SOWING THE SEEDS OF CHANGE: INDIGENIZING BUSINESS CURRICULUM

ABSTRACT
In 2014, four members of this papers authorship undertook a project to explore the introduction of Indigenous Māori content into Business School curriculum. The findings of which highlighted issues to do with appropriate resourcing, capacity building, capability development and particularly the tensions associated with introducing an ‘alternative’ perspective into established business education doctrine. At the same time, three members were involved in a four-week student Māori entrepreneurship experience, which was delivered in a kaupapa Māori (Māori guiding framework) teaching and learning environment. This paper outlines the key tension, that of negotiating the interface of two culturally distinct worlds, through the development of a Bachelor of Commerce credit earning curriculum course that maintains both cultural and academic integrity.
In higher education, indigenous peoples worldwide continue to search for further legitimation of traditional knowledge and also useful application of contemporary knowledge in an increasingly globalised educational milieu (Durie, 2004). This includes moving beyond narrow curriculum discipline approaches that dominate academia in favour of the promotion of Māori-specific knowledge and trans-disciplinary approaches for the benefit of Māori whānau (families) and communities (Theodore et al., 2016, p.615).

Knowledge is power. In the context of business school education it is widely recognised that there exists a global construction of business knowledge imbued with a “glacierlike stability of cultural assumptions” (Clegg & Ross-Smith, 2003, p.89), grounded in an instrumental rationality that drives the intellectual orientation of Western or Anglo-American approaches (Cajete, 2008; Henry & Pene, 2001; Mintzberg, 2004; Ruwhiu & Cone, 2010). That being so, the dilemma for indigenous peoples, is that business education is founded on pre-existing knowledge and social order that shapes the ideological and pedagogical approaches within the wide variety of under-and post-graduate degree programs, which does not represent indigenous frames of knowledge (Foley, 2012; Ruwhiu, 2014; Verbos, Gladstone, & Kennedy, 2011). The Indigenous voice is not only lost, it is badly misrepresented. In addition, the ‘voice’ heard and represented in business education is white, Anglo-American, Christian, patriarchal and predominantly speaking English (Coronado, 2012; Penetito, 2010; Verbos, Kennedy, & Gladstone, 2011). Critically, the problem remains whose knowledge is included in the curriculum is inherently political and ideological, and decided by the dominant population.

Indigenous peoples have different ways of ‘viewing’ the world, ‘talking’ about the world and ‘being’ in the world, which shapes their societal assumptions, practices, conception of identity and knowledge of the world (Prasad, 2005; Ruwhiu & Cone, 2010; Said, 1993; Verbos, Gladstone, et al., 2011). The challenge becomes how we embody this socialised view of the world in our business education. Māori are tangata whenua, described here as the people of the land referring to their status as first nation peoples of New Zealand, located in the South Pacific and a population predominantly of European descent. Te Ao Māori, represents the Māori world, embodying a traditional Māori way of
doing, being and thinking informed by collective and intergenerational wisdom that guides practices which remain cultural features of social life in Māori communities and organizations (Henare, 2001; Marsden, 2003; Royal, 1998; Spiller, Erakovic, Henare, & Pio, 2011). Thus, logic and practice is driven by a culturally oriented value-system that privileges the sanctity of relationships and connection. Today, Māori business has a growing profile in the New Zealand and global economy with significant stakes in the agriculture, fishing, forestry and tourism sectors. Recent discussion on the potential of the Māori economy, estimated in 2013 to be worth NZ$42.6 billion (Nana, Khan, & Schulze, 2015) is a testament to a strong Māori economic base built on the distinctive forms of Māori organisation. It is against this backdrop that Māori aspirations for the 21st Century are based in greater control over their own destinies and resources. Durie (2001) describes this aspiration as a search for self-determination and self-governance; that is, the realisation of Māori-specific objectives. Contribution to and participation in the New Zealand higher education system is a vital ingredient in the achievement of these aspirations.

Business school research and teaching has a potential and productive role to play in social and economic transformation (Cornuel, 2005; Friga, Bettis, & Sullivan, 2003; Starkey, Hatchuel, & Tempest, 2004). How then do we as management education scholars ensure that our educational programs and learning environments are responsive to indigenous expectations? Our aim with this paper is to consider an approach to business education that authentically engage with indigenous worlds and knowledge (Bajada & Trayler, 2014; Fitzgibbons & Humphries, 2011; Tangihaere & Twiname, 2011; Verbos & Humphries, 2014) and suggest that as educators and scholars of business and management practice we must be aware of, understand, and be competently engaged with alternative viewpoints. The consequences of which are widespread not only for the students and educators of business and management studies. But also for a perception of Indigenous business that is true to the Indigenous logics in which they are grounded and reflective of good practice.

We begin with a brief overview of the New Zealand context in relation to Māori in higher education and then touch on the problematic cultural interface in business education. Specifically, our focus is on the ideologically underpinnings of business and management education, proposing that a more human centred and ethics-friendly worldview (Giacalone & Thompson, 2006), one more suited
to Indigenous views of the world be considered. Our aim is to present and discuss Te Ao Māori, as a worldview that offers an Indigenous pedagogy, properly analysed, explored and theorised on the basis of Indigenous values, philosophies and methodologies, and therefore has great potential to effect positive educational change (Biermann & Townsend-Cross, 2008).

By way of illustration, we then provide a brief overview of a newly developed 300-level course that is included within the Bachelor of Commerce degree program as a credit earning paper situated within the management major in our Business School. Not unusual in itself. However, this course was unique as it was designed and delivered using kaupapa Māori (guiding framework) as its underlying philosophy of curriculum development and delivery. The spirit of our discussion is important. We are guided by Frantz Fanon who so passionately argued that “humanity expects other things from us than this grotesque and generally obscene emulation” (Fanon, 2004, p.239) of colonial institutions, discourses and constructions of identity. By way of illustration, we share a whakatuaki, a Māori proverb, ‘E kore au e ngaro, he kākano i ruia mai i Rangiātea’ (I will never be lost, for I am a seed sown in Rangiātea), which reminds us of our historical, cultural and spiritual connections that make us strong, because we know who we are. This paper represents our attempts to contribute to the ‘seed’ of innovative thinking that enables authentic and productive engagement with alternative worldviews in business education.

**CONTEXT**

Education in general is accepted worldwide as being a powerful driver of development and one of the strongest instruments for addressing societal issues and economic needs (Blasco, 2012; The World Bank Group, 2015). Therefore, we see the transformative potential of higher education as an integral feature of thriving societies and particularly for the socio-economic developmental aspirations of indigenous communities around the world. Specifically, through increased participation of indigenous peoples in higher education and the association to better employment opportunities, higher incomes and improved health (Bajada & Trayler, 2014; Theodore et al., 2016).

In New Zealand, Māori participation in tertiary study is increasing, yet they are still under-represented in New Zealand’s total graduate numbers (Theodore et al., 2016). Much has been written on the ‘gaps’ in education and employment between indigenous and non-indigenous communities.
(Bajada & Trayler, 2014; Ford, 2013; Ross et al., 2012). Indigenous peoples typically have lower entry numbers into tertiary education and once there they have higher failure rates. Those that do reach the completion of a degree, for a variety of reasons, are less likely to continue on to postgraduate studies. Research suggests that environmental and institutional barriers, such as difficulty in transitioning to unfamiliar and sometimes unwelcoming tertiary environments, lack of confidence and racism are key factors influencing university participation for Māori students (Theodore et al., 2016).

There are a number of government and institutional interventions that are operating to improve Māori participation in higher education. The higher education system in New Zealand operates within a bi-cultural legislative infrastructure that recognises a political relationship between the majority Pākehā (non-Māori) population and Māori, founded on the signing of Tiriti o Waitangi, the Treaty of Waitangi, on the 6th February 1840, forming the basis for British settlement and government. The New Zealand Government’s Māori Economic Development Strategy and Action Plan, He kai kei aku ringa, the Tertiary Education Commission (i.e. the Tertiary Education Strategy, 2014-2019) and the Universities New Zealand/Te Pōkai Tara all highlight as a priority the need to support Māori participation and advancement in tertiary education. Legislatively, the Education Act (1989) accepts the legitimacy of a Māori worldview and creates expectation that it is included in University education and research. This requires at the very least, University Councils to ‘acknowledge the principles of the Treaty of Waitangi’ and to take account of the Treaty in their defining documents, including mission statements, charters and profiles (Walker, 1990). One such example is the University of Otago’s Strategic Directions 2020 and the Māori Strategic Framework, which outlines aspirational areas for Māori development (See http://Māori.otago.ac.nz/documents/MSF_2007-2012.pdf). This document is currently being updated and operates as a more cohesive approach to Māori strategy across all campuses of the University and provides a greater sense of responsibility and accountability among staff and students for the support and progression of ‘things Māori’ at the University of Otago.

WHEN WORLDS COLLIDE IN MANAGEMENT EDUCATION
In this paper our attention is drawn to the epistemological and ontological space that infuses theoretical and empirical agenda in our business schools and second, the educational methods that are
employed as a consequence (Ferraro, Pfeffer, & Sutton, 2005; Ghoshal, 2005; Giacalone & Thompson, 2006; Grey, 2004; Hardy & Tolhurst, 2014; Roca, 2007). Indigenous communities have long suggested that education in general, and business education in particular will never provide for the real interests of indigenous communities, as long as the central philosophical assumptions of the system remain solely in the tradition of Western intellectualism (Nakata, Nakata, Keech, & Bolt, 2012; Penetito, 2010; Ruwhiu, 2014; Verbos, Gladstone, et al., 2011). This presents a fundamental dilemma regarding the development of a curriculum that sits in tension with the dominant ideology of business schools and management education that presents challenges in relation to the design of our programs, pedagogic endeavours and learning environments responsive to indigenous worldviews.

Giacalone and Thompson (2006) suggest the modern business school ideology is derived from an organization-centred worldview, which privileges business importance and centrality in society. We teach our students to advance the interests of the organization, and therefore its wealth creation, locating other stakeholder needs in the background. Mitroff (2004) suggests that business schools’ promulgate a mean-spirited, distorted view of human nature and a narrow, outdated view of personal ethics that is at best disrupting our way of thinking about business. Therefore, rather than relying on the dominant scientific economic paradigm that can lead to impoverished and dehumanised thinking, business schools need to understand and integrate a more human-centred worldview (Birnik & Billsberry, 2008; Giacalone & Thompson, 2006).

Indigenous business education has emerged as a field of disruption and challenge to the sovereignty of Western intellectual domination, with the aim of developing and advocating principles based on a commitment to the interests of the voices of Indigenous peoples in business and management education (Cajete, 2016; Fitzgibbons & Humphries, 2011; Verbos, Gladstone, et al., 2011). It reflects a paradigmatic and pedagogical change that responds to the legacy of colonial power in business education that has resulted in Indigenous peoples being virtually invisible and their voices muted when it comes to business education and literature (Tangihaere & Twiname, 2011; Verbos, Gladstone, et al., 2011). Indigenous systems of knowledge have a great deal to offer business education. In the first instance as an alternative lens through which business, management and organisation can be viewed, analysed and understood.
Indigenous business education recognises that the concepts and practices of business education, whether at under or post-graduate levels, can only be of benefit when they are anchored in the social architecture of the community, people, processes, structures and technologies it professes to serve (Pearson and Chatterjee, 2010). Indigenous business education, therefore, must reflect and support development for Indigenous peoples as scholars, managers and community (Fitzgibbons & Humphries, 2011). MacFarlane, Glynn, Grace, Penetito, and Bateman (2008, p.102) describe the Māori worldview as being “characterized by an abiding concern for the quality of human relationships that need to be established and maintained if learning contexts are to be effective for Māori students, and for these relationships to balance individual learning and achievement against responsibilities for the well-being and achievement of the group”. Thus, highlighting the importance of connection to the contextualised/localised needs of the communities in which business education is practiced.

**INDIGENOUS CURRICULUM DEVELOPMENT**

Educational theorists have long urged educators to construct learning environments that are meaningful to students, recognising that failure to do so, which is all too common, silences student voices and alienates students from educational experiences (Penetito, 2010; Verbos, Kennedy, et al., 2011). Such an approach that not only addresses student achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives are vital for effective pedagogical practice. This is contrasted with an approach to teaching and learning that fits students into an existing social and economic order as its primary responsibility (Giacalone & Thompson, 2006; Hardy & Tolhurst, 2014; Osborne, 1996).

For an authentic voice in Indigenous business education, it is crucial to work with student learners according to their own self-identification and view of the world, not from a culturally predetermined idea of what constitutes indigeneity (Maaka & Fleras, 2005; MacFarlane et al., 2008; Nursey-Bray & Haugstetter, 2011). Te Ao Māori, the Māori world, forms the discursive landscape of social practice and systems of exchange distinctive to Indigenous Māori ways of knowing and knowledge. In relation to education, notions of whanau (extended family), whakawhanaungatanga (building family-like relationships) and manakitanga (to host, look after) are central because they underpin Māori understandings of human development and learning (MacFarlane et al., 2008). At the
heart of *Te Ao Māori*, is *mātauranga Māori*, which refers to the complex systems of traditional knowledge, or tribal epistemologies. In this sense, *mātauranga Māori* provides understanding about what is significant in Māori lives, serving to frame the routine ways of understanding the world and locating Māori philosophy, ethics and knowledge (wisdom) as foundational to Māori thinking and practice (Marsden, 2003).

As discussed by notable Māori scholar Sir Mason Durie (2005), a contemporary approach in New Zealand must recognise the ‘interface’, where opportunity for employing aspects of both ‘worlds’ can be realized and Indigenous worldviews can be matched with contemporary realities. Nakata (2007) also walks the middle line with his notion of the ‘cultural interface’, a space of constant tension and negotiation of different interests and systems of knowledge that *both* must be reflected on and interrogated in education. Durie (2005) suggests that understanding this interface provides two approaches to learning and teaching. The first adds a Māori perspective to a course by inviting a Māori scholar to offer an Indigenous viewpoint. Such an approach enables the introduction of culturally diverse contexts into business and management education exposing students to moral, ethical and critical contexts (Fitzgibbons & Humphries, 2011). The second approach introduces different models of learning to the course by exposing students to other forums where learning outcomes depend on active involvement and experiential learning (Durie, 2005). As an example, a noho marae, a marae stay, a tribal centre of culture and learning that has become an accepted component of many tertiary courses in New Zealand, such as the Hauora - Māori Health Issues programme at Otago School of Medicine (Baxter, 2010). This draws us to the authentic indigenisation of curricula and the subsequent response in teaching and learning expectations (Cajete, 2016; Nakata et al., 2012; Ruwhiu, 2014).

**New Curriculum Design**

The following discussion provides an outline of a new 300-level Indigenous entrepreneurship course that was designed and delivered using a kaupapa Māori (Māori framework) approach. The course was delivered for the first time during the Summer School period (Jan 11 – Feb 19, 2016), with 29 student enrolments (Māori and non-Māori) from the Commerce, Science and Humanity facilities. The aim of
which was to draw together under-graduate students from a variety of disciplines, including but not specific to business, to provide a highly experiential business course designed around the process of venture start-up, using an Indigenous version of the Business Model Canvas. During the process of establishing the course as a credit earning paper to be included within the Bachelor of Commerce, we consulted with and received approval from two local Rūnaka (Māori Regional Council), the local Māori business network whose members also participated as guest presenters, and the University’s School of Māori Studies. The aim of the course was to offer a learning experience that not only engaged a Māori worldview for Māori students, but was also accessible to non-Māori students (Table 1).

[INSERT Table 1 – Course Description]

There were three vital components to this course:

1. The dual delivery team of an Indigenous Māori academic and professional practice fellow. Because the course was an academic credit earning paper, but requiring strong engagement with the Māori worldview, the combination of an academic who has expertise in researching Māori business and management with a Māori professional Practice Fellow, who developed the Indigenous Business Model Canvas provided a strong foundation. Both lecturers were involved in the development of the paper from its earliest stages. The program was team taught, with both lecturers present in each two hour lecture/workshop.

2. The oversight of the program from an advisory panel. This panel was made up of Māori representatives from the Business School, the University management.

3. The noho marae (a marae visit, marae is a communal meeting place), which was held in week one. The intent was to strongly embed the kaupapa Māori (Māori framework) for the course, through the experience of marae. Not only was it a cultural experience, important Māori concepts and values were presented and discussed, and teams were formed around a small idea generation exercise comprising of the by-product of an existing Māori food source.

The program of learning (Table 2) was group based, with groups forming around specific ideas and working through the Indigenous Business Model Canvas. The lectures and workshops were
designed to be interactive, with students having read or watched material prior to each session. In each session, a lecture comprising of key points would be covered in the first 30 minutes and thereafter the teams would be working on exercises related to their team projects. The workshops were designed around a guest presentation, student questions and engagement with the guest speakers. The assessment was designed around a critical essay, a written proposal, formal presentation and reflective exercise, which were designed to meet the learning objectives of the course. In designing curriculum, it was important to ensure that the founding kaupapa of the program was sustained and that those sets of graduate attributes that account for all objectives of the institution, government and our community be clearly identified (Table 3). This is an effective tool for evaluating the effectiveness of the content (Bajada & Trayler, 2014), but also structured the delivery approach.

[INSERT Table 2 - Course outline]

[INSERT Table 3 - Learning outcomes prescribed in the course outline]

The aim was to design an innovative business curriculum that is capable of engaging with the different sets of value propositions embodied by kaupapa Māori in regards to the teaching and learning experiences of our Indigenous and non-Indigenous staff and students. In regards to teaching and curriculum development, there is increasing opportunity in areas of critical and reflexive thinking, reflexivity, experiential and action-based learning in management education (Hardy & Tolhurst, 2014; Kisfalvi & Oliver, 2015; Reynolds & Vince, 2004; Ungaretti, Thompson, Miller, & Peterson, 2015). Experiential learning, is an approach that sits comfortably with the learning styles and worldviews of Māori students (MacFarlane et al., 2008; Zapalska, Brozik, Dabb, & Keiha, 2002). In a Māori oriented learning environment there exists a dynamic interaction of teaching and learning called Ako, which describes the relationship between teachers and learners by acknowledging the way that new knowledge is created from shared learning experiences. In Māori educational settings, “learning relationships also need to balance individual achievement against responsibilities for the well-being and achievement of the group, and to allow for a free exchanging of teaching and learning roles” (MacFarlane et al., 2008, p.102). This is where alternative pedagogical perspectives assume an important role in student learning by maintaining connection to indigenous cultural values and practices in order to creatively engage in learning (Foley, 2012).
THOUGHTS TO PONDER: THE CULTURAL INTERFACE IN MANAGEMENT EDUCATION

In New Zealand, indigenous Māori developmental aspirations are intricately tied to higher education. As business school educators, we have an opportunity and responsibility to ensure we are providing programs that are not only accessible, but are authentically and productively drawing Te Ao Māori, the Māori world, into our curriculum. Deepening our understanding of how culturally specific knowledge frames, such as an Indigenous worldviews has the potential to enhance teaching effectiveness (Hardy & Tolhurst, 2014; Ruwhiu, 2014; Verbos, Gladstone, et al., 2011). This is of increasing significance given the multi-cultural environment of our classrooms, but also provides an understanding of cultural diversity and different worldviews that will better prepare our graduates to work and businesses to compete in an increasingly international marketplace.

We do not subscribe to the belief that the way we designed and delivered our course is ‘the’ way for all courses looking to develop curriculum using an alternative worldview. It is merely ‘our way’, drawing from our identities as Māori and located in a business school context where an opportunity arose outside of normal resourcing avenues to support this paper. However, there are implications in the practice, theory and research of business education in both Māori and non-Māori worlds. Important questions arise, when we consider the introduction of Indigenous Māori content in our Business School. What happens to the integrity of Indigenous knowledge in business education? How do we ensure the authentic voice(s) from a previously silenced community are lifted to a position where they are heard? How does a student learner whose indigeneity constructs a very different view of the world to that which is proposed by the dominant/colonial worldview learn? The answers to these questions are not simple. As a starting point we can plan for a change that includes Indigenous knowledge and practice in the way we think about what we teach, how we teach and design curriculum in our business schools.

It is apparent that the transition from narrow ontological and epistemological horizons of conventional business education, are moving towards an acceptance of equal standing for different and alternative worldviews, and their associated ontology’s and epistemologies (Fitzgibbons &
What is clear, from the literature is that ‘the work ahead’ at the intersection between Indigenous and Western systems of knowledge and about the intersection itself as it is constituted in the academy (Nakata, 2007) is multifaceted and challenging. Moreover, conceptualising the intersections differently, re-theorising them in all their complexity, and finding better methodological approaches for negotiating them, are key elements in any process of indigenising the curriculum. Importantly, it requires the careful negotiation of different knowledge systems as they converge and constitute one another (Nakata et al., 2012). Our aspiration in beginning this journey is that a seed is sown that will lead to significant opportunities for the learning process, teaching practices and research questions we ask that will lead to new and exciting educational experiences for business students and educators alike.

REFERENCES


Innovation & entrepreneurship are not new concepts to Indigenous communities. In particular, Indigenous Māori communities have organised their resources to meet their needs and adapt to changing circumstances. Today, Māori enterprises cut across the range of organisational forms and sectors, from small micro-operators to large multi-national corporations. For many Māori businesses their worldview guides strategy, governance and development. This course takes a human-centred design approach to innovation and entrepreneurship, and will engage with a worldview that emphasises people, relationships and outcomes that benefit our communities. It introduces Māori values that are at the heart of many of our most successful tribal and entrepreneurial enterprises in Aotearoa/New Zealand. We explore what this means and consider how these values influence the process of creation from ideation, through key decision areas such as value proposition, potential markets, financial planning, and supply chain considerations. The concepts, approaches and skills used in this course will be useful whether students move on to start their own ventures or are part of a team looking to improve or innovate within an existing organization.

This course offers a kaupapa Māori framework as its underlying philosophy of engagement and delivery so it differs from other entrepreneurship papers in that students must demonstrate their understanding of Māori culture and values through the design of their business model and venture idea. However, students do not need to have a full understanding of the Māori world.
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<th>Week</th>
<th>Lecture</th>
<th>Topic &amp; Assessment</th>
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| 1    | 1 – Jan 12 | - Course introduction  
- Indigenous innovation & entrepreneurship  
- Te Whata – Māori Business Model Canvas  
- Preparation for the Marae trip  
- Marae experience |
| 2    | 2 – Jan 14 | Marae experience |
| 3    | 3 – Jan 19 | Creating the business/project image  
- Value Proposition – where do our cultural values fit?  
- Decisions regarding the strategic fit between your operational resources and activities; and market positioning. |
| 4    | 4 – Jan 21 | Who is your market, what do they value?  
Guest Entrepreneur |
| 5    | 5 – Jan 26 | Adding value to your enterprise  
- Decisions regarding key partners, resources, activities and cost structures of your enterprise  
- How do these add value?  
- What are the critical relationship touch points? |
| 6    | 6 – Jan 28 | Designing ‘value’ into your business  
Guest entrepreneur. |
| 7    | 7 – Feb 02 | Providing value for your customers  
- Decisions regarding customer relationships, channels, segments and clarifying revenue streams |
| 8    | 8 – Feb 04 | How do we know if we get it right?  
Guest entrepreneur  
- What are the critical relationship touch points? |
| 9    | 9 – Feb 09 | What are the big picture practicalities?  
Guest speaker – An expert business start-up consultant and ex-chair of the local Māori Business Network |
| 10   | 10 – Feb 11 | Practical application of the model with teams  
- Planning for different scenarios |
| 11   | 11 – Feb 16 | What are the big picture practicalities?  
Guest speaker – An expert business start-up consultant and ex-chair of the local Māori Business Network |
| 12   | 12 – Feb 18 | Presentations |
| 13   | 13 – Feb 19 | Presentations |

**Assignment 1:** Critical Essay - Individual  
Due: Thursday 28th January, 10pm via Blackboard

**Assignment 2:** Group written proposal  
Due: Thursday 11th February 10pm via Blackboard

**Assignment 3:** Group presentation  
Due: Thursday 18th February

**Assignment 4:** Individual reflective exercise.
Due: Friday 19th February 10pm via Blackboard
Table 3 - Learning outcomes prescribed in the course outline

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<td>1</td>
<td>Describe how different world views influence innovation and define the key characteristics of indigenous entrepreneurship;</td>
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<td>2</td>
<td>Discuss the opportunities and challenges that exist for entrepreneurs using an Indigenous approach both in New Zealand and internationally;</td>
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<td>3</td>
<td>Identify and evaluate innovative business opportunities aligned with Māori economic development;</td>
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<td>4</td>
<td>Develop and present a new enterprise concept which applies Māori culture and values in business; and,</td>
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<tr>
<td>5</td>
<td>Critically analyse the assumptions that underlie Indigenous perspectives of innovation and entrepreneurship, and reflect on how might influence practice</td>
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