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Abstract

In the context of Mātauranga Māori (Māori knowledge), is there a model to grow young Māori entrepreneurs in the Māui stories? That question is at the heart of the thesis. Fifteen Māui stories are analysed for key concepts. These are used to build upon the first part of Māui’s name to create the MĀUI Model. The argument for basing the model on Māui’s name is that in his name are the essential elements of Māori entrepreneurship within a Mātauranga Māori context. The word MĀ can mean to free up from tapu (a state of the profane or sacred). The word UI is the science involving asking, questioning and enquiry (Williams, 1985). Here then in a Mātauranga Māori context is the investigation, the research and development. Put together they provide some insight into the potential behaviour of the Māori entrepreneur. That however was only part of what the thesis is about. In addition it is also about testing the model.

The model was tested through a series of three wānanga attended by young Māori who were enrolled on the Lion Foundation Young Enterprise Scheme. The wānanga and observations made at them and afterwards are analysed using the model. The research methodology was one privileging Kaupapa Māori theory. The reason for such a stance was to support another argument in the thesis that whakataukī and whakatauākī (proverbs where the author is unknown and known) and traditional stories are the sites of Māori theory and models of implementation. Using a non-Māori theory to prove the point would, I argue, undermine that very assertion.

Initial outcomes of the testing of the model through the wānanga indicate that it is robust. It gave form to the wānanga programme and to the analysis of the outcomes and is currently being taught in tertiary institutions. It is a model instantly recognizable to Māori and non-Māori New Zealanders but it has potential in an international context because Māui is an ancestor hero for many Pacific nations.
Dedication

The thesis is dedicated to two entrepreneurs who touched my life in important ways and who have both left this world. One of those entrepreneurs was Māori and the other was not and one was older and the other, younger.

Jason Cassidy
and
Dr. Paratene Ngata.

Jason was about to embark on a career of research and writing with me when he died of cancer in his mid-twenties. We had great plans and were terrified of the possibilities in the way of all entrepreneurs. The dedication acknowledges the possibilities of our business relationship and friendship.

Dr. Paratene Ngata, a whānaunga (relative) of mine through my mother’s whakapapa (genealogy), recently died (January 2009). Pat was always a role model for many people and especially for the whānau and those of us who went to Māngatuna School. He has left a legacy of dedication, commitment and entrepreneurship. His work in the health sector and generally in Te Aitanga a Hauiti and Ngāti Porou whānui evidenced his flair as a social entrepreneur. The small businesses he ran with his family, evidence of the business entrepreneur. He appeared as a quiet, gentle man with an infectious laugh that belied the struggle he had with violence that he overcame through intensive work over many years of his life. A struggle he freely admitted to the world and was significant at his tangi (wake) where he required all who attended to wear the white ribbon of the campaign to stop violence against women. It was that level of honesty that was most admirable about Pat.

Kia kōrua hoki, moe mai ki te moenga roa.
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Who were students at the following schools:

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Āroha mai (my apologies), that is not deliberate. Know that your contribution was much appreciated by me.
• Linda Smith and Pare Keiha for the academic guidance of the research that informed the thesis and the research project’s Advisory Committee.
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He mihi pakupaku tēnei ki a koutou katoa. Kāre he kupu hai whakamārama i ngā taonga i whoatu koutou ki tēnei mahi arā ki āu.

This is a small token of my appreciation as words are inadequate to express your contribution.

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