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Māori female entrepreneurship in tourism industry

Abstract

The paper explores the characteristics of indigenous Māori female entrepreneurs and identifies the factors that curtailed their entrepreneurial success within the tourism industry in New Zealand. All respondents stated that their indigenous background was a primary factor of being underprivileged, disadvantaged, or restricted. After new policies were implemented and assistance was provided to their groups in the 1990th, respondents were able to obtain education, develop business skills, and obtain financial assistance. Today Māori entrepreneurship involves products and services that focus on Māori cultural and traditional experiences. The Māori female entrepreneurial goal is to create local employment, preserve culture, and conserve the environment. Respondents believe that resources must be responsibly and collectively allocated and they must continue providing education about Māori wisdom, unity, harmony, control, and preservation of the environment and natural resources as means of maintaining the Māori way of life and communal development. They believe that today's tourism industry operating within Māori communities is accountable and responsible for providing well-being and support to their families and younger Māori generations.

Key words: Māori; entrepreneurship; tourism industry; culture; New Zealand

Introduction

The entrepreneurial ability of the indigenous populations has received great attention of the entrepreneurial literature (Dana 1995, 2007; Roy, 2004; United Nations, 2004). Research indicates that indigenous peoples of New Zealand, commonly referred to as Māori, are one of the most entrepreneurial indigenous groups in the world (Frederick & Henry, 2004). However, literature indicates that the growth of Māori entrepreneurial endeavor has been constrained (Frederick & Chittock, 2005; Zapalska & Brozik, 2006). One of the most important inhibiting factors was that the Pākehā, non-Māori New Zealanders of European descent, since the British colonization of New Zealand deprived them of equal rights to operate entrepreneurial businesses. As the result, Māori ability to create an entrepreneurial environment was restricted and bounded (Ray, 1993; Barcham, 1998).

Today, Māori females represent a cultural asset and strong entrepreneurial capital that contribute to the growth of New Zealand's economy (Davies, 2011). Māori females' potential has been founded in cultural expression and engagement with the natural environment and the production of goods and services based on Māori art, culture, and tradition (Horn, 2007). Māori females embrace both commercial development and cultural values and are able to maximize their economic and cultural sustainability in order to create successful businesses and improve the well-being of their communities (Jones, 2007). Entrepreneurial firms run and operated by Māori females within the tourism industry have been considered important contributors to the economic growth and social well-being in New Zealand's

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economy (NZIER, 2003). It is important to understand entrepreneurial traits and characteristics and to identify those factors that impede and enhance Māori female entrepreneurial undertakings within a tourism industry (Zapalska, Perry & Dabb, 2003).

The intent of this paper is to explore the characteristics of indigenous entrepreneurship and identify the factors that influenced or curtailed Māori female entrepreneurial success in the tourism industry. A case study of ten female Māori owned and managed businesses is discussed to illustrate and determine elements of sustainability that are based on the Māori indigenous cultural and environment-based characteristics. Māori females who are involved in the tourism industry provide handicrafts, food and food preparation, music and dance, dress styles, history, mythology, and leisure activities. Their products and services represent the distinctive and unique lifestyle, culture, heritage, and history of Māori indigenous tribes. The potential of Māori female entrepreneurial success is based on a strong sense of identity and cultural well-being.

Four categories have been identified as significant factors to Māori entrepreneurship success (Hindle & Moroz, 2010): (1) the cultural and social environment, (2) entrepreneurial capacity and organizational drivers and constraints, (3) land and resources, and (4) the institutional infrastructure available to entrepreneurs. As the research on Māori female entrepreneurship has been limited in amount, applicability, and empirical support, this research is being developed to contribute to existing literature on the use and trade of cultural heritage. The examination and determination of the entrepreneurial characteristics of Māori female entrepreneurial businesses indicates that they offer a culturally unique opportunity for studying indigenous entrepreneurship. Incorporating Māori socio-cultural elements with products and services provides authentic learning experiences for their clients in a manner that is fundamentally non-western in culture and tradition and very specific to female entrepreneurs. Māori female entrepreneurial businesses illustrate that ethnic and cultural characteristics and the desire to improve the image of Māori products, services, and entrepreneurial processes positively influenced entrepreneurial success.

Historical background on Māori entrepreneurship

Māori are the indigenous Polynesian people of New Zealand (Nana, Stokes & Molano, 2011). The first settlement of Māori to Aotearoa (New Zealand) was documented with the migration and settlement of East Polynesian people around 1350 (King, 1975, 2003). These settlers brought essential labor skills and resources, adapted to a new environment, and developed innovative techniques to survive. Prior to the European's first arrival in 1642 (King, 2003), Māori fully explored the territories, settled permanently, protected their land, claimed natural resources, and established tribal relations to the land they settled (Ngata, 1940; Dyal, 1985).

The Māori's Polynesian society transformed into hierarchical family-based communities governed by chiefs. Another prevailing Māori organization that was established included a tribal structure that brought economic independence and self-governing communities (O'Sullivan & Dana, 2008). Over many years, Māori managed to produce a great number of successful innovations, and their entrepreneurial skills formed a successful commercial structure and highly productive agricultural sector. The Māori tribes established trade with Australia, Britain, and European countries and specialized in boat construction, innovative agricultural products, and entrepreneurial organization practices (Petrie, 2006). The first Māori involvement in tourism was reported around North Island around 1850 where Māori became involved in lodge operations as the popularity of spas and hot springs attracted visitors

from Australia, Europe, and North America (Taylor, 1998). Successful Māori entrepreneurs not only provided tourist accommodations but also developed products and services that relied on Māori culture and customs (Ngata, 1940; Petrie, 2006).

The arrival of Europeans to New Zealand beginning in the 17th century brought enormous changes to the Māori way of life. Māori tribes were forced to accept Western customs and culture, and as British settlement increased, the British Government decided to negotiate a formal agreement with Māori tribes to become a British colony. The Treaty of Waitangi of 1840 was signed to support a partnership and mutual benefit with the guarantee of the Māori maintaining autonomy over their businesses. However, as a consequence of the increasing British appetite for land and political control, the British colonists disregarded Māori rights, traditions, and laws. New Zealand became a colony of New South Wales, a state on the east coast of Australia, with constitutional changes taking place in late 1840s. The British government took actions that removed land, water, and other resources from Māori ownership without proper agreement or compensation (Sinclair, 1959). Māori culture was suppressed legally with strict enforcement of certain policies that left Māori with no freedom to practice their culture (Frederick & Henry, 2004) and fully deprived them from spiritual and religious freedom and rights (Mead, 2003). Māori entrepreneurial activities and trade stopped until new policies of the 1970s changed governmental policy that applied to Māori (Barcham, 1998). In the 1970s, the New Zealand government agreed that the loss of Māori rights to land and other resources was unjust and left the owners and their descendants in poverty due to unequal rights (Buck, 1987). In 1975, the Waitangi Tribunal was established to consider rights of Māori and to remove the prejudice and provide compensation. In 1985, the court agreed to consider Māori grievances against past governments (Maaka, 1997).

Since 1987, New Zealand has witnessed extensive economic reforms that were driven by the need to correct a distorted structure of incentives and to restore competitiveness of Māori businesses. Over the last thirty years New Zealand's government encouraged Māori to get involved in entrepreneurial activities and strongly supported the preservation, production, and trade of products and services that were based on Māori cultural heritage (Kokiri, 2000; Nana et al., 2011). The New Zealand Māori Arts and Crafts Institute Act of 1963 established the Māori Arts and Crafts Institute to encourage and promote all types of Māori cultural activities and assist with training Māori in the practice of Māori arts and crafts. The Mana Enterprises Program was established in 1985 to promote Māori female economic entrepreneurial growth (Jones, 2007). In 2005, the Māori Economic Forum promoted Māori female micro-enterprise initiatives in response to colonization policies that over the years undermined Māori values and knowledge (Reihana et.al. 2007).

Recent years have seen many positive changes in Māori female engagement in the establishment of entrepreneurial businesses and a move to higher-skilled employment (NZIER, 2005). Māori indigenous people have developed into dynamic entrepreneurs by supplying skills and experiences essential in the labor market. They have been increasingly adding value to the economy through their assets and entrepreneurial production and creation of employment for Māori and other non-Māori residents (NZIER, 2003, 2005). Traditional music and dance festivals, educational artistic shows, and traditional cuisine continue to be the most noteworthy characteristics in the tourism products and services run by Māori (Mead, 2003; NZTS, 2010).

New Zealand's experiences constitute a valuable case study of how reforms have an impact on competitiveness, development, and growth of entrepreneurial Māori female indigenous businesses. The implications of these economic reforms are significant because of their effect on New Zealand's entrepreneurial environment and the Maori's entrepreneurial activities. As the number of Maori female

firms has grown, it has become increasingly important to study the cultural, ethnic, educational, historical, and economic factors that affect the growth and development of the indigenous Maori female entrepreneurs in New Zealand.

Literature review and methodology

Entrepreneurial literature presents entrepreneurs as high achievers (McClelland, 1961), people who are self-employed, not because of an entrepreneurial drive, but as a result of unsatisfying circumstances. Hagen (1962) analyzed entrepreneurs who were self-employed as a result of social grievance, and Shapero (1975, 1984) focused on those who were displaced. Min (1987) stressed the marginalization of entrepreneurs, and Brenner (1987) noted that entrepreneurship was a means to face adverse circumstance. Ray (1993) used the term 'bounded' to describe this type of entrepreneurship. De Soto (1989) argued that there were also individuals who were self-employed because they preferred to keep their enterprises informal. Informal economic activity has been the subject of many researchers where wealth is created for personal or community use (Love & Love, 2005). Hindle and Lansdowne (2005) argue that indigenous entrepreneurship tends to be informal and can be structured within private and public non-profit sectors.

There is a growing awareness that policies created to develop indigenous entrepreneurial activities have the potential to improve the economic and social positioning of indigenous people around the world (Dana & Anderson, 2011). The interest in indigenous entrepreneurship has increased since the 1990s (Dana, 2007, 2015; Hindle & Lansdowne, 2005). Pearson (1999) strongly argues that stimulation of Australian indigenous entrepreneurship has the potential to repair the prior damage through creation of an enterprise culture which respects indigenous traditions and empowers indigenous people as economic agents.

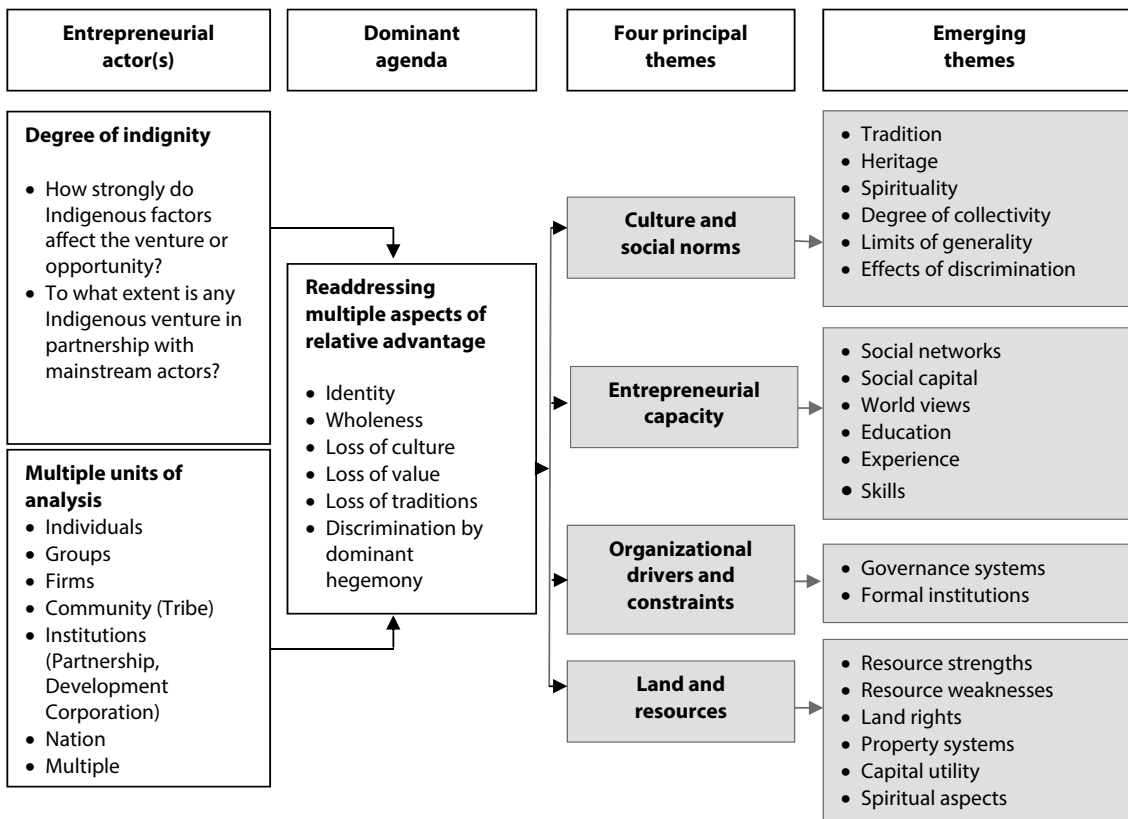
Dana et al. (2005) and Broderstad (2010) argue that indigenous people are the most socially, economically, and culturally disadvantaged group around the world. They have suffered greatly from discrimination that has led to chronic poverty, lower education level, and poor health (Peredo & Chrisman, 2006; Cahn, 2008). Anderson, Dana and Dana (2006) and Foley (2006) focused on defining indigenous entrepreneurship as the creation, management, and development of new ventures for their own wealth and benefit. Foley (2000, p. 25) argued that "... the indigenous Australian entrepreneurs alter traditional patterns of behaviour, by utilising 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...". Jones (2007) argued that the difference between Māori and non-Māori entrepreneurs is in the entrepreneurial process as Māori consider people as well as profits as a goal of their operations. In particular, Māori female entrepreneurs embrace a holistic view of their goals taking into account the well-being of others, applying distinctive cultural values at the governance and management level within a marketplace (Durie 2003; Jones 2007).

Some authors argue that Māori entrepreneurship can be categorized largely as innovative but without capitalist elements that are generally included in prevailing definitions of entrepreneurship (Shane, 2003; Bannock, Baxter & Davis, 1998). Henry (2007) and Frederick and Chittock (2005) argue that in general entrepreneurs operate in an environment of risk, require the flexibility to capitalize on opportunities, and develop new innovations without being constrained by community decision-making processes and shared ownership of resources. The authors compared Māori entrepreneurship to social entrepreneurship as Māori entrepreneurial activities are based on social objectives to improve the wealth

and well-being of their communities rather than the individual. As a result, Māori entrepreneurship is not individualistic or capitalist, but it is conducted with social objectives (Peredo & Chrisman, 2006).

Based on this definition of indigenous entrepreneurship, a formal framework of indigenous entrepreneurship research used in this paper has been adopted from Hindle and Moroz (2010) that is presented in Figure 1. The primary source of data is based on interviews of ten female Māori entrepreneurs. Participants were located in geographic areas that cover Auckland, Waikato, Rotorua, Taranaki, and Taupo since those are areas with the largest concentration of Māori population and representation of Māori entrepreneurs (Figure 2). The level of success of Māori businesses was measured by a fifty percent increase in employment during last five years. The criteria for selection narrowed the field to small entrepreneurial activities with no more than 50 workers in the tourism sector. Participants were stand-alone commercial operators.

Figure 1
Māori indigenous entrepreneurship research framework

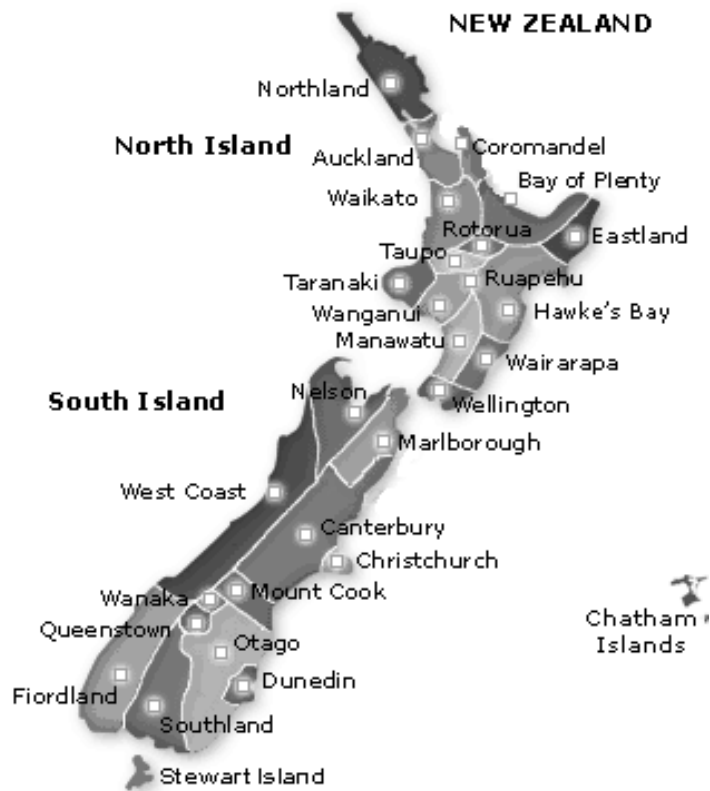


Source: Hindle & Moroz (2010).

The data for this study was collected from interviews with ten female Māori entrepreneurs who were randomly selected from the list of small businesses provided by the New Zealand Māori Council. The research was undertaken between March 2015 and January 2016. The data was primarily collected through email interviews. An invitation was sent out to each entrepreneur explaining the purpose of research with a request to schedule a survey email interview. A follow-up email was sent out in order to increase the response rate. All ten entrepreneurs responded to the invitation and agreed to participate. The data was collected through an in-depth questionnaire and additional follow-up email interviews.

All participants gave permission to share their views and stories with the promise of confidentiality. During the interviews the respondents were asked to describe the working environment within their organizations and their working relationships with their employees, local authorities, and the New Zealand government. The questionnaire elicited information on the size and nature of operation, business objectives, level of employment, financial assistance received and desired, non-financial support, business training needs, socioeconomic conditions, policies on taxation, preferences, credit financing, and reporting requirements for small businesses.

Figure 2
Locations of the highest concentration of Māori entrepreneurs



Source: Statistics NZ (2012).

Results

General characteristics

A list of the ten Māori female entrepreneurial businesses included in this study is provided in Table 1. The list indicates that Māori females included in this study operate businesses in cultural tourism and eco-tourism that are based on sustainability. Māori female respondents stated that their entrepreneurial priority is to focus on how land is utilized and the impact of economic activity on environmental and cultural consequences. An element of sustainability is important to the well-being of Māori females' operations while a market share or high profits are not accepted as objectives of Māori's entrepreneurial success. Their activities cover a wide spectrum of tourism products and services, such as bed and breakfast inns, eco-farms, art galleries, restaurants and cafés, eco-tourism tours, wellness services, cultural tours,

traditional Māori art, and entertainment. These entrepreneurial businesses support activities related to Māori culture and tradition. Outdoor and nature-based activities and recreational and entertainment activities focus on experiencing nature. They can be combined with Māori art festivals and cultural events, visits to Māori historical places and rituals, learning and experiencing cooking lessons of traditional Māori cuisine, and studying Māori dance and music.

Table 1
Māori entrepreneurial businesses based on a type and sustainability

	Type of business	Emphasis on sustainability
Case 1	Māori cuisine and B&B	Accommodation, cultural and ecological, food
Case 2	Māori backpacker tour company	Tours, cultural, nature oriented
Case 3	Cultural tours and entertainment	Catering, transport, tour guide
Case 4	Māori cultural ecotourism	Tramping, cycling, fishing, rafting, canoeing and kayaking, Māori cuisine
Case 5	Cultural tours	Tours, cultural, traditional music and dancing
Case 6	Take-away food and catering company	Cultural music, traditional Māori dancing and food
Case 7	Tour, music, and dance company	Cultural and traditional music, art studying, tours, entertainment
Case 8	Arts and crafts enterprise	Learning and doing Māori art and crafts, music, and dancing
Case 9	Fishing and culture-tourism business	Tours, cultural, ecological, and natural environment
Case 10	Accommodation, tour, and entertainment company	Ecological and cultural tours, Māori artistic activities

Respondents' businesses were small with more than five and fewer than thirty workers. Both Māori owners and their workers were females. Respondents had a median age of forty-five years. They were also more educated than non-entrepreneur Māori females. Six females had technical education, and four earned undergraduate college degrees. The median age of the business was twenty years. Respondents expressed that their businesses had gone through various stages of expansion since their development. Eight entrepreneurial firms were created within their families, and after they took control their businesses went through a lot of changes. Most of them started small and grew within the tourism industry by expanding their services, products, strategies, and markets. Respondents' customers were originally domestic, but as they started growing their businesses they expanded services to international tourists with all profits accruing solely to Māori communities. This result is supported by the studies conducted by Butler and Hitch (1996), Keelan (1996), Taylor (1998) and Cahn (2008). All respondents affirmed that the uniqueness of their ethnicity and way of life have been crucial to the New Zealand's tourism industry.

The direction and strategies of female respondents were founded on Māori values, ethical norms, and tradition which today are more important to Māori females than Māori males. Furthermore, respondents' strategies that produced new and innovative products and services are based on the formation of a sustainable tourism industry. Māori females use tourism products and services that are based on culture and natural resources as a strategy for providing an optimal employment of their limited assets. They carefully and responsibly balance allocation of their resources to achieve efficiency and to maximize the benefits for their communities.

Māori female entrepreneurs center their operations on providing elements of well-being for their communities via an equitable and appropriate distribution of production and earnings among members of their communities. Those results are comparable to the results included in studies by Gibson-Graham (2006), Dyal (1985) and Hokowhitu (2010). Respondents also acknowledged that in contrast to males, Māori female philosophy is based on five interconnected stages or pillars, called *well-beings*, presented

in Figure 3. The pillars represent a multi-stage approach to the ways female respondents direct their entrepreneurial ventures. The interrelationship among those pillars is critical to female Māori values and norms as they are based on how their ancestors lived their lives. One of the respondents stated that "*Māori people, and particularly women, place great importance upon close spiritual relationships with their lands and tradition and there is no relation to scientific explanation of origins that could possibly impinge upon that what they do and promote in their actions. The human race literally evolved from the materials of the Earth planet and the value judgements should not be overlooked. In Māori tradition, there is more than one account of the origin of mankind but they all tend to be metaphysical realizations of Māori basic values*". The pillars are interwoven within a complex of beliefs, attitudes, traditions, customs, and wisdom of Māori Iwi (tribe) communities. Later she added that "*Wairua (spirit or soul) represents the existence of the transcendent realm that is fundamental to well-being from a Māori cultural frame of reference; we Māori females continue to develop services to enable whanau (family) to work together under Wairua trusts to resolve and plan long-term solutions to tribal prosperity and well-being.*"

As Figure 3 presents, Māori females' indigenous *well-being* is transferred among five stages that guide their behavior in a contemporary life and workplace. In creating spiritual *well-being*, Māori females care about the spiritual needs of individuals within their communities and believe in making a difference by empowering members of their communities. By supporting and acting in care of cultural and environmental connections and awareness of their communities and surroundings, they believe that their *spiritual well-being* not only empowers but also preserves their heritage and cultural richness. *Social well-being* embraces a wide variety of relationships such as the power and authority that guarantee actions that lead to *spiritual, cultural, environmental, and economic well-being* in Māori communities. Both *environmental well-being* and *economic well-being* ensure that Māori female entrepreneurial decisions are relevant to Māori cultural norms, values, and aspirations.

Figure 3
Māori indigenous well-being philosophy



Female Māori entrepreneurs stated that their male counterparts focus only on *economic well-being* and other well-being pillars are not important to them and their communities. For Māori females, *spiritual well-being* is foundation for both *environmental well-being* and *economic well-being*. In particular, the environmental aspect is critical element and has been explained by Walker (1978), "Before natural resources are appropriated for man's use, propitiatory rites to the appropriate deity must be observed.

Their observance ensures that nature is not treated wantonly but with care and respect." (1978, p. 29) The relationships among the five pillars represent the strength and support between the spiritual and the material, between values and practices, between people and the environment, and between ancestors and descendants that are unfolding in a dynamic and creative process of well-being. In contrast to Māori males, for Māori females the physical world is still based on land that is measured as the creation by higher powers with its critical elements that include food, culture, spirit, energy, identity, the sky, and the living elements. The *cultural well-being* involves the knowledge and approaches to people, behavior, and ceremonies.

For Māori females, the *spiritual well-being* provides foundation for healing of the spiritual and *physical well-being*, the wisdom that is reinforced through oral history, and care of the homeland is expressed through the laws and their maintenance and embraced by *social-well-being*. Māori females expressed that they more than Māori males attach value to healing and spiritual and physical well-being. They believe that the *spiritual well-being* precedes all other well-being pillars that are followed by tribal members in their actions within a complex world. Respondents expressed that their Māori male counterparts do not believe in importance of spiritual values that are expected to influence human actions towards achieving growth, excellence, and balance across all pillars. Māori female respondents stated that what distinguishes them from Māori male entrepreneurs is that the wisdom, values, and significance of the five pillars produce the strength, power, and energy to embrace challenges. For example, one of the respondents stated the "*Māori way of life and values are not like the Pakeha's values. The differences are huge. The good life is living the life of the ancestors by exemplifying their personality and character types. The highest level of the Māori way of life varies from tribe to tribe and from time and time but the basic ingredient stays the same. It is the highest Māori's ethics and way of life expressed through the virtues of the greatest chiefs. We Māori women consider all five well-beings as central to Māori life.*"

Respondents emphasized bringing together the range of resources, physical capital, human capital, and physical resources, to ethnicity, tradition, and culture for successful and sustainable entrepreneurial development. They believed that this approach was holistic, right, and whole as it involved inclusion of Māori community values, aspirations, and desires so that their businesses were run in a way that was culturally, economically, and environmentally sustainable in relation to Māori law. Respondents delivered tourism products and services by demonstrating the unique essentials of culture and philosophy of the Māori way of life. One female respondent said that "*the values of the products and services Māori deliver are based on the care and protection of their values.*" Later she said "*All Māori people have responsibilities, and females feel more committed than males to each other, and to the trees, fish, and birds and to the land itself because of protection of god who they all are vital to treat with respect. This spiritual well-being is impossible to relate to the Pakeha's values.*"

Respondents also placed importance on the five pillars in their lives by sharing Māori's legendary stories, tasting Māori's food, sharing rituals, and teaching traditional dance and music with an understanding of their tribal pride, uniqueness, vibrancy, and dynamism expressed through the well-being philosophy tied to the times past, present, and future. Emphasis on a deeper level of customers' interaction with traditional food and craft experiences provided an alternative to the western-style cultural experience. The Māori female entrepreneurial goal is to create local employment, preserve culture, and conserve the environment. Respondents believe that resources must be responsibly and collectively allocated to continue providing traditional education about family values, Māori wisdom, unity, harmony, control, and preservation of the environment and natural resources as means of maintaining the Māori way of life and communal development. They believe that today's tourism industry operating within Māori communities is accountable and responsible for providing support to younger Māori generations. The oldest respondent argued that "*Any Māori community is in control of everything, with the wisdom being*

passed from one generation to another. If there is an area of control, then there simply is no Māori community, there is no wisdom, unity, harmony, control, and preservation, and hence no Māori (Indigenous) Well-Being."

They were also motivated by economic development, job creation, and delivery of services and products related to Māori culture. Their business success was tied to their commitment to enhance Māori's prosperity. They also expressed that their desire was to generate business with no negative impact on the Māori environment, communities, and culture. They believe that those traits contribute to a long-term viability and competitiveness of their enterprises and sustainability of land and other resources they own. Sustainable development of Māori female entrepreneurship is founded on natural resources, tradition, and the natural ecosystem and social, traditional, and cultural fundamentals of Māori way of life.

Factors affecting Māori entrepreneurial businesses

The analysis identified several factors that contributed to firm's growth or constrained operation of Māori firms in the tourism industry. The survey results on factors affecting Māori Entrepreneurial Businesses are presented in Table 2. As Table 2 indicates, tradition, heritage, and spirituality were considered to be critical constraints to their business growth and development until the beginning of 2000. According to respondents, non-Māori undermined the Māori entrepreneurial heritage until new government policies were passed and implemented to protect them and their way of life. For Māori females, all elements of spiritual well-being were the most powerful factors that empowered them to be strong and face difficulties during entrepreneurial activities.

Table 2
Inhibitors to growth and success of ten Māori female entrepreneurial businesses
(Numbers represent "Yes" responses)

Constraints	1980s	1990s	2000s	2010s
Culture and social norms				
Tradition	10	5	2	0
Heritage	10	5	2	0
Spirituality	10	9	0	0
Degree of collectivity	0	0	0	0
Limits of generality	10	10	7	6
Effects of discrimination	10	10	7	5
Entrepreneurial capacity				
Social networks	10	10	7	0
Social capital	10	7	6	2
World views	10	6	6	5
Education	10	6	4	3
Experience	9	4	0	0
Skills	7	5	4	4
Organizational drivers and constraints				
Governance systems	10	10	0	0
Formal institutions	10	10	0	0
Land and resources				
Resource weaknesses	10	9	9	5
Land rights	10	10	9	9
Property systems	10	10	10	9
Capital utility	10	10	9	8
Spiritual aspects	10	10	30	30

According to respondents, Māori entrepreneurial culture and tradition had an immense impact on the depth and diversity of the products and services that they were able to provide. Crafts and arts design, music, dance, customs, and cuisine solely based on Māori entrepreneurial culture made Māori

tourist products and services increasingly popular on the global markets and in a tourism industry in New Zealand. Many commented that despite their achievements Maori women entrepreneurs were hindered by a cultural mindset that does not support Maori women as entrepreneurs. Respondents also stated that the negative perceptions of Māori were caused by misrepresentation and misinterpretation of their culture and values by non-Māori. However, as presented in Table 2, Māori female businesses significantly benefited from sharing their ethnicity, values, customs, traditions, and culture with their customers towards the end of the 1990s.

Table 2 indicates that respondents stated that tradition, heritage, or spirituality did not contribute to entrepreneurial growth of the Māori tourism industry until end of the 1990s. Indigenous Maori female entrepreneurship is the best representation of "bounded" entrepreneurship that arrived from social grievance, displacement, or adverse circumstances such as discrimination or bias. All respondents stated that their indigenous background was a primary factor of being underprivileged, disadvantaged, or bounded. Those results are supported by other studies (Ray, 1993; Shapero, 1975, 1984; Peredo & Chrisman, 2006; Cahn, 2008; Dana et al., 2005; Broderstad, 2010).

Limits of generality and the effects of discrimination are considered important constraints affecting Māori female's success (Table 2). Social capital and world views are considered as factors negatively affecting their business growth. As soon as the new policies were implemented and assistance was provided to their groups, respondents stated that they were able to obtain education and develop business skills that were required to run an entrepreneurial business. The governance system and formal institutions significantly improved since the beginning of 2000. Māori dissatisfaction dropped from one hundred percent in 1980 and 1990 to zero after 2000.

Business expansion was done steadily as funding was extremely limited or unavailable through official networks and the entrepreneurial environment was difficult. Substantial changes have been made to the range of products and services offered over the last ten years due to substantial changes in governmental policies related to protecting and supporting Māori culture and entrepreneurship. Respondents stated that there is a general perception that the Māori tourism products and services are in low demand and represent low quality and variability. Despite a great level of improvement in both, there is still perception of low quality of the Māori products and services in the tourism industry. Respondents also stated that there has been no specific regional tourism organization or local government support to manage and foster Māori tourism ventures.

Another issue of Māori females' concern was the respect to product development and the preservation of the indigenous culture and the protection of intellectual property rights. The Māori female respondents are concerned that a commercialization of the culture causes its misinterpretation and oversimplification by non-Māori. Respondents stated that their business motivation is based on the metaphor of Mau, a renowned male character of Māori stories. According to respondents, Mau represents a model of an entrepreneur whose actions are demonstrated through the five pillars of Māori well-being. Mau has been remembered among the Māori people for his successful entrepreneurial behavior that was based on principles of risk, authority, planning, and leadership. Respondents confirmed a relationship between Māori traditions and entrepreneurship and expressed that they have been proud of their model of entrepreneurship that has always been part of Māori society never fully understood by outsiders.

Māori female entrepreneurs also commented during interviews that despite their achievements they were impeded by a cultural mindset that does not support Maori women as entrepreneurs. They felt that they were detached by having cultural principles, values, standards, and expressions that were unknown to outsiders but well-popularized among Māori. Their disadvantaged position in New

Zealand's society brought lack of control and the ability to promote their image and culture. Those results are supported by Whitehead and Annesley (2005), O'Sullivan and Dana (2008), and Pihama and Pinehira (2005). Self-determination, drive, and effort for indigenous entrepreneurial activities allowed them, at least gradually, to regain their lost rights on land and other formerly owned resources. Females expressed that the traditional lands and resources of indigenous people constitute an integral part of the indigenous drive towards economic freedom and self-sufficiency of individuals, families, and communities (Anderson et al., 2006).

Competitive advantage was created by using resources and capabilities to achieve either a low-cost structure or a differentiated product. Some of the strategies used by Māori female respondents included market penetration (marketing an existing product to existing customers), market development (marketing an existing product range in a new market), product development (developing a new product to be marketed to existing customers), and diversification (completely new products are marketed to new customers). For Māori female entrepreneurs, both market development and product development were substantial risk strategies despite the fact they felt confident that new government policies as well as a strong social network provided assistance in expertise and support.

The ability to build alliances with other companies and access resources is increasingly becoming a major factor in determining business success. A growing body of evidence suggests more co-operative or social forms of enterprise are emerging (OECD, 2004). The results presented in Table 2 indicate that Māori female tourism entrepreneurs established a network of relationships and strategic alliances after 2010. Networking with other Māori organizations to share information and ideas was critical to their entrepreneurial success. Forming strategic alliances with other Māori organizations represents a sense of unity and cooperation with other Māori involved in tourism. This collaboration and mutual support enhanced their business opportunities and success. Māori development success depended on the interaction of social, economic, and cultural well-being goals. As presented in Table 2, social networks and capital improved over the years, but respondents complained that they still have been critical inhibitors to the affluence of Māori female businesses.

In terms of education, the current system did not support entrepreneurial thinking and business skills. Despite a growing number of Māori female entrepreneurial businesses, the level of investment among Māori businesses is considered to be low. Māori females are still underrepresented in entrepreneurial activities and ownership in the tourism industry because of limited business experience, qualifications, and managerial skills. Since New Zealand's tourism is dominated by big competitors, respondents stated that Māori start-up businesses face a tough time to survive.

Access to financial assistance is identified in the literature as an important factor in whether a business can be established and whether it can grow or expand. For these ten Māori female entrepreneurs, the most common sources of finance come from personal savings (40%), family and friends (60%), and bank loans (20%). An important source of financial assistance comes from organizations designed to help Māori, such as Māori Women's Development Inc. Māori female entrepreneurs continue to find it hard to access venture capital and gain acceptance by investors because of stereotyping and lack of track record. Respondents stated that the mechanisms were also overly bureaucratic when they were seeking financial capital. All respondents stated that banks perceived a lack of precision in Māori business practices (accounting practices and marketing and management skills). The banks' lack of confidence and negative perceptions towards Māori businesses restricted financial sources available to Māori females.

All ten Māori female respondents stated that government policy should be focused on the delivery of programs that will provide business information, improve business capability, and develop management

skills. More financial support and capital assistance is needed for the existing Maori businesses to expand and grow. There is also the need to assist Maori female businesses to enter new markets and increase their businesses within existing markets. They strongly argued that government assistance aimed at encouraging the productive use of Maori land, supporting their current businesses, and stimulating new Maori businesses should have a positive impact on the New Zealand economy.

Respondents expressed that regaining ownership and autonomy to use traditional lands and resources had a direct influence on entrepreneurial orientation of Māori entrepreneurs. Government policies that provide self-sufficiency and economic freedom in support of entrepreneurship development are vital to produce indigenous economic growth and reduce reliance on welfare programs. Well-coordinated entrepreneurship intervention supported by culturally sensitive policies increases new venture development and growth. Foley (2000, 2006) and Furneaux (2007) argued that too much government regulation and policies have a tendency to inhibit entrepreneurial behavior where there is lack of cultural sensitivity and poor management of entrepreneurship intervention.

The Māori tourism industry is vulnerable to external and internal factors that form or endanger its continued sustainability. Some of the external factors most frequently mentioned by respondents include climate change, economic growth of other countries, and increased terrorism. The internal factors categorized as critical include the availability of skilled labor and entrepreneurial skills among Māori females, an increased level of revenues for investments and growth, adaptation to constantly changing market conditions and increasing competition, an increase in local infrastructure, and forms of business that protect the ecosystem and environment. Māori female respondents stated that climate change threats provided new challenges for their businesses because their entrepreneurial businesses are based on sustainability trends. Increasing the knowledge and perception of threats to the natural and communal environment increases motivation to recognize opportunities for sustainable entrepreneurship.

Conclusions

The purpose of this paper was to identify characteristics of Māori tourism industry based on interviews with ten Māori female entrepreneurs. The paper illustrates a profile of self-employed Māori females who are sole owners and operators. By identifying cultural values important to Māori tourism development, Māori female entrepreneurs were capable to preserve the ownership and control of their cultural identity and property rights within the tourism industry. According to female respondents, Māori-centered tourism is a relevant approach for business operations with respect to Māori culture and values. The form of female Māori tourism enterprise development is based on the cultural values that are distinctive and unique. The demonstrated business success was the result of sustaining Māori values around the five pillars of well-being. The ten enterprises included in this study protect and develop Māori cultural and intellectual property with an orientation for a self-determined Māori development based on the spiritual, cultural, environmental, and economic well-being philosophies of Māori communities.

The framework advanced in this research shows that the orientation of female Māori tourism products and services is based on maintaining cultural integrity, environmental sustainability, and community based development. The paper recommends that the government policies in New Zealand should continue assisting and delivering strategies that promote and protect a diversified culture and tradition of Māori society that contributes to prosperity of local Māori community and benefits and enriches global cultural tourism.

The Māori tourism products and services reflect the Māori interpretation of diverse cultural values and traditional practices. They document diversified cultural tourism that is capable of delivering quality products and services that carry authenticity and reflect a full integrity of Māori interpretation of diverse cultural practices. The Māori tourism industry provides numerous benefits to Māori communities. Tourism continues to revitalize Māori communities by stimulating employment growth and vibrancy through increased employment and providing overall well-being to the Māori community. These businesses have also encouraged the development of new and growth of already existing facilities, services, and communal spaces that promote Māori culture and values and foster recognition and appreciation of the unique cultural and environmental elements of the Māori tourism sector. The sustainable tourism sector of Māori entrepreneurial firms requires achieving a balance between ensuring the financial success of Māori tourist businesses, providing the satisfaction to customers, protecting the Māori physical and ecological environment, and supporting development and growth of Māori communities.

Māori tourism adds a rich dimension to both the domestic and international visitor's experience. New Zealand has a distinctive identity, culture, and heritage, and Māori culture is a major component of this uniqueness. Engaging the Māori culture enhances the ability to deepen the quality of visitor interaction with New Zealand's communities. Entrepreneurship conducted by indigenous Māori females is conducted primarily for the benefit of their communities and protection of natural resources where there is a strong mutual agreement that economic independence is an obvious path towards preserving all aspects of community integrity including lifestyle, heritage, culture, and natural environment. The Māori female entrepreneurial orientation is towards the natural and ecological environment that is being protected and enhanced while the tourist customers enjoy their experiences while travelling in New Zealand. Given the increasing concern about health and environment, tourists from all over the world will become increasingly motivated to travel to enjoy the Māori sustainable experience. This unique eco- and cultural-tourism within the context of a sustainable Māori way of life will continue benefiting Māori communities and benefit New Zealand's economy as well as domestic and international tourists.

Respondents confirmed that Māori female intellectual efforts and entrepreneurial principles are identified and available in oral history and myths that provide essential components of a Māori model of entrepreneurial development and well-being. Female Māori stated that contrary to male Māori, female development is more old-fashioned and in line with old Māori culture and tradition which embodies the essence of Māori self-determined advancement around the five pillars of well-being. Respondents wholly participate in a global society to retain their distinct identity that comes with a rich heritage through a joint communal journey and shared aspirations. The richness of Māori preserved values, customs, and institutions are relevant and critical to the holistic and self-determined development of their communities. Māori female entrepreneurs have been facing challenges and constraints when developing and running their entrepreneurial firms. Māori culture and heritage is increasingly becoming recognized as unique to the New Zealand tourism industry. For New Zealand, a sustainable tourism sector must afford that Māori female businesses are financially profitable and able to reinvest in their business and attract and retain the skilled workforce they need.

Recognizing the ways in which Māori promote entrepreneurship is the key to policies for growth and development in Māori communities. Since the goal of the Māori females is to lead daily life with a balance of materialistic and spiritualistic aspects, there is a need to sustain initiatives for entrepreneurial development on sound Māori principles. One of the respondents summarized, "*Wairua approach to Maori life is based on being in touch with the spiritual side of life. It is the capacity and strength to have faith, and to understand the links between people and the environment. Maori females' lives are reflected in our cautious relationships with the environment, land, lakes, and mountains that have spiritual*

significance to our well-being, and access to the natural environment. We continuously stress on a standing of our values as it is critical the government policies recognize our identities and rule; this is so important for our identity and sense of well-being." New Zealand governmental policies need to continue supporting Māori female entrepreneurial initiatives. Financial institutions and microfinance providers, incubator centers, and other services must support development policies that focus on micro-enterprises as they provide jobs and alleviate poverty. Financial institutions should not dismiss small female Māori entrepreneurs as poor sources of income and high lending costs and risks. In order to ensure Māori women's empowerment through entrepreneurship, the following policies are recommended: special training courses should be offered for Māori women entrepreneurs to improve skills; education policy should be designed to expand the economic opportunities for Māori women; and economic policies, banks, and financial institutions should be required to provide more micro-investment opportunities for female-owned enterprises.

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Submitted: 18/12/2016

Accepted: 14/03/2017