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The Mauipreneur

Abstract

The concept of the Māuipreneur is a metaphor that brings together two apparently unrelated domains interacting to create new meaning or insight that did not exist before the metaphor was encountered. In this case the two unrelated domains are the Māui stories of Aotearoa New Zealand and that of the entrepreneur thus creating the Māuipreneur. The Māuipreneur is the entrepreneur who seizes the opportunity created in the space left void in the movement from tapu (restricted space) to noa (unrestricted space) and through research, development and planning fills it with product. The paper presents a discussion about the Māuipreneur and explains how the theory and associated model relating to the Māuipreneur is found in the stories of the ancestor hero, Māui-Tikitiki-A-Tārangā. This paper was first presented at the Tauira-a-Māui Symposium, Te Whare Wānanga o Raukawa, Otaki, New Zealand, 11-13 November 2009.

The Mauipreneur

Usually New Zealanders are introduced to the ancestor hero Māui-Tikitiki-A-Taranga through the many versions of the stories about his (ad)ventures when they are children. That is because there are many children's versions of the stories readily available in libraries and bookshops and they are often told at pre-schools and primary schools. However, Māui as he is more commonly known is also an ancestor hero throughout the Pacific. He is known "as far west as Yak and as far east as Mangareva" (Taonui and Walker, 2004; Capell, 1960). He is Māui-Tikitiki-Ā-Tārangā to New Zealand Māori, Māu Tikitiki in the Solomons, Ti'iti'iātālaga in Sāmoa, Māui-kisikisi or Māui-fusi-fōnua in Tonga and Māui-ki'iki'i in Hawaii

(Pōmare, 1934; Dixon, 1916). When the stories of his adventures were originally told, adults were as much the recipients of the knowledge contained in the stories as were children. Adults still use the stories but mainly as relish in the art of *whaikōrero* (formal speech making). The recasting of the stories and the creation of the Māuipreneur makes them once again relevant for adults in other ways.

The examination of the stories to find evidence of the Māuipreneur was a result of research into whether or not in a *Mātauranga Māori* (Māori knowledge) context there was a model to grow young Māori entrepreneurs in the Māui stories. Part of that research required the analysis of the Māui stories to identify a model. Fifteen stories were analysed and key concepts in each story identified. These were then organised into *tikanga* concepts based on letters of Māui's name. But why Māui as opposed to any other Māori ancestor hero?

Personally, it was because Māui is an integral part of *Ngāti Porou whakapapa* (genealogy) and *Ngāti Porou* is the tribe on the East Coast of Aotearoa New Zealand I most closely affiliate to. In addition, in the *Ngāti Porou* telling of the stories, his canoe *Nukutaimemeha* was grounded on the top of *Hikurangi Mountain* when *Te Ika a Māui* (the North Island of Aotearoa New Zealand) was fished up from the ocean depths in one of the stories. Māui always involved others in his activities and especially so his family although often somewhat reluctantly on their part. Another reason was that despite him often being seen negatively and as not a particularly nice person, humankind benefitted from the outcomes of his (ad)ventures. As mentioned earlier, there are many stories about Māui and most New Zealanders except perhaps recent migrants, have heard a story at some point in their lives so any theory and/or model based on the stories would be recognized by most of them. So many New Zealanders would be able to identify with the notion of being a Māuipreneur. Finally as already mentioned, Māui is known throughout the Pacific therefore any work developed from the stories about him would have some international application. So who is the Māuipreneur and how does the Māuipreneur operate?

The concept of the Māuipreneur is a metaphor that brings together the two unrelated domains of the Māui stories of

Aotearoa New Zealand and that of the entrepreneur thus creating the Māuipreneur (Keelan & Woods, 2006). The Māuipreneur is the entrepreneur who seizes the opportunity created in the space left void in the movement from tapu (space bound by imposed restrictions) to noa (normality whereby freedom of movement exists) and through research, development and planning, fills that void with product. The concept of the creation of space and therefore opportunity is taken from Māui's name. The Mā of Māui is precisely that – the space (therefore the opportunity) that is created when something is moved from the realm of tapu to the realm of noa.

Tapu is most understood as being that which is sacred or set apart. It is created or instituted as a means of control e.g. when adults do not want children to play in an area known to be dangerous they set a tapu upon it thereby limiting access and indicating danger. The deeper and more intellectual meaning of the word also incorporates the presence of the gods (Barlow, 1991) however that meaning often takes the understanding of the word beyond the ordinary person. Therefore for the purpose of understanding tapu in relation to the Māuipreneur, it is about the boundaries that set something apart and cloud an understanding of how it can be used. Usually tapu is removed through ceremony that involves invocation or the reciting of karakia (incantations). It can also be removed by coming into contact with something else that is not tapu especially body parts and food. Once tapu is removed, then a state of noa exists. Noa normalises things for common or everyday usage. One of the meanings of the second part of Māui's name – Ui – is to question. It is therefore the science of enquiry providing the normalising context that can also be seen as practice. The putting together of the two parts of Ma and Ui provides the theory of entrepreneurship from a Matauranga Māori context and the practice that makes the theory live.

The MĀUI Model that provides the components of the theory was arrived at by analysing various versions of fifteen Māui stories. These included the better known ones like his birth, the taming of the sun, the fishing up of Te Ika a Māui and the acquisition of fire from Mahuika. They also included

some of the lesser known ones like his creation of the spear head and the flap on the crayfish pot thereby preventing catch from escaping. It must be said however, that some iwi will have another protagonist who invented or created the environment in which different things eventuated. Each story is correct in its own version – none is more correct than the other. That is because those who told the stories would adapt the versions of the stories to their audience and so they would change the names of people and places to make the story relevant to the people.

Note the focus when analysing the stories was not the moral of the story but rather the key concepts. That was because it was thought that to focus on the moral of the story was too limiting; that the key concepts would open the stories up to greater interpretation thereby providing for a deeper understanding of possibilities. The key concepts identified in the stories are in the following table. The list is by no means complete. Others may recognise other key concepts not listed here when they read or hear the stories and can add those to their list.

Table 1: Māui Story and key concepts identified

Story	Key Concept
Events at Māui's birth	Curiosity Events present opportunities Nurturing Mentoring
Māui the dart thrower	Observation Practice Competition Caution Curiosity Honesty is important Identity – family and individual
Descending to the underworld with Tāraŋga	Identity Planning Preparation Reflection (as in mirror) – look for examples

	Learn Seek understanding
Taking fire from Mahuika	Understand competition and decide how to relate to it. Failure may sometimes seem inevitable. Know your limitations and when to ask for help. Asking for help may facilitate access to expertise. There is no escape from being tested.
Māui invents the barbed hook and spear	Observation Invention Design Testing The sharing of knowledge and information.
Māui invents the crayfish and eel pots	Design and design features. It is important to test new equipment to assess their success when in use. When people want knowledge that you are unwilling to share they will use every means by which to get it (industrial spying).
Māui snares the sun	Needs assessment Organising Planning Leading Controlling Time Management Preparation Commitment Involve everyone when faced with major tasks. Do not try to do things on your own. Use appropriate tools and methods.
Māui and Irawaru	Exert control over situations. Be aware that your actions impact on others.

	Share knowledge and information. Adopt roles when necessary e.g. a showman, a teacher.
Māui and Rohe	There are consequences attached to action. Success may come at another time. Defeat or failure may result in better opportunities. Take care in how you treat others.
Māui and Niniwa-i-te-rangi.	Be aware of reputation. Appearances matter.
Māui, Tuna and Hina	There are consequences attached to actions. Sometimes good arises out of adversity.
Māui, Tangaroa and Mokoroaiata	Sometimes there is failure Learn from that failure. Failure can also result in positive outcomes.
Māui hauls up land from the ocean depths	Achievement requires effort. Ask for help Share what you have when necessary and appropriate. Give thanks by celebrating. When giving instructions it is sometimes important to also give a condition.

Source: Keelan, 2009.

Again using Māui's short name as the basis and its separation into the two meanings identified above, the MĀUI model has been identified using tikanga (customary) Māori principles. I have qualified the tikanga as being Māori because all peoples have tikanga and in this instance I am referring to those cultural practices that come from a Māori world view. The MĀUI model is taken from the letters of the first part of Māui Tikitiki-Ā-Tāranga's name - MĀUI. There are

three reasons for this. First there is the celebration of the individual, his personality, his strengths and weaknesses, his daring, skill, leadership and capacity to pursue new ideas to fruition no matter public perception. Second, is the acknowledgment of the fact that Māui-Tikitiki-Ā-Tārange was not the only carrier of the name Māui. So did his brothers. In this way there is the recognition of the whānau and community. Also, Māui did very little on his own although the stories are a celebration of his (ad)ventures. Instead he always sought the company of others even when they mocked his efforts and ultimately cost him his life. Third despite his perceived 'laziness' and 'selfishness', his family and the community of humankind are major beneficiaries of many of his exploits (Walker, 1996).

There is however a slight twist to the model for it is not simply a matter of taking each letter and attaching a word to it. Rather, the first two letters of the name are the indicators for particular tikanga concepts that stand-alone and the last two letters of the name are indicators for tikanga concepts that are *hoa-haere* or companions of the other four. *Hoa-haere* are applied to core concepts and give depth to the interpretation and analysis. The purpose for presenting the model in this way is to ground it in the practical. That is, the tikanga principles are guides and the *hoa-haere* ground those principles in the material foundations of resources and people. Table two presents the tikanga principles, *hoa-haere* and identifies entrepreneurial practices and behaviours. Again, others may identify more of the latter than are identified here. And again, such identification can but add to the model rather than detract from it.

Table 2: MĀUI Model, tikanga principles, hoa-haere and practices.

Tikanga Principles	Hoa-haere	Practices and Behaviours
Mauri: Life Force and Energy	Ū and Iwi Resources & People	See an opportunity/gap. Seek information to know and understand. (Training and education) Plan and research.

		<p>Seek role models and mentors.</p> <p>Identify resources needed; in possession; needed and how they may be acquired.</p> <p>Use resources.</p>
<p>Mana: Relationships determining behaviour.</p>	<p>Ū and Iwi Resources & People</p>	<p>Determine who is or will be in control of the idea that takes advantage of the opportunity/gap.</p> <p>Determine role(s).</p> <p>Identify the relationships needed to sustain <i>Mauri</i>.</p> <p>Examine existing network to identify who is there and who is not.</p> <p>Add to the network if necessary but be clear as to the purpose of those added.</p>
<p>Āta: Planning and Research.</p>	<p>Ū and Iwi Resources & People</p>	<p>Take time to make things happen.</p> <p>Set goals and state the way by which they can be achieved.</p> <p>Reflect as progress is made.</p> <p>Get templates of plans if that helps.</p> <p>Ask others if they have a plan template; use a planning programme; see what is on the internet.</p> <p>Do not be afraid of the unknown – plan for it.</p> <p>Regularly review and adjust the plan when necessary.</p> <p>Seek information.</p> <p>Identify the people needed and include them in the plan.</p>
<p>Arataki: Leadership</p>	<p>Ū and Iwi Resources & People</p>	<p>Take control.</p> <p>Know your skills and how those fit into the plan.</p>

		Understand the various roles, the skills needed and how these can be acquired e.g. by hiring, employing, contracting. Identify the gaps and how they can be addressed.
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Source: Keelan, 2009

Another way of viewing the model in relation to the Māuipreneur is as follows:

Table 3: The MĀUI Model.

MA – The movement from tapu to noa UI – The science of questioning.

MA: Tikanga	UI: Hoa-haere
Mauri – Life force and energy	U - Resources Iwi - People
Mana – Relationships determining behavior; Authority	
Ata – Planning and research	
Arataki – Leadership	

Mauri is usually interpreted as the life principle (Durie, 2001; Pohatu, 2001) or the component that indicates that life is evident (Mead 2003). The belief here is that everything has a life force or an energy that keeps it alive. Kereopa however notes that inanimate objects e.g. rocks only have a life force because of human interaction (Moon, 2003). Given that idea

then, it can be said that an entrepreneurial activity or a social venture has a life force. The person or people who then drive it are those with the passion to sustain the energy needed to maintain the Mauri.

Two people have developed models based on the mauri principle (Keelan, 2009). Pohatu did that within the social work field and Morgan (2006) in the context of environmental science and engineering sustainability.

Table 4: Pohatu's Mauri Model

Mauri Moe (Tihe)	Mauri Oho (Tihe)	Mauri Ora (Tihe)
Kaiarataki (unrealised potential) Mātao (Distance, isolation)	Mahana (Warmth is experienced) Spark of interest, possibility of change.	State of being fully aware Participants plan towards change taking place.
Unrealised potential for change.	Need for change is acknowledged.	Change has been achieved.
Tihe adds depth to the analysis of Mauri Moe	Tihe adds depth to the analysis of Mauri Oho.	Tihe adds depth to the analysis of Mauri Ora.
Evaluation	Evaluation.	Evaluation

(Source: Leoni, 2007:59)

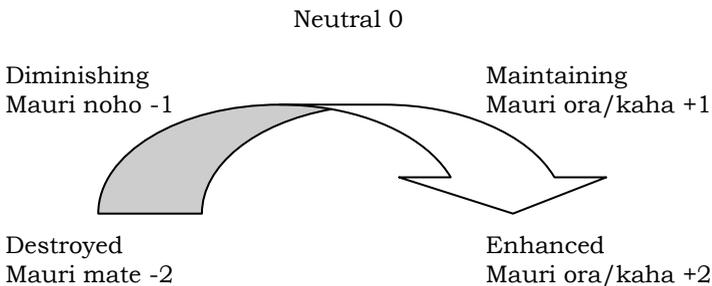
Pohatu's model is used primarily in social work however there is no reason why it cannot be applied in other fields e.g. entrepreneurship. It is but a matter of knowing of its existence and examining how it can be applied e.g. the entrepreneurial idea is in a state of Mauri Moe, it moves into a state of Mauri Oho when the entrepreneur investigates its potential through research and development. Then it is a state of Mauri Ora when it has been launched.

Morgan created the Mauri Model (See Figure 1) "[I]n order to include indigenous perspectives appropriately in infrastructure evaluation and decision making" (2006:127).

He defined mauri as “...the essence that has been passed from Ranginui and Papatuanuku to their progeny ... and down to all living things through whakapapa in the Māori notion of creation. Mauri is considered to be the essence or life force that provides life to all living things.” (2006:130).

His model is about impact. That is, “...whether the option is identified as enhancing, diminishing or neutral for the mauri of the aspect being considered” (op cit). The criteria of his Mauri Model are economic, social and cultural successive sub-sets of the environment. Specifically the impacts of an option on the mauri of the whānau or family (economic), the mauri of the community (social), the mauri of the hapu (cultural) and the mauri of the ecosystem (environment). The model has a ratings system that measures the long-term viability and therefore sustainability of a particular option from a tangata whenua perspective.

Figure 1: Morgan’s Mauri Model



The model can be applied in the MĀUI Model with the addition of venture to the economic criteria to cover the application of the model to a business or social enterprise idea. What is ideal about Morgan’s Mauri Model is its simplicity. It can easily be applied by anyone no matter what age. All they would need to do is ask themselves the following set of questions:

1. Does this option diminish my family/whānau/venture; community; hapu; environment?
2. Does this option destroy my family/whānau/venture; community; hapu; environment?
3. Does this option maintain my family/whānau/venture; community; hapu; environment?
4. Does this option enhance my family/whānau/venture; community; hapu; environment?
5. Does this option have a neutral impact on my family/whānau/venture; community; hapu; environment?

Such an application would enable the entrepreneur to make informed mauri related decisions (See also Keelan, 2009).

There are no known models of Mana but the usual understanding of the word 'mana' is that of 'status'. Mahuika wrote about that in his work on leadership (King, 1975) in which he talks about ascribed and achieved leadership. He talked about ascribed leadership, being that which is inherited from genealogical lines and achieved leadership being that which is gained through one's deeds. Mana also can be ascribed through one's genealogy and earned by one's deeds. What is important however are the relationships one has to establish and nurture to maintain one's Mana. In the context of the MĀUI Model therefore, Mana is dependent upon one's relationships because they determine behavior to be engaged when pursuing an entrepreneurial endeavour. Another aspect of Mana in the context of the model is the authority the Mauipreneur stamps on the endeavour. That is, the taking of control or making it clear who has authority in relation to the entrepreneurial endeavour.

Āta in the MĀUI Model is about deliberation. Deliberation in this case being about exerting control over the processes involved in a venture from planning through to the execution and then in the ongoing management and development. So Āta is about planning and management. Many of the Māui stories show the elements of planning and management e.g. when he exerted control over the pace of the sun's journey across the sky he spent time planning on how he would do

this and managed the process including the involvement of his brothers. At no time did he behave totally irrationally. Each action was taken after some time of deliberation during which he gathered information, decided on the action to be taken and then planned how best to execute that action.

Pohatu developed the Āta model for the social work context (2004). He says the Āta constituents are that it:

1. Focuses on our relationships.
2. Informs behaviours when engaging with others.
3. Intensifies perceptions in relation to quality time and space, effort and energy, respectfulness, reciprocity, reflection and critical analysis, discipline and ensures that transformation can occur.
4. Incorporates planning.
5. Incorporates strategising.

His model confirms the focus of Āta in the MĀUI Model as being on planning. The other elements of his model can be used to affirm how the planning should be undertaken. That is, planning includes giving due consideration to the relationships or networks needed and behaviours when engaging with others. It also requires that quality time and space is given to projects and activities; builds in reciprocity; allows for reflection and critical analysis through evaluation and review; provides for processes that will facilitate governance, management and production. If those factors are in place then ideally, transformation should occur.

The Arataki concept is of leading (Keelan, 2009). Māui was a leader even though he was the youngest of the brothers. In different iwi, there is a specific name for the oldest (mātāmua) and the youngest (pōtiki) in each whānau. The naming was perhaps an indication not only of their position in the family but also of the sets of behaviours expected of them. There is also the link between the word pōtiki and Māui in the second syllable as tiki is a reference to Māui being wrapped in the hair from his mother's topknot.

Pōtiki surface in stories as being those most likely to challenge authority and there are many stories in each iwi that provide us with examples. Pōtiki are also perceived as being

indulged by parents, siblings, grandparents and aunts and uncles, the whānau and the pā. Certainly as an only child being raised by elders and the gods, Māui was an indulged child. He was provided with the education and training to be successful and to lead. Unfortunately for him, when he returned to his family and the world of humans, he was part of a large and extended family. He no longer had the position of the indulged only child. Nor was he the indulged youngest sibling. Rather he was at the bottom of the pecking order and to assert a leadership role, he had to break the conventions of behaviour required of tuakana and teina.

The point however is that pōtiki often feature in stories of leadership being taken by someone not necessarily born to the role in a society that was hierarchical. Māui did not let his position prevent him from taking the leadership role when and where necessary even when this meant that he was undermining the role and status of his older brothers in the very hierarchical structure of his society. In the words of Ranginui Walker, “[h]e stands as a model to all teina (juniors) that they too can succeed provided they have the required personal qualities” (1996: 19)

In the context of the model therefore, Arataki is about leadership in terms of human resources and in terms of projects or ventures. The entrepreneur is required to be a leader when relating to others with the objective being that the interaction occurs for the success of the endeavour. The other aspect of leadership in this context is that the entrepreneur becomes a leader because of the nature of the entrepreneurial activity. It is something new. It requires someone take leadership.

The *hoa-haere* U and Iwi are elements integral to every *tikanga* or core element. The interpretations of Ū in the context of the model are those of ‘resources’ and ‘to be resolute’. Resources is taken from one of the meanings, breast milk. In this case, breast milk sustains the infant or the entrepreneurial idea or the new enterprise or social venture being undertaken. The *mauri* of the idea/enterprise/social venture will determine how it progresses and the resources required. In addition, the Mauipreneur needs to be resolute to see the venture reach fruition.

The Iwi hoa-haere represents the human element. Iwi comes from the word *kōiwi* meaning bones. One could take this to mean foundation or support structure as the bones support the body. Until recently the English word 'bones' was often used when referring to relatives. So iwi could also mean the people one is related to. However, the use of iwi here is not a reference to the tribe but rather to the wider community of humankind from whom the Māuipreneur can learn to manage the process (Mauri), assert control (Mana), access resources (Ū), seek guidance (Āta) and take leadership (Arataki). As a hoa-haere, iwi adds depth to the framework because a venture cannot be undertaken without the relationships that the Māuipreneur establishes whether that is within the whānau or external to it.

Criticism of the model has focused on Māui's faults; the fact that he is not as well regarded in some iwi nor identified as the main protagonist in some of the stories; that the model does not provide for the relationship between the mokopuna (grandchild) and grandparent (Woods and Tapsell, 2007).

In interpreting the Māui stories for application in an entrepreneurial context, his faults have been viewed as essential to learning about the nature of the entrepreneur. The reasoning for such an approach was that as much can be learned from mistakes and bad behavior as from success and exemplary behavior. That is because entrepreneurs are known as much for their failures as they are for their successes and they learn from their behavior so that success is more likely the next time. Despite the fact that Māui may not always be the protagonist in the stories associated with him, he is a significant ancestor hero. The main stories for which he is known e.g. subduing the sun and fishing up Te Ika a Māui are common across iwi. He is therefore still a relevant figure upon which to base a model. On the fact the model does not acknowledge the relationship between the mokopuna and the grandparent that can be found in the core elements of 'Mana' and 'Arataki'. Mana is the core element that relates to authority and one does not have that if one does not have relationships within family and within the community generally. Mana is dependent upon how well one maintains those relationships. The core element of Arataki is also

reference to the fact that in a hierarchical society like that of Māori, one does not need to be the eldest to assert leadership. Rather that it is about how willing one is to stand out from the crowd much in the way that Māui did.

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