Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.
"Nga Kai Arahi Tuitui Maori"

Maori Entrepreneurship: The articulation of leadership and the dual constituency arrangements associated with Maori enterprise in a capitalist economy.

Peter John Mataira

A thesis presented for the degree of Doctor of Philosophy.
Massey University Albany, Auckland
New Zealand.

2000
Abstract

Entrepreneurial leadership is today developing as a significant factor in efforts among tribal Maori to maximise and consolidate their resources assets. Maori have come to recognise that to attain economic viability and take advantage of marketplace opportunities requires calculated risk-taking. Individuals who can assess, manage and contain risk and have the capacity and audacity, it would seem, to turn ideas into real, tangible commercial success. The current groundswell of tribal entrepreneurship has been spurred on by the increasing number of successful localised Maori businesses; changes in government economic policy; a predominant increase in the numbers of Maori members of parliament and a review of significant legislation that has historically impeded Maori economic self-determination. As Treaty of Waitangi settlements and fisheries entitlements claims have in one sense compelled the long standing Maori Trust Boards to reconstitute themselves to provide mechanisms of controlling, managing and investing it capital, it has also necessitated the need to adapt western styles of financial and managerial accountability. This study aims to examine the significance of entrepreneurship as a level of leadership required to assist Maori, in particular tribal iwi, to move into what is widely described as the era of "neo-tribal" post-modernism. The 'tribal entrepreneurs', as distinct from those 'Maori' who happen to be entrepreneurs, are by definition individuals who simultaneously walk two distinct, complex and yet significantly complementary cultural/economic pathways. What ultimately sets such leaders apart is their distinct bicultural position, the manner in which they attempt to negotiate their 'identities' and realities and meaning and significance of a set of unique ethical considerations. Within this study the notions of network systems, stakeholders and dual constituency arrangements are addressed. The importance of these is seen in the fact that entrepreneurs work between a complex set of arrangements and engage primarily in problem-solving, identifying gaps, managing change and weighing up options. This study also takes the view that the positivist and non-positivist arguments concerning research and theory validate each other as they both require explanations and justifications of the other. It follows that even for entrepreneurs, there is reason to accept and adopt a rational positivist framework and integrate this into 'human factors' that revolve around their intuition, feelings, hunches and emotions. Entrepreneurs are seen as risk takers in an intellectual, financial and interpersonal sense who pursue opportunities when all else seems uncertain. Their very livelihoods depend on their abilities to respond quickly and positively to market gaps and to market opportunities and as such they are architects and controllers of their destinies. This study aims to capture the tensions, relationships and commercial realities of Maori entrepreneurs as they go about their activities. They, it is argued, provide the necessary tier of business leadership, complementary to that of tribal political leadership required to make economic development and commercial investments viable options.
Preface

The proclivity doing this study was inspired by an interest I have in history, in change, in the vitality of indigenous traditions and in the study of social economics. While attending the 1992 inaugural Healing Our Spirit Worldwide Indigenous Conference in Alberta, Canada, I became acutely and consciously aware of the profound commonality indigenous cultures shared about their own unique ‘colonial’ economic experience. The social transformations and political upheavals and the redefinition and redistribution of wealth precipitated by colonial quests for dominance were systematic, often ruthless and pervasive. It was during the closing session I began to critically reflect on how well we as Maori were doing. What did we mean by Maori-driven development and whether or not we had the strategic leadership required to move us from paternal Crown dependency to a true and authentic state of economic self-sufficiency? I looked critically at whether we had the capabilities to stand culturally confident and remain largely economically destitute. I began also to question my accountability as a scholar, a researcher and a practitioner.

While in this reflective state, Phil Diaz, a first nations US House of Senate representative, gave much substance to my thought. He spoke sagaciously of the need for indigenous peoples to “get real, to forget about blaming, to accept what has happened and move on”. His speech invigorated me spiritually, much like a god-send. He provided the insight I was looking to embark on a study in the area of indigenous leadership. From his remarks, I noted four key related themes that took into account the need to be business of indigenous people reclaiming their dignity. These have served me in my understanding of sense and purpose and provided the important guideposts for this study. First, was the understanding “that all indigenous development; physical, spiritual and economic comes from within” which I took to mean, we as Maori, have to move out of grievance into settlement and reconciliation. The central requirement Diaz highlighted, was the need for forgiveness. The consequences of which would be to create a psychological liberation ‘from the baggage of the past, and a refocus on instilling in our young people instructions towards economic prosperity. This requires strategic leadership and support, two commodities Maori could use a great deal of.

The second theme, I took measure of was that of acknowledging “without vision, there can be no development”. That for us, vision ultimately determined destiny and if our leaders and elders had no vision of any possibility beyond now, our families and hapu would ultimately suffer. There would be little chance of developing the kinds of “get real” strategies needed to achieve improvements in our health and economic track records. For indigenous peoples to hold fast to their life-enhancing
traditions, culture had to reaffirm its self as "the mother of vision" and it was when Diaz said this, that I understood the need to (re)discover the life-preserving values left by my tipuna. Every culture contains pathways and new visions of possibility and these new visions have to be cultivated both by leaders and the "cultural" entrepreneurs and it is within this context that I aim to link vision to spiritual as well as academic and intellectual insight.

The third theme I took from Diaz' closing remarks was that "the development of people and the development of their communities need to go hand in hand." That the strength of 'the individual', and the strength of families and communities are in proportion and directly contribute to the healing of each other: that as people become stronger, so too do their communities.

The fourth theme, I took was that "life-long learning is a fundamental dynamic upon which we all must develop", and this was the basis of human enterprise endeavours and entrepreneurship. As we learn to live and accommodate through life-enhancing, life-preserving traditions we develop confidence. Not only do we learn to become confident, but we begin to trust in ourselves and develop the success habits necessary to survive the modern world.

My interest in Maori leadership and in indigenous development manifested as much from this experience as it did from my previous research work. Central to the M.Phil thesis I completed in 19881, was the notion of diminishing Maori leadership and the changing nature of traditional values. As I grew up in Ruatoria, returning home as the researcher then, had its difficulties, its precious moments, its emotion and it rewards. But above all else, it provided me with the grounding I needed to constantly push the boundaries.

The early years of my life were not that untypical of the small boy, from a small rural town big thinking. Though I was not endowed with a large rugby physique of my cousins, I knew my will to survive, win and persist far exceeded my stature and place on the rugby team. I played hard and worked hard especially when competing with two brothers and five sisters for attention and whatever luxuries our parents could afford us. I grew up intensely proud of my Ngatiporou and Kahungunu heritage and often looked in awe at the sacred maunga, Hikurangi, which stood towering over the town I grew up in. Its magnificence overshadowed any inadequacies I as a young boy felt.

During the early 1970s, my father took a bold and rather unusual step, perhaps out of his own frustration, or perhaps it was because he always knew he would set up his own business. He ventured out into running a mobile mechanic’s workshop, servicing the local rural farmers and County Council to compete against his former employer. They were stressful times for the family as I recall, but the tough years taught us the value of being in business and in controlling our future. My father went on later to set up a trucking enterprise alongside his other business operations but this was to become threatened by the privatisation road works in the area and outside competition. It was all at a time when forestry growth, particularly during the late 1980s stalled impacting on the entire East Coast community. Today he owns and manages his waste management company and during the summer months supplies water to local residents. My mother also owns her own business - the local “KaiKart” takeaway. She has run it for 27 years and still thrives as one of the oldest family businesses in Ruatoria.

It was during the mid-1970s, that forestry was hailed as being the economic saviour of the Coast already depressed and suffering from the gradual loss of young people to the cities. It was going to be the new lifeblood, the industrial godsend that would transform lives and bring people back to the Coast. It moved farmers away from farming and land use was to change forever. The dream however, turned for the worst following the 1984 Labour government deregulation policies. Competition increased, markets strained up and on top of that, the bottom dropped out of the timber market. When the stock market crashed it effectively shut down planting, forced many onto the dole and precipitated the closure of many local businesses.

I, like others, became critical of this and economic modernisation of rural New Zealand given the negative impact this was having on Maori. Questions were raised as to whose economic modernisation were we talking about? At what price? And how must this be addressed long-term? These are questions I still continue to ask and remain passionate about as a focus for my research.

This study of Maori entrepreneurs grew as much in response to my interest in Maori economic development as it did from my views about modernisation. Maori have much too lose if their response to economic change remains passive and if its leadership is unable to meet the challenges of a modern business. Maori entrepreneurs are the leaders and managers of the future. They are those with the practical “know how” to get things done. They are the modern day “bicultural navigators” the indigenous capitalists who hone, craft and test their skills against all the odds. They constantly walk precariously between two worlds to show that they can make a difference. This study is thus dedicated to those who dare to be different.
# TABLE OF CONTENT

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>i</td>
</tr>
<tr>
<td>Preface</td>
<td>ii</td>
</tr>
<tr>
<td>Table of Content</td>
<td>v</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>x</td>
</tr>
<tr>
<td>Glossary of Terms</td>
<td>xi</td>
</tr>
<tr>
<td>List of Abbreviations</td>
<td>xiii</td>
</tr>
<tr>
<td>List of Figures</td>
<td>xiv</td>
</tr>
</tbody>
</table>

## SECTION ONE: Developing the Framework

### CHAPTER ONE: Introduction: Theoretical orientations, conceptual framework and method of investigation

- Introduction                                      1
- Science and social activity                        4
- Methods and theoretical underpinnings              6
- Locating subjects for the study: the selection process 8
- Maori based methods of research                    10
- Data sources: triangulation                        12
- The research frame of reference                    15
- The researcher’s position                          19
- Cultural studies influence                         21
- The cultural essentialist argument:                22
  - The inside outsider and outside insider           22
- The outer layer: observations of cultural artifacts and products 24
- The middle layer: perceptions of norms and values  24
- The inner core: knowledge of assumptions and meanings 25
- Structure of the thesis                            25
- Conclusion                                        27

### CHAPTER TWO: Towards an integrated theory: Entrepreneurship and the organic overview of relationships, economics and the Maori "systems " worldview

- Introduction                                     28
- Maori systems: Whakapapa and whanaungatanga worldview 29
- The continuance premise                          30
- Direction and connection                         32
- The Functionalist view: towards tribal stability  34
- Western functionalism: Influence of the Harvard positivists 37
- Networks and systems analyses                    39
- Understanding interactions: social configurations and cliques 39
CHAPTER THREE: Enterprise in action: The histories and social construction of entrepreneurship

Introduction
Historical background
Some determinants of the entrepreneurial 'character'
Entrepreneurship in the marketplace: Kizner's models
Entrepreneurs and access to venture capital
Change and contradiction: a dual concentric worldview
Entrepreneurship and western economic systems
Entrepreneurial transactions in marketplace fluctuations
The challenges of collaborative entrepreneurship
Entrepreneurship and public sector management: the changing politics of State administration
Reshaping business: ecological reconsiderations
Development perspectives in community entrepreneurship
Entrepreneurial decision-making: transition from worker to managing entrepreneur
Legal frameworks and tax disincentives
Promoting entrepreneurship: educational incentives
Conclusion

CHAPTER FOUR: Emergent leadership: The value shapers and architects of innovation enterprise

Introduction
Overview: cultural contextualisation of leadership
Postmodernism: A new world order or not?
Theories of leadership: what sets them apart
Psycho-social influences in the construction of leadership character
The situationalists
The transactionalists
Servitude: effective compassionate leading
Vision: mapping reality's contours
Leadership and learning: adaptive situations and adaptive qualities
Leadership and decision-making: decision rules and encountering common traps

- anchoring
- sunk costs
- confirming evidence
- framing
- estimates and forecasts
- over-confidence
- perils of prudence
- recallability: balancing options

The “fail” option: indifference or acceptance

Forming coalitions: seeking public legitimacy

Social-political acceptance: overcoming public liability

What of the leadership/management debate?

Conclusion

CHAPTER FIVE: Managing Paradox: Tolerance and intolerance in managing organisational change

Introduction

Making sense of modern organisations

Strategic planning: maintaining control command

Managing paradox: a business reality and market necessity

- the sigmoid curve
- the doughnut principle: inside out thinking

Comparative views

Ambiguity and negotiating boundaries

Managing multiple loyalties

Transcending boundaries: cross system translations

The “false gods of business”

- goals and targets
- strategic knowledge
- learning structures
- learning contracts
- learning paradigms
- auditing and benchmarks

Checks and balances

The quality circle: use as an entrepreneurial tool

Conclusion

SECTION THREE: Consolidating the Framework

CHAPTER SIX: Maori and the State: A critique of capitalism and the rise of Maori enterprise

Introduction

Overview of the workings of capitalism

Beyond New Zealand’s shores: global influences

Government’s response to the nation’s capitalist and entrepreneurs

Birth of the modern corporation

Ideology of the State: modernity and the rise of the capitalist order
Maxist and Schumpeterian critiques of capitalism 184
Capitalism’s demise: its social consequences 187
Capitalism’s expanding reproduction 188
‘Worldviews’ and ‘communities’ 189
The central enigma of capitalism 190
Capital, profit and recompense of risk 181
Environmental impacts 192
Capitalism reprieved: creating welfareism 194
Ethics in the marketplace: corporate responsibility 195
What good is doing “good” business? 199
Values in the marketplace 203
The capitalist pursuit towards social responsibility 204
Conclusion 208

CHAPTER SEVEN: The advent of public and private models of Maori entrepreneurship: Towards a political-economic reconstitution of Maori development

Introduction 210
Historical developments 211
Traditional leadership usurped 216
The Urban Rise 217
Claims to the tribunal 220
- historical grievances 221
- ownership of resources 221
- regulatory interests 222
Maori leadership in a claims driven economic paradigm 224
Contemporary emergent Maori leadership 226
The environment of modern Maori economic development 227
Towards a consolidated Maori economic development strategy 229
Inhibitors to Maori investment 230
- current climate of Maori development 231
- Maori fisheries 232
Government’s approach to the resolution of tribal claims 235
- deficiencies of Trust Boards in a modern business environment 237
Towards the corporate model 239
Ngai Tahu’s transformation 240
Tainui corporate and the Kauhanganui Calling leaders to account 241
Assistance available for economic development 244
- Poutama trust 245
- Maori Development Corporation 245
- Mana Enterprise Scheme 245
Towards Maori-driven entrepreneurial development 249
Conclusion 250
CHAPTER EIGHT: Discussion: Reflections of entrepreneurship: The fieldwork findings

Introduction

Section One: Entrepreneurial skills and key attributes
- on being business smart
- leading with confidence
- fair and honest in one's dealings
- creating opportunities and "making things happen"

Section Two: Application - the key to success
- practicality, perception and persistence

Section Three: entrepreneurial lessons
- whanau endorsement and sense of place
- the business-minded Maori entrepreneur

Conclusions

CHAPTER NINE: Conclusion

Conclusion

BIBLIOGRAPHY

APPENDICES

Information sheet
Participant consent form
The Questionnaire schedule
Acknowledgements

This thesis would not have been possible without the help, support and patience of some key individuals. Writing an extensive piece of work as this is an intense and lonely undertaking, but many people carried me through the happy and stressful times. I am indebted to Dr. Michael Belgrave, my thesis supervisor for his guidance and critical insight, especially during the many supervision sessions where I believed my arguments to be critically sound but where I came to realise they often lacked more impartial insight. To Dr Grant Duncan, as my assistant supervisor whose guidance towards the completion of this study was invaluable given his knowledge of what is really going on in management today. Often just knowing Grant was around was enough to cause me to challenge some of my managerialist views. In need of special thanks are also my colleagues at Massey University, in particular staff of the School of Social Policy and Social Work at both Albany and Palmerston North. I am grateful to the whanau group; to Cindy, Mereana, Rachael, Leland, Wheturangi and our late friend and mentor John, ka nui taku aroha kia koutou ma. Your constant advice and necessary “growlings” humbled me greatly. Also to Monty and Tina Soutar for supporting my whanau as I tracked the long journey home on many a cold night. I am also grateful for the help of Dr Tracy Tulloch who helped me through the final phases of writing and proof reading.

I am greatly indebted to my own family for their sacrifice and patience. To Margie, I am grateful for you love and strength as a mother and partner. I am blessed with your commitment to the goal of keeping our home fire burning and in caring for our three daughters, Riana, Wailea and Onawi, during the many weeks away. I am also grateful to my parents and whanau for looking after Margie and the girls in my absence. Also to all my extended whanau who tend to always expect great things, “I’m human and have done my best knowing you were all there”. I thank you sticking around and supporting me, it’s those little things that mattered, ahakoa he iti, he pounamu. To my friends and colleagues who also helped carried me through this, ka nui te aroha ki koutou. Last and by no means least, I am grateful to my Heavenly Father, for without whose grace and guidance my journey, in more ways than one, would not have been possible.
## Glossary of Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahua</td>
<td>shape form</td>
</tr>
<tr>
<td>ao</td>
<td>world</td>
</tr>
<tr>
<td>Ariki</td>
<td>chief</td>
</tr>
<tr>
<td>aroha</td>
<td>love, respect, affection</td>
</tr>
<tr>
<td>Atua</td>
<td>god</td>
</tr>
<tr>
<td>awhi</td>
<td>to help</td>
</tr>
<tr>
<td>hakihaki</td>
<td>scabies, sores</td>
</tr>
<tr>
<td>hikoi</td>
<td>walk</td>
</tr>
<tr>
<td>hinengaro</td>
<td>emotional intellect</td>
</tr>
<tr>
<td>hue</td>
<td>'the goud' used as a carrying utensil</td>
</tr>
<tr>
<td>hui</td>
<td>ceremonial, formal meeting</td>
</tr>
<tr>
<td>iwi</td>
<td>tribe</td>
</tr>
<tr>
<td>kaiawhina</td>
<td>helper</td>
</tr>
<tr>
<td>kaitiaki</td>
<td>a guide</td>
</tr>
<tr>
<td>kanohi kitea</td>
<td>a known or familiar face</td>
</tr>
<tr>
<td>karakia</td>
<td>prayer/chant</td>
</tr>
<tr>
<td>karanga</td>
<td>a call of welcome</td>
</tr>
<tr>
<td>katoa</td>
<td>all present</td>
</tr>
<tr>
<td>kaumatua/koroua</td>
<td>male elder</td>
</tr>
<tr>
<td>kaumatua/kuia</td>
<td>female elder</td>
</tr>
<tr>
<td>kaupapa</td>
<td>topic, agenda</td>
</tr>
<tr>
<td>kawa</td>
<td>protocol</td>
</tr>
<tr>
<td>kete wananga</td>
<td>baskets of knowledge brought to earth by Tane</td>
</tr>
<tr>
<td>koha</td>
<td>a reciprocated gift</td>
</tr>
<tr>
<td>kohanga reo</td>
<td>pre-school 'language nest'</td>
</tr>
<tr>
<td>kore</td>
<td>unorganised potential, nothingness</td>
</tr>
<tr>
<td>korero</td>
<td>to speak, talk</td>
</tr>
<tr>
<td>koretake</td>
<td>useless</td>
</tr>
<tr>
<td>koru</td>
<td>spiral design</td>
</tr>
<tr>
<td>kura</td>
<td>school</td>
</tr>
<tr>
<td>kura kaupapa</td>
<td>primary school with total immersion Maori language</td>
</tr>
<tr>
<td>kura wananga</td>
<td>tradition house of learning, university</td>
</tr>
<tr>
<td>mamae</td>
<td>sadness/pain</td>
</tr>
<tr>
<td>mana Atua</td>
<td>the power of the gods</td>
</tr>
<tr>
<td>mana tangata</td>
<td>the power given to people through god</td>
</tr>
<tr>
<td>mana whenua</td>
<td>a link to the land based on whakapapa</td>
</tr>
<tr>
<td>marae</td>
<td>traditional, ceremonial meeting place</td>
</tr>
<tr>
<td>maturanga</td>
<td>secular knowledge</td>
</tr>
<tr>
<td>mata waka</td>
<td>Maori who live in one area but whakapapa to another</td>
</tr>
<tr>
<td>mate</td>
<td>illness, death, the dead</td>
</tr>
<tr>
<td>maunga</td>
<td>mountain</td>
</tr>
<tr>
<td>mauri</td>
<td>the life force</td>
</tr>
<tr>
<td>mihi</td>
<td>formal introduction of oneself</td>
</tr>
<tr>
<td>mokopuna</td>
<td>grandchild</td>
</tr>
<tr>
<td>ngaro</td>
<td>lost</td>
</tr>
<tr>
<td>noa</td>
<td>free of tapu, a state of normality</td>
</tr>
<tr>
<td>Pakeha</td>
<td>New Zealanders of European, Caucasian descent</td>
</tr>
<tr>
<td>pakeke</td>
<td>adult person</td>
</tr>
<tr>
<td>panui</td>
<td>notice</td>
</tr>
<tr>
<td>Papatuanuku</td>
<td>Mother Earth</td>
</tr>
</tbody>
</table>
Pohara: stupid
Poroporoaki: farewell speech
Potiki: youngest child
Poutama: stairway towards enlightenment
Rangatira: chief
Rangatiratanga: chiefly control, sovereignty
Ranginui: Sky Father
Ropu: group
Runanga: tribal council
Taiopuru: highest ranking of all chief titles
Take: issue, topic for discussion
Tane: male, man
Tangata Whenua: indigenous people, ‘people of the land’
Tangi: to cry
Tangihana: funeral
Taonga Tuku Iho: gifts passed down to the present generation from the ancestors
Taonga: gifts including land, language, natural resources, technology
Tapu: sacred, to be treated with respect
Tatai: to layer
Taiwi: foreigner
Tautoko: to support, encourage
Teina/Taina: younger siblings
Te Reo: Maori language
Tiaki: to watch over, look after
Tika: correct, right actions
Tikanga: truth, correct principles
Tinana: body, physical dimension
Tipuna/Tupuna: ancestor
Tito: look
Tohunga: expert
Tono: to guide
Tuakana: older sibling
Tukutuku: carved panels
Uri: descendant
Urupa: cemetery
Wahine: woman
Waia: song, to sing
Wairua: spiritual dimension
Waka: canoe
Wehi: awe, respect
Whakakotahitanga: unification, to make as one
Whakama: shyness, ashamed
Whakapapa: genealogy
Whakarongo: to listen
Whakatauaki: proverb
Whakatinanatia: to “make things happen”
Whakawatea: to bless
Whakawhanaungatanga: establishing and acknowledging relationships
Whanau: family
Whare/Nui: ancestral meeting house
Whariki: woven mat
## List of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCCBU</td>
<td>Centre for Cultural Studies Birmingham University</td>
</tr>
<tr>
<td>DNA</td>
<td>Deoxyribonucleic Acid</td>
</tr>
<tr>
<td>GM</td>
<td>General Motors</td>
</tr>
<tr>
<td>ICPE</td>
<td>International Centre for Public Enterprises in Developing Countries</td>
</tr>
<tr>
<td>ILO</td>
<td>International Labour Office</td>
</tr>
<tr>
<td>MMP</td>
<td>Mixed-member Proportional representation</td>
</tr>
<tr>
<td>NBR</td>
<td>National Business Review</td>
</tr>
<tr>
<td>NPM</td>
<td>New Public Management</td>
</tr>
<tr>
<td>NZBRT</td>
<td>New Zealand Business Roundtable</td>
</tr>
<tr>
<td>OECD</td>
<td>Organisation for Economic Co-operation and Development</td>
</tr>
<tr>
<td>OPTIMA</td>
<td>Optimal Performance through Internal Management Action</td>
</tr>
<tr>
<td>SOE</td>
<td>State Owned Enterprise</td>
</tr>
<tr>
<td>TNC</td>
<td>Trans National Corporations</td>
</tr>
<tr>
<td>TPK</td>
<td>Te Puni Kokiri</td>
</tr>
<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
</tr>
<tr>
<td>US</td>
<td>United States</td>
</tr>
</tbody>
</table>
**List of Figures**

| Figure 1:1 Entrepreneurial events, formation ad process | 6 |
| Figure 1:2 Schematic view of core determinants of Maori tribal entrepreneurship | 14 |
| Figure 1:3 The cultural layers and systemic interactions of Maori tribal entrepreneurship | 24 |
| Figure 2:1 The company and its primary stakeholders | 50 |
| Figure 2:2 Typical stakeholder roles and demarcations of influence | 50 |
| Figure 2:3 A traditional stakeholder constituent map | 53 |
| Figure 2:4 An expanded view of stakeholders and constituents | 54 |
| Figure 2:5 The stakeholder quadrants | 56 |
| Figure 2:6 Organisational Ideal types and the Jungian dimensions of personality | 65 |
| Figure 3:1 The Causal link between LOC beliefs and entrepreneurship | 79 |
| Figure 3:2 Examples of situational paradox | 81 |
| Figure 3:3 The whanaungatanga concentric dualism model | 81 |
| Figure 3:4 Van de Van and Garud's components of an industrial infrastructure for entrepreneurship | 101 |
| Figure 3:5 Decision-making activities and the qualities required | 106 |
| Figure 3:6 Alternative forms of entrepreneurship | 107 |
| Figure 3:7 Entrepreneurial culture versus administrative culture | 112 |
| Figure 4.1 Dramatic personae of change | 126 |
| Figure 4.2 Some leadership activities | 133 |
| Figure 5:1 The sigmoid curve (business cycle) | 158 |
| Figure 5:2 The sigmoid curve and the new curve at 'A' | 159 |
| Figure 5:3 The doughnut principle | 160 |
| Figure 5:4 The "false gods" of business | 165 |
| Figure 5:5 External variables influencing business future | 167 |
| Figure 5:6 Changing organisational patterns in US industry | 170 |
| Figure 5:7 A summary of Deming's 14-point quality controls | 172 |
Figure 6.1 Forms of profit maximisation 178
Figure 6.2 Trade-offs and profit maximisation 178
Figure 6.3 Weber’s ideal-type of bureaucratic organisations 182
Figure 6.4 Needs analysis and ethical behaviour 197