

HIKURANGI TAKIWA TRUST
2015 TRONPnui CANDIDATES SURVEY

PERSONAL QUALITIES & RESPONSIBILITIES

1. Ko wai koe? No hea koe?	Ko Rei Kohere taku ingoa, no Rangiata (East Cape), he kainga tata ki Horoera. Mai Potikirua ki Whangaokeno taku Rohenga Tipuna.
2. What are the three most important qualities you would bring to the role?	I consider myself to be: diplomatic; a clear thinker and communicator, and; a person with a good sense of humour
3. What Ngati Porou person or people do you take most inspiration from?	My father, the late Kaka Kohere, inspired me from my earliest days and continues to inspire me. He was a man of the land, a farmer, a tireless worker, a top horseman, shearer, and rugby player. Kaka was Te Aute College-educated and, with my mother, Lorraine Kohere, worked to ensure all his children were educated to University level. He was a leader in his own right and exercised leadership in a strong but calm, inclusive, and diplomatic manner. His whanau always felt that they were the centre of his world.
4. What other paid roles do you currently have and which - if any - would you plan to continue if elected?	I am a self-employed farmer and I also do some part-time work for Heritage New Zealand (formerly known as the NZ Historic Places Trust) providing Maori heritage policy analysis and advice. As a current TRONPnui Board member I already know that both these roles are flexible enough to allow me to meet my Elected Representative responsibilities.
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?	I live and work within my Rohenga Tipuna so I am virtually always present within both the Rohenga Tipuna and Ngati Porou tribal boundaries. Even my policy work for Heritage NZ is essentially home-based.
6. How do you plan to engage with your rohenga members and the wider iwi if elected?	I will continue working with my fellow Rohenga Tipuna Board member to jointly engage with Rohenga Tipuna members on a regular hui basis to impart information and also to take on advice and input from the members. I intend to increase the frequency of these engagement hui if re-elected. I take advantage of attendance at regular marae hui and other hui in the community to give updates to whanau on Runanganui activities and initiatives and take note of and follow up on any feedback received there. I prefer kanohi ki te kanohi engagement but acknowledge this is difficult to achieve with those members who reside outside the Rohenga Tipuna. I am happy to attend taurahere hui but consider a coordinated approach with other Board members would be the most efficient way to undertake this. As with engagement activities generally I rely on networks and personal relationships both within and outside the Rohenga Tipuna to be effective in my own engagement.
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?	Kao.
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?	Kao.
9. Are you comfortable and confident with significant parts of Board meetings being conducted i roto Te Reo o Ngati Porou?	Ae, engari kei te ako tonu i to tatau reo me ona tikanga.

IWI & HAPU DEVELOPMENT

<p>10. How have you contributed to hapu development to date?</p>	<p>I have had many years of involvement in and contribution to hapu development locally, including:</p> <ul style="list-style-type: none"> <input type="checkbox"/> The facilitation and development of hapu customary fisheries management plans <input type="checkbox"/> The facilitation and development of hapu environmental management planning <input type="checkbox"/> Researching and promoting hapu customary foreshore and seabed rights and usage <input type="checkbox"/> Supporting and participating in marae development initiatives <input type="checkbox"/> Being kaitieki for customary hapu resources and special places, and supporting the retention of traditional hapu knowledge and history.
<p>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?</p>	<p>For those matters of “collective” iwi interest and ownership, I believe the Runanganui needs to take the lead, informed, naturally, by whanau and hapu perspectives and input. The Runanganui was formed expressly to represent and act for the collective interests and benefit of all Ngati Porou. Hapu have their own mana and spheres of influence which must be acknowledged, respected and where possible supported by the Runanganui. Sometimes that support may be as basic as simply “getting out of the way” of hapu development initiatives and aspirations. In other instances, it may involve direct support but formulated on an equitable basis across all hapu. Nevertheless, the Treaty Settlement Agreement has seen the return to Ngati Porou iwi ownership of some lands that have greater significance to particular hapu than to the wider iwi. These assets have been transferred by the Crown on the understanding that they be governed by the Runanganui for the benefit of all Ngati Porou. I maintain that where further transfer of such lands to the relevant hapu (or whanau) is not possible, agreed to, or advisable, then, where those lands are integral to hapu identity and traditions, the hapu should be able to participate in the governance and/or management of those particular lands.</p>
<p>12. How can all of Ngati Porou support the work of the Runanganui? What do we need to contribute for us all to succeed?</p>	<p>For me, engagement of Ngati Porou with their Runanganui provides the soundest basis for overall success. I think Ngati Porou members can contribute by: taking an active interest in the work of their Runanganui; by informing themselves of the ‘facts’ of the matters dealt with by the organization and asking questions and insisting on answers where they consider they don’t have the facts; by participating in Runanganui forums and consultation rounds so that, ultimately, both the Runanganui and its people are aware and aligned as much as possible to help ensure we are all working towards the same desired ends in the best ways possible. The converse of these considerations also applies to the Runanganui, for the same reasons.</p>
<p>13. How will you increase transparency and accountability to our hapu? Practically how will this work?</p>	<p>Essentially, the whole TRONPnui Board is accountable to the respective hapu of Ngati Porou because all the decisions made that have an effect at hapu level are made by the full Board. Rohenga Tipuna representatives are elected to provide localised perspectives and input to the ‘collective’ iwi representation and decision-making roles of the Board. They are responsible for being well informed, acting professionally and in good faith, and providing meaningful feedback to the hapu but they can’t guarantee that all Board decisions will suit their particular hapu groups all the time. The Board must take responsibility for that. I consider that currently Runanganui transparency to be thorough and at good levels through the Board’s regular and annual reporting and its communications with the iwi. These levels of transparency can always be improved though and where areas for improvement are identified the Board must act on them.</p>
<p>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?</p>	<p>My part in building the community and creating meaningful employment on the East Coast will be as part of the wider strategic planning and governance roles that the Runanganui Board exercises towards these ends. With the right strategic approach together with the influence the Runanganui can bring to bear politically, and, increasingly, through local, national (and international) relationships and alignments, leverage can be gained to support investment and development on the Coast. A bottom line for me in any developments we sponsor on the Coast is that they must be environmentally and culturally “safe” for Ngati Porou, our whenua, moana, ngahere, and waterways.</p>
<p>15. Are you comfortable with</p>	<p>Ideally, I’d like there to be much, much more resourcing immediately available to</p>

the type and level of investments currently being made by TRONPnui in social, economic, cultural and environmental wellbeing for Ngati Porou?	invest in Ngati Porou social, cultural, and environmental wellbeing. This is not realistic at this stage of our development with the need firstly, to retain and secondly, grow our tribal economic assets for future generations' benefit. Overall, I am comfortable with the economic investments being made to ensure wider future investment in Ngati Porou. In the meantime, we need to be smart and strategic with the investments we do make and continue to make as much use of external funds and resources as possible to address current and ongoing need.
16. What are your hopes and dreams for te taurahere o Ngati Porou?	My "hopes and dreams" are that all our Ngati Porou whanau, wherever they are, prosper, lead healthy and fulfilling lives, are strong in their reo, culture and identity, and strive always for excellence in their endeavours. Given the highly dispersed Ngati Porou population, the role of taurahere groups is critical to support and help achieve these aspirations and therefore the provision of the right support to our taurahere is equally as critical.

GOVERNANCE

17. Do you support the Trust Deed limiting Trustees to a maximum of three consecutive terms (12 years)?	I support the view that there needs to be ongoing succession and regeneration of members to keep the Board sufficiently dynamic, innovative and relevant without sacrificing experience, maturity and commitment. Three terms of 4 years tenure seems to me to be the right balance. This point was widely consulted on in the ratification process for the Ngati Porou Treaty Claims Settlement Agreement and ratified accordingly.
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?	The current arrangement was the one (out of many proposed models, including the then status quo) that our people considered best aligned with their preference for a new representative governance structure. On that basis I support it but if there were to be a groundswell of support for a demonstrably more effective and practical alternative structure then I would be prepared to consider and support that. I do not think, however, that the number of Elected Representatives should be increased.
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?	I think savings can and should be made wherever possible and advisable. I understand, however, that the fees payable to the governance entities overall reflect acceptable "going rates" as determined by an independent assessor. Naturally, the total amount of fees is also influenced by the number of governance entities (and respective board member numbers) in existence within the overall structure. Changing this situation would be more difficult to address constitutionally for some of these entities than for others.
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?	The Trust Deed for Te Runanganui o Ngati Porou explicitly forbids governance members from being paid as employees or service providers. I agree with that. Being a Crown employee or advisor does not automatically constitute a conflict of interest for a Board member but on those occasions when a conflict for such members does arise, or the perception of a conflict, this must be declared and managed appropriately, as it must for any other similar conflict of interest situation.
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)?	I'm open to any Ngati Porou person being able to attend Board meetings subject to commercial and other sensitivities and personal privacy issues being appropriately managed and protected.
22. What are the largest organisations you have had governance or management responsibilities for? What was your role?	Other than my governance role to date with TRONPnui I have also served as a member of the Tairawhiti District Health Board. Earlier, for about 4 years in the mid-1990s, I chaired an Iwi Health Services (Purchasing) Joint Venture Board comprising members from Te Runanga o Ngati Porou, Te Runanga o Turanganui a Kiwa, and the Midland Health Authority.