INDIGENOUS WOMEN AND ENTREPRENEURSHIP IN NEW SOUTH WALES,

AUSTRALIA

Research Areas

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CERTIFICATE OF ORIGINAL AUTHORSHIP

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

Signature of Student:

Date:

Acknowledgements I would like to gratefully acknowledge the opportunity given to me through the Indigenous Discovery Research and the ARC Linkage Grants. I have received significant advice and support from my Indigenous Doctoral Panel Member, Foley, who has played a critical role in my research both personally and through his networks.

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Dedication

This work could not have been done if I did not have the mother I had. I would like to dedicate my PhD to my beloved mother Ruth Caroline Kamore Johnson Link.

A special thanks to my husband who was with me all the way on this journey, yes we did finish 'our' PhD.

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Abstract

Indigenous socio-economic disadvantage in Australia remains stubbornly entrenched despite many policy initiatives by successive Federal, State and Territory Governments. The relationship between cultural context, personal identity and entrepreneurship in the lives of Indigenous entrepreneurs is dynamic and significant. Relating personal, cultural and social contextual factors to the journey, decisions and processes of minority or under-represented entrepreneurs is an important research opportunity. Engaging with the lived experiences of cultural groups allows scholarship to access the deeply personal and intricate nature of entrepreneurship, and proffers innovative research that gives voice to a broader spectrum of entrepreneurs.

This research project engages with the lived experiences of six Australian Aboriginal female entrepreneurs with the objective of determining the relationship between Indigenous identity, female identity, and the formative journey and everyday practice of entrepreneurship.

This research is designed with a phenomenological lens, and expanded through the practice of a traditional Aboriginal practice of deep listening, *Dadirri,* this project approaches the experiences of Indigenous female entrepreneurs in an innovative research design. Through a research design that allows the subjects to quantify their experiences in their own words and through familiar cultural practice, this research project highlights the importance of Indigenous identity and gender in the development and entrepreneurial practice of the individual.

This research project offers innovative promise in communicating the challenges, experiences and narratives of the Indigenous female entrepreneur to a broader academic context. In turn, this research stands as a key precedent for the development of policy and infrastructure to support minority entrepreneurs.

1 Chapter One: Introduction

1.1 Background

The aim of this research is to provide a better understanding of the nature and dynamics of the contribution by New South Wales Aboriginal women to private and social enterprises owned and/or controlled by them in contemporary New South Wales. The research is needed as to understand the depth and context of issues that encompass gender, race, culture and identity on Indigenous female entrepreneurs, for we cannot move into the space of meaningful engagement without understanding this – that is the intersection of gender, race, culture and identity in entrepreneurship, this research will do that.

In such this research presumes an importance in the lived experience of Aboriginal female entrepreneurs and therefore takes as a primary objective the capture of their experiences – gender, race, culture and identity – in order to examine barriers to their success. Subsequently, in the context of Indigenous self-determination, this research project explores the history and contribution of Indigenous female entrepreneurs in NSW drawing upon collected data from contemporary participants to devise different typologies of Indigenous female entrepreneurs.

In support of the establishment of the primary motive for this research is now designed to allow us to look at the social dimensions of Indigenous female enterprise development though an innovative lens: the methodology emphasises the value of personal stories and accounts and is designed specifically around Indigenous Australian ways of thinking that speak to the more general concepts of networking, social capital, and social identity. This research identifies the importance of narrative in the entrepreneurship journey of these women and develops theory to describe how identity and enterprise are built and framed through narratives of social identity.

Accordingly, this research investigates Indigenous female entrepreneurs in NSW through the development of a research methodology drawn from the Indigenous practice of *Dadirri* (Ungunmerr, 1990). The research takes precedence from the academic field of scholarship around entrepreneurship and entrepreneurial identity but proffers new research value by transitioning this research into a specific, under-explored cultural context. The research gathers information about types of Indigenous female entrepreneurs and, engaging with scholarship on social identity and entrepreneurship, develops a provisional typology of Indigenous female entrepreneurs. The research explores the potential links between Indigenous cultural personhood, gender, and the practice of entrepreneurship.

1.2 Definition of Research Problem

The problem lies in how members of society might understand Indigenous female entrepreneurs: in context of their *Indigeneity*, their gender, and their respective endeavours. These women not only have to be successful in the business world, but also the Indigenous world. They not only establish themselves as authentic business people but they also have to establish themselves in their respective communities as entrepreneurs. This dual pressure might be seen as a force that links together the myriad identities of Indigenous entrepreneur, female entrepreneur, and Indigenous female.

The research is concerned with what this interplay might mean; the research design thus engages sociological concerns, entrepreneurship theory, Indigenous methods, and feminist theory together in a complex and purposive effort to develop typologies of Indigenous female entrepreneurship. Making sense of the Indigenous female entrepreneur sets a precedent for significant policy development, the mobilisation of support service and the facilitation of appropriate development, programs, and groups both informal and formal to support this unique and significant

group of entrepreneurs. This research problem allows us to generate a specific research question to address the problem. This can be written as:

What are the experiences, aims and aspirations of Aboriginal women entrepreneurs involved in private and social enterprises in New South Wales?

This question provides us with the instrument to explore the knowledge gaps in and around Indigenous female entrepreneurship, and consider their aims and aspirations. This has never been done before in NSW, or Australia, particularly where phenomenology has been used as part of the research methodology to explore the lived experience of Aboriginal women in entrepreneurship.

1.3 Knowledge Gaps

The knowledge gaps in Indigenous female entrepreneurship are primarily present in the practice of understanding how Indigenous female identity and Indigenous culture intersects with commerce, more particularly entrepreneurship. Here there is a rich and dynamic story is to be told about resilience, survival and triumph, in how Indigenous women overcome significant obstacles in order to establish themselves and engage in the market as entrepreneurs. Other knowledge gaps include: how do we understand and assist Indigenous women to succeed as entrepreneurs, and what are policy and programs considerations here in Australia. This includes the question of what lessons might be revealed in the literature review on similar studies, extended to studies internationally that engage with the idea of entrepreneurs that are excluded from mainstream financial opportunities and other forms of opportunity that enable entrepreneurship.

These points are vital to understand if we are to consider addressing the roots of poverty, roots which stem from the capacity for individuals and groups to participate in economic engagement. This position is supported

by the Business Council of Australia who have stated that 'the Business Council of Australia (BCA) believes business has an important role to play in creating the social and economic conditions in which Aboriginal and Torres Strait Islander people can prosper and thrive (BCA 2014, p. 2).'

For this research to bridge theory and practice and to transform educational recommendations into business practice, one must first advance the knowledge base upon which this discipline is based on. This is necessary: as I will explore later in this thesis, there is a serious lack of research in Australia and other countries on the experiences of female Indigenous entrepreneurs. The research fills this critical gap in the female Australian Indigenous entrepreneurship literature. Moreover, there appears to be no extensive research investigating the specificity and unique experiences of entrepreneurship for female Indigenous entrepreneurs. What this subsequently means is that the challenges specific to female Indigenous entrepreneurs remain unexamined in research, and pursuant to this, remain without address in policy.

1.4 Aims

The specific objectives of this research are to:

1. Investigate the experiences and contributions of Indigenous women who own private enterprises or who control community-owned enterprises;

2. Critically investigate the ways that Indigenous culture (including reciprocity obligations, Indigenous family and social networks, and marital and kinship relationships) shapes the nature of female Indigenous enterprise activities, their success and longevity;

3. Investigate the contributions that female owned or controlled Indigenous business enterprises make to Indigenous community

development and self-determination, mainly on the individual level, including employment and education and training; and

4. Build foundations for the development of theory and practice conducive to Aboriginal women's success in enterprise development.

1.4 Significance

This research is significant because it explores the potential of the entrepreneurial activities of female Indigenous Australians to overcome socio-economic disadvantage in a way that is controlled by Indigenous people. The research therefore links Indigenous entrepreneurship to the prospective actions of economic development and self-determination. The link between economic development and self-determination becomes clear when scholarship and research can demonstrate an understanding economic development in terms of independent economic growth not reliant on government or welfare.

Of interest in this regard is the contribution of Indigenous enterprises controlled or owned by women to wealth creation, to international trade and to regional development, to Indigenous employment creation, to the development of training opportunities for Indigenous youth and to optimal community functioning (Fuller, Buultjens & Cummings 2004). Further, intergenerational disadvantage can be reviewed from a policy and academic perspective with the knowledge and understanding promised by this research. Aboriginal businesses provide jobs for the Aboriginal community and can be a conduit to further economic development.

The research is promising in its capacity to produce new understandings of the myriad intersections between gender and Indigeneity in the context of entrepreneurship; that is, how being an Aboriginal woman plays a role in entrepreneurial development, and how it might shape the dynamics, success and outcomes of Aboriginal female business enterprises in Australia. Therefore, this research has the potential for laying the foundations for an increase in the number and size of female Indigenous enterprises in Australia in coming decades.

1.5 Innovation

The innovation of this research proposal stems from the theoretical contribution in terms of the academic literature on of how entrepreneurship happens for Aboriginal female entrepreneurs, as well as from its focus on both private and social female Indigenous enterprises in urban, regional and rural spaces. The research can thus be expected to generate new theoretical insights situating gender as a critical axis of Indigenous entrepreneurship research and exploring how the experience of female Indigenous entrepreneurs are different to mainstream entrepreneurs, and how they live and work and how their entrepreneurship in itself creates social capital.

Experiences and stories of these women will help shape the development of a suite of policy considerations from this research, including, but not limited to, education and training initiatives that could develop pathways from school to work; and, finally, the analysis suggests how financial advice and support can best be targeted.

1.6 Methodology

This research proceeds from Indigenist research methodology and Indigenous Standpoint Theory (IST) (West 1990; Nakata 1998; Foley 2002; 2008a). The research takes in Bourdieu's Social Theory and Social Identity Theory (Tajfel & Turner 1979; Trepte 2006; Turner & Oakes 1986). To mobilise this theoretical base for a workable and meaningful method, this research uses the Indigenous research approach known as Dadirri, coherent with the contemporary academic method of phenomenology, altogether in combination with critical ethnography.

The methods applied in this research were chosen, in part, because they were appropriate to answering the main research question by way of fieldwork that would be manageable in terms of the time horizon of the research. It is important to outline how IST was used as a point of

departure for the design, theoretical framework and theoretical underpinnings of this research (the ideology) and then to elaborate how the method of *Dadirri* constitutes a method for the research, framed through the theoretical lens of phenomenology.

1.7 Research Environment

Strengthening Indigenous Communities is a key UTS Research Strength and the development of research capacity amongst Indigenous academics is a UTS priority. The completion of the PhD based on this research ensures that Indigenous scholarship is further enhanced and adds to the small but expanding pool of qualified Australian Indigenous researchers.

UTS gives research support and developmental priority to researchers and research teams whose excellent individual and team track records are combined with a demonstrated ability to generate 'real world' outcomes for problems of national and international significance. To this end, UTS has provided financial support to the Cosmopolitan Civil Societies (CCS) Research Centre (which is to close at the end of the 2015 academic year), whose members are drawn from several fields of study in the Faculty of Business and the Faculty of Arts and Social Sciences.

This cross-disciplinary expertise is evident in this research, which brings together researchers from both Faculties to work on a significant contemporary social problem, that is, social cohesion. Support has also come from the Centre for Corporate Governance, of which over the course of development of this thesis I have become a core member. Other support have come the newly developed Gaarrimay, Indigenous Research Cluster launched in 2014 by Dean of UTS Business School, Professor Roy Green, and which I founded with Dr. John Chelliah.

1.8 Outline of the Thesis

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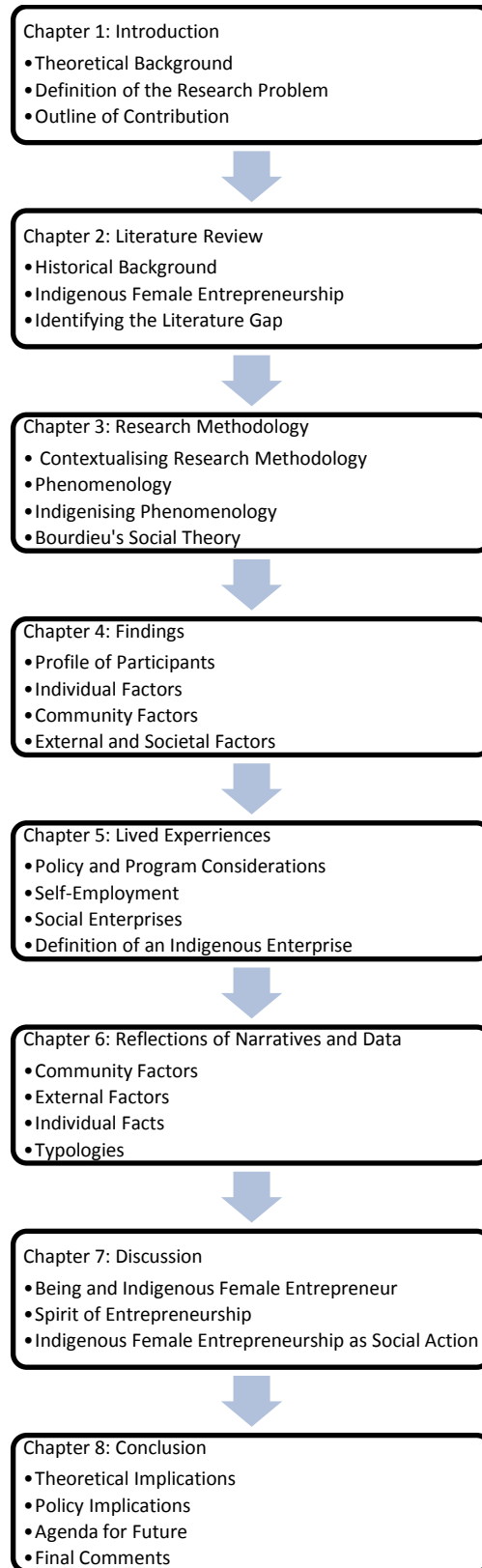- Agenda for Future
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Figure 1: Outline of Thesis

Each chapter has been set out to provide a journey through the thesis. Chapter One outlines the research problem and objectives and shapes the foundation for the research. Chapter Two is the literature review. In the review I have taken time set up the historical context of Aboriginal women in New South Wales, as this is vital to understanding how social and economic conditions have been created and still persist today. The literature review then goes on to discuss the extant literature in and around Indigenous female entrepreneurs, and thus goes on to identify the literature gap through the provision of a chart. Chapter Three is the research methodology, this chapter takes in to account how I as the researcher set out to consider and introduce the various theories that have been woven together to bring the research to life. Specifically in this chapter I have dealt with the contextualisation of the research methodology; as it is important to understand how the intersection of gender, race, culture and identity impact on the entrepreneurial activities of the Indigenous women in the study. Phenomenology was engaged with the use of Dadirri as an Indigenous research method, which formed the bedrock for the indigenising of phenomenology. To help us to understand the social context of the research project and the women interviewed, I have engaged Bourdieu's social theory.

Chapter Four presents the findings, with profile of the six informants engaged in the research, setting out individual factors as well as community and external and societal factors, leading to Chapter Five. This chapter is primarily about the lived experience of the Indigenous female entrepreneur. Setting out policy and programs considerations, matters around self-employment, social enterprises, as well as the definition of an Indigenous enterprise. Chapter Five also provides insights into education and training and social opportunities. Chapter Six is about the reflections of narratives and data collected in this research, such as community factors, external factors, individual factors and the introduction of typologies. Chapter Seven is discussion on being and Indigenous female entrepreneur;

the spirit of entrepreneurship; and Indigenous female entrepreneurship as social action.

1.9 Validity/Reliability

In the process of refining this thesis, transcripts and then narratives were shared with the women to clarify and refine; each one of the six subjects were provided with any opportunity to comment on the information developed, with others also asking to look at other parts of the document, such as the development of a theoretical approach to this research, which was readily provided. This method was designed to assist in providing answers to the central research question: the aims, aspirations and experiences of these women; the ways that their family and community networks shaped the enterprise experience; and the impact of the enterprise that they own or control on both themselves and their families and their local Indigenous communities. At the same time, insights related to the barriers that these women face as entrepreneurs, and the adequacy of existing policy support for them, have been developed with nuanced depth.

1.10 Perspectives of the Researcher

Noting Moustakas' emphasis on the duty of the phenomenological researcher to acknowledge the *wholeness* of experience (Moustakas 1994), I intend to disclose fully my own personal context before I begin this research project, acknowledging the integral link between my personal identity and the design, objectives, and purpose of the research project.

My journey into research started in the 1990s and has been interrupted by a number of personal matters including cancer. Ironically, the first formal studies with Aboriginal women as researcher and Aboriginal women as participants had their genesis in the field of oncology, notably the work of Maureen Kirk in Queensland on Aboriginal women with cancer, the first acknowledged health study of its kind in terms of both researcher and study participants being Aboriginal women (Kirk et al. 2001a; Kirk et al.

2000b). The research process in this study did much to raise the voice of Aboriginal women as researchers and participants through my employment of research practice that could be insightful, respectful and culturally appropriate in terms of both community protocols and research ethics.

Throughout most of my own experience in New South Wales, my voluntary work has involved Aboriginal women. This has included work with a local Aboriginal women's organisation where I have been a board member on and off for over a decade and a half. During the last four years, we as an organisation wanted to look at Aboriginal women and violence, from the perspective of the Aboriginal woman, and with the researcher being an Aboriginal woman. What started as an Indigenous way of researching and way of knowing evolved into both a research process and a deep understanding of the patterns of belief, thinking, and cultural values that underpinned this process. This issue of violence is important to us as community women, as many of our families had been touched by violence in our communities. In spite of this prevalence, almost all research in this area, except for a small handful of Aboriginal researchers, has been by non-Indigenous people (Hughes 2005).

Eva Cox coined the phrase *Yarnin' research*. This was around work that Eva and I had undertaken to get Aboriginal women thinking about how they themselves saw and did research in their own community, which was the inner city Sydney area (Pearce & Cox 2009; Pearce 2010).

My experiences with Eva Cox and my own personal identity as an Indigenous female scholar interested in the development and practice of entrepreneurship pushed me to develop a thesis that allowed for the expression of my own narrative in concert with the lived experiences of Indigenous female entrepreneurs. Throughout the thesis, I have emphasised at all times the importance of Indigenous epistemology, and at times, this has allowed me to use my own autobiographical knowledge and voice to communicate the concerns of the research. While the position of

the researcher can limit research, through full disclosure of position, context and connection to the research, the research practitioner can actually develop and further the research agenda through engaging with her own identity, cultural knowledge and empathy.

As well as engaging Indigenous people, the purpose of this research is also about challenging the ontological and epistemological assumptions that underlie dominant forms of knowledge making. Here, Indigenous research theorists consider their positions and understandings, particularly of subjugated knowledge(s), the role of reflexivity, and the politics of location. The research must engage with people's understanding of the world as it exists according to their knowledge and experience, how people respond to the world, and where they are positioned in terms of self-reflexivity, inter-personal reflexivity and collective reflexivity. In this process of questioning, the researcher thus also becomes a subject of the research (Nicholls 2009, pp. 117-126; Denzin et al. 2008). This includes the stories we tell about the environment (Alves 2014) and ourselves.

In the university sector, the Bradley Review into Higher Education in 2008 identified social inclusion as a 'core responsibility' of higher education institutions (Bradley 2008, p. 33). Where this applies to Indigenous people, progress requires the development and delivery of curriculum that responds to and engages Indigenous people and an Indigenous research agenda that will correspondingly inform curriculum. Indigenous feminist writers and academics such as Fredericks (2008; 2010), Martin (2001) and Moreton-Robinson (2000), Behrendt (2012) have paved the way in creating space and dialogue for this response to occur.

I have used in prior research the aforementioned method of *Dadirri* , also known as *Gamma* or *Garma*. In the Ngungikurungkurr language of the Daly River in the Northern Territory, the word for 'Deep Listening' is 'Dadirri' (Ungunmerr 1990). This research was investigating Aboriginal people and sports in a journal article: 'Gamma (or Garma) theory and third-sector

sport-development programmes for Aboriginal and Torres Strait Islander youth: Implications for sports management' (Thomson, Darcy & Pearce 2010). Dadirri represents our connection to the spiritual within the self via an awareness and stillness (Atkinson 2002). Engaging with the practice of Dadirri means establishing an environment of healing and cultural safety in the research process (Delauney 2013; Bin-Sallik 2003, p. 24). Through supporting the individual cultural and nuances of the research subjects, the discussion space becomes a mutually beneficial and protective environment which is free from judgement and which answers to the cultural norms of participants. The facilitator, in this role, becomes a 'collaborative witness… crucial to providing encouragement and safety'(Delauney 2013, p. 62).

Subsequently, I used 'Yarnin' Research', a very similar concept, with Eva Cox. This research practice enabled us to successfully and sensitively work with Aboriginal women who had experienced violence in their families and communities and produced a community report for a local Aboriginal women's community organisation titled 'Yarnin' Research – Inner City Aboriginal Women and Domestic Violence' (Pearce & Cox 2009).

Dadirri resonated with myself as an older Aboriginal female researcher, and allowed me to reach out to the women in the study in a respectful and thoughtful way that reflected my personal and cultural values as an Indigenous community member and academic. Practising not merely as a researcher who is Indigenous but as an Indigenous Researcher who engages with their cultural knowledge in the process of researching and engaging with their subjects is a powerful, progressive research tool. This idea has clear connections with Rigney's work on Indigenist Theory because theorising in this research has been applied to the area of entrepreneurship from the position of the Indigenous woman both as researcher and as subject.

The process in this research was conversation-style: researchers discussing with participants how they saw the findings of their research group and some of the significant points arising in dialogue with Aboriginal women that they were interviewing.

This approach was inspired by the overwhelming comments from the group that there is a clear need for support programs for Aboriginal families affected by domestic violence, plus a management model for future research approaches and training in and around violence and Aboriginal women, families and communities. In this study some of the same prescriptions feature as in *Dadirri,* such as respectful listening, respectful talking, non-judgmental approach, cultural awareness, finding support and problem solving.

It must also be said that my work is bounded in my teaching in community management and development, as well as research and community work with Aboriginal women affected by violence and abuse, and more recent work with Aboriginal children. My work has also extended into enterprise development and business engagement, something that has stimulated my research here, where I look at an Indigenous feminist research theory and methodology for research into female Indigenous entrepreneurship.

Drawing on this experience, I am making a conscious effort in this research to incorporate discussion of context, that is entrepreneurship, culture, gender and class in the development of a theoretical approach to research that underscores the Indigenous theoretical framework and respects and responds to Indigenous women (Moreton-Robinson 2000), including ontology and epistemology (Martin 2001). Bronwyn Fredericks' important work *Researching with Aboriginal Women as an Aboriginal Woman Researcher* (2008) provides a foundation for this and in many ways sets out intersections in research not previously interrogated on such a scale.

As asserted by Fredericks:

'one of the challenges for Indigenous scholars is how we do this [research] in ways that are congruent with Indigenous values and traditions and accountable to the communities in which we live and work (Fredericks 2008, p. 119).'

Relationships for Aboriginal women are often complex, different and difficult Because of complex ties to family, community and country, all interlinking and constituting the cultural and social identity of the Indigenous female. Research has also been noted by the women as a way of getting media attention to the issues (Pearce & Cox 2009). Is it not therefore reasonable for an egalitarian to expect future research for Aboriginal women to have the potential to empower the researcher and the researched where both are women?

1.11 Ethical Considerations

A key element in the design and success of this research was the development of a comprehensive ethics process.Throughout the ethics process, I sought to acknowledge Indigenous knowledge, practice, economic and social development. There are key principles that all research with Indigenous participants should adhere to. The guidelines I followed were drawn from the Australian Institute of Aboriginal and Torres Strait Islander Studies Ethical Protocols for Working with Indigenous People[1].

During the course of the development of the ethics application, I attended an Indigenous Cultural Training Course conducted by Trevor Satour, an Indigenous Instructor from Building Indigenous Capability.

This course allowed me to re-acquaint and re-establish myself with the juncture between Indigenous culture and research. I was able to learn about specific Australian Indigenous cultural protocols, and to explore further through workshop and conversation the dimensions of Indigenous economic development and approaches in research.

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[1] More information and the guidelines can be found online at
http://aiatsis.gov.au/research/ethical-research/guidelines-ethical-research-australian-indigenous-studies.

This experience was also used to enhance and inform research with a national project on Indigenous entrepreneurship as well as my work on the UTS Indigenous Ethics Advisory Committee.

1.12 Conclusion

The research herein is designed not only to speak to an area of entrepreneurship and cultural identity that has received little attention in literature but it is simultaneously designed to provide a platform for real, engaging narratives to be recorded that detail the experiences and the significance of the entrepreneurship journey for the Indigenous female entrepreneur. Not only are the actual entrepreneurial behaviours, experience and narrative taken into account, but this research takes an innovative theoretical approach in bridging phenomenology with the *Dadirri* research method in taking into account the social identity context of the Indigenous female entrepreneur and responding to this context in the research design: this research is uniquely positioned to provide a sensitive, culturally attuned phenomenological account of the experience of the participants due to an attention to Indigenous storytelling methods.

In accounting for entrepreneurs that exist outside the traditional discursive entrepreneurial archetypes (Verduijn & Essers 2013), this research serves as a progressive foundation for policy development and further research designed to theorise, support and develop the experience of the Indigenous female entrepreneur as well as a myriad of other minority entrepreneurs.

2 Chapter Two: Literature Review

2.1 Historical Background

From an Indigenous perspective, private for-profit entrepreneurship invokes notions of capitalism that may be counter to Indigenous egalitarian ideals of collectivism (Verbos, Gladstone & Kennedy 2011). This is because there are historical and traditional foundations based in relational exchanges. Indigenous culture is not embedded in a history of market exchange moreover it is based on communal rights and responsibilities reflective of cultural practices, familial and social responsibilities. In many ways both Indigenous social and private enterprises today reflect these innate values, which are core to the construction of the Indigenous, self and the Indigenous entrepreneur. This point is revisited in Chapter 7.2.3 and Chapter 7.2.4, where I discuss the relational exchange and the psychological contract.

And yet, Indigenous scholars argue that the principles that enshrine collectivist values can work with western-oriented business methods and can perhaps provide for new, 'productive frameworks and principles for business education and economic development (Hook, Waaka & Raumati, 2007; Stewart & Pepper 2011).' This is because socio-economic wellbeing is closely linked to physical and mental wellbeing (Brough et al. 2007). Research should thus also take into account the cultural nuances of individuals in entrepreneurship (Hardy & Tolhurst 2014).

In this research I have decided to have Indigenous women as the primary focus of the research as they have been acknowledged as being the centre of family and community life in many Indigenous families and communities, and that when women benefit so do families and communities (Huggins 1994; Moreton-Robinson 2000; 2005; 2006; 2007; Fredericks 2010).

2.1.a Indigenous Proto-entrepreneurs and the Emergence of Female Entrepreneurs

The Indigenous proto-entrepreneur refers to Indigenous people in early colonial Australia who engaged in small-scale commercial activities or exchanges with the colonists. The term originates in Robinson's analysis of Mark Twain as a situational entrepreneur (Robinson 1992); an entrepreneur pushed by circumstance to develop entrepreneurial behaviour.

Across the country, Indigenous people are recorded as entrepreneurs throughout history. Stories of Indigenous people's interaction with the pre-colonial Makassan seasonal arrival in northern Australia stem from as early as 1650. Fishermen from Makassar in Indonesia made annual trips to Australia's far north coast in search of sea cucumbers (trepang) which are highly valued in Chinese medicine and cooking. Indigenous Australians also journeyed to Indonesia, trading tortoise shells, tools, tobacco and other goods (Russell 2004). Makassan fishing was stopped in 1906 by the Australian government (Berndt & Berndt 1954, p. 78) and today only one person has a license to gather sea cucumber in the Northern Territory, a person who does not identify as Indigenous. While Indigenous people do have considerable input into the passage of traditional knowledge in this particular story, the movement of Indigenous hunting practices from

In the beginning of early colonisation, archaeology shows that Indigenous women were the ones who fished with lines and hooks, a practice distinct from the male fishing methods of hunting with spears. Moreover, it was Indigenous women's fish that were traded to the early settlers at Port Jackson when the European settler would have otherwise starved in the first five years of European occupation (Karskens 2009). Indigenous women thus occupied an integral part in the operations of trading between Indigenous and non-Indigenous people and, in this sense, kept the settlers alive.

Figure 2: Watercolour of Indigenous Women Fishing (c. 1786-1792)

(Phillip Gidley King, date unknown)

Figure 3: Balloderree, c.1790

Balloderree, by the artist known as the Port Jackson Painter

(Parbury 2005, p. 9)

The story of Balloderree and Indigenous guide in early Australia should also

be noted. Balloderree traded fish with the colony at Parramatta c. 1790, as

well as acted as a guide to the new arrivals. During this time many other Indigenous people made their living selling and trading and providing services in a distinctly gender-divided system of roles: women were midwives, nannies and nurses in the bush (Best 2013), a position half-way between interaction and exploitation. Here Indigenous women were sometimes taken or cajoled into working with colonial families often because they were on the brink of starvation, and some taken from their country to new lands where they did not have family ties.

In the cultural context of Indigenous Australians, anecdotes play a large part in constituting original discourse and shaping subsequent generational practices. This can be seen in the following tale: In the 1880s on the banks of the Georges River Biddy Giles, a strong looking Indigenous woman who worked hard to keep her family and community together, Biddy Giles assisted early colonials in navigating the local areas around Salt Pan Creek, as well as offering bed and food (Goodall & Cadzow 2009, pp. 87-88). The story of Indigenous people on the Georges River range from the 1880s to around 2000 show a sustained connection to country, and as well as continued engagement in mainstream economy through small entrepreneurial activities that assisted to maintain these ties, showing ties that connect Indigenous people and their entrepreneurial activities to the beginning of the colony.

There is also the story of Ellen Anderson (Biddy Giles' daughter) who was making a living selling bush flowers door to door in the Georges River area in the 1920s. These stories link to Indigenous women actively in trading and work through to Biddy's guiding process, then to her daughter Ellen who became a part of the cash economy through her selling of bush flowers and the fish and prawns that she and other members of her family, like Hughie and the men, were trading (Goodall & Cadzow 2009, pp. 87-88) to local colonists on the Georges River in the 1920s. Indeed, there is a long lineage of women's small trading in and around Sydney. This now forms

part of the landscape of Indigenous history, now formally recorded to share with others who seek to understand more broadly the rich real history of the real Australia (Russell 2004; Goodall & Cadzow 2009, pp. 87-88).

Figure 4: Buddy Giles, Jimmy Lowndes and Others. Georges River Tribe 1880

(UWS 2015)

2.1.b Indigenous Female Entrepreneurs: Trauma and Historical Context

The research was established to explore the life-world of the Indigenous female entrepreneur, which was inspired by the researcher's work with Indigenous women in and around community development.

Research has shown how Indigenous women's participation in the labour force has been limited, with figures from the Australian Bureau of Statistics indicating that the total percentage of Indigenous females involved in any capacity in the labour force is around 53% (ABS 2013). Indigenous women are also more likely than other Australian women to suffer from the effects of low income, housing, and other stressors such as endemic domestic violence (Pearce et al. 1999; Pearce & Cox 2012). While Indigenous gross household income has increased over the years, the gap between Indigenous and non-Indigenous income has not (ABS 2008).

To add to these stressors impacting the economic participation and lifestyle choices of Indigenous women, the following also play into the entrepreneurship journeys of women and form a strong foundation for the complex set of circumstances that create and sustain female Indigenous

entrepreneurs.

- Indigenous Women are more likely to have carer responsibilities impacting on income (Howlett, Gray & Hunter 2015, p. 2);
- Unemployment rates of Indigenous to non-Indigenous Women are greater (Howlett, Gray & Hunter 2015, p. 3);
- and access to wealth creation and home ownership is limited (Sarkar & Munro 2015)

In view of these limitations, Indigenous entrepreneurs are much more likely to employ Indigenous workers than other Australian enterprises. Analysing a Queensland business database, Hunter estimates:

> 'Indigenous businesses are still about 100 times more likely to employ an Indigenous Australian than non-Indigenous businesses. Majority-owned Indigenous businesses have only a slightly higher rate of Indigenous employment than joint-owned Indigenous businesses (with 50% Indigenous equity).' (Hunter 2014, p. 16)

For these reasons, Indigenous entrepreneurship in Australia plays a central and growing role in the Indigenous economy in Australia. Considered within a framework of self-determination, Indigenous entrepreneurship plays a role in reducing Indigenous socio-economic disadvantage in Australia through the contribution that Indigenous entrepreneurs make to the standard of living of their families and the economic development of their communities by providing jobs for Indigenous workers and alternative pathways for Indigenous advancement (Collins 2014).

One strategic approach to break the enduring socio-economic disadvantage of Australia's Indigenous peoples is to encourage Indigenous entrepreneurship, a strategy adopted by countries such as Canada (Anderson & Giberson 2004). This research looks at influences and contextual narratives that have inspired and encouraged social and economic development for Indigenous women, particularly those affected by violence and trauma.

The lack of research and 'voicing' around Indigenous female entrepreneurs has been one of the primary factors that have drawn me to this area, and pointed me to the use of phenomenology and narrative to understand why and how female entrepreneurship develop, and what enabling and constraining factors work in its socio-cultural context, and how this happens (Bond 2007).

The stories of Indigenous women are important as they provide an important qualitative and illustrative dimension to the narrative of Indigenous economic participation and entrepreneurship. These narratives perform the process through which external powers have shaped and re-shaped the lives of the women, in some instances enabling and in others constraining. This can be seen in historical examples, such as the forced introduction of Indigenous girls into the workforce, and as maids for rich white people, where outrages of sexual abuse have been recorded (Maynard 2007; Kondek 1988; Robinson 2008). This is particularly significant combined with the fact that very few Indigenous people were eligible to receive welfare support (Stone 1974, p. 180), as well as the historical precedence for lower pay awarded to Indigenous workers (Haskins 2005, pp. 147-164). This added particular hardship to Indigenous people's lives and had a devastating impact on the living conditions and health of the people.

The trauma of such abuse made it less likely for these girls to succeed in life eventually entered the Australian public discourse through the work of Sally Morgan. In her groundbreaking and popular Australian novel, *My Place,* Morgan shared stories of her beloved Indigenous grandmother and the treatment of other Indigenous women and girls whilst in the service of white families (Morgan 1987). The traces of this history can be seen in the trauma and hardship that is threaded through the narratives of the Indigenous subjects.

In 1920 Indigenous activist Fred Maynard, founded the Australian Aborigines Progressive Association. This organisation was first formed to protest the north coast revocations and categorically denounced the claims made by the Protection Board that it was adequately providing for the aged and indigent Aborigines Maynard referred to the Board's reference to the generosity of rations and blankets as a 'sneer' (Maynard 1997, p. 9). This protection and provision of supplies of course applied only to people who were 'under the Act', which excluded the many Indigenous people who survived independently.

The efforts of Australian government policy to recognize and support Indigenous communities still fails to consider the longitudinal impact of controlled lives, forced servitude, trauma, and the lack of a sustainable independent Indigenous workforce and economy (Tedmanson 2007; Goodall & Huggins 1992; Atkinson 2000; Elder 2003; Hocking 2006). Policy needs to answer to the ongoing and lasting impact of history on the lives and activities of Indigenous women, as well as the disruption and shape this enforces on entrepreneurial activities.

This brutality is still fresh in the minds and hearts of our Elders today, with Aunty Joan Tranter's story as Elder-in-Residence at University of Technology, Sydney (UTS) about how her mother was worked so hard she perished on the job from overwork. Sadly, these stories are many, now part of the narrative of the landscape of Indigenous history in Australia (Link-Up Film 1987; Holland 1995).

It is against this backdrop of history that the story of the nascent Indigenous female entrepreneur has emerged (Lindsay 2005; Lindsay et al. 2006; Banerjee & Tedmanson 2010) to head communities and organisations (Fitzgerald 2010; Evans 2012). In this accounting many Indigenous people have lived regional, urban and cosmopolitan lives, the result of World-War II which saw a growing confidence and desire by many Indigenous people to live the 'good-life' and get away from the oppression

of 'missions' and small-town racism, moving to large regional centres and cities to access better employment and education and less racism. These included opportunities that would not be afforded to them should they stay in rural communities or the missions or reserves, places which despite changes to government legislation and policy still in effect largely excluded Indigenous people from the mainstream labour market, even with more work during the War and full employment after the war (Todd 2012). This had a significant impact on Indigenous people accessing the labour market and entering and engaging in the economy, and producing the blocked mobility (Collins 2003b) or 'outsider' entrepreneurs (Yavuz 2011). This is a type of entrepreneur who emerges out of conditions that willfully exclude them.

2.1.c Social Theory, Social Identity Theory and the Indigenous Female Entrepreneur

Given the paucity of research that considers the micro-level of Indigenous female entrepreneurship, this study focuses on the women's individual psychosocial situations, and is particularly concerned with the notion of 'self', or the 'habitus' (Bourdieu 1984; Kitchin & Howe 2013). Indigenous women's identities (or habitus) are significantly impacted by history (Behrendt 1993; Moreton-Robinson 2000), geography, and socio-economic (Dzisi 2008; Fairlie 2005), cultural and gender factors (Ouellette 2002; LaRocque 1996; Smith 1999).

In this space we look at a process model of social theory based on Indigenous female entrepreneurs where the dynamics are identity, agency, and social capital and the influence of social change in enterprise and community. In this research, I use the definition of identity as 'a way of organizing information about the self' (Cote & Leving 2003, p. 46), for 'it provides an extensive understanding of identity formation as it relates to human striving (agency)' (Cote & Leving 2014). Social Capital has many and varied references and definitions in this research I utilise Bourdieu's theory,

which acknowledges the existence of community social networks but emphasizes the individual's ability to draw upon the resources within the social network in order to pursue their own goals (Rouxel et al. 2015, pp. 97-105).

These key notions propel and move Indigenous female entrepreneurs forward in terms of innovation and entrepreneurship and through its many stages which include: opportunity recognition, ideation, feasibility, financing and commercialisation.

The simplified narrative through which the entrepreneurship process might be analysed here is the passage from opportunity recognition to ideation to prototyping to scaling up for commercialisation. This is explicated in Figure 5.

| Opportunity Recognition | → | Ideation | → | Prototyping | → | Scaling Up For Commercialisation |

Figure 5: Entrepreneurship Process

(Source: Sonya Pearce)

The above dynamics transform the Indigenous female entrepreneur and the social landscape in which she operates. Each stage of the entrepreneurship process is related in a complex way to the world around the Indigenous female entrepreneur and who she conceives herself to be in that world.

Through the exploration of the role of agency and identity, the researcher starts to understand more broadly how Indigenous women survived exclusion, racism and trauma to go on to develop their own businesses.

Bourdieu's social theory has proved useful in the field of entrepreneurship, as it was in a previous research project that I had undertaken on the inclusion and participation of Indigenous women in sports and physical activity (PA)[2]. Bourdieu's theory works as a kind of 'toolkit' to help provide social explanations of everyday life (Kitchin & Howe 2013). Within a Bourdieuian approach, the habitus is a central construct that aligns closely with identity and seeks to explain the dispositions that influence individuals to become who they are (Bourdieu 1984; Kitchin & Howe 2013). For Bourdieu, 'the habitus is a system of durable, transposable dispositions which predispose the individual to act, think and behave in a particular way' (Bourdieu, 1977, p. 72). These dispositions are carried with us, and work to shape 'attitudes, behaviours and responses to given situations (Webb, Shirato & Danaher 2002, p. 114).'

In the context of this research, habitus can be understood as the values and dispositions gained from the Indigenous women's cultural history, which generally stay with them across contexts (as they are durable and transposable), which are related to identity and country. This research engages case studies of Indigenous female entrepreneurs to specifically discuss the relationship between their values and dispositions gained from traditional knowledge and cultural experience and their experience and values as entrepreneurs: thus *habitus* can be seen as a question that poses significant potential for research.

Social Identity as set out in Social Identity Theory (Tajfel & Turner 1979; Trepte 2006; Turner & Oakes 1986) is the part of an individual's sense of self or self-concept (Tajfel & Turner 1979). Social identity theory introduced the concept of a social identity as a way in which to explain

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[2]UTS Business Research Grant 2014 - "The forgotten half: the experience of Indigenous Australian women in sport and physical activity", of which I was the lead researcher. Research findings are to be published in 2015, as a paper titled ''Sistas' and Aunties: Sport, physical activity, and Indigenous Australian women', co-authored with Dr. Megan Stronach, Dr. Hazel Maxwell and Prof. Tracy Taylor.

behaviour in groups or sections of society or 'intergroup behaviour' (Trepte 2006; Turner & Oakes 1986). This theory has assisted in broadening our understanding or predicting human behaviour in certain groups on the basis of perception of the differences in status or legitimacy of the group. Social Identity Theory in this research aids our understanding Indigenous entrepreneurship and social capital through 'in-groups' and 'out-groups' which, we often see today when looking at western markets and trends for instance in fashion, where people live, how people see the value of another's work or what they have produced. It is not necessarily about social categorisation, rather, about self and group processes (Trepte 2006; Turner et al. 1999). Racism is also a product of group identity, particularly in regards to targeted behaviour against Indigenous people in Australia (Oxenham et al. 1999; Paradies & Cunningham 2009). In this regard group identity informs the 'in-group' and 'out-groups', fads and fashions unfortunately this also can relate to personage (Tajfel 2010).

In discussing social identity I also take into account the work of Linda Smith (1999) in her landmark work in which she argues that: 'societies' or 'peoples' were constructed around their own cultural views of gender (Smith 1999, p. 8).' Smith follows the proposition that gender is a constructed identity, a construction bounded by cultural norms, values and discourse. As theoretical antecedent Judith Butler puts it, gender is constructed to 'the limits of acceptable speech' (Butler 2005, p. 24). Here Butler sets out how acceptable forms of speech are a constructed social phenomena, where society and institutions set boundaries, that is what we call ourselves and how we name others.

In this respect the narratives recorded in the research have helped to create a bridge between theory and each woman's narrative. I have used the table developed by Pentland (1999) to elucidate how gender, role and race are subjects of discourse woven into narratives. This lens allows the

research project to then to look at how roles in Indigenous society are developed or assigned, moreover, it also helps us to understand narratives in the context of social theory and in organisational settings such as enterprises (Clegg 1993).

Pentland's table (Pentland 1999, p. 713) brings us closer to understanding and framing the relationship of narrative properties to organisational theory, and to Indigenous identities (Faulkner & Gilroy 2015) through the discussion of the relationship between narrative properties and the indications and implications these properties have.

Table 1: Relationship of Narrative Properties to Organizational Theory

Relationship of narrative properties to organizational theory (Pentland 1999, p. 713)	
Narrative Property	**Indicator For**
Discourse	Patterns of events
Focal actor(s)	Role, social network, and demographics
Voice Point of View	Social relationships, and power
Moral context	Cultural values and assumptions
Other indicators	Other aspects of context

When focusing on specific behaviours included such as accepting responsibility for children and family, we must consider that this has come from both a cultural and historical legacy of role definition and historical trauma, particularly the forced removal of Indigenous children (Cunneen & Libesman 2000; Trudgen 2000, Pearce et al. 1999). It is due to this historical trauma that Indigenous Australian women have taken comfort and draw strength from culture to move forward in the areas of education

and in health as well as general community development (Bin-Sallik 2003; Kruske, Kildea & Barclay 2006; Rose 2000; Pearce 2011).

The provision of a cultural safety net has afforded the development of a distinct identity as role models for other Indigenous people (Povinelli 1993; Moreton-Robinson 2015). This is directly relational to Butler's ideas (Butler 2004): Indigenous entrepreneurs are able to develop unique self-stereotypes that enact their own cultural values and sense of being (Pearson & Daff 2009; Foley 2003; Foley 2005).

The meso-level is the level of influences on the entrepreneur that includes to community values, such as developing social bonds through enterprise; and entrepreneurship and enterprise development as integral to, and not separate from family and community life. In considering the meso-level, we need to cast our lens to the inter-relationship between Indigenous women community bonds and the gendered dimensions of roles within the Indigenous community and family. There is both national literature and international literature (Orser & Elliott 2015) speaking to the role of Indigenous women in family and communities (Wood & Davidson 2011; Eriksen & Hankins 2015).

Literature discussing the macro-level encompasses external and societal factors that are largely beyond the control of the Indigenous women. These include finance, infrastructure and services; market, commercialisation, supply; and social issues, such as racism and risk-taking behaviour. The participants in this study identified finance as a chief inhibitor to the development of Indigenous enterprise, and yet from as early as the 1970 it as identified by Glazer and Moynihan (1970, p. 36). Fairlie writes:

> 'business is in America the most effective form of social mobility for those who meet prejudice (Fairlie 2005, p. 3).'

More recently in Australia, the Forrest Review (2014, p. 186) calls for the support of Indigenous businesses.

2.1.d Indigenous Female Entrepreneurship: Entrepreneurship and Historical Context

Although the scholarship in the field of entrepreneurship is largely bound by business and economic discourses (Stayaert & Katz 2004), today there are emerging writers in the space of Indigenous female leadership and entrepreneurship (Daffy 2011; Evans 2012; Pearce 2014), with a strong reliance on international experience to assist in considerations in and around this subject matter (Peredo et al. 2004; Dana 2007; Wuttunee 2007).

This small, but rigorous, emergent literature investigating Indigenous entrepreneurship speaks directly to Indigenous people and their entrepreneurial aspirations (Dana 2007; Peredo & Chrisman 2006; Hindle & Moroz 2010; Hunter 2013; Collins 2004; 2014; Klyver & Foley 2012).

The literature on Indigenous entrepreneurship attempts to define the field of entrepreneurship (Hindle & Moroz 2010; Foley 2010; Anderson, Dana & Dana 2006; Wuttunee 2007); studies presenting data on Indigenous entrepreneurs and entrepreneurship (Pearson & Helms 2010; Wood & Davidson 2011; Foley 2008); theoretical contributions (for example Ma Rhea 2011; Furneaux & Brown 2008; Baldacchino & Dana 2006); and more critical accounts (for example Banerjee & Tedmanson 2010). This is a good thing as it broadens our understanding of who is an Indigenous entrepreneur, what they do, and illuminates their socio-cultural context.

This research must take into account the historical and today's context in which employment enterprise and entrepreneurship has happened, because it is important for us all to understand how economies develop and how poverty has been an enduring *leitmotif* of Indigenous development particularly in New South Wales due to these historical

events. This understanding was achieved in part by also looking at what has been happening internationally in the literature such as the experience of other female outside entrepreneurs (Williams 2008; Rehman & Roomi 2012); Canadian women entrepreneurs (Lvina & Abraira 2006) thus drawing on similar experiences with other Indigenous women and migrants across the world (Dana & Anderson 2007, pp. 3–7), I must also consider the recent works of Collins (2014), and Morrison et al. (2014), as well as Hunter (2014). Collins and Morrison, Foley and Hunter feature prominently as the largest recent works on Indigenous entrepreneurship in Australia to date.

Hunter's work is cited (Collins 2014) as the most comprehensive work done to date on Indigenous self-employment in Australia; he notes an increase in the number of Indigenous self-employed and thus provides the foundation for a broader understanding and questioning of the definition of an Indigenous entrepreneur, as well as ways to consider the contribution of female Indigenous entrepreneurs. Hunter (2014) suggests that '(t)he self-employed have to bear the risk of their own economic activities and hence are, by definition, entrepreneurial' (Hunter 2014, p. 7): hence the call for inclusion of self-employed as entrepreneurs.

The lack of Indigenous female entrepreneurship research is reflected in international research, particularly that done by women (Dana & Anderson 2007, pp. 8-19). In the literature review for example parallels in research, however, were also drawn with entrepreneurs from migrant backgrounds (Schaper 1998; 2007; Collins et al. 1995; Collins 1992; 2002a; 2002b; 2003a; 2003b) and African-American women (Williams 2008). These examples in the literature review were drawn upon as they speak to the experience of racism and exclusion from the economy for reasons already stated such as the White Australia Policy, from which parallels and similarities can be drawn.

What research on Indigenous women has shown historically is the virtual deliberate exclusion from mainstream workforce enterprise though such

instruments as the 'White Australia Policy' and the regulation of Indigenous women into positions of indentured servitude (Curthoys & Moore 1995; Banerjee & Tedmanson 2010). Examples of this are keenly explained in the works of McGrath & Saunders (1995) and Huggins (1998).

Recent years have seen the emergence of government policy and programs for Indigenous people which genuinely seeking to eradicate poverty, and more recently programs to assist Indigenous people in general to move into the marketplace. However, poverty remains entrenched with disproportionally higher numbers of young Indigenous women today relying on government support. This is real poverty, coupled with the problems of programs that are not always suited for Indigenous people (Collins et al. 2014, p. 20). Given this, we remind ourselves how policy issues affecting Indigenous women cannot be effectively conceptualized outside the effects down the generations of the process of colonisation where successive measures have moved to regulate the live of Indigenous women (Pearce et al. 1999, pp. 144–162).

Two centuries of successive government legislation and policy have compounded poverty in Indigenous families, creating the conditions that have both socially and economically disadvantaged Indigenous women. It is in this historical context that the lives of Indigenous women in the workforce and in enterprise have been shaped, simultaneously enabling and constraining their development as entrepreneurs, thus limiting opportunities in education and employment in successive generations.

2.1.e The link between self-determination and economic development

Indigenous people have made calls for independence almost since the inception of colonisation in Australia. These calls gained significant momentum from the 1970s, when 'self-determination' was 'the dominant trope for expressing national aspirations for Indigenous Australians'. (Kowel 2008, pp. 338-348) This term created a foundation for a new

doctrine in the development of a human rights narrative for Indigenous people.

As Fred Maynard's grandson Professor John Maynard writes:

> 'Most Australians see Aboriginal self-determination as belonging to the 1970s and the Whitlam government, and this is not the case…Aboriginal people were front page news in 1925 in Sydney demanding self-determination (Newcastle University 2015).'

Self-determination was used to define Indigenous people's struggle for economic independence, in fact some 50 years prior. Thus the framing of entrepreneurship practiced by Indigenous people can be seen as an effort to position economic participation and the growth of individual agency as a positive and self-driven effort towards Indigenous progress, autonomy, and self-sufficiency. Indigenous people lobbied for this right and a platform to assist in advancing these rights, when Fred Maynard formed the Australian Indigenous Progressive Association (AAPA) in April 1925 (Maynard 1997). This organisation emerged during a period of tremendous economic discrimination – particularly the revocation of north coast reserves, wiping out successful Indigenous farms – and a marked reduction in civil rights, as seen in increasing control on reserves and discrimination off. Presided over by Hunter River Koori Fred Maynard, with membership including William Cooper, William Ferguson, and a younger Jack Patten.

The AAPA's two major demands were for sustainable good quality land for Indigenous families and the immediate cessation of removal of their children. The call from AAPA attracted widespread support from Indigenous communities and it established 11 branches with a membership of more than 500 at a time when the Aborigines Protection Board reported the total Indigenous population of NSW as less than 7,000 (Goodall 1996). The main impetus for the AAPA was the revocations of reserves in the north coast.

Assimilation of Indigenous people 1937 – 1975

In 1937 a Commonwealth-State conference discussions were held on the state resulting in a national consensus on assimilation of the Aborigine. As a consequence of this meeting NSW responded by restructuring the Board around this new objective and renaming it the Aborigines Welfare Board in new legislation introduced in 1940 in the *Aborigines Protection (Amendment) Act 1940* [3]. The 1997 HREOC Report *Bringing them home* quotes the original debates on the 1940s act:

> 'The problem that the Government has to meet and the community has to face in regard to the Aborigines can be estimated by realising the fact that there are some 10,000 people of full or mixed aboriginal blood … About 50% of the aborigines are camped on stations and reserves, which are controlled by the Government. The remainder are living independently of the board … It has no effective control under the present law. They are quite independent and free to live according to their own wishes. In many cases, they are living in close proximity to towns, in much the same way as the unemployed lived during the worst years of the depression, and in that regard they are a great annoyance to the community (HREOC 1997).'

Against the backdrop of protests like the Freedom Ride of Charles Perkins and Sydney University students, and the Indigenous Tent Embassy set up in Canberra in 1972 (Broome 1994; Curthoys 2002), and Malcolm Fraser introducing reforms to Indigenous affairs in Australia; appointed initially as a leader of a 'caretaker' government following the Dismissal of the Whitlam Government. The Fraser Government went on to stay in power from November 1975 to March 1983, during this period Fraser introduced legislation for Indigenous people, this was the *Aboriginal Land Rights*

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[3] The *Aborigines Protection (Amendment) Act 1940* was 'An Act to provide for the dissolution of The Board for the Protection of Aborigines and for the constitution of an Aborigines Welfare Board; to amend the *Aborigines Protection Act 1909-1936*, in certain respects'. (NSW Legislation 1940, Cited: http://www.findandconnect.gov.au/guide/nsw/NE00015 date accessed 25 January 2015)

(Northern Territory) Act 1976, which was an amended version of legislation introduced by previous ousted Whitlam Labor government. This period also saw introduction of legislation to create the Human Rights and Equal Opportunity Commission via *Human Rights Commission Act 1981*, which now holds the Office of the Aboriginal and Torres Strait Islander Social Justice Commissioner, reporting annually on the enjoyment of human rights of Indigenous people in Australia. This period also saw the initial development of major Aboriginal organisations, which provided services in health, to children and legal advice, organisations, which had advocated Aboriginal peoples right to self-determination.

The call for self-determination and treaty rights was made famous in Kevin Gilbert's seminal text *Because a white man'll never do it* (Gilbert 1973). In the new millennium self-determination has come to mean Indigenous people making decisions about their own lives, and the right to engage in mainstream Australia as 'sovereign beings' (Bunda 2007, pp. 75-85; Moreton–Robinson 2007, pp. 86-102). The term was first made popular by William Rees–Mogg and James Dale Davidson – in their book *The Sovereign Individual* – originally published in 1997. In the instance of the Indigenous sovereign self, Moreton–Robinson (2007) and Bunda (2007) have used this term to describe the Indigenous persons who assert their rights and title to land and an Indigenous identity.

This ideal of self-determination also informed a canon of policy in government to address Indigenous social and economic disadvantage, such as the Whitlam Government's self-determination policy. Gradually reforms were introduced to combat Indigenous disadvantage, this period was also marked by Prime Minister (PM) Gough Whitlam handing back traditional land to the Gurindji people of Wave Hill at Daguragu, in the Northern Territory (NT) on 16 August 1975, this was one of his last acts as PM.

Fraser eventually lost to the Bob Hawke who led Australian Labor Party in

the 1983 election. Hawke initiated a Royal Commission into Indigenous

Deaths in Custody[4]. Paul Keating later superseded Hawke as Labor leader

and PM in a leadership challenge in 1991. Together, these two

governments are collectively referred to as the Hawke–Keating

Government (Blewett 1999).

The Hawke–Keating governments' Indigenous policy was defined by

Keating supporting Indigenous Reconciliation, passing the *Council for*

Aboriginal Reconciliation Act 1991, and appointing a Federal Minister for

Aboriginal and Torres Strait Islander Affairs – Robert Tickner (1990 to

1996). Tickner was responsible for presenting the Commonwealth's

response to the Royal Commission into Aboriginal Deaths in Custody

(RCIADIC) on 24 June 1992. The report made 339 recommendations mostly

to do with procedures for persons incarcerated, consultations with the

Aboriginal community, and policing including police education. In 1994,

The Human Rights and Equal Opportunity Commission (HREOC) had

responsibility for two of these recommendations. I was employed by

HREOC to implement on of these, which was Recommendation 212[5] of the

RCIADIC.

Working alongside Tranby Aboriginal College and UTS Faculty of Law, our

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[4] **Royal Commission into Aboriginal Deaths in Custody – Fact sheet 112.** The Commission examined all deaths in custody in each State and Territory, which occurred between 1 January 1980 and 31 May 1989, and the actions taken in respect of each death. The Commission's terms of reference enabled it to take account of social, cultural and legal factors, which may have had a bearing on the deaths under investigation. (National Australian Archives Fact Sheet: Source – http://www.naa.gov.au/collection/fact-sheets/fs112.aspx date accessed 25 January 2015

[5] For the formal report on this work please refer to theAboriginal and Torres Strait Islander Social Justice Commissioner, Second Report 1995, AGPS 1995 (Pages 146 to 160).   Writing this chapter was part of my responsibility in my role of National Co-ordinator, National Indigenous Legal Curriculum Development Project. This project was a direct response by the Human Rights and Equal Opportunity Commission to the Royal Commission Into Aboriginal Deaths in Custody. Recommendation 212. - *The empowerment of Indigenous people is subsequently dependent upon provision of appropriate strategies to facilitate their acquisition of skills and knowledge that will enhance their understanding of, and access to, government services and mechanisms for the protection of their human and legal rights, both nationally and internationally.*

collaborative efforts developed nationally accredited courses for Aboriginal and Torres Strait Islander people. This process required extensive consultation with Indigenous organisations and Indigenous Legal Services across the whole of Australia. All states and territories were included in the consultation and development process. The course is still unique and is presently made available to Indigenous people across the country as an accredited learning program with pathways to higher education.

As well as establishing The Council for Aboriginal Reconciliation in February 1992, in 1993 the Government passed the *Native Title Act* in response to the High Court's historic decision in Mabo v Queensland, re-shaping the face of Aboriginal and Torres Strait Islander policy in Australia. At Redfern Park in Sydney on 10 December 1992, Keating delivered a speech outlining his government's intention to succeed 'in the test which so far we have always failed' (Keating 1994), following-up a year later with the enactment of the *Native Title Act 1993* and the *Land Fund Act 1994.* This provided the first national recognition of Indigenous occupation and title to land in Australian legislation. The *Land Fund and Indigenous Land Corporation (ATSIC Amendment) Act 1995* amended the *Aboriginal and Torres Strait Islander Commission Act 1989* to establish the Aboriginal and Torres Strait Islander Land Fund and Indigenous Land Corporation (ILC). Today the ILC play a major role in seeking 'to assist Indigenous people to acquire and manage land to achieve economic, environmental, social and cultural benefits' (ILC 2015; Ferguson et al. 2015; Altman & Pollack 2001; Altman 2005). Through the introduction of this legislation Keating provided the cornerstone for future economic development, which has been fundamental to improving the social conditions of Indigenous people throughout Australia in the form of land and home ownership. As Tim Rowse describes this landmark historical event:

> 'By recognizing their ancient and customary right to land, the New South Wales government created opportunities for Kooris and Murris to become

modern subjects of government.' (Rowse 2015, p. i)

Figure 6: Prime Minister Keating with Anon Link, Redfern Park, Sydney 10 December 1992

(Robinson 2012)

Figure 7: Marking the 20th anniversary of the Redfern Speech, Anon Link's mother Chantay Link, Redfern

(Robinson 2012)

This, however, was eventually eclipsed by coercive forms of social policy introduced by successive governments, cumulating in the Howard/Liberal governments NT Intervention (Altman & Hinkson 2007; Altman, Biddle &

Hunter 2008; Behrendt, Web 2007).

The NT Intervention was introduced shortly after the release of the *Little Children Are Sacred* report, concluding with the first recommendation outlining how neglect of Indigenous children attained disastrous levels, insisting that it 'be designated as an issue of urgent national significance by both the Australian and Northern Territory governments' (Wild & Anderson 2007). Using a doctrine of shock to leverage this report, the 'Howard government declared a national emergency' (Brough 2007) and mobilised a coalition of police, army and others in what they suggested would be the 'first phase' of a program to tackle child sexual abuse in remote Indigenous Australia (Altman & Hinkson 2007). Consequently that government went on to spend significant amount of money to implement this policy, with most going to government, police and army to enforce this policy (Altman 2010). Most are cases of 'neglect', which is occurring at a rate far higher than other jurisdictions, and in many cases could attributed to extreme poverty. This undercuts the real purpose of Howard government intervention and the compatibility of this policy to Indigenous development (Altman 2010; Wadiwel & Tedmanson 2009).

In December 2007 Kevin Rudd became Australia's next Prime Minister; however in June 2010, he too was removed during his first term due to a leadership challenge. Significantly during this brief time Rudd delivered an apology to Indigenous people. This was done on 14 February 2008; here crowds around Australia stopped and watched as Rudd led a parliamentary apology to the Australian Indigenous People on behalf of past governmental policies and their effects.

Julia Gillard, the next PM, defied demands to abolish the NT Intervention, instead opting to extend this policy to 'quarantining of welfare payments so they could be spent on food rather than alcohol or gambling (Franklin &

Rout 2011).' Rudd returned for a brief while ousting Gillard in a leadership joust. Rudd's Labour Government subsequently lost to Abbott Liberal National Party in 2014. With Abbott's Government has seen the appointment of a handpicked Indigenous Advisory Council, a marked decrease to direct funding to Indigenous services and programs, and the continuation of the Intervention. It seems business as usual for Indigenous people with continued government control over their lives with little respite (Crikey 2014).

What has not been lost amongst these successive governments and the quagmire of social policy is the desire of Indigenous people and communities to live both singular and communal lives that do not rely on government funding, and do not suffer its interference. During the course of this research, women in and around New South Wales echoed this ambition: that is, to be financially independent on a community and on a family level. Self-determination[6] for them represents a form of freedom that they believe their parents and grandparents did not enjoy, a freedom from government intervention and direction, and the ability to earn their own money their own way.

2.2 Indigenous Female Entrepreneurship

The chains of colonisation still have a lasting and detrimental effect on Indigenous people, including the impact of our Stolen Generations (Abrahams 1998; Pascoe 2008). The effects of contact with non-Indigenous people in Australia have been a history of trauma and marginalisation (Atkinson 2002). This has been evidenced for years in comparative data on Indigenous income, poverty, employment, health, housing and educational attainment (Curthoys & Moore 1995; Hunter and Hawke 2001; Hunter

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[6] For discussion on the right to self-determination, as well as self-determination as governmental policy, see Larissa Behrendt, Chris Cunneen and Terri Libesman, *Indigenous Legal Relations in Australia* (Oxford University Press 2009) 298–301, 311–14.

2004; HREOC 2007; Pearce 2008; Australian Institute of Health and Welfare Report 2014; Hunter 2014). Indigenous women's participation in the labour force has been limited (52%) and Indigenous women are also more likely than other Australian women to suffer from the effects of low income, housing, and other stressors such as domestic violence (Pearce et al. 1999; Pearce & Cox 2009). While Indigenous gross household income has increased over the years, the incidence of self-employment in the Indigenous population is still around one third that for other Australians (Hunter 2013, p. 13).

In seeking to understanding the critical role entrepreneurship plays in the functioning of a developing economy, one can start with economist Joseph Schumpeter (1934), who introduced the concept of creative destruction[7], a means by which capitalism reinvigorates itself periodically in both unsettling and challenging ways, a term in economics which since the 1950s become readily identified with his theory of economic and business cycle. This is also associated with economic innovation doctrine, which reconsiders 'traditional western' economic theory, and turns it around, making, technology, and innovation the centre of the entrepreneurship model, rather than external forces. This doctrine also assumes two basic principles: 1) that the goal of economic activity is to encourage higher productivity through greater innovation; and 2) markets cannot look to pricing alone to encourage higher productivity (Antonelli 2003; Johnson 2008). In fact this requires innovation and constant refinement of supply chain to assist this process, which itself requires constant research and refinement (Tracey, Fite & Mathias 2004).

Ernesto Sirolli, founder of the Sirolli institute, recognises the innate imperialist, gendered and racialised biases of the Western corporate business model. This is the dominant image of the typically male 'standard

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[7]Creative destruction is a term coined by Schumpeter (1942), to describe the action and impact of free-market entrepreneurial innovations on the status of business and economic transactions. For more see Carayannis, *et al. ,* (2014: 5-6)

entrepreneur', with access to financial start capital, human capital in the form of education and qualifications, and social capital in the form of access to support networks. This fails to account for the growth of 'new' entrepreneurs – defined as those who, due to unemployment or another disadvantageous condition, become self-employed (Apitzsch 2003, p. 167). However, Sirolli's own emphasis on passion and the role of enterprise facilitators may not necessarily be applicable to all participants across ethnic, gender and class differences, as evidenced in this data. Like the theoretical model of Waldinger et. al (1990), insufficient emphasis is placed on the processes of the racialisation of labour, notably immigrant, nor the dynamics of gender and class and class resources in the opportunities of entrepreneurs. Like immigrant entrepreneurs, there are complex and dispersed patterns of class and ethnic resources among the diverse population (Collins 2003, pp. 73-76).

In recent years, scholarship in entrepreneurial studies has moved forward to consider cultural diversity, with the major contributors to this field of study being: Foley 2010a; 2013; Collins 2014; Light & Rosenstein 1995; Collins 2003; Light & Gold 2000; Low & Collins 2010; Welter 2011; and Dana 1995; 2007. This is reflected too in broader organisational studies (Pullen 2006; Tedmanson 2010). However, more needs to be done.

A recent study by Foss and Ahl (2015) on gender and entrepreneurship studies published in 18 journals over a 30-year period found that the studies were either weak or had no feminist perspective. Further, it argued that 'future scholars must develop the methodological repertoire to match emerging trends toward post-structural feminist approaches; this may require a radical move toward more innovative, in-depth qualitative methodologies such as life histories or discourse analysis (Foss & Ahl 2015, p. i).'

Entrepreneurship in the West has largely been seen as a set of activities in

business creation for the purpose of product development for private for-profit purposes. Some have argued that it derives from a personality trait, as in an empirical study (Littunen 2000) on entrepreneurial traits which found that:

> *'becoming an entrepreneur and acting as an entrepreneur are both aspects of the entrepreneur's learning process, which in turn has an effect on the personality characteristics of the entrepreneur* (Littunen 2000, pp. 295-310).'

This conclusion on personality is supported in a large-scale study conducted in Europe, which considered the role of personality traits in the decision to start a business and to be able to maintain it successfully. This study featured a full analysis of personality traits that included a comparison of different traits by analysing a full set of personality predictors for start-up activities as well as success. Entrepreneurship traits significantly correlated with entrepreneurial behaviour (business creation, business success) were: need for achievement; generalized self-efficacy; innovativeness; stress tolerance; need for autonomy; and proactive personality (Rauche & Frese 2007, pp.353-385). It should be noted that these qualities were reflected time and again in interviews with Indigenous female entrepreneurs.

Notably, Western notions of capitalism applaud the small number of entrepreneurs who capture large portions of mass markets. This can be seen in, for example, Steve Jobs and Apple, Bill Gates with Microsoft, Murdoch and Fox Media, Branson and Virgin, examples which require production on a mass scale, and control of the supply chain. Nagurney (2006) explains chain supply as being 'a system of organizations, people, activities, information, and resources involved in moving a product or service from supplier to customer. Supply chain activities transform natural resources, raw materials, and components into a finished product that is delivered to the end customer. In sophisticated supply chain systems, used

products may re-enter the supply chain at any point where residual value is recyclable. Supply chains link value chains'. A detailed explanation of chain supply is also offered by Tate (2014), as a 'domination of markets including regulation of labour, and influence on government economic policy. The consequences being the regulation wages of workers, particularly those engaged in manufacturing and production, with media and government manipulation used to control markets (Tate 2014, p. 102).'

This is typically underscored by an enterprise culture, supported by state policies designed to promote individualism and self-reliance, innovation and profit making, and competition and initiative in economic activities[8]. Democracies have traditionally supported this model. None of this by definition is bad. Foley (2003) associated this with the three forms of Western economic aspirations: growth, innovation and flexibility. These aspirations can flourish when ideal market conditions exist, however, not all Indigenous entrepreneurs have enjoyed these conditions.

Research by Hannu Littunen (2000) found that 'becoming an entrepreneur and acting as an entrepreneur are both aspects of the entrepreneur's learning process, which in turn has an effect on the personality characteristics of the entrepreneur (Littunen 2000, p. 302).' Littunen also found that people who were entrepreneurs showed a clear increase in mastery: that is, increasing ability to solve problems, and a decrease in reliance on others and improved personal relations.

However, the 'personality' perspective (Lee-Ross & Mitchell 2007) should not be adopted 'wholesale' as there is a possible overlap between the cultural context in which entrepreneurship occurs and the 'temporal dynamics of the process and the socio-spatial contexts in which it is

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[8]See 'Enterprise Culture' in *Blackwell Dictionary of Sociology: A User's Guide to Sociological Language*, Second Edition by Allan Johnson 1995 and 2000. Printed Blackwell Press.

performed (Moroz & Hindle 2012, p. 781).' Effectively this means that the entrepreneur can be a type of person shaped by business culture and context of the entrepreneurship, and this context can impact the enterprise (Hindle 2010).

It should be noted this is an individualistic construct, whereas in Indigenous community entrepreneurship settings social and communal values often drive the process, as in fire stick farming, and land management (Yibabuk et al. 2001, pp. 325–344; Wood & Davidson 2011). Here communities want to manage their own lands through traditional land management practices. By doing this they maintain culture, and as well have created employment opportunities for Traditional Owners (TOs). These are clearly community enterprises.

Calls for consideration of a multidimensional model of entrepreneurship have also been made by Johnson (1990). This call is echoed by leading Canadian Indigenous academic Wuttunee herself, shattering conceptions of the Indigenous entrepreneur in the Canadian experience (2007, pp. 8-19). Today, the identity of the Indigenous entrepreneur is born and reborn, shaped by both historical restraints and by new market opportunities (Walter 2010), as well as a confidence in themselves and market confidence to some extent in Indigenous entrepreneurs and products (Collins 2014, p. 36). On the ground this means that Indigenous entrepreneurs are standing up as Indigenous people, and trading as such, therefore utilising Indigenous knowledge (IK) and Indigenous intellectual property [9](IP) (Janke 1998) to produce goods well as to promote services and products. The commercialisation of traditional knowledge starts with sourcing for traditional knowledge, validation, value addition, product and

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[9]Indigenous Property is an umbrella legal term used in national and international forums to identify Indigenous Peoples' rights to protect their specific cultural knowledge and intellectual property; for more please refer Terri Janke *Our Culture: Our Future* **Report** http://frankellawyers.com.au/media/report/culture.pdf date accessed 14 November 2014.

enterprise development, intellectual property rights protection, licensing and diffusion of the knowledge/innovation. These activities are carried out by varied agencies, which network with the knowledge holders, innovators and among themselves and support the traditional knowledge diffusion[10] (Pearce & Chelliah 2014, p. 1–2), such as the use of knowledge in provision of services such as tourism, education and training and product development such as foodstuffs.

This Indigenous business identity is built on and around the social context and construction of an Indigenous identity, and a sense of Indigenous belonging, reflecting bonding capital, social capital, community capital and cultural capital reflected in social relations and business initiatives (Bourdieu 1987; Putnam 1993; 1995; Brough, Mark et al. 2007). This is often realised through a specific form of bridging social capital[11]. 'Bridging social capital refers to the building of connections between heterogeneous groups; these are likely to be more fragile, but more likely also to foster social inclusion (Schuller, Baron & Field 2000).' Bridging capital has assisted Indigenous people to enter new markets (Lindsay, Lindsay, & Jordan 2006).

All in all, entrepreneurship remains the most powerful economic force known to mankind (Kuratko 2014). Arguably this has been in the past to the detriment of Indigenous peoples around the globe who witnessed the impact of western colonies, and the rise of the colonial entrepreneur, which in turn led to a new merchant class in Europe, such as the sugar merchants and the cotton merchants; where native people were cleared from traditional lands and people were stolen from their home countries such as Africa and islands of the South Pacific (Affeldt 2010) to become 'free' labour. In 1863 in Australia Islanders were recruited from Melanesia, mostly Solomon Islands and New Hebrides (Vanuatu) either by force or by

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[10]The *Sharing the benefits of commercialisation of Indigenous knowledge in Australia: what are the key success factors?* is a UTS Business Research Grant, which considers the commercialisation of IP and IK in Australia, using three case studies (UTSB 2014).

way of inducement, or both. The first five years or so, many recruits had no legal protection in Queensland law and employers were largely free to exploit them at will. Only those few on formal labour contracts were protected by the *Queensland Master and Servants Act 1861,* as the common view of the day was that white people could not handle work in the tropics. This was finally stopped when the Australian Government sought to 'repatriate' the Islanders between 1906 and 1908 under the *Pacific Islander Labourers Act 1901* (Sunday Mail 1938) legislation prompted by the White Australia Policy, and the desire to protect jobs for white Australians (Miller 2015) with stories of Islanders being deported often to islands that they never came from. Some escaped this mass deportation by either running away or marrying into Indigenous families. My own extended family members are descendants of marriages between Indigenous people and South Pacific Islanders (Solomon Islanders and from Vanuatu). As recently as 2014 my Aunties visited Vanuatu and were welcomed by their people, and listened to stories being retold of the harrowing ordeal of the Islanders who were herded and sold like cattle.

Now, the act of entrepreneurship and mastery of it can be used by Indigenous people to benefit families, communities and self in both urban and regional settings and be a driver in social and economic revitalisation of communities, families and individuals through creation and innovation – and can be a vehicle for self-determination (Foley 2003; Pearson & Helms 2010; Furneaux & Brown 2008).

The question remains: what defines an Indigenous entrepreneur? Distinctions exist between cultural identity relating to entrepreneurship and the holistic consideration of and entrepreneur as fundamentally indigenous in their practice.

In defining the 'Indigenous entrepreneur', Foley comments that 'the Indigenous Australian Entrepreneur alters traditional patterns of behaviour, by utilising resources in the pursuit of self-determination and

economic stability via entry into self-employment, forcing social change in the pursuit of opportunity beyond the cultural norms of initial economic resources' (Foley 2003, p. 136) The link here between personal autonomy, cultural identity and pursuit of opportunity and development can be clearly seen and lends a complex underpinning to the development of the female Indigenous entrepreneur.

Leo–Paul Dana has expressed a similar approach to the links between cultural identity and entrepreneurship practice:

> '…differences between ethno cultural groups suggest that opportunity identification and/or response to opportunity is culture-bound. This suggests that entrepreneurship should not be defined on the basis of opportunity, but rather cultural perception of opportunity.'
> (Dana 1995, p. 67)

Self–determination through economic independence means governments and institutions working with communities and individuals in promoting and/or securing economic independence, and moving away from welfare dependency. It is in the first instance a way to minimise reliance on government support.

2.2.a Defining the Indigenous Entrepreneur and the Indigenous Enterprise

The idea of an Indigenous Entrepreneur is a developing term that has roots in research around ethnic and immigrant entrepreneurship, a field broadly characterised by the term 'outsider' (Yavuz 2011) or the more measured term 'minority entrepreneurs' (Hisrich 1986; Edelman 2010). Research into ethnic entrepreneurship has focused on defining the different factors influencing entrepreneurial behaviour and isolating, where possible, the interplay of the socio-cultural context of the minority entrepreneur and their subsequent entrepreneurial behaviours (Hisrich 1986; Yeo & Low 2003; Rath & Kloosterman 2001).

Rather than highlighting the specificity of the cultural identity of each minority entrepreneur and elucidating a connection between the traits, beliefs, and sociality of said identity and the decisions, risk management and other patterns of entrepreneurial behaviour of research participants, the focus in noting ethnic entrepreneurs as a field of research has been designed specifically to improve policy from a neutral perspective. The ethnic entrepreneur (known as aforementioned as the minority or outsider entrepreneur) has notably intersected with the minority figure of the female entrepreneur in key research. It is the figure of the female ethnic entrepreneur that I will consider here as theoretical precedent for my consideration of the female Indigenous entrepreneur.

Collins and Low (2010) note that the study of female ethnic entrepreneurs highlights several key intersections between social, cultural and racial context that shape what might be considered as key tenets of the female 'minority entrepreneur':

- 'Gender, ethnic and racial difference shape the resources that female immigrant entrepreneurs bring to their business enterprises in Australia today, including human and social capital' (Collins & Low 2010, p. 108);
- 'daily entrepreneurial decisions…are embedded within social relations within the family and social networks with the ethnic community' (Collins & Low 2010, p. 108);
- And 'linguistic, religious and cultural difference of women from minority backgrounds…impedes their labour market prospects and constraints their entrepreneurial experiences (Collins & Low 2010, p. 108).'

The interplay between socio-cultural identity, kinship bonds, social and familial obligations and the entrepreneurship journey can be noted in the literature defining the ethnic female entrepreneur.
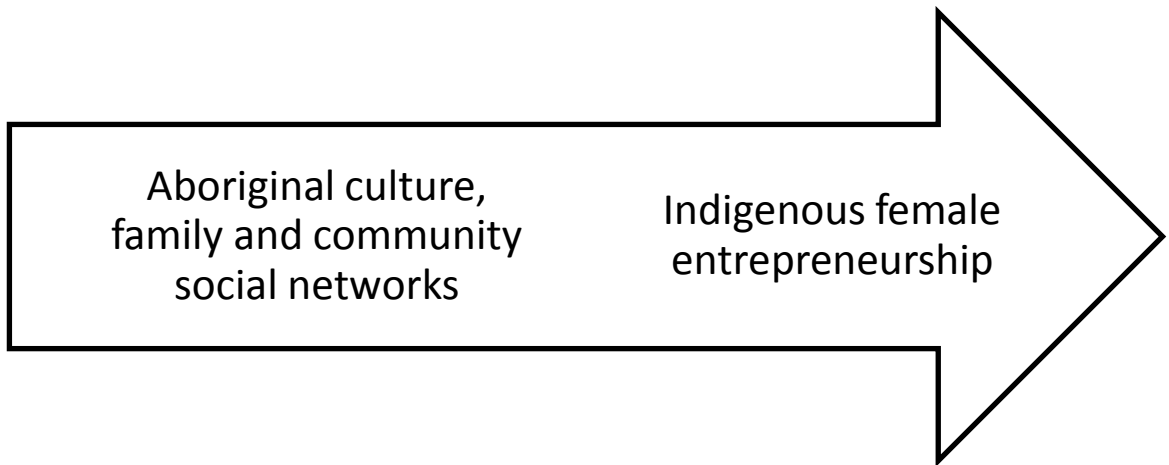
Aboriginal culture,
family and community
social networks

Indigenous female
entrepreneurship

Figure 8: Relationship Between Indigenous Identity and Entrepreneurship

These constitutive tenets of the ethnic female entrepreneur inform this research and shape the design of the research to speak directly to the Indigenous cultural background of the research participants. This research takes a distinctly Indigenous cultural approach and implements narrative-based research methods to attune the research to the practices of telling and identity narratives that characterise the lives of the participants as Indigenous women.

In attempting to define the Indigenous enterprise I must first acknowledge the work extant defining the related notion of the Ethnic Minority Business (EMB) (Carter et al. 2015). Carter et al. note the double-bind in identifying businesses by their ethnic, Indigenous, gender or other kinds of minority status: they note that many ethnic minority business, despite inarguably meeting the definition, eschew the term due to the 'unarticulated philosophical assumptions [that] lurk behind the taken-for-granted terminology that permeates policy discourse in this area' (Carter et al. 2015, p. 51).

Ethnic minority-owned business and women's business are broadly categorised as being owned and managed by the specified groups (Carter et al. 2015). This is elaborated by Chrysostome and Lin (2010) who note that 'in general… [immigrant entrepreneurs] do not rely on an ethnic market… and do not limit their workforce to coethnic workers' (Chrysostome & Lin 2010, p. 79). Thus the notion of an ethnic enterprise, while a seemingly simple term, is subject to varied definitions across entrepreneurship literature. A similar multiplicity can be noted in the below discussion of the Indigenous Enterprise.

Hunter makes the point that there are a 'range of types of Indigenous enterprise', and questions how we define what constitutes an Indigenous enterprise, suggesting that there should be a 'rather loose or flexible definition of what constitutes an Indigenous business' (Hunter 2013, p. 16).

The industry accepted standard for a definition, proposed by Supply Nation, uses a majority equity definition of an Indigenous business as 'at least 51 per cent owned by Indigenous Australians and the principal executive officer is an Indigenous Australian and the key decisions in the business are made by Indigenous Australians' (Collins 2014, p. 4).

As Hunter points out, this definition is contestable because it excludes a business partnership of Indigenous and non-Indigenous couples, many firms that may otherwise be classified as Indigenous, arguing that '(c)learly the definition of an Indigenous business will always be contestable, but policy-makers need to clearly identify which economic agents are being targeted and articulate what outcomes the policies are seeking to influence' (Hunter 2013, pp. 16–17).

The stratification of at least *51 percent* Indigenous Australian ownership, and the associated distinctions, poses a particular issue given the common cross-over between personal and business partnership: given the 2011 census findings (Biddle 2012, p. 2) that the majority of both Indigenous

men *and* women who self-identify as in a de facto relationship are in such a relationship with a non-Indigenous partner, this pairing, should it be translated to the business world, would exclude business partnerships from being formally defined as an Indigenous Enterprise.

Hunter's work is important as it shines a light on the little acknowledge area of entrepreneurship, those who are often classified as unemployed. However for all intents and purposes operate as entrepreneurs, going from job to job without the safety of regulated companies. All women interviewed in this study started in this space before commercialising their interests. An argument can be mounted here, where if we were to acknowledge these people as entrepreneurs, then perhaps they too in turn would be able to access programs targeted at the Indigenous firm, thus increasing capacity for entrepreneurs to move out from shadows of policy black hole.

The Forrest Review suggested that the definition of Indigenous Business (or, as the report calls them, 'first Australian firms') be changed to include 'those that have 25% or more first Australian ownership and management and can demonstrate significant first Australian employment outcomes' (Forrest 2014, p. 186). This is a much looser definition than that enacted by Supply Nation. Morrison in his recent review of Australian Indigenous entrepreneurship states: 'These definition issues are important because they relate to how policies to support Indigenous enterprises are enacted, deciding which Indigenous enterprises are able to participate in programs designed to support Indigenous entrepreneurship' (Morrison et al. 2014, pp. 35-36).

In any case, the definition of Indigenous entrepreneurship remains a point of contention, and in fact some academics argue that research on Indigenous entrepreneurship has been constrained by the lack of a universally accepted definition of what constitutes an Indigenous business or entrepreneur (Hunter 2013). On the other hand, it has been argued that

an all-encompassing definition of Indigenous entrepreneurship is not beneficial and is, in fact, reductive. Foley (2008c) argues that previous definitions of Indigenous entrepreneurship ignored the discrete ideological, cultural and political contexts of entrepreneurial minorities; thus Foley posits that no generalised definition should exist and that if one is to define Indigenous entrepreneurs one needs to consider the entrepreneur as an individual as well as part of a cultural or social group (Foley 2008c). This is a view that is shared by Daffy who asserts: 'one must question whether Indigenous entrepreneurship definitions developed in a particular country are representative to all countries and particularly to the Australian context' (Duffy 2011, p. 20).

What constitutes an Indigenous business is also a contested topic. As Hunter (2013, p. 16) suggests, there is a 'rather loose or flexible definition of what constitutes an Indigenous business'. While to an outside eye such quibbling over definitions may seem trivial, the definition of Indigenous business or Indigenous entrepreneurship has monumental social and economic implications for the state of Indigenous Australian affairs. Moreover, such precise debate over definitions is paramount to us progressing research and understanding in this field.

Fitting the definition of an Indigenous entrepreneur can make all the difference in terms of access to programs and finance, and could possibly impact on how and when and even if people can get started on an enterprise.

Indeed, the Supply Nation definition has been criticised for being over simplistic. Hunter argues that the 51% rule excludes many businesses that would otherwise be considered Indigenous. He argues that the main fault in this definition is that it excludes business partnerships that consist of Indigenous and non-Indigenous couples. By this definition, he points out,

only a fraction of the Indigenous entrepreneurs identified in recent census data would be certified as Indigenous entrepreneurs (Hunter 2013).

This is problematic for Indigenous female entrepreneurs as it places a specific and constraining definition on what kinds of entrepreneurs can receive assistance.

2.2.b Contextualising Indigenous Entrepreneurship

Entrepreneurship is a vehicle for encouraging and inspiring innovation and creating growth in Indigenous communities. Paradoxically, reductions in government funding to the community sector services have been a catalyst behind for-profit initiatives in the community sector. This is marked by the community sector's ability to also see opportunities that private operators are unable to capitalise on, and where the nature of the job at hand requires an established professional and social network, such as community housing, or women's services. This includes community organisations being involved in cultural heritage training or venue hire or outsourcing of services on a commercial basis. Interestingly enough, this has been the sphere of the private consultant who has provided this as a fee for service at market rates. At least two of the women interviewed expressed concern in regards to expanding competition in this area.

Community entrepreneurship remains a dynamic part of the reinvigoration of community services and programs involving the lives of Indigenous people in NSW today.

Welter (2011) wrote about the importance of contextualising the experience of the entrepreneur. In considering the experience of Indigenous women, a useful tool is to look to how Indigenous female theorists have used stories of Indigenous women to highlight their research and theorising (Moreton-Robinson 2005; Bunda 2007; Fredericks 2007; 2010). Using these examples as a methodological touchstone, narratives of

Indigenous female entrepreneurs are produced in this research, emerging from a dialogic form of interviewing (Foley & Valenzuela 2005).

There is not one road to entrepreneurship, just as there not one singular definition for this phenomenon. However, in this instance I have chosen to consider Kevin Hindle's work in this area as he provides a succinct definition of entrepreneurship: 'Entrepreneurship is the process of evaluating, committing to and achieving, under contextual constraints, the creation of new value from new knowledge for the benefit of defined stakeholder (Hindle 2015).'

This definition provides a starting point in attempting to unravel what may be seen as entrepreneurship. Hindle's rendition provides the most succinct version that can be applied to both private and community entrepreneurship in general, not specifically Indigenous.

However, throughout the extant literature there have been a multitude of attempts to define Indigenous entrepreneurship and Indigenous enterprises (Lindsay 2005). Peredo et al. have defined Indigenous entrepreneurship as an entrepreneurial endeavour that encompasses the desire of an Indigenous person or persons 'to become self-reliant and socially cohesive(Peredo et al. 2004, p. 14).' They also note that Indigenous entrepreneurship 'is often connected with the notions of community-based economic development (Peredo et al. 2004, p. 14).' This is echoed in both recent national research (Collins et al. 2014) and is a question I will explore in this thesis.

Hindle and Lansdowne's (2005) highly cited definition of Indigenous entrepreneurship defines Indigenous entrepreneurship in a similar vein, but with a larger scope of criteria. This definition, however, does not take into account the individual as part of a family unit or community group:

> 'Indigenous Entrepreneurship is the creation, management and development of new ventures by Indigenous people for the benefit of Indigenous people. The organisations thus created can pertain to either the private, public, or non-profit sectors. The desired and achieved benefits of venturing can range from the narrow view of economic profit for a single individual to the broad view of multiple social and economic advantages for entire communities. Outcomes and entitlements derived from Indigenous entrepreneurship may extend to enterprise partners and stakeholders who may be Non-Indigenous (Hilde & Lansdowne 2005, p. 9).'

Certainly this is borne out in national research, as shown in Section 6 of the ARC Linkage Grant report. The 'importance of non-Indigenous partners in Indigenous enterprises was a very strong theme of the qualitative research and the notion of Indigenous enterprises and entrepreneurs as cosmopolitan enterprises (Morrison et al. 2014).'

Indigenous entrepreneurship comes in many forms. Despite dominant conceptions of Indigenous enterprises being 'community' run ventures located in the outback, Foley (2006b) documented that the majority are actually privately owned businesses located in urban areas. Indigenous entrepreneurship can involve a multitude of structures: partnerships between corporate Australian and Indigenous corporations; Indigenous social enterprises and co-operatives; Indigenous community-owned enterprises, as well as Indigenous private for-profit enterprises. While Indigenous entrepreneurship has been stereotyped as occurring within the art, craft and tourism ventures (Foley 2008a, p. 208; Wearing 2009; Wearing, Stevenson & Young 2010), there is an abundance of fields that Indigenous entrepreneurs work within. This was discovered in a recent national qualitative and quantitative three-year research titled *Determining the factors influencing the success of private and community-owned*

Indigenous businesses across remote, regional and urban Australia[12], a joint research project of Charles Sturt University, the University of Technology, Sydney and Indigenous Business Australia (IBA), which was funded largely by the ARC[13](Morrison et al. 2014).

The idea of Indigenous entrepreneurship as personality driven resonates with the theories put forward by Johnson (1990) in his analysis of a cultural model of Indigenous entrepreneurial attitude. Also, Lindsay (2005) and Keelan and Woods (2006), when looking at understanding Maori entrepreneurship, discuss the concept of entrepreneurship as being personality or attitude driven, and acknowledge the role of the individual since it is at this point that any idea or drive to develop an enterprise must start (Johnson 1990). Prominent Maori management academics have also discussed the relation of well–being to wealth, and further called upon Maori businesses to consider an ethics of care (Spiller et al. 2011).

The idea of an *ethics of care* was championed largely by feminist Carol Gilligan and looks at moral orientation and moral development. In essence it is viewed as a normative ethic theory. This is a theory that proposes the moral right or wrong status of actions. It was developed by feminists in the later part of the last century, emphasising universal standards and impartiality, ethics of care in such emphasises the importance of response (Gilligan).

Some beliefs of the theory are basic:

 Persons are understood to have varying degrees of dependence and interdependence on one another. This is in contrast to deontological and consequentialist theories that tend to view persons as having independent interests and interactions.

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[12] Linkage Grant scheme and funded in part by IBA, and CIRCA here the project considered a diverse range of industry types, including uncovering second generation Aboriginal entrepreneurs

[13]ARC – Australian Research Council is a body that supports and funds research in Australia to universities and research institutions, and at times partnerships with business and social institutions more information www.arc.gov.au

Those particularly vulnerable to one's choices and their outcomes deserve extra consideration to be measured according to their vulnerability to one's choices.

It is necessary to attend to contextual details of situations in order to safeguard and promote the actual specific interests of those involved. Reflecting upon Ethics of Care is important in this research as it provides context and purpose, and assists the researcher to go beyond doing the research to look at what to do with the research once completed.

Foley (2003) refers to Indigenous entrepreneurship as an empowering process where disruption is required to make individuals independent, and where success hinges on a range of variables such as business ability, knowledge, skills, and access to resources. For innovation to occur in any context, disruption is required, as things have to be broken down and made new.

Certainly, for the women interviewed for this study, sexism, race and culture had defining effects when women spoke about their experiences. It is the experience of Indigenous people, which it is argued '… shows separateness, if any, of Indigenous entrepreneurship from that of mainstream enterprise' (Duffy 2011, p. 27). The historical social experiences of Indigenous people have shaped them as entrepreneurs and influenced the types of enterprises that have evolved as a result of these experiences.

Entrepreneurship in itself appears to approximate itself with enterprise development both social and private and is as much about the person as it is about what is being produced: that is, their mastery of the processes to become and be successful as an entrepreneur (Furneaux & Brown 2008). Accordingly, the difference that has been explored between the general term 'entrepreneurship' and what we refer to in this study as 'Indigenous entrepreneurship' must include knowledge of relationship to context, culture, social capital and self-determination in the sense of cultural and

financial freedom (Lindsay, Lindsay & Jordan 2006; Banerjee & Tedmanson 2010, pp. 147-165).

Entrepreneurship itself appears to be a broad concept for development of organisation for the purpose of enterprise. The difference that has been explored (Collins 2004; Hindle 2010; Foley 2003; 2007; and 2008) between the general term 'entrepreneurship' and the specifically termed 'Indigenous entrepreneurship' includes knowledge of relationship to culture and social capital (Daffy 2011; Collins 2004; Dana 2007). This concept can be explored in essays by Hindle (2010) and Lindsay (2005), who set out how the community context affects entrepreneurial process and how culture provides a specific context for understanding this phenomenon, for 'social organisation among indigenous peoples is often based on kinship ties, not necessarily created in response to market needs' (Dana 2007, p. 5).

Similar types of experiences in the literature can be found in looking at the experience of migrants in Australia, particularly when we consider the reasons why and how enterprises have been established, largely attributed to exclusion from labour markets (Behrendt 1995; Collins 2004; Collins 2014, pp. 22-23). Collins argues that the racialised experience of Australian Indigenous people also impacts on Indigenous entrepreneurship in Australia. Indeed it could be argued that racialisation has become part of Indigenous culture and, moreover, that a move into entrepreneurship is a way for Indigenous people to achieve better economic outcomes than are available in the Australian labour market where racial discrimination still persists to constrain the achievements of Indigenous and other racial minorities in Australia (Collins 2014, p. 34). As an example of this, Collins' recent report on qualitative and quantitative research about the perceptions of Indigenous entrepreneurs regarding discrimination identified mainstream expectations about Indigenous products: that they would be of inferior quality (Collins et al. 2014, p. 36).

Analysis of the role of culture and personality in entrepreneurship literature also resonates with theories put forward by Johnson (1990) in his analysis of a multidimensional model of entrepreneurship, by Lindsay (2005) on understanding a cultural model of Indigenous entrepreneurial attitude, and by Keelan and Woods (2006) looking at understanding Maori entrepreneurship. All discuss the concepts of entrepreneurship as being personality or attitude driven, and stress the role of the individual (Johnson 1990). However, consideration must be given to the role of gender and racialisation; these too have shaped Indigenous entrepreneurial identity, which I seek to address later in this chapter.

Entrepreneurial developments have often been controversial within the Australian Indigenous community. Private enterprise is sometimes seen as inconsistent with traditional values and responsibilities of reciprocity and collective ownership. Indigenous community enterprises, such as co-operatives, do not have a strong track record of success and survival. Corporate-Indigenous business partnerships can divide Indigenous communities. Foley (2003; 2006) highlights the importance of Indigenous entrepreneurship to achieving self–determination through economic independence and moving from poverty and welfare dependence (McClure 2000). Yet the literature on Indigenous enterprises in Australia suggests that in the past Indigenous businesses, even with policy and programs being developed specifically for Indigenous people, still faced, and still face, a wide range of barriers and problems in establishing and developing enterprises (Altman 2006; Hunter 2013).

Foley (2006) has suggested that female Indigenous businesses face both racial and gender discrimination from mainstream society – as well as some hostility from Indigenous communities, emerging from a lack of Indigenous understanding of entrepreneurs and entrepreneurship. The studies by Foley (2003; 2006) and Collins (2004) establish that Indigenous businesses are not homogenous, with the issues facing these businesses differing according to location (urban vs. regional/remote) and business

type (community vs. privately owned). They also confirm that people in limited and restrictive environments, when suffering external pressures, also start to exert pressure on one another. Which is to say that people in controlled or limited environments face stricter competition, which can limit profit and growth? Hence the need for further research to clarify the specific challenges facing female Indigenous entrepreneurs and the contribution that they make to Indigenous employment, training and education, and community development, as well as how they might contribute to improving community environments.

The barriers faced by potential Indigenous entrepreneurs can also include:

- Lack of basic business skills and financial literacy (Schaper 1998; Collins 2004; Baguley 2007);

- Limited pool of skilled labour (Flamsteed & Golding 2005; Schaper 1998);

- Poor mentoring and inadequate business advisory support from government agencies in the establishment phase (Altman 2001; Collins 2004);

- Lack of access to finance and financial education (Collins 2004; Foley 2006; Collins et al. 2014);

- Indigenous welfare reliance (or 'welfare poison') (Baguley 2007);

- Low incomes and a lack of asset ownership that make it difficult to raise capital to establish a business (Baguley 2007; Flamsteed & Golding 2005);

- Loose or flexible or inadequate definition of what constitutes an Indigenous business or contract, therefore restricting types of government support or programs that can be offered to enterprises (Hunter 2013, p. 16);

- Locational disadvantage, such as being located in remote areas, may be one impediment for an Indigenous business; regional policy may be one instrument for improving business support and infrastructure in areas where services are limited; and

- Another geographic constraint on Indigenous and other businesses is the supply of workers and entrepreneurs with suitable skills in the local economy; labour market programs that support investments in human capital have a legitimate role in overcoming such constraints (Gray, Hunter & Lohoar 2012).

Recent research has shown that there are as many Indigenous female entrepreneurs as males; however, figures vary according to region, with more male entrepreneurs in regional and remote communities (Collins et al. 2014).

The *gender dimensions* of the above barriers have not been adequately investigated, nor have the experiences, aims and impact of female owned or controlled Indigenous enterprises; hence the importance of this research. This research focused primarily on Indigenous women who own private enterprises in NSW, and looked at the strengths that they bring to entrepreneurship, the barriers they faced, the kinds of support they harnessed, what further kinds of support they would need to succeed, as well as looking at where and how culture and kinship play pivotal roles.

Research on Indigenous entrepreneurship in Australia and other countries (Dana & Robertson 2007) has tended to be constructed through a 'deficit' model. Hence the literature on Indigenous entrepreneurs focuses mainly on the barriers (including cultural barriers) or obstacles that are faced, and tends to ignore the strengths and positive cultural and other attributes that Indigenous entrepreneurs can bring to their enterprise. The literature also concentrates on financial capital and not social or cultural capital. There is

a clear need to investigate factors such as Indigenous social capital (Hindle & Landsdowne 2005; Brough et al. *20*06; Van Es & Dockery 2008; Foley 2008a) that can play an important role in generating Indigenous female business success. Further, there is a need to explore the texture of social capital in Indigenous settings, rather than just measure its volume (Brough et al. 2006; Welter 2011). Moreover, the embeddedness of Indigenous enterprises in Indigenous culture, families and social networks and the strengths and weaknesses of this Indigenous cultural capital also require investigation. Thus again this research answers Welter's (2011) call for more contextualized studies of entrepreneurship, by exploring the historical, social and cultural contexts Indigenous women enact their entrepreneurial activity within, as well as their individual motivations, successes and challenges.

The research explicates Indigenous women's entrepreneurial activity and the context within which it is embedded. It explores individual motivations, successes and challenges through rich descriptions of their early life, of being an 'entrepreneur', and of the tensions they manage in relation to their cultural identity, their cultural context, and their own economic advancement.

The literature on immigrant or ethnic minority enterprises (Collins *et al. 19*95; Collins 2002a, 2002b, 2003a, 2003b; Lever-Tracy & Ip 1991; Light & Gold 2000; Rath 2000; Light & Rosenstein 1995) provides some insights that might be useful for the study of Indigenous entrepreneurship. Many immigrants of minority background enter entrepreneurship, mainly in small businesses, in response to the blocked mobility they experience in the labour market, and forms of racial discrimination (Collins 2003b).

Similarly, the immigrant enterprise experience is in reaction to the often-racist structures of society (Kloosterman & Rath 2003) and is embedded in the group characteristics of the immigrant community, relying significantly on community networks (social capital) at the local, national and

international level. An example of international networking is Supply Nation's providing opportunities for Indigenous entrepreneurs to meet and investigate other minority supply councils in the United States as recently as 2013. There also has been the Australian Indigenous Chamber of Commerce, which in recent years has taken Indigenous women to India to look at micro-enterprises such as weaving.

The research on minority immigrant women as well as Indigenous female entrepreneurs in Australia (Pascoe 1998; Low & Collins 2010) also shows how the experiences of female Asian entrepreneurs in Sydney are shaped by their marital and family relationships and responsibilities. Similarly Essers & Benschop (2009) draw on narratives derived from fieldwork with Turkish and Moroccan female entrepreneurs in the Netherlands to argue that 'traditional images of entrepreneurs and theories of entrepreneurship that are based on a heroic white male archetypical entrepreneur are of little use in understanding women entrepreneurs stories' (Essers & Benschop 2009, p. 420). These images of entrepreneurship do little justice to the experiences of female non-mainstream entrepreneurs, as they do not reflect barriers faced and overcome to reach a level of success that the women themselves are satisfied with.

Given the history of Indigenous entrepreneurship research, the purpose here is to platform the experiential and contextual study of Indigenous women entrepreneurs by opening up a space for Indigenous subjectivities as embodied and performed by female Indigenous entrepreneurs. Here we are able to contextualise the experience of the female entrepreneur in the context of racism and sexism. Further, it needs to be considered that tensions are inherent in using iconic and heroic words (Sinclair 2007) like 'entrepreneur' and 'business person', exploring the generally accepted considered assumptions that underpin these discourses and how these impact the study of Indigenous entrepreneurship in a more contextualised way (Welter 2011).

Hence, this research takes, as a point of departure, that studies and theories of Indigenous entrepreneurship also need to be alert to how gender intersects with culture, class, the family and national and transnational networks in order to be able to construct and understand the female Australian Indigenous entrepreneurship identity and experience.

Accordingly, the *raison d'être* for commencing an enterprise found in this study was largely to address self-growth and economic independence, not necessarily the financial bottom line as usually assumed in considering mainstream business development. Strangely but understandably, given Indigenous economic history, it has not always been so much a 'for-profit' motive, as to not live in poverty and not having to rely on welfare. All women in this study articulated strongly how they wanted to do better for themselves, their families and their communities.

Female Indigenous entrepreneurs were equally motivated by the possibility of creating their own produce and producing services, as by being active, supportive members of their respective communities.

Accordingly, what has been explored between the general term 'entrepreneurship' and what is referred to in this study as 'Indigenous entrepreneurship' includes knowledge of relationship to culture, social capital and self-determination, a consideration of spatial and social domains, and of social context and purpose.

The difference that has been explored (Collins 2004; Hindle 2010; Foley 2003, 2007, 2008; Lee-Ross & Mitchell 2007) between the general term 'entrepreneurship' and the specifically termed 'Indigenous entrepreneurship' is fundamentally and essentially based on knowledge of relationships, culture and social capital to Indigenous community and culture (Daffy 2011; Collins 2004), which is not always clear in the literature. There are a number of forms or models of contemporary Indigenous entrepreneurship, ranging from traditional self-employment

and private ownership (private enterprise) through community owned businesses and co-operatives (social entrepreneurship) to corporate-Indigenous business partnerships such as those recently developed in Cape York, the Pilbara and the Kimberley, to the under-recognised self-employed entrepreneurs who work from job to job, who make up the largest component of Indigenous entrepreneurship (Hunter 2013).

Indigenous women have long played a decisive role within Indigenous communities and with their families (Daylight & Johnstone 1986; Evans 2012; Fitzgerald 2010), and in many ways it can be argued that Indigenous women entrepreneurs continue this tradition in a new way, by the very action of enterprise creation – a new form of 'creative destruction' (Schumpeter 1934).

Despite this, there is very little research that provides a contemporary overview of the nature of female owned or controlled Indigenous business enterprises in Australia – in fact, research itself has shown that there is not much done in this field to explore the role of Indigenous women in entrepreneurship (Peredo et al. 2004; Daffy 2011; Wood & Davidson 2011; Pearson & Helms 2012). It is thus important to conduct research that fosters an understanding of the challenges and dynamics of female Indigenous enterprises and the economic and social contribution that Indigenous women make through private and social entrepreneurship.

According to the IBA Report (2014), female-managed businesses constituted a specifically disadvantaged group in the overall scheme of Indigenous entrepreneurship. Female-run businesses accounted for 40.1 % of the IBA sample, while the proportion of female Indigenous employees in sample businesses accounted for 42.4 % of total Indigenous employment. Analysis of the data reveals that female-run businesses were clearly disadvantaged in growth of sales revenue, employment, growth and survival (age of business). Regression coefficients were found to be negative and significant. However, female entrepreneurs benefited from

various forms of support such as Indigenous business networks, mentoring and completing a tertiary level diploma or degree in business. Having a partner from the non-Indigenous population also helped early-stage female entrepreneurs to achieve growth in their business. Thus, providing appropriate assistance can improve the performance of female entrepreneurs.

As Foley (2006) persuasively argued, not all Indigenous enterprises are run by community organisations and they are not all in the outback: indeed the majority of Indigenous enterprises are private enterprises. Analysing census data for the period 1991 to 2011, Hunter (2013) provides evidence that the number of Indigenous self-employed – the largest component of Indigenous entrepreneurship – almost tripled from 4,600 to 12,500.

While the rate of Indigenous entrepreneurship is substantially below the average for the Australian people (only 3 per cent of the working-age Indigenous population is self-employed [14] compared with greater than 10% of the non-Indigenous population as a whole), and much higher for some immigrant groups such as those born in Korea (Collins and Shin 2014), Indigenous entrepreneurs are much more likely to employ Indigenous workers than other Australian enterprises.

Analysing a Queensland business database, Hunter estimates (2014, p. 16) that Indigenous businesses are more likely to employ an Indigenous Australian than non-Indigenous businesses, and that 'Majority-owned Indigenous businesses have only a slightly higher rate of Indigenous employment than joint-owned Indigenous businesses (with 50% Indigenous equity)'. For these reasons Indigenous entrepreneurship in Australia plays a central and growing role in the Indigenous economy in Australia within a framework of self-determination. Self-determination, in this respect, is about the move from poverty and welfare dependency to community and socioeconomic independence, and economic

independence (Altman 2007, pp. 47-51; Walter 2009, 2010). Studies elsewhere have shown a marked reduction in poverty where entrepreneurship has been encouraged (Si et al. 2015).

Indigenous entrepreneurship also plays a role in reducing Indigenous socio-economic disadvantage in Australia through the contribution that Indigenous entrepreneurs make to the standard of living of their families and the economic development of their communities by providing jobs for Indigenous workers and alternative pathways for Indigenous advancement.

The rate of Indigenous entrepreneurship is and has been much lower than the Australian average. Boyd Hunter (2013) has examined the 2011 national census data to give the most accurate recent portrait of the rate of Indigenous entrepreneurship in Australia today. Figure 7, trends in self-employment for Indigenous and non-Indigenous Australians 1991-2011, shows that the rate of entrepreneurship for non-Indigenous Australians is about five times the rate of Indigenous entrepreneurship. But it also shows a growth in the rate of Indigenous entrepreneurship over twenty years and a slight closing of the gap between Indigenous and non-Indigenous entrepreneurship in Australia.
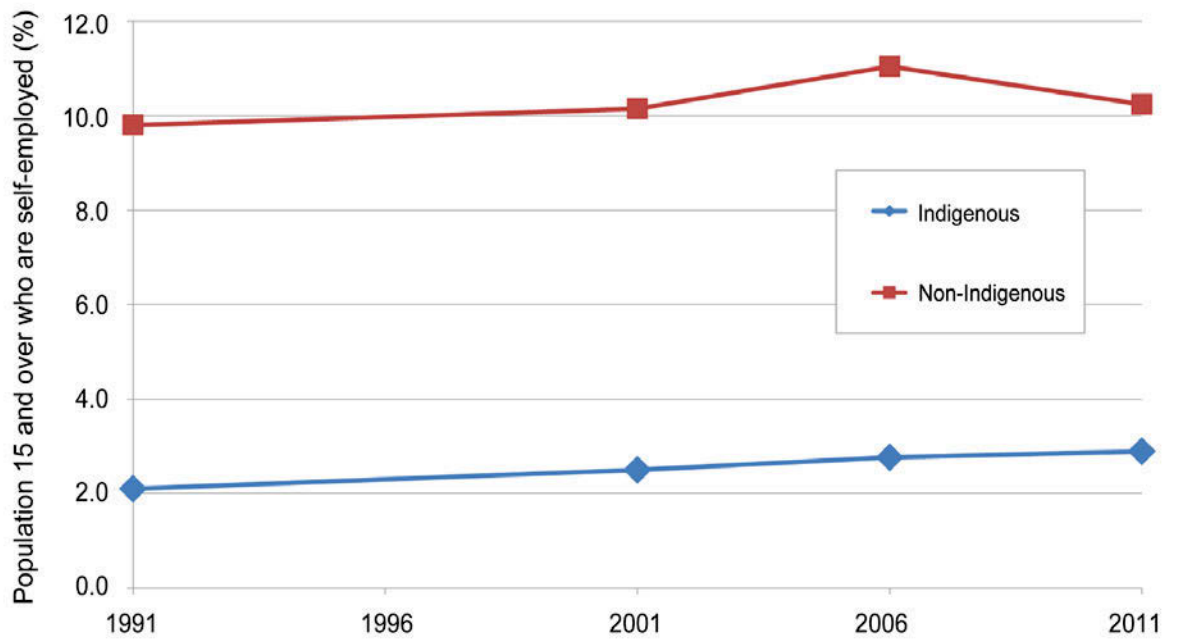
Figure 9: Trends in Self-Employment by Indigenous Status 1991-2011
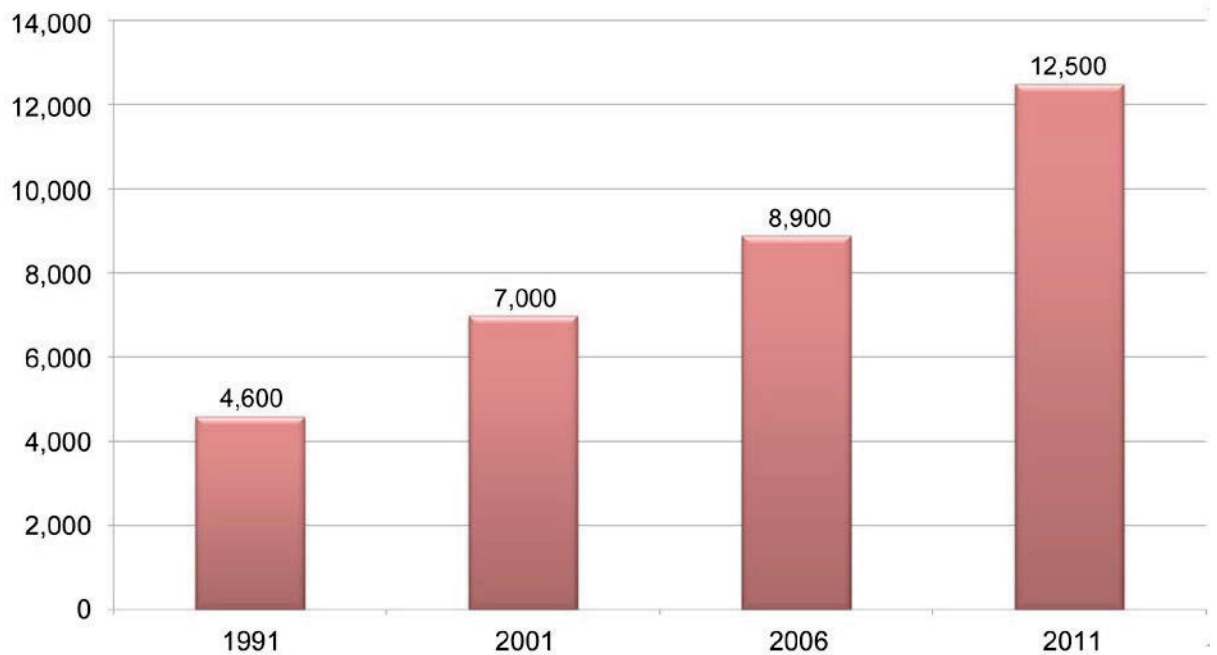**(Source: Hunter 2013, p. 9)**

Figure 10: Estimated Number of Indigenous Self-Employed 1991-2011

(Source: Hunter 2013, p. 10)

Note: The estimates in Fig. 2 are based on census counts, which are

adjusted to take into account Indigenous under-enumeration using the

ERPs. Before 2011, ERPs are estimated to be consistent with the adjusted 2006 Indigenous population aged 15 and over (see ABS 2009, 2012).

One outstandingly strategic approach to breaking the cycle of enduring socio-economic disadvantage of Australia's Indigenous people is surely to encourage Indigenous entrepreneurship, a strategy adopted with success by countries like New Zealand and Canada[15] to combat Indigenous welfare dependency (Anderson & Gibberson 2004; Keelan & Woods 2006; Anderson, Dana & Dana 2006, pp. 45-55; Hammond & MacPherson 2002). There has always been success, albeit often against the odds. Given this, it is important to acknowledge that the ground is ripe and ready and the climate never better for Indigenous enterprise, perhaps particularly female, to take advantage of new opportunities.

Recent public debates in Australia have centred on the way that welfare dependency, also known as 'sit-down money' or 'welfare poison', has not only constrained, but at times precluded and prevented Indigenous community development and socio-economic improvement. However, most political commentators and advisors have failed to note that Indigenous people are not just victims: they have agency and actively shape their lives within structures of power and influence historically imposed on them (Willmett 2009). Female Indigenous entrepreneurship shatters the pessimistic and paternalistic image of Indigenous Australians and other Indigenous people, especially women, today (Wuttunee 2007). There is a long history of Indigenous people living cosmopolitan lives, living in areas outside missions and reserves (Todd 2012; Anderson & Jacob 1997).

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[15] For more on Canada please refer the report Micro-Economic Policy Analysis Branch and Aboriginal Business Canada of Industry Canada (1999), *Aboriginal Entrepreneurs in Canada: Progress and Prospects*. Industry Canada.

There are also stories of Indigenous people engaging in the economy within Australia and with international Indigenous and non-Indigenous transnational networks in Southeast Asia and other regions. This goes back to the time of the Makassans (Russell 2004), through to early settlement where Indigenous people engaged with colonial society with some success (Forte 2010; Peters & Anderson 2013). However, it should be noted there is much more evidence to suggest that colonial society's interactions with Indigenous Australians were often cruel and to the detriment of their social and economic wellbeing (Pascoe 2008; Maddison 2013). Even today, some of the most radical criticism coming out of the West today is the result of an interest and desire to conserve the Indigenous as subject of the West, with native peoples relegated to being subjects of historical accounts (Spivak 1996, Spivak 1999; Morris 2010).

And yet, Australian Indigenous culture has never been static, nor is identity fixed within the glare of the White gaze, but complex, changing and multiple, being remade within a changing cosmopolitan world (Behrendt 2003, p. 79; Prout 2012; Maddison 2013). What it means to be an Indigenous person in Australia is thus being continually reinvented. This research is situated within this contextualised cosmopolitan view of Indigenous Australians, seeking to explore female Indigenous entrepreneurs, the context of their enterprise and agency, their challenges, the way they view private or social entrepreneurship as a way to respond to their personal needs and the needs of their families and communities, and the ways that this shapes the dynamics of their business enterprises and the successes and challenges of their entrepreneurial endeavours. This study thereby takes up Welter's (2011) call for more contextualized studies of entrepreneurship.

Research suggests that agency plays a significant role in forming identity and transforming lives (Lempert 1996, p. 269-289; Garud, Hardy & Maguire 2007; Leca, Battilana, & Boxenbaum 2008). In particular, I highlight six case

studies out of 20 Indigenous women interviewed as well as the insight of other female Indigenous entrepreneurs interviewed from the national ARC project '*Determining the factors influencing the success of private and community-owned Indigenous businesses across remote, regional and urban Australia*'[16]. These women have overcome significant obstacles in their lives to go on to develop and run enterprises.

In this thesis it has been argued that an intimate knowledge of the context is needed to successfully put together a business plan and to ensure success of an entrepreneurial venture (Foley 2003). Given this information, we cannot look at a contextualised entrepreneurial identity without considering the social context in which entrepreneurship occurs; as it may well be that it is the cultural and social context, which defines the Indigenous entrepreneur (Foley 2010). As explained by Daffy (2011, p. 8):

> 'Entrepreneurship in and of itself appears to be a broad concept for development of business. The difference that has been explored between the general term 'entrepreneurship' and the specifically termed 'Indigenous entrepreneurship' must include knowledge of relationship to culture and non-economic assets.'

However, some have tried to simply ignore the context and this has led to failure. A poignant example of this is illustrated by the research of Moremong-Nganunu (2009). In his thesis, Moremong-Nganunu argues that one of the world's largest skills enhancement program for entrepreneurs, the Start and Improve Your Business training program, a large-scale program that had involved more than 100,000 entrepreneurs and operated across almost 80 countries, was essentially a failure (Moremong-Nganunu 2009). Through a detailed quantitative evaluation of the programme in Botswana, he illustrates that there is relatively little difference between outcomes of participants and non-participants, a shocking result for a

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[16] Linkage Grant scheme and funded in part by IBA, and CIRCA; here the project considered a diverse range of industry types, including uncovering second generation Aboriginal entrepreneurs

program that has been funded over 20 years, and has received in excess of 100 million US dollars (Hindle 2010, p. 608).

Moremong-Nganunu attributed the results of the program to blatant disregard for the context that the entrepreneurs in training lived in. He argued the program had ignorantly assumed that training approaches from the developed world would apply in a developing world context:

> 'Colonialism is a failed system in every regard, yet, in Botswana and many other developing countries, we have let something as vital as the entrepreneurial education of our people – a prime engine in the drive for a better economic and social future – be colonised by inappropriate, untested and unviable regimes of instruction' (Moremong-Nganunu 2009, p. 253).

Applied to the Australian context, we must resist any blanket approach to entrepreneurship, and take into account individual and local nuances including the emergence of the Indigenous female entrepreneur. As such Hunter argues that '(t)he self-employed have to bear the risk of their own economic activities and hence are, by definition, are entrepreneurs'[17] (Hunter 2013).

Entrepreneurs who operate as sole-traders make a living from one job to another without the protection of being incorporated or supported by government (Hunter 2013). Indeed recent studies in Australia identified from national qualitative and quantitative research a range of issues, which included policy support options for the Australian and State governments. For example, Altman (2001b) and Collins et al. (2014) recommended that government use more nuanced research results provided by a report of the

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[17] The Australian census produces data on those in the workforce who are employers, self-employed and employees. The rate of entrepreneurship can be established by adding those who are employers and those who are self-employed as a percentage of those in the labour force. (Collins 2014)

national ARC research 'Determining the factors influencing the success of private and community-owned Indigenous businesses across remote, regional and urban Australia' conducted by Charles Sturt University, University of Technology, Sydney and Indigenous Business Australia to recognise and respond to the needs of different business cohorts. In this regard it was apparent that the needs of cohorts are likely to be different, and that some cohorts, such as those in remote locations, are likely to face special challenges that need tailored responses.

Findings also included adopting a looser definition of what constitutes an Indigenous enterprise, to include familial partnerships where 50 % of the business is Indigenous owned, and community-owned Indigenous enterprises run by a non-Indigenous manager. The research also found that assistance was required with governance structures for Indigenous enterprises, plus a call for improved procurement policies. While there has been some movement with procurement policies in Australia still lag behind other countries such as Canada, and much more could be done. There is also a need to provide access to a program to establish new businesses such as New Enterprise Incentive Scheme (NEIS)[18].

There is a clear provision gap currently for potential Indigenous entrepreneurs who wish to start a business but are not unemployed: there is no program like NEIS that they can enrol in. Establishing such a program or providing access for Indigenous entrepreneurs to the NEIS program appears to have significant potential as an avenue for helping early-stage Indigenous enterprises (Collins et al. 2014, p. 39). Taking this into account, one must look at how there are a number of models of Indigenous entrepreneurship; one is private entrepreneurship, driven by the

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[18]NEIS – The New Enterprise Incentive Scheme (NEIS) is a national program that provides job seekers with accredited small business training, business mentoring, and income support to help them turn a business idea into a viable business and help them to become a self-employed business owner. (Source: Australian Government, Web access 2015 https://employment.gov.au/new-enterprise-incentive-scheme-neis date access 23/05/215)

motivation for financial self-determination. More prominent have been Indigenous community-owned enterprises, a form of social entrepreneurship where the prime motivating factor is not enterprise profitability and private wealth *per se* but the provision of goods and services, employment and training to the benefit of the local Indigenous community as a whole and economic freedom, particularly from welfare dependency. Government and community funds largely finance the setting up of these enterprises. Indigenous Business Australia[19] (IBA) and other agencies provide institutional support, funding branding and offering Indigenous products to offering cultural advice, training and advice and mentoring for Indigenous entrepreneurs and enterprises. At present IBA is the key government sponsored body that seeks to support the development and operations of commercial enterprises for Indigenous and Torres Strait Islander people. There is an opportunity here for IBA to work in a way that acknowledges and incorporate Indigenous cultural values into and nuances into their products and services for Indigenous people.

Co-operatives are another form of Indigenous social enterprise, often established with the support of State or Territory Governments; the quality of support for co-operatives has not been questioned in this research, as the primary goal has been to look at the entrepreneur, and how they operate within organisational fields.

Finally, another model of Indigenous entrepreneurship has been the emergence in recent decades of larger-scale corporate-Indigenous business partnerships which have developed with corporate philanthropy and the interests of extractive industries a driving force (Tedmanson 2009), an example of the continuous cosmopolitan nature of social interactions in northern parts of Australia (Duncan 2003; Altman 2006). This means that

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[19]IBA – Indigenous Business Australia (IBA), a statutory government authority and commercially focused organisation that promotes and encourages self-management, self-sufficiency and economic independence for Aboriginal and Torres Strait Islander people. For more information please see http://www.iba.gov.au/about-us/ date accessed 11 November 2014

Indigenous organisations, mostly Native Title Groups, have worked with and around the extractive industry to create a hybrid economy, often having written into agreements by negotiation their right to employment and to be a part of supply chain to the industry. This itself creates a micro-economy for families and communities who can build enterprises that service this industry. Tiplady and Barclay (2007) describe this interaction between Indigenous enterprises and mining companies as a way that mining companies legitimate their 'social licence to operate' (Tiplady & Barclay 2007) by enhancing employment relationships with Indigenous workers and businesses.

2.2.c Risk Management and Indigenous Female Entrepreneurs

Risk features in all stages of enterprise development, from start-up to commercialisation and beyond, however, risk for Indigenous female entrepreneurs cannot be viewed without referencing the historical legacy of colonialism and now post-colonial patriarchal policies which have shaped and formed views on Indigenous women (Pearce et al. 1999, pp. 144-162; Paisley 2000; Moreton-Robinson 2007; Fillmore & Anne 2014). It is within in this context we begin to understand the emergence of the Indigenous female entrepreneur, and more importantly how entrepreneurship can act as a vehicle of empowerment for disempowered women (Pal & Chatterjee 2015; Morshed 2015).

An entrepreneur provides stimulus to economies and social groups through the dynamism of their contributions to society. Initial theorising around entrepreneurship has always assumed a male model (Poggesi et al. 2015; Giovannini 2015; Keisu et al. 2015) and it is only after intervention of feminist standpoints there are attempts to look at the variegations of knowledge from the Indigenous feminist standpoint (Henry, et al. 2015; Langevang, et al. 2015; Ouellette 2002; Moreton-Robinson 2005, 2006)

Consequently, in shattering this colonial patriarchy, female entrepreneurs broaden social and economic choice, identifying and creating opportunities

themselves. The emerging presence of Indigenous women the world over in the area of entrepreneurship is a reflection of Indigenous female's ability to undertake challenges, seek economic independence, strive for self-determination, and ultimately their ability to take risk (Giovanni 2015; Gurman et al. 2015; Butner & Moore 1997, Rajeshwari & Sudharamaswamy 1999; Cahn 2008).

The literature to date around risk management and Indigenous people have largely been in the space of health, particularly acute health care; mental health care (Dingwall et al. 2015; Reilly et al. 2015; Davis et al. 2015; Lupton & Tulloch 2002) as well as in the space of environmental management (Robinson et al. 2015; Petty et al. 2015; Failing, Gregory & Harstone 2007; Young 1998).

To date, little exploration has been done to examine organisational practices that associated with risk in terms of the indigenous firm, yet research still uses health as a foundation to interrogate partnerships and organisational arrangements in and around Indigenous organisational settings or partnerships (Tsou et al. 2015). In fact, the 'limited applicability of western theories in alternative cultural settings has resulted in calls for indigenous theories in management (Gopinath 1998, p. 1; Altman 2001)' and to theories in Indigenous entrepreneurship (Dana 2007; Furneaux & Brown 2008; Collins 2004, 2014; Collins et al. 2014; Altman 2004; Wuttunee 2007; Foley 2010a, 2010b; Foley &Hunter 2013). The relatively slow momentum in gaining support to increase opportunities in this space is troubling given the recognised importance of entrepreneurship in the Australian marketing economy (Minifie 2014). Still yet in an international study published in 2011 (Wood 2011, p. 19) found that Australia should be 'building an entrepreneurial culture that supports risk rather than penalising failure'.

Whilst there is evidence-based context for understanding the importance of entrepreneurship to Australia's economic prosperity, particularly in

terms of mainstream economic development we must also understand the specific research on Indigenous female entrepreneurs as 'the primary reasons for embarking on entrepreneurial pathways (did not align) with reasons given in the mainstream literature (i.e., to escape poverty, to earn investment income), but rather maternalistic priorities, dominated by actions to provide for the family' (Wood 2011, p. 1).

2.2.d Sources of Risk

There are various sources of risk, which can impact on Indigenous female entrepreneurship. The extant literature on Indigenous sources of risk in enterprise focuses largely on access to finance and financial markets (Foley 2003; Baguley 2007, pp. 22-25; Collins et al. 2014; Hunter 2013) and the lack of financial education and training, including attitudes towards money and finance (Johnson 2015; Derera et al. 2015; Collins 2004; Foley 2006; Collins et al. 2014). In undertaking this research, we understand that 'access to financial services is vital in developing a vibrant SME sector in any economy' (Lazo 2015). Poor management (Knott et al. 2003), issues with governance (Sanders 2015), and little understanding of Indigenous female entrepreneurship have also inhibited the growth of the Indigenous female entrepreneur (Peredo et al. 2004; Daffy 2011; Wood & Davidson 2011; Pearson & Helms 2012).

Morrison, in a national study, cited the NSW survey of Indigenous enterprises reported similar results. Authors found that 'about one in ten Indigenous enterprises surveyed reported problems with staff (inadequate training, unreliable) while another 11 reported training problems (need for more relevant and adaptive training schemes)' (Morrison et al. 2014, p. 41).

Finally, 26 per cent of responses to the major problems encountered ranged across other issues, such as remoteness, lack of government support and cultural difference between staff and non-Aboriginal management' (*op cite*).

And yet the problem does not merely rest at the feet at Indigenous entrepreneurs, Morrison et al. (2014, p. 43) found that policy designed to encourage the development of Indigenous businesses drew 'on an inadequate information base, and consequently may be poorly targeted'. Citing that 'lack of success of recent initiatives to develop Indigenous businesses, such as the lack of uptake of micro loans', and that 'these programs were established after studies indicated that lack of access to finance was inhibiting the development of Indigenous businesses (op cite).' More specifically bad policy options can be a barrier for non-indigenous people which has led to scenarios where instances of second-generation immigrants who are more likely to create an enterprise than Indigenous citizens (Carter et al. 2015; Wissema & Djarova 2015).

2.2.e Lack of basic business skills

Lack of basic business skills and financial literacy (Schaper 1998; Collins 2004; Baguley 2007; Flamsteed & Golding 2005) and how it has direct impact on all Australian Indigenous enterprises including key industries such as tourism (Fuller et al. 2005), however, it has been noted that Indigenous females are more likely to have qualifications (Hunter 1999; Morrison et al. 2014, p. 85). This also included a lack of access to finance and financial support (Collins 2004; Foley 2006; Morrison et al. 2014); also identified was a lack of access to credit inhibited successful business activity (Pearson & Daff 2014; McDonnell 1999. And yet education and training has been identified as an important factor towards closing the gap between Indigenous and non-Indigenous Australians (Kalb et al. 2014, pp. 536-550). Still low levels of entrepreneurial intention among women are attributed to a lack of entrepreneurial knowledge (Malebana & Swanepoel 2015; Varadarajan et al. 2010).

These also is limited pool of skilled labour within Indigenous communities, with enterprises often relying on casuals and or seasonal workers, particularly in areas related to tourism or hospitality (Flamsteed & Golding

2005; Schaper 1998; Morrison et al. 2014; Abele et al. 2015; Hunter & Gray 2012);

Poor and inadequate business advisory support from government agencies in the establishment phase, which was more common in remote and rural communities (Altman 2001; Collins 2004). Morrison et al. found: a notable absence of mentoring among remote businesses, and went on to suggest 'a need for the establishment and resourcing of mentoring programs for businesses in remote locations (Morrison et al. 2014, p. 27).' Yet other studies have also shown how mentoring has assisted in the development and empowerment of Indigenous female entrepreneurs and their respective enterprise (Samie et al. 2015; Lazo 2015).

2.2.f Low income and lack of asset ownership

Low incomes and a lack of asset ownership that make it difficult to raise capital to establish a business (Baguley 2007; Flamsteed & Golding 2005), and yet while research shows that 'only about 3% of small businesses are truly successful, with 17% providing a reasonable result for their owners where they are at least maintaining the values of their assets, 40% are vulnerable in that their equity is steadily devaluing, 25% are at risk with their asset base rapidly eroding and 15% are at a critical stage in terms of survivability as their equity runs out or their positions become insolvent (Standing Council on Employment, Education and Workplace Relations 2000, p. 188).' We need to understand that the activities of Indigenous private enterprises 'are often embedded in Indigenous community networks. In other words, social capital is as important to understanding Indigenous entrepreneurship as is private capital (Morrison et al. 2014, p. 15).'

2.2.g Location disadvantage and geographic constraints

Foley (2003; 2006) and Collins (2004) suggest that Indigenous businesses are not homogenous, with the issues facing these businesses differing according to location (urban vs. regional/remote). Locational

disadvantage, such as being located in remote areas, may be one impediment for an Indigenous business; regional policy may be one instrument for improving business support and infrastructure in areas where services are limited. In remote, regional communities access to markets and supply chain make economic development and expansion problematic, often adding to costs and limiting opportunities also to networks that could assist bridging social capital, something that urban and regional Indigenous entrepreneurs have capitalised on (Morrison et al. 2014)

Another geographic constraint on Indigenous and other businesses is the supply of workers and entrepreneurs with suitable skills in the local economy; labour market programs that support investments in human capital have a legitimate role in overcoming such constraints (Gray, Hunter & Lohoar 2012).

2.2.h Family

In observing how Indigenous entrepreneurial attitudes were shaped Lindsay (2005) noted that: 'The family, the extended family, Indigenous elders and leaders, community opinion, as well as other Indigenous cultural values and practices all play a role in influencing individual attitudes (Lindsay 2005, p.7).'

In this research, family are viewed by the females interviewed as the prime motivating force in developing entrepreneurial ventures, something which is reflected in international studies (Vinay & Singh 2015).

Indigenous businesses embedded in family and social values and networks, in fact 'Indigenous entrepreneurs who operate private enterprises, community-owned enterprises or cooperatives are motivated to achieve income and opportunity not only for themselves, but for their family and their community' and 'family priorities, notably morals around responsibility and care (Morrison et al. 2014, p. 141).' With young Indigenous people are more likely than their non-Indigenous counterparts

to be either looking after their own children or caring for someone with a disability, long-term illness or frailty due to old age (Yap & Biddle 2012).

However, Indigenous cultural obligations such as income sharing and absence from the enterprise to attend events related to ceremonial obligations or family obligations can constrain the competitiveness of Indigenous enterprises. Often with women in this study been heavily relied upon to provide financial support and assistance to their family and extended families. And yet studies have shown how culture add value in enterprise identity and creation (Summatave & Raudsaar 2015; Gallagher 2015)

2.2.i Supply chain

Being socially responsible is an important feature of creating competitive advantage (Clancy & Narayanaswamy 2014; Drake & Rhodes 2015; Akbar & Ahsan 2014). Being unaware of opportunities and critical issues in supply chain pose a risk to any small enterprise (Ellegaard 2008).

Articulation of chain supply is not always fluidly enunciated from theory to practice (Sweeney, Grant & Mangan 2015), in Indigenous female enterprise settings, largely due to with access to education and training that would advantage women (Fleming et al. 2015). To date there are only two Indigenous dedicated courses in Australia, one run at Melbourne University School of Business – the Murra Program and at UTS, Business School, a Bachelor of Business Administration (Indigenous), reflecting the paucity of appropriate programs. However, 'enabling women to participate in supply chains can also be seen as part of the social pillar of sustainable development (Clancy & Narayanaswamy 2014, p. 3; Dunaway 2014; Venugopal & Konchada 2014).'

With the development of first and now second-generations Indigenous enterprises, and the subsequent expansion of these enterprises entrepreneurs are required to consider supply chain and the integration of supply chain thinking in their business. This activity is also stimulated by

Native Title agreements made between Native Title Groups Prescribed Body Corporates and mining companies, there a number of principles that underscore this process and which is recommended by the Australian government, which also includes second tier sourcing of Indigenous companies into the supply chain.

An example of this is the strategy outlined for action to be taken by ConcoPhillips to engage Indigenous peoples in the operation of the Australia Pacific Liquefied Natural Gas (LNG) facility on Curtis Island. This has meant this Tier 1 supplier has incorporated Indigenous Traditional Owners (TO's) in upstream and downstream production, as well as have providing opportunities for them to be a part of the supply chain (O'Faircheallaigh 2013).

In summary, the issues with chain supply and issues faced Indigenous female entrepreneurs are lack of understanding of supply chain, which can be reflected in access to and training. There are strides being made by organisations in Australia dedicated to assisting Indigenous economic development, such as Reconciliation Australia and Supply Nation as well as access to markets and networks which would assist them in becoming part of the supply chain of large corporates or industries, which in itself poses risks for the SME's that most Indigenous female enterprise operate under.

2.2.j Lack of government commitment to Indigenous female entrepreneurs

Federal and state government's economic policies and programs have appeared to discount Indigenous entrepreneurship, in these instance Indigenous female entrepreneurs (Tedmanson et al. 2015; Vinay & Singh 2015, pp. 43-51; Acs & Szerb 2007, pp. 109-122).

This research speaks strongly to supporting the Indigenous female entrepreneurs as a way of developing enterprise and stimulating economic and social development in enterprise development, communities and in

individuals, in a way that draws on cultural values, familial values and obligations rather than deny them, in such supporting Indigenous female entrepreneurs to understand, take and mitigate risk in future will result in a strengthening of their capacity to drive change and engage in enterprise development and other entrepreneurial ventures. Further, working towards improving the sustainability of Indigenous female enterprises will result in healthier families, more economically sustainable communities and a weakening dependency on government. Identifying and understanding drivers leading to the successful creation of Indigenous female enterprise will be the catalyst for the economic and social change sought in Indigenous families, communities and with the individual.

2.3 Identifying the Literature Gap

3.a An Overview

Table 2: Structured Review of Literature on 'Outsider' Entrepreneurship: Indigenous, Ethnic and Female Entrepreneurs

Author/s	Participants/Content	What is Known	Gaps
Dana (1996)	Sixty-five participants of both non-Indigenous and Indigenous heritage. An exploratory field study aimed toward finding the provenance of entrepreneurial behaviours; ethnographic observation and content analysis of interviews were the preferred method. The author developed six typologies for the entrepreneurs of the sample.	This research identified different behavioural patterns of entrepreneurship between non-native and native participants. While the research did not dwell upon the genesis or sociological factors that constituted these differences, the exploratory research identified markedly different typologies between participants of native and non-native heritage and suggested further research on the origins of these differences.	This research engaged the social identity practice of generating social identity typologies (similar to Rockquemore and Brunsma 2002; Woo et al. 1991) however, left significant scholarly gaps in analysis on the genesis of behavioural patterns linked to Indigenous cultural context. This research also did not take into consideration the potential significance of links between gender, Indigenous cultural identity, and entrepreneurial behaviour.
Williams (2008)	Phenomenological framework involving seven African-American female executives, aimed at determining potential links between the identity of the participants as female and as African-American and the significance of these identity characteristic in their lived experience as executives.	The research identified the prevailing influence of both race and gender-based negative stereotypes that act as an obstruction to the entrepreneurial and innovative practices necessary for successful progress in business. The research made policy recommendations as well as	This research identified that gender and race identity considerations complicated the simple application of phenomenological research. Williams notes that the traditional application of phenomenology without a supportive conceptual framework is simply not enough: however, the research does not fully engage a supplementary

		observations about the interrelationship of gender, race and spirituality in moving beyond these social blockages. The research acknowledged the limitations implicit in the research design in constructing the previously unheard voices of African-American female executives, rather than their oppressors, but justified this through reference to feminist motivations to give voice to the oppressed or stereotyped participants in business.	theoretical framework and thus leaves a gap in scholarship for the implementation of phenomenology alongside both traditional Indigenous methods (such as *Dadirri* used herein) and western philosophical paradigms like social identity theory and Bourdieu's social theory.
Author/s	Participants/Content	What is Known	Gaps
Rehman & Roomi (2012)	This research is designed around an interpretive phenomenological framework, engaging 20 female entrepreneurs with the stated objectives of determining social and other influences on the entrepreneurial behaviour of women. This research stated a particular interest in the 'work/life' balance of female entrepreneurs.	This research identified the impossibility of extricating gender, family and social roles from the performance of entrepreneurship. The authors identified a particular tendency among female entrepreneurs to feel pressure to manage the competing demands of socially imposed roles as women, mothers, daughters, wives, etc. with	This research highlights again the significance of social identity theory without explicitly engaging it. The performance of entrepreneurship based on gender, social and familial roles highlights the potential for research that engages phenomenological research with social identity theory, entwining the place of female entrepreneurs with their cultural context, among other factors.

		what they perceived to be incompatible roles as entrepreneurs characterised by a departure from 'embedded' family roles. (Rehman & Roomi 2012)	
Morrison et al. – IBA (2014)	This was a broader report into the significance and development of Indigenous Business in Australia, however it did have specific findings in regards to the role of gender.	Among other characteristics of Indigenous business entrepreneurs, gender was cited as a factor in the success or failure of an Indigenous entrepreneur, in combination with other social factors. (IBA 2014)	This is a part of broader combined qualitative and quantitative analysis into Indigenous Business in Australia and as such does not follow through with a sociological analysis of the significance of Indigenous culture in combination with identifying as female and the effects these might have on business behaviour and success. Speaking broadly, the methodology used did not speak to the cultural context and thus the use of *Dadirri* in this research answers to this gap.
Morrison et al. (2014)	This was a broader qualitative/quantitative study into the development of Indigenous Australian businesses designed to draw out the sociological factors that influence success and shape the development of business.	The study found distinct connections between Indigenous cultural context and business success, stating that 'Indigenous culture both enables and constrains Indigenous business success (Morrison et al. 2014, p. 11).' Moreover this research identified the embedded nature of Indigenous	This research answers to the need for connections to be made between Indigenous cultural context, entrepreneurial success, and gender. The research serves as an exploratory report that defines several issues Indigenous female entrepreneurs experience in Australia; however, there is a clear gap in that this research does not

		business ventures in social networks, as well as the instrumental factor gender played in the experience of business by female entrepreneurs. As well as sexism, lack of social support and uncertainty, female respondents reported community prejudice and a feeling of being time-poor.	report on the lived experience (phenomenological) of the entrepreneurs and as such does not afford significant weight to the narrative of the respondents and the value of their 'story'.
Lvina and Abraira (2006)	This research paper engaged 11 Indigenous Canadian (Mohawk) female entrepreneurs and examined the socio-cultural factors determining their business behaviour. The research developed and analysed a number of models of Indigenous entrepreneurship.	The research examined behavioural and environmental traits of Indigenous entrepreneurs through qualitative research. This identified a strong cultural need toward collectivism and both responding to and sustaining community ideals. Thus this research demonstrates further the inextricable role Indigenous cultural background plays in the choices, development and success of the female entrepreneur.	This study failed to take into account the cultural significance of the respondents and instead applied broad organisational psychology in the foundational consideration of an appropriate methodology. Again, this speaks to the need in entrepreneurship research to develop a sound cultural framework that supports the narrative-based oral traditions of the Australian Indigenous people.

It can be seen from the above review of literature that there are several fields of inquiry in academic literature that are broadly relevant to this research. To consolidate and identify the specific point of departure this research takes, and therefore, what void in the literature the research is designed to remedy, I will highlight the key pieces of literature relevant to this research.

As aforementioned, the discussion of Indigenous female entrepreneurship based specifically around Indigenous Australians is a field of academic scholarship characterised by paucity. In light of this, this summary collates scholarship designed to address what might be called *outsider entrepreneurship*, entrepreneurship practiced by those who do not belong to the dominant social group. These entrepreneurs might have diminished agency or social power because of systemic disadvantage such as the prejudice arising from patriarchal and colonial systems of power. Broadening the scope of this enquiry allows for the examination of a variety of *outsider entrepreneurs*: ethnic minority groups, women, Indigenous, and any coalescence of these i.e. Indigenous women. While this is not each and every study of entrepreneurship available in the broad field of entrepreneurship literature, these examples have been selected for the salience of their methodology and the instrumental value of their design for this particular research.

2.3.a Typologies

Dana's 1996 study is instrumental in establishing the significance of using typologies that identify behavioural patterns and link this to success or development in the study of Indigenous entrepreneurship. Using sixty-five participants of both Indigenous and non-Indigenous heritage, Dana conducts an exploratory field study to examine the links between social identity – that is, which individuals are in the context of social, cultural and

personal relations – and entrepreneurship practice. While psychological typology models have seen much coverage in entrepreneurship literature (Miner 1997; Peredo et al. 2004; Ebrashi 2013), Dana specifically engages the social identity (Tajfel & Turner 1978) practice of demonstrating connections between social context, entrepreneurial practice and thus the progress and development of the business venture for the participants. Dana's study is extremely important, and provides a constitutive model for this research in the development of typologies to characterise the Indigenous entrepreneur. However there remains a point of departure for this research, which might be seen as the process of making clear and meaningful links between Indigenous cultural identity (or any cultural identity, but here taking the relevant example) and the decisions, behaviours, and feelings that characterise the entrepreneurial experience. The significance of these links, when appreciated, can provide researchers with insight into what factors, socially, cultural, and personally, influence entrepreneurship success for Indigenous women in Australia.

2.3.b Phenomenology and Identity

Both Williams (2008) and Rehman & Roomi (2012) conduct research into groups of women identified as female entrepreneurs. Their research, collectively, holds significance for this research as both scholars demonstrate, in each instance, experimentation with the theoretical lens of phenomenology and its capacity, or lack thereof, to develop insightful research into the relationship between social identity and *the lived experience* of entrepreneurship. In Williams' research (2008), she interviewed seven African-American female executives with the objective of identifying the (potential) links between their identity as African-American women and their success in the business world. Williams notes that merely listening to the lived experience and thus translating this into research through discussion and analysis, as required through the phenomenological framework, is inadequate for demonstrating the myriad

factors impacting each woman's experience of identity, race, gender, and entrepreneurship. Rehman & Roomi (2012) enquire into the lifestyles of twenty female entrepreneurs through an interpretive phenomenological framework that enables the research to demonstrate clear connections between the social identity factors of culture, family, gender, race, and the lived experience of the responders in relation to their entrepreneurial practice. However, Rehman and Roomi, while indirectly discussing features inherent to the school of social identity theory, does not address the clear tension between phenomenology and the social identity of the participants. Together, Rehman and Roomi as well as Williams generate a gap that allows for experimentation with methods and theoretical lens that allow phenomenology to be made thoughtful, insightful, culturally specific, and meaningful. It is with this in mind that I shall later discuss my augmentation of phenomenology as a theoretical lens with the aid of an Indigenous Australian method.

2.3.c Feminism

It is important to note, without becoming diverted, how the impact of feminist thought has changed entrepreneurship literature. Eddleston and Powell (2012), Rouse et al. (2013), and Petterson (2012) compose part of the burgeoning field of literature criticising traditional definitions and practices of entrepreneurship for the performance and maintenance of patriarchal practices. This in turn opens up discussion about the oppressive potential of traditional frameworks of agency, entrepreneurship and development for female entrepreneurs. With specific regard to the *outsider entrepreneur*, Orser, Elliot and Leck (2011) research fifteen self-identified 'feminist entrepreneurs' in order to develop an inventory of attributes common to the feminist entrepreneur. While this is a positive study, it leaves a significant area of inquiry: into those who might not *self-identify* as feminist, but for whom feminism is an inextricable part of their cultural, identity, and thus business practices. This implicates, specifically,

the Australian Indigenous woman, who exists culturally in a matriarchal lineage system. Although we recognise that there are Australian Indigenous societies where the Indigenous female also exists within a patriarchy (Pearson & Helms 2010), these are not immediately relevant to the research at hand.

2.3.d Cultural Sensitivity and Methodology

Lvina and Abraira conducted a study into the entrepreneurial practices of eleven Indigenous Canadian (Mohawk) people, aiming to identify socio-cultural factors in their entrepreneurial practices. Developing and analysing a number of experimental models of Indigenous entrepreneurship, this work identified a trend toward collective development and incorporation of community values in the development of enterprises for the participants. While the research noted coexistence between Indigenous identity and collective and community values influencing the practice of entrepreneurship, the work generates a clear potential through the lack of consideration in the methodology design of culturally sensitive choices in the framework creation. This might have included the incorporation of a theoretical lens or mode of participant engagement that incorporated aspects of the Indigenous life philosophy, thus allowing for Indigenous participants to express their narrative in a familiar context. This might also have been addressed by focusing on narrative or other methods of telling specific to the cultural context and working these cultural tenets into the design of the research to ensure the best possible result.

2.3.e Indigeneity and Enterprise

The Indigenous Business Australia report of 2014 addressed the broad issues regarding the creation, sustenance and success of Indigenous Australian Business ventures. Designed with fairly broad objectives in mind, and as part of a report addressing a wide variety of issues, the research highlighted the varying facets and influencing factors on the development

and success of various Indigenous enterprises. This research clearly generates a gap for a deeper, more insightful and certainly a gender and culture focused kind of research that makes clear and useful connections between participants and their social identity, and therefore, how identity, context, culture and other factors weave into a rich and complex experience of entrepreneurship.

2.3.f The Sociology of Indigenous Enterprise

Morrison et al. 2014 conduct an exploratory report into the factors that influence the experience of Indigenous entrepreneurs. Among other factors, Morrison identified a clear and distinct relation between gender, Indigeneity and the process by which entrepreneurs came to define and conduct their businesses and thus the shape, which their entrepreneurial behaviour came to take over time. This engages a sociological rigour and identifies the connection between collective social identity, personal identity, cultural identity and gender identity, and then makes these notions of identity relevant to the practise of entrepreneurship. This exploratory research highlights at a preliminary level that the sociological factors relating each individual entrepreneur back to their social and cultural context are valuable sources of insight and thus hold great portent for research. Furthermore, this research highlights the broad relevance of applying a culturally-sensitive framework that allows participants to fully elaborate the socio-cultural factors and their influence on their entrepreneurial practice.

The literature did not review all that has ever been written on entrepreneurship, as my primary focus was to look at Indigenous female entrepreneurial activities. While this is limited I did extend this to consider blocked and outsider entrepreneurs to enhance and to contrast studies as well as look at general trends, traditions and traits within the field of economically and socially disadvantaged entrepreneurs. Suffice to say that I did not look at the broader Australian population. This study in itself would call for a longitudinal study with greater resources required well

beyond the capacity and scope of this research. In such the setting for this research was clearly an Indigenous community context, with all women engaged in the research being either social or private entrepreneurs.

3 Chapter Three: Research Paradigm

3.1 A Research Methodology for Female Indigenous Entrepreneurs

The contribution of this research is important to both theory and practice as it illuminates a phenomenological form of inquiry, described by (Thompson et al. 1989, cited in Cope 2005, pp. 163-189) as the 'phenomenological interview'. Phenomenology helps us to bridge the gap to broaden our understanding of the context of how entrepreneurship happens for Indigenous people through in-depth interviews and discourse (Henry et al. 2015), while *Dadirri* provides us with the cultural framework to perform this work (Atkinson 2000).

The methodological framework of this research is founded on the practice of hermeneutic phenomenology. Phenomenology is the most valuable and promising lens through which to conduct this research because of the grounding of the study in the lived experience of the subjects. What informs this research is a hermeneutic phenomenological inquiry (Roulston 2014; Abebrese & Smith 2014; van Manen 1997, 2007).

Hermeneutic phenomenology not only privileges the actual *lived* experience of the subjects of research but furthermore seeks to perform the essential significance of a lived experience in the production of research that is interpretive and descriptive, acknowledging and making instrumental the complexity of the lived experience of the subject (van Manen 1997). Hermeneutics allows researchers to combine an epistemological concern with the practices of knowing in contemporary life and scholarship with the phenomenological concern for what it means to be an entrepreneur, to live the experience of entrepreneurship in the context of a specific cultural or social identity. Thus the implementation of hermeneutic phenomenology allows for the connection between self and social structures in such a way that the study of entrepreneurship is not articulated independently of vital social, cultural and personal contexts.

This clearly relates to the objectives of the research to record and engage with the lived experience of female Indigenous entrepreneurs and their significance. However, my choice to found the research in a phenomenological research framework is not limited to the closed-method practice of phenomenology in recording and analyzing the *lived experience* of the subjects. Once the lived experience of the subjects is drawn from the interview, these experiences are analysed in terms of how they engage with social identity construction and the construction and perpetuation of narrative for each woman in their entrepreneurship journey. Thus, the frame of phenomenology has been tweaked somewhat for the research's specifications, providing us with a lens into which to look each woman's lived experience as an Indigenous female entrepreneur.

In designing a research framework that gives voice to the lived experience of entrepreneurship for Indigenous females, I must be mindful of the historical silencing that has subjugated the Indigenous Australian people with the imposition of systems of Western institution such as language, economy and land ownership. In applying a traditional theoretical approach I feel this is limiting and in a sense, inaccurate, in recording the experience of entrepreneurship 'through the eyes' of these women. To truly allow for the engagement not only with their recorded experiences but the world around these experiences and the practice of everyday life implicated *in* these entrepreneurial practice, I must design a practice of research that privileges Indigenous ontological thought and makes time and space for Indigenous epistemology. In other words, the narrative each woman tells must be wholly her own, wholly Indigenous and not a performance of intercultural oppression.

A philosophical grounding of phenomenology engages broadly with my chosen method of *Dadirri,* an Indigenous traditional practice of communication involving *deep listening*, upon which I will expand later in the document.

The specific methods used in this study to carry through such an approach involve three aspects: observations of and conversations with Indigenous female entrepreneurs and their cultural experiences; open-ended phenomenological interviews with six participants who operate as entrepreneurs in different contexts; and first-person phenomenological research through different forms of textual production that reflect the nature of engagement in enterprise and its relationship to Indigenous identity (Birrell 2006).

In this research I used a phenomenological approach through the use of narratives to understand the direct experience of Indigenous women as entrepreneurs. This approach has been used in Australia by Barton (2004) to understand nursing and Indigenous people (Barton 2004), and in Canada and USA to understand oral traditions (Struthers & Peden-McAlpine 2005), and Indigenous experiences in education research (Tanaka 2009).

Narrative has been used as a form of inquiry in other fields including research into diabetes (Barton 2008), as well as research with and about Indigenous women and trauma (Atkinson 2000) and Indigenous women and violence (Pearce and Cox 2009).

The *research design* was situated within the recently completed ARC Linkage Grant on Indigenous Entrepreneurship in Australia (LP DI110100035); also included on the research application were Professor Mark Morrison, Professor Dennis Foley and Professor Jock Collins. The aim of this *Determining the factors influencing the success of private and community-owned Indigenous businesses across remote, regional and urban Australia* Linkage Project (LP) research grant was to study Indigenous entrepreneurship across Australia, with industry partners Indigenous Business Australia (IBA) and Cultural and Indigenous Research Centre Australia (CIRCA) providing cash and in-kind support.

The aforementioned Linkage Project focused heavily on quantitative research methodologies in the form of a large-scale survey of male and

female Indigenous entrepreneurs engaged in private and community-owned social enterprises in urban, regional and rural areas of a number of Australian States and Territories. Qualitative research instruments in the form of in-depth interviews with selected male and female informants complemented this large-scale survey. However, while such large-scale research plans provide valuable insights that may be more generalisable, they often forsake depth for breadth.

The design of the linked project was concentrated on the use of qualitative research instruments (interviews and narratives) designed to dig deeply and richly into the experiences of a few selected Indigenous female entrepreneurs engaged in enterprises in urban, regional and rural areas in one State (NSW). During the process of this research I also interviewed Indigenous female community entrepreneurs, and will write generally about their experiences, using quotes to highlight points discussed; this has been done so as to highlight that female Indigenous community entrepreneurs exist and have similar ambitions as private entrepreneurs in so much as they value community and family and seek to develop enterprises and services to enhance these; at the same time they differ from private entrepreneurs in as much as they are not necessarily motivated by profit or a singular interest.

This research investigated the:

- Employment and education history of the entrepreneurs;

- Barriers that these women faced in getting into entrepreneurship in the first instance; and

- Problems that they faced once in business, including problems related to the adequacy of finance, advice, education and training, employment, supply, growth and expansion and support.

Questions explored the economic, social and cultural contributions or impacts of the business enterprise. They also permitted a close investigation of the similarities and the differences in the experience of female Indigenous entrepreneurs engaged in private enterprise compared with those involved in community enterprises. Here the fieldwork revealed the goals and criteria for business success as being essentially the same for private and social enterprises (Casey & Dalton 2008; Foley & Hunter 2014). The enabling and/or constraining nature of marital, family and community networks could also be explored, with the trust and familiarity gained from repeat visits enabling these complex and personal dynamics to be revealed and analysed.

Epistemology Indigenous knowledge, cultural context and understanding	Theoretical Perspective Indigenous Standpoint Theory (IST), Feminist Standpoint Theory and Social Identity Theory	Research Approach Indigenised Phenomenology	Data Analysis Strategy Interpretive and Descriptive Analysis	Methods *Dadirri*: Deep Listening practice through 3 1-hour interviews
Research Area: Australian Indigenous Female Entrepreneurs Key Research Question: What is the lived experience of Australian Indigenous female entrepreneurs? Data Collection: Exploring the essential lived experience of the subjects through the adoption of a culturally relevant listening practice in interviews.				

Figure 11: Research Paradigm

This thesis has come from mainstream feminist theory; that is, Feminist Standpoint Theory (Lather 1999a, 1999b). Feminist Standpoint Theory provides an 'interpretive framework dedicated to explicating how knowledge remains central to maintaining and changing unjust systems of power' (Collins 1997, p. 375). My use of Feminist Standpoint Theory

including Moreton–Robinson's (2005) take on Indigenous Feminist Standpoint Theory and incorporates Indigenist Research (Rigney 1999). Rigney is a significant theorist in research nationally and internationally, and is renowned for his work on Indigenist Research; within this framework Rigney suggests the principles for an Indigenist methodology, which both challenges and shapes post-colonial discourse.

I used Indigenous Feminist Standpoint Theory and Rigney's principles as the foundation principles of in this research as it directly spoke to and responds to the rights of the women and the rights of Indigenous people in research action. These are important tenants to establish as they assist in underwriting the subsequent approach and weave and mesh their way throughout the course of the research process. In this Indigenous Feminist Standpoint Theory presupposes that Indigenous women have rights and that they must be respected and asserted. Whilst Rigney's work assists in beating the path and shining the torch into the dark recesses of academic research, writing and understanding of Indigenous knowledge

Further, in *Indigenous Ways of Knowing and Being*, Martin outlines the concepts for an Indigenist research paradigm based on Indigenous ontology and epistemology or Indigenous known existence of the world, *The Dreaming,* our Creation and in such Indigenous epistemology, so we know what we know – which is through creation stories, and in later years shaped by intercultural experiences with settlers and experiences in today's society (Martin 2001, 2003).

In this context I look at the conceptual framework for Indigenist research methodology and *theory* (West 1990; Nakata 1998; Foley 2008).

Indigenous Standpoint Theory is designed to forge 'a new agenda that is necessary to change the existing power imbalance of contemporary literature theory, which reinforces the dominance of western rhetoric'

(Foley 2005, p. 120). Fredericks (2007) quotes Rigney (1999), who is renowned for his work on Indigenist research internationally, proffers that Indigenist methodology is a 'step toward assisting Indigenous theorists and practitioners to determine what might be an appropriate response to de-legitimise racist oppression in research and shift to a more empowering and self-determining outcome (Fredericks 2007, p. 47).'

Foley's four core components of Indigenous Standpoint Theory – inarguably a constitutive discussion of the method – are as follows:

- The practitioner must be Indigenous.
- The practitioner must also be well versed in social theory, critical sociology, post-structuralism and postmodernism. Foley notes that this knowledge is not intended as a basis to help the researcher *reproduce* these discourses, but so that they may address Indigenous research with knowledge of these approaches and how they may be tormented or classified by these.
- The Indigenous research must be for the benefit of the researcher's community or the wider Indigenous community and/or Indigenous research community.
- Wherever possible the traditional language should be the first form of recording.
  (Foley 2005, pp. 120-121)

Indigenous Standpoint Theory is thus an important influence on the design of this research methodology as it infers, through practice, a continual focus on the well-being and traditional practices of the Indigenous participants, and encourages a holistic approach that engages cultural sensitivity and a resistance to western discourse that may oppress or silence the traditional knowledge of Indigenous participants. Using an

Indigenous approach to understanding and viewing research is important to this thesis in terms of furthering our understanding of entrepreneurship.

As a researcher I must acknowledge the climate and ideological paradigm surrounding the theory I use in this research: to this end, there has been some criticism of the IST approach (Kourany 2009; Zinn & Bonnie 1996; Haraway 1988; Harding & Norberg 2005).

This might be drawn from the simplistic or overly individual nature of the theoretical perspective: in my belief, this is dependent on the research design of each scholar, rather than a fault in the theory itself. Pursuant to this observation, Nakata notes that a more sophisticated understanding of Indigenous Standpoint Theory that engages with the social construction of knowledge and the origins of individual perspective and social discourse might circumvent these limitations. This resists the criticism of IST that it performs a simple celebration of individual or collective 'perspective'. In pushing for the application of IST as a more deep and analytical theoretical lens, researchers making use of the framework can make it a valuable theoretical tool for Indigenous scholars and/or the analysis of Indigenous communities. Moreton-Robinson explores the gendered nature of 'standpoint' theories and engages her arguments with the approach of challenging colonial knowledge that is usually referred to as 'decolonising methodologies (Tuhiwai Smith 1999).' Thus in applying IST I must acknowledge a duty, as a scholar, to be critical in the perspectives and discourses I find and to question the sociological foundations of the worldviews presented in each individual's life perspective. This is a task I hope to undertake through the combination of theoretical perspectives.

Here it must be noted that while Foley's framework is a significant foundation for the research methodology discussed herein, there does need to be further sociological theory engaged to design a framework specific, effective and rigorous enough for the success of a research that

engages with not only Indigenous participants but *female* Indigenous participants engaged in entrepreneurship. After I provide the research and policy context for this research, I will elaborate the design of my research methodology to discuss the incorporation of a feminist perspective (Butler 2002), social identity theory (Tajfel & Turner 1978), and Bourdieu's social theory (Bourdieu 1977).

3.2 Research and Policy Context

Community and family relationships for Indigenous women can be complex, different and difficult and much more numerous than those of non-Indigenous women. This means that responsibilities that Indigenous women have are more numerous, and sometimes more difficult, than those experienced by women of most mainstream families, such as extended family commitments and responsibility for maintaining connections to country and people. This can be attributed to familial, cultural and community obligations. Understanding how Indigenous women engage in society and the economy is central to developing understandings, theories and approaches to inspiring and supporting economic inclusion and development and social equity.

Ergo, the development of an Indigenous feminist methodology in a research instrument is fundamental to expanding post-colonial discourse in the area of organisational theory. I will talk later of how research development work I had done with other women informed the way I designed the research. It was important to develop the model to take into account the shared experiences of both researcher and researched, and to find ways to extend this more egalitarian and culturally based model. This involved documenting the processes of information collection and the interactions between researcher and participants in ways that explore the complexities of reciprocal relationships and obligations and the strengths these may offer. This was particularly interesting in this topic because the western construct of entrepreneurship has strong implications of

individualism, and making collective connections may well be one of the significant findings in regard to Indigenous entrepreneurship.

Implementation of the *Dadirri* research method provided an understanding of the genesis and development of Indigenous women's enterprises and the contribution they make to employment, training and community development, and explicated the challenges facing female Indigenous entrepreneurs, through deep listening to these Indigenous women. *Dadirri* also provides foundations for future research approaches when seeking to develop policies, programs and programs to enhance and multiply such enterprises.

3.3 Renegotiating Phenomenology in an Indigenous Cultural Context: Dadirri

The significance, emergence and sociological provenance of the female entrepreneur have together become subjects of scholarly attention in various international contexts. There is burgeoning scholarship based around the female entrepreneur, a field that, while limited, generates a clear direction for this research to take in order to provide new, culturally sensitive, and innovative practices of research.

Phenomenology as a philosophical field and indeed as a research discipline is drawn from Husserl (1999) and van Manen (1999): together, these theorists have expanded phenomenology from merely the study of how essential lived experiences create knowledge into a knowable and instrumental system of practices that guide contemporary research. Van Manen describes phenomenology as:

> '…the study of lived experience…Phenomenology aims at gaining a deeper understanding of the nature or meaning of our everyday experiences. Phenomenology asks, "what is this experience

like?"…Anything that presents itself to consciousness is potentially

of interest to phenomenology, whether the object is real or

imagined, empirically measurable or a subjective field

(van Manen 1997, p. 9).'

Gill (2014) notes that while phenomenology has been agreed-upon as a

valuable methodological framework for engaging with and therefore

understanding the human experience, use of the method remains limited

in organisational research and indeed in entrepreneurship (Gill 2014).

Alfred Schutz's constitutive sociological work on the significance of

phenomenological thought in considering the constitution of social reality

and therefore the practice and belief in relationships, agency and

subjectivity points further to the relevance of phenomenological thought in

research on entrepreneurship (Schutz 1967); most especially research that

seeks to identify social factors in specific instances of contextualised
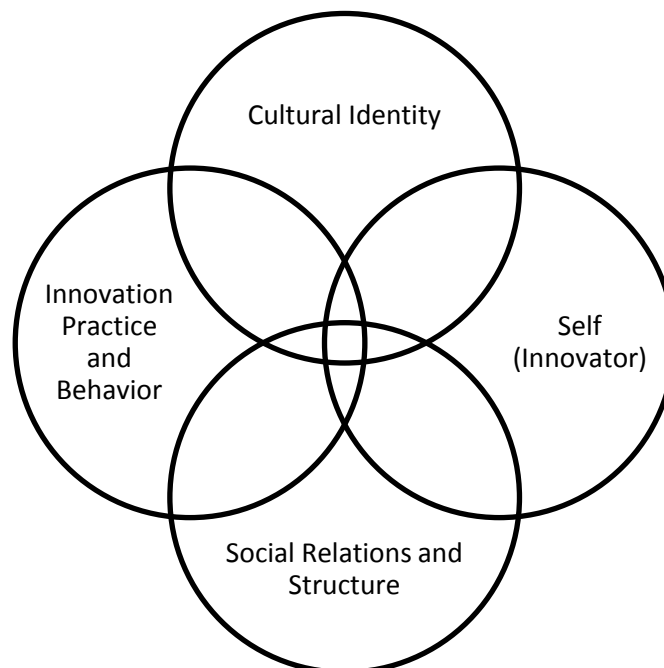
entrepreneurship.

Figure 12: Lived Experiences of Indigenous Female Entrepreneurs

Thus a broad philosophical justification exists for the correlation of

phenomenological thought and the development of entrepreneurship

research, a connection that is only clarified through a review of the existing

international literature on female entrepreneurship. This scholarship
provides a foundation for the objectives of this research, and when
critically assessed, collectively points to the ongoing need for research that
engages with the lived experiences of female entrepreneurs, a need
indicated through the gaps in the existing scholarship.

The word *Dadirri* belongs to the language of the Ngangikurungkurr people
of the Daly River area of the Northern Territory and means not
just 'listening to one another', but deep listening in contemplative and
reciprocal relationships. *Dadirri* has been called *the Aboriginal
gift* (Ungunmerr 1990, cited in Atkinson 2000, p. 16). This is to underscore
the fact that by embracing a compassionate and empathetic approach to
research one can also benefit personally by growing as a researcher and as
a person.

Dadirri thus is an Indigenous research method that uses deep listening to
assist in understanding research in the Indigenous space. *Dadirri* is not a
research methodology in the Western scientific tradition: it proceeds
inductively by gathering information through quiet observation and deep
listening, building knowledge through sensitivity and awareness, and
developing understanding (Atkinson 2000). Drawing on the provenance of
Dadirri as a way of engaging, a way of listening and a form of interaction, I
acknowledge in this research the practice as one of my methods.

The steps involved in using Dadirri in this research include:

1. Establishing a relationship with Indigenous female
   entrepreneur;
2. Describe the purpose and aim of research;
3. Discuss the role of the researcher;
4. Discuss what the role of the informant is;
5. Provide material and information about research including
   outlining what at are their rights, and what does continual
   informed consent mean;
6. Get Informant to discuss role in family and Indigenous

        community;

7.   Discuss with Informant their role as entrepreneur; and

8.   Discuss with Informant acceptable cultural approaches and protocols for their family and community.

The connection between the social-science research paradigm of *phenomenology* and the practice of *Dadirri* is clear: phenomenology might be considered a theoretical framework that formalizes the inductive listening process of Dadirri. Collectively, the theory and the method both share the constitutive goals of gathering and foregrounding the lived experience of the research subjects.

Phenomenology with *Dadirri* has been useful in this regard as 'there is a rich heterogeneity among indigenous peoples, and some of their cultural values are often incompatible with the basic assumptions of mainstream theories – Indigenous entrepreneurship often has non-economic explanatory variables' (Dana 2007, p. 5).

Research Objective:
Making Sense of Lived Experience

Research Subject:
Indigenous Female Entrepreneurs

Existing Research Paradigm:
Hermeneutic Phenomenology

Traditional Practices of Indigenous Subjects:
Cultural Significance of Storytelling and Narrative

Adjusting Methods:
Dadirri Practice

Innovative Research:
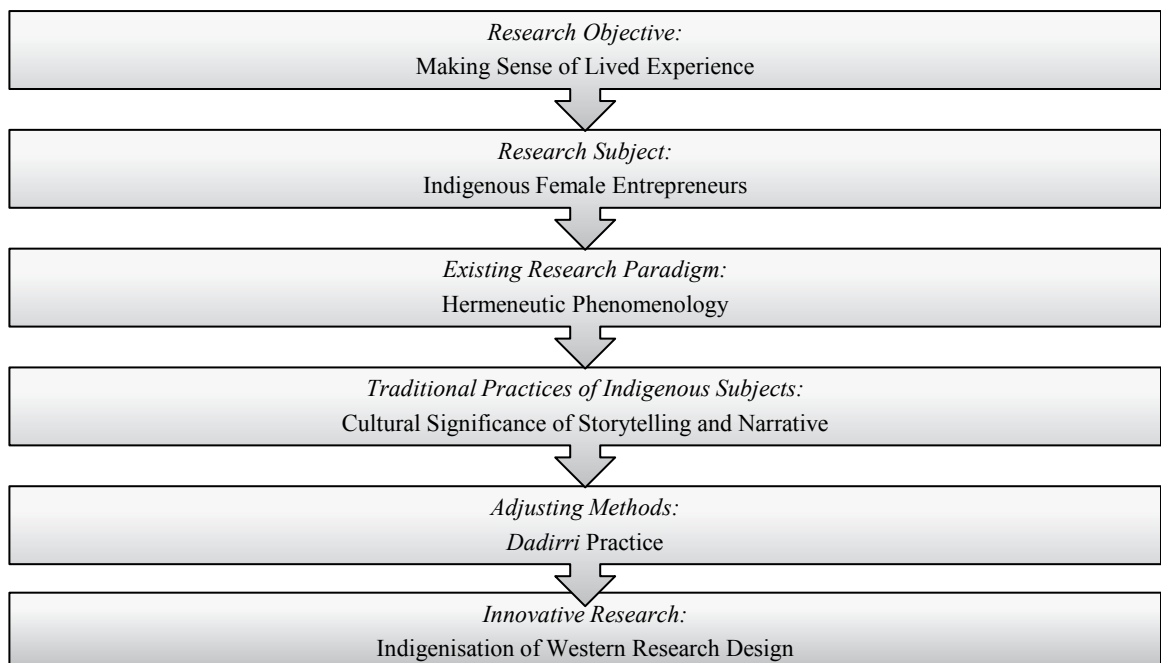Indigenisation of Western Research Design

Figure 13: Process of Research Design and Indigenisation

The decision to draw on Dadirri for this study follows the work of Miriam-Rose Ungunmerr (1990); the same approach was then used by a group of

Indigenous women of Central Queensland in the 1990s with researcher Professor Judy Atkinson, herself an Indigenous woman. The group was able to define and delineate a philosophical stance and an overarching set of principles for research practice, particularly in and around Indigenous women, as they were the centre of the study.

In this study, Dadirri informs the research and provides a pathway during the process to appreciate how and why Indigenous women function in their own cultures and environments (Atkinson 2002, p. 16). The concepts involved in *Dadirri* coalesce around listening to and seeking to understand the stories of Indigenous women.

Dadirri philosophy represents a shift in the epistemic domain in post-colonial discourse, empowering Indigenous people in the research process by engaging us in an Australian Indigenous epistemology through a post-colonial or anti-slavery discourse (Cooke 2003; Dei, Johal et al. 2005; Fanon 1963, 1967). The main point here is that it is important that this shift has occurred in research. It is also important that much has been said and written about Indigenous people being the centre of research with little return to communities, or respect of, or even caring, what Indigenous people think or feel about the research being done on them.

Atkinson (2002) talks about deep listening and its application to working with Indigenous women. This research has developed this theoretical approach further, giving more significance to gender and the way that it intersects with prejudice, race and class to assist in understanding the experiences of Indigenous women in entrepreneurship. This is an area of research underdeveloped in Australia and internationally, with important exceptions being Takiora-Ingram's (1990) research into Indigenous women and entrepreneurship in New Zealand, and the work of Daffy in recent years in Victoria on Indigenous women and entrepreneurship (2011).

Storytelling is a fundamental feature of Indigenous tradition and cultural and community maintenance. Communicating across worldviews is integral

to this in modern times (Brady 1992a; 1998). The development of Indigenist Feminist Standpoint Theory (Moreton-Robinson 2003) and Indigenous Way of Being and Knowing (Martin 2003) give voice to feminine Indigeneity or the Indigenous feminine self. Citing key international Indigenous female thinkers such as Huggins (1994), Moreton-Robinson (2000; 2005; 2006; 2007), Fredericks (2008) asserts:

> 'Feminism, or elements of feminism, can be one vehicle of many for the Aboriginal struggle to reaffirm, reinstate, and re-empower who we are as Aboriginal Women (Fredericks 2008, p. 114).'

At the end of the day, Aboriginal women must write their own stories and continue to produce discourse in a way that empowers Indigenous women to live more fully realised lives. In this thesis I have used the *Dadirri* research method to inform the research process and subsequent discourse. *Dadirri* is fundamental to working with Indigenous women to develop and produce informed research that has benefits to the women, community, and their families and to the researcher: we grow by learning. *Dadirri* as a research method is fundamentally linked to the social science practice of hermeneutic phenomenology. In this research, I follow the work of Seymour (2007), Wilcke (2002) and Laverty (2003) who collective argue for the value of Martin Heidegger's original conception of phenomenology (Heidegger 1962) as a *methodological* framework (1962).

This is a reimagining of Heidegger's original definition of phenomenology as a focus on the *lived experience,* or being-in-the-world (Heidegger 1962) to expand to a theoretical lens privileging the actual lived experience of subjects as the constitutive basis for research. *Hermeneutic* phenomenology specifically takes the objectives of phenomenology to record and analyse the *life-world* (Schultz 1967) and focuses on 'illuminating details and seemingly trivial aspects within experience that may be taken for granted in our lives, with a goal of creating meaning and achieving a sense of understanding (Laverty 2003, p. 7).' For the hermeneutic phenomenologist, research begins with an examination of

social interchanges through the dealings associated with practical, everyday activities.

Hermeneutic phenomenology here helps us to focus on the conscious human experience of the Indigenous female entrepreneur in what Schultz (1967) described as the *life-world:* the unremarkable everyday run or routine, interactions and events that are seen as the sources of not only individual experience but the shape of groups and societies. It is these activities, which create cultural capital, this being a social construction consisting of the 'ideas and knowledge people draw upon as they participate in social life (Johnson 1995, p. 225).'

Thus in marrying phenomenology and *Dadirri* together this research is innovative as it pays mind to the *lived experience* of Indigenous female entrepreneurs and simultaneously performs cultural sensitivity through an attention to narrative, to storytelling, and therefore to the oral tradition.

3.4 Narratives as a field of study

'Qualitative researchers need to be storytellers, and storytelling should be one of their distinguishing attributes (Wolcott in Holt 2003, p. 20).'

Jackson (2002, p. 16) states that through the narratives told in stories we are able to 'reinvent ourselves and authorise individual and collective notions of who we are'. Significantly, phenomenological inquiry through the use of narratives is an essential part of identifying us and thus making sense of our lives (Jackson 2002). Rigney further affirms this process in his paper on Indigenous Research and Indigenous Australia (Rigney 2006).

The research that I undertook documented the processes of information collection and the interactions between all participants in the research in ways that explored the complexities of relationships and obligations and the strengths these may offer. This meant exploring the space between research as a 'science' and narratives – the third space. Third space theory explains the uniqueness of each person, actor or context as a 'hybrid' (Bhabha & Homi 2004, p. 55).

For this I considered the work of organisational theorists who consider the position of narratives in organisational studies such as Boje (1995), Czarniawska (1997a, 1997b), Gabriel (2000,2004), Brown (2008), and Rhodes and Pullen (2009). Narratives can also be used to position people in national dialogue (Essers & Tedmanson 2014), and to locate them socially and geographically (Tedmanson 2010; Naughton 2014), which I have sought to do in the thesis.

Narrative as a form of qualitative research methodology has been central to this research, particularly in the form of interviews, narratives and ethnographies as a way of documenting the experiences of the informants in a manner sensitive to the complexities of the relationships between researcher and informant and aware of the complexities of trust, interactions and obligations that characterise research into Indigenous women involved in private and social enterprises, but also sensitive to the cultural and social contexts of this (Banerjee & Tedmanson 2010) ; a useful methodological insight is presented by Hansen and Kahnweiler (1993, in Rhodes & Pullen 2011, p. 590).

Narratives and their perpetuation in social systems and discourse contribute to the hegemonic nature of the western political (post-colonial) system. This hegemony is produced and reproduced through narratives, which create and support cultural 'norms'. This is done through hegemonic ideologies that could be construed as internalised cognitive maps that filter perceptions of social reality and thus inform discourse and narratives.

Different hegemonic ideologies can co-exist; however, these can sometimes be fraught with issues relating to social and cultural values, as ascribed by the language used and narratives formed. As such, one needs to examine the use of language in and around theory and practice, and examine language in how we describe and ascribe attributes in people and

artifacts, and the symbolic representation of 'words' – words as symbols of both power and oppression and freedom and agency as well. This can be related to this research in terms of the language and discourse surrounding the reception and social status of Indigenous female entrepreneurs.

Discourse involves a collocated, structured, coherent group of sentences. Drawn from Michel Foucault's work on discursive systems of knowledge (Foucault 1984), 'discourse' has become a broader indicative term throughout sociological thought. Lessa (2006) takes a Foucauldian approach and summarises discourse as 'systems of thoughts composed of ideas, attitudes, courses of action, beliefs and practices that systematically construct the subjects and the worlds of which they speak (Lessa 2006, p. 285).' Discourse is used to confirm and reaffirm relationships and forms – institutions and artefacts – through the use of narratives, which provide for personal accounts of these forms and experiences with these forms. Discourse is closely linked to different theories of power and the state, and power and organizations (Gordon 1980 on Foucault; Clegg 1993; Clegg et al. 2006; Clegg & Haugaard 2009; and Goss et. al 2011). This conception of discourse and discourse analysis is largely derived from the work of French philosopher Michel Foucault.

The strengths and weaknesses of discourse analysis are that it is dependent on the writer or the speaker, and therefore the discourse in a sense is culturally and socially bound by the 'normative' understanding ascribed to the writer or speaker, and reader and listener (Foucault 1982; Butler 1990; Collins 1990).

Given this, particular attention is paid to the ontological and epistemological foundations of this qualitative approach, demonstrating the progression from theory to methodology: IST (Indigenous Standpoint Theory) to *Dadirri* (Indigenous method) using Bourdieu to understand the social context or the space between (Drakopoulou-Dodd et. al 2014).

This chapter demonstrates how a phenomenological approach to researching in the Indigenous space using the *Dadirri* method explains the context for these in-depth, unstructured interviews. The application of this method is then demonstrated with reference to research conducted with six practising Indigenous female entrepreneurs, which utilised phenomenological interviews as the primary research tool.

Phenomenology is the window in which we look through to understand the social world of the women interviews and their enterprise, and *Dadirri* being the way in which we conduct ourselves in the interview and with Indigenous people and communities. This allows us to consider the contextualised of the experience of the Indigenous female entrepreneur as a 'lived experience' (Berglund 2007, p. 75-93). In such, phenomenology is thus a useful vehicle for us understanding this activity or 'the language' of the entrepreneur (Parkinson & Howorth 2008, pp. 285-309) or what Bann (2009) refers to as the 'lived experience' of the entrepreneur.

In this thesis, the stories of Indigenous women have been used to elucidate how and why they operate as entrepreneurs, and who affects themselves as entrepreneurs through the use of narratives to explicate these facets of their experience. Stories here are essential to build a contextualised picture of the female Indigenous entrepreneur, such as the narratives investigated in this thesis. The values of narrative cannot be underscored enough: narratives have been used in areas from working with youth (Pratt et al. 1999), to nursing and shopping to better understand people and circumstances and help to resolve consumer issues (Baker 2000) and in other instances, illness (Kumagi 2008).

Narratives also inform cultural, social and institutional organisation (Boje 1995; Czarniawska 1997a, 1997b; Gabriel 2000, 2004; Brown 2008; Rhodes & Pullen 2009); theory here is explicitly understood in relation to narrative – that is, how we listen and speak with Indigenous women and how Indigenous women themselves speak of their experience as entrepreneurs.

Talking with, and listening to, Indigenous women constitutes a central feature in building trust and maintaining a productive research relationship. Trust and the establishment of a culturally safe environment pushes and being able to work with Indigenous women to develop and produce informed research that has benefits to the women, community, their families and to the researcher.

3.5 Bourdieu's Social Theory: Identity, Agency and Social Capital

The significance in this research of participants' identity is crucial: the Indigenous female entrepreneurs that are the subject of this study gain a sense of identity from their membership of the collective cultural group of Indigenous Australians. Tajfel, writing on social identity in 1978, defined a notion of *social identity* as 'that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership (Tajfel 1978, p. 63).'

The notion therefore of a *social identity* can be placed into conversation with Bourdieu's description of *habitus:* considered together, both *habitus* and the idea of collective belonging through a social identity might be considered foundational influences in the identification of Indigenous female entrepreneurs as both Indigenous and as Indigenous women: these factors are always-already a part of who they are as an entrepreneur.

The habitus is said to allow individuals to respond to situations in a variety of ways, but the responses are largely determined by where and who they have been in terms of their culture. Thus, the concept of habitus explains certain cultural behaviours such as habits, beliefs, values, tastes, bodily postures, feelings, and thoughts, which, Bourdieu argued, are socially produced. The inculcation of dispositions appears to happen throughout childhood and adolescence, as children watch and listen, thereby adopting the cultural capital of those around them. As a result, the habitus is not 'something one has, like knowledge that can be brandished, but something

one is (Webb et al. 2002, p. 114).' Being Indigenous and producing goods with distinct Indigenous themes and/or providing services as an Indigenous person were thematic in this research, including those engaged in both social and private entrepreneurial activities. In fact the women involved in the study spoke about how they viewed their Indigenousity as central to whom they are, as well as to what they did and wanted to do in their respective enterprises. Thus Tajfel's insistence that a collective social identity is both significant in a person's formative and continuing sense of self was clear in this research. People's ends are, as noted by Cochran, 'overwhelmingly cultural' (1960, p. 515).

Prominent Australian academic Marcia Langton (1994) describes Aboriginality as an identity in the following terms:

> 'Aboriginality', therefore, is a field of intersubjectivity in that it is remade over and over again in a process of dialogue, of imagination, of representation and interpretation. Both Aboriginal and non-Aboriginal people create Aboriginalities (sic)'… (Langton 1994, pp. 33-34)

Bourdieu refers (1986) also to the concept of 'agency', which is defined as 'the idea that individuals are equipped with the ability to understand and control their own actions, regardless of the circumstances of their lives (Webb et al. 2002, p. ix).' In other words, even with a durable and transposable habitus, individuals still have the capacity to take opportunities that come their way—although these may be limited in particular contexts. For instance, Indigenous women have in the past been shut out from the broader labour market and from capitalising on market opportunities. This includes a history of denial of education or at best limited forms of education provision to Indigenous Australians. Other effects were limitations on employment with little outside government enterprises, indenturing of Indigenous women at the most menial levels of employment such as labourers (also for men and young boys) and maids (for women and young girls).

Having an education and being literate is considered cultural capital as it involves a capacity or skill and can be the cause of disadvantage in the form of a lack of education (Bourdieu & Passeron 1977). Bourdieu had a significant interest in the unequal distribution of cultural capital in stratified societies and how this impacted disadvantaged people, noting that this disadvantage being true in school and occupations (where what the dominant classes define as basic knowledge) and where the disadvantage are unaware, making it difficult for the disadvantage unable to compete on a level playing field. Bourdieu referred to this as *cultural deprivation* and example being where minority or ethnic groups do poorly in school 'as they lack important cultural capital of their adopted society (Bourdieu & Passeron 1977).'

In the instance of the Australian Indigenous female entrepreneur social and economic disadvantage exists because of a lack of cultural capital and the cultural contract that exists between colonial and post-colonial Australia and the Indigenous people – one which neither recognised or favoured the rights of Indigenous people as sovereign being (Brady 2007, pp. 140-151).
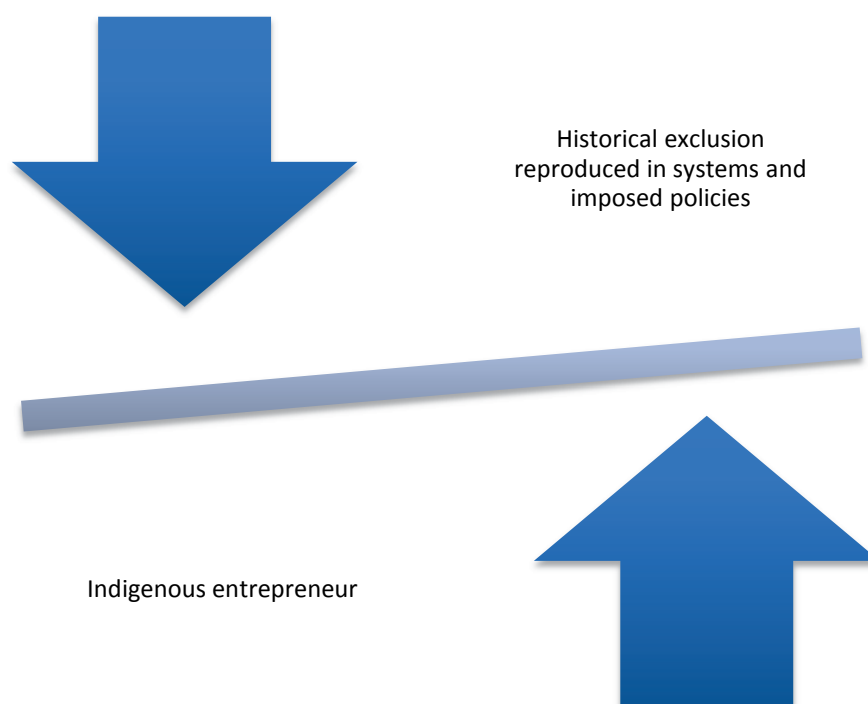

Historical exclusion reproduced in systems and imposed policies

Indigenous entrepreneur

Figure 14: Relationship Between Historical Exclusion and Indigenous Entrepreneurship

This historical exclusion is reproduced in systems and policies imposed on Indigenous people and is manifested in many forms, both overt and covert, all downward levelling norms or 'push factors' (Wood & Davidson 2011; Schjoedt & Shaver 2007), operating to reduce and limit opportunity, forcing the more ambitious to engage in forms of entrepreneurship as a means of both escape and survival. These terms mentioned are similar to the 'push' and 'pull' factors used earlier by Shapiro and Sokol (1982), Gilad and Levine (1986), Schoar (2013), and in Schjoedt and Shaver (2007). They also connect to very real political issues about the consequences of how we understand Indigenous economic development and policy formation, particularly as it relates to female Indigenous entrepreneurs (Pearce 2013).

3.6 Conclusion

Contextualising research methodology has been an important theme in this chapter; in the journey through this chapter phenomenology has been indigenized and feminized through the application of the Dadirri method. Here I have examined and applied Bourdieu's Social Theory to help gain insights in to the social construction of the social self, which has been invaluable in broadening our understanding in how self, interact and respond to internal and external forces and conditions. This chapter sets up the reader to explore the research strategy and methods deployed in this research, it discusses narratives, and the application of reflectivity in the research process in order to gain insights into the lived experiences of the women interviewed, which is analysed using the NVivo tool with a chart provided that outlines these results.

4 Chapter Four: Research Strategy

4.1 Qualitative Research Methods

An analysis of narrative through interviews was the primary tool used to undertake this research; narratives were scrutinized and analysed using qualitative research coding in the NVIVO program. Researcher background, historical background, current analysis and theory have been discussed to highlight the context in which this research has occurred. Issues such as lack of support, financing, family responsibilities, commercialisation, and identifying and managing risk were highlighted to understand the environment the entrepreneurs operate within.

Reflexivity in this instance thus refers to circular relationships between cause and effect, as reflexive relationships are bidirectional – two-way learning and research in action. In sociology, reflexivity is the process of referring back to oneself, and is applied to theory and people (Tsekeris 2013; Wolgar 1988; Bourdieu 1992). In this research I have taken reflexivity to also refer to two-way learning in seeking to understand from and with Indigenous women through deep listening.

The research seeks to address the contradictions and tensions inherent in assumptions in Indigenous discourse (a comprehensive definition is provided later in this document) and how this impacts the study of Indigenous entrepreneurship and the complexity of navigating entrepreneurship research from an Indigenous worldview and/or standpoint (Fitzgerald 2010; Foley 2008; Moreton-Robinson 2003). Foley does this in a number of articles, notably his 2003 paper titled *'Indigenous Epistemology, and Indigenous Standpoint Theory'*. In this work he sets out the parameters of research from an Indigenous standpoint, also in his 2007 paper, titled 'Do we understand Indigenous entrepreneurship?' presented at a conference in New Zealand in September of that year.

In this thesis there has been a number of overlapping theoretical bases in

the development of the theoretical framework of the research, which
included:

- Indigenist Theory, as well as the interrogation of Indigenous
  Standpoint Theory (IST);

- Phenomenology;

- Dadirri, an Indigenous Female Research Philosophy;

- Indigenous Feminist Standpoint Theory;

- Narrative Theory, drawing from Organisational Studies (OS);

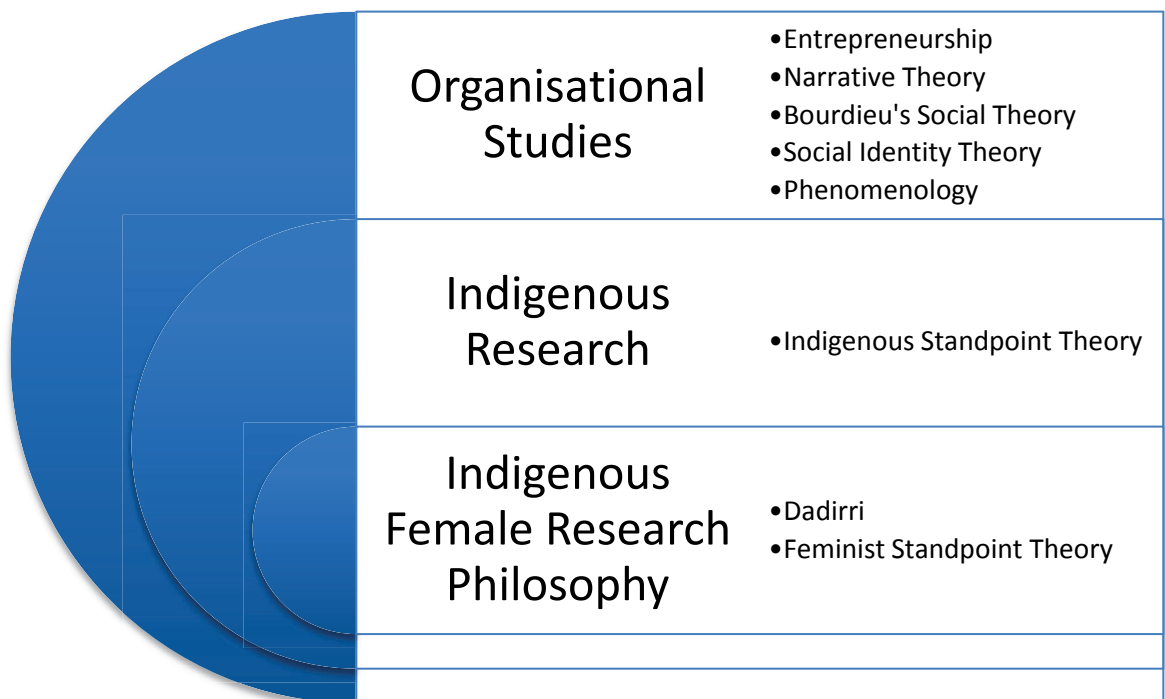- Social Theory; and

- Social Identity Theory.

Organisational Studies	•Entrepreneurship •Narrative Theory •Bourdieu's Social Theory •Social Identity Theory •Phenomenology
Indigenous Research	•Indigenous Standpoint Theory
Indigenous Female Research Philosophy	•Dadirri •Feminist Standpoint Theory

Figure 15: Theoretical and Philosophical Typology for Thesis

Significantly, the research sought to explore four intersecting themes: how
the call for more contextualised entrepreneurship studies (Welter 2011;
Wiklund et al. 2011) creates a critical tension for Indigenous
entrepreneurship researchers as we work to uphold the embodied

Indigenous subjectivities of research participants and their narratives in the management academy; how Indigenous women frame themselves within the entrepreneur identity; how Indigenous culture, family and community social networks can both constrain and enrich female entrepreneurial development; and how research investigations by myself within the context of the recent ARC research[20] drew upon Indigenous epistemologies and Indigenous standpoint perspectives, this was achieved by sharing and explicating rich narratives from the research highlighting the tensions inherent for Indigenous women entrepreneurs as they span work, family and community responsibilities, and cultural protocols.

Indigenous women entrepreneurs contribute to the development of Indigenous economic independence. This thesis features participant narratives and discussion of how current and past government policy has and has not been effective in reducing socio-economic disadvantage among Indigenous Australians. The research also discusses how Indigenous culture and family and community social and cultural networks may both constrain and enrich female entrepreneurial progression and how social capital contributes to community development and social change.

The research considers the state of Indigenous female entrepreneurship more broadly, and focuses at a micro level on six successful female Indigenous private entrepreneurs: Lucy Simpson, Gaawaa Miyay Designs; Sharon Winsor, Indigiearth; Veronica Williams, Building Indigenous Capability (BIC); Kerry Reed Gilbert, Kuracca Consultancy, Suzann Gretz, formerly Purple Goanna; and Cleonie Quayle, self-employed jewellery designer and maker.

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[20] ARC Indigenous Discovery: *Aboriginal Women and Entrepreneurship and Social Change in NSW*.

4.1.a Qualitative Research Method Background

Research with and for Indigenous Australians requires trust between researchers and Indigenous informants, and consent of Elders of the communities from which the informants are recruited. The approach taken for this research was to utilise established professional and social networks and social capital in the area to recruit a number of female Indigenous entrepreneur informants to participate in this research. In the first six months (Phase 1) of the research I used Indigenous social networks to locate and *interview 20 female entrepreneur informants in NSW* (10 located in Sydney, 10 in regional, rural or remote locations). In each instance half were engaged in private enterprise and half in community-owned enterprises. The methodology used to select these 20 informants was purposeful sampling (Palinkas et al. 2013). That is, I used my social networks, including IBA and the NSW Indigenous Chamber of Commerce, to find informants, as well as ask other Indigenous female entrepreneurs to refer informants. While this was not a random sample, the number of female Indigenous entrepreneurs is not large and the issue of trust is critical to the validity of an informant's participation in this research. The strength of the purposeful sampling (Palinkas et al. 2013) methodology is that trust is at the centre of the selection process, a process which was pioneered in US with medical patients to build trust and networks to engage informants (Palinkas et al. 2013; Coyne 1997). An interview schedule, developed for the ARC Linkage Grant (2012-13) in conjunction with my principal PhD supervisor, was the basis of these interviews, which were taped (with consent) and transcribed and entered into NVivo. I have taken responsibility to analyse these interviews using an iterative process, which formed the primary data for a chapter in my PhD thesis. Of the selected informants:

- Four are located in urban areas (1 based in Canberra with a large portion of work done in Sydney);

- Two are located in regional centres (both private enterprise).

The research was designed to enable myself to build a rapport with the women through open-ended interviews. In this I will use the *Dadirri* Indigenous research method, which I will expand upon later in the thesis, to conduct interviews; this is a uniquely Indigenous approach to working with Indigenous women in the research space. My use of this research method allows the research to elucidate a deep understanding of the women, their enterprises and the family and community networks that enable and/or constrain their enterprise activities.

4.2 Participant Selection

Participant selection was restricted to females in New South Wales. Those who agreed to be part of this research met with me at their place of business, in their homes, and at UTS. Participants were originally to be provided with a pseudonym to provide an ethically sound yet personal and intimate presentation of the data. However, the women themselves insisted that their stories be **recorded as well as retold** - hence the making of a video also to assist in the record of these interviews. Table 3 provides a profile of the participant group.

Table 3: Overview of Participants

PI	Name	Enterprise	Location	Links and Information
1	Sharon Winsor – Ngemba – Weilwan woman	Thullii Dreaming, now Indigiearth	Mudgee (formerly Mt. Druitt, Sydney)	http://Indigiearth.com.au/pages/about
2	Veronica Williams – Mitakoodi-Malinjarli woman	Building Indigenous Capability	Wyong, Central Coast	http://bicgroup.com.au/

3	Kerry Reed-Gilbert – Wiradjuri woman	Kuracca Consultancy	Sydney and Canberra	http://www.kuracca.com/consultancy.php
4	Cleonie Quayle Snr – Barkinji-Malinygapa	Jewellery Designer and Maker	Sydney	Micro-enterprise New Website under construction (2015)
5	Lucy Simpson – Yuwaalaraay woman (northwest NSW)	Gaawaa Miyay designs	Marrickville, Sydney	http://www.gaawaamiyay.com
6	Suzanne Grech – Koori Woman	Formerly Purple Goanna cafe	Sydney	http://bushfoodsensations.com/purple-goanna/

4.2.a Research Protocol

Using qualitative methodologies and interpretive phenomenological approach to data analysis, and in keeping with *Dadirri*'s concept of deep listening, findings in this research were derived by conducting three 1–hour conversations with the selected participants; interviews were recorded, transcribed and NVivo used to code information. The initial interview was structured and looked at the size and shape of their activity as an entrepreneur. The second and following interviews were based on a 'conversation'; that is, a loose, fluid, and flexible invitation to share information by personal narratives or 'story-telling'. Given the strong oral and story-telling traditions of Indigenous peoples, a strategy to allow the women to provide information using a narrative style and face-to-face engagement was considered most appropriate, and certainly more effective than standard question and answer sessions (Ralph 1997).

In these interviews, I sought to stimulate discussion by enabling participants to speak freely about their thoughts and ideas. In particular, the following general subject areas were canvassed:

- How did you get started?

- Why you started?

- Positive Outcomes – What helped you get started and what helped you along the way? How did it help?

- Barriers/Negative Outcomes – What stopped or blocked you? What was the outcome?

- How have you survived so long in business/managed to make it so far?

- What significance does your Indigenous identity and community have relative to your entrepreneurship?

- Tips – How would you measure success? What are the key factors in achieving success?

Conversations were recorded with a digital voice recorder. Notes were taken throughout the sessions to supplement the recordings. All data were transcribed verbatim, then coded and prepared for analysis utilising the NVivo 9.0 software package, which assisted in the storing, integrating, indexing and coding of the data. A summative content analysis was also carried out. This started with a review of relevant research findings as guidance for initial codes. The analysis of the data involved counting and comparisons of keywords and content, followed by the interpretation of the underlying context (Hsui-Fang & Shannon 2014).

The subsequent thematic analysis process followed guidelines established by Miles and Huberman (1994). As CI, I worked out an initial broad coding of all themes and later, with PhD supervisors Collins and also Chelliah, coded according to relevance to the research questions. Codes were analysed and condensed into dominant themes, which were derived from participants' ideas, thoughts and experiences, as well as the literature. Themes thus emerged both inductively and deductively.

As with previous research with Indigenous women, I sought to provide a visual representation of the features of Indigenous women as entrepreneurs. To this end, Bronfenbrenner's (1989) model—originally developed to illustrate human development—was adopted and modified. The model depicts micro-, meso-, and macro level 'systems' influencing an individual's responses in a given situation. In this study, the model provided a useful conceptualisation of three 'systems' wherein Indigenous female entrepreneurs could be seen. The model depicts bi-directional influences within each 'system'. This implies that relationships between the different levels impact in two directions, both away from, and towards the individual. Of particular note is the micro-level 'system', which focuses on the individual's psychosocial situations.
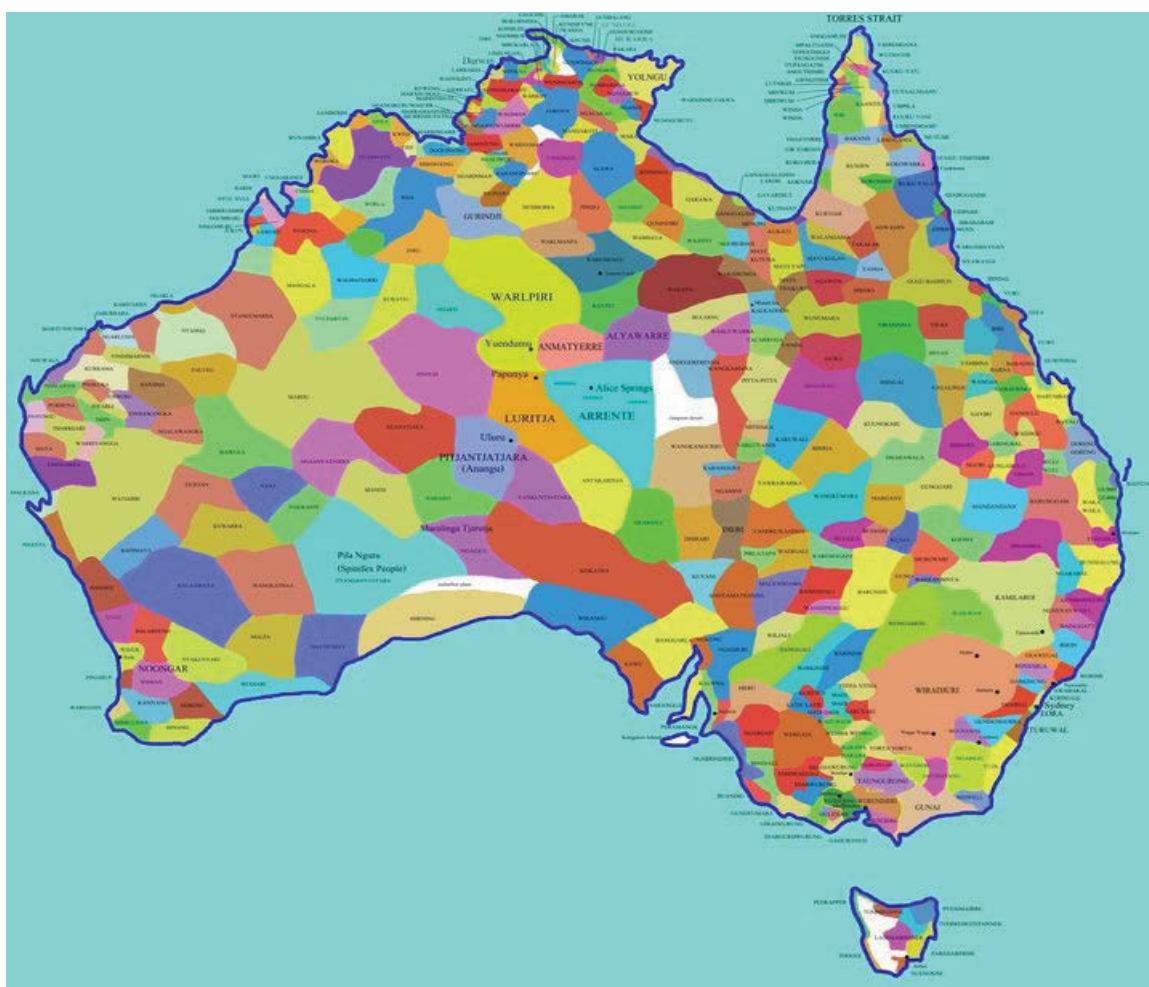
Figure 16: Map of Indigenous Tribal Groups in Australia

(Source: http://www.indigenousinstyle.com.au/wp-content/uploads/2012/09/aus_map_covered_text_lined.jpg)

This map provides a guide to Indigenous tribal groups across Australia, and has been included to provide the reader with a sense of where participants in the study identify their Country and Tribal affiliations.

4.3 Coding Process and Development of Research Themes

The data that came out of the series of interviews conducted was transcribed through a third-party transcription service, and in order to maintain the validity and integrity of the transcribed documents, I communicated these with all six participants so they could clarify, verify, and alter documents for veracity where possible. Once these communications were completed and all participants had approved the transcripts of their interviews, the raw data was put through the NVivo Qualitative Analysis program.

It must be noted here that the process of *Dadirri* necessitates a practice of deep and intuitive listening engaging the participant and encouraging the creation and open-ended discussion of a kind of narrative. This is in keeping with Australian Indigenous cultural practices and epistemological practices drawn from oral traditions and other cultural practices. What this translated to in the coding process was the emergence of clear narratives for each participant, mitigated somewhat by the research questions. In the interviews, I maintained the integrity of the stories through making an effort not to intervene and augment the responders' discussion and communication more than was essentially necessary.

In spite of these narratives, themes began to emerge. The participants spoke of common experiences and grouped factors in their practice of entrepreneurship across emergent themes.

The research questions formed a constitutive portion of the sub-themes, including mention of finance, partnership, and risk management. Through

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the analytic process, however, common points of contact between these Indigenous female entrepreneurs emerged quickly and encouraged the adoption of a more flexible coding practice: many of the nodes that now shape the findings and discussion section of this paper were emergent or *a priori* sub-themes that emerged organically, rather than through a particular facet of the research design.

The practice of coding according to themes is a qualitative analysis process drawn from the researcher's objectives to link ideas (Richards & Morse 2007) in order to break thick descriptions (Geertz 1994) common in narrative recounts in phenomenological research into usable, analytically relevant areas of data. Coding itself is a practice of interpretive reading in which the researcher reads *through* the data and groups (codes) according to common points of intersection in the data: in my process, the themes became prevalent only after reviewing the data several times and observing connections between participants' experiences. Coding as a process of extraction performs the portent of 'themes' to make sense of data and to truly 'get at the notion' of experience (van Manen 1997, p.88).

Table 4 below outlines the sub-themes coded across the data listed by discussion prevalence.

Table 4: Sub-themes by Prevalence

Sub-theme	Mentions
Cultural Identity	58
Finance, Infrastructure and Services	55
Relationship Between Social Bonds and Entrepreneurship	47
Prior (Personal) Experience	37
Branding, Commercialisation and Supply Chain	35
Entrepreneurship and Self	30

Stereotyping (Racial, Gender)	23
Familial Responsibility	18
Necessary Knowledge	13
Ideas of Success	12
Entrepreneurship and Everyday Life	6
Enterprise Risk Management and Risk Taking Behaviour	4
Partnership	3

These themes highlight the variety of sources that Indigenous Australian entrepreneurs view as constitutive, formative or otherwise meaningful influences on their journey to where they are, and who they are, at the time of the interview. The emphasis placed in the interview process was continually, as aforementioned, on the notion of story in order to perform a culturally sensitive phenomenological research practice. The lived experience of these female entrepreneurs unfolded in the qualitative analysis as narratives with points of crossover, notably, each participant mentioned at length the significance and invaluable promise of their identity as Indigenous women in their entrepreneurship journey.

To simplify into themes, these sub-themes were coded into parent nodes using the NVivo program. Guiding this process was the driving objective of this research: to look at the essential lived experience of the Indigenous female entrepreneur with an attention to what is unique about these women. This attention can only be paid through looking at the story through their eyes; through their narratives. A system of themes emerged, upon reading through and interpreting the coded data from the sub-
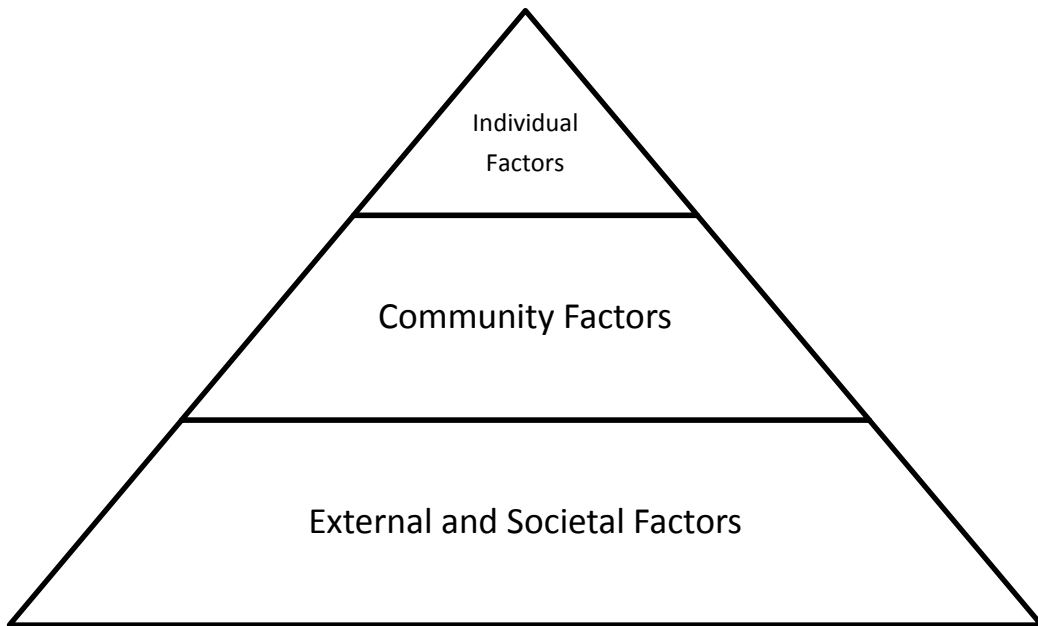
themes.

Figure 17: Emergent Themes (NVIVO Analysis)

4.4 Limitations/Scope

The relatively small size of the sample group might be construed as a limitation to the study. This, however, is a necessary sacrifice if *Dadirri* and the larger lens of phenomenological inquiry are to be used together to generate detailed, meaningful analyses of Indigenous female entrepreneurs. This is therefore both a constraining and enabling factor in the development of the methodology and sample size.

4.5 Conclusion

In this research the fundamental consideration in the design of the research methodology has at all stages been an interpretive and culturally-specific mode of research that does not presume dominant western constructs of truth and narrative for the participants. It is important from an ethical perspective to design a framework that adequately connects the gender and Indigenous identity of the participants and allows them to draw on familiar and sacred practices of storytelling in order to express their lived experiences of entrepreneurship. The objectives and design of this research framework are closely related and come from an understanding

of the cultural significance for these participants of particular methods. In particular, the maintenance of clear narrative and the practice of deep listening interact in such a way that the framework allows a traditionally oppressive western discursive practice—institutionalised research—to access, mobilise and make sense of the experiences of the participants.

5 Chapter Five: Lived Experiences of Indigenous Female Entrepreneurs and Findings

5.1 Profiles of Participants: Applying a Phenomenological approach to the Individual's Story

I must note that some participants, as is often the situation with use of anecdotal, memoir or traditional forms of storytelling, had longer stories to tell and provided more detail and coverage of their experiences. In light of this, I must note that each entrepreneur, each Indigenous woman, is different and has provided different insights into this experience independent of the length and detail of their story. The coverage of each informant herein is consistent with the storytelling process and narrative of each participant.

5.1.a Sharon Winsor

Ngemba Weilwan woman,

Thullii Dreaming, re-branded as Indigiearth, Mudgee.

Sharon Winsor was not intent on becoming one of Australia's leading female Indigenous entrepreneurs; it was rather unexpected. In seeking to escape from an abusive relationship and provide for her family, she turned to her knowledge of native foods and love of 'wild harvesting' from her childhood, to develop a business using her traditional knowledge of Indigenous culture. This has now led to the creation of products such as lemon myrtle sweet chilli sauce, Davidson plum syrup and cosmetics using ingredients such as Kakadu plum, emu oil, lemon myrtle, wild berry. She now finds herself in a position where increased opportunities for international expansion are demanding increased volume and scale from her rural operations, where she works with Indigenous communities.

Growing up in Gunnedah and Coonabarabran in NSW, outback Australia, Sharon remembers her mother taking her 'wild harvesting'. Here she would

fill her stomach with the food from the bush, 'bush tucker' as it is described, and gain some energy for all that her childhood had in store. These were amazingly beautiful days that she would later recall to see her through some dark and difficult times. Her love of wild harvesting developed into a great passion for native foods, and a deep desire to explore the extraordinary fruits, plants, vegetable and nuts of 'bush tucker', and how these could be used creatively in food.

Sharon being an Ngemba/Weilwan woman drew courage from the things her mother had taught her: how to be strong, persistent and determined and how to have a better life than the one her mother had endured. With her great love and connection to her culture, Sharon established a small catering company in 1996 called Thullii Dreaming; this company also offered traditional dance performances from the Ngemba tribe.

The determination to change her life and succeed was met with more turmoil as Sharon lost her first child at birth in 1997, early in her career. This tragedy could have wiped her out but she summoned all the strength she had and continued. She named him Ngukirri, ('to give'), and although he was with her fleetingly, he inspired her to change her life and never waste a moment in pity or regret. Ngukirri was indeed a generous giver, as he was the key to propel Sharon to more transitions and change and the expansion of her catering business onto a larger scale, incorporating other products that maintained the heart of Indigenous spirit, and the development of other platforms for Sharon's business to grow.

Defying trends, Sharon's Thullii Dreaming demonstrated longevity, diversity, survival and success. Thullii Dreaming touched the lives of many, giving work opportunities to Indigenous Australians and educating people about Indigenous Australia and the First Australians.

In 2010, Indigiearth was launched officially, though she had been thinking of growing Thullii Dreaming by adding new and enticing products. Continuing to provide cultural services from Thullii Dreaming, a range of

contemporary skincare and food products and natural bottled spring water was also created. Meeting the demand for her native produce required her business to scale up. Now she has a larger business located in a regional great wine growing area in Australia called Mudgee, where she relocated her business in 2012.

Sharon simply wanted to make sure the food and agricultural techniques of her people were not lost, and that her community could prosper. This focus on applying business solutions to social problems reflects the concept of social entrepreneur that emerged in the 1980s, popularised by the work of Muhammad Yunus. Since then a number of unique business enterprises have emerged, holding at their core the need for a social conscience.

In building Indigiearth, Sharon received advice early in her business life from a government agency that advised her Thullii Dreaming could only function as a 'hobby'. This made Sharon's life difficult as she attempted to access financial support - typically, as with most entrepreneurs, she faced barriers. Sharon persisted, despite the initial blocks to building her business. Indigiearth now produces and exports to Japan, Europe and China.

Recently, Sharon also established a partnership with BP, one of Australia's largest energy companies. In this partnership, a range of Indigiearth Australian native products will be sold in selected BP stores nationally. This partnership and the sale of Indigiearth products will see 50 cents from each product sold at selected regional BP sites going towards supporting the Australian Literacy and Numeracy Foundation's (ALNF) early language and literacy program for Indigenous children.

The inspiration for Indigiearth came about 10 years ago when owner and founder Sharon Winsor set about showcasing her Indigenous culture and heritage. The proud Ngemba woman was also anxious to provide a solid income for her family. Supply Nation certified Indigiearth in November 2011. In growing her business, Sharon has unknowingly embraced the

concept of 'shared value', the notion of companies creating measurable business value through engaging with social problems that challenge and intersect with their business practice (HBR 2011). Sharon has promoted both Indigenous communities and the varieties of foods and agricultural techniques that are slowly being lost. Indigiearth also supports growth in the community through employment and business opportunities and continues to grow, educating others about Indigenous culture, including the development of an Indigenous dance company that is also a social enterprise, performing for the likes of Oprah, Tyra Banks, Rugby World Cup and various commercial television stations and government events. Sharon Winsor discusses her story about her small business dream and how she consulted with the Australian Tax Office on information for business tax as it applies to her unique business.

The new Indigenous range will be sold in regional BP stores and features food and skincare products produced and supplied by Indigiearth, with many products made with native ingredients gathered from nature in a sustainable manner to support Indigenous communities across the country. As part of the partnership, BP has worked closely with Indigiearth to offer a broad spectrum of business support, including product-marketing design and national distribution logistics support. The range of products includes snack foods, such as shortbread, natural infusion teas, and a range of chutneys and sauces as well as toiletry gift packs and spring water.

Today, Sharon remains committed to working with her community as well as supporting other Indigenous enterprises to flourish. Sharon's legacy will only be fully understood within the context of her history of struggle to succeed and monumental strength in overcoming pain. She remains a role model for all women seeking to enter into enterprise development, both Indigenous and non-Indigenous.

5.1.b Veronica Williams

Mitakoodi woman,

Building Indigenous Capacity,

Wyong.

Veronica is the daughter of a Mitakoodi mother and Malinjarli father. She grew up in Brisbane in a large extended Indigenous family. When she was about two years old her father won a shared lottery for 1st and 2nd prize in Brisbane. He went on to buy his own house and went on to start up his own small business in the heart of Brisbane in the 1970s. Tragedy struck Veronica's family early when she lost both her sister and mother within 12 months of each other and she went to live with extended family to finish high school and to start early employment. During this time Veronica never lost her dream to have her own business; however, this was not to be realised until her forties when she had meet her husband and now business partner Trevor Satour.

In the meantime Veronica raised her small family and lived in Cairns, Sydney, Perth and Canberra, where she was constantly employed in the public sector in various roles, which required her to work with Indigenous people in a broad range of situations and locations across Australia. She used the opportunity with the public service to access free training, where some of her ideas started to take shape about what she could do independently from the public sector to assist her people, especially in the area of education and training, an area which she herself has identified as being important to advancing the needs of Indigenous people.

She would later take her own advice and joined the company of her husband in this area, today making them one of only two Indigenous privately operated owned companies operating as a Registered Training Organisation (RTO). There are of course was several Indigenous RTOs in Australia i.e. Tranby, Australian Leadership Centre, Indigenous Leadership Centre, Yarnteen, however, these are community owned and operated

often through the form of cooperatives). This RTO offers certified training in the field of mentoring, in which Veronica and her husband had advanced themselves as leaders in the Indigenous community, offering mentorship training to community and public targeting both Indigenous and non-Indigenous participants.

5.1.c Kerry Reed-Gilbert

Wiradjuri woman,

Kuracca Consultancy, Sydney and Canberra.

Kerry owns and operates Kuracca Consultancy. Kuracca consists of Kuracca Consultancy and Communications*,* the social research and training and development arm of the business, together with *Kuracca Creative*, which showcases the artistic talents of Indigenous writers, photographers and artists.

Kerry has had a long work-life starting in the paddocks throughout New South Wales picking cherries and other fruits with her family. Her story is a story of her family and community of Indigenous fruit pickers and farm labourers that was to become immortalised in her father Kevin Gilbert's important work *The Cherry Pickers* which was Australia's first published Indigenous play, written in prison.

Kerry's work has taken her the length and breadth of Australia and has allowed her to be working with Indigenous and non-Indigenous people to develop programs, write policies and to do social research; she continued to do her education and training work during this time. Kerry believes she has been making a difference in many people's lives with her commitment and desire to improve the wellbeing of her people and give knowledge of Indigenous people to broader mainstream Australia.

During the last two decades though her working life has been successful for Kerry, on reflection there have been moments that were lean. Kerry has described how the most severe reactions to Indigenous training had come where she had to train staff where it was a compulsory part of their workplace training. She, however, refused to compromise the true history of Indigenous Australia.

Later in the interview Kerry went on to further describe what her biggest barriers were. This included getting knockback for jobs where the interviewers expressed their view that she was *'too political'*.

> 'Racism. Yeah, racism is the biggest part of that. I think too, the fact that I'm a woman. I trained one government department over in Perth once and for them, it was like I should have been the catering maid bringing the cups of tea. That's how they treated me. I wasn't even training actually Aboriginal culture, history and heritage; I was actually training in management. But it was all of a sudden this group of non-Aboriginal middle management have got this Aboriginal woman standing up in front of them in this business suit – these flash clothes – and couldn't handle it. They treated me like I had no right being there. That I should be pushing that trolley with a cup of tea. Another training program in Sydney I had a man who asked how could I be Aboriginal? (Kerry Reed-Gilbert).'

Kerry is now retired due to health matters; however, she still maintains an indomitable spirit:

> 'It kills me now. It kills me to know that I can't train anymore, I can't fly anymore. I've got this oxygen on now and I have organisations saying to me, look, you can train with it on. But physically I can't do it anymore. The doctors are amazed that I can talk and walk so well - at what I do because they've never seen it before. But do you know what? That's our Blackfella determination. That's our strength. That's our inner strength. I'm not going to let this keep me down. That's what it was like with my business. It was like, I'm not going to let them keep me down. My life has been one of survival - there was no way I was ever gunna let anyone get the better of me. (Kerry Reed-Gilbert).'

Kerry now uses her retirement time to support family and mentor community groups, artists, and writers in creating and a better Australia, which understands and connects to Indigenous people and culture as First Nations people. Kerry's most recent work has been acquired by Australia's Parliament House as part of their permanent Indigenous exhibition.

5.1.d Cleonie Quayle

Senior, Barkindji Woman,
Jewellery Designer and Maker, Self-Employed, Sydney.

Figure 18: Cleonie Quayle Jewellery

Cleonie Quayle is a Barkindji woman (southwest NSW), jewellery designer and maker, self-employed. Cleonie has had a long history in Indigenous affairs in New South Wales. In fact Cleonie has been engaged in a number of initiatives that have helped Indigenous women such as the formation of the Indigenous Women's Legal Service. She has been vocal on Indigenous rights, especially legal rights for Indigenous people and continues to advocate for them whilst operating as a jewellery designer and maker as a sole trader. In the latter role, Cleonie has brought her stories as an Indigenous person and used them in the creation and design of her works, resulting in her designs being shown in no less than six galleries nationally. Nonetheless, Cleonie still maintains her grassroots connections by holding a monthly stall at Bare Island, the Blak Markets over at La Perouse, Sydney.

The Blak Markets operates as a space for Indigenous artists and designers to sell their goods and to promote services. It also provides a platform for support for Indigenous artists and designers, as well as a basis for expanding their networks.

Cleonie is working hand to mouth in getting herself established as an Indigenous artist and designer, and given this had to forgo opportunities, and she was priced out of events such as Indigenous Fashion Week:

> 'I think I mentioned before that Indigenous Fashion Week had approached me asking me did I want to showcase. I said at the time I didn't have the two thousand – so I'll definitely go in next year. I suppose that's where it's at because as I said before I'm not going in head-first. I'm doing it very slowly. Because I'm at home caring for the grandchildren, I don't have a permanent job or a well-paid job at the moment, which is fine. I am where I am and that's alright. When I do earn a good income then I can pay for the website and all the publicity, the pamphlets and all the rest of it, which I do plan to do (Cleonie Quayle).'

This comment reinforces Hunter's (2013) report, which spoke to how self-employed Aboriginal entrepreneurs have been overlooked with little or no support to establish or expand their products or services. The fact that being Indigenous artists and designers exacerbated this situation also is foremost in her considerations when it comes to branding and quality control.

The future for Cleonie looks bright; however, support and business advice as self-employed would go a long way in assisting her venture in her chosen field. This however, will continued to be limited if there is no change in policy and no appropriate development of small business support for self-employed Indigenous enterprises.

5.1.e Lucy Simpson

Yuwaalaraay woman,

Designer, Artist, Storyteller and Entrepreneur, Sydney.

Lucy Simpson is a Yuwaalaraay woman (northwest NSW) based in Sydney, and is the founder of design company Gaawaa Miyay. Through her contemporary work in textile and graphic design, Lucy uses visual narratives and story to connect, share and celebrate. A graduate of the College of Fine Arts, Lucy majored in textile, graphic and jewellery design, and is passionate about all aspects of Indigenous design and visual storytelling.

Graduating in 2009, Lucy established Gaawaa Miyay as a graphics practice and soon after released her first range of textile prints and homewares. The name *Gaawaa Miyay** (gaa-wah me-yay) literally translates to 'river daughter' in Yuwaalaraay/Gamilaraay languages.

> 'Design is my life and I love it. My culture makes me proud and it enriches my soul to be able to breathe life into old stories, practice ancient traditions, and create a new style of cultural expression through visual storytelling. In this way I am forever learning, creating and sharing, and immersing myself in family, country and story - nothing in the world makes me happier (Lucy Simpson).'

As well as commissioned graphic design work, textile design and her product range, Lucy also shares experience and aspects of visual storytelling and contemporary Indigenous design through workshops, consultancy and mentoring. Storytelling also features prominently in Lucy's work; this is important to her story as an entrepreneur and more importantly as an Indigenous woman. Lucy represents the young emerging female Indigenous entrepreneur with her practice centred on her Indigenous identity and family. These values are reflected in her business approach and practice and made manifest in the products and concepts

she develops. Lucy has a university background and through this was able to identify opportunity and move through ideation stage earlier than others interviewed. This was achieved by taking advantage of a mentor and being able to tap into local artist development programs, such as that offered through her local Council. This ability has now been translated into Lucy being commissioned to develop graphics for a number of organisations including the University of Technology, Sydney.

5.1.f Suzanne Grech

Koori woman,

Purple Goanna Cafe, Sydney.

Suzanne Grech developed a successful Indigenous enterprise, the Purple Goanna café, in the heart of an Indigenous community in Redfern, Sydney. This venture proved popular and was thriving for a small while. In the first part of this research Suzanne shares with us the secret behind this success. In the last half of this research Suzanne discusses her latest venture and where she plans to go from here:

> 'Purple Goanna is about providing an Indigenous experience in food. So we predominantly cook in bush tucker. We use traditional meat and traditional herbs and spices in our modern cuisine style. We provide catering to the local community, and the Indigenous services around here, the corporations. We also do, like I also do voluntary sandwiches and fruit platters for different, like the Babana Men's Group, and Cool Purple Cookers and stuff like that. So yeah, there's some, what do you call that? What do you call that? There's a word for that – Social work. Providing a social service. Voluntary stuff. Yes, like a donation. Donation with food. Yes. So I do that (Suzanne Grech).'

When Suzanne operated Purple Goanna she made a conscious effort to source Indigenous products as her café was branded as Indigenous, and invited customers to join in an Indigenous eating experience. So all her meat was from either Northern Territory, crocodile suppliers from Northern Territory, kangaroo supplies from Queensland. To do this,

Suzanne researched thoroughly her suppliers; to do this she received support and advice from AIMSC (now known as Supply Nation).

Suzanne was keen to point out that she wanted to ensure that the money made by her enterprise went back into the community; this included bush food as well. As an early Indigenous entrepreneur, Suzanne was quite conscious of supply chain, which included her working closely with non-Indigenous people to achieve objectives; and placing an ad with the local Indigenous radio station – Koori Radio - marketing material like flyers and brochures and catering packs. For this venture a website contact and also a Facebook page were established promoting herself as a hundred percent Indigenous owned Indigenous female sole-trader.

5.2 A Collective Profile of the Participants

Table 5: Collective Socio-Demographic Data of Participants

Name	Age	Tribe	Industry	Education	Experience
Sharon Winsor	43	Ngemba-Weilwan	Producer and Retailer Catering	Tertiary: Bachelor of Community Management	20 years public sector 10 years private sector
Veronica Williams	53	Mitakoodi-Malinjarli	Education and Training	Secondary: High School In-House Training	20 years public sector 10 years private sector
Kerry Reed-Gilbert	59	Wiradjuri	Education and Training Artist, Writer	Tertiary: Bachelor of Education (Adult Education)	10 years public sector 25 years private sector
Cleonie Quayle Snr	53	Barkinji-Malinygapa	Art and Design	Tertiary: Masters of Criminology	35 years community sector and public service
Lucy Simpson	30-39*	Yuwaalaraay	Art and Design Cultural Art Educator	Tertiary: Bachelor of Fine Arts	10 years private sector
Suzanne Grech	40-45*	Kamilaroi/Gamilaroi	Catering Business Advisor	Tertiary: TAFE NSW (Trade Chef)	15 years private sector

Participant gave an indicative age range

These stories both speak to the individuality of the entrepreneur as well as express inherent commonalities such as the resistance, resilience and ability and willingness to overcome extreme hardship. A common thread that weaves throughout all the stories shared by all the women interviewed for this thesis is their culture and desire to reproduce this in the services they offer, the goods they produce. All the women talk about how their identity in being Indigenous is important to them, and what they do. All women spoke about forms of discrimination and different abuse they had suffered. All spoke about their desire to see a better place for

their families and the communities they are part of. All put themselves second to helping and being a part of a community and/or enterprise that has added value to community and well–being of Indigenous people. Whilst theory has provided a sounding board for understanding how entrepreneurship happens for Indigenous women, it could be said that by looking at these narratives they have helped to create a sense of place, belonging and identity. This social construction through narrative has placed us as readers in the lives of these women, who have shared so intimately their lives, and enterprises, which is a manifestation of their creative and commercial selves. To wit – these women have not only created enterprise both big and small in this study, they have created a strong sense of self as Indigenous women, they have been innovative in how they have done it given limited access to financial and commercial support and advice. The stories of Sharon through to Suzanne, who is a living example of the power of the entrepreneur to reinvent themselves, resounds with literature in other sectors as well (Rentschler 2002) and in life (Williams 2015). From the youth of Lucy to the maturity of Cleonie, Aunty Joyce and Pat Brown, their impact reaches across the community into the business sector and to a broader consumer audience, with all using their position and networks for the greater good of social causes in their communities.

These Indigenous women are setting strong examples not just for other women but all their families and communities they are part of. This creation of social capital should be factored into how we evaluate enterprise for impact. It is a combination of determination, access to markets and support that these women have built their respective enterprises on.

For instance:

Sharon Winsor– uses her success to support other Indigenous artists and to promote her culture in her shop, through tradeshows and in person.

Veronica Williams – has used her business to develop other business ventures and to help mentor other Indigenous women.

Kerry Reed-Gilbert – has used her business as a platform to advocate for the rights of Indigenous people, and even after retirement remains active in her community.

Cleonie Quayle Snr – continues to use her enterprise and networks to continue promoting and advocating for the rights of Aboriginal women, and has introduced her daughters to her work, as well as supporting of emerging Indigenous artists and entrepreneurs.

Lucy Simpson – uses her business to promote Indigenous culture through storytelling, art and design. She is well sought after because of her approach; and

Suzanne Grech – now uses her experience as a small business operator in the banking industry to support and promote Indigenous businesses and enterprises.

During the course of the researching this thesis it has become abundantly clear that these stories also serve to underscore the need for entrepreneurs to gain different types of capital to achieve success in starting a new venture—social, human, financial and cultural capital (Bourdieu 1986).

The conversations revealed critical information needed to understand the women's experiences and perceptions as entrepreneurs and the effect of this in their own lives and in the lives of their extended families. The different individuals raised similar concerns and issues. What was evident was a complex amalgamation of Indigenous cultural beliefs and traditions, history, gendered factors and geography, business and financial ability, which all impacted the participants' capacity to participate in entrepreneurial activities and enterprise development. Figure 11 represents the features of Indigenous women's experiences as entrepreneurs in my adaptation of the Bronfenbrenner (1989) model.

Figure 19: Features of Indigenous Women's Experiences Engaged in Entrepreneurial Activity

Figure 19: Features of Indigenous women's experiences engaged in entrepreneurial activity

1. The micro-level: this focuses on the women's individual psychosocial situations, and is particularly concerned with the notion of 'self' and the associated idea of the 'habitus' (Bourdieu 1984; Kitchin and Howe 2013). Indigenous women's identities are significantly impacted by history, geography, and socio-economic, cultural and gender factors. Specific behaviours included:

    a) Accepting responsibility for children and family;

    b) Taking comfort and drawing strength from cultural safety;

c) Developing a distinct identity as role models for others; and

d) Displaying unique self-stereotyping as an Indigenous entrepreneur.

2. The meso-level: this relates to community values, such as:

a) Developing social bonds through enterprise; and

b) Entrepreneurship and enterprise development as integral to, and not separate from family and community life.

3. The macro-level: this comprises external and societal factors largely beyond the control of the Indigenous women, such as:

a) Finance, infrastructure and services;

b) Market, commercialisation, supply; and

c) Social issues, such as racism and risk-taking behaviour.

5.3 The micro-level: Individual factors.

The notion of the habitus can be drawn on to enable an understanding of the values and social practices brought by the Indigenous women to their entrepreneurial experiences. Overall, the women considered themselves as quietly determined, resilient and capable; as one commented:

'…When I ran a Leadership Program, earlier this year, one of the women wanted to do her own business. And there are two things I said to her, you know, we work really hard, twenty-four hours a day, doing the products. And it's the same as what Trevor said - you've got to be passionate about wanting to do it. The other thing I say to people is you've got to become comfortable about being uncomfortable. So if you're sitting in the background there waiting for things to happen, it isn't going to happen. You've got to push yourself to that level (Veronica Williams).'

5.3 a Accepting responsibility for children and family

Discussions in the personal conversations demonstrated that Indigenous women were steeped in what have been described as 'kinship norms' (Hickel 2014, p. 1359). Many participants described the importance of family and community obligations, and the overriding importance of these norms. The women attempted to explain the collective nature of their own society, describing strong feelings of connection with other Indigenous people. A strong affiliation with family was noted, as complemented in the literature suggesting that in Indigenous cultures, family responsibilities tend to take priority over individual interests (Hanrahan 2004).

These collective values appeared as strong determinants of behaviour, presenting as barriers to getting started for some of the women, who are often left going whole-heartedly into an enterprise until they felt safe about their children, to quote:

> '…it's very demanding. It's very demanding to be able to run your own business, and the kids have had to accommodate into me being a business owner. Hence the fact that the four year old is with me Monday to Wednesday. But at the same time, I've been able to know that eventually it's going to pay off for me and my family, and my children know that too (Suzanne Grech).'

Overwhelmingly, they spoke of being the major carers and providers for the children. This information is reflected in national findings provided by ABS data 2008, which show how Indigenous females tend to be major caregivers and providers. This was something they found hard during the start phase; however, something they were proud of, being able to provide for themselves and family.

> 'So they're happy to just go with the flow now, until everything's running and everything's going smoothly, and do what they have to do in order to, and they're both so proud of it as well. So it's sort of turned over a value for them, you know? They know that Mum owns a business and they're

proud of that. Especially my son will go to his school and say, well Salt and Peppa were here the other day, and he said, I met Salt and Peppa. And everyone's like, where? At Mum's café (Suzanne Grech).'

'And it's really um beautiful to give back to my community. You know, the NAIDOC street flags up Marrickville Road, I did them and, you know, all of these things... (Lucy Simpson).'

Interview participants also demonstrated agency. All women involved talked about taking control of their lives, some leaving partners who could no longer support their aspirations and growth as entrepreneurs, and moving to relationships that supported them and their goals. All saw the benefits of being an entrepreneur as part of their own personal form of freedom regardless of financial status; all saw entrepreneurship as a way, which enriched their lives, and their families'. All are viewed as a role model in their respective families and the communities they engage in:

'... I think it gets down to how you carry yourself in the community. I think you've got to be able to manage that. You've got to be able to engage with people as people? And we've got this concept for dealing with this; we call it a legitimate other. You know, we deal with that other person as a legitimate other. We don't put ourselves up on a pedestal etc. So we've got to deal with people as one on one, as a legitimate other. And we actually teach community engagement to other people, and so we like to think that we practise what we preach. But one of the things that we know is different is that we are in a position in terms of our own learning and development, we are always pushing ourselves to the limit. We're trying to be the best that we can be. So that we can engage with people like that, as a legitimate other, where what we're trying to do is bring the best out of them. Yeah. It becomes a choice thing for them, with us. We try and open doors for people, but it's up to them to want to go down that path, go through that door (Veronica Williams).'

Although 'role model' is a commonly used term, it is rarely defined explicitly. For this research, a role model is defined as 'an individual who is

perceived as exemplary, or worthy of imitation' (Yancey 1998, p. 255). Participants spoke about the importance of Indigenous women being role models for their children and others in the community. One person explained how being a role model helped her to help others:

> 'I've realised the importance of not only Aboriginal business, but for me to understand that what I'm doing is not only helping me, it's helping a lot of people (Lucy Simpson).'

5.3.b Stereotyping

As with national research conducted by Morrison (2014), there seemed to be on-going perception that Indigenous goods and services were inferior. This stereotypical attitude was also found in this research with one woman who preferred not to be identified:

> 'A manager in a major bank asked me why did I have to say I was Aboriginal? He then went on to suggest that I could probably go further if I was to say I was not Aboriginal. This is not who I am! I am Aboriginal, everything I do is as an Aboriginal person, and I am proud about that.'

Stereotyping of Indigenous women has remained a barrier to developments in business relationships. This has led to preconceptions on both sides from, that is Indigenous products and services are inferior, and when interviewing the women there was an expectation that they would be discriminated because they are Aboriginal. This has also been reflected in international studies of Indigenous female entrepreneurs (Castagno 2005).

5.3.c Developing social bonds through entrepreneurship

Enterprise both social and private played a significant role in keeping family and communities connected and engaged, connected to family and community. Cleonie explained:

> 'My family are very supportive and help me with all parts of what I need to do when I start getting a collection together. For instance

> my brother down home goes out with other family members and
> collects quandongs for me and sends them in the post. My
> daughter sometimes helps me in the preparation, although she has
> her own style. And I get to sell them at events where I meet other
> Blackfellas. I get so excited and am so proud when I see other
> people wearing my designs. I feel respected and appreciated
> (Cleonie Quayle Snr).'

Developing social bonds through enterprise, Suzanne expressed a sense of belonging to the community she now became a part of through her enterprise:

> 'A massive effect, actually. A real massive effect. Like I said, we came from
> not having a belonging, for myself, and my children too. They identify with
> Redfern now, as far as they're concerned, Redfern is their second home
> away from home, from Coonabarabran (Suzanne Grech).'

For Suzanne, therefore, her social identity is inextricable from who she is as an entrepreneur. Her cultural history and that of her family, as well as their collective identification with Redfern and with Coonabarabran, is tied to her choices and motivations as an entrepreneur. Suzanne's identity as an Indigenous female entrepreneur is tied innately to the nature and development of her enterprise. Thus her socio-cultural context is inextricable from her practice and her narrative.

Being an entrepreneur has meant a broadening of social and business circles, as Veronica Williams explains:

> 'This job has meant that not only do Trevor (her husband) and I get
> to make our own money but also we get to meet and help our own
> people from all walks of life. We now have developed accredited
> training in mentoring, so now we get to help other Aboriginal
> people to help and support other Aboriginal people. This means a
> lot to me and I am proud of my work and how it is benefiting our
> community (Veronica Williams).'

All spoke about how in the initial stages of their enterprise, community were hard to rally around them, as there were some misconceptions from community and outside those Indigenous women are not necessarily entrepreneurial. Yet once successful, they were often thought of as being 'rich' or 'loaded with cash'. In the initial stages of development of their enterprise all women had difficulties in some form or another with accessing finance as well as getting support with children where they still had responsibilities with children.

These findings were similar to the national study where the qualitative fieldwork explored the role of Indigenous culture in the business enterprises and found that perceptions of informants in both the national and state research of the cultural impact on their businesses were complex and multifaceted. The national research also found a contradictory relationship between Indigenous culture and Indigenous entrepreneurship. In some instances Indigenous culture enhanced the business. This was particularly the situation in businesses related to tourism or Indigenous art, where there is indeed a comparative advantage for Indigenous entrepreneurs. In other Indigenous enterprises, Indigenous culture tended to constrain the business when securing reliable Indigenous workers for the business was difficult or when tensions emerged between the need for private capital accumulation by Indigenous entrepreneurs and the perception by their extended family of the obligation of the Indigenous entrepreneurs to share their wealth:

> 'My family think because now because I have a business I am cashed up! I am lucky after I pay overheads and costs that I have made $200 for that month. But this does not stop my family. I know they are proud of me, but I really do not make much money at this point in time, even with my designs being available in galleries around the country (Cleonie Quayle Snr).'

'People think Trevor and I got money; we really have to keep an eye on things especially when we are not paid on time. It is hard, but we love what we do (Veronica Williams).'

5.3.d Entrepreneurship as a part of everyday life

Once their respective enterprises were developed and entrenched, women interviewed saw what they do as entrepreneurs as an extension of their everyday life. This speaks clearly to an intersection between their identity as entrepreneurs and a broader idea of *who they are.*

One woman explained:

'I do what I do as it is important (cultural education and training). It is important to present an Aboriginal view of Australia and our role here. I only take jobs where I can express myself as an Aboriginal woman. I do the same thing with my poetry and pottery: it is an extension of my belief and views as an Aboriginal woman (Kerry Reed-Gilbert).'

The women saw community and family as important to their success:

'Being part of the community is important to me. That is why when I get asked by the community to do a job, I always try to take it even though they cannot always afford my (corporate) rates, so I give them community rates. I do this as it keeps my ties with my community as well as I know they are getting a good job (Kerry Reed-Gilbert).'

The women spoke about how culture is central to what they do and what they create:

'It has taken me 17 years to get to where I am today. I am very proud of the products I have developed; they reflect me as an Aboriginal woman and are what I want to share with the rest of Australia about our culture (Sharon Winsor).'

Sharon's discussion of a reflection of herself in her enterprise and the products developed as part of her entrepreneurial behaviours gives a valuable insight into the inextricable relationship between 'self' and

'creation' in the journeys of these women. There is a consistent relationship between expressing oneself and one's own identity and cultural context—for example, the stories and images of one's people— and the development of products and business ideas.

To reflect this, Lucy Simpson uses Gaawaa Miyay (River Daughter) a Yuwaalaraay word to describe her business:

> 'My Aboriginality is central to what I do and what I create, being an Yuwaalaraay woman I make sure that the stories used in my creations are reflective of myself as an artist and as an Aboriginal person. I bring imagery and stories of Yuwaalaraay and Kamilaroi/Gamilaraay country to the world through my textiles and graphics works; these are stories shared from my family (Lucy Simpson).'

5.4 The macro-level: External and societal factors

The women interviewed identified many barriers that have previously been mentioned in the literature and are reflected in current national research on this matter (Collins *et al. 20*14, p. 9):

> 'These included economic and structural barriers, in fact one third of reported problems fall with the issue of inadequate or uncertain seed funding and red tape, while another 22 per cent reported problems in the area of organizational matters (including management inexperience, controlling finance, stock and cash).'

These issues were more of a worry to older Indigenous women due to concerns with superannuation:

> 'All my super was lost on SMC. I have nothing to retire with so I have to keep working, but I want to do something I love now. So I can only order materials when I make money and wait for sales before I make the next order. But I am happy (Cleonie Quayle Snr).'

What has emerged in this research is the perception of women and their subsequent attitude towards lending bodies. In this instance it Indigenous women were reticent to take loans from major lenders of lending institutions because there was a preconception that they would not be received well due to poor credit history. Other issues identified, as well as gender and race-based barriers, are discussed below in the following context that looks at finance, infrastructure and services.

5.5.a Finance, infrastructure and services

Costs associated with start-up were of concern to all women interviewed. Participants expressed a feeling of rejection and negativity that they associated with their cultural identity; these feelings stemmed from their experiences with mainstream and traditional financial services. Unfortunately, negativity still came through as women related their negative experiences with bodies designed to assist Aboriginal people to get started in business or to keep them in business:

> 'Yes, they (IBA) spent $20,000 on a consultant to let me know that I could not get a $10,000 loan. It's 2014 and I now have been one of the longest running independent Aboriginal businesses around in this game (Kerry Reed-Gilbert).'

> 'They (IBA) made me feel so bad when I got a loan from them. It was not worth the stress. I have made it on my own and paid back every cent. I am glad I have the rest by myself. I did not appreciate how they spoke with me (Sharon Winsor).'

> 'It is hard when you get a job from the government and they take forever to pay you. We are small business and it can, really can, affect a small business like ours (Veronica Williams).'

5.5.b Branding, Commercialisation and Supply Chain

The related issues of commercialisation seem inherent to starting all new enterprises, yet the women all identified problems after ideation and start-up as being commercialisation, brand control and supply chain:

'I stayed in my government job for twelve years before I finally had enough and went out on my own. Luckily I had my mother to help me with my kids so I could get more work done. Mind you, Mum also has become a big part of what I do as she now makes cakes at Christmas, which we take on order (Sharon Winsor).'

'I was in my forties and my husband who already had a business going asked me if I wanted to be part of his business. I knew I could do it: my dad had his own business and I always wanted to be a businessperson. Luckily I have a supportive partner, as well as I am grateful for all the free training I got when I worked all those years in the public service (Veronica Williams).'

'What I do is very important. As an Aboriginal person I will not do anything that compromises my family or culture (Lucy Simpson).'

'I finally got someone to help me with distribution. This really helps with the larger orders, although my staff has to do extra hours when we have large amounts of stock coming in (Sharon Winsor).'

5.5.c Enterprise risk management and risk taking behaviour

Literature has identified Indigenous people as being risk-averse, and that under 25% of Indigenous private enterprises are more likely to not have taken private loans (Collins *et al.* 2014; Willmett 2009; Foley 2008; Schaper 2007).

It seemed that the legacy of such stereotypes is that some business remains out of 'reach' of Indigenous people, and women in particular:

> 'I tell everyone now: if you want to start a business, just go for it! (Veronica Williams).'

Unfortunately, racial stereotypes exist for Indigenous women involved in business, and the study participants commonly described experiences of discrimination relating to entrepreneurship:

> 'Yeah, that's right. And city blacks not having any idea about culture, and all of that kind of stuff. We're challenging those ideas, you know. Just because we live in the city, doesn't mean we don't have a connection to country, or you don't want to, or whatever. Um, I think that there is a big misconception about all of that kind of stuff, and even within your own community. So challenging those ideas, and just, you know, the proof is in the pudding. It's not about trying to say, oh, well you're wrong because of this – it' s about saying, well this is what I do. You can see that it's not just me trying to be one way, or whatever. If it comes from the right place, then it will express those things (Lucy Simpson).'

In the following quote Lucy discusses what she sees as non-Indigenous stereotypes of Indigenous businesses:

> 'Sometimes everyone can see it but you, that what you're doing to yourself or that you're going out of your things but it's that thing too of trying to prove yourself. Because what's the word always constantly in my mind, this idea that you can't rely on blackfellas or business. You'd say one thing and it takes them ages to do that or they don't even do that. So any little thing that I do, it's like this huge burden. I'm feeling I'm just confirming all of their stereotypes. I know not everybody speaks that way but there is a – it's actually more prevalent than you think. I think I was very naïve coming into

it all because I thought people don't think like that anymore. You hear it from non-Indigenous people; it's not from the source itself unless they're totally oblivious and arrogant and don't realise how ignorant they are (Lucy Simpson).'

By contrast, entrepreneurship was also discussed as positive forces around a number of social issues. These included i) as a vehicle to reduce crime, ii) to rebuild community, iii) as a pathway out of poverty:

'My life has been one of those. It's been in the paddocks; it's been hard yakka; it's seeing my mother not get the money put into her hand, and all that kind of stuff. It's seeing the racism of my family because their skin is blacker than mine and all that kind of stuff. So how could I not stay out there and fight for that, to make that difference. That's what I did. That's what I think I'm still doing even though I've retired now. I still do a little bit. I'm still the chairperson of FNAWN. I try to make a difference there (Kerry Reed-Gilbert).'

It became clear that Indigenous business owners measure success in a number of ways. Traditional measures of business success including financial profit, growth of the business through sales and revenue, customer satisfaction, longevity and generation of increasing employment emerged as important indicators of success for Indigenous business owners. As highlighted from the women themselves and from other research, Indigenous people have different ways identifying both opportunity and success (Dana 1995; Dana and Anderson 2007), often referring to social and cultural well-being as being a measure of this.

Another important measure of business success for Indigenous business owners is how it relates to themselves and how it makes them 'feel'. Lifestyle measures, knowing that a job has been well done and recognition and reputation - to be valued by the community - are all key considerations

when measuring the success of a business for an Indigenous business owner.

All women interviewed, although facing difficulties from racism to finance, expressed a form of happiness that they were *'making it'* and that they were contributing members of their respective families and communities; all women felt they contributed to the social and economic well-being of their families and communities.

5.5.d Social Identity Theory and Indigenous Female Entrepreneurs and Typologies

In the last round of questions the women were asked about their experiences of racism and gender discrimination. Did you experience this? How? When? Where? What did you do about it?

Veronica Williams, Wyong, NSW responded by speaking about structural and institutional racism:

> 'Yeah, this is a nice question. I don't have any direct examples where I have had face to face, but I look around me and I think that we're certainly – where I've just found out recently that the public service spent something like – I don't know – $24 billion on external consultancies and they only spent only $1 million on Indigenous consultants. So I think it's an environment where – it's almost like you have to – environmental structures at play where the people say, oh yeah, we want to do good things for you, but they don't really - for whatever reason it works out to be harder to get in than not (Veronica Williams).'

Kerry Reed-Gilbert, Canberra and Sydney, shared more intimate details of her life through a vignette:

> 'I've got to say racism's the biggest one. Then I think, as a woman. First and foremost there's always racism directed at any Aboriginal person even in 2015. I think that people didn't take me seriously as an Aboriginal woman, businesswoman, I don't think I ever got that. I think that people

expected you to be no good. They expected you to not deliver. They expected you not to be prepared and they expected you to want to give them a snow job, you know what I mean?

They wanted the good stuff, they wanted the, oh aren't we lovely as a people, the songs and the music and the dances, that's what they wanted. They didn't want words like invasion, they didn't want rape, they didn't want Stolen Generations. They didn't want my people were fruit pickers; they didn't want that my mother had to get out in the paddocks or she had to walk two miles to cut down trees like a fucking man to feed kids. They didn't want to hear that kind of stuff. Not that I told much stories because I find that I'm there to train overall about a people, I'm not there to train in Kerry Reed-Gilbert, my life. I think in the end even that kind of difference is to me (Kerry Reed-Gilbert).'

Cleonie Quayle Snr, Sydney, NSW, also shared stories from her work life:

'This is a hard one, because being an Aboriginal woman I do suffer from racism and gender discrimination all the time. Constantly. It would have happened pre-setting up a business. That to me is just what Aboriginal woman have to deal with all – constantly.

It's like when I worked for Wirringa Baiya[21] and we did research with Public Interest Advocacy Centre (PIAC) and it was discrimination, we asked an Aboriginal woman, do you get discriminated against? She said, discrimination? Have you got all day? So the report was called that.

There's subtle racism, there's out and out racism and all the rest of it. I suppose it's about choosing your battles. So even if I've copped it in my business, if - I think – I can't really say, because if people don't want to buy from me, the people who would discriminate against me aren't going to buy from me. So that's fine. I don't – I wouldn't say – I'd say being in the driver's seat I'm really lucky in that sense, because I sell a product that's going to hit a certain audience. The people who want to approach me will approach me, and the people who don't want to approach me

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[21] Wirringa Baiya – Aboriginal specific service. Domestic Violence and victims compensation, sexual assault and child sexual assault.

won't. Those who support social enterprising want to see women empowered, especially to overcome poverty. All of them – most of them have got good – their heart's in the right place anyway.

So I suppose the beauty of running your own business is you're probably less likely to come across that racism that I do as a person cop outside my business. I would say no, I don't cop it through the business side of it, because only those who support or want to buy Aboriginal jewellery are going to approach me. People who don't want to buy it aren't going to come near me. That's fine. I don't them to come near me. I don't want my jewellery hung around the neck of a racist (Cleonie Quayle Snr).'

Within a Bourdieuian approach, the habitus is a central construct that aligns closely with identity and seeks to explain the dispositions that influence individuals to become who they are (Bourdieu 1984; Kitchin and Howe 2013). Essentially the women see themselves their products and services as a manifestation of their Indigenous self and relationship to country and to other Indigenous people. All their products and services derive from their experiences in their lives and communities and are deeply rooted in their Indigeneity.

'I'd never been one to use that word, entrepreneurship. In the start it was a journey and a dream that I started out with, and passion for culture, heritage, my own identity. Feeling strongly about who I am and what I wanted to do and what I wanted to create for my children. So I've always had a bit of a competitive streak in me, pretty much all my life, and been brought up to have a go at something that I strongly believed in. So I think it's that inner drive of believing in what I do and going after it (Sharon Winsor).'

In this research I have cited the work of Morrison et al. (2014) who have identified how non-indigenous people often deem Indigenous products as being inferior in quality, with no foundation to this assumption. However, women in this study spoke strongly about how their identity as being central to whom they are as business people and operators. This is why

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narratives are integral to this story, they help us to unravel the history and experiences of the Indigenous female entrepreneur, allowing us to map across these experiences and assisting in the weaving of stories and typologies, recognising the skills and abilities of the women as entrepreneurs in the research.

> 'Yeah, just keep fighting, I guess, and that's what we need to do; we need to fight for our identity. We really need to fight for our rights and people don't realise that, we are still fighting, we are still fighting for our life in this country. People don't recognise it. I'm going to be doing that to the day I die. I'm going to be putting so much culturally into what I can and hopefully leave some kind of a legacy. It may not be much, it might be, Kerry Reed-Gilbert, she was pretty deadly. Maybe people would be able to say I was true. I think that's the biggest thing for me is to leave some kind of legacy and to know I did it the proper way. I think that's the most important thing for me (Kerry Reed-Gilbert).'

5.6 Conclusion

Narratives help us understand how Indigenous female construct and express their Indigeneity in terms that bring in personal and insightful ways which would not have been done by doing a wholly empirical study based on statistics. Narratives provides context, and an opportunity to understand Indigenous women in a more meaningful and culturally appropriate context, as Indigenous people are fundamentally storytellers, so maybe the best way to understand the Indigenous female entrepreneur is through the stories she shares with us.

6 Chapter 6: Reflection on Narratives and Data

6.1 Introduction

Indigenous female entrepreneurs are experiencing a shift in their political and economic environment. It is possible that they may be undergoing a significant transformation in their own role of entrepreneurs, thus affecting their relationships with community, external forces such as industry, the state; and also how they see and position themselves in the community and marketplace.

However, much of the discussions on Indigenous women have appeared to be focused on questions of personal survival and resilience little has been done to address entrepreneurship and how this happens for the women. Hence the recording of stories, these stories are significant and reflect what the Indigenous women in the post-colonial state and representation. Representation of the Indigenous women in the post-colonial state in this age is about redefining the images, reimaging the self, redefining themselves as entrepreneurs, all which are underwritten by their drive for self-determination. Entrepreneurship has been a vehicle for this transformation. There appears to be no sustained sector-wide conversation about the potential transformation underway.

In all this there appears to be little overall discussion of the deeper question of what do we need to understand the Indigenous female entrepreneur in order for them to grow and prosper? Drawing on narratives of Indigenous women in the study, this section provides an insight into the stories of the women, as told by themselves through the interviews sharing their experiences, and motivations, the paper seeks to provide a more vigorous conversation about the role and future of the Indigenous female entrepreneur, and the potential for developing a larger narrative for Indigenous entrepreneurship.

Using narratives is important to reflecting and developing a contextualised understanding of the interviews conducted with Indigenous female entrepreneurs in NSW. These interviews of the 20 women involved in the overall research and the six women chosen to highlight their experiences have been grouped under three headings due to commonality of responses and subsequently how themes and sub-themes have emerged, these are: community factors, external factors and individual factors.

The objective of this section is to highlight the experiences of Indigenous female entrepreneurs, by understanding the context of entrepreneurship through observations as businesspeople. Subsequently, this study was performed to enable a broader and deeper understanding of Indigenous female entrepreneurs and with this understanding also seek to develop recommendations that would enhance the enterprises and endeavours of these women. This study ranged over four years, and took into account interview made in rural, regional and urban centres where Indigenous female entrepreneurs operated with 20 Aboriginal and Torres Strait Islander women participating – towns visited Mudgee, Moree, Boggabilla, Dubbo, Gerringong, South Coast, Wyong, Central Coast, Canberra, Bathurst and Sydney, Australia.

The women themselves were aware of the import of the study and sought to be as candid as possible about their experiences, particularly their personal experiences they encountered during the embryotic phase of the development their respective enterprises, which often was trying and not always positive. Some had requested that more traumatic events not be published, as they wanted to protect their family as well as the legacy of their work. Research ethics adhered to in this study required that continual consent be a part of methodology and approach to the interview, hence the withdrawal of sensitive information.

6.2 Community Factors

6.2.a Relationships with Social Bonds and Entrepreneurs

Relationships and social bonds are the 'pattern of particular ties between actors, where variation in the network in the existence or strength of ties is meaningful and consequential (Cook & Whitmeyer 1992, p. 118).' This is important to the women in the study in their developing confidence in themselves and the community developing confidence in them. Being supported by the community as well as supporting other Indigenous business enterprises, and being supported by other indigenous operators, have helped to build this confidence, this development of a Community of Practice (COPT) (Latour 2005) has been forged through social and community bonds, with the women finding a type of comfort, and a social safety net in and around these networks. These bonds are a form of trust they experiences. Bonds occur at both the individual and organisational level, however, the success of relationships is dependent on the individual to maintain them. These bonds are important as the women in the study do not necessarily have access to personal resources, which is important to financial independence (Cook & Whitmeyer 1992).

6.2.b Familial Responsibilities

Familial responsibilities and relationships appear to be the hallmark of the work, certainly central to what they do and how they develop agency (Bourdieu 1986), and central to the development and evolution of the entrepreneur interlinked (Dyer & Handler 1994; Rogoff & Heck 200). Aldrich and Cliff (2003) outline that families and businesses have often been treated as naturally separate institutions, whereas they argue that they are inextricably intertwined. The identity of the Indigenous female entrepreneur is influenced by who they are in the community – that is what family, tribal or clan group they come from. Identity is thus coalesce around the family and the family identify and make-up and their links to country. For instance the women talk about what tribal group they come

from. Invariably in the Indigenous community other Indigenous people will associate them with country and family groups in their respective regions. Whilst our women live cosmopolitan lives, their connection to family and country is not diminished. In fact this is intensified when women seek to develop brands around the type of products they develop and the services they provide. In this regard their family identities and relationship to country and communities was central to the story of what they are and become as entrepreneurs. Aldrich and Cliff (2003), have further identified how evolving research in entrepreneurship and family business, recognise family as the oxygen that feeds the fire of entrepreneurship (2003, p. 559-566).

6.3 External Factors

6.3.a Finance Infrastructure and Service

The women in this study had little help in the initial stages of the development of this respective enterprise. This was reflected in the stories they told about how they started their entrepreneurship journey. Mostly by themselves, some had sought loans through IBA, however, this was no in the initial stages, the earliest loan discerned with three years into the business. The reluctant to take out loans was also based on the fact that some of the women did not have collateral, or an established or good credit history. Concerning, the women overwhelming did not have confidence in major government bodies who's responsibility it is to support indigenous enterprises and entrepreneurs. This last of confidence was also conveyed about lending institutions; here the women spoke about their lack of trust as they underlying reason to their aversion to financial risk.

6.3.b Branding, Commercialisation and Supply Chain

Of the twenty Indigenous female entrepreneurs interviewed, only one was a second-generation trader, and this person was in the service industry, there were no second-generation producers of goods. This means that branding, commercialisation and supply chain is a relatively new

phenomenon for the women in the research. Having this lack of experience did not stop the women from being certain about the type of image that they wanted to portray about themselves, their goods or services. In all they wanted to create an authentic experience, and concerned themselves with quality control. Hence, the reticence to expand operations and product development – essentially there was little trust in the production process unless they had hands on control, because they care about the quality and also the message that their products and services provided. The effectiveness is not necessarily conducive to developing scale the women need to be able to develop industry relationships where they trust the larger production of their goods if they are to seek scale. So quality control was identified as being important, as well as start-up costs for large-scale production.

Another matter not considered is how indigenous knowledge operates at a range of scales, without compromising Indigenous knowledge and Indigenous Property (Wohling 2009). In terms of those Indigenous female entrepreneurs offering services – scale had to with cost of wages, having to pay people, superannuation, as well as the infrastructure and resources required for maintaining staff.

6.3.c Competition

Identified was the perception how more people working in design and there's more people doing similar things. There has been no formal study on this however it is recognised how different types of art and design emerge.

Rural Indigenous artists from around Sydney and NSW attend Boomalli (Inner-Sydney Urban Indigenous artist cooperative) and use urban art to reflect their experiences. To the trained eye their technique is quite different from Northern Australia or Central Desert people designs and drawings.

Indigenous female entrepreneurs want to compete in the mainstream with other Australian designers and they want to be considered not only as an Indigenous designer but as an Australian designer. This goal was also echoed in other areas of entrepreneurial activity of the women – they wanted to be recognised as Indigenous entrepreneurs as well as Australian business people, artist and designers.

6.3.c Stereotyping – Racial and Gender

Racism is real with the women interviewed all spoke on some level the impact and personal cost to them. Racism as a broadly relevant term extends to the race-related stereotyping experienced by many of these women, including the presumption of failure early on in their entrepreneurship practice. Most spoke about having to work hard to prove their worth and competence, something directly related to their identification as Indigenous businesswomen, and the operation of their enterprises as Indigenous businesses.

Identified was racism from other Indigenous people, and being pulled you down from your own mob, your own family that have caused barriers with lots of different things.

Corporate racism, being encouraged to not identify in order to succeed, for instance one of the women interviewed spoke of her experience with a major bank, where she was encouraged to not identify as an Aboriginal person, in order to gain wider support, and yet understanding how a sense of belonging is a key aspect of racial and ethnic identity, particularly Indigenous identity. (Neville et al. 2014)

Misunderstanding also has occurred where the misconception arose that Indigenous people in business received benefits not available to others; also that they were not taken seriously enough because they are Indigenous. Yet when they succeeded they only did so as an Indigenous businessperson not just a businessperson, which they wanted to be treated

as. Authenticity of product and service was a reoccurring theme with the women identifying how they wanted to be taken more seriously as well as the quality of their work being acknowledged without a non-Indigenous person qualifying their work. It would appear that commercialisation of their goods and services was questioned when they sought to be independent from non-indigenous business interests. One interviewee noted it as being a form of paternalism on their behalf – that is a non-indigenous person qualifying an Indigenous entrepreneur's art or work. In summary racism experienced by the women has been both personal and institutional affecting them on many levels, surprising whoever, not daunting them from moving forward,

6.4 Individual Factors

6.4.a Cultural Identity

Studies over the years have shown clearly how cultural identity it integral to Indigenous social, mental and physical well-being regardless of how other people perceive race (Hickey 2015; Waterworth et al. 2015) including economic well-being (Tilbury 2015).

Connection to country and identifying from tribal groups regardless of other people's perception of what an Aboriginal person ought to look like was a motivating factor in at least one of the interviewees. In that this formed a major motivation in seeking to educate people about Indigenous culture and knowledge and share that with other people.

Cultural identity was also tied in with community and community organisations particularly service to these organisation (usually at cost or for free), including the sponsorship of sports teams.

The sourcing of specific Indigenous products was often difficult because of costs and availability, however, the women made a concerted effort to act ethically when seeking to access Indigenous suppliers, from the making of their lotions, to food stuff and jewellery. The women also sought to employ

Indigenous people in the various activities they were conducting from training, to catering and cultural events such as dances and storytelling. Every job they do they seek to make a difference, in the experience of non-indigenous people understanding of Indigenous people, or by being a role model for their own people.

Culture is seen as a cornerstone of their various enterprises, noting that doing the right thing culturally, in business, is very important as well. Although this could be seen as a hindrance for urban Indigenous women when they sought to commercialise their business, as non-Indigenous people often sought an 'indigenous' experience or product seeking certificates of authentic, which often was offensive to people. Supply Nation has helped to address this area, although not all people interviewed were registered members of this group.

Culture is complex, continually changing, and ongoing, similarly the cultural identifies of the Indigenous female entrepreneur is also is complex, continually changing, and ongoing. The dynamic and durable nature of the women interview is testament to this occurrence. Culture is central to the women's work as entrepreneurs, the services and products they provide and their sense of self.

6.4.b Entrepreneurship and Self

International studies have shown how entrepreneurship capital is the social capacity that drives economic development; and, entrepreneurship capital has higher impact on economic growth in post-crisis period (Urbano & Aparicio 2015). Richard Sennett (1998) outlines how the enterprising self exists as:

> 'the flexible individual of capitalism in a self-entrepreneurial response. It must extol itself and be in a position to present itself accordingly. The enterprising self is regarded in many studies as the contemporary form of hegemonic subjectivation and thus as the hegemonic form in which individuals view, perceive, and experience themselves and others

(Sennett 1998, pp. 40).'

This analysis has implications in how we understand Indigenous female entrepreneurs, where tensions exists in being a businessperson in a cultural group that does not have a long tradition of market interactions, other than to be the subject and object of market forces. This analysis is not dissimilar to the ideologically inclined social entrepreneurs who experience the tension of lacing together potentially contrasting discourses while maintaining the overall integrative nature of their narrative as entrepreneurs (Jones, Latham & Betta 2008). This identity is further layered by gender and race, therefore, the women talked about how they:

- Worked twice as hard to prove themselves because of being an Indigenous female businessperson
- Resilience – this was essential to their survival in business
- Self-motivation – they pushed past boundaries both personal and institutional

This meant that they received satisfaction of achievement and ability to support family and community; and from being a role model for their children.

This sense of self and ability to motivate oneself was personalised, by comments, which spoke to how:

- They wanted something better for their family and children
- Being a role model
- Feeling confidence and secure
- Finding something in themselves to achieve
- Being a learner, this is really critical
- Looking at themselves as entrepreneurs and how this affected their relationships with different people in positive ways
- What success mean, often the women were barely at break-even

yet they did not lose that sense of sense of their ability to move
past challenging events

In summary, the entrepreneurial self of the Indigenous female
entrepreneur aligned itself with the general characteristic of other
entrepreneurs, with an ability to transcend and transform situations in
order to capitalise on opportunities.

6.4.c Entrepreneurship and Everyday Life

Entrepreneurship featured in all aspects of daily lives, helping others, being
part of events, and helping or sponsoring events. The women did
acknowledge receiving negative feedback, and this did little to discourage
their entrepreneurial drive.

The women in the research also displayed innovation and design thinking
to their products. The participants were often involved at all stages,
designing their products and taking control from ideation through to the
end stages. This was largely due to lack of funds and access to resources.
Essentially they lacked bridging capital in the beginning in order to access
markets and to make contacts in the commercial world. They did however,
work quickly to overcome this, some by accessing government sponsored
programs, others through their networks in the Indigenous community
who had established contacts. Networking was a feature of their everyday
life. Culture and the social are merged in these networks. The work of
making culture – through their products and services and the work the it
does – these are the major salient feature in how entrepreneurship
manifests itself in everyday life or habitus (Bourdieu 1986), and how we
make sense of social interactions (Latour 2005, 2012). Foucault's work on
governmentality (Foucault 1991) historicizes the relations between culture
the economy and the social come into play and therefore displays how
culture and the social (instrumentality) are merged.

6.4.d Necessary Knowledge

- Technology – internet, webpages, e-commerce

- Business skills – accounting and marketing

- Financial support (how to access this)

- Financial skills – MYOB, doing spread sheet

- Advice

- Management skills

These are the type of skills readily identified by the women themselves as skills they seek to acquire or should have acquired before venturing into business. Paradoxically they women spoke about having the idea first and then getting the skills, and knowledge to achieve moving from ideation to commercialisation. They basically started with a dream and worked towards the realisation of this dream, with little financial support, and not advice or support until they were well into the commercialisation phase.

6.4.e Prior Personal Experience

Due to limited to business skills the women started with the 'idea' and then built their respective businesses around their conceptual model or the type of activity they were doing. Few had a business plan *per se*; all were highly motivated and brought other skills to the table, such as an ability to innovate, and to do things frugally. Being passionate about what they wanted to do was a prime motivating force in moving forward to realising their dream. Developing skills on the way, such as production and manufacturing. Other spoke about how they accessed training from the full-time employment, as they did not have the money or momentum to establish their goals independently. Even after seeking negative external advice on their venture this did little to dampen their drive, or desire to succeed.

The women spoke of traumatic and tragic events, which were a catalyst in moving forward into enterprise. The instinctive nature of their survival has been summed up as a trait that has identified and documented in literature

(Atkinson, 2002; Moreton-Robinson 2000; O'Rourke et al. 2014). Drawing strength from role models in the family and family and community support has been instrumental in the forming and maintenance of resilience, for the Indigenous female entrepreneur.

Prior personal relationships were also important in the women accessing bridging capital, however, at time marketing ability or the lack thereof hampered their capacity to capitalise on opportunities, however, they has used negative opportunities to grow. Some of the points raised by the women in the interviews include how:

- Subsidised opportunities also proved important in the early stages of their careers where they could access this type of funding.
- Levering job opportunities.
- Confronting racism.
- Being a survivor – this was a driving force.
- Remembering humble beginnings.
- Having a clear vision of what they wanted to create.
- Strong sense of self, place, and community.
- Work opportunities to learn new skills helped later in starting own business.
- Continual learning is the key to continuing success.

In summary it is acknowledged how the skills that the Indigenous female entrepreneurs have developed have been instrumental in them being able to navigate obstacles, as well as leverage opportunities, certainly traits which also resonate with other non-indigenous entrepreneurs.

6.4.f Ideas of Success

Ideas of success vary however, in this study the women often spoke about success in terms of how the saw their business, and self were developing and also how the community perceived them as being successful. Noting that most of the women at the time of interview were barely at break-even

with their respective businesses. Some of the comments and discussion that come from the interviews in and around success came in the following form:

- The positives of it (the business) is becoming self-sustainable and independent is just so much better than anything else.
- Not being overwhelmed and to maintain focus.
- Overwhelmed and humble that community saw them as being successful, when they really were not making large profits.
- Profit was not the primary motivation into entering an enterprise, although they did understand that they did have to make money to continue.
- Success manifested itself in many forms.
- Happiness was also seen as a form of success, as well as their social engagement and the happiness of their staff.

The following points summarise what the women saw as success, and what it mean to them. Interesting none identified profit as the sole indicator for success to happen. So the contribution the business made to the community was and is important to their success; the lifestyle that comes from running a business; their relationships were enhanced; recognition received from local Indigenous community; support received from local Indigenous community; support received from mainstream Australian community. Happiness was also a reoccurring theme in the interviews. To be happy was a measure the counted as part of their success. Success for the women is relative to what they want first as Indigenous women, then as what they need to do and achieve as business people.

6.4.g Summary of Factors

Factors	Influences	Code
Community Factors	Family and community relationships	Moral
External Factors	Market, Institutional and Organisational	Institutional
Individual Factors	Personal – Personality traits, skills, ability	Social

Figure 20: Influencing Factors

(Sonya Pearce**)**

Factors that prevail and influence Indigenous female entrepreneurs are formed around three major influencing factors, which are – community, external and individual. Indigenous women hold a wide spectrum of views and experiences that have helped them in their entrepreneurial endeavours. This diversity is due to a complex interweaving of community dynamics, opportunity, gender roles and changes in gender relations and roles in communities and in business.

It is within this context that the nature of the experiences of women in enterprise has been shaped. Invariably there are common themes, which have emerged from the interviews, which display how:

1. Indigenous female entrepreneurs are shaped by their family and community, culture and experience, as well as their personal

experiences of racism – both personal and institutional; education, employment and sadly trauma. All had extensive extended family networks and responsibilities, as well strong community ties. Often achieved in spite of their partners, often escaping harsh and sometimes tragic circumstances.

2. Qualities displayed by these women, courage, perseverance, passion for and pride their respective products and services, resilience.

3. Their products and services reference their Indigeneity, their connection to country, family and community or communities they are involved including formal associations and institutions such as Supply Nation and the Indigenous Chamber of Commerce.

4. They have the capacity for analysis and provide solution for problems, and the capacity to achieve a multitude of tasks, often because they have no one else to rely on other than themselves or direct family.

5. Their ambitions and goals are to the catalysts of change, in relationships and in how they want their business to happen.

6. In addition, all the innovators shared altruism; their success was also their communities' success as they solved a problem, provided employment and invested much of the money earned back into the community.

7. All seek to promote culture through their products and services, and encourage cultural maintenance in cooperation with Indigenous male members of families and communities.

8. Indigenous female entrepreneurs seek to be respected as Indigenous entrepreneurs, as well as businesspeople in general.

9. Challenges faced include the need to appropriate business support specifically for women – business loans, access to training, networks and markets. They were all marginalised economically receiving little government assistance or financial credit at the start-up phase of their endeavours, and only after years of

operation did any of them gain recognition.

10. In all Indigenous female entrepreneurs all have the desire to seek self-determination through their own initiatives as entrepreneurs. The major positive achievement was that the experience made them resilient, adaptable and empowered.

Indigenous women are underrepresented in business nevertheless this is a time for new beginnings for the Indigenous female entrepreneur. Seeking self-determination, they were set to move towards a new understanding of themselves and how they seek to do business. They also seek to find a new security through their own entrepreneurship. Access to secondary and tertiary education opened up new employment opportunities, which has been a springboard for many to enter into the business world. The emergence of the narratives of Indigenous women has helped us to consider their experiences as entrepreneurs. These narratives provide us with an opportunity to understand their experience, how they operate as well as offer new accounts of agency.

6.5 Typologies of the Indigenous Female Entrepreneur

Table 6: Typologies of Indigenous Female Entrepreneurs

Category	Key Defining Elements	Key Words	Type of Entrepreneurship	Risk Tolerance
Self-employed	Self-reliant, cautious often independent of government support	Fiercely independent	Self-employed, often works on consignment or from job to job. Money made is often redirected back into enterprise, marginal profit. No financial safety net. Bonding social capital and linking social capital important to success of the Indigenous female entrepreneurs.	Low. Has little appetite for risk and not risk tolerant due to financial insecurity.
Personality Focused Opportunist	Self- Disciplined	Motivated. Self-starter	Sheer force of personality assists in overcoming many obstacles. Linking social capital and Bridging social capital important to success the Indigenous female entrepreneurs	Medium to high. Task oriented will take risks utilising linking and bridging capital.

Market Opportunist	Market driven	Responds to market opportunities	Seeks opportunities as well as responsive to opportunities. Linking social capital and Bridging social capital important to success the Indigenous female entrepreneurs.	Medium to high appetite. Risk tolerant as has some financial support or backing.
Displaced Opportunist	Creates opportunity out of challenges	Reacts to market and lack of opportunities by creating own.	Reactive to displacement. Blocked capital has created them. Bridging capital important to success the Indigenous female entrepreneurs.	Low to medium appetite for risk, similar to community entrepreneur seeks approval. Capitalises on bridging capital to extend themselves and their enterprise(s).

'Entrepreneurs are, in essence, individuals who take action to convert their ideas into reality' (Baron 2014, p. 1). This statement typifies any entrepreneur. However, this does not provide an insight into the Indigenous female entrepreneur due to its breadth. While drawing typologies from such a small data-set might seem provisional and tentative at best, this research aims to emphasise the value and complexity of qualitative research in the development of scholarly discourse around Indigenous female entrepreneurs. Through engaging carefully and closely with the narratives of these women, one is able to see how typologies have emerged from this research that assist in broadening our understanding how entrepreneurship happens for Indigenous female entrepreneurs. Typologies allow researchers to begin to understand the context of this phenomena.

Self-Employed (Hunter 2013)

This category involves under-recognised self-employed entrepreneurs who work from job to job, often without a financial parachute such as superannuation, or job security. Many work from hand to mouth to cover costs, reinvesting the small profit made into their enterprise. Linking social capital important to perception of success. Has little appetite for risk and not risk tolerant due to financial insecurity. Community Entrepreneur often are self-employed, and whilst all women displayed commitment to community, some often worked purely for communal gain, often taking jobs because people 'needed' their services and they knew they could not afford to pay. Some of these women themselves reliant on government or community support themselves in forms of social housing or benefits. Their enterprises make little money of any and often assist in stimulating. Bonding social capital is important to perception of success. These types of entrepreneurs do not move far from home, and they are reliant on their social networks as much as their networks have come to rely upon them. Has little appetite for risk and not risk tolerant due to financial insecurity and dependency on broader community approval.

Personality Focused Opportunist (Littunen 2000, p. 295-310; Rauche & Frese 2007, pp. 353-385)

Traits for personality focused entrepreneurs correlate with entrepreneurial behaviour (business creation, business success), a need for achievement; generalized self-efficacy; innovativeness; stress tolerance; need for autonomy; and proactive personality.

In the matter of the Indigenous female entrepreneur their sheer force of will has assisted them in overcoming many obstacles and barriers. Utilising linking social capital and bridging social capital is important to their perception of success.

Market Opportunist (Olson 1986; Keyhani, Lévesque & Madhok 2015; Chell 2015)

This entrepreneur capitalises not only on business opportunities but also excels at establishing and maintaining interpersonal business relationships. These entrepreneurs are good at reading people and the business landscape, and they use this skill to create market advantage. Linking social capital and bridging social capital is important to their perception of success. These entrepreneurs respond well to opportunity and can be seen in all areas, they can move from the community sector to the private sector as their success in social mobility comes from being able to bridge the two worlds between Indigenous and non-indigenous. Medium to high appetite. Risk tolerant as has some financial support or backing.

Displaced Opportunist (Collins 2013b; Low & Collins 2010; Essers 2009; Essers & Tedmanson 2008**)**

Some Indigenous women like many immigrants enter entrepreneurship, mainly in small businesses, in response to the blocked mobility they experience in the labour market, and forms of racial discrimination (Collins 2003b). In this instance these women responded from closing of jobs

opportunities to creating their own enterprises and pursuing and creating own opportunities. Blocked capital (that is necessity entrepreneurs) has created them. 'Necessity entrepreneurs' is a term associated with those individuals involuntarily engaged in entrepreneurship due to certain circumstances (Block & Wagner 2010). Bridging capital is important to their perception of success. These entrepreneurs are more likely to show resilience and ability to transform themselves or adapt to the environment, readily seeking or creating own market. Low to medium appetite for risk, similar to community entrepreneur seeks approval. However, this kind of entrepreneur has the ability to capitalise on bridging capital to extend themselves and their enterprise(s).

6.6 Conclusion

The narratives of the women have provided a rich source of data for examination and analysis. In this research, the significance of the research is threefold. Firstly, the nature of their collection in a distinctly indigenous method shapes the way that the entrepreneurs express their narrative, and this allows for more insightful and valuable data to be collected to shape the typologies. Secondly, the development of typologies from the research highlight the fact that the experiences of Indigenous women challenge existing parameters of entrepreneurship discourse and thus necessitate a reconfiguring of what we describe as an *entrepreneur:* as such, I have combined various theoretical precursors in my construction of the above typologies. Thirdly, the experiences of these particular entrepreneurs demonstrate without question the resonance and value of social identity theory in making sense of the Indigenous female experience. Engaging with the persistent and everyday relations between self and society, between self and other and between the self-considered in close connection with the enterprise itself allows this research to truly encapsulate the experience of Indigenous female entrepreneurs and subsequently mobilise these experiences as inspiration and indication for further research and

policy changes. The next chapter provides a discussion of findings from the research.

7 Chapter Seven: Discussion

7.1 Introduction

On exploring the lived experiences of Indigenous female entrepreneurs the findings of the study made it clear that the lived experiences of Indigenous female entrepreneurs are vibrant, contextual and spatial in nature. They operate on many levels that benefit themselves, their communities and families. Indigenous female entrepreneurship is enactment of resilience, survival and ability to overcome through the embodiment self-determination.

Indigenous female entrepreneurs are experiencing a shift in its political and economic environment. It is possible that they may be undergoing a significant transformation in their own role of entrepreneurs, and thus affecting their relationships with community, external forces such as industry, the state; and also how they see and position themselves in the community and marketplace.

Indigenous Female Entrepreneurship has been influential in extending, expanding and enriching livelihood on a multitude of levels, beginning with wellbeing, and the social and economic status of the women engaged in entrepreneurial activities, with the women themselves identifying this through the evolution of their journey in and through entrepreneurship. Entrepreneurship has been a vehicle for this transformation.

7.2 The use of Dadirri in the phenomenology of Indigenous Female Entrepreneurship

In all this there appears to be little overall discussion of the deeper question of what do we need to understand the Indigenous female entrepreneur in order for them to grow and prosper? Drawing on narratives of Indigenous women in the study, this section provides an

insight into the stories of the women, as told by themselves through the interviews sharing their experiences, and motivations. Phenomenology through the use of Dadirri has been used to assist us in understanding the deeper contextual issues, which create the substance of Indigenous Female Entrepreneurship.

In applying phenomenology (Husserl 1999; van Manen 1999) in this study drawn has helped in exploring the lived experience of Indigenous female entrepreneurs. The use of phenomenology in this context has assisted in gaining a deeper understanding of the nature or meaning of the everyday experiences of Indigenous female entrepreneurs, considering both the subjective and objective field (van Manen 1997, p.9), as human beings are producers and products of the social phenomena (Pettigrew 1997; Bidart, Longo & Mendez 2014). Social phenomena are stories of actors that reveal the dynamics of human behaviour (Bidart, Longo & Mendez 2014).

The use of phenomenology has been a valuable methodological framework for engaging with and therefore understanding the human experience, use of the method remains limited in organisational research and indeed in entrepreneurship (Gill 2014), and in this instance, Indigenous female entrepreneurs. Proving to be an invaluable pathway in the lives and lived experience of Indigenous female entrepreneurs or what constitutes as the social reality and therefore the practice and belief in relationships, agency and subjectivity pointing further to the relevance of phenomenological thought in research on entrepreneurship (Schutz 1967), most especially this research, which has sought to identify social factors in specific instances of contextualised entrepreneurship for Indigenous female entrepreneurs. Dadirri has been beneficial in providing the method to this research approach. Phenomenology with *Dadirri* has been useful in this regard as has assisted in explaining the rich heterogeneity among Indigenous peoples, proving a sign post for use understanding and

unpacking cultural values, particularly where an explanation of Indigenous female entrepreneurs could not been explained in western economic terms (Dana 2007, p. 5).

Describing phenomenological approached developed using *Dadirri* in the study of Indigenous Female Entrepreneurs and their behaviours, has assisted to illustrate how phenomenology can provide a complement especially to the cognitive and discursive approaches that are common in the field today (Berglund 2015). This approach has enabled the development of a conceptual review of narratives recorded, through understanding cognitive and discursive approaches.

Phenomenology and the application of Dadirri on the other hand has captured the richness of individuals' lived experiences of the Indigenous female entrepreneurs, providing the opportunity to develop a value-creating framework for enhancing entrepreneurial action (Nieminen & Lemmetyinen 2015), and essential insights. Phenomenology has done much to open conversation and to provide a theoretical framework for making sense of complex social and historical dimensions of Indigenous female entrepreneurs.

Phenomenological methods are thus well suited to develop new insights and to challenge and add nuance to existing, often more normative and structurally oriented, theories (Berglund 2015), Dadirri has been important in this process as it has given a richer appreciation of entrepreneurs' lived experiences or *life-world* through the application of a culturally appropriate research method, giving the research a richer appreciation of Indigenous female entrepreneurs' lived experiences, which can inform both policy and more directly the design of specific support structures (Berglund 2015). This enables the researcher to understanding culture in the context of Indigenous women, and how what they women have developed and produced is in fact a manifestation of their Indigenous self.

7.2.1 Being an Indigenous Female Entrepreneur

All the women involved in this study lives contributed in distinctive ways which spoke to their entrepreneurial and Indigenous spirit, yet there are some commonalities between their worldviews, actions, prospects and practices in entrepreneurship.

The study also identified the inter-related nature of Indigenous Female Entrepreneur, Indigenous culture, family and community and the underlying intrapersonal and interpersonal features of Indigenous Female Entrepreneur, such as survival, resilience and spirit. Innovation from their respective enterprises manifested from the application of ability emanating from these traits – being and acting as entrepreneurs.

Further, it was understood that Indigenous female entrepreneurial ability is manifested not only through the usefulness of their goods and services but also through the competency, attitude and ability of Indigenous Female Entrepreneurs to grow as individuals, develop as businesspeople and to innovate.

Indigenous Female Entrepreneurs spoke repeatedly of how culture played a central role to their identity as Indigenous Female Entrepreneurs, as well as their role well as business people. Through phenomenology inquiry it has come to be understood that Indigenous Female Entrepreneurs is not only a business pursuit but also a social action requiring an understanding of self as an Indigenous person and as an entrepreneur, requiring daily enactment driven by family relations, community relations business relations, all which are human relations – social interaction, requiring daily action – the core of human nature Heidegger (1962), assisting in answering the call from Wuttunee (2007) for a contextualised understanding of Indigenous female entrepreneurs (Al-Dajani & Marlow 2013).

The phenomena of the 'life-worlds' (Honer & Hitzler 2015) of Indigenous Female Entrepreneurs consist of three core essential themes as told by the Indigenous Female Entrepreneurs themselves: 'community' – intra

influences or 'market' – external influences, and 'self'- inter influences (Heinonen 2015; Berglund 2015). All these factors are about being part of a community; being in or engaged in the market; and being as in self. Essentially how people are a part of the world (van Manen 1997). Hence how we look at being an Indigenous female entrepreneurs.
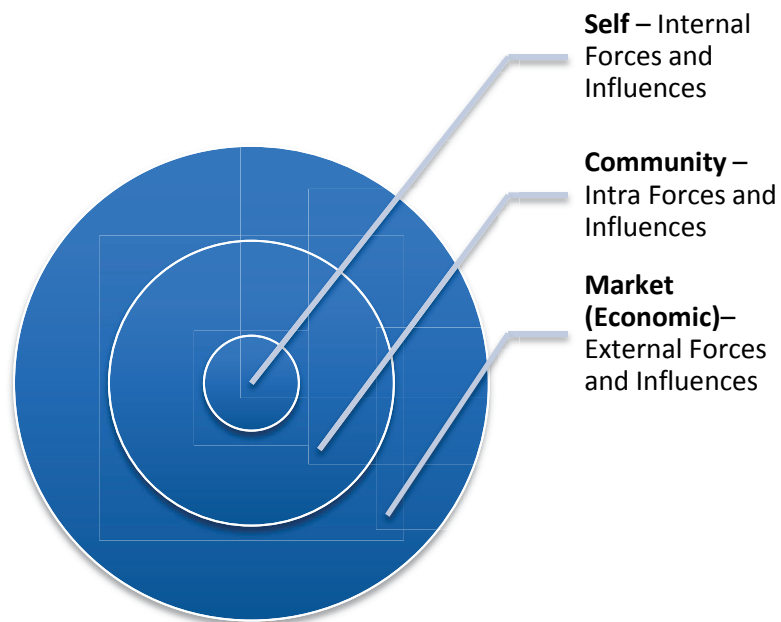
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Self – Internal Forces and Influences

Community – Intra Forces and Influences

Market (Economic)– External Forces and Influences

Figure 21: Conceptual Overview of Influencing Forces
(Source: Sonya Pearce)

In this study of entrepreneurship is consequently to capture I Indigenous female entrepreneur's lived experiences exist, act or are involved in the world, their life, their being of something. To understand the life-world we must also understand being.

Given that individuals construct their own meanings from their own experiences of being in the world (van Manen 1990 in Ekanem 2015); or in the words of Heidegger (1976) 'being in world' or 'being in time'. Heidegger's interpretive (hermeneutic) phenomenology provides a more

robust platform for understanding on being as enacted by Indigenous female entrepreneurs.

Following on, Indigenous female entrepreneurship is an enacted example of practice as a form of identity, understood to be of a gendered and cultural construction. Therefore, being an Indigenous female entrepreneur is integrated into entrepreneurial identity development via gendered and cultural identity work (Lewis 2015).

Prahalad (2006) in his book The Fortune at the Bottom of the Pyramid, argued that the poor are natural-born and creative entrepreneurs due to their sheer need to survive, following on Indigenous female entrepreneurs are thus natural born entrepreneurs by circumstance of race, gender and social economics, entrepreneurship being an innate part of their identity, manifested through actions and being (Heidegger 1962).

Social-cultural responsibility based on cultural belief systems drive the action of Indigenous female entrepreneurs, and is manifested in their actions as actors in their respective families and communities. All interviewed have major familial responsibilities, which they maintain producing beneficial economic, social and moral capital (Anderson and Smith 2007).

Indigenous female entrepreneurs have shown their potential for innovation. Finance constraints have limited the exploration of innovation opportunities for few Indigenous female entrepreneurs, as well as limiting opportunities in scale.

Indigenous female entrepreneurs are motivated, hands-on, realistic, and careful, all surrounded in families and communities who view entrepreneurship as an innate part of their passage in self-determination. Using Berglund's (2007) description to illustrate the innovation and entrepreneurship of the women researched, entrepreneurship is a 'practice-oriented endeavour requiring sensitive and committed

engagement in the surrounding world' (Berglund 2007, p.75)

Hellström's (2004) employs Marx's concept of 'practical consciousness' or practical activity (Barbalet 2015) to explain innovation. In this practical consciousness is viewed as a cognitive state in between matter-of- act application and conceptual ideation and vision to express innovation. When we look at Indigenous female entrepreneurs we see how Indigenous female entrepreneurs engage innovation on multiple levels in their different roles as actors (social actors, economic actors) to establish and maintain their respective enterprises and to develop and produce goods and services. This demonstration of innovation is a feature of their resilience and speaks to the spirit of their survival as Indigenous women (Power et. al 2015).

7.2.2 Spirit of Indigenous Female Entrepreneurship

The progression and development of Indigenous female entrepreneurship has a long and fraught history, marked by social and economic exclusion, innovation through entrepreneurship has assisted Indigenous female entrepreneurs from moving from reliance on government support as sole sources of income to engaging in economy in ways which have not been previously available to their predecessors.

Resilience and spirit have been qualities that have helped Indigenous female entrepreneurs to transform their social and economic circumstance. In the very act of entrepreneurship Indigenous female entrepreneurs takes on the embodiment of an entrepreneur. Entrepreneurs are often mentioned as those individuals with singular qualities, cognitive skills (Baron 1998, 2004) and emotional intelligence (Cardon et al. 2012). Indigenous female entrepreneurship adds to this by the dimension by spirit they engage with in their life-world. Spirit in this instance is the embodiment of energy – the spirit used to will entrepreneurship into being, the spirit to resist and to navigate

institutional and social barriers such as racism, sexism and cultural discrimination. In many ways the very act of entrepreneurship itself empowers the Indigenous female entrepreneur, and adds social-value to their families and communities.

Fredericks (2008) argues 'that Aboriginal women need to define what empowerment might mean to themselves', and suggests 're-empowerment as an act of Aboriginal women's healing and resistance to the ongoing processes and impacts of colonization (Fredericks 2008, p. 114),' Indigenous female entrepreneurs do this in their practical consciousness (Hellström 2004), entrepreneurship then becomes as act of both resistance and resilience to and from colonisation (Bureau & Zander 2014; Foley 2012; Mika 2015), employing innovative techniques to continue their journey towards self-determination. Along this journey entrepreneurial activity of Indigenous female entrepreneurs becomes and is intertwined in their everyday life, and is influenced by their cultural beliefs and values and the social system they interact in – social action in motion – self-determination in action (Lâm 2000).

Resilience is a key concept in study Indigenous female entrepreneurs as it is a term that has come to have a significant meaning in identifying the relationship between cultural identity and business practice: Fleming and Ledogar (2008) note that much of what pushes resilience, or the ability to recover from challenge and adversity, comes from forces outside the individual – family, community, society, and environment all noted as factors in the development of resilience as a part of one's identity and personal strategy.

7.2.3 Indigenous Female Entrepreneurship as social action

Chamlee-Wright (2002), discusses how 'the female-specific networks of kinship, friendship, and business relationships have produced culturally

specific ways of doing business' this is a form of social action. In explaining the embedded nature of social action I use an Indigenous analogy for instance, 'the use of language is an integral part of social action, which is distinctively Aboriginal (Eades 2013).' The intrinsic relationship between Indigenous people and country is a part of social action (Altman, Buchanan, & Larsen 2007c). The embedded nature of social behaviour refers to the way in which action is constrained and/or facilitated because of its social context (Zimmer 1986).

Phenomenology has been a vehicle in exploring the context of Indigenous female entrepreneurship, illustrating how narratives can inform the way in which social action occurs within the institutional fields, of family, community and the marketplace. Welter highlights how 'economic behaviour can be better understood within its historical, temporal, institutional, spatial, and social contexts, as these contexts provide individuals with opportunities and set boundaries for their actions (Welter 2011, p. 167).' Not only can social action be affected by context, we must also acknowledge that entrepreneurship can also impact contexts (Welter 2011). This can be seen as social action challenging and changing circumstances of the women in their families and communities and in the market place (Steyaert & Hjorth 2008), in this regard entrepreneurship is about organising ventures, not all necessarily business ventures *per se* (Johannisson & Nilsson 1989).

Entrepreneurship also has a moral purpose this purpose services the goal of self-determination through the very act and practice of entrepreneurship. As mentioned earlier the economic return is not the *raison d'être* of these women, they are not just for profit, however, they do understand that they have to make a profit to continue in business. All participants spoke about their responsibility to family, country and community, all spoke with a spirit and resolve to achieve self-determination.

7.2.4 A Relational Commercial Exchange

Indigenous culture is not embedded in a history of market exchange moreover it is based on communal rights and responsibilities reflective of cultural practices, familial and social responsibilities. In many ways both Indigenous social and private enterprises today reflect these innate values, which are core to the construction of the Indigenous, self and the Indigenous entrepreneur.

Encouraging entrepreneurship has been advocated as the most promising avenue for economic development of Indigenous communities in Australia (Furneaux & Brown 2008). Becoming part of mainstream economy either through labour, or the exchange of goods and services has been a relatively new phenomena, this fact was established in the recent national study conducted by Morrison et al. (2014), where in a study of just under five hundred Indigenous entrepreneurs (both male and female), found that less than a handful were second-generation traders.

Forming the basis of the economic exchange Indigenous female entrepreneurs has taken on the mores of traditional Indigenous Australian social exchange. Valued in this tradition is reciprocity and social responsibility, a feature of social and symbolic capitalism (Fuller & Tian 2006). Here personal, social (market), and community factors influence decisions in the exchange. This proposes that broader moral, social and political concerns modify economic behaviour and shape individual decision (Etzioni 2010).

The relational commercial exchange for Indigenous people is deeply linked to a connection based on time and place and is embedded in the life-world of the Indigenous person, more particularly what place or country means (Cunningham & Stanley 2003; Martin 2008; Lea 2008). This understanding forms the foundation of the psychological contract (Rousseau 1989), resulting institutional fields emerging from Indigenous entrepreneurial

activity are also underwritten by a moral contract (Rousseau & McLean Parks 1993) this moral contract informs the moral economy (Sayer 2007; Kaufmann & Dant 1992), with the understanding that Relational Exchange Theory suggests that the norms that govern commercial exchange behaviour in discrete transactions are markedly different from those in relational exchange (Kaufmann & Stern 1988), relational exchanges considers the temporal relationship which informs human relationships and is based on the social contract (Verbos & Humphries 2014). Personal, moral, economic (market), institutional and social factors affect the exchange decisions for Indigenous female entrepreneurs. Reciprocity also can affect decision-making, with community and family members at times expecting Indigenous female entrepreneurs to share in their benefits or to support their interests such as sporting teams and community events.

This form of implicit contract is based on collective understanding of the roles of families and social contract of community groups; they also are reciprocal in nature shaped by the subjective perceptions and perceptions of the group. Reflecting Meeker's (1971) account of relational exchange rules: reciprocity, sagacity, selflessness, group gain and group maintenance. Trust and reciprocal commitment to noticeable and non-noticeable benefits contribute to durable social relations.

It should be noted that some of the demands or expectations by family and community were detrimental to Indigenous female entrepreneurs in that they would give money, both in good times and in times when they were barely at break-even, reflecting that an individual driven by altruism assists others even when potentially harming themselves (Meeker 1971).

Reputation and trust are a feature of the commercial exchange (Blau 1964) with Indigenous female entrepreneurs being at times untrusting government agencies who seek to service Indigenous enterprises, has at times affected their ability and capacity to grow their enterprise. For those who have developed trust and relationships, and have readily sought help

have been supported to varying degrees. Some of the women suggested that the available agencies that support Indigenous businesswomen could benefits from altering their manner and approach when dealing with Indigenous female entrepreneurs, particularly older women.

Competition behaviour was not evident except for in one participant. All the others were happy to share their knowledge and experiences with other Indigenous female entrepreneurs, often encouraging one another or others when an opportunity arose. The absence of this could be attributed to community and family reputation. Helping others was viewed as part of their social responsibility, with one Indigenous female entrepreneur seeking to build a web platform to assist in other Indigenous entrepreneurs to engage in e-commerce. This type of support and engagement goes past economic efficiency it forms the foundation of social capital in the community (Brough et al. 2012; Davies 2012). There are economic and socio-emotional products of relational exchange this includes development of social and symbolic capital (Fuller & Tian 2006). Social capital has been recognised as being relevant to improving health for Aboriginal and Torres Strait Islander people (Brough et al. 2012; Browne-Yung et al. 2013).

Bourdieu's unifying theory of symbolic capital (1984) refers to as the non-tangible, non-financial capitals available to an individual on the basis of reputation, respect or recognition, and serves as worth that one holds within a culture. It thus, facilitates one's social and esteem needs (Bourdieu 1984; Cropanzano & Mitchell 2005). A non-exhaustive list of what may constitute symbolic capital in NSW Indigenous communities, can include: volunteering on NAIDOC (National Indigenous and Islander Day); sponsoring an Indigenous sports team; being an active member of a local community organisation; supporting Women's groups or Men's' sheds.

Moral challenges are faced when they women look at different ways of scaling, and commercialisation, such as should they allow wide-scale development of their product by non-Indigenous actors in the supply-

chain. Is this going to make their product less Indigenous? One Indigenous Female Entrepreneur actually scaled down production as she concerned with quality control and the ethicacy of having host of non-Indigenous people being involved in the production and distribution of her product and still be able to call her product 'Aboriginal made'. In the end she determined that her decision was made on the basis that there products did not smell or taste the same, and therefore, lost quality in this process, and that being and having authentic Indigenous goods and services were central to being an ethical Indigenous entrepreneur.

All women in the study showed a willingness to engage in Indigenous forms or reciprocity with some of the Indigenous female entrepreneurs developing small networks encompassing other Indigenous entrepreneurs who worked in the same field. They used these networks both to advocate and lobby for better support for their Indigenous entrepreneurs, artists and designers. These personal networks assisted in providing a platform for influencing government and market groups. For instance an Indigenous female entrepreneur used her position in community as a designer to promote and engage other Indigenous entrepreneurs in an Indigenous community weekend markets. Thus extending her network and increasing her symbolic capital. Other Indigenous female entrepreneurs used their networks to improve their position in the commercial space.

The narratives of the experiences of the Indigenous female entrepreneurs uncovered how they expected in the long-term be able to capitalise on their enterprises, and in this process advance their livelihood away from poverty or being a part of the working poor and to be able share the benefits of their work with their family and communities. They engaged in commercial relational exchanges to enhance socio-economic wellbeing, a central theme of self-determination.

7.3 Reflections on the Phenomenological Method

The transformation of raw data and the words of participants into research insights is a complex and challenging process. My focus in analysing the data gained from the participants is not to summarise or outline each participant's story, but to closely engage and reflect on the individual lived experiences of each woman (Tappan 1997). This is a process made complex by the politics of reflection, the identity and place of the researcher, and the research methods put in place to gain the data. To adequately outline the relevance, significance and innovation of the study, one must reflect on the relationship between phenomenology and the research and the extent to which the project performs and answers to the philosophical framework of phenomenological research.

In this section I have referred to Hycner's 1985 article *Some guidelines for the phenomenological analysis of interview data* to assist with reflections of my use of phenomenology in this research. Hycner writes that phenomenological insight necessitates:

> '… suspending (bracketing) as much as possible the researcher's meanings and interpretations and entering into the world of the unique individual who was interviewed. It means using the matrices of that person's world-view in order to understand the meaning of what that person is saying, rather than what the researcher expects that person to say…(Hycner 1985, pp. 279–303).'

In hindsight, in reflecting on the theoretical lens, as a researcher I feel a duty to question whether bracketing is ever entirely possible. One of the defining factors in my situation as research is the shared experiences, to an extent, between the participants and myself. 'The human experience makes sense to those who live it' (Dukes 1998, p.198): in this case, and perhaps more broadly, a research project cannot fully suspend a researcher's meaning and interpretations. Such 'bracketing' is impossible if a person has deep-seated views of the Creation and Dreaming, concepts

and values, which sit outside the life-world of many non-indigenous people (Northcote 2004; Struthers 2001), concepts, which perhaps reside more in the realm of existential phenomenology (Ashworth 1996). Given this, we should to reflect on our own values and views as researchers before we commit to interviewing particularly when the researcher is non-indigenous (Dé Ishtar 2005).

In such Hycner (1985) was not attempting to reduce or limit what could happen in phenomenology by insisting upon this practice of bracketing. What seems like a limitation or didactic framework is an opening: an invitation for researchers to try and step away from the subjectivity inherent in the researcher's own self, and instead to fully immerse oneself with the participant, their life, their experiences and story. Hycner brings, therefore, a broader and deeper understanding to how we know and use phenomenology in research.

In reflecting on my own process in enacting a phenomenological research project engaged many stages using Hycner (1985) range of descriptors as a measuring rod. These were, in order:

1. *Transcription.*

2. *Bracketing and reduction.*

3. *Listening to the interview for a sense of the whole.*

4. *Delineating units of general meaning.*

5. *Delineating units of meaning relevant to the research question.*

6. *Training independent judges to verify the units of relevant meaning.*

7. *Eliminating redundancies.*

8. *Clustering units of relevant meaning.*

9. Determining themes from clusters of meaning.

10. Writing a summary for each individual interview.

11. Returning to the participant with the summary and themes: Conducting a second interview.

12. Modifying themes and summary.

13. Identifying general and unique themes for all the interviews.

14. Contextualization of themes.

A key decision answering to Hycner's claim to *bracketing* (Ashworth 1996 & 1999; Laverty, 2008; Northcote 2004) was my choice to transcribe the interviews individually using a third party: transcription has been important here as it forced me as a researcher to confront my own limitations in terms of identity. I am, in the context of this project, an Indigenous woman engaging with a resonant and provocative research topic. This research topic debates and provokes questions engaging with my own cultural identity and personal narrative. Throughout the project, I had to keep in check my views of Indigeneity and what may constitute enterprise and entrepreneurs. Freeing myself, and consciously limiting myself, helped me to understand the women's stories and their stories as female Indigenous entrepreneurs.

Bracketing and reduction here I listened a number of times to all the interviews as well as read and re-read the transcriptions of the interview which was an important feature of getting to this point, nevertheless fact remains that 'phenomenological reduction teaches us the impossibility of a complete and absolute phenomenological reduction' (Hycner 1985) for phenomenology is a descriptive study, aimed at life-worlds (Ashworth 1999).

In *listening to the interview for a sense of the whole,* I have utilised Dadirri, this is a form of Indigenous listening. In recent years, *Dadirri* has served as a reference point, a research tool that has been used in research with Indigenous people, particularly where complex cultural and personal issues have needed investigation (see for example Atkinson 2000; Burrows 2004; Gabb & McDermott 2007; Tanner, Agius, & Darbyshire, 2004). Dadirri is not a research methodology in the Western scientific tradition, yet it proceeds inductively by gathering information through quiet observation and deep listening, building knowledge through sensitivity and awareness, and developing understanding by contemplation and reflection (Atkinson, 2000).

I believe that embracing the concept of Dadirri will be a critical step in this research that results in a raised awareness of vital factors—those of reciprocity and participatory action. Enacting Dadirri as a research framework transforms the research, for participants, the researcher, and in terms of the quality and implications of the research findings. In conducting research through methods that answer directly to Indigenous pedagogical and ontological paradigms, this research indigenizes the practice of phenomenology and resists reiterating, limiting or oppressive frameworks through research methods.

The research is about listening to Indigenous women. This required delineating units of general meaning; delineating units of meaning relevant to the research question, which was refined over the development of the methodology submitted for required by UTS Ethics Committee. I also worked with non-Indigenous people as well as other Indigenous people to assist in providing independent judgement to verify the units of relevant meaning, eliminating redundancies and clustering units of relevant meaning. This process also assisted me in determining themes from clusters of meaning and in writing a summary for each individual interview, all which was assisted by the use of NVivo.

Each time I interviewed an informant I always returned to the participant with the summary and themes. Continual consent that was set up in the original ethics application. Here Indigenous female participants were given the opportunity to be a part of the research in meaningful and respectful way to ensure that their stories were being reflected in respectful and insightful ways. Including conducting a second interview, as well as a third and sometimes (four of the informants) I conducted four interviews. Each time modifying themes and summary, and each time providing the informant with a copy of the transcription as well as write up of the interview where requested.

In this research used Indigenous community protocols and research ethics were used throughout, this included working closely with Indigenous women to establish a safe and comfortable place for conversation; continual consent – in this at all times throughout all the interviews I informed the women first of their right to withdraw consent for interview, to answer questions that they themselves felt comfortable with; and important I always sent a copy of the recordings, both transcripts from the interviews as well as the video before I used them in the document.

I sent updates of chapters to six major informants to keep them informed as to what I was writing. This was in conjunction with sharing a copy of the different recordings of the interview so they were aware of what information was forming the basis of the writing. At times, due to the sensitive nature of information shared in the storytelling process, this communication and sharing practice meant that some participants withdrew some of the more sensitive information in their recordings. This included information such as family violence and assault, this was because, in the words of three of the six informants, they did not want this to be seen as their legacy. They wanted to be known and seen as women who have made their way in the world, weathering hardship to overcome. This is very much their stories, and in such a reflection of respecting and

addressing female Indigenous voices in research, a protocol central to the success of this task.

During the course of research I was challenged in identifying general and unique themes for all the interviews. I engaged with Wuttunee's call (2007) for contextualising Indigenous entrepreneurship and generated themes through repeated readings and analysis of the data in front of me. At all times, the unique narrative and discussion of the woman was the primary consideration in devising themes. In this sense, women were considered holistically and their narratives shaped through a consideration of cultural context, personal history, and details and dynamics gained through the deep listening process.

To support the contextualist position, I draw here upon concepts from Heideggerian phenomenology (Heidegger 1998;Wilding & Whitford 2005).

> *Heidegger '[...] make[s] a compelling argument that it is impossible to ignore the subjectivizing influences of language, culture, ideology, expectations, or assumptions. [...] Heidegger makes the human individual a part of reality, rather than an ego dualistically separated from the world, thereby reconciling relativism and realism (or objectivism)*(Rennie 1999, p. 6).'

The concerns of participants must be accounted for and supported in conjunction with the interpretative requirement to contextualize and make sense of life-worlds. Together, these factors allow the researcher to approach an understanding of how the informant experiences and lives in the life-world. This builds a more descriptive phenomenological analysis and consideration of the conclusions within (Larkin, Watts & Clifton 2006). Here the researcher can attempt to 'show how proper contextualization can demonstrate that each step of the phenomenological method satisfies a theoretical or logical demand and thus is not arbitrary' (Giorgi 1989).

So how does it change the research, how does it improve it, and what

exactly has the research done in terms of contextualizing? In response contextualisation has assist Indigenous entrepreneurial research by providing the researcher with the theory and practice, and more importantly bracketing of interviews to capture the life-world of the Indigenous female entrepreneur.

This research takes the words of the action learning doctrine, 'theory follows practice' (Revans 1982) to a new level, and this approach is essential to the development of future entrepreneurial strategies and policies. Allowing research to build theory around practice in the sphere of Indigenous life experience is to have a contextual understanding of the history, and social-economic dimensions of the female entrepreneurs (Foley 2000, 2003, 2006; Morrison et al. 2014; Hunter 2013).

7.4 Issues in phenomenological research

7.4.1 Randomness

The samples in this research were not random. While Hycner (1985) notes the validity of random sampling in phenomenological research, I resisted designing a random study in response to the objectives of the research project. This is because the aim of this research was to provide a better understanding of the nature and dynamics of the contribution by New South Wales Indigenous women to private and social enterprises owned and/or controlled by them in contemporary New South Wales. This research investigated Indigenous female entrepreneurs in NSW through the development of a research methodology drawn from the Indigenous practice of *Dadirri.*

The research took precedence from the academic field of scholarship around entrepreneurship and entrepreneurial identity but proffers new research value by transitioning this research into a specific, under-explored cultural context. The research gathers information about types of Indigenous female entrepreneurs and, engaging with scholarship on social identity and entrepreneurship, develops a provisional typology of Indigenous female entrepreneurs. The research explored the potential links between Indigenous cultural personhood, gender, and the practice of entrepreneurship.

Given this a purposive approach to the selection of informants was taken – purposive sampling (Teddlie & Yu 2007). In such the methodology used to select these 20 informants was purposeful sampling (Palinkas et al. 2013). That is, I used my social networks, including IBA and the NSW Indigenous Chamber of Commerce, to find informants, as well as ask other Indigenous female entrepreneurs to refer informants.

A key part of this research was to obtain workable data from the NSW Indigenous female population; purposive sampling was essential to provide a specific point of view, that of the Indigenous female entrepreneur.

7.4.2 Limited number of participants.

Doing this kind of phenomenological research required that they number of Indigenous women interviewed was limited due to the amount of data and material that had to be processed, each interview generated over an hour each of data, with each woman being interviewed no less than three times. This meant that I as a researcher could focus on the qualitative issues, not quantitative ones, and more importantly could immerse myself in the stories of the women and be a part of their journey as they evolved as entrepreneurs.

7.4.3 Generalizability.

The absence of randomness in the interview process was deliberate limiting the number of participants s the results of the research cannot be generalized to the broader Indigenous female public, however key themes had emerged such as reliance, innovation and the ability to transform themselves and to navigate tight situations such as lack of financial resources often resulting in their own form of innovation. In this the life world of the Indigenous female entrepreneur was revealed illuminating in a field of entrepreneurship never before interrogated to such depth.

7.4.4 Accuracy of descriptions

Hycner (1985) outlines how 'a number of issues can be raised as criticisms of the 'accuracy' of the descriptions given by the participants' (Hycner 1985 pp. 279–303). One such issue is the development of retrospective viewpoints through the process of constructing of self-narrative. In defence of Indigenous storytelling and narratives, stories often take on a temporal dimension (Ricoeur 2002) making the social and cultural dimension of storytelling critical in this approach, an approach used in situations that required care and purpose in upholding the story being told (McCance et al. 2001). The link here with the research question is how we want to understand the experience of the Indigenous female entrepreneur: the

method reflects a desire to hear the narrative given by the participant, therefore interrogating each woman's perspectives about entrepreneurial identity and experiences.

7.4.5 'Subjective' influence of researcher.

Perhaps the most common criticism is that the subjective influence of the researcher, in both the interviewing and analysis phases negates any possibility of the re- searcher coming up with objective and therefore usable data.

In response to criticism that might arise that I am an Indigenous woman interviewing Indigenous women and how does this affect subjectivity of myself as research? I argue that it is important for an Indigenous woman to tell and re-tell the story of other Indigenous women. My Indigeneity has brought an insight that could possibly not been achieved by a non-indigenous non-female researcher.

In this regard my Indigenous identity as a Gooreng Gooreng woman allowed me to have the insight to indigenize a western philosophy, and to make it useful for the research. This has not come from a book but from my own insights into self and cultural identity. Relevant here are the words of Heidegger:

> 'Self-consciousness exists in and for itself inasmuch, and only inasmuch, as it exists in and for itself for another, i.e. inasmuch as it is acknowledged. It is therefore essentially one only in duplication, and reveals itself in a number of traits which have to be kept firmly apart, and yet reveal themselves as always melting into one another, and dissolving this apartness (Heidegger 1994, p. 178).'

As a newly created Phenomenologist my Indigeneity has in itself brought to the fore the story of the Indigenous female entrepreneur, being Indigenous and interviewing Indigenous people takes on a whole new form of objectivity here. Objectivity in this space means enshrining and respecting

Indigenous ethics culture and values, for Indigenous phenomenological stories of experience illuminate its congruence with an Indigenous epistemology formulated by oral narratives (Barton 2004, pp. 519-516) therefore enlisting methods which are faithful (Giorgi 1971) to an Indigenous epistemology. In explaining feminism and research Maynard (1994) explains the relevance of epistemology to what we are about here: 'Epistemology is concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate (Maynard 1994, p. 10).' Ergo my need to set out by way of identification, explanation and justification in this thesis the stance adopted.

7.4.6 Validity

In the process of refining this thesis, transcripts and then narratives were shared with the women to clarify and refine; each one of the six subjects were provided with any opportunity to comment on the information developed, with others also asking to look at other parts of the document, such as the development of a theoretical approach to this research, which was readily provided. This method was designed to assist in providing answers to the central research question: the aims, aspirations and experiences of these women; the ways that their family and community networks shaped the enterprise experience; and the impact of the enterprise that they own or control on both themselves and their families and their local Indigenous communities. At the same time, insights related to the barriers that these women face as entrepreneurs, and the adequacy of existing policy support for them, have been developed with nuanced depth. All women interviewed were provided with copies of transcriptions of interviews, sent out after each interview. Also all had access to chapters as they were being developed. At least four of the six took up the later in order to provide feedback and to share what was being developed.

This meant spending time with some of the women talking on the phone and in person about the interviews, in this experience that shared stories about how for some this is the first time that their work was being taking seriously. This also meant that when some of the women shared more intimate stories relating to trauma and violence they had experienced that this edited out, as the women did not want this to be viewed as a legacy of their life, they believed they were more them the sum of brutal and harsh experiences. One in particular was given a grim health diagnosis expressed her desire to be remembered because she fought for her family and her community, others saw this as them surviving the more harsh experiences as a testimony to Indigenous resilience and resistance.

The decision to use phenomenology comes from an established interested in working and listening to Indigenous women and their stories which I wrote about earlier in the thesis. The decision to draw on Dadirri for this study follows the work of a group of Indigenous women of Central Queensland. Working in the 1990s with researcher Professor Judy Atkinson, herself an Indigenous woman, the group was able to define and delineate a philosophical stance and an overarching set of principles for research practice. In this study, Dadirri informs the research and acts as a pathway during the process to appreciate how and why Indigenous women function in their own cultures and environments.

As Atkinson (2000) explained:

> *'[Dadirri brings] a knowledge and consideration of community and the diversity and unique nature that each individual brings to community; ways of relating and acting within community; a non-intrusive observation, or quietly aware watching; a deep listening and hearing with more than the ears; a reflective non-judgmental consideration of what is being seen and heard; and, having learnt from the listening, a purposeful plan to act, with actions informed by learning wisdom and the informed responsibility that comes with*

knowledge…(Atkinson 2000, p. 16).'

The use of phenomenology also is congruent with the major theories used such as Social Theory (Bourdieu 1986) and Social Identity Theory (Tajfel & Turner 1979). These are the major salient device in theorising how entrepreneurship manifests itself in everyday life or habitus (Bourdieu 1986, and how we assemble the social). According to Crotty (1998) the foundation of social research is based upon the four pillars, which are: methods, methodology, theoretical perspective and epistemology.

In the indigenization of phenomenology, I have used these four pillars expressly as follows:

7.4.7 Methods

In this research I made a conscious choice in the design of the research to deploy Indigenous methods and procedures to gather and assist with the analysis of data related to some research question or hypothesis.

7.4.8 Theoretical perspective

IST was used as a point of departure for the design, theoretical framework and theoretical underpinnings of this research (the ideology). After redesigning the research framework to perform cultural sensitivity and to engage phenomenological theory, I was able to fine-tune a methodology that questioned oppressive academic discourse and paradigms into a methodology that embraced the voice and sociological context of the Indigenous female entrepreneur.

7.4.9 Epistemology

IST framed the epistemology of the research drawing on the work firstly of Foley (2003, pp. 44-52). As I am attempting to consider context, that is entrepreneurship, culture, gender and class in the development of a theoretical approach to research that underscores the Indigenous

theoretical framework and respects and responds to Indigenous women (Moreton-Robinson 2004), including ontology – assumptions about the nature of Indigenous reality – and epistemology – ways of thinking and knowing. Bronwyn Fredericks' important work *Researching with Aboriginal Women as an Aboriginal Woman Researcher* (2008) provides a foundation for this and in many ways sets out intersections in research not previously interrogated on such a scale.

7.5 Conclusion

The intention of this examination has been to understand the lived experiences of Indigenous female entrepreneurs, and thereby recognise the spirit of their entrepreneurship through self-determination. It continued with the agreement that Indigenous female entrepreneurship is a socially embedded phenomenon, discussing how phenomenology with the application of Dadirri helped in understanding the life-world of Indigenous female entrepreneurship.

Phenomenology also helped to unpack how being an Indigenous female entrepreneur occurs citing the example of four of the participants in the research, exemplifying the spirit of Indigenous female entrepreneurship. This chapter also discussed how Indigenous female entrepreneurship as social action forming the basis of the social exchange, leading to the unpacking of concepts in and around relational commercial exchange, which is underwritten by the traditional Indigenous exchange. It is within this context we become to appreciate the life-world of Indigenous female entrepreneurship.

Entrepreneurship as a form innovation and social action provides us with a way to understanding the inherent social context of the Indigenous female entrepreneur. This type of action was explored by Noble and Mears (2000) where they considered the impact of affirmative action legislation on women working in higher education in Australia, arguing that 'the same

critical thinking needs to apply when considering Indigenous women and, that role of Indigenous women in seeking senior positions suffers a triple jeopardy'. Innovation requires creative destruction (Schumpeter 1934), as in the instance of the academy. Critical thinking is required for Indigenous female entrepreneurs to gain access to markets and to capitalise on opportunities phenomenology as a research process using Dadirri as a method can help us to get to that place. In the next chapter I will provide an overall summary of the research as well as my insights in the research.

8 Chapter Eight: Conclusion

8.1 Review

The study set out to explore the phenomenon of entrepreneurship as experienced by Indigenous female entrepreneurs. The objectives were:

- To investigate the experiences and contributions of Indigenous women who own private enterprises or who control community-owned enterprises;
- To critically investigate the ways that Indigenous culture – including reciprocity obligations, Indigenous family and social networks (including marital and kinship relationships) – shapes the nature of female Indigenous enterprise activities, their success and longevity;
- To investigate the contributions that female owned or controlled Indigenous business enterprises make to Indigenous community development, including employment and education and training; and
- To develop foundations for the development of theory and praxis conducive to Aboriginal Women and enterprise development.

In this process, the research project has theorised an understanding of the experiences of opportunity recognition, ideation, prototyping and scaling. Through this focus on the entrepreneurship journey the individual life experiences of Indigenous female entrepreneurs have been drawn out and examined in a scholarly context. Along this journey, the spirit of their entrepreneurship was been revealed: here these women have displayed innovation for socio-economic exchange. At no point has this innovation, or their broader business practices, been separable or entirely distinct from their identity as Indigenous women. Integrating the research questions and findings, it can be argued that Indigenous female entrepreneur lived experiences comprise a complex fusion of innovation, resilience, capability,

communal responsibility and spirit.

The literature on this subject, explicitly in the context of Indigenous female entrepreneurship is limited, however, the extant literature does reflect data collected in the NSW study that indicates that entrepreneurship contributes to the overall socio-economic wellbeing of those women participating in entrepreneurial work. What is both overlooked in literature and in policy is the contribution of these women in the economy founded on a micro–macro link; no measures exist to sufficiently ensure that these women are supported in a culturally appropriate way to continue and to prosper. The research has implications for the ways in which Indigenous female entrepreneurs discover new ways of doing business in and around maximising opportunity.

In review, the extant literature in this field for Indigenous people has revealed entrepreneurship as being a multifaceted phenomenon, and highlighted that there are social and institutional impediments in the commercialisation of Indigenous enterprises, mostly around risk. Whilst there is literature that does address risk in an Indigenous context this is largely around managing health.

Additionally, in the entrepreneurship and management literature, theories and institutional guides for Indigenous SME's are scarce, with most been developed by government with general information only. Most of the women developed their own know-how in developing their enterprise through self-learning.

In this thesis a range of quantitative and qualitative research methodologies have been employed to gain insights and understandings in and around Indigenous female entrepreneurship. The research project was designed around a primary objective of developing a theoretical approach to research that incorporated an Indigenous ethical approach and which underscored Indigenous pedagogical and epistemological theories. Research ethics were guided by protocols developed by the Australian

Institute of Aboriginal and Islander Studies and the UTS Ethics Committee.

Indigenous Standpoint Theory (IST) provided us with the bedrock upon which to sit the research; Indigenous Feminist Standpoint Theory and feminist theory provided gender boundaries; phenomenology (van Manen 1997) engaged with the practice of *Dadirri*, an Indigenous research method in order to yield unique insights and develop a distinctly Indigenous ethical approach.

Narrative Theory helped with understanding institutional fields. Narrative Theory or Narratology refers to both the theory and the study of narrative and narrative structure and the ways that these affect our perception (Phelan et al 2010). Principally the word may denote any systematic study of narrative (Phelan 2007). In this research Narrative theory helped with understanding standing institutional fields, as it has provided the theoretical foundation for research in discourse and moving into the use phenomenology through Dadirri. Social theory was important in helping to understand the psychosocial dimensions of Indigenous female entrepreneurship socio-economic exchange relationship experiences. All assisted in providing rich contours and dimensions to the research.

8.2 Research Questions and Findings

To best understand this question, a research approach was developed to explore the experiences and their experiences as entrepreneurs, as well as barriers to and enablers for economic participation. As researcher, I sought to stimulate discussion by enabling participants to speak freely about their thoughts and ideas. This was pursuant to traditional Indigenous practices of narrating, listening, and exchanging life stories.

In particular, the following general subject areas were canvassed:

- How did you get started?

- Why you started?

- Positive Outcomes – What helped you get started and what helped you along the way? How did it help?

- Barriers/Negative Outcomes – What stopped or blocked you? What was the outcome?

- How have you survived so long in business/managed to make it so far?

- Tips – Secrets of success? What are they?

This method also assisted in providing answers to the central research question of the aims, aspirations and experiences of these women, the ways that their family and community networks shape the enterprise experience and the impact of the enterprise that they own or control on themselves and the local Indigenous community. At the same time, insights related to the barriers that these women faced as entrepreneurs, and the adequacy of existing policy support for them, can be developed with nuanced depth.

To revisit the objectives and parameters of the project, it is integral to revisit the original research question:

What are the experiences, aims and aspirations of Aboriginal women entrepreneurs involved in private and social enterprises in New South Wales?

Australian Indigenous communities have long established histories in inter and intra trade and social relationships, central to the functioning and sustainability of communities and socio-economic pursuits, including entrepreneurship. Entrepreneurship for Indigenous women has taken many forms in the quest for survival.

This research aimed to foreground the lived experiences the *life-world* (Schultz 1967) of Indigenous female entrepreneurs in NSW, and explore the spirit of these experiences. Thus enabling us to also consider the

contextualised of the experience of the Indigenous female entrepreneurs by exploring the ideation, opportunity recognition and scaling experiences of Indigenous female entrepreneurs and their experiences in the socio-economic exchange, explored through a hermeneutic phenomenological approach (Roulston 2014; Abebrese & Smith 2014; van Manen 1997 2007) via narratives, which inform cultural, social and institutional organisation (Boje 1995; Czarniawska 1997a, 1997b; Gabriel 2000, 2004; Brown 2008; Rhodes & Pullen 2009). These narrative accounts of their lived experiences provided insights into the spirit of their entrepreneurship and the 'psycho-social forces of the individual and the cultural context, which is of prime importance in influencing innovative and entrepreneurial behaviour patterns' (Garavan & O'Cinneide 1994).

Through the use of narratives we recognise generally the experience and life narrative of each participant; and through this, how their background (consisting of their educational experiences, cultural identity and skills and abilities) corresponds to developments in their entrepreneurship, more specifically ideation, opportunity recognition and the scaling of their respective enterprise.

The emotional aspects embedded in lived experiences were revealed to be trauma, abuse and experiences with institutional racism. The participants had developed sufficient confidence to share these experiences and in some instances they used this as a catalyst to propel them into entrepreneurship.

Indigenous female entrepreneurs faced little challenge in ideation and opportunity recognition. All had a clear idea of what they wanted to do and how they wanted it done. The key motivators in the ideation stage are: personal experience, life events, family members and just plain necessity. Personal networks helped Indigenous female entrepreneurs develop and test prototypes from goods to services, utilising networks to leverage opportunities. Bridging social capital was important in expanding their

market base. However, commercialisation and scaling was an issue due to access to finance and appropriate commercial networks.
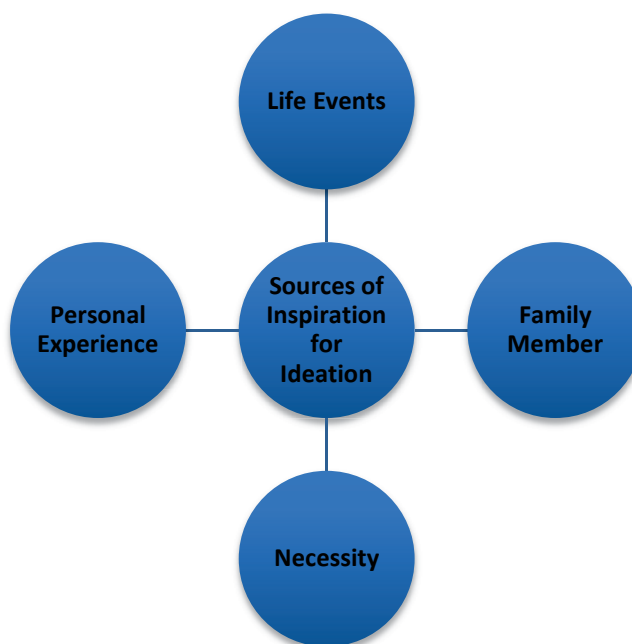

Figure 22: Sources of Inspiration for Ideation

Commercial success varied depending on the type of product or service developed, level of family support, skills and ability and access to market. Branding was an issue when some of the women sought to enter markets, with varying degrees of success with promotional material and access to e-commerce.

Narratives further revealed a high level of altruism amongst all women interviewed. All were seen as role models in their families and communities. They never lost sight of this even when faced with severe challenges for instance with finance, which was limited to their own personal saving, limited help from family due to being impoverished, limited helps from banks and government, leaving them to live off credit cards and meagre savings. Even when morale and financial security were low, they managed to support their families and community interests.

Figure 23: Sources of Funding at Initial Stage

The journey of the Indigenous female entrepreneurs was non-linear. With stops and starts at the beginning of their journey into enterprise development there were many ordeals along the way. Their confidence, courage, ability to overcome and resilience have been important to their success.

8.3 Theoretical Implications

In order for a distinct theory of Indigenous female entrepreneurship were to be developed for this field, researchers need to pay attention to the collusion of psycho-social forces for the individual and their cultural context in order to understand entrepreneurial behaviour.

In designing a distinctly culturally sensitive kind of theory that encompasses Indigenous theory, social theory and social-economics that posits Indigenous female entrepreneurship as a both a social and theoretical phenomenon, it must be said that no one single theory can comprehensively describe the existence or experiences of the Indigenous female entrepreneur without describing the social. The multiplicity of the experience of participants is clear through their narratives. Thus relative, integrated theoretical perspectives are needed. The foundation theories of

Indigenist and Indigenous Standpoint Theory (IST) have been used as they speak to the historical context of the Indigenous female entrepreneurs, providing us with insight into post-colonialism and the exclusion of the Indigenous female from employment and the marketplace. IST also provides the primary lens in understanding the lived experience of Indigenous entrepreneurs (Foley 2000b).

Psycho-social forces are analysed through social theory and this provides a lens allowing consideration of the explicit socio-economic dynamics of the Indigenous female entrepreneur as well as a more nuanced study.

To better understand where the Indigenous female entrepreneur is situated and to further explain aspects of Indigenous female entrepreneur over-arching principles of social economics and self-determination have used to shed light on the development and impact of Indigenous female entrepreneur.

This thesis adopted a phenomenological approach utilising *Dadirri* as a research method to undercover the life-world of the Indigenous female entrepreneur. In this journey the actuality of Indigenous female entrepreneurship as social and economic actors was exposed. This study was built around a constructivist episteme and interpretive stance bringing together constructivism and narrative to understand the entrepreneur (Burg & Romme 2014; Karatas-Ozkan et al. 2014).

Acknowledging that 'knowledge of the world is a human and social construction' (Crotty 1998), within this context Indigenous spiritual values reside – knowledge of the Dreaming and Creation stories. These Indigenous stories not only provide context but added value to what the women produced. They were also central to their identity as an Indigenous Female Entrepreneur, community members and as Indigenous women.

8.4 Discussion of the Empirical Findings

The research shows clearly how with the appropriate support Indigenous female entrepreneur can thrive, beyond ideation and opportunity recognition. To achieve this effectively risk has to be reduced through the development of institutional and policy support which acknowledges that Indigenous female entrepreneurs are part of a bio-system in which they operate. Institutional and policy support for Indigenous female entrepreneur begins with an appreciation of how their enterprise experiences are entwined with and rooted in community and family obligations, responsibilities and networks. The attraction of Indigenous women to entrepreneurship is that it provides them with a vehicle to provide for the economic needs of their families and community within a framework of self-determination that running a business enterprise requires. The entrepreneurial work of the women – what they produce, what they provide, how they go about their business – is an extension of themselves as Indigenous women. As a consequence their social and cultural identities as Indigenous women has thus informed their journey as an Indigenous female entrepreneur. Understanding this important point permits support policies for new and existing Indigenous female entrepreneurs to be developed.

Indigenous women in this study are not just social actors they are also economic actors, a recent phenomenon, in the history of economic development of Indigenous people in Australia. The move of these women into entrepreneurship demonstrates their agency as Indigenous women, and stands in direct contrast to the formal and informal racial discrimination they are subjected to. In spite of the constraints on Indigenous lives (their own, those of their family and the community), these women embark on the risky and difficult road to entrepreneurship because of the chance that this gives them to overcome these very constraints. The barriers that they face in this entrepreneurial journey are

considerable. They often lack human, social and financial capital to exploit opportunities and to join business networks, which could help. They are even excluded formally or informally from capitalising on their ideas by venturing into Indigenous commercial endeavours and existing Indigenous entrepreneur community networks such as being a certified member of *Supply Nation* because their business was too small and marginal – some of the women were working hand to mouth – so they were not accessing the very service designed to support them and to support male Indigenous entrepreneurs.

This can be overcome by creating new spaces that are designed to support new Indigenous entrepreneurs in the establishment and early growth phases of their enterprise development and to more effectively link them to Indigenous and non- Indigenous business networks and opportunities as required. There is no doubt that further support for the self-determination and the resilience of Indigenous female entrepreneurs could enhance the social and economic well-being of them and their families as well as on the broader local Indigenous community since a key finding of this thesis is that Indigenous female entrepreneurs are motivated strongly to make a difference for their local Indigenous community. This point is developed in more detail in the following section.

8.5 Policy Implications

Policy implications are broad as the findings here also related to the social well-being of Indigenous women. Essential to the development of future entrepreneurial strategies and policies is to have a contextual understanding of the history, and social-economic dimensions of the female entrepreneurs (Foley 2000, 2003, 2006; Morrison et al. 2014; Hunter 2013).

Policies for Indigenous women and Indigenous communities at large should include:

- The inclusion of Indigenous female entrepreneurs in policy making.

- The linking if entrepreneurship to socio-economic policy outcomes.

- The creation of opportunities for education and training.

- Create and facilitate access to business training as well as training in commerce.

- Assist with greater access to established networks.

- Stimulating the commercial exchange through subsidisation and direct funding.

- Provide assistance with business planning through the development of business innovation incubation centres or clinics.

- Provide investment in research and development in innovation for Indigenous entrepreneurship.

They will require significant tangible resources, but the benefits will be worth it, as it would goes towards addressing economic and social disadvantage faced by Indigenous female entrepreneurs.

8.6 Limitations and Agenda for Future Study

This qualitative study is not without its limitations. The current research privileges the lived experiences of Indigenous female entrepreneurs and as such can only provide an account of these experiences from their own cultural and personal perspective. Their stories are meaningful and significant but do not represent a narrative that can be generalised to the broader population of Indigenous entrepreneurs, female or otherwise.

The method of the research encouraged individuals to construct their own narratives and images of their entrepreneurship journey. It is worth noting that there was some consistency among participants, which highlights the

efficacy of the research method in accessing the shared barriers and conditions in which the practice of entrepreneurship took place for these women.

8.6 Delimitations

Whilst delimitations traditionally define the parameters of a research project, in Indigenous research the delimitations address the significance of such items as population/sample, treatment(s), setting, and instrumentation as they relate to culture, respect and Indigenous research ethics.

Delimitations in this research are significant: they concern the choices that I have made as a researcher and are a crucial reference point for noting the design and agenda of this study and for future research in this area. I will, in essence, assess the research framework and justify the design from a retrospective position.

The interviews were limited to twenty Indigenous women from across New South Wales with six having been selected for in depth interviews. This choice of limiting the number of participants was in order to answer to the research objectives of engaging fully with the experiences of these women through a phenomenological framework. This theoretical lens demanded a deeper focus and a greater depth of the data gained in order to distinguish this research from exploratory and broad research already extant in the field. As stated earlier, I was a PhD student and resources were limited, including my ability to capture a sample size in a way that preserved, respected and reflected Indigenous cultural values and ethics in research. As an Indigenous researcher, this was crucial in designing the framework.

The research was thus designed to engage sociological concerns, entrepreneurship theory, Indigenous methods, and feminist theory together in a complex and purposive effort to develop typologies of Indigenous female. Thus the intimacy and personal elements of the

experience including the freedom to express and construct one's own narrative of entrepreneurship were crucial to achieving the objectives of the task. Therefore a broader range of respondents, and subsequently, a lack of depth in the results would not have answered to my research question sufficiently. Broad data sets and impersonal stories would have been counter-intuitive to the purpose and principles underwritten in the use of phenomenology.

The design of the research in respect to the use of *Dadirri* was a choice that benefited the results of the research and improved the overall cultural sensitivity and relevance of the project. The compromise between *Dadirri* as a research method and phenomenology as the theoretical basis grounded the project evenly between cultural relevance and academic context. This meant that interviews often took more time to set up and conclude in order to the respectful and to put interviewees at ease and to display a genuine interest in the subject and the narrative.

The major delimitations mentioned largely surround access and resources, which could be addressed in the long term with future development in this field of research and a commitment to increasing scholarly research into Indigenous business, social identity and entrepreneurship.

8.7 Final Comment

The lack of a strong entrepreneurship tradition among Indigenous Australians, explored earlier in the thesis through literature and historical context, does not mean that Indigenous culture is not compatible with entrepreneurship. The story of the Indigenous female entrepreneurs presented in this thesis demonstrates that despite severe constraints Indigenous women have a passion for entrepreneurship that can work in concert with traditional knowledge and Indigenous identity. This capacity for entrepreneurship is driven by their own social agency, and pushed by a desire to make a difference at a personal, familial and community level.

Indigenous women face considerable barriers and obstacles when deciding to engage with the personal and financial risks of establishing a business enterprise. For a variety of reasons, access to adequate start-up and enterprise sustaining financial capital is limited and this has lasting implications for their business practice. Race and gender related stereotypes that limit and devalue the business capacity of women, in particular, Indigenous women, have implications in their networking and development and these implications can be seen in the stories of the women in this research.

If there is a key lesson to come out of the challenges and at times negative experiences of the entrepreneurs that tell their stories in this writing, it is to emphasise the importance of recording, listening to and sharing the stories of Indigenous women in this sphere. The significant strength, social contributions and these women is best conceived as part of a holistic narrative that engages with their challenges as well as successes. This, compounded with the cultural significance of many of their business ventures in using traditional knowledge, emphasises the importance of cultural and social identity in the practice of entrepreneurship.

Listening to the narrative of Indigenous female entrepreneurs allows the researcher to develop an understanding of not only the enterprise and its milestones, but simultaneously of the individual, their land, their people, and their world. Narratives help us understand how Indigenous female construct and express their Indigeneity in terms that bring in personal and insightful ways. The consideration of cultural knowledge here has assisted to develop a model that illustrates the characteristics of an Indigenous female entrepreneur.
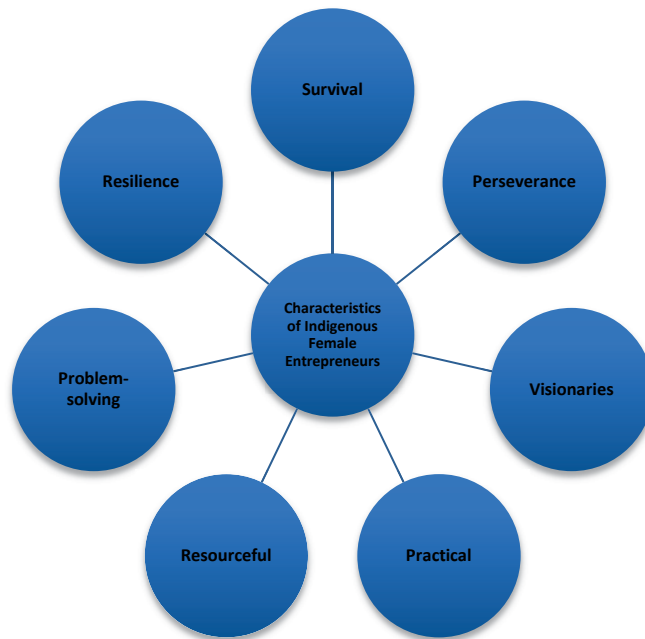
Figure 24: Characteristics of Female Indigenous Entrepreneurs

Empowering Indigenous female entrepreneurs to take responsibility for their future will result in a strengthening of Indigenous capacity to drive change. One significant observation identified by the research was the strong sense of an Indigenous identity and community amongst the female Indigenous entrepreneurs. Many entrepreneurs were part of significant formal and informal networks and were often volunteers or members of community groups and organisations

Mutual sharing was also noteworthy, particularly with the local Indigenous community. Many female Indigenous entrepreneurs provided financial assistance, employment opportunities for others and sought to aid the Indigenous community in whatever way they could via their business. A further issue when considering the factors influencing Indigenous business success is that success is often evaluated differently from the perspective of the Indigenous entrepreneur. For many Indigenous people and communities, profit is not seen as the definitive measure of business success, and other measures such as securing employment of community members and community wellbeing have as great or greater importance.

Indigenous female entrepreneurs play a significant role in invigorating the social and economic landscape of Indigenous enterprises, communities and families. Development plays a significant role; given this, it is important that we remain constant in our efforts to support, through cultural and gender–appropriate programs and understand though sound research, the role of the Indigenous female entrepreneur.

In light of this, government should reconsider the definitions of what constitutes an Indigenous enterprise, and also who is an Indigenous entrepreneur. This would mean expanding services and programs to enterprises that also have non-Indigenous partners, as well as enlarging the provisions of services and programs to also include self-employed Indigenous females. These considerations can well help move Indigenous women and their families to living more fulfilled lives where potential is realised and standards of living are raised. The women themselves have proven that with a little of positive culturally appropriate support they are able to achieve much with little. The outcomes of this are greater than individual benefit: their whole families and communities benefit from women being an active part of the economy. This can be realised through the development and delivery of policy and program that caters to women embedded in their family and community; rather than looking at a singular outcome of financial benefit, the social benefit of their enterprise should also be considered. For this to be achieved a shift in policy around Indigenous women needs to occur.

Entrepreneurship should be viewed as described by De Guy:

> 'no longer does "enterprise" refer simply to the creation of an independent business venture or to the characteristic habits of model entrepreneurs or (successful) persons in business for them-selves, rather it refers to the ways in which economic, political, social and personal vitality is considered best achieved by the generalization of a particular conception of the enterprise form to all forms of conduct… (de Guy 2004, p. 52). '

In light of this, we must view the contribution of the Indigenous female entrepreneur from a 360-degree perspective, taking into account, social, economic and cultural factors to best be able to support and encourage entrepreneurship in its context. To restate the words of Professor Dennis Foley 'to define Indigenous entrepreneurs you need to consider the entrepreneur as an individual as well as part of a cultural or social group (Foley 2008c, p. 422).'

It must be reiterated here that it is no coincidence that the gender and socio-cultural backgrounds of these entrepreneurs coalesce as minority definitions. These entrepreneurs are not just Indigenous entrepreneurs, they are *female* Indigenous entrepreneurs. They are Indigenous women. An issue that is constant and pressing in entrepreneurship research and practice is breaking the dominant discursive and practical patterns of uneven agency, opportunity and definition across different genders.

This research through the adoption of a research framework influenced strongly by feminist resistance to prescriptive models of knowledge shows that the Indigenous female entrepreneurs held their place as women, their identity as women, as a constitutive part of who they were and how their entrepreneurial journey played out. Gender in entrepreneurship is an issue that cannot be ignored.

Indigenous female entrepreneurs play a significant role in bringing innovation to both communities and private and community enterprises. They are leaders and pathfinders in many respects, albeit under-recognised; nonetheless, their role and contribution cannot be ignored and must be figured into policy in and around social-economic development. How entrepreneurs operate, their contribution and the context in which it happens provide us with a contextualised view of how economic development happens for Indigenous people in real time and should never be discounted. To this end we learn to value the female Indigenous entrepreneur through understanding and acknowledging the experiences,

aims and aspirations of Indigenous women entrepreneurs involved in

private and social enterprises in New South Wales.

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Further Reading

Indigiearth

Case Study: Indigiearth: Ingredients for a thriving social enterprise

CASE ABSTRACT

Sharon Winsor was not intent on becoming one of Australia's leading female Indigenous entrepreneurs, it was rather unexpected. In seeking to escape from an abusive relationship and provide for her family, she turned to her knowledge of native foods and love of 'wild harvesting' from her childhood, to develop a thriving business. Her traditional knowledge of harvesting native foods led to the creation of products such as lemon myrtle sweet chilli sauce, Davidson plum syrup, and cosmetics using ingredients such as Kakadu plum, emu oil, lemon myrtle, and wild berry. Sharon finds herself in a position where increased opportunities for international expansion demand increased volume and scale from her rural operations, where she is working with Indigenous communities.

Sharon is faced with three key challenges about the future of Indigiearth:

1. How can Indigiearth achieve scale while maintaining profitability?
2. How can Indigiearth protect its competitive advantage in the face of increased local agricultural competition, as Indigenous crops increase in value?
3. How can traditional knowledge be both shared and protected for community development (jobs and wealth creation) and for future generations?

These challenges determine how Indigiearth is structured and organized, with whom Sharon needs to partner to develop the Indigenous food industry, and how it will need to work with stakeholders on the issue of traditional knowledge while meeting the growing needs of the company. Sharon has a passion for her native products and wanted to preserve the knowledge and respect that goes into her products – the dilemmas she faced put her under immense pressure.

Appendices

Appendix A: ARC Linkage Application Approval Number

This research was commenced in late 2010; it was supported by an ARC

Indigenous Linkage research grant. **PROJECT ID: IN120100053**

Appendix B: Research Ethics Clearance

From: Ethics Secretariat [mailto:Research.Ethics@uts.edu.au]

Sent: Wednesday, 30 November 2011 6:24 PM

To: Jock Collins

Cc: Ms Sonya Joy Pearce; Sonya Pearce

Subject: Eth: HREC Clearance Letter - UTS HREC 2011-370A

Dear Jock and Sonya,

Re: "Indigenous Women and Entrepreneurship in NSW"

Thank you for your response to the Committee's comments. Your response satisfactorily addresses the concerns and questions raised by the Committee, and I am pleased to inform you that ethics clearance is now granted.

Your clearance number is UTS HREC REF NO. 2011-370A

You should consider this your official letter of approval. If you require a hardcopy please contact the Research Ethics Officer (Research.Ethics@uts.edu.au).

Please note that the ethical conduct of research is an on-going process. The National Statement on Ethical Conduct in Research Involving Humans requires us to obtain a report about the progress of the research, and in particular about any changes to the research which may have ethical implications. This report form must be completed at least annually, and at the end of the project (if it takes more than a year). The Ethics Secretariat will contact you when it is time to complete your first report.

I also refer you to the AVCC guidelines relating to the storage of data,

which require that data be kept for a minimum of 5 years after publication of research. However, in NSW, longer retention requirements are required for research on human subjects with potential long-term effects, research with long-term environmental effects, or research considered of national or

international significance, importance, or controversy. If the data from this research project falls into one of these categories, contact University Records for advice on long-term retention.

If you have any queries about your ethics clearance, or require any amendments to your research in the future, please do not hesitate to contact the Ethics Secretariat at the Research and Innovation Office, on 02 9514 9772.

Yours sincerely,

Professor Marion Haas

Chairperson

UTS Human Research Ethics Committee

C/- Research and Innovation Office

University of Technology, Sydney

Level 14, Tower Building

Broadway NSW 2007

Ph: 02 9514 9772

Fax: 02 9514 1244

Web: http://www.research.uts.edu.au/policies/restricted/ethics.htm

Appendix C: Information Sheet

INFORMATION SHEET

UTS:BUSINESS
BUSINESS.UTS.EDU.AU

ARC Indigenous Women and Entrepreneurship in NSW

Information sheet

Aims of the project

This study will provide a detailed overview of the nature and dynamics of female managed and or owned Indigenous enterprises (private and community-owned) in urban, regional and remote areas of New South Wales

It will examine all aspects of these enterprises—the issues they face, factors influencing their success, and ways of helping with their establishment and development.

The study will help stakeholders better understand the challenges facing Indigenous Women enterprises in various geographic, economic and social settings. Importantly, the findings will help policymakers develop strategies to improve the uptake and success rate of Indigenous Female enterprises.

Why is this study necessary?

The development of successful Indigenous businesses is important for improving the quality of life for many Indigenous communities. Indigenous businesses create jobs, aid Indigenous self-determination and provide new opportunities for Indigenous youth and communities.

Any strategies to support Indigenous business development must be based on solid data. However, to date there has been little research into

Indigenous enterprises in Australia. New research is needed into the different types of Indigenous enterprises, issues they face, factors influencing their success and the economic and social contributions they make to various industries and locations.

The research team

The Chief Investigator of Researcher for this is Sonya Pearce she is being supervised by Professor Jock Collins from University of Technology Sydney and will be conducting the study as part of her PhD and ARC grant titled *"Indigenous Women and Entrepreneurship in NSW"*.

Sonya also has support from Charles Sturt University who she is working with on a national project with Indigenous Business Australia (IBA), a Commonwealth funded body encouraging self-management and economic independence for Indigenous people and the Cultural and Indigenous Research Centre Australia (CIRCA), a non-profit research organisation focusing on issues relating to multicultural and Indigenous communities who are supporting the national study. Research from this study will also assist in informing the national study titled *'Determining the factors influencing the success of private and community-owned Indigenous businesses across remote, regional and urban Australia'*.

The study

The study involves a series of in-depth interviews with the owners of Indigenous Female businesses followed by qualative interviews. It will run for three years (2012-2014) and is being funded by the Commonwealth Government's Australian Research Council. **The research design will be to employ primarily qualitative methodologies via fieldwork in the form of *interviews with 20 female Indigenous entrepreneurs* and *narratives based on critical ethnographies with 6 selected informants*.**

Research Interviews Types and Locations

SOCIAL	PRIVATE
Urban	Urban
Regional	Regional
Rural	Rural

The interviews

Each interview will be conducted by two researchers and will last about an hour-and-a-half. Before they begin, the interviewers will explain what is involved. Interviewees can withdraw at any time or decide later that they do not want the information they shared to be used in the study.

The researchers will ask the interviewees a set series of questions about their business. An audio recorder will be used to record each interview and the researchers will also take notes. The audio recordings will be downloaded onto a computer for transcription. They will then be archived to a password-protected external hard-drive. The interviewers' notes will only be used to aid the transcriptions.

Why participate?

There is no obligation to participate in this study. However, if you do, you will be taking part in the most comprehensive survey of Indigenous Female businesses ever undertaken in NSW and you will be helping researchers and policymakers identify ways to improve the success of Indigenous businesses. This in turn will allow Indigenous communities to live healthier and more productive, fulfilling lives.

How your information will be used

The information collected will be analysed and collated to produce a report and several academic papers. Individual participants will not be identified. If you would like, we can send you a summary copy of the final report. The study findings will be shared with key stakeholders, including a range of federal and state government agencies.

For more information

For more details, contact Sonya Pearce at University of Technology, Sydney—email Sonya.Pearce@uts.edu.au or phone (02) 9514 3774

Appendix D: Consent Form

CONSENT FORM

PARTICIPANT:

I,………………………………………………………………………………(please print name)
agree to take part in the research project entitled:

'ARC: Indigenous Women and Entrepreneurship in NSW'

1. I have read, or had explained to me, the Information Sheet called:

Information Sheet: *'ARC: Indigenous Women and Entrepreneurship in NSW'*

Consent to interview

2. The researcher Sonya Pearce has answered my questions about the project.

3. I agree to take part, and:

    I know I can say yes or no.
    I don't have to answer any question I don't want to.
    I know that I may change my mind and withdraw at any time.

4. I understand that the interview will take about one to two hours

5. I have been given the opportunity to have a member of my family or a friend with me while the project was explained to me.

6. I have been offered an interpreter if necessary.

7. I agree to this interview being audio recorded or documented by hand written notes.

8. I understand that I can ask to see the transcript of the audio recording or see the notes from the interview after they have been typed up so that I can check that they are accurate.

9. I understand that all the information I provide is treated as confidential, and that neither my name nor any other identifying information will be used or published without my written permission.

10. I agree that information gathered for this project may be published as long as I can't be identified.

11. I understand that if I have any questions or complaints about the project Professor Jock Collins 9514 7720 or jock.collins@uts.edu.au

12. I understand that the researcher/s will not give me any advice on how to run my business.

13. I will be given a copy of this Consent Form and the Information Sheet to keep.

………………………………………………… …………………………………

(signature of participant)   (date)

<u>RESEARCHER:</u>

I have described to…………………………..........................(name of participant) the purpose, methods, demands, inconveniences, and possible outputs of the research (including publication of research results). In my opinion s/he understood the explanation.

Name and role in project:

……

……

………

(signature)   (date)

The contact details of the project leaders are as follows:

Sonya Pearce, University of Technology, (02) 9514 3774 Fax (02) 9514 3602
Sonya.Pearce@uts.edu.au

Professor Jock Collins, University of Technology, (02) 9514 3613 Fax (02) 9514 3602 Jock.Collins@uts.edu.au

OTHER/S PRESENT AT INTERVIEW (list):

The purpose of the research has been explained to me.

I have read and understood the Information Sheet given to me. I have also been given the opportunity to ask questions about the research and received satisfactory answers.

NOTE: University of Technology, Sydney Ethics Committee has approved this project. If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee through the Executive Officer on behalf of:

Professor Marion Haas

Chairperson

UTS Human Research Ethic Committee

C/- Research and Innovation Officer

University of Technology, Sydney

Level 14, Tower Building

Broadway NSW 2007

Web: http://www/research.uts.edu.au/policies

Any issues you raise will be treated in confidence and investigated fully and you will be informed of the outcome

Appendix E: Research Timeline

The **timeline** for this research is outlined below. Year 1 (2012) was devoted to getting UTS Human Research Ethics clearance for the research, locating and interviewing 20 Indigenous women entrepreneurs (Phase 1 of 4) and undertaking the first set of meetings for Phase 2. This phase of the research was supported by an ARC research grant to fund 'buy-out' of 4 weeks of my teaching each semester. From this Phase 1 the six informants were chosen for participation in the second Phase, with repeat visits in the second half of 2012 and the first and second half of 2013; follow-up interviews were required in Year 3 (2014) with myself digesting and analysing the qualitative data and writing up the thesis. The timeline has been pushed out to 2015 due to severe health issues impacting my husband and myself.

Appendix F: Output and Exposure

The research output was communicated at both academic and scholarly forums as well as to the Aboriginal community. This ensured that while I maintained a research standard suitable for the formal academic setting, I was able to retain cultural sensitivity and incorporate ongoing feedback to maintain validity and relevance for the female entrepreneurs that constituted the core content of this research.

The research results have also been communicated to a broader audience:

- To the Indigenous community at large—through Indigenous media outlets (newspaper and on-line) and Indigenous community organisations;

- To the Australian public at large—through national, regional and local media outlets (print, DVD and on-line); and

- Presentations at national and international conferences and seminars.

There was also the development and delivery of a series of research forums and symposia with relevant academics and government policy makers in order to lay the foundations for policies and programs to assist and advance Aboriginal female entrepreneurs. Consequently, out of this research and findings, as CI I have secured funding to conduct research on 'Commercialisation of Indigenous Knowledge in Australia: what are the key success factors?' Alongside co-supervisor Dr. John Chelliah, I also procured funds to develop a computer dashboard application for mobile devices as a learning tool in teaching Enterprise Risk Management to students. Other curriculum development grants have included the development of a study on Indigenous innovation and entrepreneurship for UTS Business School Masters of Business, including teaching notes for all students studying at this level in order to bring a broader understanding on how Indigenous people engage in enterprise.

List of Tables

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