

PERSONAL QUALITIES & RESPONSIBILITIES

1. Ko wai koe? No hea koe?	Barry Soutar. Penu, Rongo-ite-kai
2. What are the three most important qualities you would bring to the role?	Passion, commitment, stickability
3. What Ngati Porou person or people do you take most inspiration from?	Rongo-ite-kai – outnumbered, outgunned and with high expectations...took on Whanau-a-Apanui and destroyed their fighting chief on his home-ground.
4. What other paid roles do you currently have and which - if any - would you plan to continue if elected?	Toitu and NP Seafoods. Will withdraw from two.
5. Over the last two years, on average, approximately how many days per month have you spent in the rohenga you are standing to represent? And how many days on average have you spent in Ngati Porou mai i Potikirua ki Te Toka a Taiau?	3 days per month in Ngati Porou. Once every two months at home. Every other day with our people in Auckland.
6. How do you plan to engage with your rohenga members and the wider iwi if elected?	The majority of our Hikurangi takiwa members live in Auckland, close to 20%. Less than 6% of the tribe live north of Kaiti suburb. 94% live outside. Physical engagement by one individual is challenging, since the key locations for the 94% include Auckland, Hamilton, Wellington, Christchurch and others including Australia. Relinquishing two boards roles will give me more latitude to visit. Secondly, digital engagement will become the priority. I am working on plan for this which involves a wide ranging comms strategy in tandem with the Auckland Taurahere.
7. Is there anything you have done in either a professional or personal capacity that if made public would likely bring the organisation into disrepute or cause voters to lose confidence in you?	No.
8. Are you aware of any existing commitments or health issues that may make it difficult for you to commit the time and energy required of the Trustee role?	No.
9. Are you comfortable and confident with significant parts of Board meetings being conducted i roto Te Reo o Ngati Porou?	I am one of the very few current board members to have recommended this as MANDATORY. This is a key action within the new Reo Strategy, i.e. that all boards conduct themselves in the Naati dialect. I am a key mover on this kaupapa.

IWI & HAPU DEVELOPMENT

10. How have you contributed to hapu development to date?	Taking care of Hikurangi Takiwa whanau in Auckland. Have been the Chair of the Taurahere since 2008, looking after the needs they have expressed as important to them.
11. How will you work to enable the hapu, so we drive transformation from there rather than from the Iwi level alone? What are your practical ideas for achieving this?	We need both. Remember, the majority of our hapu don't live at home. So we need both a Runanga and Hapu entities to combine to reach out to our people everywhere. Runanga is useful for scale and relations into wider central government and economics. Home is the centre of our culture. The left-hand on the taiaha was called "ringa-whangai" in Ngati Porou weapon training schools. The thumb represents our reo. The index finger our paepae. The middle finger our communities around our marae. The ring finger employment. And the little finger our whanau in the cities. You need all five to maintain a vibrant hapu and tribe with the priority rightly rolling from thumb to little finger. You cannot be Aitanga-a-Mate in Auckland, because it's natural home is the geography and iconic places that the history speaks to. Practically, this would require more resources to our hapu at home and in the cities to be able to support such engagement and development. What's good for the hapu is good for the tribe and vice versa.
12. How can all of Ngati Porou support the work of the	Volunteerism. The Obama election campaign was a good example. We don't have the resources of the US public, but we do have capable and smart individuals. If we attacked this issue in parts and divided the task out among a wide pool of volunteers

Runanganui? What do we need to contribute for us all to succeed?	we could do it. The Unique Selling Proposition of NP is our numbers and our smarts. We can unite in this if we make the right call at the right time.
13. How will you increase transparency and accountability to our hapu? Practically how will this work?	Face-to-face and online, supported by a robust communications strategy from the Runanga. Why hold a question and answer session like this after four years. Why not do this via Radio Ngati Porou annually?
14. How will you build the community and create meaningful employment on the Coast in ways that restore rather than harm the environment and cultural capital?	Agree the best strategy across all three boards (Parent; Toitu; Holdco). Our ability to change our collective future resides not with the Runanga but with Ngati Porou individuals. We need to engage our people using all the new technologies and methods available in this technology world. We need to build an urgency among our youth in the cities to engage in the issue of our homeland. By bringing 100 Ngati Porou under-graduates together in Auckland to concentrate every six months on a key issue identified by hapu at home could have a dramatic effect on changing the outcome in those projects. We have to learn from our young, what motivates them about their "connection" to home and what would empower them to get up and act for their hapu and tribe. Many lessons are available to leverage. The difference today is we have understand our youthful audiences and how they want to volunteer and contribute. Engage them in building projects and empower them to run them.
15. Are you comfortable with the type and level of investments currently being made by TRONPnui in social, economic, cultural and environmental wellbeing for Ngati Porou?	The largest investments made to date are conservative and reflect a very long, hard negotiation and highest calibre external advice. If we spent all our money today there would be none left for our mokopuna. And if that happened, the only history we would remember would be the criminals who lost our money. However, the last four years have been developmental. It has been hard and we have awaited the arrival of strong CEO, which we now have. Looking back could we have made better investments on some projects, most definitely. But we did not have the structures...processes and people in place before today. Compared to other tribes at the same stage, we are no worse nor better. However, our potential to accelerate is probably better than most.
16. What are your hopes and dreams for te taurahere o Ngati Porou?	The same as the last 13 years: Bring our urban power base together to build a bigger, better future for Ngati Porou at home. To engage in meaningful projects that connect our youth to the only authentic source of their culture, which is the geographic home of our reo and culture. In my case, the Hikurangi takiwa. For example, we at the Taurahere are launching a digital app this month on mobiles (phones, ipads and tablets), which is a first globally in offering an iconic Ngati Porou story in English and Te Reo-Naati to engage our lost demographic, boys and men between 15-25 years old.

GOVERNANCE

17. Do you support the Trust Deed limiting Trustees to a maximum of three consecutive terms (12 years)?	Yes. Fresh blood is good.
18. Do you think the current arrangement of seven rohenga with two representatives each is the best structure for representation? If not, what changes will you advocate for?	No. It is an inefficient machine. All modern board experience shows that no more than seven members provides an effective quorum and clear, concise decision-making. The cost is a waste. I will push for a reduction in both numbers and fees.
19. Do you think nearly one million dollars per annum in governance fees is justified? If not, what fees and/or positions will you advocate to change?	As per the above comment, the fees reflect the current structure. Hence, I have always supported the need for a more efficient machine.
20. Do you see any conflict of interest in governance members also being paid as employees or service providers to TRONPnui, and/or as Crown employees or advisors?	Yes. Good governance practice requires declaration at both ends. And if a conflict is acknowledged, then a provider or Crown employee is removed from any official engagement with the tribe on business. For example, NZ Trade & Enterprise (where I work) looks forward to supporting Ngati Porou, when they are ready to engage. But it means that I am removed already from any contact with the engaged party and another representative of NZTE deals with all interaction.
21. Do you think the general public, Ngati Porou news media and/or only registered TRONPnui members should be able and encouraged to sit in on Board meetings (other than when an individual's privacy or commercial information needs to remain confidential)?	Personally, I don't have a problem except that it is impractical. Our tikanga would require us to mihi to other Ngati Porou and have to manaaki them. That would require some time and cost. Which is why we have elections and choose trusted ones among us to represent. We would have to decide how we entertain interjections from the floor and have to explain all

	papers. NP tribal business is not like a district council. We are not inherently antagonistic towards each other.
22. What are the largest organisations you have had governance or management responsibilities for? What was your role?	Aotearoa Credit Union – Director (\$20m credit union) Critchlow Ltd – Director (\$7m technology company) Runanga o Ngati Porou – Director/Trustee Toitu Ngati Porou – Director/Trustee Ngati Porou Seafoods Group Ltd - Director