemorate peace. A British trader enticed large numbers of Māori aboard his ship, he then took them away against their will, landing them in enemy territory, and killed and eaten. Whalers also, seized people enslaving the men and treating the women to an even worst fate. (p. 27)

> Besides seeing their lands stolen, their women raped or violated they also shot at by civilised Europeans who hunted down Māori as we in Italy would hunt rabbits. The miserable natives, particularly in the South Island tried escaping into the bush and remote mountains and because of these actions, the vast South Island was depopulated except for the Cook Strait area. (p. 28)

As a consequence of colonisation and assimilation practices, the relationship between Māori men and women changed significantly. Pre-colonisation, women were considered equals to men in Māori society and not commodities. This change had a negative impact on Māori society, and I suggest it has a lot to answer for today.

A primary aim of this section of the literature review is to set the context in which to consider the impact of colonisation on Māori and the other Indigenous women contributing to this thesis. Colonisation experiences are not isolated to New Zealand, with many Indigenous nations sharing similar stories. Johnstone and Pihama (1994) considered that the marginalisation of Māori women was the product of colonial European ideology deeming women to be inferior to men. Johnson and Pihama both

agreed that this ideology had brutally damaged the traditional harmony that existed between Māori men and women in Māori communities before colonisation. Mikaere (2003) argued that the legacy of colonisation, which remains evident, was a significant contributing factor to poor socioeconomic and health outcomes among Māori women.

Pihama (2001) uses historical documentation and her own experience to demonstrate the way that colonial and patriarchal ideologies, entrenched in legislation and state policy, have posited Māori women as inferior not only to non-Māori, but also to Māori men. She promotes mana wahine as a transformative theoretical perspective in its own right that could provide another lens with which to engage in immense and ongoing struggles to decolonise the state. Pihama also argues that western theories are inadequate to understanding and explaining Māori experiences, in particular those of Māori women.

As indicated earlier in this chapter, a Kaupapa Māori approach underpins the framework of this thesis as it is a distinctive Māori framework that has its foundations in mātauranga Māori derived from within the realms of te ao Māori. Kaupapa Māori draws upon and upholds mātauranga Māori as essential to Māori understandings and provides openings into analysis that more readily explains and has the power to transform current inequities facing Māori people. The introduction of a colonial patriarchal belief system of race, gender, and class decided that Māori women were inferior and in a lesser position in Māori society than that of Māori men. It is for those reasons that a process of decolonisation has resulted in engaging and strengthening Māori at multiple levels.

Mikaere, Johnstone, and Pihama all suggest the colonisers took deliberate actions in order to maintain power and control by disrupting gender relations between Māori. While consideration of colonisation for the purpose of this literature review focuses on the experience of Māori, I would argue that the Indigenous civilisations of the women in this study share a common thread tied to intergenerational experiences of colonisers brutalising, remodelling, and reshaping Indigenous societies to align with the colonisers' patriarchal values and culture.

2.3 Uniquely Māori Pūrākau

These deliberations will follow the conversation focused on the kupu 'ancient futures' by Dr Wayne Ngata (personal communication, Te Wero Conference, 2018) to

demonstrate the sophistication of te Ao Māori using oriori (lullaby), whakatauāki (proverbs), mōteatea (chant), and waiata (song) in developing what would be considered in the mainstream to be the policies, procedures, legislative decisions, and business concepts of the day of Māori societies. He recited a well-known mōteatea to highlight a policy statement by Ngata and Te Hurinui, (1970).

> E tama e! He tangi aha tangi, He tangi ano ra he whakaarukore
> He tū nō tō kiri ki te tana rauaruhe, Taku kore rawa nei ki te rau kiekie
> Taku noho nei ki te rau harakeke, Tena anō rā tō tāua kahu
> Nā tō matua rā nāna I wahanga, Na Ruatepukepuke, na Ruatemahara
> Na Ruatehotahota, nā Tuwaihanga, Hei kahu rā mō tāua ki te po.

> O Tama! This crying is your cry for what? One cries of course, when there is no shelter, or the skin is pricked with a sharp-pointed fern leaf splinter. Devoid am I of the kiekie leaf, content must I be with the flax leaf. There is of course our cloak, it was woven by your parent by recess of knowledge, recess of thought, recess of enterprise and by prodigy of learning as a robe for us to the realms of night. (p. 30)

Nadine Millar (2017) endorsed Tā (Sir) Apirana Ngata's findings that intergenerational verses were genealogical and geographical stories of every genre of storytelling there is. These are stories within stories and sung from memory.

2.4 Definitions of Indigeneity

Indigenous people are the focus of this thesis, it is important to clarify and explain what is meant by the word *Indigenous* and look to the literature for definitions used to identify an Indigeneity context. Research undertaken by Sarivaara et al., (2013) of the University of Lapland on this subject indicated that, according to the International Work Group for Indigenous Affairs, the population of Indigenous people worldwide was up to 370 million. Merlan (2009) revealed that Indigenous people were spread across more than seventy countries and included the Indians of the Americas, and the Inuit and Aleutians of the circumpolar region, the Saami of northern Europe, the Aboriginal people and

Torres Strait Islanders of Australia, and the Māori of New Zealand. In 2009, her research data showed that more than 60% of Bolivia's population was Indigenous, and Indigenous peoples made up half the populations of Guatemala and Peru. China and India together had more than 150 million Indigenous and tribal people. About ten million Indigenous people lived in Myanmar.

Anderson et al (2006) suggested that while definitions of "indigenous" may vary from institution to institution, and from researcher to researcher, they generally contain three core elements which we utilise for our operational definition of indigenous: (a) descent from populations inhabiting a region prior to later inhabitants, (b) geographical, political, and/or economic domination by later inhabitants or immigrants, and (c) maintenance of some distinctive social-cultural norms and institutions (Peredo, Anderson, Galbraith, et al., 2004). Attachment to ancestral lands and their resources, modern subsistence economic arrangements and distinctive languages help fill out the picture without suggesting that all Indigenous peoples display all these characteristics. (p 7)

According to the literature, definitions of the term *Indigenous* commonly highlight the social,cultural, and political issues that are important to Indigenous people as well as their strong sense of identity. Broad definitions of the word *Indigenous* found in significant international agreements define the rights of Indigenous peoples, including the 1989 *Convention no. 169 on Indigenous and Tribal Peoples* by the International Labour Organization (ILO) and the 2007 *United Nations Declaration on the Rights of Indigenous Peoples* by the UN General Assembly. The ILO No. 169 convention defines peoples whose ancestors have lived in an area before the settlement or the formation of modern state borders as Indigenous. The definition in the ILO No. 169 convention complemented by that offered by United Nations special reporter José Martinez Cobo (1986). Cobo's definition covers group- and individual-level definitions of Indigeneity. According to the group-level definition, those communities and peoples who still have continuous historical connection to societies preceding colonisation, and who consider themselves as clearly separate from other societal structures currently prevailing in the area, are Indigenous. Indigenous peoples are also characterised by not being in a ruling position in the broader society in which they live, and by their desire to maintain, develop, and transmit their inherited lands and ethnic identity to future generations. The ethnic identity of an Indigenous person as defined by Cobo (1986) suggested that ethic

populations purport an ethos of working in harmony with their own cultural practices, social institutions, and legal systems. The international participants in my study define *Indigenous* from within their unique cultural, historical, and other contexts, I offer in the following sections examples from the literature of definitions of Indigeneity in New Zealand, Scotland, Jamaica, Cook Islands. Canada, Hawaii and Sami

2.4.1 The Māori of New Zealand

The Ministry of Social Development (2004) legislation defines Maori ancestry and ethnicity criteria a determinate for Māori. These traits vary according to legal, tribal and policy contexts. The Māori Ethnic Group (MEG) is the reference group used for administrative and policy purposes. Cultural identity is the underlying operational definition of ethnic group used in official statistics. An ethnic group is composed of people who have some or all of the following characteristics:

- a common proper name
- one or more elements of a common culture which need not be specified
- may include religion, customs or language
- unique community of interests, feelings and actions
- a shared sense of common origins or ancestry
- a common geographic origin (Statistics New Zealand 2004).

In contrast, most statutes use ancestry criteria to define who is a Māori. The Māori Land Act, and other statutes, define Māori as "a person of the Māori race and includes any descendant." Only persons of Māori descent can enrol in a Māori electorate to vote for candidates to occupy Māori seats in Parliament or lodge a claim with the Waitangi Tribunal. Ancestry is the closest concept to whakapapa (genealogy), which has customarily underpinned any claim to being Māori.

Their rights are underpinned by the Treaty of Waitangi, a unique statement of human rights and first human rights treaty in the world as the articles of the Treaty reflect fundamental human rights principles: Article One addresses the right to self-determination for incoming settlers and outlines their democratic and citizenship rights.

- Article Two talks about the right to self-determination for tangata whenua (Māori) and outlines their Indigenous and property rights.

- Article Three states the right to equality and non-discrimination.
- Article Four reflects the right of tangata whenua (Māori) to freedom of religion and beliefs.

The Treaty provides the central focus for the New Zealand government's efforts to resolve Indigenous rights issues.

2.4.2 Indigeneity in Scotland

Scotland history is fascinating and complex with Roman soldiers, Vikings, noble clansmen, powerful ruling monarchs and even enlightened philosophers contributing to the culture and Scotland society. Based on the information presented on the Scotland website, (2022), Scottish History people have lived in Scotland since pre-historic times, over 12,000 years. Remains of bloodstone tools and nut processing sites were found on the West coast and Isles. These people had a stone age society but gradually the ancient peoples became farmers, deforesting land for crops and keeping domestic animals.

In this prehistoric period, people built the world's most amazing ancient monuments and tombs. Maes Howe near Stromness on Orkney is a stone built chambered tomb. Skara Brae, also on Orkney is an ancient stone-built settlement with houses connected by covered passages. Dating back to 3200BC, the houses are remarkably civilised with stone beds and seats. Between Skara Brae and Maes Howe is the Ring of Brodgar, a stone circle dating back to 2000BC and similar to Stonehenge.

The Iron age took place in Scotland around 700 BC and the native population traded and adopted modern technologies. The Celtic knotwork and decoration is admired today and began in this period. The Picts, known as the 'painted people' were one of the Celtic tribes who inhabited Scotland and named by the Romans

The Romans to keep the peace in the north tried a number of these tactics. They built two walls: the Antonine Wall which stretched from the Forth to the Clyde and Hadrian's Wall, both massive undertakings and designed to keep the fierce tribes of Caledonia out of Roman Britain.

2.4.3 Indigeneity of Jamaica

The Indigenous people of Jamaica were the Taino people. In 1494 Christopher Columbus discovered the island and ruled by the Spanish, They named the island Santiago. It was while under Spanish rule the Taino people who, killed or died of diseases and slaves were brought to the island as the labour force. In 1655 England conquered the island and renamed it Jamaica. Jamaica became a leading sugar exporter, but heavily dependent on slave labour and in 1893 the British emancipated all slavery.

Today, majority of Jamaican are of African descent with the minorities of Jamaica include Europeans, East Indians, Chinese, Middle Eastern, and others of mixed ancestry. According to the Jamaican Census (2011) Jamaicans of African descent made up 92% the descent or mixed race made up the remaining 8% of the population.

Cohen (1956) signalled another striking feature arising from this historical account is in the Caribbean women are considered the leaders. I suspect it extends back to the days of slavery on the island. Fraizer (cited by Cohen) that all these forces, and more, created a social situation in which

'only the bond between the mother and her child continually resisted the disruptive effect of economic interests that were often inimical to family life among the slaves. Consequently, under all conditions of slavery, Negro mothers remained the most dependable and important figure in the family' (p 666)

2.4.4 Indigeneity of the Cook Islands

The Britannica (2022) website signalled that the Cook Islanders are the Indigenous people of the islands. The Polynesian people from the area now known as French Polynesia, were the only inhabitants of the Cook Islands until the 19th century. Each island was autonomous except for three and those within each of the larger islands. There were several competing ethnic communities. Spanish explorers visited several islands in the northern group in the late 1500s and early 1600s but did not stay. Capt. James Cook was the first European to call at the southern group of islands, in 1773, 1774, and 1777.

English and Tahitian missionaries of the London Missionary Society began arriving in 1821 and were the first foreigners to settle. Important *ariki* (chiefs) converted to Christianity early on. The missionaries established a theological college on Rarotonga

and exerted strong influence on the form of government that evolved in each of the islands over the next half century. The fear of a French takeover, such as that which had occurred in nearby Tahiti and the other Society Islands prompted chiefs to petition the United Kingdom to declare a protectorate over the Cook Islands. The British government established in 1888 and eventually complied into a single federal parliament. This was the first time that these scattered islands had come under a united government.

2.4.5 Indigeneity Groups in Canada

The definition of Indigeneity particularly in North Canada exposes several different Indigenous peoples referred to as Aboriginals. Over one million people (4 % of the population) of Canada consider themselves as Indigenous, according to Andersson & Henriksson, (2010 as cited by Sarivaara et al (2013). 53 % registered as Indians (First Nations), 30 % belong to the Métis group, 11 % are non-status Indians, and 4 % are Inuit. Over a half of the Indigenous people of Canada live currently in cities (Aboriginal Affairs and Northern Development Canada, First Nations). The 1982 Constitution defines the indigenous peoples of Canada: Indians, Inuit, and Métis Hedican, (2008 as cited by Sarivaara et al (2013). Of these three groups, only Indians have a legal definition of who is an Indian. First Nations Definition The concept of First Nations usually refers to the Indians of Canada.

In 2006, 389,785 persons belonged to the *Métis* group in Canada. The word Métis is French and means *a mixture* (mestizo in Spanish). 2012). According to the Canadian Métis Council (2012), in order to be officially considered Métis and to have a Canadian membership card of the Métis council, the person must fulfil the following criteria: (1) the person has to identify as a Métis; (2) the person has to be accepted by the community (in other words, the community has to consider the person to be a Métis); (3) the person must not be a member of the Indian or Inuit Register; and (4) the person has to be a descendent of the Indian population, be able to prove their Indian origin with the verification process defined by the Canadian Métis Council.

2.5 Change Agents

The term *change agent* is still not well understood, and, according to Pacasle and Steinman (2005), change agents are those people within organisations who are never considered to possess the skills and attributes to contribute to a positive change management strategy, even when they demonstrate actions using their own initiative to increase productivity and become more efficient and effective in their roles. Change agents are often virtually unnoticed by managers who take a top-down management approach. Change agents typically do not sit at the top of the corporate ladder or in senior management roles – they are the people who are in management and/or operational positions, for example, the general hand, the receptionist, the cleaner, someone in lower management or IT departments.

Despite the fact that these individuals can be overlooked in work environments, according to Rusaw (1998), change agents are assets to their organisations because they are cognisant of feelings, values, and beliefs, are considerate of creating new forums for analysing actions from the viewpoints of multiple participants, and integrate new philosophies and acts to create a more just and caring community for future social interactions. In brief, Rusaw signalled that change agents are transformers of the character, the heart, the soul, the feelings, and the actions of an organisation, and that they achieve this transformation through holistic, sense-making activities. Rusaw described change agents, who lead from the inside out, as servant leaders, meaning-makers, continuous learners, and principled integrators. Rusaw concluded her discussion of change agents by advocating from her book transforming the character of public organisations, techniques for change agents focused on changing attitudes in people rather than adjusting systems.

Rusaw also described the role of the change agent as Change agents immerse themselves with a diverse set of others to create a shared vision of set up and put in place logical principles by which they will enact it. Change agents desire work that is easier, more effective and efficient, provides more self-control and self-actualization, and promotes community and commitment among workers. To bring desires into reality, change agents use influence and sometimes power as leverage. The aim is to create thinking and feeling in novel ways by using accurate and timely data from those involved in changes. Change agents also seek to foster collaboration in making decisions and commitments in conducting agreed-on changes. (p 15)

Holland (2000) described change agents as boundary-spanning individuals, a definition which is consistent with their significant skills. He identified five common characteristics of these change agents:

1. They transfer information between the internal and external environments of their organisations. This combines with the ability to understand and interpret the local language of source and represent that in the language of the recipient.
2. They are able to interact with many groups, but do not belong exclusively to one group. They form ties transferring information between groups and individuals.
3. They are likely to be excellent communicators with extensive external contacts, to communicate frequently with others and consulted often by colleagues
4. They are likely to have high status however, high status need not imply any formal recognition such as a title.
5. They are likely to have a recognised area of expertise. (pp. 106–107)

This study on Indigenous businesswomen aims to identify the extent to which these women demonstrate the characteristics of change agents.

Schulenkorf (2010), described change agents in sport event management as conduits to securing active community participation and to achieving positive socio-cultural impacts and outcomes for sustainable community development. Schulenkorf reveals that a change agents are trust builders, networkers, leaders and socially responsive campaigners. They are initiative-taking innovators, resource developers, financial supporters, and strategic planners for the long-term sustainability of projects. These change agents, as identified by Schulenkorf are: background supporters, committed to the community; networkers, with the ability to influence and manage group dynamics; trust builders, viewed as being impartial and fair; leaders, fit for purpose with skills and expertise; socially responsible advocates who actively contribute to positive thinking and hope; resource developers who enhance skills, talent, and resources; innovators who bring new ideas and concepts; financial supporters who can consider financial impacts and aligning projects with sponsors and others; and long-term planners who facilitate sustainable community development from a strategic bottom-up event management

approach. Schulenkorf further advocated and identified that change agents are nurtured to fulfil these roles in order for (in the case of his study, sporting) organisations to secure active community participation, achieve positive socio-cultural event impacts and outcomes, and to provide a strategic framework for sustainable inter-community development.

In discussions relating to change agents with journalism students, Broersma and Singer (2021) identified that, while these students wanted to function as change agents to challenge norms and to shift the precincts of journalism to a new position, they acknowledged that the change being contemplated was in technological advancement rather than more substantive cultural transformation. They added that occupational newcomers such as journalism students can either decide to adhere to the hegemonic principles in the field and compete on the same turf as established journalists, or they can position themselves as change agents who aim to fundamentally disrupt the field of journalism as either internal or external competitors. (p 824)

I suspect that the work being done, and the achievements being made by Indigenous businesswomen in a wide range of fields could qualify them as change agents: they to go about their business invisibly and generate positive results. This thesis is focussed on identifying the ways in which the participating Indigenous businesswomen function as change agents in their jobs and for their communities.

2.6 Faces of Entrepreneurship

Since the 1980s, an increased level of business activity described as *entrepreneurial* has spawned, not only because of the electronic age but due to a plethora of new materials, products, financial networks, joint venture possibilities, and paradigmatic changes in politics, economics, and societies. Shumpeter's description of an *entrepreneur,* published in Hagedoom (1996), casts the entrepreneur as the personification of innovation, i.e., the individual who does and conducts new combinations. According to Schumpeter, entrepreneurs are, by definition, neither inventors, nor capitalists, nor members of a social class, all three attributes are found in the entrepreneur.

Drucker (1985) contends that entrepreneurship is neither a science nor an art. It is a practice. It has a knowledge base but, as in all practices, medicine, for instance, or engineering, knowledge in entrepreneurship is a means to an end. Drucker suggested that changes in attitudes about entrepreneurship have been seen in values and behaviours. These changes have caused the emergence of an entrepreneurial economy in countries like the USA that exists across all enterprise constructs, big and small, and goes beyond the run of the mill concepts.

Entrepreneurial leadership is new, sometimes controversial, and burgeoning field of management research. While *leadership* has been studied since around 500 BC, as purported by Garner (2012), who referred to leadership quotes from Confucius, and Holt (2013) dated leadership studies 300 to 500 years back to philosophers Socrates and Plato, new to this field of research is the subject of *entrepreneurial leadership* as signalled by Renko et al., (2015) and Gupta et al., (2004).

According to Henrekson, (2006) he signalled during the 1990s entrepreneurship became a focus of the economic policy agenda. European governments in particular, saw the entrepreneur as the solution to strengthen the economic performance and to deficient job creation. Researchers responded to the pressure from policymakers with a virtual explosion of entrepreneurship research. The number of contributions and the diversity of approaches across the various social sciences have been extraordinary, as even a cursory look through the recent handbooks will demonstrate (e.g., Acs and Audretsch 2003; Shane 2002; and the numerous volumes appearing in Edward Elgar's International Library of Entrepreneurship Series). Entrepreneurship is studied in all disciplines, ranging from social anthropology to organizational theory to mathematical economics. The areas of focus are equally diverse, including personality, opportunity, motivation, environment, organization, coordination, policy, finance and more. (p 1)

In the same breath, Henrekson indicated, there is also a problem "entrepreneurship" and "entrepreneurs" have become overused buzzwords, in particular in the policy debate, but sometimes even in academia. The overuse of the term and the unrealistic expectations have led, to the real risk of a backlash, especially if the entrepreneurs fail to deliver on what was promised by politicians and prophesied by scholars. (p 1).

While we have greater understanding of the motivational and strategies of entrepreneurs and their important contribution to economic development, there remains a question whether these generalisations are, in fact, applicable to Indigenous peoples. This sub-field subject area deserves further scholarly attention.

2.7 Indigenous Entrepreneurship

Stevenson et al (2006), purported that according to the Royal Commission on Aboriginal People (1996) they estimated that the total cost to the Canadian economy caused by the depressing socioeconomic conditions for the Aboriginal people was $7.5 billion and reach $11 billion by 2016. The Aboriginal people in Canada were not standing idly and accepting of this fate, they instead started pursuing a strategy of economic development with social entrepreneurship at its core. They believed they would attain their socioeconomic objectives based on four philosophical approaches: (i) greater control of activities on their traditional lands; (ii) self-determination and an end to dependency through economic self-sufficiency and (iii) the preservation and strengthening of traditional values and their application in economic development and business activities, and (iv) improved socioeconomic circumstance for individuals, families, and communities through social entrepreneurship. (p 47)

Social entrepreneurship is an approach to understanding social needs according to Townsend & Hart, (2008 as cited by Stevens et al 2015). Moizer & Tracey, (2010 also cited by Stevens et al 2015), proposed social entrepreneurship is also about achieving social goals through commercial activity. The process involves recognizing and exploiting opportunities to create this social value, employing innovation, tolerating risk, and declining to accept limitations in available resources, Peredo & McLean, (2006 cited by Stevens et al 2015). Social enterprises are organisations founded to bring about change in a specific socially oriented way rather than to provide fiscal return on investment with the aim to create social value rather than personal wealth. (pp 1055; 1059)

Frederick and Henry (2003) The actual entrepreneurial forms taken by Indigenous peoples vary dramatically, ranging from the broad collective efforts of Māori in New Zealand to the individual entrepreneurial spin-offs from the tribal casino gaming of the Kumeyaay bands in California Galbraith and Stiles (2003). Regardless of the form, entrepreneurial enterprises remain at the heart of Indigenous economic development and these activities are distinguishable as *Indigenous entrepreneurship*. In this thesis, the intent is to expose the principal features of Indigenous entrepreneurship, examine circumstances where the activity takes place, and articulate the ways in which this type of entrepreneur and their actions are understood.

Fonacier and Mueller (2007) purport that Indigenous enterprise development is vital to Indigenous economic development and social advancement, and that entrepreneurial leadership is key to all these efforts. Their findings indicate that much of the leadership of Indigenous development projects provided by women. Agrawal (1995), encouraging the promotion of Indigenous development, noted that Indigenous knowledge has emerged and is an enabler and influencer in development discussions. He also suggested that Indigenous knowledge and its role in development were problematic particularly for non-indigenous people as it would mean that to productively engage with Indigenous knowledge requires actually working towards greater autonomy for Indigenous peoples.

Thornton's (1999) literature review centred on improving an existing sociological viewpoint on entrepreneurship and revealed that the individual traits of entrepreneurs had been the leading subject of research. *Entrepreneurship* has meant different things to people. The earliest reference of the term traced to Richard Cantillon (1734), who believed that entrepreneurship was self-employment with uncertain return. Gartner (1990), on the other hand identified two distinct clusters of thought on the meaning of entrepreneurship. The first addressed the characteristics being innovative, having the ability to increase and grow business. The second centred on the outcomes of entrepreneurs, the ways in which they created value. Schumpeter (1934) indicated that an entrepreneur is a person who conducts new combinations, which may take the form of new products, processes, markets, organisational forms, or sources of supply.

Read et al., (2016) examined the behavioural perspective in the study of entrepreneurship and innovation. The findings indicated that the behavioural patterns of the entrepreneur aligned well to the intellectual practices identified by Schumpeter (1934) and Hayek (1945). Two key characteristics exposed: were motivation and the ability to recognise and exploit opportunities. The study advocated that entrepreneurship become a fundamental of all basic education. Johnsen and Sørensen (2017) discussed the figure of the heroic entrepreneur, centred on Richard Branson's autobiography, *Losing my Virginity*. Critics have maintained that the heroic entrepreneur is a conceptual hypothesis while Johnsen and Sørensen argue that it is better theorised as a fantasy that constitutes desire. They contend that the two hypotheses operate as fantasies that establish different structures of desire and that Branson's narrative creates the desire for both transgression

(overcoming oneself) and for authenticity (realising oneself), that the desires with contradictions and impossibilities.

2.8 Characteristics of Indigenous Entrepreneurship

Henry et al (2017) highlighted the success of indigenous entrepreneurs occurs as they are constantly weaving their culture into success strategies to reflect culturally authentic storytelling and entrepreneurial self-efficacy within the mainstream screen industry. This indigenous approach founded upon a robust sense of cultural origin and purpose. They further propose that cultural capital is derived from indigenous identity, language and culture blends with social capital procured from Indigenous community relations to enable emancipatory entrepreneurship. With these actions Indigenous entrepreneurs are able to surpass constraints they might normally encounter in mainstream industry and commerce.

These authors agreed that the word *Indigenous* means a person or people whose culture predates colonial settlers and retains a distinctive culture, language, identity, lands, and social and economic systems. Dana et al., (2015) advocated that Indigenous entrepreneurship is an emerging discipline and contended that there was a notable difference between Indigenous and non-Indigenous entrepreneurship. The noticeable characteristics of Indigenous entrepreneurship, according to these researchers, are a predisposition for sustainability and the use of kin-based systems. Māori structures that exemplify these characteristics are iwi and Runanga collectives, Māori hauora (health), Te Kōhanga Reo, Te Kura Kaupapa, and Wānanga (Māori tertiary institutions). Dana et al., concluded that place-based differences in world view, language, identity, and resources underpin Indigenous heterogeneity.

Klyver and Foley's (2012) case studies of networking and culture in the entrepreneurship unearthed the three ways in which beliefs, practices, and lived experiences, for example, balance the way Indigenous entrepreneurs utilise social networking, therefore taking away the notion that a universal norm for entrepreneurial networking exists, as culture moderates and how entrepreneurial networking is practiced. Other characteristics of Indigenous entrepreneurship identified in the literature explored in greater detail in the following subsections.

Henry et al., (2017) proposed that the success of Indigenous entrepreneurs who preserve their culture and integrate success in mainstream services such as screen production highlight the economic value of culturally authentic storytelling and entrepreneurial self-efficacy founded upon a robust sense of cultural origin and purpose. In this context, Henry and her colleagues suggest that cultural capital, derived from Indigenous identity, language, and culture, and social capital, acquired from Indigenous community relations, enable emancipatory entrepreneurship. The three main analytical elements to considered when discussing Indigenous entrepreneurship are *entrepreneur*, *entrepreneurship*, and *enterprise* (Foley. 2003).

Ratten & Dana (2017) argued that a distinguishing characteristic between Indigenous and non-Indigenous entrepreneurs is business is for the benefit of all Indigenous people rather than a personal objective. They continued by saying that this understanding of indigenous business should not come as a surprise as Indigenous societies in traditional environments and settings collected resources in a communal and sustainable manner, thereby committing to the sustainability of future generations. They added that Indigenous entrepreneurs amalgamate their ideas and are consistent with their cultural attitudes towards business. With an increased interest in sustainability and Indigenous culture there is now greater public interest in learning about Indigenous entrepreneurs and in particular how they manage their enterprises. Entrepreneurship is important to Indigenous people because they are frequently based in remote locations, far away from regions of employment opportunity. This means that Indigenous entrepreneurship can have multiple benefits that range from economic to social, depending on the nature of their business activity and the role that it plays within a specific community.

Foley (2000, p. 11 cited by Ratten & Dana 2017), defined Indigenous entrepreneurs as altering 'traditional patterns of behaviour, by utilizing their resources in the pursuit of self-determination and economic sustainability via their entry into self-employment, forcing social change in the pursuit of opportunity beyond the cultural norms of their initial economic resources'.

Another definition of Indigenous entrepreneurship provided by Hindle and Lansdowne (2005, p. 132 as cited by Ratten & Dana 2017) involves 'the creation, management and development of new ventures by Indigenous people for the benefit of Indigenous people'. Overall, Indigenous entrepreneurship is universally understood in terms of involving self-employment because of Indigenous knowledge (Dana, 2005). Ratten & Dana concluded by signalling that despite the increased interest in Indigenous entrepreneurship, there are still unclear and conflicting understandings about it in general society.

Hindle and Lansdowne (2005, cited by Ratten & Dana, 2017) defined *Indigenous entrepreneurship* as the 'creation, management, and development of new ventures by Indigenous people for the benefit of Indigenous people' (p. 132). Foley (2000) also indicated that changes in circumstances, behaviour, and resources are typical influencers of Indigenous entrepreneurship. Masters-Awatere and Nikora (2017) characterise Māori entrepreneurship as 'a process of value creation from new products, processes and markets for purposes beneficial to self and kin-communities' (p. 2). Interestingly, Foley and Hunter (2013) proposed that an Indigenous business is one which satisfies three criteria: an owner of the company identifies as Indigenous; it identifies as an Indigenous business; and the Indigenous business community accepts the business as an Indigenous business (p. 72). A common thread in these definitions is service to family and community.

2.8.1 Importance of Indigenous Entrepreneurship to Indigenous Communities

One thing is for certain: the Indigenous people around the world have suffered as the result of shifting economic forces, advancing technologies, encroaching population centres, social acculturation, and colonial expansion. Once self-reliant and socially cohesive, to varying degrees Indigenous communities have suffered both geographical and population dislocations. What receives less attention, but is also important, is the degree of cohesion that remains and the desire among many Indigenous people to rebuild their communities on a traditional and culturally grounded foundation Anderson (2002). Indigenous population groups suffered from chronic poverty, lower education levels, and poor health as a result of colonisers trying to assimilate Indigenous people to their belief system and ideologies.

Khaliifa et al (219) discussed scholarships on school leadership in both Western and non-Western settings found modern schooling primarily traced back to oppressive colonial models with schools continuing to institute a number of specific colonial practices. That in itself is challenging, given the intent of colonialism, but what is more concerning is minority and Indigenous students still come across the remnants of oppressive structures and practices of schooling and continually push them and their families out of schools according to Kaomea, Kumashiro, Zywicki, (2003, 2000, 2016 as cited by Khaliifa et al (2019). They continued by saying that these colonising aspects of school leadership mean that it is impossible for things like joy, learning, friendship, care, and support to occur. (pp 13, 14)

As a result, an often-stated dual objective of Indigenous leaders is to rebuild their nations and improve their socio-economic circumstances, and many Indigenous people see entrepreneurial activity as a central element in supporting this endeavour. For example, this is certainly accurate regarding the Aboriginal peoples of Canada, the First Nations, Metis, and Inuit, and regarding the Quechuas and Aymaras in Perú, among whom entrepreneurship and business development widely accepted as the key to building a more vibrant economy leading to nation re-building (Anderson & Giberson, 2004). These findings endorsed by Mika et al., (2018), who identified Indigenous entrepreneurship, innovation, and enterprise as essential features of Indigenous economies and indicated that Indigenous entrepreneurship is a valued means to achieving aspirations for self-

determination and sustainable development within Indigenous communities. Collins et al., (2018) and Nana et al., (2015) as identified by Dell et al., (2017) agree that the value and contribution of Indigenous economies adds to the social and economic prosperity of nations.

Petridou et al., (2009 as cited by Ratten & Dana 2006), purported that women usually have different motivations for becoming an entrepreneur including as a way of balancing work and family life. Ratten and Dana espouse that more recent research about women entrepreneurs in family businesses has focused on the service type of businesses they create in the global economy. Galloway et al., (2015 as cited by Ratten & Dana) suggest that entrepreneurs often start businesses to foster social relationships in the community through economic means and family involvement. Ratten & Dana concluded that family businesses are an important contribution to society due to their influence in economic growth. Family involvement affects the level of innovation, risk taking and competitiveness in business. (pp, 1-3).

2.8.2 Inuit Entrepreneurs

Mason et al., (2012) highlighted a distinct difference between the Inuit entrepreneurs of Iqaluit and that of their mainstream counterparts. The majority of mainstream entrepreneurs within the Iqaluit region came from mainstream English Canadian or French-Canadian backgrounds and, for these individuals, business growth was an important driver. In total contrast, Inuit entrepreneurs identified more with the land and the sharing of resources and sought and developed informal and subsistence self-employment. Mason et al., concluded that the Inuit people differ in form and substance from Canadians, and these differences reflected in their entrepreneurial way of life.

2.8.3 Cook Island Entrepreneurs

Te Ava and Page (2020) explain that the tivaevae reflects how culturally responsive business practice reflects the teaching and learning of Cook Island daily practices. Tivaevae, the traditional artistic quilting of the Cook Islanders, depicts the past, present, and future and demonstrates how these values are integral to the social, cultural, historical, spiritual and religious, economic, and political representation of Cook Island

culture. The tivaevae patterns hold several meanings reflecting and influencing how Cook Islands people function in their environment (Rongokea, 2001). This discussion by Te Ava and Page implies that tivaevae represent Cook Island decision making in an economic context, Cook Island entrepreneurs are equally influenced by cultural and traditional patterns and considerations.

2.8.4 Rwandan, Taiwan, Sub Sahara and Medellin Entrepreneurs

Isenberg (2010) presented a series of entrepreneurial success stories which included business initiatives in Rwanda, Taiwan, Sub Saharan Africa, and Medellin in Columbia. While each story was different in nature, a common theme appeared, people's resilience to adversity.

> Rwanda, less than two decades ago almost one million people slaughtered in Rwanda in one hundred days. The country's current standing in global business circles is stunning. President Paul Kagame's promoted entrepreneurship as the agenda for the nation. He launched the Rwanda National Innovation and Competitiveness initiative in 2001. A "national coffee strategy" with Rwandan Bourbon Specialty Coffee brand at the core. Two notable events happened in 2006: Starbucks gave Rwanda's Blue Bourbon brand of coffee beans its Black Apron award and introduced it in its stores, and Kagame met with Costco's CEO, Jim Sinegal, to promote Rwandan coffee. Costco would later become one of the two biggest buyers of Rwandan coffee, purchasing an estimated 25% of the country's premium crop. (p 4)
>
> Taiwan and their decision to bring Expat Entrepreneurs Home is a great example of how determined government leaders can transform a brain drain into a brain gain. During the 1960s Taiwan's government leaders recognized the country's need for entrepreneurship and began sending delegations to Silicon Valley to learn about how it had blossomed there. In the 1980s Premier Y.S. Sun established the Science and Technology Advisory Group (STAG) to help the government build the scientific and educational infrastructure for an entire generation of technology entrepreneurs. (p 6)
>
> Sub-Saharan Africa entrepreneurial story came about as and the idea of building Shareholder Value creating better governments. Mo Ibrahim founded a mobile operator, Celtel and succeeded in building tremendous shareholder value and with his newfound wealth used it to create the Ibrahim Index to monitor governance in Africa

> and the $5 million Ibrahim Prize to reward democratic leadership. This award is sending a loud and positive signal to government leaders to enact courageous reform. (p 7)
>
> Closing out these entrepreneurial success stories is Medellin, in Columbia which transformed itself from being a crime-worn City to an entrepreneurial mecca. Medellín for two decades blighted by drugs and homicide. Sergio Fajardo became Medellín's mayor, in 2003, he brought about a revolutionary cultural change, creating a legitimate entrepreneurial business environment. One of Fajardo's focuses was building beautifully designed, technologically advanced public libraries and community centres in the worst parts of town and set up microfinance programs. (p 10)

Isenberg also contended that Governments remain sector neutral and to unleash rather than harness people's entrepreneurial energies. They should observe which direction entrepreneurs take and "pave the footpath" by gently encouraging supportive economic activity to form around already successful ventures, rather than planning new sidewalks, pouring the concrete, and keeping the entrepreneurs off the grass. He also discussed the hardships of resource-scarce, even hostile, environments often promote entrepreneurial resourcefulness. New Zealanders call Kiwi ingenuity "number 8 wire": In the country's colonial days, the only plentiful resource was 8-gauge fencing wire, and New Zealanders learned to fix and make anything with it. Icelandic entrepreneurship is built upon a legacy of "fishing when the fish are there, not when the weather is good." (pp 8, 9)

2.8.5 Membertou Entrepreneurs

The research study completed by Kayseas et al., (2006) demonstrated how Membertou, a Canadian Indigenous community, is now influencing mainstream multi-billion-dollar companies to do business with them. This dramatic and positive economic development in Membertou is attributed to this Indigenous group creating an environment that is attractive to business, one that fosters entrepreneurship and innovation.

Membertou's story is a window of hope for others to recognise that the dynamics of culture, tradition, and innovation can interact with mainstream business with outstanding results. The community has proven that they can continue to exist as a collective, with

collectively owned assets, and that they can maintain a strong tie to their culture and heritage and still engage in mainstream business and succeed. It is important to note that everything the community has achieved in respect to its governance and development within the context of a strong recognition and respect for their heritage and culture has been accomplished.

2.8.6 Aboriginal Entrepreneurship

De Bruin and Mataira (2003 as cited by Rattan and Dana 2006), linked Indigenous culture to heritage entrepreneurship whereby Indigenous people undertook activities designed to regain control of their ancestral lands, thereby expanding their economic capital base. They defined heritage as cultural practices, resources and knowledge systems developed and refined and through intergenerational knowledge traditional and contemporary means. Heritage entrepreneurship included direct negotiations; achievement of settlements; methods to fast-track settlements and implementation; development of an Indigenous trademark as an identification and brand for Indigenous products and services; and attempting to protect Indigenous culture and intellectual property rights. (p 1). Warriner (2007) identified Māori culture as an essential element informing Māori world views with traditional values firmly embedded. These principles are based on strong whanau, hapu and iwi affiliations connected to ancestral lands hence Te Ao Māori is very much whakapapa and whānaungatanga centric.

2.9 The Māori Way of Doing Business

Phillips et al., (2016) describes the Māori way of doing business as having a 'quadruple bottom line' of profit, people, environment, and community business objectives. They describe Māori as genuine leaders of dairy farm environmental management, due in part to Māori business values, attitudes to land ownership, and holistic world views. Their article reveals the importance of the quadruple bottom line identified by the participants in their research, in contrast with the dominant Anglo-NZ business focus on maximising profit and production.

> 'Maori farming business in general has massive potential – they've got plans, they have ambition, they want to grow, and they've got governance that's

> improving all the time across the board –some are already excellent.' The strategic management plans of the Maori farming trusts prioritise the development of social capital to create competitive advantage. There is Phillips et al., shows evidence of culture/language (ancestral/elders) being blended with innovative ideas/technology (entrepreneurship) to create innovative decision-making and strong business performance. Strong business performance ensures better education and welfare of descendants as well as environmental protection. (p 249)

According to Graham Smith et al., (2017), the Kimihia He Oranga Te Tairawhiti Economic Development Report (2017) report identified the need for a policy re-alignment in respect of creating a more conducive economic development context that enhances social and economic returns from iwi, rural and small-town communities. These researchers stated, 'We need to be internationally competitive at a local level and broaden our market opportunities for Māori businesses by applying universal business rules but from a tikanga Māori perspective' (p. 80). The authors encouraged taking a more radical and divergent approach to economic development actions for Māori. The positive change scenarios they offered included:

> The creation of investment incentives to establish economic opportunities in smaller towns and rural centres. Short-term, targeted 'primers' e.g tax incentives to encourage the film industry to Aotearoa. Wairoa host an awards ceremony annually for the screen industry.
>
> Build a focus on rural and iwi economic development potential that promotes growth through the twin strategies of a broader public participation as well as emphasising the productivity of big business enterprise and projects. A strategy to develop this change in mindset is that all New Zealanders need to move beyond the idea of economic development to understanding it.
>
> Build a '360° economic development' approach – a more overt 'whole of country' strategy that gets beyond the rural/urban divide and allows for a more inclusive approach that embraces the general population as well as big business. This would also align with the establishment of a new deal; a country

wide alliance and responsibility to the idea of a ‘national economic development’ that is everyone’s responsibility in which every citizen has a role to play and a contribution to make.

Build the potential of the currently underdeveloped sectors of New Zealand and enable rural communities to contribute to their own self-development and regional regeneration. We cannot continue to keep investing in and supporting the same ways of doing things that are clearly not working well (pp 91-97)

Graham Smith and his team also signalled that regional economic development plans must not only speak to the big business elements of economic development, but they must also address and embrace the idea of how economic planning in the regions might also create a more inclusive and fairer New Zealand society for all.

2.10 Māori Economic Strategy to 2040

He Kai Kei Aku Ringa (HKKAR, 2012), the Māori economic development plan published in 2012 that lays out strategy to 2040 **Māori** is impressive. It acknowledges that Māori have been involved in business ventures for years, as signalled by Ngāhiwi Tomoana, the chair of HKKAR in the report, who pointed out that ‘we traded and trafficked through every island and atoll, this practice or tikanga was continued here in Aotearoa amongst iwi and hapū, moving north, south, east and west with regularity;’ (p 2)

Tomoana highlighted the trade and barter economy Māori engaged in, which involved the trading of water, fish, flax, timber and food for fabric, tools, equipment and guns. However, the arrival of pākehā colonists and the swamping of the Māori population by subsequent migrations turned the Māori trading nation into a dependent one, struggling to retain land, language, and the love of the cultural values intrinsic to us as a people. Tomoana continued to explain, Māori have taken a foothold in the national economy, running strong co-operatives and iwi entities, and Māori can now take a lead in instigating the economic turnaround in all trade and commercial fields at home and abroad.

In this report, Greg Whittred, deputy chair of HKKAR hit the nail on the head when he implied that for far too long Māori and the Māori economy has been perceived and shaped by a deficit lens. He argued that we need to refresh this mindset and adopt an attitude of positive change, and key to achieving this big hairy audacious goal requires new and innovative economic development concepts and the collaborative efforts of Māori, iwi, government, business, and wider communities.

The report indicated that New Zealand is only three quarters of the way to unlocking the hidden potential of the female labour pool and that a large gulf exists in the average level of male and female productivity. HKKAR believes an initiative-taking approach by the government to help close some of these disparities will come with considerable economic benefit.

2.11 Leadership Characteristics

Leaders are 'twice born,' according to James (1995 p. 3 as cited by Fernald et al 2005). They endure major events that lead to a sense of separateness, or estrangement, from their environments. As a result, they turn inward in order to re-emerge with a created rather than an inherited sense of identity. This condition, James argues, may be necessary for the ability to lead. According to Zaleznik (1990), leaders have self-confidence that has grown out of the awareness of who they are and the visions that drive them to achieve. Although research shows that certain traits alone do not guarantee leadership success, evidence that effective leaders are different from other people in certain key respects exists. Key leadership characteristics identified by James included inspirational qualities, confidence, the ability to recognise and appreciate different perspectives, sound business knowledge, and honesty and integrity.

These characteristics help a leader acquire necessary skills, formulate an organisational vision and an effective plan for pursuing it, and take the steps needed to implement the vision into reality (Kirkpatrick & Locke, 1991). I also contend that leadership is about exacting influence over others.

2.11.1 Entrepreneurial Leadership

Having considered definitions and examples of the entrepreneur and entrepreneurship from both a general and an Indigenous perspective, it is time to look closely at definitions and examples of entrepreneurial *leadership*. Kouzes and Posner (2002 p. 22 as cited by Katene 2010) indicated that successful leaders are those who effectively accomplish these five primary tasks:

> Challenge the process: search for opportunities, and experiment.
> Inspire a shared vision: envision the future, enlist others.
> Enable others to act strengthen others, foster collaboration.
> Model the way: set an example, plan small wins; and
> Encourage the heart: celebrate accomplishments, recognise contributions. (p 3)

Abu-Tineh et al., (2009) also supported Kouzes and Posner entreprenurial leadership approach.

The basic premise of this model is that leaders recognise innovative ideas and are constantly looking for new and better ways of doing things. Parry, (1996, p. 14 as cited by Katene) described leadership as a person of some identifiable vision that people can aspire to; and willingness to follow the leader along a socially responsible mutually beneficial pathway, toward that vision. Inkson and Kolb (1995 p 323 cited by Katene 2010) referred to Lao-tzu, *Tao* proverb:

> A leader is best when people scarcely know he exists, not so good when people obey and acclaim him. Worse when they despise him. Fail to honour people and they fail to honour you. But of a good leader, who talks little, when his work is done, his aim fulfilled, the people will say, 'we did it ourselves. (p 1)

On the surface, a leader has to be entrepreneurial; one can associate entrepreneurs with leadership functions, such as providing vision to the development of a new product, service, or organisation. It has been written that *entrepreneurial leadership* deals with concepts and ideas, and these are often related to problems that are not of an organisational nature (Namaki, 1992). Instead, they tend to be individual characteristics

or behaviours. Entrepreneurial leadership is characterised in a number of ways McClelland (1965), believed that entrepreneurial behaviour was embedded in an individual's personality, the result of one's upbringing. Kuratko (2007) suggested that, as innovators, entrepreneurs can also be prone to erratic behaviours and claimed that, because entrepreneurs are fully responsible for identifying business opportunities and acquiring the needed resources, an entrepreneur is typically opportunistic. Lloyd et al., (2005) described entrepreneurial leaders as possessing individual characteristics and behaviours that include vision, problem solving, decision making, risk taking, and undertaking strategic initiatives. I also propose that entrepreneurial behaviour, like leadership, appears to be internally motivated.

2.11.2 Indigenous Entrepreneurial Leadership

Mittal (2015) implied that the influence of culture on leadership processes is accepted, and that differing leadership styles emerge from the cultural context in which the leaders operate. He proposed that charismatic leadership is the preferred leadership style in individualistic and loose societies, whereas a transformational leadership style would be more acceptable in collectivistic and tight societies.

Jacobs and Witt (2006) claimed that *Indigenous entrepreneurial leadership* is characterised by a person who evaluates critical issues and listens to everyone's voices prior to offering advice or recommending action. They also advised that Indigenous entrepreneurial leadership places emphasis on responsibility rather than rights and noted that the ability of Indigenous women, in particular, to effectively negotiate complex social issues have demonstrated for tens of thousands of years in Indigenous communities and is worthy of further investigation.

2.11.3 Entrepreneurship as a Management Approach

Stevenson et al., (1989) argued that, rather than being a type of business, entrepreneurship is management, another form of leadership. They distinguished between entrepreneurs as *promoters* and individuals whose strategic direction driven by the perception of opportunity, and *trustees*. People driven to protect the resources they currently control. One could argue from this that promoters are actually leaders while trustees are managers. Others, however, have written that both management and

leadership skills play important roles in determining the growth rate of a small business. The key skills required by management entrepreneurs, as identified by Eggers et al., (2012), are to clearly articulate the future vision of the business, to lead by example and increase and support individual capability in the team, and to possess business acumen and nous.

Over the years, schools of thought on management and entrepreneurship have been generated by Lepnurm and Bergh (1995), who have combined psychological traits with management/leadership skills and suggested that the attributes and characteristics of entrepreneurs have remained constant. According to them, entrepreneurs are innovators, risk takers, individual thinkers, and goal-setters who are always looking for gaps in business and opportunities.

Zaleznik (1977) contended that managers and leaders differ in what and how they think, work, and interact. Also, Zaleznik suggested that managers and leaders have different personalities and experience different developmental paths from childhood to adulthood. Further, managers perceive life as a steady progression of positive events, resulting in security at home and at work. One aspect that is not so evident is whether or not these discussions on management practices align with Indigenous management philosophies and suggest that further research is required to find these answers.

2.12 Leadership Models

Sosik and Cameron (2010) suggested that character and/or inherent moral beliefs, intentions, and predispositions are considered to be foundational elements of outstanding leadership, which, they argue, features six universal virtues: wisdom, courage, humanity, justice, temperance, and transcendence. Which of the many styles of leadership identified in the literature best bring out these qualities in a leader? This is a subject of ongoing debate.

2.12 .1 Transformational and Transactional

Let us consider *transformational* leaders. What are their unique qualities? They are people of vision, who are future orientated, inspirational, and high achievers (Burn and Bass 1978 & 2003 cited by Khanin 2007). Transformational leadership are leaders who inspire followers beyond immediate self-interest influencing by charismatic, inspirational, intellectual stimulation and/or individualised consideration. These types of approaches elevate the follower's level of maturity and ideals and concerns for achievement. The well-being of others, the organisation, and society become the key focus. Bass also suggested that 'idealised influence and inspirational leadership are displayed when the leader envisions a desirable future.' Bass identified individualised consideration as supporting and developing the skills and qualities of their followers to achieve their own goals. (p 152). Transformational leaders (Burns 1978 p 20 cited by Stewart 2006) set standards of performance. These leaders show determination and confidence that followers want to identify with and follow. Intellectual stimulation is when the leader helps followers to become more innovative and creative.

Burn and Bass further added formulation of transformational leadership through his study about political leaders. described transforming leadership as a process in which "leaders and followers raise one another to higher levels of morality and motivation." These leaders seek to raise the consciousness of followers by appealing to ideals and moral values such as liberty, justice, equality, peace, and humanitarianism, not to baser emotions such as fear, greed, jealousy, or hatred. Followers are transported from their "everyday selves" to their "better selves." (pp 152, 153). Bass and Bruns (1985 & 1978 as cited by Krishna 2011), proposed the theory of transformational leadership includes

two types of leadership process. Transformational leadership is determined in terms of the leader's effect on followers. That followers feel trust, admiration, loyalty, and respect toward the leader. They are motivated to do more than they originally expected to do. The leader transforms and motivates followers by making them more aware of the importance of task outcomes. (153)

Transformational female leaders include Te Puea Hērangi, Dame Te Atairangikaahu, Dame Mira Szászy, Dame Whina Cooper, Dame Hinewehi Mohi, Dame Valerie Adams, Dame Lisa Carrington, Dame Iritana Tawhiwhirangi, Dame Bronwen Holdsworth, Dame Areta Koopu, Whaia McClutchie, Jacinda Adern, Helen Clarke, Jenny Shipley, Mother Teresa, Oprah Winfrey, Michelle Obama, Nanaia Mahuta, Kereyn Smith and Ngā Whetū, the stars of this thesis – the list is infinite. Their transformational leadership style is a common thread that connects these women from diverse backgrounds and ethnicities.

Burns (2003) identified distinctions between transformational and transactional leaders, a key difference being that transformational leaders inspire followers through consideration, support, and innovation and transactional leaders exchange tangible rewards for the work and loyalty of followers. Hays et al., (2018), suggested that transformational leaders engage with their followers, focus on higher order intrinsic needs, and raise consciousness about the significance of specific outcomes and new ways to achieve outcomes. Transactional leaders tend to be more passive and maintain the status quo. The qualities of transactional leaders are described in greater detail in the following section.

Table 6 Comparing Leadership Styles

Transactional Leaders	Transformational Leaders
Reactive	Initiative-taking
Works within the organisational culture	Works to change the organisational culture by implementing latest ideas
Employees achieve objectives through rewards and punishments set by leader Motivates followers by appealing to their own self interest Management-by-exception: maintain the status quo; stress correct actions to improve performance.	Employees achieve objectives through higher ideals and moral values Motivates followers by encouraging them to put group interests first Behaviour is directed to each individual to express consideration and support. Intellectual stimulation: Promote creative and innovative ideas to solve problems.

In his dissertation manuscript, Warren (2017) discussed outdated theories and non-traditional leadership. Warren proposed that *transactional* leadership, known also as managerial leadership, focuses on supervisory roles, organisation, and group performance. Leaders who take a transactional approach are not looking to change the future; they are looking to merely keep things the same until the problem is resolved.

Warren also described the *traditional* leadership model as one that is influenced by historical actions, including hereditary entitlement to a position or post. According to Warren, traditional leadership is the act of inheriting the power from a predecessor. Current examples would be kings and queens, family-owned business leaders, and even political leaders.

Traditional leadership is practiced by most cultures, including Māori. Te Momo (2011), *Whakanekeneke Rangatira: Evolving Leadership*, presents an interesting overview of Māori leadership and refers to two categories of Māori leaders: traditional leaders, who emerge in their roles through whakapapa (genealogy connections), covered briefly above, and those who materialise through mahi (work). According to Te Momo, most recognised Māori leaders achieved their roles through whakapapa. This style of leadership has also occurred for hundreds of years in Māori society. For example, on the death of the Māori Queen, Ariki Te Atairangikaahu (leader of the Kingitanga movement) in 2006, her son Tuheitia became her successor. Following the death of Sir Hepe Te Heuheu (paramount chief of Ngāti Tuwharetoa) in 1997, his eldest son Tumu took over the leadership role for his people. History has also shown that Māori leadership transfers to either male or female heirs.

The other leadership style mentioned by Te Momo (2011), leadership acquired through mahi is personal endeavour and challenging work. This is evident in all occupations in which people have trained or worked to become a leader in a specific field, such as education, health, business, religion, community organisations, clubs, politics, sport, and boardrooms. Selwyn Parata, Bishop Brown Turei, Mother Teresa, Sir Henare Ngata, Dame June Mariu, Dr Molly Rhone reflect these leadership traits.
Traditional leadership is about birthright entitlement and bloodlines and l argue that traditional leadership is the most common of leadership practice across all cultures. Shachar (2009 p 6) stated that material wealth and political membership are the two most

important distributable goods. These are the only meaningful resources that intergenerational transfer by principles of heredity. Shachar further added that to date birthright citizenship laws has not undergone any form of scrutiny and it is time to critically examine the connection between birth, the demos definition, and unequal distribution of voice and opportunity on a global scale. In societies, questions around gender may arise about inheritance, but it is the accepted leadership model. The reason I say this is we do not have to venture far to find examples and while the examples of such leadership may not be as high profile or obvious as the royal family or iwi leaders mentioned, the process is the same. Traditional leadership occurs within our own families, when the older brother or sister takes on the leadership role for whanau, and normally accepted practice endorsed by the great grandfather, grandfather, and father.

2.12.2 Adaptive Capacity

Warren (2017) included a discussion about *adaptive capacity* as a trait or characteristic of a leader: the ability to be resilient and quickly and effectively adapt to expected and unexpected change in the organisational environment. Leaders who possess adaptive capacity can envision change, embrace transparency, and adapt on the move as events occur. Bennis (2019) and Latham (2014) endorse the consideration of this quality.

2.12.3 Authentic Leadership

Avolio and Gardner (2005), in their discussion of the development of the *authentic* style of leadership, described authentic leaders as those who align their values with their intentions and actions, led by example, and demonstrate transparent decision making, confidence, optimism, hope and resilience, and consistency between their words and deeds. Alvolio and Garnder state that authentic leaders facilitate environments that provide access to information, resources, support, and equal opportunity for everyone to learn and develop. Authentic leaders empower and enable other leaders and their associates to accomplish their work more effectively. The authentic leader and their supporters pursue shared and complementary goals that reflect deeply held and overlapping values. These researchers note that that authenticity, and hence authentic leadership, requires heightened levels of self-awareness.

2.12.4 Autocratic Leadership.

Cherry (2006) concluded that authoritarian leadership and autocratic leader styles are the same describing the *autocratic leader* as one who keeps strict and close control over their followers' regulating policies and procedures given to followers. Cherry also noted that, to ensure a distinction remains between the authoritarian leader and their followers, these leaders make sure to maintain clearly defined professional relationships. Direct supervision is what they believe to be key in maintaining a successful environment and followership. According to Cherry, authoritarian leaders set goals individually, engage primarily in one-way, downward communication, control any discussions with followers, and provide clear outcome expectations and how it should be done. Authoritarian leaders make decisions independently with little or no input from the rest of the group.

2.12.5 Charismatic and Laissez-faire Leadership

In his study, Warren (2017) also highlighted charismatic and laissez-faire leadership. Warren's description of *charismatic/value-based leadership* reflects the leader's ability to inspire, to motivate, and to expect high performance from others based on strongly held core values. This kind of leader is visionary, inspirational, self-sacrificing, trustworthy, decisive, and performance oriented as suggested by Northouse (2021). Northouse went on to add that laissez-faire leaders abdicate responsibility, delays decisions, gives no feedback, makes little effort to help their followers satisfy their needs, and neither engages in any exchange with followers nor attempts to help them grow.
Warren (2017) noted that *laissez-faire leadership* is commonly demonstrated in a leader that takes a hands-off approach.

2.12.6 Wahine Toa Leadership

Research by Wolfgramm and Henry (2015) on Māori women leaders within the screen industry offers a perspective on wāhine toa leadership and presented components to define this form of leadership. The research highlighted three key aspects shared by the

wāhine toa they studied. Number one, culture had a significant bearing in shaping these Māori women and how they viewed and identified themselves in a Māori leadership role. Secondly, whanau, kinship, and a series of cultural practices and linked with spirituality were important to the wāhine toa. Thirdly, collaboration and collaborating with other prominent Māori screen role models proved hugely beneficial to these leaders. These wāhine toa acknowledged they had a responsibility to share their experience and the knowledge they had gained to promote, protect, and enhance the screen industry. The researchers also identified a sense and obligation held by the wāhine toa to encourage future followers contemplating the screen industry as a career platform.

In the collection *Toi Wahine: the worlds of Māori women* (1995), edited by Irwin and Ramsden, the individual stories presented echo the findings of Wolfgramm and Henry. For example:

> Everdina Fuli (1995) – *Whaia e koe te iti kahurangi – Striving for excellence and taking up challenges*
>
> My maternal grandmother's formal education was brief. She recalls attending a school in Tokomaru Bay and progressing to standard five. Primary school was not an enjoyable place for my grandmother, because she was not allowed to speak te reo Māori. She remembered sitting quietly in class and recalled other Māori children used to hide amongst the lupins at school so that they could converse in Māori. (p.46)
>
> Powhiri Rika-Heke (1995) – *Daddy & Me*
>
> Daddy, the other boys are going to be working in the barn and I am stronger than them and I can give them a hiding too. I know baby but I want you to make scones for our smoko. You make better scones than others and I only want to eat yours. So, you run along and make me scones so the other men will get jealous. When I grow up, I am going to be a man and then I will not have to do the cooking. I do not know why the women are laughing as I walk briskly, head held high. You wait till I am, big, just you wait and see. (p 59)
>
> Wāhine toa in film confronted an industry in which they were, initially, unable to tell their life stories and lived experiences in their own ways, through their voices, with authenticity, passion, and mana. Their battle to earn this right

challenging, with numerous colonisation hurdles to overcome. This insight into their development as leaders offers a new cultural dimension to leadership. Each story of a wahine toa provides similar examples to those endured by the screen industry wāhine.

2.12.7 Servant Leadership

Spears (2010), in a journal article on servant leadership, shared ten characteristics of this model of leadership. According to Spears, listening and periods of reflection are essential to the growth and well-being of the *servant leader*, as successful servant leaders are skilled empathetic listeners who have the potential to heal themselves and their relationship to others. Self-awareness is another characteristic of the servant leader. The servant leader is effective at building consensus within groups and has the ability to stretch his or her thinking to encompass broader-based conceptual thinking. The servant leader is deeply committed to the growth of each and every individual within their organisation, with a sense of stewardship and a commitment to serving the needs of others. Spears concluded that servant leadership characteristics often occur naturally within individuals and can be enhanced through learning and practice. Servant leadership offers great hope for the future in creating better and more caring institutions.

2.13 Vision and Critical Thinking Skills

Vision and the ability to problem solve are characteristics common to all types of successful leaders and entrepreneurs who operate in dynamic, changing environments, characteristics they use to cope with their need to excel and explore new vistas.

Thompson et al (2007) suggested that a combination of strategic vision, objectives and strategy are core elements to a strategic plan. The plan leads the future direction, performance objectives and stratagem of organisations. Therefore, a vision is formulated explicitly by identifying a domain for competitive behaviour, a set of sources of competitive strength, and a profile for resource capability. A vision implies a capability construct. This capability construct is determined by several factors including managerial vision, competence and capacity, logistic and technological profiles, as well as the financial resource access of the firm. A good vision is realistic and feasible. It provides a challenge for the whole organisation and mirrors the goals of its constituents. Visions

may not be executed for fear of mistakes, inability to tolerate ambiguity, and lack of challenge.

According to Schempp (2017) in order for an organisation to thrive and prosper, efficient processes are constantly re-evaluated, because what worked yesterday will not guarantee to work tomorrow. Leaders with creative critical thinking skills have the ability to stimulate, challenge and inspire others to continually pursue prominent problems and devise creative solutions to feed future organisational growth and success.

> The characteristics, qualities, skills and competencies of leadership have been discussed and attributed to the specific roles undertaken by different leaders, for example, prime ministers, kings or queens, and presidents, set an expectation that any of these leaders would also be knowledgeable in world and political affairs. Similarly, there is an expectation that an iwi or hapū leader would be knowledgeable about iwi and hapū matters. To conclude these leadership deliberations, this quote by Lao Tzu (5 BC) ‘to lead people, walk behind them’. This is a style of leadership that I support.

2.14 Māori Leadership Styles

To examine the various leadership styles of Māori people and reveal the leaders who demonstrate these characteristics and qualities, this section of this literature review considers the leadership styles of both Māori men and women. Katene (2010) is one researcher who has presented leadership theories from a Māori perspective. He suggested that throughout the history of Māori in Aotearoa, leadership traits exposed were of a charismatic, religious, military, or socio-political nature, with a common thread of the quality that has been defined as *transformational leadership*. According to Katene, traditional and contemporary Māori leadership has been characterised by leaders who shared a vision with their people, had a sense of mission, an agreed course of action, and had earned the respect, confidence, and loyalty of their followers, through their inspirational leadership. Aspects and examples of Māori leadership as identified in the literature follow.

2.15 Scarcity of explorations of Māori leadership in the literature

Fiona Te Momo (2011) highlighted the scarcity of literature on Māori leadership at the time of her study. She found that information on male Māori leadership information is limited and, interestingly, almost non-existent for Māori and Indigenous women leaders.

While academic explorations of Māori leadership are limited, the subject has been discussed and articulated by contributors to the book of collected interviews and photographs on Māori leadership: *Te Kai a te Rangatira* (Tapiata et al., 2020). The discussions in this book offer an Indigenous approach to leadership that aligns with the research patai of this thesis. Key insights from male Māori leaders recorded in this book include the following:

> Campbell Dewes – Ko te whenua, te waiū mō ngā uri whakatipu – (Land will provide sustenance for the next generations) (p. 88).
>
> Ta Mason Durie – Having a solo leader does not work as things have to be distributed and networked so that all people know what to do. They are all working to the same cause. (p. 92)
>
> Edward Ellison – Your reward for overcoming your last challenge is the next challenge. Growing well in the Māori world is about teamwork. (p. 96)
>
> Rikirangi Cage – When you have good values and good skills, ka rawe. The values must always be first. (p. 115)
>
> Hone Harawira – Leadership is building a collective around you that is not scared to challenge your thinking (p. 120)
>
> Moana Jackson – Tikanga is the value base that enables our people to see what is right. (p. 158)

What is evident from these Maori leadership insights is working collectively for the good of all.

2.16 Whakatauākī and Leadership

Te reo Māori kupu translated as *proverbs* or *significant sayings* are *whakatauākī* and *whakataukī.* These words, with their shared meanings, spelt differently to distinguish subtle differences in the usage of the words. According to the interpretations of the online dictionary, Māori Language.Net, a *whakatauākī* has a known author and the author of the *whakataukī* is not known and for the purpose of this discussion, the kupu *whakatauākī* is used, as every attempt has been made to locate the original source or reference point of the statement. Great leaders like Te Kani a Takirau, Mira Szászy, Tā Apirana Ngata and others have left or offered words of wisdom to demonstrate resilience, to overcome adversity, and to lead people. Other whakatauākī will follow to demonstrate attributes of leadership.

Whakatauākī, the proverbs and sayings that share and perpetuate important Māori cultural values, are good indicators of the attributes of leadership, and this famous whakatauākī recited by Te Kani a Takirau (1850), his response when asked to become the first Māori King of Aotearoa, demonstrates these qualities:

> Ehara toku maunga a Hikurangi, he maunga nekeneke, he maunga tu tonu.
> My mountain does not move, it remains firm and steadfast.

I have interpreted this whakatauākī to mean *my place is here amongst my people*.

Wirihana's (2012) research describes whakatauākī is a communication method used by Māori to share information and knowledge. As an example, whaikorero, (speakers) on the paepae (marae atea) often use whakatauākī to emphasise a point or issue. Wirihana explained that whakatauākī is as an educational resource and a method of transferring intergenerational knowledge, to teach and pass down knowledge from tipuna. Whakatauākī are often direct and pointed to help guide behaviour. I have observed that whakatauākī emphasise values and principles to tell leaders how to conduct themselves. Although this observation is anecdotal, I suggest that others would be hard pressed to refute the claim that a whakatauākī as a measurement for leadership:

> He aha te kai ō te rangatira? He kōrero, he kōrero, he kōrero.
> What is the food of the leader? It is knowledge. It is communication.

As previously mentioned, Fiona Te Momo (2011) purported that literature on Māori leadership was scarce and literature on Māori women leaders even more so. She always pondered on why this was the case, and this whakatauākī provides the answer:

> Kāore te kūmara e kōrero mō tōna ake reka.
> The kūmara does not speak of its own sweetness.

Another reason could simply be our collective belief systems, influenced by the environment that we grow up in – whanau, hapū, iwi, obligation and responsibility. This whakataukī supports this notion.

> Ehara taku toa i te toa takitahi, engari he toa takitini.
> Success is not the work of an individual, but the work of many people.

I have also contemplated why there is a lack of research about Māori businesswoman leadership and suspect these two whakatauākī above may provide the answers. Talking about one's achievement in a Māori context is a foreign concept. Instead, as implied by the following whakataukī, one's focus should be outside oneself.

> Manaaki whenua, manaaki tangata, haere whakamua.
> Care for the land, care for people, go forward.

2.17 Māori Women as Indigenous Leaders

In te Ao Māori, our very existence is around women and a woman's ability to birth future generations. Before European involvement and contact, Māori women had mana. A key indicator of this in the Māori language that there was no hierarchy of sexes is that the language is gender-neutral: there is no he/she (ia) or his/hers (tana/tona) in Māori. The importance of women in Māori culture is also expressed in this whakataukī (proverbs), 'He wāhine, he whenua, e ngaro ai te tangata,' which is often interpreted as meaning 'by women and land, men are lost' in reference to the essential needs for nourishment that women and land fulfil, without which humanity would be lost.

Considering that whakatauāki, Pere (1994) described women as whare tangata (the house of humanity). She also signalled that, prior to the impact of Christianity, Māori women were not chattels or possessions. This was not the case for pākehā women. Māori women also retained their own names upon marriage. Their children were free to identify with the kinship group of either or both parents. They dressed in similar garments to the men, and conception was not associated with sin or childbearing with punishment and suffering. Instead, these were uplifting and normal parts of life.

Before colonisation, according to Pere, Māori women celebrated their femaleness with confidence, both expecting and exercising sexual autonomy. Pere also points out that assault on a woman, be it sexual or otherwise, was extremely serious and could be punishable by death. Instances of abuse against women and children were whanau concerns, and action would inevitably be taken against the perpetrator.

Traditionally, the whanau was a woman's primary source of support. Her commitment to a male partner (described as a marriage) did not entail a transfer of property from her father to her spouse. In cases where misconduct within this relationship was evident getting the equivalent of a modern divorce was simple. Divorce carried no stigma, and any issues as to custody and ongoing support of children was arranged within the whanau context.

The place of Māori women in pre-colonial or current society has been a matter of debate, as a result of misunderstanding and miscommunication between parties from two or more cultures. The following narrative exemplifies the misunderstanding and perceived conflict or pseudo-conflict particularly with respect to gender equity for Māori women.

Mikaere (2017) discusses the pattern of excluding Māori women by successive governments as a reoccurring phenomenon that has arisen from a misrepresentation of the position of Māori women in Māori society. Denying responsibility for the exclusion of Māori women from the political domain, who blamed this on the perceived sexism inherent in the pōwhiri process, in which, women play a particular and highly defined role perceived by outsiders as supportive or submissive. Pākehā feminists followed the claim of the Crown (the New Zealand government) that the pōwhiri tikanga denigrated women. An incident in 2014 highlighted this situation: two female Labour Members of Parliament arrived late to a powhiri for youth parliament and decided to sit in the front row. These women complained to the speaker of the house because they had to move to

the second row. They perceived this action as demeaning, Binning (2014). It is not so in te Ao Māori tikanga and I argue the reason women sit behind the men is the men shield the women. Traditionally, manuhiri (visitors) was an enemy until the exchange of whaikorero between both parties was completed. If they did not come in peace, the men would protect their women. This tikanga continues today and is one which I support.

2.17.1 Nga Wāhine Kai Hautu o Ngāti Porou
(*The Female Leaders of Ngāti Porou)*

Apirana Mahuika (1973) master's thesis is an important piece of research for my study, as it examines Ngā Wāhine Kai-Hautu o Ngāti Porou (the female leaders of Ngāti Porou) and, while it presents an argument specific to Ngāti Porou, my tipuna form part of his research strands. Mahuika suggested that female leadership was nothing new for Ngāti Porou iwi, which challenges common theories of male dominance in leadership. Mahuika's thesis was written to refute claims that leadership in Māori culture was peculiar to men only and to highlight the leadership role of women, particularly in Ngāti Porou.

Mahuika set out to provide evidence that, within Ngāti Porou history, female leadership was normal practice. Ngāti Porou leadership was shared by men and women. Mahuika indicated that, among Ngāti Porou, it was primogeniture coupled with the necessary ability, not one's sex, which were the key determinants to leadership. His research identified different methods of achieving leadership within Ngāti Porou, including usurpation of leaders who lacked the ability to lead. There are two points to note under this method: the usurper may be male or female and there maybe more than one usurper. Leadership could be gained by migration, by marriage, or by inheriting the mana of a taina (second generation) ancestor.

Mahuika's research also discussed the death of leaders and indicated, the tapu associated with the deceased is the same for males and females of equal rank. The more important the deceased, the more intense the whaikorero as to where he or she will be buried. The female deceased lies in state in the same way as a male of similar rank does.

Another key undertaking of the research was the examination of Ngāti Porou wharenui (meeting houses), all of whom have female names. Mahuika noted that mana whenua (right to the land) transferred through the womenfolk of Ngāti Porou, and that there were far too many instances of Ngāti Porou female leaders for them to be exceptions.

In his research, Mahuika included a discussion between historian of Ngāti Porou Arnold Reedy and Eruera Stirling regarding the unique position of female leaders. They referred to the actions of Muriwai, the sister of Toroa, the captain of the Mataatua canoe. Pūrākau narratives of this incident tell us that Muriwai assumed a male role when the Mataatua canoe arrived and threatened by rogue waves in Whakatāne. She cried out, 'ki Whakatāne au I au' ('I will make myself a male'), and the canoe was hauled to safety (p. 130). This traditional story and act have had a significant effect on the acceptance of women as leaders in Ngāti Porou.

2.17.2 Leadership Qualities of Māori Wāhine

Wirihana (2012) also studied Māori women leaders and established that the leadership qualities of the women she studied were nurturing, protective environments in their early development years and evolved in the context of their ūkaipo (identity). Wirihana explained that these spaces nurtured the growth, development, and expansion of leadership skills of Māori women leaders. These development experiences occurred naturally within intergenerational whanau settings where children protected and taught to embrace and accept their potential and ability to succeed. The aptitude of these women as leaders was encouraged as a result of their understanding and relationship to their whakapapa. By looking back to whakapapa histories, they were able to connect and identify personal pathways to increasing capacity and capability in Māori communities by utilising the skills and knowledge embedded in their whakapapa histories. The women leaders Wirihana featured in her studies were constantly nurtured to realise their true potential.

In her discussion, Wirihana found the experiences of wairua (spirituality) were crucial to the development of enlightenment. The women Wirihana studied endured racism and discrimination but devised means to ensure their whanau, hapū, and the wider Māori community had access to strategies to mitigate and overcome judgement or reproach.

Their educational experiences led to further insights which enhanced their leadership skills and used as enablers to develop for growth and development in their communities. Influenced by political, social, cultural, and historical contexts shaped the inherent qualities these women leaders brought to their roles as leaders. Wirihana concluded that the characteristics of female leaders in Māori communities while influenced by environmental factors, and championed within Māori communities by whakatauāki, pēpeha, waiata, moteatea, and karakia. The findings are revealing showing the importance of children growing up in a loving and caring environment and constantly reminded of their unlimited potential. Political influences and traditional practices along with oral traditions have continued to influence leadership within Indigenous communities.

2.18 Leaders That Carved Out the Pathways

Given the purpose of the literature review is to increase what the researcher knows about the subject and underpins the planning and conducting of empirical studies, it is critical to lean into the literature on wāhine toa, the warrior women who exemplify female Māori leadership and to identify key characteristics and models for further consideration and exploration.

The poem and illustration selected below provides context to the deliberations written by Rupi Kaur (2015), a young 29-year-old Indian woman. This poem is appropriate and fitting introduction to lead these conversations, and while it consists of only a few words, these kupu epitomise and capture the true value and essence of the women discussed in this thesis. 'He ahakoa he iti he pounamu – despite being small you are of great value.'

Throughout this thesis, you will read stories about Māori women identified for their leadership prowess, the change agents and trail blazers. Women who have withstood adversity and changed the nation. Women who demonstrate entrepreneurial qualities and attributes. The list of women advocating these unique skills is plentiful, but I have looked back to our past, to the leaders of a bygone era, and identified four tipuna exemplars to help set the scene and context for the case study interviews: Te Puea Hērangi, Whina Cooper, Whaia McClutichie, and Te Uru Wimutu. These are women that I hold in high regard who have changed the landscape of Aotearoa New Zealand. Three of these great

women are well known and one not so. The reason for including my grandmother, Te Uru, is to acknowledge and exemplify the way Māori women talk about their grandmothers, mothers, and whanau as being key influencers in their lives.

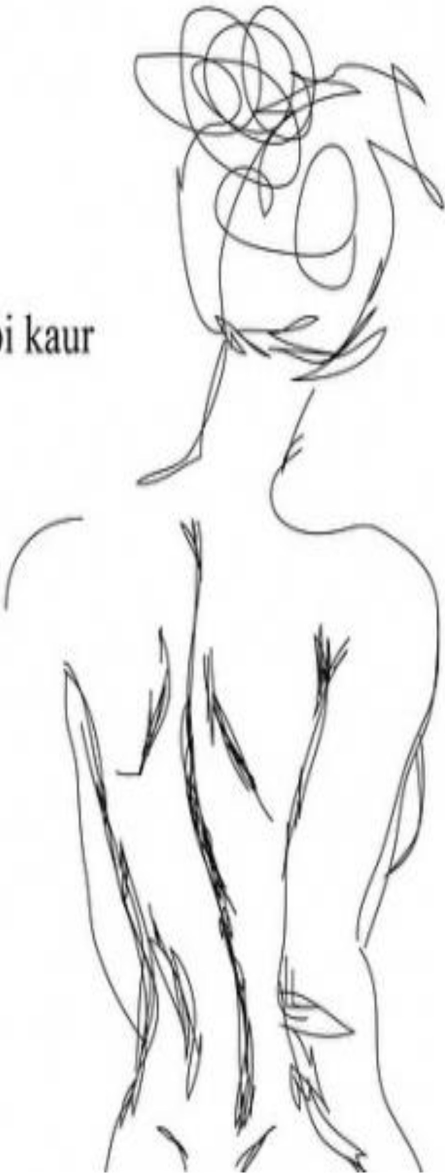


Figure 4. Women of colour Rupi Kaur (2015)

2.18.1 Te Puea Hērangi

1883–1952

Mahia te mahi, hei painga o te iwi

Work for the betterment of people

Figure 6 Te Puea Herangi

'Ka mahi au, ka inoi au, ka moe au, ka mahi ano' I work, I pray, I sleep and then I work again (Te Puea 1937). This was Te Puea's response given to a pakeha press reporter when inquiring as to how they should structure the write up about her receiving the CBE honour. Te Puea was described by her people as courageous, dedicated and committed to enhancing and improving the lives of her Tainui people. Te Puea was born at Whatiwhatihoe near Pirongia on November 9, 1883. She was the daughter of Tiahuia, the daughter of Tāwhiao Te Wherowhero of Ngāti Mahuta, the second Maori King and his senior wife, Hera. Her father Te Tahuna Hērangi was the son of William Searancke and English surveyor and Hariata Rangitaupa of Ngāti Ngāwaero hapū of Ngāti Maniapoto. Te Puea was born into the kāhui ariki.

Te Puea played a crucial role alongside three successive kings, re-establishing the Kingitanga (King movement) and achieving national recognition of its importance. Te Puea is renowned for several outstanding feats including the Kingitanga revitalisation, her defiant stance in opposition of the government's conscription war policy and the waiata 'E huri rā koe, kāti nei e te iwi te kumekume roa and ngā rā o hune ka ara pakanga' highlight her defiance to this policy. Te Puea was instrumental in the resurgence of the Pai Mārire faith. Te Puea was the first Māori Women's Welfare patron continuing her strong leadership role in uplifting the lives of Māori. Although Pākehā referred to her as Princess Te Puea, she did not warm to this title. Te Puea was recognised for her leadership qualities when posthumously inducted into the New Zealand Business Hall of Fame in 1998 (Māori Television 2016). She was the first Māori to receive this recognition.

2.18.2 Dame Whina Cooper

1885–1994

Kaua ano tētahi eka

Not one more acre

Figure 7 Whina Cooper & Mokopuna

Whina Cooper was born Hōhepine (Josephine) Te Wake at Te Hāpua. Her father was Heremaia Te Wake, a leader of Ngāti Manawa and Te Kaitutae hapū of Te Rarawa and the son of an American whaler. Her mother, Kare Pauro Kawatihi, was of Te Rarawa and Taranaki descent.

This photograph of Dame Whina and her mokopuna is one of the most recognised images in New Zealand. 'A picture says a thousand words' resounds. Dame Whina was renowned for incredible achievements during her lifetime, but this image empitomises the true leadership and courage she showed. At the age of seventy-nine, she led the 1975 Land Hikoi (March). The hikoi opposed the further loss of land signalling a new era of protest and reform. The peaceful march travelled from Te Hāpua in the far north to the steps of Parliament Wellington more than 1,000 kilometres to the south. When Dame Whina began the hikoi, there were hundreds walking with her, but as the momentum intensified, the numbers began to grow. The hikoi stopped at towns and cities along the way to Wellington, enabling people to eat and rest. Whanau, hapū and iwi and supporters provided food and accommodation for the marchers. During these stops, more joined the hikoi. By the time Dame Whina arrived in Wellington, she had inspired 5,000 to march and collected more than 60,000 signatures to support the hikoi objective.

In addition to the transformational leadership, she demonstrated during the land march, this wahine toa was actively involved and with Sir Apirana Ngata in setting up Māori Land Development in the Hokianga district. Dame Whina was the first president of the Māori Womens Welfare League (MWWL) and was instrumental in creating regional branches across the country. By the mid-fifties there were over three hundred branches

with 4,000 members. Through Dame Whina's leadership, the MWWL were active in improving the living conditions of Māori due to the urban drift as a result of many Māori leaving their rural and country settlements to find work in the cities. In 1953, Dame Whina received an MBE. In 1990, she opened the Commonwealth Games in Auckland, and she told the audience that 'the treaty was signed so that we could all live as one nation in Aotearoa' Dame Whina Cooper (1990). Dame Whina died aged 98 years.

The lasting whakatauākī acknowledging this outstanding woman's legacy is: *'Not one more acre.'*

2.18.3 Whaia McClutchie

1931–1992

Kia ū ki tāu i mōhio ai

No matter what, remain true to oneself

I speak for the benefit of the people' was the catchphrase of Whaia Te Rangi McClutchie and the reason she would stand and deliver whaikōrero on the paepae – a traditionally male domain. This was considered a revolutionary act by some, but nanny Whaia asserted her mana and right to speak – she also held the respect and consent of her whanau, hapū and iwi to do so.

Figure 8 Whaia McClutchie

Born Whaia Te Rangi Tūhaka in 1931, McClutchie spent her childhood at Pakairomiromi in Rangitukia with her grandparents. Later, she moved to Ruatōria to live with her mother and attended Manutahi School. Steeped deeply in her Ngāti Porou tikanga and whakapapa, her leadership qualities came to the fore when the majority of Ngāti Porou men enlisted with the 28th Māori Battalion to fight in the Second World War. Ngāti Porou iwi identified Nanny Whaia to lead her people in the absence of Ngāti Porou men.

McClutchie took her mana from the myriad of tīpuna wāhine who had enough prestige and whakapapa to have wharenui named after them. She supported and attended many hui around the country, including Māori Women's Welfare League conferences, National Māori Congress, Kingītanga and Koroneihana hui, and Waitangi Day Commemorations. It was only when she deemed it necessary would she speak up to ensure her voice was heard, for the benefit of the people. She certainly had non-supporters from outside of her Hinetāpora hapū, but she stood up for her right to a voice.

In closing off this narrative of Nan, I would like to add that I had the privilege of meeting my grand aunt, Nanny Whaia, at the tangi (funeral) of my Aunty Dinah, my mother's eldest sister. Nanny Whaia had travelled from Ruatoria to Gisborne to ask the whanau (family) if she could take my aunty back to Ruatoria to lie. The whanau did not agree

with tikanga (traditional custom) of tangihanga. The whakatauākī that captures the spirit of Nanny Whaia is '*No matter what, remain true to oneself.'*

2.18.4 Te Uru Wimutu

1910–1979

Ko te whānau taku pito ora

Whanau are my life source

Te Uru Wimutu is my grandmother, my father's mother. Nan was the matriarch of her family – a quiet servant leader. Nan raised seventeen children, thirteen of her own and four whangai (adopted), all of whom were her mokopuna. My nan's life had its challenges, as my koroua (grandfather) was not an easy man to live with, according to my father's recollections (personal communications Hiko Wimutu 2010). Nevertheless, she was a survivor. Nan was a native Tūhoe speaker and spoke limited pidgin English, so her mokopuna were her English language translators.

Figure 9 Te Uru Wimutu

Spending time with Nanny, especially during the school holidays, was a ritual for mokopuna. Nanny loved whitebaiting, and we would have to get up at four o'clock in the morning to help to set up her white baiting net across the road in the Rangitaiki river. The main objective of whitebaiting, for my kuia (Nan) was to feed the whanau, and from memory I do not recall my Nanny getting paid money for her whitebait, but I suspect that if that opportunity had been available, she would have a wealthy woman, as the Rangitaiki was always generous and filled her buckets to overflowing.

We would also help to harvest the vegetables which were always plentiful in Nan's Garden. As children, all we wanted to do was go and play, but Nan had none of that. She taught us about growing kai (food), manaakitanga, and kaitiakitanga (guardian). The kumara and potato stored under dry fern in the shed. The sweetest fruit the black boy and white peach trees and the white nectarine trees were preserved and stowed for another day.

Nan was also a devout member of the Ringatu hāhi (church) and without fail would arise at 3.30 each morning and tap gently on her bedroom wall prior to reciting her morning

karakia (prayers). In addition to having green fingers and being resilient, Nan demonstrated dedication to her whanau and exhibited servant leadership qualities. A whakatauākī befitting her is '*my whanau are my life source*' She would like that.

2.19 Wāhine Toa Leadership Across the Motu

Excerpts from contemporary wāhine leaders follow, drawn from a previously mentioned book titled *Te Kai a Te Rangatira*, edited by Tapiata et al., (2020). I deliberately chose to include inspirational words from a selection of women presented in this publication to identify aspects of Indigenous leadership relevant to my research.

> Tui Ah Loo – I address conflict head on. I stand in it, I do not shy away, and I do it from a position of tika (right), pono and out of aroha ke te tangata (people). (p. 26). Failing is one of your travelling companions as a leader. If you are going to fail, fail fast and fail forward and learn from it. (p. 29)

> Whirimako Black – Tidy your own backyard up. However long it takes, make a start, be patient. You can have a vision with your whanau about how you can contribute ki tō hapū, kō hapū, ō iwi katoa. (p. 34)

> Judy Clifford-Waititi – An essential skill for leadership is getting people to trust you or to have confidence in you. To know that you will support them; that you have their back in bad times as well as good. Another essential skill is your ability to facilitate discussions among differing groups – to ensure that there are good processes of communication around or up and down or sideways. (p. 64)

> Kristen Kohere-Soutar – Leadership is not about a badge or a title or attaining something, it is knowing who you are and taking that value through to all segments of life to bring benefit to others. (p. 102)

> Puna Wano-Bryant – Leadership is about being able to interact with our people at all levels. To be a Māori leader, you have to be to lead and at the same time you are being guided. (p. 400)

> Tariana Turia – You have to be your own person, you have to be sure about what you believe in, how far you are prepared to go with what you believe in. And to be pono. Always honest. (p. 384)

> Iritana Tawhiwhirangi – You cannot do the best for people without them understanding they themselves are the answer. (p. 358)

> Aroaro – In Māori community sense, leadership is about what everyone contributes to achieving the same vision. (p. 350)

> Annette Sykes – You carry your thousand ancestors with you wherever you walk. (p. 340)

> Mirana Stephens – As my grandparents used to say, if service is beneath you, then leadership is beyond you. (p. 332)

> Moana Eruera – Te ao Māori really embraces mana wahine, women's leadership and the way we drive kaupapa particularly for whanau. (p. 100)

Collectively, these leadership whakatauākī and the tipuna kōrero reveal common elements of Indigenous leaders. Great Indigenous leaders inspire and motivate others and take the people with them. They demonstrate humility and empathy and remain focused on the end goal.

Summary

To gather and present perspectives on the considerations that inform this thesis, this chapter examines a range of insights in literature broadly defined and ranges beyond the academic sphere to include personal histories and observations. It offers up stories, examples, and consequences of colonisation and assimilation on Indigenous people, particularly Māori. Indigeneity with definitions provided from Indigenous nations. Māori business practices and policy, entrepreneurship and entrepreneurial qualities and characteristics as well as leadership characteristics and models both in a general sense and specific to Indigenous cultures. These explorations reveal that Indigenous people do possess entrepreneurial tendencies, and that Indigenous entrepreneurship and leadership feature unique and observable differences. A close look at tipuna exemplars set the stage for the examination of contemporary Māori and Indigenous entrepreneurial businesswomen in this thesis to determine whether they are change agents for social reform and economic aspirations.

Chapter 3 describes the mixed methodology approach taken to collect and analyse the narratives of Ngā Whetū, the stars of this research study. The methods and approaches discussed include qualitative and quantitative methods, and Indigenous, case study, pūrākau, mana wahine, and Kaupapa Māori research approaches.

Chapter 3

Methodology

Opening Note

Inspiration from Screen Leader

'The whanau has given me the courage to be the person that I am'
(Heperi Mita 1988)

I was looking for inspiration to begin scoping out my methodology chapter, and the answer came to me at 4 am on 29 September 2021 in the form of a documentary about television producer and director Merata Mita. Her korero was the wake-up call I needed to inspire me to start penning words into this chapter; after I had viewed the whole documentary, the impression left was of the entrepreneurial traits, passion, commitment, and unrelenting dedication to her work in the screen industry that Merata demonstrated. Cliff Curtis (2019) referred to her as a 'warrior wahine toa'. (warrior women) I consider Merata to be the foremost change agent of the Indigenous screen industry.

3.1 Introduction

The hour-long documentary portrayed Merata as a woman of great energy, courage, determination, and aroha (love). She took the issues and plight of her industry to Aotearoa audiences and raised public awareness of the injustices experienced by the Indigenous people working in the screen industry. Merata used her skills as a practitioner of the screen genre to expose the unequal treatment doing the same mahi as non-Māori in the industry and not receiving the same financial recognition. In *Bastion Point: Day 507*, which she co-directed, the film's presentation of the television coverage of Bastion Point on day 507 (25 May 1978) of the protest heightened contemporary awareness of land confiscation in general, and, more particularly, of the confiscation of whenua (land) from Ngāti Whātua iwi. Adding to the injustice of this action were plans to subdivide Bastion Point for a private housing development. Mita's later television documentary, *Patu* (1983), focused on the 1981 South African Rugby Tour, which divided the nation and created mass public disobedience across the country. Two distinct factions had come into conflict at that time: people supporting the sport of rugby and others anti the racial policies of South Africa. This documentary is a landmark in Aotearoa's film history.

When released, she was referred to as an activist by the politicians, police, and high-profile businesspeople and accused of using public grant funding inappropriately and of deliberately creating films and documentaries to discredit and undermine New Zealand's reputation and image. In response, Mita contended: 'my perspective encourages people to look at themselves and examine the ground they stand on'

Mita was not afraid to challenge her own people either or to engage in frank discussions relating to traditional tikanga. She was resolute in her position that women should have the same speaking rights on the marae as Māori men. While the discussion she took part in may have fallen on deaf ears, as the tikanga continues today, Merata remained true to her convictions, continuing to voice what she deemed unequal treatment of Māori women. As I watched the documentary to its conclusion, it became obvious that Merata was only doing her job, offering up balanced views of these events. I surmise that Merata was a screen pioneer and producer of vital work anchored in culture and community.

How does this narrative fit my opening brief for this chapter? The opening quote indicates the importance of whanau as the paramount connection for Māori society. I also advocate that this family narrative is applicable to other Indigenous societies also. The themes deliberated in the documentary and recorded in the previous chapter are discussed in Chapters 4 and 5 as the thesis shares the stories and challenges of its case study participants.

Mita's lived experiences have offered up a kind of road map for my inquiry, as she challenged norm assumptions, explored diverse ways of doing, knowing, and being in the same spirit that I do in this thesis. Her considerations, like mine, under investigation viewed through an authentic Māori lens that presented lived experiences to clarify her position. The methodological synergies evident in her story that authenticated facts and helped her reached conclusions are similar to those I drew from in my research.

3.2 Research Inquiry Offers Choices

Research methodology is an important piece of research architecture, as it facilitates for the researcher a logical and efficient investigation process of the study materials and resources. It is a means to authenticate facts and reach conclusions. This is why it is

critical, in the design of a methodological approach, to select the appropriate ways to analyse, critique, and evaluate the information researched. This chapter identifies the strengths of each methodology selected as part of the mixed methods approach taken to this study and explains why each was best suited for my research mahi and to support the research participants.

The practice and procedures of a given methodology or of multiple methodologies helps to inform people's understanding of the world around them and enables researchers to make predictions and calculations or to form assumptions. For this mahi, the answer regarding which to choose resided in the research question, therefore, clarity of the question was vital.

The title of the thesis makes clear that it is focused on an exploration of Indigenous businesswoman as change agents for social reform and achieving economic aspirations of their Indigenous communities. This chapter discusses the research strengths of approaches including Kaupapa Māori, mana wahine, Māori centred, pūrakau, Indigenous research, and case study with respect to the subject of the study. It also addresses the qualitative and quantitative methods used to critically analyse, examine, and evaluate the research information and data collected while maintaining cultural pedagogy and ethical considerations.

3.3 The Knowledge Gap

Little or minimal research has been undertaken on the subject of Indigenous entrepreneurs and even less on Indigenous businesswoman. If this area is wanting and understudied, then how do we expose and model the existing economic potential of Indigenous peoples and help them to become transformational leaders and to drive social and economic aspirations amongst their communities? The reason for conducting this study is to address the gap in our knowledge that exists because so many of our Indigenous narratives told by non-Indigenous people. It is time to step out of my comfort zone and author my own story and those of Ngā Whetū. It is an exciting opportunity. Just imagine what would happen in the world of business and entrepreneurship if Indigenous

people shared their own knowledge, presented their true views, and actually did the storytelling for themselves and their communities.

3.4 Case Study Participants

In order to fill the aforementioned gap, a key goal of this thesis is to capture the lived and authentic experiences of Indigenous businesswomen. The 18 Māori businesswomen who form the majority of this case study group include wāhine Māori who are emerging and new to the business kaupapa and those who have dedicated years to their business and/or practice. The choice is deliberate to use a larger cohort for the case study is deliberate to reflect a te Ao Māori (Māori world view) collective approach; the experiences and narratives of two or three wāhine Māori would not be adequate. An international insight was gleaned from Indigenous perspectives collected from businesswomen from the Cook Islands, Scotland, Canada, and Jamaica.

3.5 Research Strategy

I have taken an applied research strategy for this dissertation – not a new phenomenon but the one best suited to my thesis topic. I have developed my kete (basket) framework, represented by the art piece introduced in Chapter 1, which depicts the three baskets of knowledge (Section 1.19), to guide me to an ethical and safe place from which to examine the information collected. The participants in this thesis have diverse work and first-hand experiences and, using this framework, each of their unique stories can be connected and woven together.

3.6 Ethical Responsibilities

A priority consideration was ensuring the safety and wellbeing of all concerned participating in the study. The ethical responsibilities and obligations included allowing sufficient time to prepare and implement the research study plan. Consistent messaging and communication regarding the study information sent to prospective participants. Receiving consent forms from each participants prior to any research work starting was vital. There was sufficient time for study participants to accept or decline the invitation to participate. Every effort was made to demonstrate how participants' privacy and confidentiality would be managed and to mitigate risks once the invitation was accepted.

A key learning from preparing the proposal was to keep the title narrow and focused. The research approval was received from Te Whare Wānanga o Awanuiārangi on October 14, 2020.

3.7 Methodological Approaches

I held many goals for my research journey. I wanted to assess Indigenous social and economic conditions within Aotearoa, to create a platform from which to share the voices and experiences of Indigenous businesswomen, to identify the skills and qualities of an Indigenous entrepreneur to inform the development of a profile of an Indigenous businesswoman, and to compare and critique Indigenous economic and social development strategies in the Cook Islands, Canada, Jamaica, and Scotland. The approaches and methods were shaped by the goals outlined below.

- To conduct interviews with case study participants and collect data from e-surveys circulated to international participants.
- To identify the priorities and actions that could stimulate Indigenous social and economic development.
- To identify the skills and qualities of an Indigenous entrepreneur to inform the profile of an Indigenous businesswomen.
- To compare and critique Indigenous economic and social development strategies in the Cook Islands, Canada, Jamaica, and Scotland.
- To assess Indigenous social and economic conditions within Aotearoa

3.8 Looking Back to Move Forward

Salmond (1983) raised her concerns about the ease with which western thinkers, having access to surplus academic resources, can rapidly and easily produce valid explanations for past Māori practices. A Māori thinker working with the resources of tribal knowledge, she argued, cannot. Salmond identified a disparity between western and Māori knowledge that 'casts tribal accounts as "myths," "legends" and "traditions," while anthropologist's accounts are "scientific reconstructions"' (p. 310). Salmond added: 'Tribal experts, on the other hand, refute these claims and remain sceptical. They have argued that European knowledge and European interests inextricably tied' (p. 310).

The kupu of this waiata (song) written by well-known Ngāti Porou composer Tuini Ngawai (1950) and shared by (Salmond 1983, pp. 310–311) in her journal article certainly imply this intent:

by Miss Tuini Ngawai (Ngata Porou) Tokomaru Bay.	
Māori Translation	**English Translation**
1. Te matauranga o te Pakeha He mea whakato hei tinanatanga Mo wai ra? Mo Hatana. Kia tupato i nga whakawai kia kaha ra	**1.** The education of the Pakeha is broadcast for whose benefit? for Satan's! So be careful of its temptations, be courageous.
2. Te matauranga o te Pakeha Patipati a ka muru whenua, Kia kaha ra e hoa ma Ka mutu ano te taanga manawa oranga.	**2.** The cleverness of the Pakeha Deceives you and then he confiscates your land; Be strong friends Land provides comfort to the Maori heart.
3. Te matauranga o te Pakeha Ka tuari i te penihana oranga, Hei aha ra? Hei patu mahara Patu tikanga Maori e, a Maori e.	**3.** The education (social conscience) of the Pakeha Dispenses social security. What for? In order to confuse my thinking To subdue the Maori way.

Salmond said the aforementioned tribal experts recognised that those people who academia considered to have expertise of Māori life were, in fact, not well trained in Māori knowledge and were, typically, unable to speak te reo or to truly observe Māori life in anything but a superficial way. She quoted Ngāti Porou teacher and advocate for te reo Māori (as found in King, 1975), who said:

> When you learn anything Māori, take it seriously. It involves the laws of *tapu* [italics in original]: genealogies, history, traditional knowledge, carving, preparing flax, in fact nature itself. It is the ability to embrace a korowai of Māori tikanga and I do not think pākehā are aware of this. They think that because they have been to university and studied the language and the culture, they have mastered it. To me listening, it sounds as though there is no depth there at all. (Salmond, 1983, p. 311)

As a Māori researcher studying Māori and Indigenous businesswoman, it was vital for me to incorporate a number of culturally and traditionally grounded research processes that, to shift the words of the waiata, would propagate the knowledge of the Māori.

3.9 Kaupapa Māori Research

Kaupapa Māori Research, as informed by insights and thoughts presented by G Smith (1990, 2012, 2017,2019) Linda Smith (2015, 2021), Glover (1997), Henry and Pene (2001), Taki (1996), Pihama et al., (2002), Irwin (1994), Cram and Pipi (2000), Bishop (2012), Cram et al., (2018), and Hingangaroa Graham Smith (2012, 2017, 2021), is the lead research methodology for this study.

Kaupapa Māori methodology is based on Māori principles identified and presented in table 8 below. These principles I have interpreted as being the fundamental essence of Kaupapa Maōri practice. It supports an authentic indigenous research approach, an acceptance that the researcher has total oversight for the thesis tasks. To be mindful of tikanga and kawa obligations and demonstrate duty of care responsibilities to others and the environment. The principles are woven throughout my research study.

Table 8 Kaupapa Māori Key Principles
Tino Rangatiratanga - The Principle of Self-determination **Tino Rangatiratanga relates to sovereignty, autonomy, control, self-determination, and independence. The notion of Tino Rangatiratanga 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, Tīkanga and Mātauranga Māori. Within a Kaupapa Māori paradigm, these Māori ways of knowing, doing and understanding the world valid in their own right. In acknowledging their validity and relevance it also allows for spiritual and cultural awareness and other considerations.**
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 kainga - 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.**

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 considered 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 the Māori rights.**

It is fitting to populate the Kaupapa Māori Research narrative with the perspectives of Hingangaroa Graham Smith (2017), as he is a leading authority of this method of research. He has said that his modest contribution to the concept was only the addition of the word *theory*, but *he* has made a significant contribution to legitimising and validating Kaupapa Māori methodology.

3.9.1 The Real Value of Kaupapa Maori

Graham Smith (2012) encouraged researchers to go beyond the Kaupapa Māori framework as it was known at that time and to leverage the real value that Kaupapa Māori Research offers: action and theory constructs working together. Smith encouraged Kaupapa Māori researchers not to make the mistake of treating the model as merely a set of words without actions, because if the critical theory element is overlooked Maori researchers will just contribute to the browning of the mainstream institutions rather than create a space from which to challenge them. Smith also placed emphasis on action to ward off domestication and to break in and integrate kaupapa Māori ideology into mainstream academic research discussions.

Conducting Kaupapa Māori Research is complex, as it requires sensitivity and diplomacy in order to achieve the research objectives and to also validate and legitimise te Ao Māori knowledge methods. When undertaking such research, emphasis should be based on Māori philosophy and tikanga and on valuing the unique stories and journeys of each of the Māori participants. Henry and Pene (2001) supported this line of thought and defined *Māori kaupapa* as the traditional ways of doing, knowing, being and thinking as Māori. Irwin (1994) defined Kaupapa Māori Research as being a culturally safe approach that involves the mentorship of kaumatua (elders), is culturally relevant and appropriate, and undertaken by a Māori researcher, not a researcher who happens to be Māori. Other theorists, like Glover (1997), indicated that undertaking Kaupapa Maori research is about reinstating mātauranga Māori, the Indigenous system of knowledge-sharing in place before colonisation. Reid (1998) emphasised that it gave full recognition of Māori culture and value systems.

Taki (1996) and Henry and Pene (2001) advised that kaupapa Māori is a set of philosophical beliefs and social practices (tikanga) founded on collective values such as whanaungatanga, kotahitanga (unity), wairuatanga (spirituality), and kaitiakitanga, which are the conduit to the Māori mind, body, and spirit. As authors Taki, Henry and Pene explain, these values inform traditional Māori ontology and assumptions about human nature – what is real for Māori – while traditional Māori ethics and philosophy

drive Māori epistemology – knowledge comes from living according to tikanga Māori, that which is tika and pono.

Pihama et al., (2002), announced that the principle of whanau, like Tino Rangatiratanga, sits at the heart of Kaupapa Maori. The whanau and the practice of whanaungatanga is an integral part of Maori identity and culture. The cultural values, customs, and practices that organize around the whanau and "collective responsibility" are a necessary part of Maori survival and educational achievement (p 39)

Mahuika (2008) agreed with Smith (1992), who suggested that researchers needed to include meta questions, to be able to explore feelings and understands the beliefs of the researched. Cram (1993 cited Smith 1992) that Māori believe 'that there is a uniquely Māori way of looking at the world and learning' The coloniser's history and culture within Aotearoa has been dominant, as Māori practices and tikanga are viewed as lacking 'mainstream' legitimacy. This was obvious in the assimilation process, when pākehā challenged Māori about appropriateness of using Māori language to benefit Māori children in a 'pākehā-lane.'

3.9.2 Uphold the Mana of the Collective

It should not come as a surprise that Māori and other Indigenous people think alike. An example of the mahi of collaboration and collectivism is signalled by Pihama et al., (2019), relating to their research into a Māori and Indigenous doctoral support program:

Glynn and Berryman (2015 as cited by Pihama et al., 2019) referred to the tensions for doctoral studies while attending university and stated that Māori researchers have the right to not only use their preferred epistemologies, methodologies and Indigenous knowledge—particularly to benefit their whānau and communities—but that they can expect their tertiary institution to provide an environment where this can be done and appropriately supported. Glynn and Berryman argued that it is a matter of cultural safety, where Māori doctoral success in the academic world should not have to be at the expense of their culture and connectedness to the Māori world. (p 55).

Pihama et al., also stressed that the issues of systemic racism and marginalisation of te reo and tikanga Māori discussed in relation to western mainstream universities, were not issues raised within the MAI cohort within whare wānanga (Māori Universities). What this indicates is that issues of systemic racism within mainstream universities are

changeable and transformable if there is a meaningful commitment by those in control within institutional hierarchies to disrupt the colonial structures which underpin all aspects of their operations. (p 55)

The concluding comments made by Pihama et al, highlighted Kaupapa Maori and Indigenous cultural approaches affirming and enhancing identity. Safe spaces for Māori and Indigenous scholars to speak to their research in line with their positioning without having to argue for or defend the cultural frameworks, theories and methodologies they are applying in their work; and is a place where MAI scholars can safely raise issues about the structural and institutional racism that many are face with and develop strategies that ensure their safety when those issues arise. (p 58)

3.9.3 Unleashing the Real Māori Potential

Graham Smith (2017) pointed out that critical theory is the focal point for both action and theory in Kaupapa Māori Research. Critical theory is a set of ideas that foreground both action and theory: the (political) action of social transformation, and the theory, or idea, of structural analysis that informs the action. There are a lot of Māori who suggest that *critical theory* is just another word for *Pākehā theory*, but, in reality, as Smith explained, this philosophical approach to culture and literature is about the joining of transformative practice and structural analysis to unleash the real potential of Kaupapa Māori Research. The problem identified by Smith was that we as researchers continue the arguments centred on the original critical theory and therefore the action and reflection are being eroded by people making statements using Kaupapa Māori Research in an ill-informed way. (p 11)

3.9.4 A Strategic Move

Graham Smith (2021) as his thoughts on Kaupapa Māori Research evolved, concluded that the incorporation of the word *theory* within Kaupapa Māori Research was a strategic move, as it opened up a powerful Māori space inside the corridors of academia. He pointed out that kaupapa Māori theory, as a form of critical social theory, is rooted in and perpetuates the intellectual validity and legitimacy of Māori language, knowledge, and culture, and takes into consideration the cultural and political elements of social action.

3.9.5 Designed with Māori and for Māori

Linda Smith (2015) advocated Kaupapa Māori methodology as a research model designed for Māori and with Māori, unlike other forms of research in which Māori are merely participants and not involved in the design or implementation of the research or in the practical application and/or explanatory actions of the outcomes. She contended that Māori people have a complex knowledge system, one that is deserving of further research by people in the field of Māori 'culture' who understand Kaupapa Māori Research methodology. She laid the blame for inciting negative responses to the use of Kaupapa Māori Research on the educational system and its policies and practices, which, Smith noted, marginalised and de-legitimated most aspects of Māori knowledge, language, and culture: unfortunate, but true. She further added that the educational field of theory has been detrimental to Māori because the platform of the theories used to study Māori were typically deficit ideologies that identified and reflected Māori as lacking, deficient, and problematic.

3.9.6 Little or no Literature

Linda Smith (2015) stated that Kaupapa Māori theory provides a space to develop sophisticated philosophy, undertake research differently, and realise the potential of research to plant seeds of innovation with limitless opportunities. Smith advocated the continued use of Kaupapa Māori Research to both educate the oppressor about our own best practice while at the same time educating ourselves and setting ourselves free from educational emancipatory actions. Smith argued that we should accept and validate our own research methodology and legitimise Kaupapa Māori Research as an Indigenous method of research rather than conform to the colonised practices of other approaches. She then reiterated the reason for this: there is little or no research literature guidance material about Indigenous minority groups, simply because normal research activity demonstrates that they are the researched group and not the researchers.

3.9.7 Liberating Concept

Cram and Pipi (2000) claimed that Kaupapa Māori theory was a liberating concept which evolved alongside other theories as researchers sought a better analysis of Māori research to that of mainstream options. Cram et al., (2018) designed an evaluation process with similar philosophical considerations which they referred to as Kaupapa Māori Evaluation, which operates in the paradigm of being and thinking Māori. At the same time, these researchers were also encouraging Māori teams to increase their own capacity to evaluate. A key strategy underpinning Kaupapa Māori Evaluation is to incorporate traditional Māori decision making into the delivery and service operations that will be evaluated.

3.9.8 Challenge the Universal View

Marie and Haig (2006), in their critique of Kaupapa Māori methodology, noted that decolonising methodologies are there to challenge the universal view of modern science deemed unsuitable for the Indigenous research context. They also signalled that the culturally bound universal view of science is promoting Kaupapa Māori Research as an instrument of western power that is complicit in the historical and contemporary subjugation of colonised peoples. They acknowledge Kaupapa Māori Research as a response and emancipatory action taken by New Zealand's own variant of postcolonial science studies.

3.9.9 Māori Underrepresented

Bishop (2012) reported that Māori are at higher levels than the rest of the population in unemployment, low-paying employment, incarceration, mental and physical illness, and poverty are experienced. He discussed the implementation of Kaupapa Māori theory in secondary schools and reminded us of the disparities that continue to hinder Māori progress. Māori continue to be under-represented in the positive social and economic indicators of the society. (p 38) This should come as no surprise; it is reflective of the pattern of policy and legislative design and dates back to the fifties and the 1960 Hunn report. (p 39) The relationship between the NZ government and Māori was not all doom and gloom; a burst of hope arose in the mid-1980s through Kura Kaupapa Māori. It was on the back of Kura Kaupapa that Kaupapa Māori evolved to propel the revitalisation of

Māori cultural aspirations, understandings, preferences, and practices to another level, supported by philosophical, political, and educational understanding.

As a new researcher, I gleaned insights from all the Kaupapa Māori discussions. The definitions and considerations strongly align to how I view research of our people should be conducted for Māori, by Māori, therefore supporting Māori in the real world and in real time. From my perspective essentially, Kaupapa Māori is about authentic relationships and being able to stand in the same place of those who you are researching and writing about and for and getting your hands dirty in the struggle of people. As I undertake Kaupapa Māori Research in this study. Graham Smith's (2017) statement: 'Show me the blisters on your hands, your work with Māori and for Māori, then you can talk or write authentically about Kaupapa Māori' (C 6 p.1) reverberates.

3.10 Mana Wahine Research

Undertaking mana wahine research in my thesis was a given for two key reasons. The obvious one being the thesis is focused on Māori women and other Indigenous women and suggest there would be an expectation from the women contributing to the thesis and others who read it that mana wahine kōrero would be present as a research method. However, as I considered this methodology more deeply, what I soon realised was that mana wahine methods are fused with others, in particular, with Kaupapa Maori Research methodology, as articulated by Simmonds (2009).

The stories and narratives put forward by Irwin, Pihama, Skyes, Mikaere, and Simmonds to describe and support the mana wahine movement provide definitions for this methodology and offer greater insight into the predicament of Māori women.

Irwin (1994) observed 20 years ago that, as Māori, we were watching the evolution of strange new cultural practices in which Māori men were bonding to each other, through patriarchy, to give each other participatory rights across Māori and pākehā cultures, in ways which excluded Māori women. She noted that the mana wahine movement had brought to the fore a need for analysis that would reclaim Māori worldviews in terms of gender and gender relationships.

Sykes (2019) advocated that the Treaty articulates and acknowledges our status as the tangata whenua of Aotearoa. It is unique in the country's constitutional system and should give rise to legally enforceable rights to lands, forests, waters and fisheries. She continued signalling that Maori women have constantly maintained that all legislation and institutions should be consistent with kaupapa Maori, which was in place long before 1840. Tangata Whenua held their mana intact at the time the Treaty was signed. This historical fact vindicates our claim of sovereign status of women within Maori society and full status as tangata whenua in New Zealand, sharing all rights claimed by us as a people under the Treaty. (pp 19 & 20).

Ani Mikaere (2019) stated that when western civilisation arrived on Aotearoa's shore, womenfolk did not have any power at all - they were merely chattels and, less worthy than the men's horses. The colonisers found instead a land of noble Indigenous people narrating stories of the wonder of women. Theses myths and beliefs changed and were retold. The missionaries were hell-bent (heaven-bent) on destroying their pagan ways. In the retelling of our myths, by Māori male informants to Pākehā male writers who lacked the understanding and significance of Māori cultural beliefs, Māori women find their mana wahine destroyed. The concept of women as leaders and spokespersons for their whānau, hapū and iwi would have been beyond the comprehension of the settlers or the Crown representatives who were sent to negotiate the Treaty of Waitangi. They could only conceive of dealing with men: "Māori men were the ones with whom the colonisers negotiated, traded and treatied. (p 9)

The mana wahine movement is about taking back and asserting mana motuhake (self-determination) for Māori women. Sykes was uncompromising in her support for Maori women and recognised the leadership qualities they possessed. These women would put on their battle fatigues daily in an attempt to find justice for the historical prejudices and consequences of the colonisation and assimilation processes on Maori. Skyes was adamant that maintaining kaupapa Māori is fundamental to guarding human rights in this country. Mikaere proposed that the whanau was a woman's primary source of support, and that the event of marriage or the joining of whanau relationships did not include the transfer of property. The collective responsibility was to ensure the wellbeing of the woman and any issues arising were sorted out within a whanau context.

Pihama (2019) indicated that the mana wahine research methodology created a forward momentum towards validating and affirming the position of Māori women in society by increasing our understanding and theorising from a uniquely Māori platform that would overcome the inadequacies and lack of in-depth analysis found in western feminist analyses of the experience of Māori women. Pihama describes the mana wahine theoretical framework as one. She added that, for far too long, western feminist theories have dominated the explanation and analysis of gender relations in this country. Pihama articulated that mana wahine philosophy stands on its own mana. She observed that western feminists, in their research actions, have denied the existence of other ethnicities and have tended to serve the interests of coloniser women. There is a need for Māori women to speak and to focus on the issues that are important to us.

Jenkins and Pihama (2019) purported that the status of Māori women has been seriously misrepresented. Silencing Māori women's voices has meant the suppressing of our theories and world views. It has meant that Māori women's stories are then able to be defined as 'myths,' and therefore as some figment of the cultural imagination. It is important that Māori women take control of our stories this includes theoretical space. (p 39)

Simmonds (2009) suggested that Kaupapa Māori and mana wahine methodologies work as one with each supporting the other. These findings suggest that any research concerning Māori and conducted in a culturally safe environment and be relevant. Simmonds (2011) also signalled that mana wahine is often confused as be a type of Māori feminism. As a research methodology, it extended Kaupapa Māori theory by explicitly exploring the intersection of being Māori and female. The research method takes into consideration all of the diverse and complex meanings associated with being located in this intersecting space. At its base, mana wahine is about making visible the narratives and experiences of wāhine Māori, in all of their diversity. Johnston and Pihama (1995) and Irwin (1992) contend that mana wahine is a space where Māori women can, on our own terms and in our own way, (re)define and (re)present the multifarious stories and experiences of what it means, and what it meant in the past, to be a Māori woman in Aotearoa New Zealand. I humbly suggest that this thesis, with all its stars, contributes to this space.

Hutchins (2008) indicated that Mana wahine is about intellect; it is about how we define ourselves and the space and parameters we place on that definition. Mana wahine discourse has claimed and continues to claim ethical space where analysis and critical discussion is required. They are about resistance and emancipation. (p 26)

Yates Smith (2019) proposed that to redress the imbalance brought about by such a shift in the belief system and Māori society as a whole, the feminine needed to be restored in the belief system, or at least be given more recognition and suggested that balancing gender relations in our society will come more easily when gender relations in the belief system are balanced. (p 51)

3.11 Māori Centred Research

Durie (1996) coined the term *Māori centred research* to deliberately distinguish a unique research model fit for purpose for a Māori health focus. At that time, Durie realised Māori health research was vastly different to that offered up by western medical research and proposed the development of a Māori centred research approach that intentionally places Māori people and the Māori experience at the centre of the research activity.

Durie (1997), in advancing a Māori centred approach, explicitly argued that the biological survival of Māori alone would not ensure our cultural presence. Physical presence does not equate to the inclusion, nor does it contribute to the development of a secure identity, the perpetuation of Māori norms, or centredness. Durie identified three principles as underpinning a Māori centred approach: (i) whakapikitanga – enablement, (ii) whakatuia – integration, and (iii) Mana Māori – Māori control, drawing on the concept of tino rangatiratanga – Māori self-determination. Durie (2009) later suggested an acceleration of Indigenous participation in higher education since 1999, with Māori now involved in all aspects of tertiary education. The transformation has seen a significant shift from Māori exclusion to participation at new levels such that, far from being discounted, Māori cultural identity has been recognised as an important catalyst to learning.

3.12 A Unique Way of Looking at the World

Cram's (1993) paper on Māori ethics, in which she described the challenge of undertaking Māori centred research, argued that oral traditions and knowledge in Māori society were never universally available, and that, instead, the knowledge was entrusted to individuals who could be trusted to transmit it accurately and use it appropriately. The purpose of knowledge was to uphold the mana of the group rather than to build up the status of the researcher, whose role was to provide information for the betterment of their iwi specifically and for Māori in general. Cram criticised academic and western researchers for considering themselves as tasked to obtain knowledge alone, so that, once knowledge was obtained, their job is finished. She further contended that such researchers typically assumed that the knowledge they had collected was objective, value-free, and apolitical, a view not held or supported by Māori.

According to Cram, for Māori, the purpose of knowledge is to uphold the interests and the mana of the group; knowledge serves the community and collective. Cram also argued Māori researchers who take a Māori centred approach do not undertake their studies to build up their own status; they are fighting for the betterment of their iwi and for Māori people in general. Māori researchers are also the very people who are reminded they do not come up to scratch on what are described as universal, objective academic norms.

Jahnke and Taiapa (1999) agreed that vital to researching Māori is the ability to uphold and possess Māori mātauranga (knowledge) as an integral component to Māori research mahi. Cunningham et al., (2005), discussion of Māori research, similarly identified that Māori knowledge past and future is vital to Māori centred and Kaupapa Māori Research. Recognising that Māori knowledge of the future, culturally, stems from the past and the environment from where it originated. They concluded that, when it comes to researching Māori, kaupapa based whanau share a common bond other than descent and value the importance in their contribution to Māori educational outcomes. This whanau group are also dentified by Māori as the appropriate vehicle for Māori development (p 8).

Moyle (2014), put forward a model for Māori research that was based on Māori centred methodology and emphasised the need for Māori to have increased control over their own lives when participating in research especially when focused on them. Moyle advised that a deliberate strategy be taken to honour the realities and validate the experiences of Māori participants or subjects Moyle signalled that individual researchers

should be mindful of their own past and how their life has been shaped, particularly with Māori participants. This is a key part of the Māori centred and Kaupapa Maori research journey and why undertaking research following these methodologies becomes personal: through it, we as researchers learn as much about ourselves as we do about the topic and the people we are investigating.

Anecdotal evidence expressed by participants in this thesis confirmed their belief that any research involving Māori people should benefit Māori people. This further supports the use of Māori centred and Kaupapa Māori research theories endorsed by authors advocating Māori research methods. Herbert (2001) describes the use of the Māori centred approach to research within her thesis on child rearing and parent training programmes She further indicated that Māori centred methodology is an integral part of appropriate clinical research.

Boulton (2005) surmised that Māori were more likely to become involved in all levels of research if the approach to and interaction with Māori participants be presented through a Māori lens. The key objective of Māori centred research is to position Māori higher up in the global research ladder.

3.13 Pūrākau Research

As discussed by Hakopa (2019) Cultural knowledge, primarily pūrākau inclusive of whakataukī and pepeha) and fused and woven with Kaupapa Maori methodology are imperative when researching Maori knowledge. He further proposed that research needs to be interpreted with a cultural lens so that it does not lose any of its' mana (authenticity, integrity) or tapu (sacredness) as has been the case up till now. Hakopa (2019 p 10)

Hakopa (2019), suggested that Kaupapa Māori approach provides clear guidelines for undertaking research with Māori subject matter, with Māori participants and in a Māori way. It is transformative and advocates research for, by and with Māori. In this context, pūrākau as methodology fostered by Lee (2005 as cited by Hakopa 2019). He further advocated that this privileges pūrākau as a research methodology to frame and recount the story/stories of celebrated ancestors and the narratives. According to Kaupapa Māori stalwart Linda Smith (1999 as cited by Hakopa 2019) purported that storytelling is a research method and a tool for decolonising the approach to research. Pūrākau sit within the context of kaupapa Māori research approach and is a distinctly Māori approach to research. (p 11)

I contend the tipuna and Indigenous businesswomen discussed in my thesis are also deserving of methodologies that are fit for purpose Maori research

Lee (2009) described Pūrākau as a term not usually associated with academic writing or research methodology. Pūrākau is associated and referred to as Māori myths and legends". Lee indicated that pūrākau should not be consigned to the category of fiction and fable of the past. Pūrākau, a traditional form of Māori narrative, contains philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori. Pūrākau are a collection of traditional narratives and a pedagogical-based anthology of literature that are still relevant today. Furthermore, pūrākau appears in various forms, contexts and media to understand the experiences of our lives as Māori - including the research context. (p 1)

Lee further argued that the approach involved more than having the ability to retell traditional stories or recount tribal anecdotes. The approach rightfully positions pūrākau

in a methodological space as evidence that the collecting and recounting of culturally responsive Māori narratives, influenced by our own ways of talking, researching, and representing our stories, engages legitimate and valid research methods.

Wirihana (2012) signalled that the pūrākau framework is based on the tenets of analysing life story narratives. She pointed out that pūrākau, as a methodology and founded on the traditions in mātauranga Māori of employing oral lore and the process of Wānanga for learning. The analysis framework was based on pūrākau and four words which comprised its whole; pū (source); rā, light, ka (past present future) and ū (from within).

Hakopa (2019) offered similar views to Lee and Wirihana on this methodology, proposing that pūrākau is about is about retelling the stories of ancestors, events, and places that are critical for maintaining or developing relationships with cultural identity. Hakopa implied that pūrākau practice re-connects people to who they are because of their familiarity and their understanding of the stories retold. The action of intergenerational transmission of knowledge is critical to maintaining the legacy of pūrākau, and, by extension, of our identity. Retelling and remembering Māori customs is part of the pūrākau methodology system. In the context of this thesis, this methodology has been used to shape my approach to Wānanga with and learning from the stories shared by these women.

3.14 Indigenous Research

Milner (2007) introduced an indigenous research framework to guide researchers into a process of racial and cultural awareness, consciousness, and positionality as they conduct education research. The premise of the argument is that dangers seen, unseen, and unforeseen can emerge for researchers when they do not pay careful attention to their own and others' racialized and cultural systems of coming to know, knowing, and experiencing the world. There were four features that he identified pivotal to the framework. The first, researching the self. The framework has been developed to assist researchers with a wide range of experiences in working through tensions of race and culture in their research, both those with less and more experience. Cornel West (1993 as cited by Milner 2007) explained that it is difficult to work for emancipation on behalf of others (and to work to solve problems with and on behalf of others) until people (or in this case researchers) emancipated themselves. The second feature, researching the self

in relation to others. In this case, the communities and people involved in their research studies and to acknowledge the multiple roles, identities, and positions that researchers and research participants bring to the research process (Alridge, 2003; Chapman, 2007; Ladson-Billings, 2000; Tillman, 2002). (p 395). The third item identified was engaged reflection and representation. Reflection and representation of the researchers and participants engage in a reflective practice together to think through what is happening in a particular research community, with race and culture placed at the core and fourth feature of this framework was researchers contextualise and ground their personal or individualistic, new and expanded consciousness to take into consideration historic, political, social, economic, racial, and cultural realities on a broader scale (p 396).

Foley (2003) contented that Indigenous philosophy has three interacting worlds, the physical world, human world and scared world as indicated by (Institute for Aboriginal Development 2000). An Indigenous standpoint theory must be flexible and applicable for numerous Indigenous if not all Indigenous nations. It must be emancipatory and not blanket clones of existing discourse. It should include: the practitioner must be Indigenous. The practitioner must be well versed in social theory, critical sociology, and be aware of the limitations of existing discourses to ensure that indigenous research is not tormented or classified in the physical and metaphysical distortions of these western approaches. The research mut be for the benefit of the researchers' community or Indigenous community. Whenever possible the traditional language should be the first form of recording. English interpretation is the second genre of recording. (p 50).

Chilisa (2019) claimed that Indigenous knowledge comprises a specific way of knowing that is based upon oral traditions of sharing knowledge. The method discussed in his study featured the gathering of Indigenous knowledge through conversation, consistent with Indigenous paradigms of oral storytelling. This research method involved interviews, chat, discussion participation, and the sharing of stories. The deeper purpose of the conversation/method was 'to assist others' and as such, Indigenous research is relational at its core.

Datta (2018) argued that neither *Indigenous researchers* nor *Indigenous research* is clearly defined in western research and, as a consequence, research on Indigenous people is applied through colonised perspectives. Datta further added that without the decolonisation of one's own thinking, one takes an oppressive approach towards

Indigenous communities. His views are supported by Indigenous scholars including Lavallee (2009), Kovach (2010), Wilson (2008), and Smith (1999).

These researchers share the opinion that western research without decolonisation considered 'oppression' towards Indigenous communities. They also suggest to their fellow researchers that, if western research does not honour and/or consider decolonisation as significant and scientific, it can lead to economic inequality, displacement, the loss of traditional lifestyles, and considerable damage to Indigenous communities.

3.14.1 Unique Local Phenomenon

Li et al., (2012) describe Indigenous research as a study of a unique local phenomenon or experience by an Indigenous researcher who has the ability to explore the local or global relevance of the phenomenon or experience. These researchers also proposed that the study of Indigenous subjects through western theories or constructs cannot qualify as Indigenous research due to the lack of a local perspective but noted that western theory is informed by a local perspective may qualify, if the research contributes to theory development with the approval of a member or members of the group under investigation. Kovach (2010) recommended that researchers choosing to use an Indigenous framework should ideally use methods that make sense from an Indigenous perspective and that hold relational assumptions at their core epistemologies. He signalled a decolonising theoretical perspective is necessary within Indigenous research, given the existing social inequities that Indigenous peoples continue to experience.

Bessarab and Ng'Andu (2010) discussed *yarning* as a method of Indigenous research and noted the different methods that applied in qualitative research to obtain information, such as semi-structured interviews, participant observation, conversation, and storytelling. Bessarab and Ng'Andu further added that the Aboriginal peoples of Australia described *yarning as a term* is akin to a semi-structured interview: an informal and relaxed journey of learning together through which places and topics of interest relevant to the research study are visited through conversation. They added that 'yarning is a process that requires the researcher to develop and build a relationship that is accountable to Indigenous people participating in the research' (p. 38). Yarning offers a

two-way channel of communication for the researcher and the participants and suspect that yarning and pūrākau reflect similar values and approaches.

Bessarab and Ng'Andu (2010) also discussed storytelling as the main traditional form of transmitting and sharing knowledge with individuals and between groups in Indigenous societies and noted that oral traditions were handed down through storytelling and songs. Bessarab and Ng'Andu indicated that there are different rules, languages, and protocols for conducting conversations in Australia. One of the challenges for qualitative researchers when listening to stories of lived experience is that the teller controls the parts of story to tell or to leave out.

The Western Australia, Nyoongahi people use the term *yarning* when they want to talk with someone, whereas Terszack (2008), writing her Stolen Generation story, describes *yarning* as a process of making meaning, communicating, and passing on history and knowledge, a special way of relating and connecting with the Nyoongah culture and explained that talking/having a conversation/yarning can entail the sharing and exchange of information between two or more people socially or more formally.

3.14.2 Blood memory

Lavallee (2009) revealed that the traditional teachings identified as *blood memory* facilitate the transfer of intergenerational knowledge come from the spirit world and ancestors *and* acquired through tacit knowledge from the spirit world and ancestors. Harper (2002) believed that the thoughts, beliefs, and actions that conveyed from one's ancestors through the blood and spiritual beliefs cannot be observed by physical means and are not able to be measured or quantified and often dismissed by western researchers. Lavallee went on to say that, within Indigenous societies, neither source of knowledge – blood memory or explicit instruction – is more important than the other because are intrinsically linked to each other: Indigenous epistemology recognises the interconnectedness between physical, emotional, mental, and spiritual realms and between living things and the earth, world, and universe. Kovach (2005) indicated that Indigenous epistemology is fluid, nonlinear, and relational.

3.14.3 Knowledge is Relational

Wilson (2001), in research focused on finding synergies within Indigenous cultures and in particular in Canada and Australia, considered their epistemological lens the way the people think and how these thoughts impacted on their world. Their study of students at university encompassed deliberations about how Indigenous people define success. While Wilson viewed the deliberations on this theme from the perspectives of Indigenous peoples in Canada and Australia, the ability to maintain cultural and strong Indigenous identity is subject matter which fits within this thesis. Wilson's understanding led to the development and presentation away from an Indigenous perspective to a change in basic assumptions which he labelled as a set of beliefs that guide research actions. He highlighted that the major difference between a dominant paradigm and an Indigenous paradigm is that the dominant one is based on a conviction that knowledge is individual, whereas the Indigenous one comes from a fundamental belief that knowledge is relational and is shared with all creation. (pp 175-177)

3.15 Case Study Research

Yin (2009), Case Study research theory discussed the structure for a given industry of a city or region investigated. He suggested that distinctive needs of case study arise out of understanding complex social phenomena. The case study method allows investigators to retain holistic and meaningful characteristic over real life events, such as individual life cycles, small group behaviours, organisational and management processes, international relations and maturation of industries. I contend that the twenty-three indigenous businesswomen are a case study based on the findings presented by Yin in particular small group behaviours and real-life events.

Research undertaken by Houghton et al (2013) showed an increasing recognition of the valuable contribution qualitative research makes to nursing knowledge. However, while it is useful to embrace the flexible nature of qualitative research, strategies to ensure rigour must be in place and demonstrated in the final research report. These researchers put forward the case study method as a preventive model to mitigate the manipulation of the behaviour of those involved in the study and to cover contextual conditions believed to be relevant to the phenomenon under study.

Yin (2009) proposed that case study researchers should be able to identify situations in which all methods might be relevant and other situations two methods may be considered equally attractive. You can also use multiple methods in any given study, eg, a survey within a case study or case study within a survey. But as a researcher you should also be able to identify some situations which a specific method has a distinct advantage.

On arriving at the key research question for the study and a fit for purpose case study model, the information presented by Brazen (2017), Merriam (2011), Stake (1995), Yazen (2015), and Yin (2003) appealed. These researchers endorsed that case studies are intrinsic, instrumental, and collective, and as a newcomer to this form of research, it was important for me to feel comfortable and not be overwhelmed or intimidated by the mahi.

The multiple case study method has been utilised to analyse the research in my thesis, as it enables researchers to explore differences within and between cases. The goal is to replicate questions across cases in order draw comparisons. It is imperative that the cases are chosen carefully so that the researcher assesses their predictions of similar results across cases, or their predictions of contrasting results based on theories. The use of the term *intrinsic* in the preceding paragraph suggests that researchers who have a genuine interest in a given case should use a multiple case study approach when the intent is to better understand the case.

3.16 Qualitative and Quantitative Research

Tumele (2015) used Aristotle's quote, 'All men by nature desire knowledge' to emphasise the instinctive desire people share: to know how and why things are as they are. The question posed by Tumele is why people ask themselves questions about what to buy from the supermarket and about the meaning of life. Tumele believes that all people are researchers, and that those who are labelled *researchers* simply take a more formal, organised, and practical approach to the acquisition of knowledge than *regular people*, so researchers can increase the credibility of the answers they find. (p 67)

In a qualitative inquiry, it is important to analyse both current stories and historical information for context and to take into consideration the impact of significant societal events such as colonisation. The influences of ethnicity, race, and gender on society –

and vice versa – can be further understood, critiqued, and transformed through contextual qualitative studies. Yin (2003) signalled this method as valuable in developing theory because of its flexibility and rigor, and Sharples (2007 as cited by Warriner 2009) said the value of whakawhanaungatanga or the commitment to maintaining relationships is a core feature to the success of Māori business and as a model of good practice. (p 16).

Carter and Henderson (2005) suggested that qualitative data collection methods may be structured or unstructured interviews and consist of oral and life histories, group discussions and interviews with research participants allowed to tell their own stories at length, in their own words with little or intervention from the researcher, and non-participants, observational studies, and analysis of textual and narrative sources such as reports, diaries, letters, and film or television. The diversity of methods and approaches involved in qualitative data gathering is enormous. Gill et al, (2008) indicated that focus groups are the most common methods of data collection used in qualitative healthcare research and while my research is considering the lives of Indigenous businesswomen, this approach to my study aligns well to dealing with people as interviews can be used to explore the views, experiences, beliefs, and motivations of individual participants.

Quantitative research is also formal, organised, practical, and useful, but it differs from qualitative research in that it deals with measurable data. Goertzen (2012) highlighted the following key characteristics of quantitative research: the data collected is able to be measured and quantified; the findings can be evaluated using statistical analysis; complex problems are represented through variables; and the results can be summarised, compared, or generalised. Rutberg et al (2018) explain that quantitative research may be used to determine relationships between variables and outcomes and involves the development of a hypothesis – a description of the anticipated result, relationship, or expected outcome from the question being researched. The hypothesis drawn down from quantative evidence showed that the pandemic COVID -19 impacted on all the indigenous businesswomen, some experiences more negative than others.

3.17 Interviews and E-surveys

Research methods for collecting qualitative information and data include direct interviews and questionnaires/surveys. Crang (2003) suggested that the purpose of

research interviews is to explore the views, experiences, beliefs and/or motivations of individuals on specific issues. Given her understanding that qualitative methods such as interviews provide more meaning and in-depth understanding of social phenomena, contrary to the workings of quantitative inquiry, Crang contended that interviews are therefore most appropriate where little is already known about the study phenomenon or where individual insight is a key factor.

Rowley (2014) presented compelling arguments in favour of new researchers utilising questionnaires, as this method requires the researcher to think about how to design the questionnaire, distribute it to ensure a good response rate, and analyse and present the data. Questionnaires are designed with consideration of research rigour and also offer a pragmatic approach to timelines and constraints. For the purpose of this study, a questionnaire for the international participants was initiated to replace the formal interview process and to mitigate any adverse impacts of the global COVID pandemic on the international Indigenous businesswomen participants. The original participants lost their businesses and income streams, and I did not want to interrupt their lives unnecessarily by engaging them in an interview. I decided it would be more appropriate to ask them to answer questions in a survey questionnaire, to limit the time they would have to commit to the study. The information was analysed using both qualitative and quantitative measures.

Rigour is vital to research studies, and I have turned to Sandelowski's (1993) understanding that rigor is less about adherence to the rules and procedures but more about staying true to the spirit of qualitative work. According to Sandelowski, artfulness, changeability, warmth, and context mark qualitative works of distinction, and I decided, in my research, to concentrate on presenting the creative, innovative, true-to-life, and meaningful portraits, stories and landscapes of Ngā Whetū, and, in that way, demonstrate my rigorous attention to their accurate depiction.

3.18 Ngā Patai (The Questions)

Interview questions were developed deliberately in order to explore the research question of this thesis Indigenous businesswomen are change agents for social reform and economic aspirations of indigenous communities. As part of this inquiry, I sought to reveal the drivers and motivational factors of the women, identify business structures that

offered them support or challenge, examine their entrepreneurial characteristics, and expose the contribution made by these women to their communities. 14 patai were presented to the ngā whetū Aotearoa based Māori businesswomen, shown in table 6 and the electronic survey was used to collect information from the international stars. The e-survey allowed the collection of data and also a means to mitigate the impact of COVID 19 on these Indigenous businesswomen, these patai are displayed in table 10 below.

Table 9 – Ngā Whetū o Aotearoa - Interview Patai (Questions)	
Q 1	Who are you?
Q 2	What is your business, and why did you choose this type of business?
Q 3	Where is your business located, and why did you choose to operate your business from this location?
Q 4	Who or what inspired you to go into business?
Q 5	How long have you been in business?
Q 6	Do you consider yourself an entrepreneur
Q 7	What do you consider are some characteristics of an entrepreneur?
Q 8	What defines an Indigenous entrepreneurial businesswoman, is it the service offered, or product provided, or something else?
Q 9	What are the success measures of an Indigenous entrepreneurial businesswomen?
Q 10	Do Indigenous entrepreneurial businesswomen view economic and social issues differently to others? If yes, why?
Q 11	Do legal, economic, or structural characteristics mask other entrepreneurial traits for Indigenous businesswomen?
Q 12	Has the impact of colonisation affected your business as an entrepreneurial Indigenous businesswoman?
Q 13	Has COVID 19 impacted on your business, practice, or organisation? If yes, please explain.
Q 14	Do you agree with the research question: Indigenous businesswomen are change agents of social reform and economic aspirations for Indigenous communities? If yes, why? If no, why not?

Table 10 Ngā Whetū o International - E-Survey Patai

There are 13 survey questions to help inform the doctoral research study regarding 'indigenous businesswomen as change agents for social reform and economic aspirations for indigenous communities. It is also understood that the knowledge holder (participant) may not wish to answer all the pātai or be identified in the study.

#	Question	Response Options
	Who are you?	*Name (optional); Age Group; Family Info (optional)*
1	What is your business and why did you choose this type of business? (Please note that the term business in this research study relates to all disciplines of indigenous workstreams, ie, sport, education, social, health, environmental, cultural etc and is not limited to normal business operations).	
2	Where is your business and/or organisation located?	*Business or organisation; Your Role; Location (country, city)*
3	\Who or what inspired you to go into the business or organisation?	*Family; Friends; Other*
4	How long have you been involved in your business or organisation?	*Less than 5 years; 10 years up to 20years; 20 years up to 30 years; 30 years +*
5	Please select at least five features that demonstrate your understanding and views of entrepreneurial attributes.	*Diligent; honest; innovative; passionate; visionary; curios; adventurous; creative; risk taker; knowledgeable; open-mindedness; professionalism; social skills; outside-the-box-thinker; courageous*
6	What defines an indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?	*Product; Service or Something Else*
7	What are your success measures for indigenous entrepreneurial businesswoman? Please tick boxes that reflect your approach to this question?	*Increasing financial returns; enhancing and increasing relationships; improving social outcomes; family incentives; business sustainability*

8	As an indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others? If yes, please provide a brief explanation?	
9	Are you aware of any legal, economic, or structural barriers that prevent indigenous women achieving their full potential?	*Legal barriers, economic barriers, structural barriers, other barriers*
10	Has the impact of colonisation affected your role as an entreprenurial indigenous businesswoman? If yes, please provide a brief explanation?	
11	Do you agree with the research pātai ‘Indigenous businesswoman are change agents of social reform and economic aspirations for indigenous communities?	
12	Has COVID 19 impacted on your business or organisation? If yes, please explain how?	
13	If you wish to add any further comments, please feel free to do so?	

3.19 The Process

The interview process was organised in advance with each of the participants. Following initial contact an interview schedule I deemed necessary to keep to deadlines. The form included contact details participate name, date of interview, the venue, and time. Twenty-three participants agreed to take part in the research. Sixteen were face-to-face interviews, two via zoom and the five international participants, populated the e-survey. The research questions, consent forms along with other ethical paperwork was given to all interviewees prior to the interview. Time allowed for the face-to-face interviews was two hours. The turnaround period for the interview transcriptions was a seven-day period with a two-week response window. The word count of the interviews was between 7,000 and up to 15,000 words with a confidentiality clause included in the transcriber's contract to mitigate disclosure of interviewees and recorded information.

The e-survey consisted of both close-ended and open-ended patai the questions were based on the questions presented in the interview process. The sample of five individuals was small, but there was sufficient detail offered to connect synergies and similarities to the other Indigenous businesswomen who had been interviewed. Fourteen questions presented, ten were pre-populated with a selection of answers for the contributors to choose from, and four patai allowed the individuals to provide their own feedback. As part of the analysis process the focus was on the main research question and five hypothesis of the research study with important data gleaned from the close-ended questions and meaningful qualitative data from the individuals own korero.

The effectiveness of qualitative research is heavily based on the skills and ability of the researchers, and, as a result, the outcomes may be perceived as unreliable, because they mostly come from the personal judgments and interpretations of the researcher. Baxter and Jack (2008) endorsed qualitative case study research as a way to inform professional practice of evidence-informed decision making, as such research challenges the researcher to explore individuals or organisations through relationships, communities, or programs. However, they also recognised how complex the phenomenon under study can be and acknowledged the methods of qualitative research are influenced by the contexts and situations explored.

As a novice researcher of qualitative research two skills were vital, firstly, being open minded and secondly reflecting a neutral perspective on issues that mattered to participates. These attributes proved invaluable as the participants appeared relaxed and spoke freely during the interview process.

A key reason researchers opt for qualitative research is to be able become fully engaged in the interview process, with the flexibility to explore and expose the phenomenon under study through in-depth discussions that can bring new findings to light. Indigenous research benefits from the use of culturally informed pragmatic and practical qualitative research approaches such as Kaupapa Māori, mana wahine, and pūrakau research that can provide insights into cultural activities that might otherwise be missed if explored through structured surveys or experiments.

Qualitative research is especially well suited for accessing tacit, taken-for-granted, intuitive understandings of a culture, because rather than merely *asking about* what people *say* they do, conducting qualitative research in context provides an opportunity to see and hear what people *actually* do. It is an appropriate method for achieving a variety of research goals – either on their own or in a complementary relationship with other research methods. Qualitative research found in a range of disciplines and topic areas and produces knowledge that targets societal issues, questions, or problems and therefore serves humankind. Given the purpose of this research, a qualitative approach, supported by the collection of quantitative data, was the best fit.

Fassinger and Morrow (2013) highlighted issues when using both methods. That working toward best practice in qualitative and quantative and mixed-method research into a social justice perspective either to perpetuate or to disrupt the social status quo, to oppress or to empower marginalized groups and provide an experience that blames people for their victimisation or seeks to liberate them and transform their lives. It is not the method but the intention behind and the use of that method to support social justice aims that determines the outcome, The goal of my thesis is to empower and transform lives of indigenous businesswomen and their communities.

According to Rutberg et al., (2018), quantitative approaches involve the researcher using standardised questionnaires and other tools to collect numeric data. Quantitative research is a more structured that often allows the researcher to have control over the variables, environment, and research questions associated with the study. Quantitative findings provide measurable evidence, and documentation and can be shared and replicated. However, quantitative research data do not provide evidence to explain why populations think, feel, or act in certain ways and quantitative methods can be difficult to use with particularly vulnerable or disadvantaged groups who may be difficult to reach. Conducting e-surveys with the international Indigenous businesswomen created an opportunity to gather information that could be quantified, compared, and used to illuminate findings from the kanohi ke te kanohi interviews.

3.20 Interpretative Framework

In a study conducted by Antwi and Hamza (2015) into the use of qualitative and quantitative research methodologies in business, these researchers expressed their agreement with the theory put forward by Terre-Blanche and Durrheim (2006) that the research process has three major dimensions: ontology, epistemology, and methodology. Antwi and Hamza described the research paradigm as all-encompassing system of interrelated practice and thinking that defines the nature of enquiry along these three dimensions. Guba and Lincoln (1998) similarly described the research paradigm as intrinsically associated with the concepts of ontology, epistemology, and methodology. As a result, a research inquiry is defined the way the investigator describes the truth and reality, the process in which the investigator comes to know the truth and reality, and the method used in conducting the investigation. Accordingly, to address the aforementioned three dimensions requires an interpretative framework that guides the entire research process and sets out strategies, methods, and procedures for analysis.

Whether. we are aware of it or not, we always bring certain beliefs and philosophical assumptions to our research. These ideologies and hypothesis inform an interpretative framework. They may be social science theories such as ethnography theory, observing people in their natural environment to better understand participants experiences and everyday practices provides in-depth insight and context to the group or culture.

Typically, the assumptive views are on the types of problems that we need to study, selecting the right research patai and how to go about collecting the data. In order to process these considerations researchers should also understand the philosophical assumptions underpinning qualitative research. Huff (2009) signalled philosophy is important piece of research as it helps shape and frame up the research problem and to develop the right research questions.

The theories may be social justice theories or advocacy/participatory theories which aim to bring about change or address social justice issues in our societies. The ontological issues raised in the study, relate to the nature of reality and its characteristics whereas the epistemological assumption, means that researchers try to get as close as possible to the participants. The axiological assumption brings values to a study and the qualitative researchers make their values known in a study also. This information forms the bases of my interpretative framework and the analytical approaches for examining the qualitative data. They included content and narrative analysis and grounded theory.

Birks and Mills (2022) advocated that content theory in a health context enabled qualitative researchers to see certain words, themes and concepts forming patterns from the qualitative data received and identify appropriate measures to interpret the meanings and relationships of these particular words and themes. They further added that the information can be sourced directly from participant interviews, open-ended patai and also through newspaper headlines, speeches and historical documents. This type of analysis supported the collection of the pūrākau presented by the participants in response to the open-ended questions through the interview process. It also allowed for a closer examination of historical impacts and media bias.

Riessman (1993) suggested that narrative analysis helped the researcher to understand how research participants construct story and narrative from their own personal experience. She identified dual platforms in narrative analysis firstly that participants understand their own lives through narrative, secondly the researcher interprets the narrative construct and assembles the pieces to reflect the aim of the participant narrative. Both steps supported the narrative approaches in my thesis through in-depth interviews and with the additional information extracted from articles, journal entries and other resources.

Bitsch (2005) discussions suggested that grounded theory typically does not start with assumptions of deduction, instead, he purports that ground theory considers the field of study or the research question, and the relevant aspects to this question letting the findings emerge during the research process. The process starts with identifying the research problem and the framing of a research question defining the phenomenon. The research situation varies depending on factors, such as literature that provides background information however, the literature review is not a key part of a grounded theory approach. Personal and professional experiences of the researcher, study sites and materials accessible and considered more. Grounded theory is a more holistic to the better understanding the different elements associated with indigenous research and narratives.

Summary

Whilst this chapter focuses on the key research methods and methodology it also introduces core research objectives, participants, and strategies. It offers an in-depth explanation of the methodologies that informed the research. An insight into the analysis process is explained in detail to support the examination of the narratives and why content analysis, narrative analysis and grounded theory methods were utilised. Justification as to the importance of undertaking a case study approach and for using mixed methods of qualitative and quantitative data collection through interviews and surveys, proved a critical research design feature. The examination and research methods also demonstrated rigour and robustness in the investigative process. This statements from within this chapter encapsulates the importance of applying indigenous research methodology. *'any research concerning Māori must be conducted in a culturally safe environment and be relevant.' 'For Māori, the purpose of knowledge is to uphold the interests and the mana of the group; knowledge serves the community and collective. Māori researchers are not building up their own status; they are fighting for the betterment of their iwi and for Māori people in general.'*

The next chapter will feature the responses from the first nine participants of the twenty-three case study whanau presenting their narratives to the fourteen interview patai. The twenty-three Indigenous businesswomen are referred to as Nga Whetu Aotearoa and Nga Whetu International in chapters 4, 5, 6 and 7 and an explanation as to why the Nga Whetu Aotearoa are grouped in a particular way is also revealed.

Chapter 4

Ngā Whetū Come Out to Play

Opening Note

Ka taka te whatu, he tini pūau ki te moana

A single stone dropped can produce many ripples in a lake
(Leon Blake 2022)

As a young girl, I recall skipping stones across the Rangitaiki River, Lake Tarawera in Kawerau and also across the Waipaoa river, 12 miles from Gisborne city. The ripples made seemed to go on forever, then without warning disappeared into the green waters once again. These were happy memories.

This whakatauāki is fitting as it signals the beginning of the narratives of Ngā Whetū. The first nine in fact, that I have affectionately named the tuakana of Ngā Whetū. Underpinning this whakatauāki is the analogy that one person has the power to affect significant changes and reach everywhere, just like the ripples (personal communications Leon Blake 2022). How apt is it, the narratives captured in this chapter and the next chapter will illuminate this whakaaro.

In addition, this chapter talks about human resilience. The importance of human connectivity and relationships being pivotal instrumentals to creating community. These are the bonds and enablers for people to thrive and flourish. This whakatauāki is a wonderful tribute for the Ngā Whetū constellation to uphold the mana of their narratives.

4. Introduction

The Maori proverb ‘he aha te mea nui o te ao, the people, the people, the people are most important embedded in the following chapters. The voices of 23 Indigenous businesswomen have contributed to this thesis, and nine of the 18 Māori businesswomen will lead the narratives by revealing the unique qualities offered by Indigenous women to business. Their individual experiences and worldly business perspectives are discussed while reflecting on their own practices, deliberating on entrepreneurial attributes, contemplating barriers, and the impact of COVID-19.It was a real privilege to be able to

undertake research about Indigenous businesswomen. The Indigenous businesswomen who contributed to this thesis journey are referred to as Ngā Whetū, or stars, to ensure the focus remains on them and that their discussions shine brightly through the pages of my thesis.

It is exciting that the timing and release of my first draft of my thesis coincides with the first national Matariki holiday celebrated in Aotearoa NZ in 2022. Matariki is a star constellation that informs the Māori Calendar, and we āhuareka (celebrate) the rise of this constellation. This thesis is also a celebration of stars: the Indigenous women who strive to make a positive difference for others. These women are well known and leaders in their preferred workstreams.

4.1 Interviews

The face-to-face interviews and e-surveys conducted appear in Chapter 4 and 5. Ngā Whetū o Aotearoa start introductions with their pepeha followed by their profile which providing background information and the current work life of each wahine. The table addresses the following key topics: definition of an Indigenous entrepreneurial businesswoman, measures of success, economic factors, social contributions, structural barriers, entrepreneurial features, colonisation, COVID 19, and includes space for other relevant comments. Responses presented are in a user-friendly format for ease of navigating the answers and information presented.

Māori tikanga has guided my decision to form two groups of Aotearoa Māori Ngā Whetū and report the results of the interviews in two separate chapters. For that purpose, adopted the tuakana and teina philosophy (older and younger) to establish the makeup of each ropu. It was also about a process which was mana enhancing for the women.

Tuakana-Teina is a traditional Māori pūrākau practice; and refers to **the** relationship between an older and younger sibling or close family members like **cousins.** In a more contemporary setting, it could also refer to kaiako (teacher) and tauira (student).

This traditional Māori practice has been used for the five international stars with the more senior women leading the discussions.

Ngā Whetū are courageous and fearless, and they exhibit tenacity and transformational leadership qualities. They are wives, partners, daughters, sisters, mothers, grandmothers,

and great-grandmothers. These women are unrelenting entrepreneurial Indigenous businesswomen and wonderful role models. The waharoa (gateway) to their stories is now open.

4.2 Enlightenment begins with Ngā Whetū Tuākana

Dame Iritana Tawhiwhirangi resides in Porirua in the Wellington region, Dame Areta Koopu lives in Tamaki Makaurau, Dr Te Rita Papesch lives in Waikato, Teresa Te Pania Ashton is in Wellington, Ingrid Collins in Turanga (Gisborne), and Amohaere Houkamau has the best of both worlds, with a home in Turanga and one in Ruatoria. Charlotte Gibson and Hine Moke Murray live in Turanga and to complete the nine Māori businesswomen whose voices we will hear in this chapter is Bobbi Morice. Bobbi lives below the first maunga to in the world to see the sun in Ruatoria - on the East Coast of the North Island of Aotearoa New Zealand.

Dame Iritana Tawhiwhirangi is the founder of the Te Kohanga Reo movement in Aotearoa and was awarded the NZ Order of Merit for her service. Dame Areta Koopu awarded the NZ Order of Merit for her contribution to the Māori Women's Welfare League, the Māori Women's Development Incorporation, and for her services to the Anglican hahi (church). Dr Te Rita Papesch is a consummate professional in two disciplines: education and kapa haka, Ingrid Collins (MNZM), a self-made businesswoman, recently retired as an owner and the chief executive officer of Three Rivers Medical Centre in Gisborne. Ingrid is chair of Whangarā Farms Inc. Amohaere Houkamau, a savvy and astute iwi and political negotiator, is the former chief executive of Rongowhakaata Iwi Trust and has since opened Pahou Associates with her husband, Selwyn Parata. Charlotte Gibson is the Chairperson of Ngāti Oneone hapū (subtribe) and the driving force behind the Te Poho o Rawiri Marae. Charlotte is also in a part-time role at Te Waharoa trauma centre in Gisborne. Hine Moeke-Murray is the manager of Te Waharoa Mental Trauma unit in Gisborne. Bobbi Morris is an owner operator and company director of world famous Ruatoria Pies. Teresa Te Pania Ashton, CEO of Māori Women's Development Inc (MWDI), completes this summary of the professional business experience of the nine Māori businesswomen featured in this chapter.

These discussions offered a different insight to what are the real drivers of Ngā Whetū and indigenous business. The words mana versus money is realised.

These nine Ngā Whetū overwhelmingly identified whanau: parents, grandparents, and extended whanau members, it set the tone for the other stars and was a constant response.

Evidence revealed in figure 11 on page 252 shows that Indigenous businesswoman take a long-term views of whatever work they get involved in as indicated. The data shows that there is an obvious gap in the stats showing less than 5 years which demotes the emerging indigenous businesswoman time in business.

4.3 Dame Iritana Tawhiwhirangi

The Matriarch of Te Kohanga Reo

'Your strength is not being in the thick of it, but your purpose is the link to it.'
(I Tawhiwhirangi, 2021)

Pepeha

Ko Ngāti Porou, me Ngāti Kahungunu, me Ngāpuhi nga iwi

Profile

Dame Iritana is renowned for being the matriarch of the Te Kohanga Reo movement. She received the Insignia of a Dame Companion of the New Zealand Order of Merit for her role in this movement in June 2009.

Te Kohanga Reo was a language revitalisation project implemented to mitigate the loss of the Indigenous language of New Zealand by creating *language nests* where children could learn their own language – te reo Māori. Assuming the responsibility for the sustainability of te reo Māori was not of Dame Iritana's choosing but she accepted this work in 1981. Forty years later, the language nests continue to thrive. In 2019, Dame Iritana shared the story of Te Kohanga Reo kaupapa with the people of Moscow. The Kohanga Reo head office was mobile, and Dame Iritana was the central business hub of Te Kohanga Reo on all fronts. It was only in 1992 that Te Kohanga Reo opened an office in Wellington.

The inspiration and motivation for her work ethic came from her father and, although he demonstrated frustration and anger at times, he also showed a kind and compassionate side. Her kuia and namesake Nanny T was another important influencer in her life. The Kohanga Reo whanau around the motu (country) also spurred her on in her quest to sustain te reo Māori in Aotearoa.

When I asked Dame Iritana whether she believed Kohanga Reo was a change and reforming catalyst for the country, she replied:

> It was a game changer inspired by Kara Puketapu and the Lady Dame Te Ata, giants in Māoridom in 1981. At the same time, Kara was also holding the

government to account on policy reforms for the language. I recall sitting at Wai Whetu Marae when the old people were debating the survival of our reo. 'We must not leave it to government – they don't know how to do it,' they said. 'We have got to stop waiting for government and to do it ourselves. We have got to start when the babies are born.'

If you are going to change something in a business world, it is just a matter of lining up the ducks, and when you haven't got a blueprint, you create one. At the heart of the reo revitalisation was the inclusion of our people – critical mass. It was simple – the old people said, 'start with the babies.' 'Not everybody is going to speak Māori, but they think Māori, and not everybody who speaks Māori thinks Māori.'

Dame Iritana Tawhiwhirangi

Definition of Indigenous Entrepreneurial Businesswoman	Anything is possible. The belief in the potential of people is vital.
Measures of Success	The power of mokopuna, parents, nannies, the reo working in unity. How do you touch a person's life and make them feel good, make them feel purposeful? Self-respect, believing in themselves, having faith in what they're doing, having a purpose in their lives, feeling valued.
Economic Factors	Economics is one factor and it's important, but the other one is the self-worth, the faith that Māori women can do it. Business can be defined in many ways and economic business is a major factor but so too is the cultural business, and that's what you've got to define, because it is important.
Social Contributions	I developed the kohanga reo strategy and all the rest of it, but the business outcome came from those women running the kohanga who believed in themselves.
Structural Barriers	I'm not in the business of running anything for people. I'm in the business of 'you can do it, and if you don't know how, well, let's have a talk.'
Entrepreneurial Features	We undervalue ourselves because we've been brainwashed into believing the answer is outside our hands. It is not. Listening, doing, and producing are key traits of entrepreneurs. What moved kohanga was the critical mass once.
Legal	Restoring the faith of our Māori women in business.
Colonisation	I am absolutely sure colonisation has impacted on all, but think it is important not to let it be imbedded so deep in our minds that we can't break through it.

COVID	COVID 19 has made us think differently in terms of education, in terms of health, in terms of employment, in terms of business. What we have got to do is, do not sit still crying about what we can't undo, because yesterday has gone. It is not about us saying dismiss all this, no – it is a process.
Other	Business is the province of others doing it for us, and I've been opposed to that. It is about empowering our own people and once it shows what the people are doing, the money will come. It will never be as much as they deserved but it's more than they bloody well had.

4.4 Dame Areta Koopu

The servant of people

'Being Indigenous, you inherently have that ability.'

(Dame Arata Koopu, 2021)

Pepeha

No Whangarā nga Iwi no te Aitanga a Hauiti, no Ngāti Oneone, no Ngāti Kahu, i te taha o taku papa

Profile

Dame Areta Koopu received the Insignia of a Dame Companion of the New Zealand Order of Merit for services to the Māori community and to social services in 2019. Dame Areta has contributed over 50 years of service to improving and enhancing the lives of others. She has served as the president of the Māori Women's Welfare League and is a director of the Māori Women's Development Inc (MWDI). Dame Areta married a wonderful gentleman from Te Arawa in 1961 and moved to Rotorua to begin married life. It was there that she began working for her communities. Her business passions included working for the Māori Women's Welfare League, Māori Women's Development Inc, community boards and committees, and the Māori Anglican church. She said:

> For me, family was always the basis for my upbringing. I understood the politics that was going on around me and what family really meant and what it was like as a kid to have a house and to be fed and to learn how to do and be part of a family. I was on school boards and committees, social work in voluntary capacity. I was the first Māori woman to be employed by marriage

guidance. It gave me some necessary training that allowed me to become the listener that I am. Be far more empathetic with people rather than just learning to brush them off or not listen. I learnt the strength of knowing who you are, how you operate in times of anger, in times of sickness, in times of fear. It was about empathising; it wasn't about taking over their lives. It was about being able to hear where people were at and being able to let people find their own solutions with support.

Dame Areta Koopu

Definition of Indigenous Entrepreneurial Businesswoman	Being Indigenous, you inherently have that ability. Some people are even quite unconscious of it, but if you think about where you come from, what it is that you have lived and learned, it always is about that basic understanding. It definitely is about those learnings that you got from your own grandparents, uncles, aunts, who were all Indigenous. There is just something that comes through to you that makes you aware of that, as well as the need to be able to sustain it and pass it along.
Measures of Success	If we are talking about conventional business, of course it is about planning, it is about understanding your business plan and about really being able to be big enough to stick with that plan. However, for Indigenous people, if you think about the 'we' rather than the 'I,' you know you will make your business suit everybody.
Economic Factors	Ae, I think of some of the young people now that I know that are in business, and they discovered that if they do it for themselves then it becomes more profitable in terms of in terms of the work and the lifestyle. I am talking mostly about Māori programmes that are up there now – those kids have all made a remarkably successful business for themselves by keeping their Māoriness, by keeping their language, by understanding business as well. So, they work hard, but they also work collectively and share resources across Māori businesses. A whanau strategy applied to business.
Social Contributions	Indigenous businesswomen are more socially minded, rather than economically minded. It is still about taking everybody with you rather than going alone.
Structural Barriers	The institutions are barriers to Māori because the institutions do not see Māori as businesspeople. It is quite an unconscious thing, simply because they are Indigenous, that institutions might think, 'Oh well, here is another fly-by-night.' Māori Women's Development is set up because banks turn down our people for loans.

Entrepreneurial Features	I did not view myself initially as an entrepreneur, but when I think or digest the word, I realise that I am open to latest ideas, and if it did not work out, then I knew, 'Well, at least I tried.' I also believe, as Indigenous people, it is inherent in us to be entrepreneurial and to be developers.
Colonisation	If you think about it, wherever the colonisers have gone, not only in Aotearoa but across the globe, it was about power and control and assimilation of people to their culture. Their idea was to be superior. At the moment what we are trying to say to the government [is]: 'We can work beside you if you give us the government, we can work beside you if you give us the resources to set up and exist.' So, colonisation had a big effect on us as a people.
COVID	We were not impacted at all, and again I go back to: why? Because our people understood technology and already all their products were online because they already knew they wanted to reach a broader population. Their businesses were all online, so they never lost. We never had to, you know, we didn't have to borrow the money from the government. Our staff worked from home, technology came in again, we were able to listen to the women. We never lost one business through COVID.

4.5 Ingrid Nea Collins (MZMN)

Quiet and Unassuming Leader

'Looking after our people has been the biggest thing for me.'
(I Collins, 2021)

Pepeha

No Whangarā nga Iwi no te Aitanga a Hauiti, no Ngāti Oneone, no Ngāti Kahu, i te taha o taku papa

Profile

Up until the end of June 2021, Ingrid was a co-owner and the chief executive of Three Rivers Medical Ltd. Her current directorships and trustee roles include chair of Whangarā B5 Incorporation, Whangarā Farms, Mātai Trust, and C Company House, and the chair of the Malaysian Returned Serviceman and Chelsea Hospital. Ingrid previously served 10 years on the Tairawhiti District Health Board (nine years as chair) and is a past member of the AgResearch's Māori Advisory Committee.

Whangarā Farms is located on the Eastern seaboard on the East Coast of the North Island. In 2006, the two incorporations at Whangarā joined to form Whangarā Farms Inc. In 2015, a third incorporation joined the partnership. The closest city to Whangarā Farms is Gisborne, where Three Rivers Medical Ltd is located. Ingrid considered a career as a dental nurse in high school, and while this aspiration was not realised due to other people and decisions, she collaborated with a wonderful doctor as an administrator and nurse aid and, as they say, the rest is history. This was the start of her leadership role in Tairawhiti health and with Three Rivers Medical Centre. In her words:

> My mother had planned my life right from my third form year. She was a clever woman. In 1974, I was elected to the farm incorporation committee, two months after mum died. I knew nothing about how elections worked, and I waltzed in there against two other older people, older men. My life in Māori incorporations began in1974, and I've been there ever since. Sir Henry Ngata [and] the men in farming operations guided me in my younger days – I couldn't have had better teachers than those men.

A friend of mine said a doctor wanted a nurse and a receptionist – you know I'm not a nurse. I was introduced to the doctor. I said, 'I know nothing about nursing and have no idea why I'm here. I know bookkeeping.' To my surprise, [he said], 'You're just the person I want.' He said it would save him money having someone that knew how to run the books. I ended up being his clinical assistant, he taught me everything that needed to be taught and, in those days, we did minor surgeries in the rooms, and so I pretty soon learnt how to be a nurse. The only thing I didn't do was injections, you know – immunisations.

Ingrid Nea Collins

Definition of Indigenous Entrepreneurial Businesswoman	Be brave and courageous. Say what you think, especially with the land.
Measures of Success	The size of the farm has made a significant difference, but it also created a lot of extra work. The innovation of our manager has been inspirational and winning the Ahu Whenua Award was an example. Retention and sustaining the whenua (land) is another success measure.
Economic Factors	We have four farms. We have not put them into Māori land – we have kept them as general land. If we decide in the future to sell a farm, the process is easier. Climate change is a major issue, particularly for the farming business, and keeping on top of this information is important.
Social Contributions	Earlier on, doctors were gods, whatever they said, that was it. However, technology is changing the landscape in the medical profession. People know more and are able to access medical information and research about their ailments electronically.
Structural Barriers	For me, there have been very few barriers. Gisborne's a small place and you know everybody in town. I also suggest it is because I have spent 40-plus years in both the medical and farming businesses.
Entrepreneurial Features	Yes, I do think of myself as an entrepreneur. I am talking about the farm and decision to form the partnership and join everybody up together. I collaborated closely with our accountant in order to grow our farming business, but key to this change was to sell the idea to our people. Whangarā Farms now consists of five farms. With regard to Three Rivers Medical Centre, this was another bold and an ambitious initiative which required each of the partners, me and three others to put their own skin in the game. Three Rivers is a one-stop medical hub, and I am proud to say it worked.
Colonisation	I am aware that small Māori businesses were being turned down when seeking financial assistance. Like anything, if

	you do not have the equity to back yourself up as a business, it's natural that the people – and I don't know if it is only an Indigenous side to it – because anyone that's lending money would want people to have equity back-up and have something to call on.
COVID	COVID 19 has absolutely impacted us, particularly with Three Rivers' operations. Phone calls and consultations quadrupled. The phone call backs have never been before, it is unprecedented. Patients did not want to come into the practice, so we implemented a new process called *Manage My Health*. We needed to keep up with changes, otherwise we would get left behind. Everything was conducted on online. Zoom meetings became the norm and it had influence on our bottom line as well. Whangarā Farms, the year-ending results will reflect a downturn in the results from previous years.
Other	Tairawhiti had a significant role in putting together the [1993 Act]. Three Rivers is the biggest medical practice in Gisborne and growing bigger every day, and we are now moving into an era of all the modern technology stuff.

4.6 Dr Te Rita Papesch

Inspiring Educationalist and Kapa Haka Leader

'Service and wellbeing for the people.'

(T Papesch, 2021)

Pepeha

Ko Pirongia ko Hikurangi ko Ngongotaha nga Maunga.
Ko Tainui, ko Horouta, ko Te Arawa nga Waka.
Ko Waikato Maniapoto ko Ngāti Porou ko Ngāti Whakaue nga Iwi.
Heoi ano i whanau au ki nga taketake o toku maunga o Pirongia.
Na reira ko Pirongia te maunga ko Waipa te awa, ko Tainui te waka,
ko Waikato Maniapoto te Iwi i ko Ngāti Apakura te Hapū

Profile

Te Rita was born and bred in the Kingitanga. Her mum was of Ngāti Whakaue, Ngāti Porou, and Ngāti Pikiao descent. A teacher at every level – including te Kohanga Reo, kura kaupapa, and whare kura – Dr Te Rita has been engaged in mātauranga pākehā and Māori all her working life and has spent countless years involved with haka. She has seven children, 36 grandchildren and 20 great grandchildren. She described her entry into business when forming a Trust focus on Māori performing arts.

> I moved to Canterbury to teach at the University. Three of my children followed me and noticed there was nothing for the community to do. Māori was pretty invisible in the Christchurch community, and we thought this has got to change. So, really the inspiration to forming our charitable trust was the lack of opportunity. It became our business arm. I knew taxation and profit in terms of dividends, all that sort of thing. We were smart enough and entrepreneurial enough to make it work. My twins had completed a small business qualification, so we thought we can use their expertise. We opted not to become a [limited] liability company straight away, because we were committed to our jobs. However, it allowed us to grow the kind of, access of the community to things Māori. *Haumi e* was the name of our event program,

and the idea was to promote Māori music and associated art forms – haka, moko, waka, and taonga puoro.

Taonga puoro had been brought back to us during my time at Waikato University when Hirini Melbourne first decided that he would retrieve this art form for us. You know, I got to say it here, like most Māori, we give ourselves to the people, and so he never really completed any major written document of taonga puoro. But Hirini's pākehā mates did and got all the kudos. If he'd not dragged them along with him, you know, they wouldn't have had that access. However, I was there, so you know, best keep my mouth shut, because, you know, I did support them on the way. My whanau are staunch on maintaining the reo in our daily lives, and for us it was not just haka, it was about inspiring and transforming the lives of our people.

Dr Te Rita Papesch

Definition of Indigenous Entrepreneurial Businesswoman	That is where we have been entrepreneurial. Supporting the growth of other businesses and the product space.
Measures of Success	It is in the elongation of the word success and that's *succession*. The word succession tells you have had success somewhere along the way and you are just going to continue it. We could have made money and been a company rather than a not-for-profit organisation, but we were scared to go into that space, because we were such a big whanau and somebody had to put the bread on the table, constantly. We could create the stuff in our down time. So, the success was that we could make the time based on our practices and our employment.
Economic Factors	For us, it was the development of the product. Because the product was not there, so we created the space to allow the product to be accessible. And, also, creating a space for those who were already in a business; a way of operating to grow their businesses. But, having said that, absolutely service focussed. Service for the people. We created the ability to pay the groups that we knew would provide wellbeing for our people.
Social Contributions	My children and I set up a charitable trust not for profit that became a business arm. Charitable trust status allowed us to apply for funding which kick-started our event management business. So, we started as event managers. The idea was to promote Māori music and associated art forms which was haka, moko, waka, and taonga puoro.
Structural Barriers	I noticed the anomalies in the way Creative New Zealand was allowed to operate, whereas Toi Māori of Te Waka Toi, which is the Māori branch of Creative New Zealand, did not have the same access to stuff. That just reinforced to me that Māori

	women in business or Māori people in business were still at the bottom of the ladder and were not considered to be a good risk, and I have not seen that change. You know, because people are still commenting on the amount of money that is annually set aside for the Opera, the New Zealand Orchestra, the four-yearly Americas Cup – that hits us and that is absolutely true. The anomalies are huge in terms of what is set aside for anything mātauranga Māori based.
Entrepreneurial Features	Te Haona Kaha is our trust haka branch. We have our own team. It is hapū based, its marae based, and it really was to retrench, bring our own back together and learn their own stories. Writing stuff to retain our histories and stories. The trust has moved with the times and offers diversification; we have the capacity to send three or four haka rōpū to entertain others. We were born into a collective and that is the way we operate as businesspeople. We operate for the collective.
Legal	Yes, because we stayed within te mātauranga Māori space. We did not go out of that space. When you are organising an event and you are a legal entity, there are rules you have to comply with that are not Māori made. But they were a good learning curve for us, and we used them to our benefit. You know, I did not sit there thinking, 'Oh – that is a pain in the butt.' It was because we participated in Māori performance, and I already had links with the Māori arms of the government agencies and crown agencies.
Colonisation	The underlying tone of non-Māori was it's all good, Māori – you fellas stay over there, we will give you your fifteen percent pūtea you deserve or whatever, and that's it. But do not get too smart at what you do. Colonisation put us in a certain mindset, and we have to get out of that mindset. You know, it is not just pākehā have to change their mindset, we have to. Māori have to change the mindset, and I do think that still holds us back. That we still look at ourselves and judge ourselves as the other has always done, and we have to stop that.
COVID	Yes, because we could not get mobile in the community and our business is very much involved with the community. So, it did impact [us] quite heavily.
Other	Māori businesses flourish over here, but until we can actually permeate [the] mainstream, have the same voice, but we do not. Businesspeople out there who say we have already done that I beg to differ, and there is the view by others that you [Māori] stay out of our space.

4.7 Amohaere Houkamau

Savvy and Astute Political and Iwi Negotiator

'History and the roles and responsibilities of my tipuna maatua has certainly influenced the pathway I've gone down.'

(A Houkamau, 2021)

Pepeha

Ko Hikurangi te maunga, ko Waiapu te awa, ko Ngāti Porou te Iwi, ko te Mangai Tuwhakairiora, Te Whanau a Tara Hauiti, Te Whanau a Hinetapora aku Haapu. Hoei ano i te taha o taku tipuna kuia ko Pukemaru, te Puketapu te maunga, ko Te Arai te awa, ko Ngāti Maru te hapū, ko Rongowhakaata te iwi. Na reira tena tatou.

Profile

Amo has had a combination of roles that have enabled her to occupy unique spaces in this country, particularly when referencing Te Tiriti o Waitangi. A key business focus for Amo has been in iwi development, and, for her, looking at innovative models of organising human capital and identifying tools that support both Te Tiriti parties is vital. Between 1992 and 2009, Amo worked for Ngāti Porou iwi in a range of roles, and in the last twelve years as their chief executive. She then worked in Wellington as a senior ministerial advisor for the then Minister of Finance and Deputy Prime Minister. Amo is a wife and mother of four and a grandmother of four mokopuna. She described her roles and priorities:

> I would categorise primarily that I'm in the business of iwi development and also in the business of progressing crown-iwi treaty-based relationships in a manner that gives – particularly the crown, who have been, if you want to describe, the immature partner in the partnership – to give them more opportunity to fully realise both their obligations as a responsible treaty partner. But also, to help reframe the Treaty as more – looking at it as an opportunity rather than a risk management.

Amo is dedicated to building strong and authentic relationships with key organisations and networks from an iwi perspective. This is a key enabler that supports iwi to achieve their own aspirations. On that premise those relationships are still mutually beneficial to both parties. It is essential to consider new models and ways of organising human capital

and identifying tools that support parties to not only engage but to develop frameworks in which they can both operate and be able to see the relevance of the work that they're doing together.

Amohaere Houkamau

Definition of Indigenous Entrepreneurial Businesswoman	It's the world view they bring to their understanding of business in its broader sense. It's the thinking, it's the understanding. Most successful Māori entrepreneurs you think and talk about being part of the *Maui nation*? We talk about Maui and how he kept pushing boundaries, how he kept adapting to the new environments, he would innovate. For me, it is built off his own understanding of his own identity, cultural context values. So, for me being an Indigenous entrepreneur is coming from that base where you are strongly aware of yourself as a member of whanau, hapū, iwi, your Indigenous context.
Measures of Success	We call it a values investment framework, so that when we are measuring how successful we have been, we are not only measuring our bank balance or our balance sheet but job creation for our people. Whether the activities the businesses that we have been driving and established, have contributed to raising the household incomes of our tribal members, or helped to stimulate growth in tribal members' own businesses, and to mitigate the limited impacts on our environment. These are our guiding measures of success
Economic Factors	For me, as being pro iwi businesses, being pro utilising our own networks of experts, supporting each other, yeah. That, to me, is part of our responsibility as Indigenous entrepreneur businesspeople, is being able to understand our place in that market. The unique offering, we have is complementarity to other products and services, and that really comes through, you know, it's more of a world view thinking rather than just a sort of, you know, western view thinking.
Social Contributions	We have a much greater responsibility around collective benefit, a greater requirement to collective accountability. Iwis are not always able to move as fleet-footedly as other businesses. We have a lot more responsibilities and we're not just about the transactions, but also about the transformation.
Structural Barriers	I've just gone through the process of setting up my consultancy business. Just doing the practical steps of registering the company, agreeing on the shareholders, agreeing on the directors, you know, registering GST, setting up a bank account– all of that. I am fortunate to engage a colleague to work through all of this stuff with me, but I don't know that a number of Māori women would know who to go to, you know, to start that conversation.

	Unless you have people, you can talk with who have been through that scenario, I think for a lot of, Māori women, Māori per se, getting into business can really just put you off.
Entrepreneurial Features	For me, entrepreneurship is around having vision, having the capacity to make decisions, having the capability to assess opportunities as much as risk; I'm more instinctive around seeing a half full glass than seeing it half empty. It's a different type of entrepreneurship, because really the business that you're in is the business of growing your iwi, not necessarily yourself, and so there's another set of disciplines that you apply to that type of entrepreneur.
Colonisation	Colonisation has had an impact because it's actually introduced a western mainstream model – more a dominant culture –that's influenced, you know, the way in which our society is structured and organised, including our definitions of business and success. It is a factor amongst other factors. But I prefer to actually base myself or launch myself from a base of celebrating and being able to re-ignite the strength-based practices, our beliefs, and our own capacity, our own capability.
COVID	The opportunities presented through COVID highlighted Toitu Tairawhiti's capacity and capability of iwi working at hapū and marae, and community levels, utilising the culturally well-established constructs that were just easy to activate.

4.8 Charlotte Gibson

Pa Girl Forever

'Te Poho o Rawiri has been in the people business forever.'

(C Gibson, 2021)

Pepeha

Te taha o taku mama a taku papa taketake noku nei no te Tairawhiti no nga koko o te Tairawhiti. Ngai Taamanuhiri atu i tera tona whakapapa mai a Hikurangi Pukehaapopo, Titirangi ki Uawa, Mangahaumi Puketapu, me te kui a Paoa. Ko taku papa tera ko Toko Te Kani taku papa a taha taku mama no Omarumutu no Opape no te Whakatohea aha koa e tuku maia ia i Mahaki.

Profile

Charlotte Gibson is passionate about her people and community. As the chair of Ngāti Oneone hapū, she was a major driving force behind the Te Poho o Rawiri Marae development project, which had an estimated budget of $7 million. She described her idea of 'good business':

> My contribution to this research is in my role as the chair of Ngāti Oneone hapū and sharing the dreams we want for our hapū, ourselves, and for our people. The rebuild of our pa underpins my discussions, but key is understanding that Te Poho o Rawiri has been in the people business forever.

How excited we were, the aspirations we wanted for ourselves, for our people and, that was really simply to say, 'We need to rebuild our pa,' and for all sorts of reasons. I remember – it's always an interesting thing when you go and apply for any money, the funders want to see your financial performance from previous years. I was thinking, 'Well, we're a marae, we pay our bills, but we're not financial – we don't have $100,000 sitting in term deposit.' and when I looked at an earlier picture of Poho it was the only building on this side of the river I realised that we have the longest serving business in this area. The first 60 years, every hui was based on koha. Now there is no financial controller or accountant that could say that that's good business, but nonetheless, we got through cos that was our business. It was serving our people, this is what our pa does, it is what all Pa do.

We moaned when our parents dragged us off to hui. Our mother would say, 'This is your uncle, this is your auntie, that's your cousin, that's your whoever.' [I thought], 'They're probably not.' But as I have gotten older and certainly having children of my own – and mokopuna – I find myself doing that. I get it now. I get it, the importance of making connections and strengthening that whakapapa, strengthening those ties, and making sure that my kids know that. We have been brought up on Pa and took it for granted but in this day and age, I see a lot of Māori who are so disconnected from their marae, their actual roots, I feel aroha for them because I could not imagine my life without Pa.

Charlotte Gibson

Definition of Indigenous Entrepreneurial Businesswoman	Auntie Iritana, Te Puea's and my mother, epitomised entrepreneurial qualities. Their agenda was really clear and kaore mo te tetahi atu e whaka he. No one could stop them or challenge them. They were relentless and never gave up. I suppose we as Māori women, we intuitively do that. When you look at these great wāhine, it's always about others, they took people with them.
Measures of Success	My business is growing our people, growing hapū, growing parents as best as we know, cos I'm into that business. Everyone should be – you only want wellness for your people and your kids. But if you don't help them to reach to that wellness, then step aside!
Economic Factors	If we can restore the whare, then we can restore the people, cos we've got somewhere for them to go, to do – I'm in that business of that.
Social Contributions	The job of the pa is to serve the people.
Structural Barriers	I definitely know there is, but some of them are our own barriers in Māoridom, and then again there's pākehā barriers that we know – racism – but I'll leave that aside.
Entrepreneurial Features	Actually, everyone thinks out of the square, and after a hundred years, you know, of people telling Ngāti Oneone, 'You can't, you can't do this, you can't do that,' and at some point, you've got to put a pou in the ground and say, 'Bugger it. Bugger it – we're going to do it this way,' and you just keep plugging at the way, because we know our people, we know the characteristics, we know how we can move them, we know with quite a bit of force, really, we know how to move our people. So, if you're a hapū that's has been disenfranchised from your own whenua, little things can mean big things, aye? Māori women – we're all entrepreneurs.

Colonisation	Our hapū is in a wrangle with another iwi which is a neighbouring iwi. The colonisation that I see which has affected badly therein – affected our relationship with each other – is that it's – it's not about the WE, it's about the ME and that whole thinking of: 'this is mine, this is mine, this is mine, not ours.' Hirini built this Pa Poho o Rawiri for his father, and it was down in the area in the Kaiti block where there now is the harbour area. In the 1920s it was taken off our people because the harbour, they wanted to build a harbour, and by doing that they kicked us out. They actually made us homeless. Our people were living there and had to leave. This was the first homelessness in Tairawhiti. Te Maro is a great ancestor. He was shot by the crew of the Endeavour in 1769. When I look at our whakapapa and what's happened to us as a hapū, some of the traits in my people have been the āhua, has been one of whakamā (embarrassed). Quiet, head down, never open our mouths. I got to wonder, was it whakama, was it embarrassment? Because, actually, you know, our tipuna got shot – we didn't even know what a gun was. It was like just i roto i te kore mohio (in ignorance), and so there was a bit of whakama. I believe we have carried through, so now to tell them the story: actually, this is who Te Maro was, this is his story, that's three seconds of his life, but this is his story, and his story was one of mana.

4.9 Hine Moeke-Murray

A Point of Difference Change Agent

'The economy of Māori is people. Our ability to manaaki is the currency by which we trade.'

(Hine Moeke-Murray, 2021)

Pepeha

Ko Hikurangi te Maunga

Ko Waiapu te Awa

Ko Ngati Porou te Iwi

Ko Hine Moeke-Murray ahau

Profile

> Firstly, I would like to mihi to Tina for giving me the privilege to contribute to her PhD. Nga mihi tino nui e te tuahine.

Hine is a mum of three beautiful children and three beautiful mokopuna and many more, that have adopted me as their nan. Her husband is Ngati Kahungunu ki Wairarapa. Blessed is the one word to describe how lucky she is to have them in her life. Hine has worked in Mental Health and Addictions for many years and thoroughly love what she does. Being a wahine Maori in a western driven environment comes with its challenges especially when building services that actually meet the needs of Māori. However, the needs dreams and aspirations of our whanau outweigh the challenges of working at as a Chief Executive in this field.

Mātauranga Māori is where it is for Hine and the application of this with our whanau is one of the most exciting things to experience, especially when you see their āhua and wairua reignite within in them.

> Tina, I hope that the contribution that you have given through your research and writings inspire our wāhine Maori to reach for the stars.

I think [my career in] mental health addictions chose me. It was a pathway that I thought that I would willingly go down. Diane Irwin was the manager at Mental Health at the Hauora Tairawhiti and asked if I would bring my cultural lens and lead the cultural assessment team. I gave it a go and loved it. For me, the behaviours of whanau when we would meet weren't any different from whanau that we have. The only difference was

the psychosis and all those pākehā labels that went with it. I progressed into managing Te Kupenga Net Trust, a peer support and advocacy service for mental health and addictions. Those contracts were for lived experience, so managing that particular arena into what we have today, with this whole mātauranga Māori approach, with a component of clinical expertise, servicing the needs of our whanau, as opposed to the whanau servicing the needs of a clinical world view.

What's missing out of the whole ethos of working with our whanau who are in distress is manaakitanga, and my whole worldview comes from our kuia and koroua, like Whaia McClutchie. Not only the greats but from our aunties and uncles who just pulled out the fry bread and the jam and made a kapu ti [cup of tea] and drank out of enamel cups. They were my inspiration because they normalised our wairangitanga [mental distress], they normalised our porangitanga [mental illness], they normalised our rangirua [confusion]. It wasn't an anomaly for us as whanau.

The Charlotte Gibson's of our world, the Hine Haig's of our world are my inspiration because we're whanau and they are the exemplars. The archetypes of manaakitanga, that's what's required in the industry that we're in.

Hine Moeke-Murray

Definition of Indigenous Entrepreneurial Businesswoman	When we talk about entrepreneurship, that's usually focussed on a transactional relationship with finance. Tane Mahuta was an entrepreneur – his whole beginning was the separation of Rangi and Papa, so in that context entrepreneurship is about strategy, it's about manaaki, it's about navigation, it's about having strategic foresight that doesn't look at what's in front of you, but actually can see what's coming over the horizon – that's entrepreneurship for me.
Measures of Success	Tikanga, kawa, the application of that and the benefit for our whanau, because when our whanau benefit, we benefit.
Economic Factors	The economy of Māori is people.
Social Contributions	Our ability to manaaki is the currency by which we trade.
Structural Barriers	It's hard in the fact that you're working with two systems.
Entrepreneurial Features	I think it's a combination of both: there has to be a point of difference, but how it actually benefits the whanau.
Colonisation	Absolutely, and it still impacts today in terms of business. While others may see the actions as perceived, in our reality as Māori, when we walk in the door, there's already a barrier. When we

	apply for a loan, or apply to lease a building, again barriers appear.
COVID	COVID did impact on us, it impacted in many different ways, from a business partnership of the DHB, where certain staff members didn’t value what we did, even though we’re the single point of access into secondary services.

4.10 Teresa Te Pania Ashton

Visionary Leader

'*We want Māori women to be active and lead the Māori economy of Aotearoa New Zealand – and why wouldn't you work towards an amazing goal like that?'*

(T Ashton, 2021)

Pepeha

He uri tenei no te Taitokerau, e te taa toku papa no Ngāti Kahu ki Whangaroa. E te taa toku mama no Hokianga whakapau karakia. No reira no te ana ke ahau I tenei wa etahi atu, engari ko te nuinga no te no taa. Ae, ko Teresa Tepania-Ashton toku ingoa.

Profile

Teresa has an impressive CV, working 12 years with CITIBANK, her responsibility including working with major corporate clients. Teresa also spent a decade working for a Danish Dairy Engineering firm enabling her to travel extensively throughout the World giving her a greater appreciation of the diverse cultures and understanding of the International business environment. Teresa also spent time working for HortResearch as the Business development leader for Maori helping with land-based projects and looking for accelerated pathways to industry and exporting. Teresa went home and to work for her people as the CEO of Te Runanga a-Iwi o Ngāpuhi. While the role had challenges it allowed Teresa to focus on developing the assets of Ngapuhi but more importantly the aspirations of the Ngapuhi people. In 2011 Teresa was appointed to the role of CEO for Māori Womens Development Institute (MWDI) and was enthusiastic about the work they did to assist wāhine Māori to both start and expand businesses. Teresa never lost sight and aim of MWDI mission ensuring that wāhine Māori and their whanau have equitable access, socially, environmentally, politically, or economically.

'she added, that turns me on. It's such an amazing vision and cannot think of a better legacy to remind us of the outstanding work Dame Georgina did for Māori businesswomen'

Teresa is a recipient of awards including a Member of the NZ Order of Merit (MNZM) in 2016 for her services to Māori. During the final stages of completing my thesis, in

2022, Teresa ended her role with MWDI accepted a position with UNICEF. The kupu 'watch out world here she comes' resounds.

> Māori Women's Development is the name of our organisation, and while mentoring as a business mentor in Tamaki Makaurau [Auckland], I came across the amazing late Dame Georgina Kirby and was incomplete awe of her. I absolutely loved her level of honesty, her articulateness to be able to get to the root of the problems and identify all the opportunities. I had to accompany the Dame [to meetings], as you people felt intimidated by her and did not know how much of a dear soul she was. So, we struck up a great relationship and I held her in the highest esteem, I was shoulder tapped for the Māori Womens Development role. To be able to execute that legacy Dame Georgina developed was a privilege.

After 11 years at the helm of MWDI in April 2022 Teresa resigned from her position as with MWDI in order to assume her new position with United Nations International Children's Emergency Fund (UNICEF) Aotearoa as the new Director of Advocacy and Programmes. Teresa has allowed me to continue using her narratives in my thesis.

Teresa Te Pania Ashton

Definition of Indigenous Entrepreneurial Businesswoman	There is another part to that where its innate. You know, the innateness of being Indigenous. That sits with us, that drives us, if we bring our own mana to the table. We have our own natural tikanga and principles, but more importantly our Indigeneity and the values that we bring to the table drives the business.
Measures of Success	It is not only money. Success to me is seeing the growth of our women, the growth of ourselves and, you know, no matter how small or how large that might be. *Success* can be the fact that you have met with a life coach, you've overcome an obstacle that's been bugging you for years.
Economic Factors	Fiscal outcomes are not the only motivating factor. It's why we can collaborate. People hate the word *collaborate*. I prefer using the term whakawhanaungatanga. Be authentic: authentically you, and authentically Māori. Authentically Indigenous.
Social Contributions	We have a more holistic way of viewing life and that is because we've all done it together. I believe that because we work collectively and not individually. We're a much different makeup of people.
Structural Barriers	There are many barriers. Systemic issues. Educationally, we haven't been taught about business. There are social systemic issues that constantly puts us back, the Tiriti issues, all of that.

	That's why we're in business, because banks don't really serve Māori well, and when we look at particularly Māori women – even Pacifica women – trying to get access to funding is near impossible, particularly for enterprise.
Entrepreneurial Features	I consider myself to be very much an entrepreneur but predominantly an *intrepreneur*. I'm constantly creative within the office environment, never standing still always moving forward. Always adapting, always adjusting, and always pivoting. But the entrepreneurship comes naturally as well. You know, I have actually started my own business as well, and – so – if I see an opportunity, I go for it. So, if I see a gap, I fill it, and that philosophy is deep-seated. It makes me the best entrepreneur I can be.
Colonisation	
COVID	MWDI are highly sought after because we were already equipped and had our services ready, we already did the online thing, we already were flexible in the way we worked. So, all our ingredients were all ready for COVID, and suddenly everyone is knocking on our door. In fact, we even participated in E-commerce training, so that we had the skill to help other women who needed to do e-commerce.

4.11 Bobbi Morice

A Dream Come True Legacy

'Māori have a DNA that easily connects to business.'

(B Morice, 2021)

Pepeha

Ko Hikurangi te Maunga

Ko Waiapu te Awa

Ko Ngati Porou te Iwi

Ko Te Aitanga a Mate, Te Aowera, Te Whanau a Hinekehu me Te Whanau a Rakairoa oku hapū

Ko Bobbi Moana Morice toku Ingoa.

Profile

Bobbi Morice is referred to by Te Puni Kokiri as a *Tairawhiti-preneur businesswoman*, an apt description of this petite co-owner-operator, with her husband Pakanui Webb, of Ruatoria pies. As she reflected, life gives you lemons – and, as the old adage says, you make lemonade and 'suck it up.' Business is not always a bed of roses, and problematic decisions have to be made.

The 2008 economic crash was felt worldwide and nowhere more so than on the streets of Ruatoria. At that time, Bobbi and Pakanui decided to revisit their business model and had to close the café operation of their business and focus solely on Ruatoria Pies. What was disheartening for her during this period was the experience of laying off staff. It made her feel sick, but the decision had to be made for the business to survive. Bobbi and her husband ran the business themselves, building a room inside the shop for mattresses, a couch, and a TV until they got back on their feet and started hiring staff again. Bobbi had her eye on the homestead at Makarika Station for her dream home and this became a reality when they purchased it in 2013. To cap off another dream, her children were able to stay in Ruatoria and learn about tikanga at their marae, and the songs and waiata of their people, and be surrounded by whanau.

Bobbi is one of 13 MWDI *Hinepreneur* capability coaches around the motu, and in that role, she provides Māori businesswomen with support and advice to help them to build their personal, whanau, and business wealth. Bobbi would like to work with other

Indigenous whānau around the world, sharing her passion for food and coaching them to build their skills and release their potential through financial self-sufficiency. She proclaimed her passions for food, home, whanau, and her business:

> I've always been passionate about food, and I used to go into my aunty and uncle's café and fill in for my cousins. I really enjoyed it and knew I could do it. It was something, you know, that felt comfortable, and I felt confident. We rebranded and redesigned the business in 2004.
>
> I couldn't see us living anywhere else. I think it's so important to be amongst your whanau and people growing up as a child. I think it's one of the most important things in life, to have a solid whanau foundation of support and love. I wanted our babies to be brought up at home here.
>
> We are third-generation owners of the Ruatoria Pies. We thought – we didn't know how business rolls. Not until you get into it, you realise it just came naturally. I can't quite explain why, but 17 years later, we're still here. Māori have a DNA that easily connects to business. To be our own bosses. I think it's something that's innate in us.

Bobbi Morice

Definition of Indigenous Entrepreneurial Businesswoman	I think as an entrepreneur, you actually see opportunities everywhere, and I think that's the difference. I see skills where they sometimes have been overlooked. Another thing is you're a risk taker, and regardless – even though you know that there's a risk attached – you will keep working. That's something my husband and I are always talking about – how to make it better, and to mitigate risk.
Measures of Success	It's not about profit at the end of the day, I think cos we think differently. We went into business to have a comfortable life at home in Ruatoria for our family. My successes are how my kids have grown up in it, in our business.
Economic Factors	Money isn't the driver. I put people before profit whakaaro – I want to sleep at night, I want to be comfortable in my bed at night, knowing I've done something good, and I've put people before money.
Social Contributions	I was told: 'Don't hire your own.' I think that's a whole lot of rubbish. At the end of the day, we have a responsibility to each other. But when it comes to whanau, we are responsible for each other, and that's where the connection happens. We've had staff come in, some really brilliant staff, some real torturous, like any business that you get, you know. But it's about being straight up.

Structural Barriers	Totally, it's one of my gripes, actually. Māori Women's Development came to the party. The bank wouldn't touch me with a forty-foot pole, even though I owned my house at twenty-three years of age. By thirty, this is when we were going to this business in seven years, they still viewed me as a substantial risk. To this day, I'm still trying to figure them out, to tell you the truth.
Entrepreneurial Features	Māori have a DNA that easily connects to business. To be our own bosses. I think it's something that's part of us.
Colonisation	I agree, even after the years of being in our business. A lot of our customers know me by phone, but they haven't actually met me, and when I've gone to deliver the pies, I'm not the Bobbi they think that talks to them. This is not what Bobbi looks like in their head, and they get a hell of a shock. This Bobbi is a person that does labour work. They've already categorised me, and when they do find out, they go, 'Oh!' And you can see the shock on their faces.
COVID	The hardcase thing about COVID for us – we've actually come out better. We weren't allowed to sell our pies because we were not considered an essential business. The irony was a local bread company was allowed to continue in business and sold pies as well. Our whanau up here, we're overspending money on crap pies.

Summary

The contents of this chapter present key contributions from the recorded conversations of the first nine Ngā Whetū Aotearoa Māori businesswomen who have participated in this thesis. The profiles and table contents reveal answers to the interview patai and follow up questions, all of which were designed to illuminate the research question that enquires whether Indigenous businesswomen are change agents of social reform and economic aspirations for Indigenous communities.

Chapter 5 continues by introducing and sharing the kōrero of the remaining nine Maori businesswomen and also five international Ngā Whetū. An analysis of the kōrero of all 23 women, to illuminate the research question, will be presented in Chapters 6 and wrapped up in Chapter 7.

Chapter 5

The Young, the Restless, and International Stars

Opening Note

their voices span the oceans

'Kia māia, kia toa, kia taiea, kia mārohirohi.'
'Be bold, be brave, be beautiful, and forever courageous.'
(Tina Karaitiana, 2018)

This intent of this whakatauāki was to inspire and encourage tauira (students) to take a position and stand strong, in their beliefs, no matter what. The Indigenous wāhine purotu (beautiful women) inside the pages of this thesis epitomise the objective of this whakatauāki. Chapter 5 is written in two parts, A and B. Section A captures the narratives of the remaining nine Ngā Whetū o Aotearoa Māori while section B features the stories from the five international stars.

5.1 Introduction Section A

'The great courageous act that we must all do, is to have the courage to step out of our history and past, so that we can live our dreams.'

(Oprah Winfrey, 2013)

Number five on my bucket list dream was soon realised, in 2015 when Oprah Winfrey visited Auckland. As luck would have it, the ticket I bought for her event was smack in the middle of the front row. Seated only ten feet from my global idol. Oprah captivated the 12,000-strong audience for two hours, sharing inspirational and motivational pearls of wisdom with us about her real-life experiences and the challenges faced as a Black woman. She spoke about the racism she endured throughout her life, and the expectation that her mother had for her future. Her mother's words still resound as I pen this entry: 'Oprah, work hard, so that you will secure a respectable job working in service for white folks.' Oprah had other ideas.

During her visit Oprah welcomed onto a Marae by Ngāti Whātua iwi. The question put to Oprah at this hui (meeting): 'why did you come to the marae' She answered: 'it's

important, it is their [Māori] land. I am visiting their land and wish to give respect and honour to the people who founded this land' (Oprah Winfrey, 2015).

Oprah Winfrey is one of the most influential women in the world, and for a Black woman to achieve this recognition has not been an easy feat. Oprah has landed appeared on the prestigious Forbes lists: the Billionaires List in 2021, the list of Power Women in 2020, and the list of America's Self-Made Women in 2020. I soon realised that for others we often take things for granted as a local wahine toa from home said, 'why did you go to hear her speak as there are so many of you in our community who do the same thing.' Did she have a point?

5.1.2 Nine Plus Five

This leads me to now introduce the other nine Māori shining stars featured in this section. While they may not have achieved global fame and fortune five hundred status, they are nonetheless famous to their whanau, hapu, iwi and friends and also equally resolute and devoted to being the best they can be. The narration of the lived experiences continues the story of the sharing the service, strengths, trials and tribulations to becoming an Indigenous business leader.

These nine women grouped together as the teina (younger) ngā whetu o Aotearoa. They are mothers, daughters, sisters, wives, and/or partners, and even doting grandmothers. This cluster of stars have been actively involved with their business or practice for from two years up to 20 years.

5.1.3 Diverse Business Models

The businesses and practices of these Whetū are diverse: they are professional and corporate directors, taiao (environmental) advocates, an accountant, a creative designer, a te reo Māori campaigner, hapū and iwi leaders, health and wellbeing advocates, government and public sector leaders, a moko practitioner, and a creative director. These women, at the time of the interview process, resided in Gisborne and/or on the East Coast. The themes echoed by these women reveal humble beginnings, the importance of whanau, and accepting and dealing with what life has to offer.

5.1.4 Inspirational and Motivational Factors

When asked the question, ‘Why did you choose your business or practice mahi?’ some of the women said, ‘the business chose me,’ while others signalled ‘it was a journey of discovery’ with some stopovers on the way to enhance skills and broadening global views of the world. Other drivers to their workstreams were self-interest, passion, and certain kaupapa like the taiao and whenua (land). The catalysts underpinning motivation and inspiration came in the guise of whanau, friends, parents, siblings, tamariki, and grandparents – people who they trusted and who had used life’s classroom as their chalk and blackboard in supporting these budding entrepreneurial businesswomen. In their words:

Possessing the right skills to navigate my way to be in a position where I could have some influence – not that I desired influence for myself. I knew that you could approach development of our people: at a very micro level where you may influence just your own family positively. The further up you can go, the more pivotal, strategically, you can nuance things – you have a cascading effect across a whole lot of people at once. I identified that I needed to be in a position to be influential, so strategy, governance, executive leadership in across all these portfolios or businesses enables me to channel influence positively for our people. (Kristen Kohere-Soutar, 2021)

Willie Te Aho was a really big inspiration around being my own boss and starting our own company. He just gave me no choice. absolutely no choice. I was twenty-three when I started business with Willie Te Aho which came about through a competition at Carter Holt Harvey (CHH). Every person who worked at CHH and put in a business idea got a free coffee cup. I put in two ideas so I could get mum and dad a free cup. Willie and I ended up in business having similar ideas. CHH matched us. and long story short they brought in the best entrepreneurial experts from New York and Asia to teach the ones that had won this particular competition how to start a business. Willie and I won, and they invested $350,000 in our new business IC Solutions. (Tina Porou, 2021)

My life lesson was around skills acquisition and seeking knowledge from her Taua, my Ngai Tahu grandmother, who was a schoolteacher at East Cape Native School. She taught my dad, his siblings and cousins and, as a result, you have this whole educated system being realised, and naturally dad was going to insist his children were educated. With that door unlocking – or without that being a barrier – the world became your oyster. The inspiration came from dad, my taua as well, and my mother. They were all teachers and

presented a learning environment that captured our hearts and imaginations: child rearing of Māori children at its best. (Keita Kohere, 2021)

I was still missing something, and when asked a third time to become a moko practitioner tauira by Papa Mark Kopua, I finally agreed. It was my destiny and my calling, and I have never looked back. Mark Kopua, my dad Jack Brooking, papa Derek Lardelli, and my mum underpin my motivational and inspirational factors.
(Joni Brooking, 2021)

It was about getting a job to get income to have fun with my friends, and I ended up working over in the UK and working nights in bars and hospitality places and all those sorts of jobs. I ended up working for a woman at Oxford University – not that I was attending Oxford University – and she decided to take me under her wing and taught me the fundamentals of how to use a computer. At the age of twenty-five, I decided to do an accounting degree at Otago University. When I look back, the funny thing was I did not even know what accountants actually did! Naivety bodes me well, cos I didn't overthink it. (Kylee Potae, 2021)

My husband and I have two businesses and our inspiration came from our grandparents and parents and now from our tamariki. We want them to grow up in a world and have the ability to translate the context that they are in and other settings they encounter. In general, people need to know more about who we are, and why we are the way we are, and understand us better just for better relationships all round. (Ngapaki Moetara, 2021)

I learnt later on in life, as I was an adult learner, about Te Puea Herangi. She demonstrated the qualities and character traits of leadership that inspired me going forward. The other was a dear colleague of mine who passed away during 2021. Her leadership style bought out the best in people. (Naomi Whitewood, 2021)

I remember at primary school, at the age of six 7, I was always drawing fine detailed portraits, but stopped because I got picked on a lot. I have always felt creative. I have never thought about doing anything else – it always was around something about building. My dad's a builder, so I even looked at architecture. But at school there is being Māori and wahine. I got challenged in class, so that was a bit too hard, so I let it go. I wish I could have done that – that would have been amazing. (Kataarina Kerekere, 2021)

One of my dear friends who manages Tautua Village, Malia Patea-Taylor in Gisborne, was one of my biggest inspirations to go into a business. She is living proof that you can do it. (Hailey Maxwell, 2021).

5.2 Ngā Whetū narratives continues

5.3 Kristen Kohere-Soutar

Exemplar of Governance and Fiscal Responsibilities

'I identified that I needed to be in a position to be influential.'

(K Kohere-Soutar, 2021)

Pepeha

Ko Ahikaroa te maunga

Ko Tunanui te awa

Ko Rangitakaia te tipuna

Ko te Whanau a Tarahauiti te hapū

Ko Rangiata te papatipu

Ko Keita Kohere ahau

Profile

Kristen Kohere-Soutar leads the narratives for this cluster of entrepreneurial Māori businesswomen. She has an impressive corporate background working for global giant KPMG. She attained an LLB/BA and completed a short stint at Minter Ellison before turning her attention to the development of the first corporate-wide Māori banking strategy for a large New Zealand bank. Kristen has an impeccable career in governance and executive management roles in iwi, philanthropy, and the wider finance industry. She is the current chair of Mercer New Zealand, a subsidiary of global investment firm Marsh McLennan, and serves as a director on the boards of Ngai Tahu Holdings Corp and Trust Tairawhiti. She is the executive director of Te Pitau Limited, a NZ Manuka industry and Māori entity. She previously served as chair of Whai Rawa Fund Limited, Te Runanga o Ngai Tahu's managed investment scheme, and was the first female director appointed to Ngāti Porou Holdings Company. She has also held directorships with ASB Community Trust and Aotearoa Credit Union. When asked about her inspiration, she replied:

> I think the people that inspired me to go into business were people that were comfortable moving into unknown spaces and being a beacon for others are in their subject matter. People who really inspired me – great thinkers – were Ta Tipene O'Regan, and actually – Rob McLeod. You know, if you read their writings on post Treaty Settlements (government's financial settlements to iwi

claims), pre-Treaty economic development of our people – brilliant thinkers. My own father – brilliant thinker, absolutely. I believe so and that has certainly inspired me. My grandmother, my taua, my Ngati Tahu grandmother, who lived in our homestead at Rangiata. She was a challenger and a debater, and she had a very independent mind and talked about all sorts of things.

Kristen Kohere-Soutar

Definition of Indigenous Entrepreneurial Businesswoman	I think first foremost is the toto (blood) there and the whakaaro there. Have they been raised in a Māori community? Do they consider themselves Māori in whatever degree? That, to me, is whakapapa, regardless of how small it is? You see, I would not say I'm a businesswoman. I would say I am a governor. To me, a businesswoman is someone who owns their own business and runs it. An entrepreneurial businesswoman is someone who owns their own business that has a product that is innovative and new and taking a little bit of extra work to get through.
Measures of Success	I want to see if Indigenous businesswomen are going into business – you are playing the game of business, and you're winning in it. Business is a capitalist term: you are either in it or you're not. We can extrapolate that and impose the model within Māori communities and say, if you are running a social impact business or a cottage industry business, is that a measure of success? Yes, if it is washing its face. If you are creating a product that people want, and they're prepared to pay for it, and it can stand on its own two feet – that's success. Whichever way you look at it – and I think if that business feeds one Māori family independently and they are not on the government ticket, then to me that's success.
Economic Factors & Social Contributions	Absolutely. Without a doubt. When you bring an Indigenous or Māori even an iwi centric world view, every decision you make is about what is in the best interest of everybody. I am in roles where I work with specific industries who all have a culture of their own. The comparative differences I see, industry specific aside, is that people who come from a very English-derived culture in New Zealand, they have had, have, a very individualistic way of looking at the world. I am generalising here, but if you were to describe a culture of what else happens in New Zealand with English descendants – is that they, for instance, their attitude to money, I have seen – which is typical – you fight for it. You never give it away and whereas that is so different to the way we are. That is not to say that we're bad money managers at all, but we will think about how a coin can be spent that can help a number of people, and we are more inclined to help others than to help ourselves. So, I think that – culturally we have alot more empathy for others and other points of view. Socially, we listen alot more rather than talk. So, that actually creates vastly different outcomes in the end.
Structural Barriers	Yes. It is all to do with recent history that has limited our 'us,' culturally, as a people, to certain trades and professions, and so

	we have – unfortunately – intergenerational perpetuation of a culture that's devoid of, or not been allowed to or been exposed to entrepreneurship or business deliberately. So, barriers actually are our own leadership because – what I think, at an iwi and hapū level, is – we will be limited by the vision of our own or we will be enabled. So, I think, in terms of barriers, that cultural element is so huge. It is massive, except that you just really have to, you have to get in the slipstream and understand the language. So, the barrier is the language, so you just have to learn the language.
Entrepreneurial Features	An entrepreneur must be able to be comfortable doing things that others cannot, and they must be able to have vision and be able to back themselves into going spaces that could be uncomfortable. The ability to shoulder risk, carry it, and have the stomach, the stomach where they put their personal financial situation on the line and step into a very unsecure personal position – the ability to manage stress.
Colonisation	Colonisation has imposed upon us a capitalist regime. Transactional, our transactional behaviour is determined by laws and that come from another country, and so you need to be able to master them, to navigate them effectively for your people. And then there is, I guess, are layering's and hierarchies within that system. If we consider post Treaty settlement, these structures are still founded on colonial structures, so the notion of separating your wealth or wealth-making from uncountable has itself provided a huge disincentive for entrepreneurs, because we have just gone and conformed within those structures.

5.3 Tina Porou

Valued and Principled Eco Leader

'Carving a future for Māori environmental planners.'
(T Porou, 2021)

Pepeha

Ki te taha o taku Papa

Ko Ngati Porou Te Iwi

Ko Waiapu te Awa

Ko Hikurangi te Maunga

Ki te taha o taku Mama

Ko Pukehana te Maunga

Ko Tongariro te Awa

Ko Taupo te Moana

Ko Tuwharetoa te Iwi

Profile

Tina expressed a desire to develop young mātauranga Māori inspired environmental planners. She wanted to be able to hire her own people, particularly in Turangi and Ruatoria, because they were places where good jobs or opportunities were not always available. She also sought to provide financial security for her whanau.

Tina is a geographer by trade, has a master's degree in geography, and much of her career as an environmental planner has been working primarily with iwi and hapū. At the tender age of eighteen, Tina started working for Tuwharetoa Māori Trust (TMT) Board, which engaged with large corporates like Carter Holt Harvey forestry. Tina became the general manager (GM) of TMT managing Lake Taupo, and then GM for the Te Arawa River Lakes Trust. She became the head of Environment and Sustainability at Contact Energy before starting her own business – Poipoia. Tina has been in her own business for five years.

> Whaimutu Dewes is a really important business mentor for me, too. He was instrumental in me getting the corporate role in Contact Energy, but it is

because I have tended to choose more commercial roles and there just aren't many Māori women in the commercial space. Lots of amazing women in health and education, you know, those sectors, but in the commercial and resource management space, there just are not that many women. As an adult, I admire Hinerangi Raumati. Tina Wilson has been another really important influence for me. She started the first Māori women accountancy firm in the country, along with her sister.

Tina Porou

Definition of Indigenous Entrepreneurial Businesswoman	I went to Stanford and realised, you know, there are two types of people. There are those who worry about what will happen if they do something, and there are those who worry if they do not do it. I realised that I was in the second category, and that ideas and opportunities and change were really important to me. I do not necessarily think entrepreneurship is something you can apply to Māori in the same way that you can apply it to non-Māori.
Measures of Success	So, the goal setting stuff had really clear outcomes and did outcomes across pou. We had social, environmental, cultural, economic outcomes, and we had to measure, for me, was the company providing those four pou measures of success? And I would say, at points … we have achieved three out of four, but getting four out of four has been sometimes a challenge. The measures of success of the company have been very much based on our Tapa Wha model, and that has been a key part of our success.
Economic Factors & Social Contributions	The wairua side and the hauora side have struggled because you have just got to really work hard. You have got to hustle in your own business – there is no-one to fall back on, and if you don't work, you don't eat. You know, there is no salary, you know, you have got to bring in work all the time.
Structural Barriers	When I started my company, I did not need any investment capital because I was not creating a service, and actually before I started Poipoia, I had been working on the site, so I'd created enough contracts to be able to just transition me straight across. I never actually needed to access any loans or capital investment or any upfront funding, but I think that has been a barrier for alot of Māori businesses, is being able to get that capital investment. I know it is a problem being able to access the myriad of government funding that exists. I have worked with a lot of mainstream New Zealand companies that are really stupidly successful and rich, and they access huge government innovation grants, and, you know, business investment grants that iwi never use or get. You know, Māori never use or get anything close to what these big pākehā companies do.

	There was a sense of fear around extending and growing, because I was worried about my whanau, who rely on me, you know. I did not want it to break, cos I've still got a whanau to feed, I'm a single mum. Whereas I think Māori men often in this space do not have that. I mean they do have it, but I do not think it's at the front of their mind all the time.
Entrepreneurial Features	Yes, I have actually turned down multiple clients because they are not aligned with my values and in the beginning of the business, I just took any work, cos I was like, 'Oh my gosh – I got a mortgage to pay, I've got kids to feed I'll just take everything.' …A better reputation and people were understanding what we were doing, what I was doing – the way I describe it is that I attract the type of customer that I want to work with. I have also stopped contracts in the middle where they have not aligned with my values. I will not sacrifice the values of our company for financial gain – and to be honest I think that's been the most successful part of our business, because we've attracted the customer we want and those customers are iwi, hapū and Māori trust incorporations who value the same things I do. So, it has actually been a successful business move to date.
Colonisation	Oh, absolutely. Colonisation is significant intergenerational traumatic impact on all Māori, and the extension of that is it goes to our ability to participate an economic system that often discriminates against us. So, often, we are not as good as other businesses because we do things so differently, or because often our products are so niche. Like, my product is very niche – well, it has been up 'til now. You know, my product is focussed on helping iwi, you know, fight against the crown. But what has now become, I guess, more prevalent is that the crown agency has to fix things too. Our products have become more at a premium. But systemic racism not only goes to the heart of fear – to be entrepreneurs we are more likely to fail. Like, I remember the statistics that Māori women had the highest rate of entrepreneurship, but that we were also more likely to fail within the first five years. We have all of the, kind of, ideas and the passion but often what we're told is that we're not good at the numbers, we're not good at the processing system, and therefore that's why we can't succeed. And we have to sacrifice a lot to participate in a capitalist system and that is the crux of colonisation. If we continue to participate in a colonial system, colonial inherited structures like capitalism, then what do we give up as Māori entrepreneurs operating within that space? You know, colonisation has created a real pressure on successful Māori entrepreneurs. You are either hailed as a hero or you are scorned as a kupapa.
COVID	When COVID initially hit, all my government contracts paused, and I did not have many government contracts, but I had enough for me to feel the bite. My iwi contracts, however,

	were sweet as, and they looked after me. So, I think two months of COVID – we did get the COVID recovery subsidy. But then I would easily say we became triple what we were used to in terms of revenue, and I just got my financials for last fiscal year, and we exceeded all our expectations. I had mentioned to a couple of my clients that the government had cancelled or paused our contracts. I had iwi who I had worked with ring me and say, 'We will put you on a retainer. If you need anything we will look after you.' They were not even my iwi. These were just wonderful iwi who valued us and did not want us to go under. It made me realise as long as you are operating to the values you were raised in, then others who were raised the same way react the same way. They trusted us to do the work even though we had not finished it yet. They were saying, 'No – we'll pay you in advance.' You know, there were just some ridiculously amazing experiences that came out of COVID for our business and luckily, we did not need any of them.

5.4 Kylee Potae

A Hidden Gem with Fiscal Responsibility

'Māori are naturally entrepreneurial – I've witnessed it every day.'

(K Potae, 2021)

Pepeha

Ko Marotiri toku Maunga

Ko Mangahauini toku Awa

Ko Horouta toku Waka

Ko Tuatini toku Marae

Ko te whanau a Ruataupare toku Hapū

Ko Ngati Porou toku Iwi

Ko Kylee Potae ahau

Profile

Kylee is a chartered accountant who joined global accountancy firm BDO in 2006. In 2012, she became a partner in the Gisborne branch of BDO and has strong people skills and a firm belief in dealing kanohi ki te kanohi with people. Kylee's expertise has a strong presence in the Māori business sector, and her diverse client base has given her wide-ranging experience to address both technical and governance issues currently facing Māori organisations. She has served as the chief financial officer for Te Runanga O Ngati Porou and assisted with budgeting, planning, and financial reporting for small- to large-scale Māori farming entities. She consults to Māori incorporations, ahu whenua trusts, and iwi organisations, is a business mentor through Te Puni Kokiri, and facilitates governance workshops. Her professional affiliations are as chair of BDO Māori Business Sector Group, as a member of Chartered Accountants Australia & New Zealand, Fellow Chartered Accountants Australia and New Zealand, and as a member of the Accounting Collaboration Partners to Ngā Kaitatau Māori O Aotearoa (Māori Accountants Network). Kylee has a Bachelor of Commerce degree and Diploma of Business. She explained how her whanau inspired her to take on an unexpected offer:

> There are quite a few voices that come to mind who have inspired me. One, I suppose directly, is my direct whanau because, at the time, partnership into a

public practice accountancy firm is not a position you apply for – it is a position you get offered. So, there is an element of being in the right place at the right time with the economy needing the skills or specialty that you have. So, it is quite a little bit like the stars and moon have to align for it to happen, and I think, you know, when the offer was made to me, it kind of blindsided me a bit – it wasn't on my radar to go into partnership in public practice, but, you know, when I talked to my whanau about it, they were just like, 'Why not?'

Kylee Potae

Definition of Indigenous Entrepreneurial Businesswoman	I believe, without any scientific evidence, that, as Māori, we are quite naturally entrepreneurial, and that is what I've witnessed. I think we have more of a challenge of reigning our entreprenurialship in rather than trying to release it out. All my clients are Māori, and so I go on this journey with them, and we venture into some wild spaces of what we can do – you know, it's very entrepreneurial. I have got 'Kylee's theory of Māori being naturally entrepreneurial' because I've witnessed it every day. We are open to taking risks, and when we get into a massive collective as Māori, we can reign our risk appetite in. We are risk takers.
Measures of Success	You would just have a full heart, you know? You would be like, 'Oh, man – this just feels bloody good.' I trust my heart, and I let my brain to help me make sure I stay safe. The measure of success for me is making sure that my child is flooded with empathy, is kind and caring to others, is a positive part of society.
Economic Factors & Social Contributions	I think we do view them differently. Our society currently measures where we are at with a model that doesn't match our mindset. So, we have a model that says, you know, in society we need to be lifting this, we need to be lifting that, but for Māori, some of those things are not important to us. For example, we all know that a warm home makes a healthy family, but when you talk to some of our people, which is about number 10 on their list of importance. Home ownership is another top ten item, but my whanau don't even really care about owning their own home – they just want their whanau to be healthy and well. For us as Indigenous people, our measure of success is different to what our New Zealand society says.
Structural Barriers	If we just say 'woman,' there are some big blocks for wāhine in general, and then secondly there is almost a double whammy if you say 'Indigenous wahine.' I recall a comment made by Helen Clark: 'The world has forgotten the contribution that we as women give to humanity.' I agree.
Entrepreneurial Features	Brave, I think very brave. Being vulnerable, opening yourself up to failure and to criticism. Entrepreneurs, I find, are very empathetic and very enthusiastic, and they have a purpose and a cause that they are fighting for, and they want to make a

	difference in what they do. Given those attributes, entrepreneurs need to wrap themselves a team around them that can help keep them balanced
Colonisation	I was a child of the seventies in New Zealand, and I went through the first time I realised I was different to other children in my society. I was five and I had started in primary school and this boy, and I don't even know who he is, called me a blackcurrant, and I didn't even know what that meant. I called him – that he was a Persil. I had it indoctrinated and felt the difference and felt deep shame about being Māori. To the point where to keep your head below the parapet – you would almost not even say you were Māori. You definitely would not use Māori words. The colonial system was well enforced for me in my journey. Then I left school, and I went on – as I have already said, these jobs – and I got to England, and this is the weirdest thing. English and the Scots, when I met them, were so interested in me because I was an Indigenous person of New Zealand. They were not interested in the non-Indigenous New Zealanders. They were more interested in me in a real positive way they wanted to know more. They just really embellished things about being Māori.

5.5 Keita Kohere

Enthusiastic Eco Warrior

'Achieving that utopian vision of our tipuna.'

(K Kohere, 2021)

Pepeha

Ko Ahikaroa te maunga

Ko Tuanui te awa

Ko Rangitakaia te tipuna

Ko te Whanau a Tarahauiti te hapū

Ko Rangiata te papatipu

Ko Keita Kohere ahau

Profile

Keita is the Director of Resource Management Act (RMA) Reform, Te Ao Māori Policy, at Ministry for the Environment. She is an experienced executive with a demonstrated history of working in local and central government. Keita is skilled in Treaty of Waitangi leadership, strategy, policy development and analysis, spatial planning, urban planning, Māori engagement, and Māori cultural heritage. She is a strong consulting professional with a Master of Planning focused on city/urban, community, and regional planning from the University of Auckland, and her particular interests and passion are in Māori Resource Management. She noted that she took academic inspiration from spending time with engaged and knowledgeable whanau:

> It is probably more – not specifically the pathway, but the encouragement – around skills acquisition and seeking knowledge. My Taua, my Ngai Tahu grandmother, was pretty influential. She was a schoolteacher at East Cape Native School at that point. Contrasting times of life – like, kapa haka, like, Ngāpo and Bub Wehi, when they were our tutors at Waka Huia – another element of inspiration. And then we were lucky to have people in our whanau like Auntie Arahia and Uncle Mason Durie – you know, we were lucky to have that at a whanau level. And most school holidays, we would sit around the table with our grandmother and with people like Uncle Mason, lots of whanau

members, heaps of capacity, and simply good academic discussions around the table.

Keita Kohere

Definition of Indigenous Entrepreneurial Businesswoman	Mokena Kohere was entrepreneurial – he developed the wheat factories at Rangitukia. He was exporting wheat to our Tāmaki Makaurau (Auckland) relations through the ports out there and overseas, and then also protecting our land from external hapū and whanau, which meant alot of Ngati Porou now still have their land holdings because of his actions. That is inspirational. I am trying to do the same thing, but at a different place and time. But that is the tauira, that I am trying to be like.
Measures of Success	I do not know if it is about the service offered or it is the value. It is more value offered. It is that balance of that longer term gain. You are changing something for a hundred years, but there is also having the really good wins – the quick wins – as you traverse to that hundred-year vision kind of thing. It is not necessarily whether I feel good about anything or not. I do not think it is about me. It is more about, have you changed an outcome for the better or worse? And if you haven't been, are you going to have another go?
Economic Factors & Social Contributions	You go where there is an appreciation of the value or how you can influence, so that people start to see the value. There is a lot of influence in there, I think, when you put the Indigenous component in it, and we have to be. We have to influence in so many other ways than other people have to.
Structural Barriers	Yes, absolutely. The system is racist. The doors are racist. It is systemic, but the more, you know, people know this, the more you have in leadership, the more those doors will open. But even then, that unfolds dynamics where for Indigenous businesswomen, I think, participating in a system like that – the collaboration and the communal way we operate – it is important to hang on to that. It does not mean the value you add on to that, to collaborate and have each other's back, not trying to cut each other off at the ankles.
Entrepreneurial Features	I do not think I am an entrepreneur in this space. I think innovative or unfortunate – the first person to open the door and walk through in this space, as opposed to being an entrepreneur. I used to measure – the successes of entrepreneurship are quite tangible from what I can see, whereas, if I were an entrepreneur, the benefits for me would be intergenerational. Not what I have done.
Colonisation	Oh, absolutely. It should not have to be this hard. It is what now I'm seeing the process, talking about legal, economic, and structural. I mean legal – and the process to make law – is just so not consistent with the way our world operates. And even then, you wonder, kind of, it is one of the, those tightly held pieces of power where, you know, it goes right to the Parliamentary Counsel Office in the government. It is not the people determining it should happen, and even at that level, it

	will be their determination of an interpretation of something. And if you do not have that or know how to influence that, you are stuck with more of the same.
Other	If we agree that social reform and economic aspirations for Indigenous communities, that is an opportunity, then we should be unlocking them, but there are a whole lot of barriers that need moving out of the way. Even how they operate with the system is still, yes, a lots of them have done a fantastic job. We need our ones to be doing it. It is who they align themselves with, too – it is actually the tribe number one – and you find it is the same as that value. The values you are bringing, you need to be aligning with the same tribal leadership that is reflecting.

5.6 Naomi Murray Whitewood

An Enthusiastic Driver of Whanau Transformation

'My role is untangling the public sector so whanau can get better support.'

(N Whitewood, 2021)

Pepeha

I te taha o toku whaea

Ko Marotiri te maunga

Ko Mangahauini te awa

Ko Horouta te waka

Ko Tuatini te marae

Ko Te Whanau a Ruataupare me Te Whānau a Te Ao Tawarirangi ōku hapū

Ko Ngati Porou te Iwi

Ko Maora Mauwhata ia Alfred Forrestor ōku tipuna

I te taha o toku Papa

Ko Whakarara ko Ohautieke o te ra ōku maunga

Ko Matauri te Moana

Ko te Touwai te Awa

Ko Mataatua te waka

Ko Matauri ko Karangahape ōku marae

Ko Ngati Kuri ko Ngati Kawau ōku hapū

Ko Nga Puhi ko Ngatikahu ki Whangaroa ōku Iwi

Ko Paora Hoori ia Henare Murray ōku Tipuna

Ko Beverley Allen ia Waitai Murray ōku matua

Ko Jason Whitewood a hoa tane

Ko Micheala-Jade me Alyssa-Dion ōku tamariki

Ko Orohena-Jade ko Ohawini-Rose me Omaio ngā mokopuna

Ko Turanga e noho ana

Kei Kāinga Ora e mahi ana. He Regional Director awau.

Ko Naomi Whitewood toku ingoa

No reira tena tatau

Profile

Naomi is the regional director of Kainga Ora, East North Island. Previous to her current position, she was the regional director for the Ministry of Social Development East Coast and prior to that role was a director at Oranga Tamariki, Te Tairawhiti. Naomi has held positions within health sectors including Māori health. She has a master's in business administration (MBA) and her mentors have been the wāhine she has been close to and worked with.

> Te Puea Herangi and her traits as a leader inspired me going forward. This will make you feel a little uncomfortable, but you are also a person that inspired me. As I grew up, as you dragged me along with you, particularly into the sporting sector – and there have been other women like yourself, locally really, that either I have worked alongside of or worked for and, quite frankly, I probably can't name any males that I think I've wanted to follow their leadership traits.

Naomi Murray Whitewood

Definition of Indigenous Entrepreneurial Businesswoman	You are Indigenous and you understand what that means. Absolutely. It has to be that, regardless of the product that you are offering. Cos it can be a non-Indigenous product that is fit for purpose for your people, but you need to understand what those characteristics are that are going to be fit for purpose for your people.
Measures of Success	It has to be the wellbeing of whanau. When my own whanau come together, often around kai, you know, the mokopuna always healthy, happy, everybody is always well fed – that's got to be the success measure. And that is probably what drives Indigenous women, regardless of whether they're businesswomen, is the success of our whanau more than anything else.
Economic Factors & Social Contributions	My very dear friend passed away recently and demonstrated entrepreneurial characteristics but chose to stay at a regional level because that kept her closer to her people. Kept her distant from the internal politics that you face when you are in organisations such as the ones we choose to work in, and we do choose to work in them. That is where you find people like her that make those type of decisions to not go any further because they feel that they can add the most value being closest to their people rather than trying to immerse themselves into creating changes within the machine.

Structural Barriers	One characteristic that stops us from moving forward in ways is a simple one: we do not have an emphasis on the fiscal or economic state of play. We do not place an importance in that area in terms of the value that we add. That inhibits us from moving forward in ways that we could do more than what we do.
Entrepreneurial Features	That term does not really resonate for me. What I do know is that I have often been in the public sector. I have often been described as a *disrupter*, which, to be honest, most people have used it because they're feeling uncomfortable about what I'm doing, and if that's – that probably is entrepreneurial in a public sector way. Because in the public sector, you are there to follow the machine, to respond to the machine, right? So, if anyone ever described me, it has not been an entrepreneur – it's been more about disrupting. Te Puea resonates entrepreneurial characteristics. You have to have courage in this day and age to be outside the norm. You need to be informed from the ground up rather than from the top down. If you want to take things in a different direction, you need to have the right information there. You need to understand who it is you want to spend your time facing: do you want to spend your time facing your people, or do you spend your time facing the targets or the machine? And you need to be clear on that at times because you do often get distracted and facing the wrong way, is what I like to say, and understanding what leadership really is, cos leadership is not about following, it is not about being disrespectful, it's about being able to work within the environment you've got.
Colonisation	Without a doubt, colonisation has had an impact on everything that we do. You know, I did not actually truly learn that until later in my life, and the impact is, for me, is being able to educate others now around. If we see the inequities that our people face – and particularly with your colleagues, your non-Indigenous colleagues – supporting them to make decisions – cos it's usually the non-Indigenous colleagues that make the decisions – supporting them to make the decisions based on an informed view of why colonisation has forced our people to be in the state that they are. So, for me, understanding colonisation helps me as a businesswoman to move things forward for our people.
COVID	COVID did bring a level of sensibility around what is reasonable in terms of the contribution and the commitment that we should make, and we do it right because we know it is for our people. We do respond to the machine, and much of the time that response is of no value to our people. It has brought in a level of let us just stop, take stock of what is going on, we need to keep people safe, and we need to think about operating in a unique way.

5.7 Haley Maxwell

Aspiring Entrepreneurial Māori Businesswoman

'There is no limit to where our reo can go.'

(H Maxwell, 2021)

Pepeha

Ko wai ahau? I te taha oku matua, e rua no te Tairawhiti whanui matou. Ko au te tamaiti tuatoru i waenga to raua toku waru. E waru o raua tamariki ko te tuatoru ko Hayley Maxwell toku ingoa. Whanau mai au i Turanganui a Kiwa engari tipu mai matou ki Tamaki Makaurau hoki mai matou ki Turanga ki te whakatipua matou tamariki. Ae no reira no te Tairawhiti whanaui ahau ko Ngati Porou te Iwi matua. Ae toko ono oku tamariki ko Henare ratou ko Manaaki Ao ko te Aikaroa ko Whaiururangi ko Hiona ratou ko Taiarahia aku tamariki ae ko ratou te tino putake o toku oranga.

Profile

Haley is a young, dynamic, vibrant Māori businesswoman and a mother of five amazing children. Haley and partner Whitiaua Black operate and teach online reo Māori and cultural capacity and cultural capacity building. Their business concept began when reaching out to people in Australia. Haley and Whitiaua put the following question to them, 'did they want to learn the reo or just to reconnect to home. The resounding response was 'yes' to both. They called their business *Whitirangi*, derived from their names and, when translated into English, means 'across the skies.' She is inspired by the 'living proof' demonstrated by others and through her own experience:

> Heaps of things inspired me – COVID, too, knowing that we could work from home and knowing that between myself and Whitiaua that we have the skills that we can share with others, that, is what inspired us. My good friend, Malia Patea-Taylor, manages Tautua Village in Gisborne. She was one of my biggest inspirations because she is living proof that you can do it.

Haley Maxwell

Definition of Indigenous Entrepreneurial Businesswoman	It is a mixture. It is the service you provide. Does it have a cultural strand or an Indigenous strand through it? And then the way in which you deliver. It definitely needs these elements to be an Indigenous practice and/or business.
Measures of Success	Because I teach the reo to mainstream participants, if they are able to hold a conversation of the reo or even pronounce the words and have a better understanding of our culture and our Māori worldview, then I suppose I've done my job.
Economic Factors and Social Contributions	I give time to the people in Australia for free. I have not even gone out beyond to get funding, and I know it's there, but I feel like it's my way of giving back first. Giving back because I know when you give, then you receive. This mahi was stronger than the worry of risk. We believe that our culture cannot be sold. And there is not a price on it either, so we find it hard to even invoice people for the mahi we do. But we know we have to do it. Because it is our service and our product. Definitely. We do, and I think after those few questions prior, it says that too.
Structural Barriers	Too new, I do not even know what that looks like itself.
Entrepreneurial Features	I do not even really know what an *entrepreneur* is. I am just a hau tutu. I am just someone who gives things a go.
Colonisation	Colonisation has definitely had an impact. Teaching te reo Māori is a consequence of colonisation!
COVID	It is out of COVID, knowing that we could work from home and knowing that, between myself and Whitiaua, that we have these skills that we can share with others. We were able to teach using zoom, so I just saw that as another benefit for our business. We can teach from anywhere, to anyone, and at any time.

5.8 Ngapaki Moetara

Whanau, Life, Inspiration, Everything

'Empowering people to connect deeper to their purpose.'

(N Moetara, 2021)

Pepeha

Ko Waikato, Ngāti Maniapoto, Ngāti Ruanui, me Ngāti Whanaunga ngā iwi.

Profile

Ngapaki has a background in facilitation of group work and directing in the performing arts. Ngapaki and her husband Teina operate two small companies. One of them, *Araitepo*, is a consultancy business that translates our tikanga frameworks into organisations. The other, which they set up in 2021, is called *Ngapaki Kōrero*. This practice is focussed on productions and theatre work, film work, and artist stick works.

Whether she is directing in the performing arts or in her business, Ngapaki is a trainer and role developer who is centred on growing people's capacity to see further and to grow their vision for themselves and their teams. Her passion is empowering people to connect more deeply to their purpose through the vehicle of Marae Frameworks. The principles that underpin the marae are human models of connection that serve as a response to the ever-challenging world we live in today. She said she looks backwards and forwards and outwards for inspiration:

> Well, for us, it was our grandparents. So, on Teina's side, his grandparents, and for me, my parents and my grandparents – watching them grow up in a world who did not really understand who we are as tangata whenua and sort of looking at their journey. And going for other inspiration is our tamariki – what kind of world are they going to grow up in if they do not have the ability to translate the context that they're in into other settings. And also, just in general, people need to know more about who we are, and why we are the way we are, and understand us better, just for better relationships all round.

Ngapaki Moetara

Definition of Indigenous Entrepreneurial Businesswoman	I think for us, what we have gone through in terms of – we're so much more valuing of our whakapapa, and our history, our pūrakau – all the things that make us up – where it feels like we're really aware that we're not individuals going through the world. We are very attuned to seeing the struggles that have happened, and so we want to also add value to however we can make that better for generations to come, and we seem to have a real 'generations to come' focus, not just on ourselves. The paradigms shift. The western paradigms – that is the dominant rhetoric around business – is profit before people, you know, that kind of whakaaro (thinking). And that, you know, people can actually come before profit, that way of operating.
Measures of Success	I measure by the way that the work lands with the audience that I am trying to serve. If it does not land well, it means that a whole lot of things have not gone right. I am accountable to – during the whole of the process – to ensuring the best outcome happens, and that's based on who it's for.
Economic Factors & Social Contributions	For me, growing up is always seeing my father work and my mother work part-time but mostly look after the house. What I am finding now, as I grew up and watched, that I have real value for what my mother did and does, but I think in this newer age, where I'm seeing more and more Māori women or Indigenous women going out, and, actually, the money part of it [is important] for us. I do not think it's the biggest thing, but we know that the money gives wings to our prosperity, which I think is really, really important. But what it also does – it helps us to elevate all different kaupapa. I think we've become much savvier and more inspired by each other also, through the social media space, to actually think of ourselves differently and think of ourselves as: we can contribute just as much to the economic space as our beautiful male partners, and I think that that's been – I think that's really important for us and our narrative, to be able to have that as an option in our thinking.
Entrepreneurial Features	If *entrepreneur* means doing things differently and pushing the envelope, then definitely. I think it's really important to be able to respond to the current issues, so to make sure that you're pitching things at the right temperature, making sure that the audience that you're catering to, actually, you're learning from them, and you're not actually going in imposing your thoughts and views on them – you're actually coming out of that engagement.
Colonisation	It is important to acknowledge the whakapapa that that has had on our own psyche and what that's left behind has caused us to have to be more dogged and resilient and hold to the things that we know are right. But I think [colonisation has] had a massive effect on business, on Indigenous people trying to work a business. I mean, you look at even the things with tax, you know – all of those things

	that put our people off from even starting. So, it is not so friendly it's produced a not very friendly relational model, and that's exactly what our Indigenous people are – it's all relational.
COVID	COVID did have an impact because we run by wānanga (workshops), noho marae on marae, so those were all put to a halt. It meant we had to get really savvy and think about how we delivered our work online. We found the online space to be really friendly for us, not everything, but in terms of coaching the work, in terms of post noho. We have found that it's even possible to teach some of the things pre meeting kanohi ki te kanohi (face to face) – pre-stuff online has been really useful.
Other	Some contracts, you know, they are a bit bigger than I would usually get. I like knowing that, if I were on my own, I could look after myself. I want my girls to feel like they are able to not only have a kaupapa, but they could actually monetise that kaupapa and bring prosperity in for the community. So, it is really important, actually, that we keep growing this thinking of being.

5.9 Kaaterina Kerekere

Artist Extraordinaire

'You can't have Indigenous businesswoman *without whakapapa.'*

(K Kerekere, 2021)

Pepeha

I te taha o toku Māmā,

He uri ahau no Te Aitanga a Hauiti, no Ngati Porou me Ngai Tamanuhiri.

I te taha o toku Pāpā,

He uri ahau no Ngati Kahungunu ki Wairarapa, no Rangitāne, no Ngāi Tahu hoki.

Ko Kaaterina Kerekere au.

Profile

Kaaterina and husband Tai own *KE Design*, a multi-disciplinary creative consultancy that evolved over the past 16 years as they have worked on many national and international projects. Kaaterina and Tai deliver unique design works, tailoring their working style to fit the needs of their clients and their kaupapa. They offer a range of design and art services: project management, graphic design, branding, digital and print expertise, and mahi toi – working in a range of media from sculpture to painting to fine metal adornment. Kaaterina explained that her drive to create came from within:

I remember at primary school always intricately drawing fine detailed portraits. I actually stopped because I picked on alot. I did not like people picking on me for drawing portraits, I was only six or seven years old. I did not even do art at high school – I did not like doing fruit or bowls. The school structure of what art was – it did not fit, it did not sit with me, so I just didn't bother. So, I picked up photography. I was in the photographic society club at the Tairawhiti. So, that just helped me. So, I did School C and then I went through Toihoukura. So, to answer your question, it was my own aspiration, because I did not have artists or the right support around me.

Rina has added another role to her workstreams. She is still a Creative Consultant for KE Design but also the CEO for Te Whare Hauora o Te Aitanga a Hauiti.

Kaaterina Kerekere

Definition of Indigenous Entrepreneurial Businesswoman	You cannot have *Indigenous businesswoman* without whakapapa, so if you're not whakapapa to Indigenous peoples, then you're not Indigenous. So, that is the first thing. Second is actually having a business. There are all sorts of different businesses – could be a service, could be a product, could be small, could be just a little skincare range that you do at home, but it is something that you provide. It is something you provide to help others. Whether they purchase that, whether you koha it.
Measures of Success	It is being brave and investing in yourself. I remember Aunty Char's text, her signature – 'invest in the best' – and you do, you need to invest in yourself. It does not necessarily always mean about monetary but investing time in yourself, reflecting on what you've done, where you want to be, because investing in yourself is investing in your children and your mokopuna.
Economic Factors & Economic Contributions	Economics is making sure your maara kai is all flourishing, your orchards are well, you have a plan. You have plans, basically sustainable, living on your whenua. That's a part – it's all of economics –because you can build an income, but then you also can live off it, so you don't have any money exchanging, but you have life, you have health, you have hauora, you have koha – cos you can koha your kai, you have exchange, you can have exchange of your goods through that battering system That kind of value, economic value, and socially for me, and as an artist, everything interweaves. It is about Wānanga and hapū, and we help each other, we get our inspiration from our marae, from our whare Wānanga.
Structural Barriers	Pākehā women, I found really challenging to work with. Especially with contracts in government agencies. It was not anything about the work – it was just about the power.
Entrepreneurial Features	It is that vision of what's beyond yourself. Resilience. I have been knocked down so many times, but it's how you get back up, and what you do with that, and how you respond to whatever's happened to succeed. Sometimes success is hard, and so it is building that resilience to respond accordingly and to continue to work at it, whatever the result, whether it's good or not so good. I think for me, creativity is really important and what you do with that idea. It is being brave and investing in yourself.
Colonisation	It is really hard because being Māori has been a barrier. In business, I was just a number. I went to an incubator. It was good but managed by pākehā. They said, 'You cannot have a Māori name. You cannot have any Māori design.' We specialise in Māori design – wouldn't we want to do that? So that actually hit me, really impacted me. What was really hard for me was – because I am a woman, as well – I'm not

	going to be the lead artist, creative. No woman – especially a Māori woman – is going to sit at the top table with everybody else.
COVID	Mahi just exploded.
Other	Your work ethic is important, too. Mum and Dad worked hard. My dad could be retired, but he does so much for everybody, and that is really honourable. He is, like, old school, has to do it right, he'll stay there until he finishes it. Mum was like that too; you work for what you have, what you want. You do not put your hand out.

5.10 Joni Brooking

An Intergenerational Knowledge Transporter

'*Walking the talk and doing the do.*'

(J Brooking, 2021)

Pepeha

Ki te tahi toku papaha	
Ko Pukeamaru te maunga	Ko Whetumatarau te maunga
Ko te puna	Ko Awatere te awa
Ko Horouta te waka	Ko Horouta te waka
Ko Punaruku te papa kaenga	Ko Te Aotaihi te marae
Ko Te Whanau A Kahu te hapū	Ko Te Whanau a Tuwhakairiora me Te Whanau a Te Aotaihi nga hapū
Ko Ngati Porou te iwi	Ko Ngati Porou te iwi
Ko Matekino Parapara raua ko King Cooper oku tipuna	Ko Ka Te O Mata Wanoa raua ko Duncan Oscar Brooking oku tipuna
Na raua ko toku kuia a Wharekohe (Florrie) Cooper	Na raua ko toku koroua a Henry Kawakawa Brooking
Ki te taha toku mama	
Ko Puketapu te maunga	Ko Kahurānaki te maunga
Ko Te Arai-te-uru te awa	Ko Te Roto A Tara te waiu
Ko Horouta te waka	Ko Takitimu te waka
Ko Te Kiko O Te Rangi te marae	Ko Te Hauke te marae
Ko Ngai Tāwhiri me Ngāti Ruapani ngā hapū	Ko Te Whatu I Apiti me Ngai Te Rangikoianake nga hapū
Ko Rongowhakaata te iwi	Ko Ngāti Kahungunu te iwi
Ko Ripeka Te Omeringi Rangiuaia rāua ko Irimana Waipara ōku tīpuna	Ko Josephine Tauheikuri Te Rauhina Tāmati rāua ko Tamihana Karaitiana ōku tīpuna
Nā rāua ko toku kuia a Raina Hokianga Waipara	Nā rāua ko toku koroua a John Lasome Karaha Karaitiana

Profile

Joni is an owner operator of a tā moko practice, where she is a Māori tattoo artist. She studied at Tairawhiti Polytechnic in Te Tohu Paetahi before completing her degree at Te Whare Wānanga o Waikato. Joni's dream was to become a teacher, and she managed to secure teaching work back home in Te Araroa as a kaiawhina (helper/assistant) at a local kohanga, and then became a kaiako. She also worked part time as a kaiawhina for Hinerupe Marae, who offered educational programs for Te Whare Wānanga o Raukawa. Five years on, and she felt that something was missing.

The void was finally filled when Papa Mark Kopua asked her to reconsider becoming a tā moko artist. Joni could not resist the calling, and the rest is history, as she explained:

> Papa Mark had an enormous influence by giving me the opportunity to gain experience the practical skills and knowledge based around becoming a moko practitioner. He is a very humble man that has a very ngāwari (humble) way of teaching, with no huge expectations, but just to do the best. My dad, as a kaiwhakairo [carver] – seeing him over the years with his small business has been very inspirational, and with the encouragement from both mum and dad to go, be, and do the mahi, you will not know unless you try, was a great support. My siblings and Uncle Derek Lardelli also filled my kete with inspiration. I am glad I took the plunge. It has been the best decision, to have a life living through my passion for the kaupapa. I have never looked back.

Joni Brooking Clarke

Definition of Indigenous Entrepreneurial Businesswoman	It is a business, a product, or a service that's provided right from the bottom up. So, everything, you know, from the get-go. If I was just an advocate of moko mahi or moko work (Māori tattoo) but not the actual practitioner, I do not feel that, even though I am an Indigenous person or Māori, I'm an actual Indigenous entrepreneurial businesswoman. I feel that the product or the service has to be created by the actual person if that makes sense.
Measures of Success	Starting small, being able to maintain a successful business over a longevity of time, no matter how big or small the monetary gain or profit. I am not about financial gain or financial success. My business is about the resurgence, revival, survival, and the retention of our sacred art form – moko – and the knowledge and skills that go with it. Success can come at all levels, but again, it depends on the individual, and how they view their business and its success. For me, the kaupapa is bigger and far outweighs that of the financial gain.
Economic Factors	Excellent work ethic and striving to be the best. I am only a small business, and so I'm not out to make millions, but I do think it's about having great management skills – time and financial capability. I always follow the principles of my mahi, which are 'te pono, te tika, te aroha, me te whakaaro pai.' That is, it in a nutshell.
Social Contributions	Our people tend to look at social aspirations for the wider whanau, the hapū, the iwi, and even looking back at the aspirations of our tipuna. We view economic and social issues

	differently because we have our tikanga and kawa guide us and they are usually placed at the forefront of anything we do.
Structural Barriers	I struggle with the western world ways and rules when it comes to setting up a business, particularly when it is my/our taonga and we've been so oppressed. I also believe that we as Indigenous businesswoman and people are always placed at the bottom of the ladder, even though we obtain the skills and knowledge of any work or business. So, the colour of our skin can sometimes dictate and be the difference in getting a job, or a promotion, etc.
Entrepreneurial Features	People skills, so being able to relate to, interact, engage with people from all levels of society, cos in my business, you see it all and you hear it all. Effective communication skills, being able to provide not only concise dialogue or kōrero but being confident in what you're communicating, and that's what I've found has probably been the selling point for the mokopapa kaupapa within my business. The ability to get up and present my kaupapa with concise information and confidently.
Colonisation	I do strongly agree that colonisation has affected us in the past and still to date. The Tohunga Suppression Act impacted our Māori culture heavily, so much so that, still today, the struggle is real in the revitalisation of our language and art forms alike.
COVID	COVID-19, I think, made our people just have another look at life and through another lens about especially living through a pandemic. The huge surge and moko mahi that it created thereafter was our people thinking: 'If a pandemic like this can strike, this could be my last chance or opportunity to receive something that I've been yearning to wear for so long' – I'm talking about receiving something like moko kanohi – and so it sort of made people go into, I guess, a panic.

5.11 Ngā Whetū International Introduction - Section B

I want to apologize to all the women
I have called pretty
before I've called them intelligent or brave

I am sorry I made it sound as though
something as simple as what you're born with
is the most you have to be proud of when your
spirit has crushed mountains

from now on I will say things like
you are resilient, or you are extraordinary
not because I don't think you're pretty
but because you are so much more

(Rupi Kaur, 2015)

5.11.1 it is it the trivial things in life that really matter

During an event held on the main street in my home city of Gisborne in 2022, I had the pleasure of listening to Ngapaki Moetara, recite poems and short stories as part of her promotional event to encourage potential akonga (students) to enrol in the educational program she teaches. Observing her actions, I realised how resourceful our women can be: Ngapaki's marketing resources included Facebook, a mic, a folder filled with inspirational words, a seat, and extra seating for passers-by. Amongst her repertoire was another poem written by 29-year-old Rupi Kaur, a woman of colour who features in Chapter 2 of this thesis. Kaur's personal story reflects the entrepreneurial qualities discussed in this thesis and her words are fitting to open Section B of this chapter as they highlight the e-survey responses provided by our international Whetū.

5.11.2 Introducing the International Stars

The voices captured in the discussions that follow provide insights into the lives of Indigenous businesswomen from Jamaica, Canada, Scotland, and the Cook Islands. I contemplate the experiences of international Indigenous businesswomen and examine potential synergies with New Zealand Māori businesswomen. Like the 18 Māori businesswomen in this study, these international stars are married and/or have partners. They have been deeply involved in practice and business in the fields of community health, social services, sport, and event management. The stories will traverse the borders

of the city of Prince George in British Columbia, Canada, to the Caribbean and the city of Kingston, Jamaica, then journey on to the Isles of Scotland and the city of Glasgow, and finally venture to the Pacific Ocean and the Cook Islands.

The e-surveys collected include responses from Marva Bernard, president of Netball Jamaica, and Tina Browne, principal partner of the law firm Browne Harvey & Associates in Avarua, Cook Islands. Tina Fraser, of Tūhoe whakapapa and Indigenous to Aotearoa New Zealand, has lived in Canada for 40 plus years and is the owner of Aroha Counselling and Consultancy. Patricia Howard is Métis and the director of First Nations Health. Both of these respondents reside in British Columbia. Susan MacCormick, our final international Ngā Whetū, is of Scottish descent and is a director of Links Event Management Company in Glasgow, Scotland.

The international participants responded to an e-survey of thirteen questions with space for additional comments, consisting of the same series of questions asked of the case study participants. As was done with the Māori businesswomen, the term *business* in this research study relates to all disciplines of Indigenous workstreams and is not limited to normal business operations. The questions were multi-faceted and answering all or part of each was optional. A copy of the e-survey questions and the ethics consent form was sent to each international participant. The answers to questions 1 and 2 of the e-survey have been incorporated into the introduction of the star.

The international Ngā Whetū cluster each have their own stories to tell about the star constellations in their evening skies, but what remains constant and held by this researcher is that the international stars will brighten up the pages of this thesis.

5.12 Marva Bernard (OD)

President of Jamaica Netball

Kingston, Jamaica

'Netball is more than a game; it is a means to improve the lives of players – educationally, socially, and economically.'
(M Bernard, 2021)

Profile

To lead these international conversations is Marva Bernard, the president of Jamaica Netball Association and lives on in Kingston. Marva is an exemplar of servant leadership. She was elected President of the Jamaica Netball Association in 2005 and continues to serve in that position. Her dedication, passion, and commitment to netball saw her awarded Jamaica's Order of Distinction (OD) in 2007. In 2013, Marva received the International Netball Federation Award for her outstanding contribution to the sport.

Marva has been a devoted netball stalwart for almost 30 years and still counting. She is a strong vocal advocate for the sunshine girl's netball teams and their wider communities on the beautiful Caribbean Island. Marva's philosophy is that netball associations exist not only to develop the game, but to enhance all aspects of the lives of their players. This belief is manifested in the numerous players who have benefitted from their participation in the sport.

Marva completed her term as the President of Netball Jamaica while still completing my draft and has allowed me to continue sharing her experiences in my thesis.

Marva Bernard

Q3	**Who or what inspired you to go in your business and/or organisation?**	**I was encouraged to give service as I was good at leadership of people and had a personal desire to give service to the sport.**
Q4	How long have you been involved in netball?	Since 1993
Q5	Below is a table of entrepreneurial qualities. Please select at least five features that demonstrate your understanding of this attribute.	Diligent Honest Passionate Creative Professional
Q6	What defines an Indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?	Service
Q7	What are your success measures for an Indigenous entrepreneurial businesswoman? Please tick boxes that reflect your approach to this question.	Increasing financial returns Enhancing and increasing relationships Improving social outcomes Family incentives Business sustainability
Q8	As an Indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others? If yes, please provide a brief explanation.	These two actions work hand in hand, and, like many sporting organisations in Jamaica and across the globe, we are reliant on funding and financial resources to support netball activities. As a leader, I also have the social responsibility and duty of care to the health and wellbeing of our players, officials, administrators, and wider netball community.
Q9	Are you aware of any legal, economic, or structural barriers that prevent Indigenous women from achieving their full potential?	Economic (financial resources) and pandemic barriers limit our ability to exceed our sporting potential, but this does not deter us from promoting netball as the number one sport for women in Jamaica and the world.
Q10	Has the impact of colonisation affected your role as an entrepreneurial Indigenous businesswoman? If yes, please provide a brief explanation.	The information presented by Marva showed her passion and love of her country and her beautiful people. She also provided an historical account of Jamaica in response to this question.
Q11	Do you agree with the statement 'Indigenous businesswoman are change agents of social reform and economic aspirations for Indigenous communities?	Yes, women are natural nurturers, so building social capacity is a given, and I like to think that if we increase the collective skills in financial literacy and capacity amongst women, this will

		transfer and enhance the economic aspirations of our communities.
Q12	Has COVID 19 had an impact on your business or organisation? If yes, please explain how.	The sport of netball at all levels, local, regional, national and international was impacted upon as a result of the introduction of COVID compliance actions.

5.13 Tina Browne

Browne Harvey & Associates

Barristers, Solicitors & Notary Public

Rarotonga, Cook Islands

'Re-think how we grow our economy.'
(T Browne, 2022)

Profile

Tina is a Cook Islander and has been practicing law since 1980 after graduating with a Bachelor of Law from the University of Canterbury in New Zealand. In 1981, she returned home and is now recognised as the Cook Islands' leading practitioner in the area of land law. In addition, Tina advises on family law matters, adoption, the administration of estates, and the preparation of wills and trusts. She also serves as chairperson of the Cook Islands Pearl Authority and as one of three commissioners of the Law Commission. Tina served as an Oceania representative on the International Federation of Netball Associations (IFNA).

Tina Browne

Q3	**Who or what inspired you to go in your business and/or organisation?**	**Family**
Q4	How long have you been involved in your business or organisation?	40 years
Q5	Below is a table of entrepreneurial qualities. Please select at least five features that demonstrate your understanding and views of this attribute.	Passionate Visionary Risk taker Knowledgeable Open-minded Outside-the-box thinker Professional
Q6	What defines an Indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?	Product & Service
Q7	What are your success measures for an Indigenous entrepreneurial businesswoman? Please tick boxes that reflect your approach to this question.	Increasing financial returns, relationships, social outcomes, family, business sustainability
Q8	As an Indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others? If yes, please provide a brief explanation.	I do not think I view economic and social issues differently to others. However, as a result of COVID 19, we will have to re-think about how we grow our economy going forward, e.g., addressing the unequal distribution of access to economic opportunities, diversifying the

		economy, investing in our most valuable resource – the people, investing in our islands, and greening our economy.
Q9	Are you aware of any legal, economic, or structural barriers that prevent Indigenous women achieving their full potential?	Cultural barriers
Q10	Has the impact of colonisation affected your role as an entrepreneurial Indigenous businesswomen?	Colonisation has provided the entrepreneurial opportunities for women in my country. Arrival of Christianity in the Cook Islands has enabled women to hold chiefly titles. Currently women hold key top positions in the public sector. There are a few woman entrepreneurs in the Cook Islands.
Q 11	Do you agree with the statement 'Indigenous businesswoman are change agents of social reform and economic aspirations for Indigenous communities'	Yes
Q12	Has COVID 19 impacted on your business or organisation? If yes, please explain how.	Yes, but minor. Revenue has dropped a little but not such as to warrant seeking financial assistance from Government. Cooks rely heavily on Tourism. The type of work we do is not affected by the downturn in tourist numbers.

5.14 Dr Tina Ngāroimata Fraser

Consultant and Educator

Aroha Counselling and Consulting

Prince George, British Columbia,

Canada

'Indigenous vision and voice are strongly recommended'

(Dr T Ngāroimata Fraser, 2021)

Tina is a Māori scholar from Aotearoa New Zealand, who teaches at the University of Northern British Columbia. Her tribal affiliations are Ngāti Haka/Patuheuheu, Ngāti Koura, and Ngāti Pani from the Tūhoe Nation. Her other affiliation is Ngāti Ranginui. She is a full professor in the School of Education at British Columbia and is recognised as the first female and Indigenous chair for the School of Education. She also serves as an adjunct professor at the School of Nursing and the Department of First Nations Studies. Dr Fraser is a Fellow of Te Mata ō Te Tau (The Academy for Research and Scholarship at Massey University, and an Associate Fellow/Adjunct at Te Wānanga ō Awanuiārangi, New Zealand. Tina's contribution to this study is as the voice of the business owner of her *Aroha Counselling and Consulting* practice.

Dr Tina Fraser

Q3	**Who or what inspired you to go into the business or organisation?**	**Community Needs**
Q4	How long have you been involved in your business or organisation?	20 years
Q5	From the selection of entrepreneurial qualities presented. Please select at least five to demonstrate your understanding of this attribute.	Passionate Visionary Knowledgeable Open-minded Professional
Q6	What defines an Indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?	Service. Providing meaningful service is critical. It involves things such as effective listening skills, observation, effective communication, positive strokes, vision, and leadership.
Q7	What are your success measures for an Indigenous entrepreneurial businesswoman?	Increasing financial returns Enhancing and increasing relationships Improving social outcomes Business sustainability

Q8	As an Indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others? If yes, please provide a brief explanation.	The market is competitive, particularly for an Indigenous woman. Mainstream has covered most of the areas and an Indigenous businesswoman not only competes against mainstream capitalism, but the international market is flooding the province and country.
Q9	Are you aware of any legal, economic, or structural barriers that prevent Indigenous women from achieving their full potential?	Legal Economic Structural
Q10	Has the impact of colonisation affected your role as an entrepreneurial Indigenous businesswoman? If yes, please provide a brief explanation.	In my business, Indigenous voice and vision is strongly recommended, particularly around health and education. Colonization is certainly present, but decolonizing is an asset right now because of current treaties in Canada.
Q11	Do you agree with the statement 'Indigenous businesswoman are change agents of social reform and economic aspirations for Indigenous communities'	Yes
Q12	Has COVID 19 impacted on your business or organisation? If yes, please explain how.	The impact of the pandemic is problematic for communities, but in my business, I can facilitate online. This means that I must be up to date with technology and how to engage the audience in a meaningful, creative, innovative, and inspiring way.
Q13	If you wish to add any further comments, please feel free to do so.	I enjoy my business, because it allows me to get a sense of organizations when I am evaluating their structures. I just finished evaluating an Indigenous Institution (Wilp Wilxo'oskwhl Nisga'a Institute), the only one of its kind in Canada. They are Nisga'a language base with some components of post-secondary education. This nation is the only one that is separate from the Canadian Indian Act (1867), which means they do not follow the Canadian policy of the Indian Act. I had the opportunity, as a businesswoman, professional, and Indigenous scholar, to draw upon the narratives of the community, government, professionals, sub-nations, and to provide statistical backgrounds based on their history. I also incorporate the Residential Schools designed by the Churches & Government,

	who removed children from Aboriginal/Indigenous families. The words that I noted in Question 5 give me a good guideline of how business is conducted and sincere for the upcoming generations.

5.15 Patricia Howard

Regional Manager, Primary Care
First Nation Health Authority
Prince George, British Columbia,
Canada

'The desire to change the future for self and children.'
(P Howard 2022)

Profile

Patricia Ann Howard, known as Trish, is a 47-years-young Métis woman who has a status with First Nations and Gambler First Nations in Manitoba. Trish serves as the regional manager of primary care with the First Nations Health Authority (FNHA). Trish has a master's in First Nations Studies from the University of Northern British Columbia with an emphasis on First Nations health and the role of traditional sustenance in the overall health and well-being of First Nations people.

FNHA is a partner to over two hundred diverse First Nations communities, advocating and supporting the health and wellness of these communities. FNHA took over the governance and duty of care delivery roles for British Columbia in 2013. A key focus of their work has been to address service gaps by reforming and redesigning health programs and services to be fit for purpose for First Nations people. The employment of culturally safe practices across the organisation is a strength of FNHA.

In her leadership role with FNHA, Trish actively works with the organisation's health partners to embed cultural safety and humility into health service delivery in order to improve health outcomes for her First Nations people. Trish works, lives, and plays in the traditional territory of the Lheidli T'enneh.

Patricia Howard

Q3	**Who or what inspired you to go into the business or organisation?**	**Family. Desire to change future for self and children.**
Q4	How long have you been involved in your business or organisation?	10 years
Q5	Below is a table of entrepreneurial qualities. Please select at least five features that demonstrate your understanding and views of this attribute.	Passionate Innovative Knowledgeable Outside -the-box thinker
Q6	What defines an Indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?	The ability to create their own economic independence and have agency over their future.
Q7	What are your success measures for an Indigenous entrepreneurial businesswoman?	Increasing financial returns Enhancing and increasing relationships Improving social outcomes Business sustainability
Q8	As an Indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others?	Yes. The barriers are greater for Indigenous women, based on the historical and intergenerational trauma that we have had to work through. There are stereotypes and biases that are also factors.
Q9	Are you aware of any legal, economic, or structural barriers that prevent Indigenous women achieving their full potential?	Legal Economic Structural
Q10	Has the impact of colonisation affected your role as an entrepreneurial Indigenous businesswoman? If yes, please provide a brief explanation.	Colonization is an area that has impacted me personally, as it has been a process working to decolonize as we collectively work towards reconciliation.
Q11	Do you agree with the statement 'Indigenous businesswoman are change agents of social reform and economic aspirations for Indigenous communities'	Yes
Q12	Has COVID 19 impacted on your business or organisation?	We had to shift from BAU with our program and service delivery to full-on COVID support. We worked from home and were on call 24/7, ensuring supports were in place for individuals needing to isolate and also provided meal support. We also developed a framework to guide us through the pandemic, ensuring that we partnered with the communities and regional health authorities as we did the vaccine roll out. We operated in unchartered waters and built the plane while flying.

5.16 Susan MacCormick

Director of Sales

Links Hospitality Ltd

Glasgow, Scotland

'Women naturally possess more empathy and are generally more capable of multitasking.'
(S MacCormick, 2022)

Susan operates Links Hospitality with her partner Aaron Collins. Their speciality business is hosting clients at national and international sporting fixtures. The cultural differences between Susan, Scottish, and her larger-than-life partner, of Māori descent from New Zealand, along with his ex-professional rugby career skills are complimentary attributes that they bring to Links. The couple have been in Glasgow since 1996 and had experienced the good and the bad in the industry before creating Links Hospitality. With Susan's sales expertise and her partner's sporting prowess, setting up their sporting experience business seemed an obvious step.

	Susan MacCormick	
Q3	**Who or what inspired you to go into the business or organisation?**	**Family, and I accidentally fell into the industry after leaving university and quickly realised I had a good aptitude for sales.**
Q4	How long have you been involved in your business or organisation?	14 years
Q5	Below is a table of entrepreneurial qualities. Please select at least five features that demonstrate your understanding and views of this attribute.	Diligent Honest Creative Risk taker Knowledgeable Social Skills Professional Courageous
Q6	What defines an Indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?	Quality Product Service – Relationships Integrity
Q7	What are your success measures for an Indigenous entrepreneurial businesswoman? Please tick boxes that reflect your approach to this question.	Increasing financial returns Enhancing and increasing relationships Business sustainability

Q8	As an Indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others? If yes, please provide a brief explanation.	Yes, women naturally possess more empathy and are generally more capable of multitasking, which means they can consider more social impacts. In my view, in the correct position and environment, women can be better leaders.
Q9	Do you agree with the statement 'Indigenous businesswoman are change agents of social reform and economic aspirations for Indigenous communities'	Yes
Q10	Has COVID 19 impacted on your business or organisation? If yes, please explain how.	Yes. Our industry and business were solely reliant on mass gatherings at sporting events, so our business halted in March 2020. We spent the next 18 months effectively in hibernation, fighting for financial assistance for the business we had built for 10+ years. We have only recently resumed operations and are gradually building our business once again. In the meantime, I was lucky, as I had a skill I could turn to. I trained as a textile and fashion designer in my youth at university, so I developed a casual business in making curtains, blinds, and doing upholstery projects for friends. Thanks to COVID 19, this is something I am now keen to explore professionally as well as working in our original company.

Summary

Chapter 5 illuminates two sections of narratives. Section A is affectionately termed the young and the restless ropu as these are the final nine Aotearoa Māori businesswomen. Section B embraces the five international stars. The knowledge encapsulates personal insights, experiences in the businesses, and practices these women lead and are passionate about. Their stories conclude the interview and e-survey actions but in chapter 6 and 7 we will apply a critical and analytical lens and consider the deliberations and thoughts as I begin the examination and investigation process to ascertain whether their answers reveal synergies and patterns that offer up the answers to the research patai - are Indigenous businesswomen change agents for social reform and economic prosperity of indigenous communities or not?

Chapter 6

The Reveal: Research Finding

Opening Note

I Am Woman

I am a woman
Phenomenally.
Phenomenal woman,
That's me.
(Maya Angelou, 1978)

The opening note is a tribute to Ngā Whetū – the stars of this thesis who have opened their hearts and minds and used their voices to reveal the characteristics and contributions of Indigenous businesswomen to counter deficit perspectives and inspire their Indigenous counterparts now and into the future. The poem is written by prolific author, poet, and civil rights activist Maya Angelou, who summarised and analysed her poem offering the following insight,

> That is why I travel the world confidently and boldly. She doesn't have to overcompensate in any way or prove herself to anyone. In fact, when other women see the speaker, they should be inspired to be more confident themselves. The speaker's appeal exists in the way she struts in heels, in the way her hair falls, in the way she holds out her hands, in the way others want her to care for them. She's an extraordinary woman. When you think of an extraordinary woman, that's the speaker. (Angelou, 1995)

In this situation, Angelou is both 'I' and 'she' / 'the speaker.' Her words also perfectly describe the stars in this thesis.

6.1 Introduction

This chapter presents the analytical insights offered by Ngā Whetū into a study which has sought to illuminate my hypothesis that Indigenous women are change agents for social reform and economic aspirations of Indigenous communities. I have taken a multi-theoretical approach shaped by qualitative and quantitative Kaupapa Māori, Wāhine Māori, Pūrakau, Māori Centred, Indigenous, and case study approaches that supports the pūrakau of Ngā Whetū. Now it is time to expose themes that emerged from the interviews and surveys conducted and to determine the extent to which they support my hypothesis.

6.2 Workstreams

Table 11 below is a comparative table created to highlight the limitations of the industry standard terms used to identify workstreams for Māori businesswomen, according to the 2017 report of the Ministry for Women, *Nga wāhine kaipakihi: he tirohanga (Māori women in business: Insights)*, and to report the fields in which Ngā Whetu work. The italicised terms in the central column denote the work descriptions as mentioned on the Ministry for Women's website for Māori businesswomen. I acknowledge that these terms and categories in the Ministry for Women list have been drawn from statistics gathered on Māori businesswomen, however, to both acknowledge the mana of the wāhine who participated in this research and to set an example for future Māori businesswomen, I have translated the areas of work of Ngā Whetū Māori within this thesis and, in the right-hand column, have aligned them to the names of the wāhine (left-hand column) and the themes advocated by the Ministry for Women.

Table 11- Standard Industry Terms – Te rerenga mahi mo Ngā Whetū Māori

Ngā Whetū	MWA Industry Terms	Māori Translations
Dame Iritana **Dr Te Rita Papesch** **Haley** **Ngapaki** **Teresa**	*Education & Training*	Mātauranga Te Kohanga Reo Kura Kaupapa Wānanga Kaiako Kaiwhakāko
Hine Moeke-Murray **Ingrid**	*Health & Social Assistance*	Hauora Hauora Hinengaro
Joni	*Art & Recreation*	Tā Moko Kapa Haka Kaiako

Dr Te Rita Papesch **Kaaterina**		Kahoahoa ahua Kaitoi
Ingrid	*Farming*	Ngā Kaporoneihana Tiamana Kaitiaki
Bobbi	*Retail Trade*	Mahi Tauhokoko
Kristen **Keita** **Kylee**	*Professional, Scientific & Technical Services* *Financial & Insurances*	Kaitohutohu Torangapu Taiao Kaitohutohu Kaikaute
Kaaterina	*Information Media & Telecommunication*	Whare Tapere Mahi Mahi Mata Pouaka Whakaata
Naomi	*Public Administration & Safety*	Kaimahi Kawanatanga
Dame Areta **Amohaere** **Charlotte**	*Other Services*	Marae, hapū, iwi

For the purpose of this discussion, the international stars feature in a separate table (Table 6), as it would be both culturally disrespectful and unprofessional to translate their workstreams into another language without their express permission and guidance. However, to show synergies with Aotearoa Ngā Whetū I have included the standard terms used in the Ministry for Women (2017) report. It is evident from this small sample of Indigenous businesswomen that the preferred work strands are similar to those pursued by Ngā Whetū o Aotearoa. Notably, four women in this study worked in the health field: Hine, Ingrid, Dr Tina F and Trish all support community health and wellbeing within their respective communities.

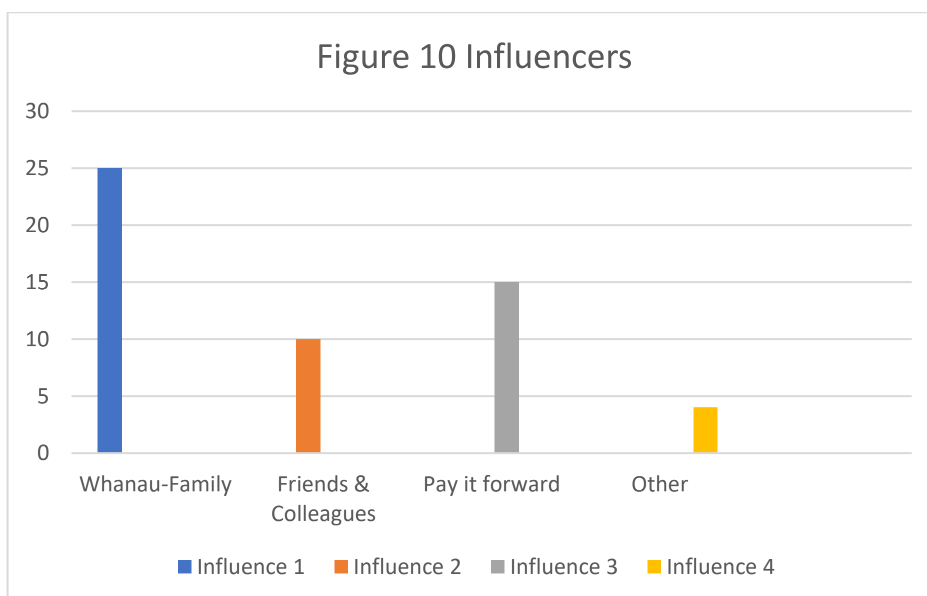
Table 12 - Workstreams of International Ngā Whetū

Name	Industry Term	Job
Marva	Art & Recreation	Sport Administrator
Tina B	Professional	Lawyer
Dr Tina F **Trish**	Health & Social Assistance	Health Practitioner
Susan	Information Media & Telecommunication	Marketing Company Director

These breakdowns of workstreams reveal that the ways in which these Indigenous women work in areas that add value to the social fabric of their communities.

6.3 Inspiration and Motivation

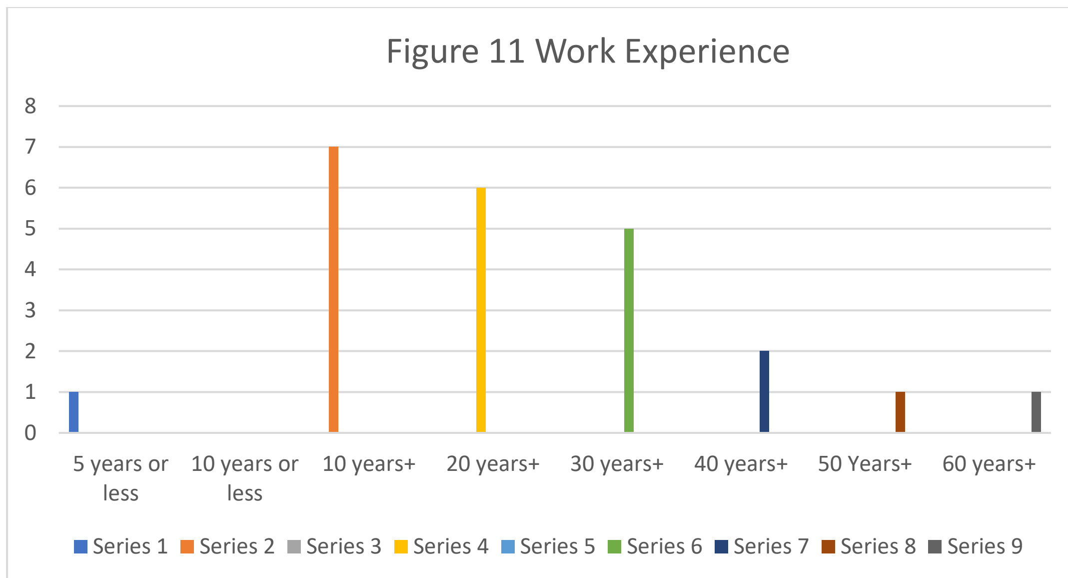
The chart below (figure 10) indicates four key influencers that arose consistently when both the local and international Indigenous businesswomen in this study discussed what had motivated them to enter their workstreams. As the graph shows, whanau were the most influential on their decisions. The value of family to these Indigenous businesswomen becomes even more clear when one considers that the second-highest motivator was 'future generations,' as demonstrated in the 'pay-it-forward' column. This column reflects the number of stars who spoke of being driven in their mahi by their care for future generations, the mokopuna still to be born, and their desire to carve out an easier pathway for others to follow. For Māori, 'whanau' has a broad and inclusive meaning, so in fact, one could consider 'friends and colleagues' to also be embraced by the term figure 14 breaks down influencers into smaller categories to illuminate the facets of 'whanau' for readers who might see each category quite differently. From a Māori perspective, I would contend that 90% of the responses identify 'whanau', in its broadest sense, as a key source of career inspiration and motivation. The term 'other' has been used to encompass educational and internal influences, which were by far the least reported.



While whanau and family were the main influencers for Ngā Whetū, other considerations were exposed, most notably, work–life balance and the ability to engage in a role over a long term.

Employment periods of five to ten years may be considered *long-term roles* due to the impact of the pandemic and table 11 shows clearly that the majority of the Indigenous women in this study have been committed to their fields of employment for a length that exceeds ten years. I contend that Ngā Whetū take a long-term view of whatever work they involve themselves in and that they have found their work–life balance niche. Furthermore, many work in flexible conditions, particularly those who participate in community activities and voluntary work, both of which typically allow for flexibility and extended service; several of the Indigenous businesswomen contribute significant amounts of time to these roles. Research into business professionals in Aotearoa New Zealand by Employment New Zealand (2022) found that 69% of new job seekers were pursuing roles that provided work–life balance and flexible working conditions. What is also evident from their study is that organisational policies that offer balance and flexibility are good for business and critical to keeping and recruiting the right staff.

In an article written by Flowers & Hughes (1973) in the Harvard Business Review talked about why employees stay and more particularly in management positions. They suggested personal satisfaction the job offered and community ties. Difficulty finding another job and family responsibilities were also identified. Company loyalty exerts less influence on them. Interesting facts and suspect Nga Whetū would feature in the personal satisfaction category and community ties based on their longevity within their businesses and organisations.



The lone emerging Indigenous businesswoman identified for this study has not had the time to demonstrate this long-term commitment, and it would be worth exploring whether younger/emergent Indigenous businesswomen have similar attitudes to long-term roles as their older/more experienced counterparts: this is an area for future research.

6.3 Exposing Entrepreneurial Characteristics

The key entrepreneurial elements identified by Ngā Whetū Aotearoa suggested that entreprenuers are people of vision who are open minded and receptive to new ideas. They are blue ocean thinkers, proactive and passionate people with appropriate skills and knowledge to be able to adapt, adjust, and pivot at a moment's notice. They are brave decision makers and not afraid to make the hard calls. Entrepreneurial people back themselves, can see potential and cease opportiunities. The voices of Ngā Whetū support these statements: 'Listening, doing, and ultimately producing are key traits of entrepreneurs' (Dame Iritana); entrepreneurs take 'bold and ambitious initiative' (Ingrid); an entrepreneur 'must be able to be comfortable doing things that others can't, and they must be able to have vision and be able to back themselves into going spaces that could be very uncomfortable', and they can 'shoulder risk', and 'manage stress' (Kristen).

Kylee described entrepreneurs as brave, vulnerable, open to failure and criticism and very empathetic, passionate, purposeful, and full of desire to be effective. Ngapaki defined an entrepreneur as someone who pushes the envelope, while Kaaterina Kataa highlighted the resilience of entrepreneurs like herself.

It is clearly evident from the information captured that Ngā Whetū o Aotearoa are aware of entrepreneurial and entrepreneur characteristics and traits and go as far as to suggest that Haley sums up this discussion nicely when she says that entrepreneurs just give things 'a go.'

Ngā Whetū internationals responded to an e-survey with 15 options of entrepreneurial characteristics and qualities presented and they were invited to select up to five. The most common entrepreneurial traits identified by the five stars were that entrepreneurs are professional, knowledgeable, and passionate. The other synergies which aligned with Ngā Whetū discussions identified entrepreneurs as being risktakers who are open minded, courageous, visionary, innovative, and creative. The international stars also identified entrepreneurs as diligent people who possess social skills and act with honesty.

6.4 Indigenous Entrepreneurial Businesswomen

The stars' definitions of *Indigenous entrepreneurial businesswomen* took the concept of *entrepreneur* into a unique space. According to Ngā Whetū, Indiginous entrepreneurial buisinesswomen are people who are prepared to put a pou in the ground and are comfortable and confident to do things that others would not dare. A number of stars viewed entrepreneurial traits as inherent to Indigenous people, existing in our DNA. Kylee suggested that as Māori, we are quite naturally entrepreneurial, and I think we have more of a challenge of reigning our entreprenurialship in rather than trying to release it out. Kristen, primarily it is the toto (blood) there and the whakaaro there. Have they been raised in a Māori community? Do they consider themselves Māori in whatever degree? That, to me, is whakapapa, regardless of how small it is? Teresa, what drives the business, is our Indigeneity and the values that we bring to the table. Hine, when we talk about entrepreneurship, which is usually focussed on a transactional relationship with finance. Tane Mahuta was an entrepreneur - the separation of Rangi and Papa, so in that context entrepreneurship was about strategy. It is about manaaki, it's about navigation, it's about having strategic foresight that doesn't look at what's in front of you, but actually can see what's coming over the horizon – that's entrepreneurship for me. Amohaere, being an Indigenous entrepreneur is from that base where you are strongly aware of yourself as a member of whanau, hapū, iwi, your Indigenous context. (Dame Areta) Being Indigenous, you inherently have that ability.

6.5 Entrepreneurs as Change Agents

This research study identified change agents in Chapter 2 as people who possess the capacity and capability to enhance and improve the lives of their communities. I argue that change agents have entrepreneurial characteristics that enable them to achieving this objective. Change agents are people prepared to put a stake in the ground and walk their talk. They are leaders of change not followers. Change agents are proactive not reactive, and they are solution orientated. They tend to think outside the square and break down barriers such as glass ceilings. They are creative, innovative, and strategic thinkers. Change agents and entrepreneurs, I suggest, are one and the same.

6.6 Drivers and Success Measures

With regard to the Ngā Whetū success measures, it became blatantly clear that *people* were at the heart of their measuring rakau (stick) of success. Making people feel important, appreciated, and valued. Giving people a sense of purpose and belonging and being part of a team. Making people feel they are solution enablers.

In addition to serving and uplifting people, the retention and sustaining of whenua (land) was identified as a critical measure of success for Māori incorporations, according to Amohaere, a successful Māori business was further identified by the number of jobs that had been created for our people, and an investing in oneself was seen as an investment for their children and mokopuna. Ngā Whetū also noted their desire to grow people and building their confidence utilising intergenerational cultural knowledge, tikanga and kawa, such that the ability to hold a conversation in te reo Māori and for other people to have a better understanding of our culture were also identified as measures of success.

The aforementioned success measures were clearly voiced by Ngā Whetū. Teresa said, ‘It’s not only money, but success to me is also seeing the growth of our women, the growth of ourselves, no matter how small or how large that might be.’ Bobbi noted, ‘My successes are probably how my kids have grown up in our business.’ Kristen explained, ‘I think if [a] business feeds one Māori family independently and they’re not on the government ticket, then, to me, that’s success.’ Kylee would measure her business success against her children; she would be successful if her ‘child is flooded with empathy, is kind and caring to others, is a positive part of society.’ Naomi labelled success as whanau wellbeing, and Ngapaki noted that financial success, while not the most important measure, would both ‘wings to our prosperity’ and ‘elevate all different kaupapa.’

Ngā Whetū internationals responded to an e-survey with examples of measures of success to choose from. The most commonly identified success measures were increasing financial returns and enhancing and increasing relationships. Improving social outcomes, economic independence, and business sustainability also represent success.

Overwhelmingly, the success measures articulated by Ngā Whetū Aotearoa revealed a strong duty of care for people and a commitment to improving and enhancing lives. The

influence of financial drivers was also hinted at by Aotearoa stars, but these Māori businesswomen placed the mana of people over money. Three Ngā Whetū internationals, while implying similar views by choosing 'enhancing relationships' and 'improving social outcomes' as indicators of success, identified financial returns and business sustainability as signs of success, while two suggested that achieving economic independence would indicate success. The differences in responses of Indigenous businesswomen from different cultures comes as no surprise, as the First Nation people were more significantly impacted by the colonisation and assimilation actions of the past than their counterparts from the Cook Islands, Jamaica, and Scotland. First Nation people continue to fight against the system. While only an anecdotal observation, I suspect the others have moved beyond that point and are more influenced by normal business success measures.

What is clear from the responses to both the interviews and the e-surveys is that Indigenous businesswomen are more than capable of doing business and driving for economic success while at the same time remaining cognisant of and accountable to their responsibilities and obligations to their people and communities.

6.7 Economic and Social Realities

When invited to discuss the extent to which they felt they viewed economic and social issues differently to others, Ngā Whetū responded in ways that showed that Indigenous businesswomen recognised economic and fiscal outcomes as a vital element of business interaction but placed a higher priority on cultural business, collaborating with others, whakawhanaungatanga, and remaining authentically Māori and authentically Indigenous.

The interviews revealed that Indigenous businesswomen are very socially minded and prefer working collaboratively and taking people with them to working in isolation. All of the stars spoke in ways that made evident their sense of collective responsibility and accountability to their people and communities. They also suggested that it is natural for women to have a social conscience and have a more empathetic outlook on life. These sentiments are exemplified by the following comments: 'As a leader of the sport of

netball, I also have a social responsibility and duty of care to the health and wellbeing of all people involved in the sport' (Marva); 'Our people tend to look at social aspirations for the wider whanau, the hapū, the iwi' (Joni); 'The currency by which Māori trade is the ability to manaaki' (Hine).

6.8 Barriers

Ngā Whetū talked about institutions being barriers. They also addressed systemic racism, economic, structural and legal barriers, and the challenges associated with navigating the necessary steps to register and establishing a company, from agreeing on shareholders and directors, to registering for GST, to setting up a bank account. Working with two systems, national law and cultural lore, is challenging, and the inequity of funding is a barrier. Ngā Whetū recounted experiences of blatant racism, demonstrated particularly by pākehā women, especially when dealing with government agency contracts.

These and other barriers reported in the words of Ngā Whetū are presented below. Bobbi stated, 'The bank wouldn't touch me with a forty-foot pole, even though I owned my house at twenty-three years of age.' Kristen identified a less visible obstacle that arises from 'intergenerational perpetuation of a culture that's devoid of or not been allowed to or been exposed to entrepreneurship or business deliberately.' Amohaere said, 'A barrier for a lot of Māori businesses is being able to get that capital investment, being able to access the myriad of government funding that exists.' Teresa pointed to multiple systemic barriers, education, systemic social approaches, te Tiriti issues, and banks not supporting applications from Māori or Pacifica women. Naomi 'we do not place an importance in that area in terms of the value that we add. That inhibits us from moving forward in ways that we could do more than what we do.' Joni addressed racism, stating that 'the colour of our skin can sometimes dictate and be the difference in getting a job or a promotion.'

As this thesis explores the qualities shared by Indigenous businesswomen and their competencies to be leaders of change, the stars' descriptions of barriers have not only exposed the blockades that Indigenous businesswomen confront regularly, but also revealed the ability of each of Ngā Whetū to reflect on these challenges. I contend that this ability to understand what they are up against is a key characteristic of a change agent

who will be able to develop effective strategies to combat these obstacles for wider community benefit.

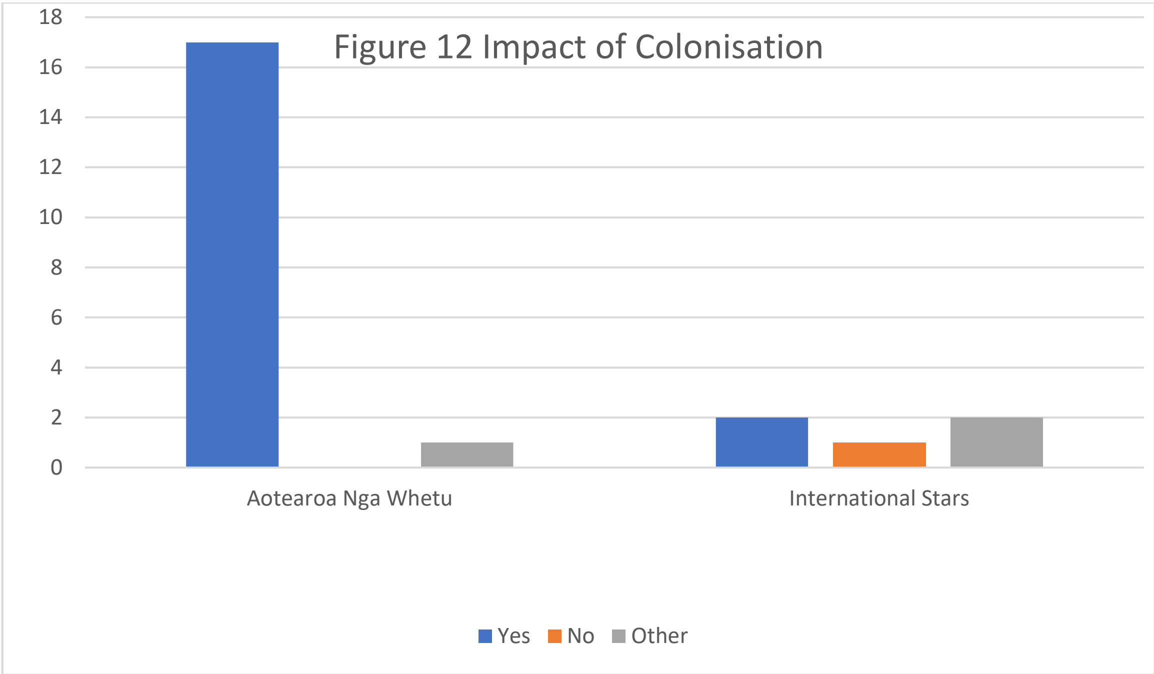
6.9 Colonisation

A question relating to colonisation featured in the interview questions and e-survey. This patai formed a link to the international stars as they, too, experienced colonisation processes.

Ngā Whetū offered a range of comments that reflected their understanding and experience of colonisation and assimilation. They described colonisation as being about power and control and as a process deliberately designed to remove the Indigenous people from their lands and erode their traditional practices, Indigenous languages, and natural resources. Ngā Whetū acknowledged that, because resources abundant in the taiao unlock economic wealth and wellbeing, it is in the coloniser's interest to keep Indigenous people colonised and separated from their own cultural and Indigenous taonga, so that Indigenous people have to pay the colonisers to use these taonga. The stars recognised the actions that the colonisers took to push assimilation served purely to impose the colonisers' own culture on the Indigenous people, to benefit the former and diminish the latter. Ngā Whetū presented the following comments on this subject. The impact of colonisation has meant that even though the ownership of cultural and Indigenous taonga belongs to the Indigenous people we have to pay to use it. Colonisation is about power and control and deliberately designed to remove the Indigenous people from their lands, erode their traditional practices, Indigenous languages and natural resources. To provide context to this statement, resource is driven from the taiao and unlocks economic wealth, unlocks wellbeing and suggest it is in the coloniser's interest to keep us colonised. The assimilation actions of colonisation are purely a method to impose the colonisers own culture on the Indigenous people.

The impact of colonisation and assimilation continues to this day, particularly in Aotearoa New Zealand, as shown in Figure 16 below, which reveals the number of stars who agreed that colonisation had had an impact. The effect of colonisation for our Māori Ngā Whetū was such that Kylee was embarrassed and ashamed of being Māori. Charlotte singled out colonisation activity as causing the relationship breakdown between hapū and iwi and influencing people to move away from an Indigenous mindset of whanau and

collective to an individualistic psyche. Kristen described the way that the colonisation ethos had introduced a western mainstream model from a more dominant culture that had influenced Indigenous structures, including Indigenous definitions of business and success. Wahine noted that systemic racism had evolved from colonisation and that it was the norm to suppress the voices of Indigenous people to prevent them from expressing themselves.



6.10 International Colonisation Perspective

Tina B purported that Colonisation has provided the entrepreneurial opportunities for women in my country. Arrival of Christianity in the Cook Islands has enabled woman to hold chiefly titles. Currently woman hold key top positions in the public sector. There are quite a few woman entrepreneurs. Dr Tina signalled that Indigenous voice and vision is strongly recommended particularly around health and education and acknowledged that Colonisation is certainly present, but decolonising is an asset right now because of current treaties in Canada. Trish, it has been a process working to decolonize as we collectively work towards reconciliation.

With any study of Indigenous people, I argue that an investigation into colonisation processes and effects is essential to understand how and why Indigenous people react in certain ways. In fact, understanding the historical experiences and whakapapa of

Indigenous people I view as a pre-requisite for any research study about Indigenous people. The Indigenous businesswomen contributing to this thesis are from countries that have been colonised. Despite the challenges Ngā Whetū and their whanau and communities have experienced due to colonisation, the women from both groups expressed their willingness and ability to move forward, away from the deficit mindset associated with a colonial/colonised perspective, in order to bring about hope and positive change for their whanau, hapū, iwi and Indigenous communities.

6.11 COVID-19 and Ngā Whetū Constellation

The impact of the COVID 19-pandemic has been significant and changed the global landscape as we know it forever. Without a doubt covid has disrupted businesses and forced into new ways of working; online, from home relying on government subsidies to survive and in some instances closing down.

This study has also felt the sway of COVID, with Ngā Whetū sharing their experiences with the pandemic within the pages of this thesis. Times were challenging for people and businesses and also the Ngā Whetū collective who demonstrated the characteristics of resilience, courage, vision, boldness, creativity, and the ability to do things differently; a number of the stars contended that the enterprising spirit was part of their makeup as Indigenous women. Ngā Whetū noted that COVID-19 made people think differently as working from home became the norm. They mentioned significant increases in the use of use technology vital for communication, online education, and business transactions. The health sector, according to the stars working in that field, witnessed significant changes, with doctor consultations quadrupling and conducted by phone. Community organisations also felt the brunt of COVID and having to pivot to support community COVID initiatives such as collaborative marae, hapū and iwi efforts to deliver food parcels out into the communities.

Of the 23 Ngā Whetū, there was only one businesswoman that had to close down her event marketing company for a period, and that was attributed directly to COVID and the restrictions on the number of people attending events. The others continued to operate because, in the majority of examples, they were able to adapt to new ways of doing business and/or delivering services. COVID was responsible and contributed to a

downturn in the year-ending results from the previous years for the farming incorporation due to limited access getting stock to market to sell for optimum prices.

While Covid played havoc and hindered businesses and people's lives, Ngā Whetū offered positive stories. Joni, Indigenous tā moko mahi, business exploded. Keita suggested the speed has definitely impacted businesses, the pace and expectation on how we do these things as a result of Covid 19. A group highly sought after as a consequence of Covid was MWDI as signalled by Teresa. We were well equipped and had our services ready including online services, we were flexible in the way we worked. In fact, we even participated in E-commerce training, so that we had the skill to help other women who needed to do e-commerce. A positive result indicated by Tina P 'was we probably tripled our bottom-line in terms of revenue' and exceeded all our expectations. I had mentioned to a couple of my clients that the government had cancelled or paused our contracts. I had iwi who I had worked with ring me and say, 'We will put you on a retainer. If you need anything we will look after you, they were not even my iwi. These were just wonderful iwi who valued us and did not want us to go under. It made me realise that values are important, and people with similar values to your own react the same way. Iwi trusted us to do the work even though we had not finished just ridiculously amazing experiences that came out of COVID.

For others COVID raised alarm bells to the point that Charlotte decided not to allow others to make decisions on behalf of Ngāti Oneone particularly when it had to do with the tikanga and kawa of my people. Dr Tina F on the other hand was driven and inspired to become well versed in using technology to engage with audiences in a meaningful, creative, innovative, and inspiring way. Susan's business had to go into hibernation and fighting for financial assistance was a challenge. Instead leaned into technology associated with textile and fashion design in order to generate revenue, which she had studied at university 'making curtains, blinds and doing upholstery projects for friends.

Ngā Whetū Indigenous businesswomen adapted well to the new challenges arising from COVID and found innovative ways to fill income gaps. For thousands of years, Indigenous businesswomen have endured changes to traditional practices, and I contend that they will be able to withstand any predicament and continue to contribute to increasing and enhancing capacity and capability for Indigenous communities.

6.12 Ministry for Women: COVID-19 *Think Pieces*

In Chapter 1, I explained that the activity of Māori businesswomen has been placed inside the government portfolio of the Ministry for Women. I was curious to compare the COVID-19 response developed inside the ministry for the general population of Māori women with the experiences of the stars of this thesis. In short, the ministry encouraged all women, including Māori, to apply for the COVID recovery funds to which they were entitled. The Ministry also commissioned a series of essays referred to as 'COVID-19 think pieces.

One particular essay stood out, entitled *Anō ko te whare whawhao a Te Ao-kapurangi / Like the crowded house of Te Ao-kapurangi* (Hancock, 2019). Terri Hancock provided a Māori perspective on the impact of COVID 19 with a focus on Māori whanau. I was interested to see if her findings were aligned to what the Māori and indigenous business inside this thesis were articulating.

The essay was a very moving account of a mother and daughter and how they unpacked their understanding of COVID. The vehicle in which Kerri conveyed messages to her daughter on the topic was through traditional Māori narratives. The daughter's first language was te reo Māori. My impression was the 6-year-old was culturally centred and aware of cultural values particularly the caring and nurturing of te Taiao – responsibility as Kaitiaki.

This was illuminated when the daughter responded

> Karekau raru Māmā. Hei te wā ka tangi a Ranginui, ma wōna roimata te ao e horoi, kātahi ka mate te mate korona. No problem Māmā – when Ranginui (the Sky Father) cries, his tears will cleanse the world and the coronavirus will die. (Hancock, 2019)

Terri further explained that as Māori we are intrinsically linked to our taiao wh=through whakapapa and solutions are found in our pūrākau (stories), karakia (prayers), waiata (songs and our Mātauranga (Māori knowledge).

She added that Maōri are intrinsically linked to taiao through whakapapa and solutions found in our pūrākau (stories), karakia (prayers), waiata (songs and our Mātauranga (Māori knowledge). She added that the entreprenurial Whakāro (thinking) within Māori wāhine (women) ancestors are also demonstrated. The story of Ngāti Rangiwewehi and Tapuika

Chieftainess, Te Ao Kapurangi (Te Ao) highlights this action and recounts what happened during a battle with Hongi Hika. Hika agreed to let all who passed beneath her thighs would be spared. Faced with this crisis Te Ao Kapurangi climbed atop the wear and while straddled on the roof got her people to go through the doorway.

Hancock presented solution strategies by using the lessons of the past to inform future decisions. To deal with matters at hand, stop talking and be proactive, not reactive and be innovative to realise potential.

Summary

This chapter has presented an analysis of the key themes that arose from the interview and e-survey responses reported in Chapters 4 and 5. In Chapter 7, I offer concluding thoughts to illuminate and confirm my hypothesis that Indigenous businesswomen are change agents for social reform and economic aspirations of Indigenous communities.

Chapter 7 also includes a series of exploratory discussions to expose the findings and associated analysis relevant to the five objectives introduced in Chapter 1. Chapter 7 then addresses limitations, makes recommendations for future research, shares a number of my concerns and aspirations on the subject of Indigenous businesswomen, and closes this thesis with key words from all of us.

Chapter 7

The Curtain Comes Down

Opening Note

The Privilege of Seeing

I love the privilege of seeing and being in the world, in many different ways
Ka whakaaweawe katoa taku aroha e waimaria ai au ki ngā whanaketanga o tēnei ao

(Professor Linda Nikora, 2021)

This opening note is a quote by Professor Linda Nikora, published in *Ngā Kete Mātauranga, Māori Scholars at the Research Interface* (2021, p. 261). It also reflects the way I felt that captures ngā whetū narratives from the multiple vantage points as they relayed their experiences as Indigenous businesswomen. The stories served as conduits and pearls of wisdom amplifying our understanding of what it is to be an Indigenous businesswoman.

7.1 Introduction

The intent of this thesis is to present the valuable and positive attributes and contributions that Māori and Indigenous businesswomen carry in business and offer to society. By identifying patterns and unique distinctions, I aim to offer a clear, representative, and multifaceted image of a Māori businesswoman as a starting point for further investigation and discussion. I hope that the findings of this thesis both inspire current and future generations as well as serve as leverage to encourage decision makers to close gaps for Māori women by appointing Indigenous businesswomen who work within their communities and for their communities. Indigenous women who do not seek praise and glory, possess the leadership attributes that communities follow. This is where change will happen, where you least expect it to occur. There are change agent qualities within everyone, we just have to be courageous enough to look for it.

This chapter discusses the objectives for the research study that were originally presented in Chapter 1 and are repeated below. These aims helped to shape and support my

investigation of Indigenous businesswomen as change agents. In achieving these aims, I would be able to answer my research question.

These objectives were investigated to establish whether the answers revealed support the main research question.

1. To raise awareness of the diversity of the workstreams of Indigenous businesswomen.
2. To create a business profile for Māori businesswomen informed by the voices of Māori businesswomen
3. To highlight the entrepreneurial characteristics of Māori and Indigenous businesswomen.
4. To demonstrate rigorous and robustness by accurately capturing and presenting and synthesising the unique voices of the participants.
5. To make a positive contribution the field of indigenous business studies

7.2 Objective 1: Expose the Diversity of the Workstreams of Indigenous Businesswomen

Exposing this diversity of workstreams is important to gain recognition for workstreams that exist outside the dominant capitalist system and are often undervalued but contribute significantly to the mainstream economy exposing this diversity to justify the creation of a separate portfolio for Māori businesswomen and to address the existing deficit mindset and to inform future policy affecting Māori businesswomen.

Ngā Whetū work in a broad range of fields, encompassing art, recreation, health, education, taiao, law, accounting, community development, agriculture, and management, workstreams which aligned strongly to the generic industries presented in *Ngā wāhine kaipakihi: He tirohanga / Māori women in business: Insights*, which was commissioned by the National Advisory Council on Employment of Women, with the Ministry for Women (2020).

7.3 Just community and voluntary commitments?

I was disappointed to discover, in my initial research, that the Ministry for Women used only English words to identify the industries that Māori businesswomen participate in. As te reo Māori is an official language of Aotearoa New Zealand and given that this ministry's information aims to support Māori businesswomen, te reo should certainly be used. To draw further attention to the industry issue, in Chapter 6, I presented the workstreams of Ngā Whetū alongside the English Ministry for Women table, in te reo Māori. This simple exercise enables the workstreams selected by Ngā Whetū recognised more accurately and acknowledged.

I also argue and propose that community and voluntary commitments are valuable and rewarding work which sit outside the normal industry lists and often undervalued, despite the significant contributions it makes. Charlotte, a proud and humble hapū (subtribe) leader who unashamedly declares that she is a 'pa girl' at heart, is one example of a wahine whose job is categorised in a way that diminishes its social and economic contributions. Her love and support for her community is the only motivation she needs to keep focused on the mahi at hand, also an unpaid one. In te Ao Māori, hapū and iwi leaders serve vital roles for their people and Māori particularly given that the claims influence economic decisions across all sectors of communities. Charlotte's role is critical on the wellbeing of the whole of society.

Ingrid, the chair of a Māori farm incorporation, and Joni, tā moko practitioner, are two other examples. Ingrid receives a director's fee for this mahi, but the remuneration is not her incentive to commit to it; she wants to help ensure that the whenua is available and retained for future generations. Joni also receives payment for her services, but her compensation is not always financial, as she also accepts in-kind koha. Joni continues to shape the traditional artform. What is also impressive about the jobs that Charlotte, Ingrid and Joni do, is the significant contribution they make to society.

The roles Charlotte, Ingrid, and Joni have taken for their careers do not translate directly into English or into the western economic framework. The considerations undertaken and outcomes achieved by all these women have deep and lasting cultural, social, and economic ramifications. Therefore, trying to describe them with English words like 'voluntary' or 'community' work often creates an incomplete impression of their mahi

and, in particular, its value beyond money. Having the diversity of roles presented in te reo in Ministry for Women reports would both help the ministry better understand Māori workstreams and allow Māori to see their mahi and themselves within a ministry setting.

7.4 It is About Equity?

This inquiry into the diversity of Indigenous workstreams was undertaken, in part, to rationalise and to understand why the mahi of Māori businesswomen was moved to the portfolio of Ministry for Women for policy purposes.

If this was done in the pursuit of equity and to ensure Māori businesswomen were treated on the same level as our European counterparts, Why do we not have our own hub? The only conclusion and assumption I have arrived at is Māori businesswomen are still considered not being up to the mark. The deficit mindset of others is our reality. My other thought is: if we are to compete on an equal footing with our male counterparts, like Māori women have historically and traditionally, then how can this happen, when we are far removed from where the most impact can be made? I suggest that working inside a male-dominated entity such as MBIE is the way to achieve change. Those who supported the move to a women-only entity and other decision makers may disagree, but this research study is not meant to highlight only warm and fuzzy findings. It is also about challenging the norm, reaching for the stars and being courageous – being change agents and carving up new highways for our future leaders.

7.5 Connectivity

Borkin (2011) Goldman Sachs report, *Economics: closing the gender gap* identified potential economic upsides to supporting and encouraging women into business. While their information refers to all women an alignment and connectivity can be made to the discussions presented by Māori businesswomen. The executive summary discussed NZ women been the first in the world with the right to vote. The summary contended that NZ is a global leader in terms of human rights and gender equity. The evidence suggested there was for room for improvement as large disparities remain constant. We further believe that with the right set of policies, a further closing of the gender gap in the labour market could help unlock this potential.' The report also states that if the female employment rate were on par with male employment, this would boost the level of GDP by 10% and in this respect, NZ is only three quarters of the way to unlocking the hidden potential and value of the female labour force. (p 2).

7.6 Objective 2: Develop a Profile to Reflect Māori Businesswomen

I felt obligated to develop and include a fit-for-purpose profile for Ngā Whetū Aotearoa based on the evidence collected and the stories told by the Māori businesswomen starring in this thesis. This was a high priority amongst my research tasks, sparked by the realisation that Māori businesswomen sit alongside others identified as priority populations within Ministry for Women and also after noticing the lack of Māori translations to describe the industries in which our Māori businesswomen work. This profile will help to illuminate what can be expected from Māori and Indigenous businesswomen, based on Ngā Whetu.

Before the features of the profile are exposed, it is important to acknowledge a specific barrier identified by Ngā Whetū in reference to two kupu: 'formal education.' The definition of the word *qualification*, according to the New Zealand Qualifications Authority (NZQA) in its New Zealand Qualifications Framework (NZQF), is something that 'recognises the achievement of a set of learning outcomes for a particular purpose through [formal education]' (p. 5). By definition, then, qualifications can only be received by those amongst our society who have gone through a system of education that

many researchers, including Berryman and Eley (2017), have found to be fraught with bias towards Māori.

The New Zealand Ministry of Education presented an analysis of Māori in education based on a synthesis of the best available evidence, citing authors including Alton-Lee (2003), Biddulph et al., (2003), Mitchell & Cubey (2003), and Timperley et al., (2006) for the NZ MoE analysis/report). Their analysis revealed a damning picture of the education system, highlighting persistent barriers for Māori learners, including low inclusion of Māori themes and topics in English-medium education, fewer teacher-student interactions, less positive feedback, more negative comments targeted to Māori learners, under-assessments of capability, widespread targeting of Māori learners with ineffective or even counterproductive teaching strategies (such as the 'learning styles' approach), failure to uphold mana Māori in education, inadvertent teacher racism, peer racism, and even the inability of teachers and school leaders to pronounce Māori names. The conclusion of this ministry report, written by internationally renowned Harvard professor Courtney Cazden, spent time collaborating with teachers in New Zealand, highlighted how deeply entrenched such disadvantageous, differential treatment of Māori students is within the beliefs and practice of many New Zealand teachers.

While I understand the definition of *qualification*, my concern is how the accepted process of attaining qualifications through formal education informs education policies and strategies without recognising the cultural and social history of Aotearoa New Zealand. Policies and strategies that serve to limit opportunities for those who do not make their way through the formal qualification system. Ngā Whetū are notable examples that demonstrate how a person can excel in life and also in business armed only with their lived and organic experiences. The learning gained in a te Ao Māori setting – a classroom of real life, with their kuia, koroua, parents, uncles, and aunts as their teachers. Their successes beg the question: how can these unique qualities and attributes – and equally or more valuable qualifications – and be compared and considered against the NZQA definition?

With this question regarding qualifications in mind, I present the profile of Māori businesswomen modelled on the findings of this research study and on the lived experiences of the Māori businesswomen featured in this thesis There are nine features that are identified in this profile and revealed in the table 10 below.

Table 13 Māori Businesswomen Profile	
1	Māori businesswomen are culturally centred and possess a strong sense of identity
2	They are intelligent women who know their communities
3	These women are politically savvy, with worldly experiences
4	They understand differences between right and wrong
5	They are leaders, not followers, and hold a solution-focused mindset
6	Māori businesswomen women are well organised multitaskers who understand fiscal responsibility
7	They are more risk tolerant than risk averse,
8	They are open minded to new challenges and to investigating untapped potential.
9	They have a social conscience and are mindful of their duty of care and responsibility to others.

However, while the purpose of the profile was designed specifically based upon the pūrākau of Ngā Whetū o Aotearoa in this thesis, I cannot help but see the profile attributes being transferrable to the international stars as well. Creating profiles to reflect the shared and unique characteristics of other groups of Indigenous businesswomen and to, in turn, create mirrors in which future generations can see themselves, is a worthy task for future research

7.7 Objective 3: Highlight the Entrepreneurial Elements of Māori and Indigenous Businesswomen

The stories shared appeared as individual voices but, in reality, and as the speakers themselves acknowledged both implicitly and explicitly, they were not. These discussions demonstrated that Indigenous businesswomen are leaders of change, and that they lead and operate their businesses with entrepreneurial qualities that are uniquely Indigenous. These women are surrounded and shouldered by hundreds if not thousands of others: whanau, hapū, iwi, and their wider communities. These Indigenous women are professionals, mothers, daughters, grandmothers, sisters, aunts, cousins, and friends. These women have put skin in the game. They are workers who have done the hard yards for themselves and others. Ngā Whetū o Aotearoa businesswomen have washed dishes at marae, cleaned toilets, and swept floors, and I suspect the international stars would have done similar mahi in accordance with their traditional tikanga. These Indigenous businesswomen have provided support for others. In the different jobs they perform, they are leaders who bring integrity, dignity, and authenticity to their roles.

Figure 13 Stylised Feather - Ma te Huruhuru

I purchased this stylised feather in 2019 from Toihoukura, School of Māori Visual Arts in Gisborne, the artist is unknown. This art piece denotes a well-known whakatauāki which serves as a metaphor for untapped potential and one that I apply to my business philosophy. It also embraces the outstanding qualities of Ngā Whetū and suggest a feathered korowai (cloak), signifying chieftainess status would be worn by ngā whetū.

‘Ma te hururu, ka rere te manu.’
Adorn the bird with feathers so it can fly.

Given the Kaupapa Māori Research and Māori centred approaches I have taken in this thesis, it would not have been possible to write about this topic without revisiting and

acknowledging the Indigenous women entrepreneurs and trail blazers of the past. The women who carved out the new highways for others to follow. The women that fought the battles, endured heartache, who bore the scars from the hard knocks of life in an effort to make it easier for future generations. Te Puia Hērangi, Dame Whina Cooper, Whaia McClutichie, and Te Uru Wimutu were these women. If we take the defining characteristics and qualities of an Indigenous entrepreneur as identified by Ngā Whetū, the extra extraordinary feats accomplished by these Indigenous women evidenced entrepreneurial nous.

The stars of this thesis spoke confidently when asked to offer the characteristics and qualities of entrepreneurship, which made clear that they were very much aware of what it is to be an entrepreneur. These words they used to describe entrepreneurs. Entrepreneurs are brave, creative, passionate, courageous, visionary, adaptable, and innovative. They are doers and risk takers who are always looking for new opportunities and who dare to be different. Haley demonstrates a distinct and unique version of an entrepreneurship when she says: 'I'm just a hau tutu – I just give it a go.'

7.8 Objective 4: Demonstrate Rigorous and Robustness to the Discussion Themes of this Thesis

Quantitative and qualitative methods were utilised. The quantitative methods include the presentation of statistical information, as demonstrated in Chapter 6. The qualitative measure helped to clarify and to better understand people's beliefs, attitudes, experiences, behaviour, and interactions. The views expressed by the women leaders of Mana Wāhine, Sykes (2019), Pihama (2019), Mikaere (2003), and Simmonds (2009), and the endorsement of Kaupapa Māori methodology by advocates Graham Smith (2017), Linda Smith (2012), Cram et al., (2018), and Irwin (1994) were crucial. It was imperative that Kaupapa Māori and Mana Wāhine methodology be at the heart of the process to ensure that the researched and researchers were co-designers in the study. The interview questions were influenced by the Indigenous businesswomen who wanted to find out specific aspects, for example, the impacts of COVID on other Indigenous businesswomen, identifying success measures and interested in exploring entrepreneurial characteristics and activity.

The kete framework I developed for this research also contributed to the rigour and robustness of the study, as it established the respectful relationships that allowed honest expression of experiences and beliefs. The framework principles and korowai actions applied and evident throughout the research project with pūrākau methodology highlighted through the lived experience narratives articulated by Ngā Whetū. The principles of pono, whakaute, and manaakitanga were in action, as constant reminders to uphold the mana of each of Indigenous businesswomen at all times. Examples of the framework actions occurred pre and post the interview process, with the researcher and researched mutually agreeing deadlines, dates, times, and venues. The traditional practice of koha informed part of the interview process, e.g., kai, small gift, floral tribute, card, voucher. The face-to-face interviews held and completed in a timely manner and as agreed too. The transcripts were sent out within a week of the recordings and in accordance with the principles embedded in this study they are implicit to being dependable and walking the talk.

The e-survey process, while proving an effective and efficient way, of gathering information especially in an international setting, challenges did arise, particularly in 2020 and 2021. The impact of COVID as discussed earlier created employment issues, and also floods in the Cook Islands delayed a response till 2022. In hindsight, the interview via zoom would have proved more beneficial for the study to capture the pūrākau of the international businesswomen and other information they wanted to share. This would have also ensured the data collected and closely aligned to the Ngā Whetū o Aotearoa narratives. It is principally on that premise that I have included a recommendation for future research of international Indigenous businesswomen through face-to-face interviews.

7.9 Objective 5: Positive Contribution to the Study

This study, written by an Indigenous businesswoman who shares and reflects upon pūrākau presented by Indigenous businesswomen, makes a significant contribution to a field of study in which Indigenous people have been primarily studied by outsiders. The research does not take a strict academic or theoretical perspective, but instead focuses on privileging the narratives themselves, so that the voices of the stars are clearly heard. Another contribution is the identification and inclusion of other roles that do not feature

in normal and existing descriptions of industry sectors occupied by Māori businesswomen, for example, the chair of a hapū, a tā moko practitioner, and the chair of a farming entity.

The study was also undertaken during the unprecedented time of the COVID-19 pandemic, and also offers insights into the responses of Māori and Indigenous businesswomen to the constraints and pressures associated with their governments' ongoing management of the situation.

7.10 Conclusion

Outro Note

Ngā Whetū Celebrate Matariki

Ko te kohakī a tēnei hunga, ko ngā raumahara pai me ngā raumahara kāore i tino pai.
Kohure ana ko ngā kōrero o te inamata me ngā kōrero whakaaweawe.
Rokohanga ko a rātau kōrero he tika, hei whakarongo ma te katoa.

They shared memories, some happy and some not. They debated current affairs,
they proposed potential change. They spoke their truth for others to hear.

(T Karaitiana, 2022)

To use an *opening note* as the entry point to the conclusion discussions I deemed inappropriate, simply because we are at the end point of my thesis. Therefore, I have opted to use an *outro note* instead, which is still in keeping with our use of a musical theme as we begin deliberations. The *outro* is a portion of music found at the end of a song, and this section brings down the curtain on my research journey. A unique aspect to this particular outro is that it was inspired and influenced by three guiding principles for the celebration of Matariki developed by the Matariki Advisory Committee (2021).

> 1: Remembrance – Honouring those we have lost since the last rising of Matariki
> 2: Celebrating the present – Gathering together to give thanks for what we have
> 3: Looking to the future – Looking forward to the promise of a New Year (p. 3)

It was a deliberate action to embrace Matariki to launch this new knowledge and particularly so as Aotearoa acknowledged Matariki, the Māori New Yea as an official holiday. It was important for me to connect my thesis to this historical occasion and be able to share the unique narratives and launch them within our own Indigenous new year. The outro poem is also new and my koha to the real stars of this thesis: Ngā Whetū collective.

7.11 Addressing the Research Question

The purpose of this thesis was to explore the life experiences of Indigenous businesswomen in an effort to ascertain whether they are indeed change agents for social reform and economic prosperity for Indigenous communities.

Unpacking the research question is the first cab off the rank in this concluding section of this chapter, and the second is matching the findings with other theorist insights vital to evidencing and validating the claims made. The research question is unpacked with the key words *change agent*, *social reform*, and *economic prosperity* scrutinised. The discussions across the thesis, the data from the interviews and surveys presented in Chapter 5, and the analysis of findings featured in Chapter 6 inform these concluding deliberations.

7.12 Change Agents

I am convinced that Indigenous businesswomen are change agents, as they demonstrate similar attitudes and attributes articulated by theorists Rusaw (1998), Broersma and Singer (2021), Holland (2000), and Schulenkorf (2010), as described in 2.10. According to Ngā Whetū, Indigenous businesswomen are innovators who blend traditional knowledge with new thinking and use this powerful combination to engage people and gain support. Indigenous businesswomen accept challenges as a means to improve and they recognise achievement as an incentive to grow and adapt. Indigenous women are action orientated and possess strong value and belief ideologies. These virtues commonly associated with change agents are the enablers to bringing people together and taking people with them.

7.13 Social Reform

Unfortunately, there is no silver bullet to addressing social reform for Indigenous communities because social reform is a complex beast that encompasses too many pieces of society as they include social, environmental, educational, health and economic features. This puzzle is further complicated by the fact that most Indigenous societies around the world are missing pieces as a result of colonisation and assimilation processes. The loss of land, loss of identity, loss of mana, loss of language, loss of economic opportunity, and loss of self-belief are major contributing factors to the social problems

faced by Indigenous nations. Having the courage and strength to overcome these losses is the key to social reform and the barriers for Indigenous communities. People across all sectors of society will have to take bold and courageous steps to initiate collective and collaborative efforts for social reform to be achieved but the hardest change will be for those who are normally in control, to relinquish power to others to witness true transformation

While this reform may not happen in my lifetime or in the lifetimes of Ngā Whetū in this thesis, it will happen if people are willing, and the right people are leading the charge. By the right people, I am suggesting that it is Indigenous people who can and should take a lead role in scoping and designing fit for purpose strategies to rid their communities of the social problems that currently affect whanau, hapū and iwi. I further contend that Indigenous businesswomen and/or Indigenous women in general, are the hidden gems needed to accept this challenge.

As Ngā Whetū demonstrate, these previously unknown and often overlooked change agents are fully capable of taking a lead role in social reform. Historical information in this thesis bears witness to the fact that, in the history of Aotearoa New Zealand, Māori women were leaders in their own right. They held the mana and responsibility for whanau, hapū, and iwi. Te Puea Hērangi, Dame Whina, Whaia McClutchie, and my kuia are prime examples of the capacity Māori women have to engage in and lead social reform. The Indigenous businesswomen from outside of Aotearoa NZ who have shared their experiences in this thesis have revealed similar traits as well. Without question, Indigenous women have the quality and sassiness to realise social reform goals for Indigenous communities, given half the chance.

I am reminded of an article written by Perlis (2013) relating to the word's *vulnerability* and *courage* and the analogy she arrived at, which may seem absurd on the surface, but which struck me with its logic and sense. By definition, Perlis indicated that vulnerability means 'capable or susceptible of being wounded or hurt' (p. 3). By extension, placing this definition in the broader context, she argued that we are vulnerable every moment of every day of our lives, and that vulnerability is just a matter of degrees. She concluded by saying that other Indigenous businesswomen like me would understand her reasoning, as we have been both amongst the most vulnerable in society as well as the most courageous and, therefore, those Indigenous women who can succeed in managing the

relationship between courage and vulnerability could be the most likely to lead change for their communities.

In closing out this discussion of social reform and the role Indigenous businesswomen play in such reform, it may appear strange to include the words of Theodore Roosevelt, the 26th President of the USA, but the writing of Dr Brené Brown (2012), a vulnerability expert, helped me with this decision. Brown signalled that Roosevelt had a clear understanding of vulnerability. He understood the relationship between vulnerability and courage and embraced it is as a personal and patriotic ethos in a 1920 speech that he delivered at the Sorbonne. Perlis (2013) also referenced what Roosevelt said:

> It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strived valiantly; who errs, who comes again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly. (p 3)

In the context of his speech, I suspect the word 'man' was used as a generic term for *everyone* and, with that understanding, it was easy to connect the words of his speech to our wāhine toa exemplars and Ngā Whetū within my thesis, Brown suggests that vulnerability is not knowing victory or defeat, it's understanding the necessity of both. It is engaging. She contends that vulnerability is not weakness; we need to own and engage with it, because vulnerability determines the depth of our courage and the clarity of our purpose. These words uttered by Brown resonate with those of our Indigenous women – we hear their courage and clarity of purpose in the words they used to describe us: we 'just want … whanau to be healthy and well' (Kylee); we contribute to society by 'taking everybody with you rather than going alone' (Dame Areta); we take responsibility and carry 'a collective accountability for our people' (Amohaere); rather than money, 'manaaki is the currency by which we trade'(Hine); we take an 'iwi centric' world view in which 'every decision you make is about what is in the best interest of everybody'

(Kristen); in our business dealings, we tend to consider 'social aspirations for the wider whanau' (Joni) and invest in 'our most important resource – people' (Tina B).

Social reform is complex. Brown's deliberations on vulnerability and courage ring true for me and resonate with the pūrākau of Ngā Whetū to confirm that Indigenous businesswomen are change agents for social reform. The tipuna exemplars inside this thesis, who faced racisim, all lived in and came from vulnerable communities. They courageously overcame adversity and helped to build the mana of whanau, hapū, iwi and a nation. The common experience of vulnerability, courage, and commitment to their communities shared by Indigenous women suggests that they are change agents for social reform within our most vulnerable communities.

7.14 Economic Prosperity

In the same way that the Indigenous businesswomen in this thesis identified duty of care, and, by extension, social reform, as a collective responsibility, they also described individual economic prosperity as serving a collective. The economic outcomes they wanted to achieve encompassed whanau, hapū, and iwi aspirations. Ngā Whetū acknowledged that financial sustainability, while important to achieving collective economic aspirations, was not their main driver for doing business. Dame Iritana measured the success of her business by 'those women running the kohanga who believed in themselves.' Dame Iritana also emphasised the importance of 'the cultural business' over 'economic businesses. Amohaere noted that understanding 'our place' and 'our unique offering' in the market is a responsibility of Indigenous entrepreneur businesspeople. Teresa is motivated by being 'authentic – authentically you, authentically Māori, authentically Indigenous.' Ngapaki noted that, while 'money gives wings to our prosperity, it also 'helps us to elevate all different kaupapa.' Haley found it difficult, at first, to equate her work with money, saying 'our culture can't be sold, and there isn't a price on it either.'

Ngā Whetū presented some innovative ways of bringing about economic prosperity by: working collectively and sharing resources across Māori businesses, a whanau strategy applied to business (Dame Areta); providing incentives for businesses who support the wellbeing of our people (Te Rita); by redefining the *economy* of Māori as *people*

(Teresa); by having a good work ethic and striving to be the best (Joni); and by making sure your maara kai (gardens) are flourishing, and your orchards are well, literally and figuratively (Kaaterina). The collection of economic ideas purported by Ngā Whetū exposes their ability to be able to encourage relevant, appropriate, and promising economic development strategies for Indigenous communities.

7.15 Limitations

In addition to the limitations set out in Chapter 1, this disclaimer affirms that the Māori businesswomen profile presented inside this thesis is not intended to reflect or to represent all Māori businesswomen, but instead to counter deficit models with one based on living examples and role models. It can be held up as a mirror for other Māori businesswomen, past-present-future, to use as they look at themselves and wonder if they can achieve their own goals. Other limitations also included the lack of prior research, the sample size and potential bias.

7.16 Recommendations

If I were able to restart this journey again, I would take another approach to the research aims and dedicate my focus on the Māori businesswomen only. This is not to say that the narratives and e-survey responses presented by the five international stars have not made a valuable contribution. However, I feel the response of Indigenous businesswomen to the forces of colonisation, assimilation, and other barriers as they work towards their own definitions of business success is deserving of a more in-depth, stand-alone, and comprehensive study to do the subject justice. I was not able to do such research this time around. From where I sit, I have only touched lightly on the experiences of the international Ngā Whetū as Indigenous businesswomen, and there is certainly scope for further investigation.

There are five areas that I have identified for future researchers in Table 8, below. While these research themes are not exhaustive, they focus on topics touched on in my thesis, they keep the experiences and mahi of Indigenous businesswomen at the forefront of research study, and they add to a body of knowledge on the subject that is currently quite narrow.

Table 14 Future Research Study and Recommendations	
1	To undertake research collecting information about all Aotearoa NZ Māori businesswomen. This will broaden and enhance the findings of my thesis, which is specific to a small case study. The research should be undertaken by an individual Māori businesswoman or a collective of Māori businesswomen. This will bring authenticity and te Ao Māori comprehension and understanding to the limited research on this particular subject.
2	A study centred on immigrant businesswomen in Aotearoa NZ. Again, I would like to propose that this study be conducted by an immigrant who has the lived experiences to support the approach to the topic. The study would be to establish the extent to which immigrant businesswomen realise their real potential in their adopted country, and the enablers and barriers to their success.
3	To examine the role(s) Māori women play in a whanau, hapū, and iwi context in Aotearoa New Zealand, with the intent of revealing their contributions to the social fabric and wellbeing of Māori society.
4	To undertake research that can consider and contemplate the consequences of Maori achieving and realising their economic and social aspirations. The fact is that, currently, Māori feature at the negative end of the economic, education, and wellbeing spectrums. The question is: when Māori emerge from this unfortunate state of affairs, what impact will this have, particularly on those people who have jobs in the social service sectors? What happens when Māori people stop falling through the cracks? What does this Aotearoa NZ society look like?
5	To undertake research to establish whether there are policy and other benefits associated with categorising Māori businesswomen inside the Ministry for Women and alongside other priority groups.

7.17 Doing Things Differently

In drawing the curtain down on my thesis, I reflect on the extent to which lived experience and organic intelligence, rather than academic knowledge and intellectual or philosophical enquiry, served to help me navigate its themes. This subject required an Indigenous researcher who had walked the talk in business and/or had skin in the game. The authenticity of the study required the voices and narratives of Indigenous businesswomen to be included. The identification of influencers and enablers, who, in fact, echoed the skills and characteristics of the Indigenous businesswomen who looked up to them, served as a constant reminder of the significance of whanau members, grandparents, and parents to Ngā Whetū. Looking to our past revealed that our own

leaders and legends clearly demonstrated what we might now refer to as *business acumen*; their business skills were innate and also essential to Indigenous ways of living and being. The childhood memories were reminders of the entrepreneurial characteristics within us. The concept of kaitiakitanga which we learnt from an incredibly early age and therefore understood as our responsibility to others, emerged as a significant characteristic of the Māori and broader Indigenous entrepreneur. The art of transferring intergenerational knowledge is a norm psyche conditioned through our tikanga and traditional practices. Our job readiness is not determined by NZQA-defined *qualifications*, but by being qualified through life/ancestry/kaupapa/culture. This thesis is a prime example: the value and richness of being Māori and coming from Māori whanau or indigenous whanau, more than any qualification, has enabled me to write it.

I applaud the positive steps being advocated for the Māori Economic Panel; however, I am concerned that once again our Māori businesswomen will be left out of the deliberations because of where they sit in Ministry for Women as the recommendation proposed for the implementation and monitoring of this strategy by the Māori Economic Panel is that it be administered through MBIE, so it is able to work both with MBIE and across the economic sector.

The other obvious issue is throughout Māori Economic report, reference is made to whanau, but it is not clear whether the people behind the document realise that wāhine Māori are not only vital to the creation of future generations, but they also serve a pivotal role by connecting whanau, hapū and iwi affairs. A prime example of the key role wāhine Māori play in these affairs is the first voice we hear when entering a marae: that of a woman performing the karanga (a ceremonial call of welcome to visitors onto a marae). Through this thesis, I hope to bring about a change in attitude, by presenting the positive contribution and value that Māori and Indigenous businesswomen make to the economic and social wellbeing of their communities and their nations.

Three elements of the context in which this study was undertaken continue to trouble me as a result of the research undertaken. Firstly, I remain concerned that Māori businesswomen, are sitting inside the Ministry for Women and currently sitting alongside Pacific peoples, disabled people, youth, older workers, refugees, and recent migrants and ethnic communities, which signals that Māori businesswomen are somehow deficient in

business acumen. The evidence revealed in this thesis would argue strongly against that response.

I have since uncovered the reason for the for lack of enthusiasm and interest in Maori businesswomen in the Ministry for Women as reported by Geange (2021), the author of *Mana Wāhine: A history of Te Ohu Whakatupu*, which offers background on the Māori Women's Policy unit established at the same time as the Ministry of Women's Affairs, (now Ministry for Women), The report discussed the dissolution of Te Ohu Whakatupu in 2003, which was a result of a larger-scale policy shift, and the a snowball effect this dissolution had on the ministry, as they lost an independent body of wāhine Māori that Te Ohu Whakatupu had engaged in the public service to represent and advocate for distinctively wāhine Māori perspectives. Following this change, the ministry drifted away from and eventually abandoned all policy work targeted directly at, and for, wāhine Māori, up until the current period.

In 2019, a joint partnership was established between the Ministry for Women and Mana Wāhine. This partnership is viewed by the ministry as a longer-term opportunity to re-establish a programme that puts efforts to work on behalf of wāhine Māori at its core once again. Establishing the Joint Rōpū upon an enduring basis is necessary if the ministry is to embed this kaupapa solidly and successfully into its permanent processes and workings. The ministry's recent name changes to 'Manatū Wāhine: Ministry for Women' is just a start.

The ministry would do well to take the steer suggested by this research and build upon this name change by developing a bi-lingual industry sector schedule in te reo Māori that reflects the diverse range of workstreams that Māori businesswomen are engaged in. Another action is for the ministry to view Māori businesswomen as partners in the relationship rather than as a group participating from the side, in a cluster with others.

Secondly, I am uneasy about the implementation and monitoring of the *2040 He Kai Kei Aku Ringa Māori* economic report. The Māori economic committee are advocating that reporting lines work through MBIE. Again, and this is not a criticism of the splendid work that has already been completed by the committee but, if Māori businesswomen sit inside the Ministry for Women and the perception is that they are not ready to have their autonomy, then how are we supposed to contribute to this important business mahi for

Māori? One cannot help but feel that Māori businesswomen have been deliberately excluded from the process,

The third matter to address is NZQA's definition of *qualification*. If the only recognised qualifications that a person can obtain in Aotearoa New Zealand come through an educational system, then Māori are in a crisis, as it is accepted that the education system has not worked well for Maori. Based on the achievements of Ngā Whetū, which often came without formal qualifications, I suggest an investigation or review be undertaken to find ways to include Māori tacit knowledge in the transcript of an NZQA qualification. For any change to have an impact, the definition of what it means to be *qualified* also needs to be addressed.

7.18 As the Dawn Breaks, the Stars Bow their Heads.

Dwell on the beauty of life. Watch the stars and see yourself running with them (Marcus Aurelius)

As I draw closer to the end of my thesis, who better to add final whakaaro than Ngā Whetū themselves. What is clear from the collective stories garnered is that Ngā Whetū articulated and demonstrated entrepreneurial competencies and as change agent qualities to be enablers and influencers of social reform and economic prosperity for Indigenous communities. I will be forever eternally grateful to the stars of this thesis for sharing their lived experiences and for highlighting their most compelling statements, achievements, observations, and pearls of wisdom through.

Table 15 Ngā Whetū Closing Comments

Dame Iritana	I am a great believer that what is today can be better tomorrow. Whether it is in education, health, or business, or whatever, I am a great believer [that] anything is possible. What drove me was my belief in the potential of people.
Dame Areta	I think – in a way – because we are Indigenous, we don't ever think about 'me.' We always think about the collective.
Ingrid	Whangara Farms have gone overseas we are now connected to the global McDonald's fast-food chain – the only business outside of the European and, British, and US market.
Dr Te Rita	Kapa haka has been part of my life. It was a conduit to enhancing people relationships.
Amohaere	We [Māori] are treaty partners, and major asset owners, major social impact players and major kaitiaki or leaders in the Taiao.

Charlotte	Colonisation has affected our relationships with each other. It is not about the 'WE' it is all about the 'ME,' and we need to remind ourselves of our collective strength.
Hine	What makes you a 'kaupapa-driven practice' is the overarching and underlying principles of te Ao Māori – being courageous, actually – to lead it in the way it needs to be.
Teresa	One of the key values for this organisation is mana. We recognise the mana of our women plus the mana that we all bring to the table.
Bobbi	I want to be comfortable in my bed at night, knowing I have done something good, and I have put people before money.
Kristen	Building and crafting a strategy that has the mechanism able to give you a return as well as to give you the impact in the communities that you are after economically – it takes an entrepreneurial mind.
Tina P	I will not sacrifice the values of our company for financial gain.
Kylee	I think we can be change agents if we choose to be. We morph in and out of it when we have the energy for it. But equally we need to create a space for us to have a break from it, cos it is bloody tough going.
Keita	My father never limited anything, There it was never any question – just because we were female, we should not be doing something else.
Naomi	When you are Māori and you are female, you carry that empathy with you, t is transferred with everything that you do
Haley	I did not wake up one day and say, 'I am going into business.' I just did it out of the pure aroha and passion for our culture and our reo and seeing a need for it overseas.
Ngapaki	It is really important to be able to respond to the current issues, to make sure that you're pitching things at the right temperature.
Kaaterina	Invest in the best.
Joni	I believe [my career] chose me, as Papa Mark also had a dream, and that was to invest in a female moko practitioner in order to balance the scales, as this mahi is very male dominated.

7.19 Keep the Stars in our sights

What an amazing journey. This study has been purposefully crafted and designed with Ngā Whetū at front of mind, ensuring that their voices are key to informing, extracting, and analysing the information recorded and captured. I suspect that this represents a new and innovative way of authenticating an Indigenous approach to research study based on pūrākau, a valuable means to analysing the lived narratives offered by Ngā Whetū. This study has provided greater depth of understanding of and recognition of what it means to be Indigenous businesswomen. I hope that it also exemplifies a far better understanding of working within Indigenous communities and particularly in Māori communities. Indigenous businesswomen have always been and will remain

capable and strong leaders. Indigenous businesswomen also have an innate ability to contemplate past barriers and future obstacles and to put a stake in the ground and propose potential solutions and ways forward.

On a personal note, the realisation that you are never too old to learn new knowledge has been a revelation. I have a greater appreciation of the human body – such a wonderful organism, capable of overcoming sleepless nights, hitting the wall and being able to find inspiration to get back up, and still maintain enthusiasm and energy to soldier on to complete the task at hand and in my case – a doctoral dissertation.

As I pen the last lines of my thesis, I reflect back to why I started this journey: to expose the brilliance of Indigenous businesswomen and reveal the extraordinary feats they have accomplished as evidence to validate the research question as leaders and change agents within Indigenous communities. The voices of these Indigenous businesswomen will continue to echo across my thesis, reminding us that they exist, they have endured the hard knocks of life, and they continue to fight the battles they need to fight in order to maintain the success they share with so many.

On that note, I believe that Indigenous businesswomen are the catalysts of change, the enablers and influencers who, through their many, varied, and, most importantly, culturally grounded contributions, make their nations socially stronger and more economically viable. They are the positive change agents the world is searching for.

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Appendices

1. Ethic Approval Letter
2. Participant Consent Form
3. Participation Information
4. Artwork Consent Form
5. Case Study Question Schedule
6. International E-Survey Questionnaire

TE WHARE WĀNANGA O AWANUIĀRANGI

EC2020.22

29/10/2020 Student ID: 2183426

Tina Karaitiana
218 Whitaker Street
Whataupoko
4010

Tēnā koe Tina

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Wednesday 14th October 2020 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Professor Virginia Warriner as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2020.22 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

Ethics committee document reference number: EC2020.22
Supervisor Name: Professor Virginia Warriner
Supervisor Email: Virginia.Warriner@wananga.ac.nz

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TE WHARE WĀNANGA O
AWANUIĀRANGI

PARTICIPANT CONSENT FORM

Knowledge Holder (Participant) Name: Mobile: Email:	
Doctoral Student Details	TINA KARAITIANA, 218 Whitaker Street Whataupoko, GISBORNE 4010 New Zealand
Date Research Approval Granted:	29 October 2020
Research Project Title:	**'Indigenous Businesswomen as change agents of social reform and economic prosperity'**

Please read and complete this form carefully.	**Please delete the responses which do not reflect your decision.**
I have read the participant information sheet and have had details of this research project explained to me. My questions have been answered to my satisfaction and I understand that I may ask further questions at any time.	YES/ NO N/A
I agree to answering the research survey for this PhD project.	YES/NO N/A
I understand that all information about me will be treated in the strictest confidence and used only for the purpose of this research study	YES/NO N/A
I agree to being named in any written work arising from this research study	YES/NO N/A
I understand that you will be discussing the progress of your research with my PhD supervisor/s.	YES/NO N/A

I agree to participate in this study under the conditions set out in the Participant Information Sheet. I also understand that I may withdraw my consent at any time up until four weeks after I have provided to the information.

SIGNATURE: ____ DATE: ______________________

FULL NAME (Printed): ____

Should you have any other questions or concerns, please do not hesitate to contact me or my supervisor.

E: tina.karaitiana@xtra.co.nz M +64 272424222 or (Professor) Virginia.Warriner@wananga.ac.nz M +64 0276856446

TE WHARE WĀNANGA O AWANUIĀRANGI

Participation Information Form

Tena koe, nga mihi (hello and thank you) for your consideration to participate in my doctoral research study to examine and explore the role of ‘indigenous businesswomen as ‘**change agents of social reform and economic prosperity’.**

This is an invitation for you to take part in the study and provides information about the research study process. Your involvement is voluntary and there is no obligation to participate in the study. However, with very limited information and knowledge written on this particular subject I believe your experience and expertise as an indigenous businesswoman will add significantly to the knowledge gap in this valuable and important research Kaupapa (topic).

P*lease take time to read the following information carefully and ask questions if anything you read is not clear or if you would like more information.*

Participant Details **Name, Address, Mobile, Email**	
Doctoral Student Details	Tina Karaitiana, 218 Whitaker Street, Whataupoko Gisborne 4010, NEW ZEALAND
Project Title	Indigenous Businesswomen as change agents of social reform and economic prosperity
Date Rangahau Approval was Granted	29 October 2020
Why have you been identified for the study?	1. To offer diversification of the workstreams provided by indigenous businesswomen. 2. To capture local, national, and international indigenous businesswomen perspectives. 3. To explore the entrepreneurial characteristics of Indigenous businesswomen. 4. To present an Indigenous businesswoman profile.
Project Objectives	To provide evidence that indigenous businesswomen have the capacity to influence and enhance social and economic reform in indigenous communities.
What is the Purpose of the Research Study	This research is part of the requirement for the completion of the PhD in Philosophy degree delivered at Te Whare Wananga o Awanuiarangi in Aotearoa (NZ).

Do I have to take part?	No. Participation is voluntary, and you are not under any pressure to do so. However, if you choose to participate, you can withdraw at any time up until four weeks after you have provided information.
What will happen if I take part in the research study?	If you choose to be involved, a survey questionnaire with relevant questions to the study will be emailed to you to complete. The survey will take one to two hours to complete.
What happens once the survey is completed?	On completion of the survey analysis, a copy of the findings will be emailed back to you for your records.
How will my participation be kept confidential?	Your information will be kept private on a passworded laptop. You will not be identified unless you give express permission for me to do so on the participate consent form. Confidential clauses inform all contractual obligations with my PhD supervisors.
What will happen with the information that I share?	The information will be kept for 5 years after which it will be destroyed or returned to you, whichever you prefer.
Are there any risks and if so, how will these be managed?	Due to the impact of the COVID-19 and travel restrictions, the international survey will be delivered via email to participants. A risk to the process is power failure and if required plan B would result in a telephone survey being conducted.
Survey Deadline	Please return survey by January 31, 2022.

Should you have other patai, concerns or queries about this research study please contact me: E tina.karaitiana@xtra.co.nz, M +64 27 2424 222

Or alternatively contact my supervisor: E (Professor) virginia.warriner@wananga.ac.nz M +64 27 685 6446

Artwork Consent Form

Tena koe Dena, nga mihi for your consideration to participate in my doctoral research study and explore and examine the role of 'indigenous businesswomen as '**change agents of social reform and economic prosperities for indigenous communities.'**

This is an invitation for you to take part in the study and provides information about the research study process. Your involvement is voluntary and there is no obligation to participate in the study. However, with very limited information and knowledge written on this particular topic I believe your experience and expertise as an indigenous businesswoman will add significantly to the knowledge gap in this valuable and important rangahau kaupapa.

P*lease take time to read the following information carefully and ask questions if anything you read is not clear or if you would like more information.*

Participant Details Name, Address, Mobile, Email	
Kairangahau Details	Tina Karaitiana, 218 Whitaker Street, Whataupoko GISBORNE 4010
Project Title	***Indigenous Businesswomen as the change agents of social reform and economic prosperity for indigenous communities.***
Date Rangahau Approval Granted	July 14, 2020
Why have you have been identified for the study?	I wish to utilise the taonga purotu which you have created within my research chapters. To be specific the kete will inform my research framework and for that purpose require your written approval to use it.
Project Objectives	The thesis will provide evidence that indigenous businesswomen have the capacity to influence and enhance social and economic reform in communities.
What is the Purpose of the Research Study	This rangahau is part of the requirement for the completion of the PhD in Philosophy Degree delivered at Te Whare Wananga o Awanuiarangi.
Do I have to take part?	No. Participation is voluntary, and you are not under any pressure to do so.
What will happen if I take part in the research study?	You will be credited appropriately for the artwork by including a brief profile about yourself and the whakapapa for of the kete inside the thesis.
Permission Granted	I grant permission to use my taonga kete within the PhD study being undertaken. Name: Signature: Email: Date:

Should you have any other patai, concerns or queries about this research study please contact me: E tina.karaitiana@xtra.co.nz, M 027 2424 222

Or alternatively contact my supervisor: E virginia.warriner@wananga.ac.nz M 027 685 6446

Case Study Interview Questions

The following questions were presented to the Māori businesswomen in New Zealand. It is also understood that the knowledge holder (participant) may not wish to answer all the patai or be identified in the study.

1. Who are you?
2. What is your business and why did you choose this type of business?
3. Where is your business located and why did you choose to operate your business from this location?
4. Who or what inspired you to go into business?
5. How long have you been in business?
6. Do you consider yourself an entrepreneur, if so why, if not why?
7. What do you consider are some of the characteristics of an entrepreneur?
8. What defines an indigenous entrepreneurial businesswoman, is it the service offered, product provided, or something else?
9. What are the success measures of an indigenous entrepreneurial businesswoman?
10. Do indigenous entrepreneurial businesswomen (in this thesis) view economic and social issues differently to others, if yes then why?
11. How do legal economic or structural characteristics mask (if applicable) other entrepreneurial traits for the businesswomen explored in this thesis?
12. Has the impact of colonisation affected your business as an entrepreneurial indigenous businesswoman?
13. Do you agree with the research patai.' are entrepreneurial indigenous businesswoman able to achieve the social and economic aspirations for their communities?
14. Has COVID 19 impacted on your business or organisation? If yes, please explain how?

Should you have other patai, concerns or queries about this research study please contact me: E tina.karaitiana@xtra.co.nz, M 027 2424 222

Or alternatively contact my supervisor: E virginia.warriner@wananga.ac.nz M 027 685 6446

TE WHARE WĀNANGA O AWANUIĀRANGI

International E-Survey Questionnaire

There are 14 survey questions to help inform the doctoral research study regarding 'indigenous businesswomen as change agents for social reform and economic prosperity. It is also understood that the knowledge holder (participant) may not wish to answer all the pātai or be identified in the study.

1. Who are you		
Name (Optional)	Age Group	Family Info (Optional)

2 What is your business and why did you choose this type of business? (*Please note that the term business in this research study relates to all disciplines of Indigenous workstreams, ie, sport, education, social, health, environmental, cultural etc. and is not limited to normal business operations).* 3 Where is your business or organisation located?		
Business or Organisation	Role	Location, City and Country

4 Who or what inspired you to go into the business or organisation?		
Family	Friends	Other

5 How long have you been involved in your business or organisation?			
Less than 5 years	10 years and up to 20 years	20 years and up to 30 years	30 years +

6 Below is a table of entreprenurial qualities, please select at least five features that demonstrate your understanding and views of this attribute?		
Diligent	Honest	Innovative
Passionate	Visionary	Curios
Adventurous	Creative	Risk Taker
Knowledgeable	Open-mindedness	Professionalism
Social Skills	Outside the box thinker	Courageous

7 What defines an Indigenous entrepreneurial businesswoman? Is it the service offered, product provided, or something else?		
Product	Service	Something Else

8 What are your success measures for Indigenous entrepreneurial businesswoman. Please tick boxes that reflect your approach to this question?				
Increasing financial returns	Enhancing and increasing Relationship	Improving social outcomes	Family incentives	Business sustainability

9 As an Indigenous entrepreneurial businesswoman, do you view economic and social issues differently to others? If yes, please provide a brief explanation?

10 Are you aware of any legal, economic, or structural barriers that prevent Indigenous women achieving their full potential?			
Legal Barriers	Economic Barriers	Structural Barriers	Other Barriers

11 Has the impact of colonisation affected your role as an entreprenurial indigenous businesswoman? If yes, please provide a brief explanation?

12 Do you agree with the research pātai 'Indigenous businesswoman are change agents of social reform and economic aspirations for indigenous communities?		
Yes	No	Unsure

13 Has COVID 19 impacted on your business or organisation? If yes, please explain how?

14 If you wish to add any further comments, please feel free to do so?

DEADLINE: PLEASE return this survey to tina.karaitiana@xtra.co.nz by January 17, 2022.

Ka mihia to takoka nui ki taku rangahau, rangahau – Ngā mihi

Your contribution to my research study is much appreciated, thank you.