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Developing a model for integrated leadership succession planning in Post-Settlement Governance Entities: a praxis approach.

A thesis presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy at Massey University, Manawatū, New Zealand

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Contents

Table of Contents

CONTENTS ..... **I**

TABLES IV
FIGURES V
ABBREVIATIONS VI

ABSTRACT ..... **VIII**

DEDICATION ..... **IX**

ACKNOWLEDGEMENTS ..... **XIV**

GLOSSARY ..... **XVII**

PERSONAL STATEMENT **1**

CHAPTER 1 INTRODUCTION **15**

RATIONALE FOR THE RESEARCH 17
NIR and Kaupapa Māori research methods *18*
Colonisation and the genesis of Post-Settlement Governance Entities *23*
Describing PSGEs and iwi organisations *30*
Establishing the Rūnanga-led research question *35*
Leadership succession planning *36*
THESIS STRUCTURE 37

CHAPTER 2 LITERATURE REVIEW RQ1 HOW SHOULD A NIR APPROACH RESEARCH WITH AN IWI ORGANISATION? **40**

KAUPAPA MĀORI RESEARCH 41
THE PLACE OF NIRS IN INDIGENOUS RESEARCH 46
NIR POSITIONALITY 65
OPPOSITION TO NON-INDIGENOUS RESEARCH 69
ESTABLISHING APPLIED KAUPAPA MĀORI RESEARCH GUIDELINES 70
VERACITY TESTS FOR RESEARCH EVALUATION 76
RATIONALE FOR THE RESEARCH 81

CHAPTER 3 LITERATURE REVIEW RQ2: WHAT FACTORS INFLUENCE LEADERSHIP SUCCESSION IN PSGES? **85**

WHAT IS A POST-SETTLEMENT GOVERNANCE ENTITY (PSGE)? 86
PSGE structures and accountabilities *91*
Leadership succession and PSGEs *93*
Dual nature of PSGEs *95*
PSGE representational model *100*
WESTERN PERSPECTIVES ON LEADERSHIP 102
INDIGENOUS PERSPECTIVES ON LEADERSHIP 108
LEADERSHIP SUCCESSION-CONCEPTS AND MODELS 119
LEADERSHIP SUCCESSION AND PSGES 140
RATIONALE FOR THE RESEARCH 142

CHAPTER 4 METHODS **146**

RESEARCH STRATEGY 146
MENTORSHIP AND GUIDANCE 148
RESEARCH ETHICS 149
RESEARCH DOCUMENTATION 153
DATA MANAGEMENT 155
DATA SOVEREIGNTY 155

METHODS SECTION 1: RESEARCH QUESTION 1- HOW SHOULD A NIR APPROACH RESEARCH WITH AN IWI ORGANISATION? 156

RESEARCH PLAN RQ1 156
Validation of the research approach 159
Applying Veracity Tests to the current research 163
Research Aims 166
Adjustments to the research plan due to the COVID-19 pandemic 166
Non-Indigenous research participants 167
Participant interviews 169
Content analysis 169
Content from NIR interviews used to inform RQ2 research conversations. 171

METHODS SECTION 2: RESEARCH QUESTION 2 WHAT FACTORS INFLUENCE LEADERSHIP SUCCESSION IN PSGES? 171

RESEARCH PLAN RQ2 171
Research Aims 176
Research partnership with Te Rūnanga o Ngā Wairiki Ngāti Apa. 176
Developing the Te Rūnanga o Ngā Wairiki Ngāti Apa historical account 178
Relationships and responsibilities 179
Adjustments to the research plan due to the COVID-19 Pandemic 181
Rūnanga agreement to participate. 182
Cultural safety 184
Rūnanga participants 186
Rūnanga Leaders Research Conversations 186
Content analysis 187
Insights and Additional data 188
CONCLUSION 189

CHAPTER 5 FINDINGS AND DISCUSSION RQ1: 'HOW SHOULD A NIR APPROACH RESEARCH WITH AN IWI ORGANISATION?' 191

RQ1 NIR INTERVIEW FINDINGS: 192
THEME 1: RESEARCH METHODS 195
THEME 2: POSITIONING THE NIR IN THE RESEARCH ENVIRONMENT. 216
THEME 3: IMPORTANCE OF RELATIONSHIPS 228
THEME 4: ETHICS, TRADITIONAL KNOWLEDGE, AND RESEARCH PROCEDURES 231
KEY WORDS 234
SUMMARY OF NIR INTERVIEW FINDINGS 236
FRAMEWORK FOR NON-INDIGENOUS RESEARCH PRAXIS 239
FRAMEWORK FOR NON-INDIGENOUS RESEARCH PRAXIS: COMPONENTS 243
Component 1: Ethics Risk Assessment Matrix 243
Component 2: Research Planning Checklist for NIRs 246
Component 3: Applied Kaupapa Māori Research Model for NIRs. 248
Component 4: Research Evaluation 251
KEY RQ1 NIR INTERVIEW FINDINGS APPLIED TO RQ2 RŪNANGA LEADERS' RESEARCH CONVERSATIONS 252
RESEARCH CONTRIBUTIONS 253
CONCLUSION 256

CHAPTER 6 FINDINGS AND DISCUSSION RQ2 WHAT FACTORS INFLUENCE LEADERSHIP SUCCESSION IN PSGES? 261

CONTEXTUAL FINDINGS 262
A FRAMEWORK FOR MODELLING LEADERSHIP SUCCESSION 265
FACTORS INFLUENCING LEADERSHIP SUCCESSION IN TE RŪNANGA O NGĀ WAIRIKI NGĀTI APA. 270
SUMMARY OF FACTORS INFLUENCING LEADERSHIP SUCCESSION IN TE RŪNANGA O NGĀ WAIRIKI NGĀTI APA 274

TE AKA MATUA O IWI RUA—INTEGRATED LEADERSHIP SUCCESSION MODEL FOR TE RŪNANGA O NGĀ WAIRIKI NGĀTI APA 319

COMPARISON BETWEEN OSNES AND WILHELMSEN'S SUCCESSION STRATEGY WHEEL AND TE AKA MATUA O IWI RUA—INTEGRATED LEADERSHIP SUCCESSION MODEL. 333

Research contributions. 337
Conclusion 339
Rūnanga evaluation 339

CHAPTER 7 CONCLUSION 345

Research considerations RQ1 352
Limitations 352
Implications of the research 354
Future research 355
Research considerations RQ2 355
Limitations 356
Implications of the research 356
Future research 357
Self-reflection—From earnest to effective 358

APPENDIX 1 MASSEY UNIVERSITY CODE OF CONDUCT – UNIVERSAL ETHICS PRINCIPLES 361

APPENDIX 2 ETHICS APPLICATION FORM 363

APPENDIX 3 ETHICS RISK ASSESSMENT MATRIX-TEMPLATE 375

APPENDIX 4 RESEARCH PLANNING CHECKLIST FOR NIRS 381

APPENDIX 5 APPLIED KAUPAPA MĀORI RESEARCH MODEL FOR NIRS-CORE ELEMENTS 387

APPENDIX 6 NIR INTERVIEW SCHEDULE 393

APPENDIX 7 NIR PROFILES 396

APPENDIX 8 TE RŪNANGA O NGĀ WAIRIKI NGĀTI APA TRUSTEE QUESTIONS ABOUT THE RESEARCH 398

APPENDIX 9 TE RŪNANGA O NGĀ WAIRIKI NGĀTI APA LEADER PROFILES 401

Pahia Turia (Chairperson, Te Rūnanga o Ngā Wairiki Ngāti) 401
Grant Huwyler (Chief Executive Officer, Te Rūnanga o Ngā Wairiki Ngāti) 402
Tracey Hook (Chairperson, Ngā Wairiki - Ngāti Apa Developments Limited) 403
Dr Cherryl Waerea-i-te-Rangi Smith 404
Distinguished Professor Graham Hingangaroa Smith 404

APPENDIX 10 BACKGROUND TO THE RELATIONSHIP BETWEEN ME AND THE RŪNANGA 406

APPENDIX 11 RQ2 CONTEXTUAL FINDINGS 409

a) Contextual findings from research conversations-mana, mandate, tensions in decision-making. 410
b) Te Rūnanga o Ngā Wairiki Ngāti Apa historical account 414
c) Te Rūnanga o Ngā Wairiki Ngāti Apa negotiation story-Pahia Turia 420
d) Grant Huwyler: Insights into language, modern PSGEs, mandate and representation. 426
e) COVID -19 pandemic 428

APPENDIX 12 NGA PAIAKA MATUA 430

APPENDIX 13 PAHIA TURIA RESEARCH CONVERSATION 431

APPENDIX 14 GRANT HUWYLER RESEARCH CONVERSATION 473

APPENDIX 15 TRACEY HOOK RESEARCH CONVERSATION 513

REFERENCES 526

Tables

Table 1 Glossary xx

Table 2 Kaupapa Māori cultural values and researcher guidelines 44

Table 3 Preparatory questions for research with Māori 45

Table 4 Themes, sub-themes, and rankings from NIR interviews. 194

Table 5 Key words from NIR interviews 236

Table 6 Summary of NIR interview findings and key considerations 238

Table 7 Leadership succession: common themes and key components 272

Table 8 Principles for leadership succession in te Rūnanga o Ngā Wairiki Ngāti Apa 279

Table 9 Massey University Code of Conduct - Universal Ethics Principles 362

Table 10 Ethics Risk Assessment Template 375

Table 11 Research Planning Checklist for NIRs 386

Table 12 Applied Kaupapa Māori Research Model for NIRs-core elements 395

Table 13 NIR Interviewee profiles 397

Table 14 Te Runanga Trustee questions and researcher responses 400

Table 15 Te Rūnanga o Ngā Wairiki Ngāti Apa Strategic Pou 407

Table 16 Pahia Turia research conversation summary 472

Table 17 Grant Huwyler research conversation summary 512

Table 18 Tracey Hook research conversation summary 525

Figures

Figure 1 Ngāti Apa and Ngā Wairiki tribal rohe 15

Figure 2 Succession Strategy Wheel 137

Figure 3 Research Plan for NIR interview process (RQ1 158

Figure 4 Research Plan for Rūnanga research process (RQ2) 175

Figure 5 Framework for non-Indigenous Research Praxis 240

Figure 6 Applied Kaupapa Māori Research Model for NIRs 250

Figure 7 Osnes and Wilhelmsen's Succession Strategy Wheel 268

Figure 8 Te Aka Matua o Iwi Rua-Integrated Leadership Succession Model 322

Abbreviations

PBRF	Performance-Based Research Fund. The purpose of the Performance-Based Research Fund (PBRF) is to increase the quality of research by ensuring that excellent research in the tertiary education sector is encouraged and rewarded. This means assessing the research performance of tertiary education organisations (TEOs) and then funding them on the basis of their performance. https://www.tec.govt.nz/funding/funding-and-performance/funding/fund-finder/pbrf/
SHRM	Strategic Human Resource Management

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TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

GRADUATE RESEARCH SCHOOL

Considerations to be taken into account.

COVID-19 Pandemic impacts on research activities:
Research interviews were originally scheduled from March-May 2020. Interviews with participants were rescheduled and delayed several times during 2020 and early 2021, as people dealt with personal and professional impacts of the Pandemic. Case Study interviews had initially included group interviews, in line with the planned research approach. Group interviews were not possible under government social distancing and other restrictions, and health protection protocols put in place by the Runanga.

Additional later changes to the research plan were caused by differences in proposed participants' perspectives regarding vaccination and who they felt comfortable being with. These further changes to the interview process resulted in a reduction in the number of people available for interviews and impacted the scope and timeline of the research and the thesis.

Commercial activities
During the early stages of the pandemic and the subsequent economic recovery phase, the Rūnanga asked Lyn to assist them with applications for government funding for initiatives to support their members and communities in dealing with impacts of the pandemic. Lyn's support of the Rūnanga at this extraordinary time helped develop a high level of trust. However, because she needed to step away from her PhD research to ensure there was no conflict of interest regarding her studies and any perception of commercial activity, this impeded the speed with which she was able to compete her PhD research.

Signed, confirming this is a fair reflection of the impact of the pandemic, extreme weather events

and/or university change processes on this research.

Student	Supervisor	Head of Academic Unit (or nominee)
Lyn McCurdy Digitally signed by Lyn McCurdy Date: 2024.07.04 15:00:27 +12'00'	Janet Grace Sayers DN: cn=Janet Grace Sayers, c=NZ, Digitally signed by Janet Grace Sayers o=Massey University, ou=School of Management, email=j.g.sayers@massey.ac.nz Date: 2024.07.04 15:54:38 +12'00'	Sarah Leberman DN: cn=Sarah Leberman, c=NZ, Digitally signed by Sarah Leberman o=Massey University, ou=School of Management, email=S.I.Leberman@massey.ac.n Date: 2024.07.05 09:43:47 +12'00'

Abstract

The thesis examines key factors that influence leadership succession planning in Post-Settlement Governance Entity in Aotearoa New Zealand. The research was made possible through the long-standing relationship between iwi organisation, Te Rūnanga o Ngā Wairiki Ngāti, a Post-Settlement Governance Entity (PSGE) and me, a non-Indigenous, non-Iwi business researcher (NIR). The context for the research method is based on how a NIR and an iwi organisation can approach a research project together. The research is framed by two questions. Research Question 1 asks 'How should a NIR approach research with an iwi organisation?' (RQ1) and Research Question 2 asks 'What factors influence leadership succession in PSGEs?'(RQ2).

The research makes two significant contributions. In response to RQ1, the Framework for non-Indigenous Research Praxis (the Framework) represents a new model for non-Indigenous research not previously described in the literature. The Framework makes important contributions in the fields of non-Indigenous research methods and applied approaches to Kaupapa Māori research. The Framework aligns the NIR with Kaupapa Māori research principles and opens a space for NIRs to consider if, and how, they can make effective contributions in Indigenous research settings, as guided by their Indigenous research partners.

RQ2 opens a comprehensive exploration of key factors that influence leadership succession in PSGEs. The response to RQ2 is the development of Te Aka Matua o Iwi Rua—Leadership Succession Model for Te Rūnanga o Ngā Wairiki Ngāti Apa (the Model). The thesis considers leadership succession planning from a strategic organisational risk perspective and offers a detailed and adaptive model for an integrated approach to leadership succession planning and risk mitigation for the Rūnanga. The research makes a significant contribution to the field of leadership succession planning in PSGEs.

Dedication

My thesis is dedicated to Te Rūnanga o Ngā Wairiki Ngāti Apa. The Rūnanga leaders, Pahia Turia, Grant Huwyler, and Tracey Hook are skilled, compassionate, and inspirational leaders. My time and work with Pahia, Grant and Tracey has opened my eyes and my mind to the impacts of our shared colonisation legacy and what we might be able to achieve by finding new ways of working together.

Acknowledgements

My sincere thanks to Pahia Turia (Ngā Wairiki, Ngāti Apa, Whanganui, Ngā Rauru and Ngāti Tuwhareto), Te Rūnanga o Ngā Wairiki Ngāti Apa Chairperson and Ngāti Apa Treaty settlement claimant group negotiator, for the wealth of support and information that he has provided me over the many years of my association with Te Rūnanga o Ngā Wairiki Ngāti Apa. Thank you, Pahia.

Grant Huwyler (Ngā Wairiki, Ngāti Apa, Whanganui, Ngā Rauru and Ngāti Tuwhareto), Te Rūnanga o Ngā Wairiki Ngāti Apa Group CEO and historian, has been a supporter of me and my research from our initial conversations several years ago. Grant has advised and mentored me throughout my research experiences with the Rūnanga. It is through his efforts in supporting me and my research that I have been able to learn something of the many commercial, social, environmental, and tribal aspects that are important to iwi, hapū, Māori and specifically, the Rūnanga. Thank you so much, Grant.

Tracey Hook, (Ngā Wairiki, Ngāti Apa, Te Āti Haunui a Pāpārangi) Ngā Wairiki Ngāti Apa Developments Limited Chairperson, is an inspiring leader and generous contributor to my learning about the contemporary financial investment dynamics experienced in the Rūnanga. Tracey's perspectives on balancing commercial and tribal aspirations and expectations remain a positive influence on me and my research. Thank you, Tracey.

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of learning, was given a Kaupapa Māori research context that fundamentally shaped the research frame of reference. Thank you so much, Graham.

My sincere thanks to Dr Cherryl Waerea-i-te-Rangi Smith (Ngāti Apa, Whanganui, Te Aitanga a Hauiti, Ngāi Tumapuhiarangi). Cherryl has always been generous with her research insights and guidance, and we have talked in detail about research methods and what might be possible for me as a non- Indigenous researcher. Conversations with Cherryl were my first real lessons in Kaupapa Māori research methods, and what, as a non-Indigenous researcher, I needed to consider and take care with, in all aspects of my research. My heartfelt thanks for Cherryl for her wise counsel as my research progressed.

My sincere thanks to the other non-Indigenous researchers for participating in the research and providing such vivid, candid, and thoughtful insights into your experiences as non-Indigenous and outsider researchers and practitioners. I am deeply grateful to you all.

My sincere thanks to my supervision team for your patience and counsel. To Massey University Associate Professor and Distinguished Friend, Paul Toulson and to Professor Jason Mika—Professor of Māori Management, University of Auckland Business School, thank you for taking me on at the start of the thesis journey and for your guidance and direction in the formative stages of the research.

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My deepest thanks and love to my wonderful family and friends who have given me all the support in the world. The thesis journey has had many twists and turns, and you have all been

unswerving in your love, patience, interest, and support. The thesis would not have been completed without you.

To my sister Dianne, thank you so much for your endless love and support, your humour, and your belief in me that I would get the thesis finished, even when I had serious doubts. Thank you to author and dear friend Susan Francis, for your insight and wise counsel on how it feels to write something long, and that editing is hard, because it is. To Mum and Dad, thank you for all your support and love, and for instilling the belief that education matters.

Thank you, Warren, for absolutely everything. It has been tough, and you have always been there as an astute sounding board and a patient and compassionate partner. To Hugh, Sarah, Alex and Mitchell, thank you for always having my back and for being there for me. I couldn’t love you more.

Glossary

Aboriginal	The term Aboriginal is used here to reflect the general social language of the time. The terms 'First Australians' or 'First Nations People' is currently more appropriate.https://www.commonground.org.au/learn/aboriginal-or-Indigenous.
Ahi kā	Burning fires of occupation, continuous occupation - title to land through occupation by a group, generally over a long period of time. The group is able, through the use of whakapapa, to trace back to primary ancestors who lived on the land.
Aotearoa New Zealand	Aotearoa is commonly given as the Māori name for New Zealand. [Aotearoa New Zealand is commonly used as a broader bi-cultural description of New Zealand.]
Aroha	Affection, sympathy, charity, compassion, love, empathy; loving, affectionate, caring, compassionate, kindly, sympathetic, benevolent.
Atua	God; ancestor with continuing influence, supernatural being, deity
Favelas	A favela is a type of low-income informal settlement in Brazil that has experienced historical governmental neglect. The first favela, now known as Providência in the centre of Rio de Janeiro, appeared in the late 19th century, built by soldiers who had nowhere to live following the Canudos War. https://en.wikipedia.org/wiki/Favela
Goanna	Goanna is the name given to any of the various Australian monitor lizards of the genus Varanus. There are around 20 species of goanna, 15 of which are endemic to Australia. They are a varied group of carnivorous reptiles that range greatly in size and fill several ecological niches. The Goanna features prominently in Aboriginal mythology and Australian folklore. Traditionally, it formed an important part the diet of many Aboriginal peoples. https://www.walkaboutpark.com.au/reptiles/goanna
Hapū	Kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi)

Iwi	Extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
Kai	Food, meal
Kanohi-kitea	Face-to-face
Kotahitanga	Unity, togetherness, solidarity, collective action
Kaumātua	Adult, elder, elderly man, elderly woman, old man - a person of status within the whānau.
Kaupapa	Topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.
Kaupapa Māori	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes, and values of Māori society.
Kawa	Marae protocol - customs of the marae
Koha	Gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity.
Korero	Conversation, discourse, narrative
Mahinga kai	Garden, cultivation, food-gathering place
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place, or object. There is also an element of stewardship, or kaitiakitanga, associated with the term when it is used in relation to resources, including land and water.
Mana whenua	Territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
Manaakitanga	Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
Māori	Indigenous New Zealander, Indigenous person/[people] of Aotearoa/New Zealand.

Marae	Courtyard, area in front of wharenui/meeting house, may include the complex of buildings around the marae
Mātauranga	Knowledge, wisdom, understanding, skill; education - an extension of the original meaning and commonly used in modern Māori with this meaning; knowledgeable person, sage, scholar, intellectual, academic
Noho	Living, occupying.
Pā	Fortified village, fort, stockade, screen.
Pae pae	Horizon, perch, rest, orators' bench,
Pakihi	Business, enterprise, venture.
Pākehā	European, foreign, English
PBRF	Performance-based Research Fund
Rangahau	Research, survey
Rangatahi	Youth, young people
Rangatira	Chief (male or female), qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these; to be of high rank, become of high rank, ennobled, rich, well off, noble, esteemed, revered.
Rohe	Boundary, district, region, territory, area, border (of land).
Rūnanga	Council, tribal council, assembly, board, Iwi authority - assemblies called to discuss issues of concern to Iwi or the community.
Tangihanga	(tangi)Funeral, rites of the dead
Taonga	Treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.
Te ao Māori	Te ao Māori emphasises the importance of relationships between nature and people. It is a holistic worldview that focuses on interconnections and is grounded in tikanga customary values and lore and mātauranga knowledge. https://www.mbie.govt.nz/business-and-employment/economic-development/just-transition/just-transitions-guide/foundations/principles-from-te-ao-Māori-the-Māori-worldview/

Te reo	Māori language
Tiaki	Looking after, protection, safeguarding
Tika	Truth, correctness, directness, justice, fairness, righteousness, right
Tikanga	Customs, protocol, lore
Tino rangatiratanga	Self-determination, sovereignty, autonomy, self-government, domination, rule, control, power.
Tīpuna	Ancestors, grandparents
Tūpuna	Ancestors, grandparents - western dialect variation of tīpuna.
Uri	Offspring, descendant, relative, kin, progeny, blood connection, successor.
Waiata	Song, chant, psalm.
Wairua	Spirit, soul
Waka	Canoe, vehicle, conveyance, spirit medium; allied kinship groups descended from the crew of a canoe which migrated to New Zealand and occupying a set territory.
Wānanga	Seminar, conference, forum, educational seminar; tribal knowledge, lore, learning - important traditional cultural, religious, historical, genealogical, and philosophical knowledge.
Whakapapa	Genealogy: genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions.
Whānau	Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
Whāngai	Fostered, adoptive, foster; foster child, adopted child
Whenua	Land, country

Table 1 Glossary

(Moorfield, 2023)

Personal statement

" Educating the mind without educating the heart is no education at all" - Aristotle.

The thesis springs from my professional and academic work in organisational development and strategy, with Pākehā, iwi and Māori organisations. The thesis is an opportunity to extend my knowledge of iwi organisations, and issues of importance to them. Additionally, the thesis explores the role that a NIR could play in supporting iwi organisations in their ongoing development.

When I am asked about my research and professional practice, the most common question I'm asked is" Why are you doing this?" I'm asked this by Indigenous researchers and Pākehā friends and colleagues alike. It's a circuitous path that led me here, and one that needs to be explained if my motivation and commitment are to be understood.

I am Australian and I have lived in Aotearoa New Zealand since 1995, after moving here with my New Zealand born Pākehā husband. Prior to arriving in Aotearoa New Zealand, my life, study, and work was a white urban European experience. So how did I find my way to the field of iwi organisational development and leadership succession in Post-Settlement Governance Entities?

Writing this personal statement turned out to be the most useful process in answering this question. By recounting some influential life experiences, I saw a pattern forming that I had not previously recognised. Identifying this pattern has helped me to place myself in my current research field and to explain to others how this came about. The pattern that I identified shows a lifelong struggle with mainstream constructs of equity and fairness. This struggle showed itself from an early age and continues today.

My school education experiences provide some view into early influences that led me to write this thesis, but again, it wasn't until I started writing ideas into my thesis that I remembered where some of the growing disquiet with inequity came from. In my high school of 1000 students, one girl stood out as different from all the white kids. She was quiet, poorly dressed, Aboriginal, and not usually picked for the fun stuff. There was talk about her home life and her family although her house looked like all the others. I spoke with her on a few occasions. She stayed at school for a few months then moved away. I knew her as Emily[1]

The school curriculum of the day taught us about Aboriginal culture using ancient black and white footage of scantily clad men and women digging in the sand and cooking Goanna over a fire. Described always as 'nomadic' the general thrust of the dialogue was that Aboriginal people were primitive, with few if any technologies, and thank God the Colonists and missionaries arrived to save them. There were never any contemporary images or portrayals of Aboriginal or First Nations people and communities. Nor was there any commentary on what colonisation is and the impacts of colonisation on Aboriginal people.

Even in this context, I struggled to understand how white European and Aboriginal worlds could be so different, within the one country. The inequalities were shameful and difficult to understand. While classmates giggled at the bare-breasted women in the film, all I could think of during one class, was how Emily was feeling, sitting quietly at the back of the room.

I headed to Newcastle University in 1981 and studied for a Bachelor of Science. Following completion of my Degree, I completed a post-graduate Diploma in Education. My first year of teaching was as a casual teacher. I was sent to the least desirable schools, where socio-economic issues impacted most aspects of the student journey. The inequities within the school system were clearly demonstrated in how the 'low achievement' students and classes were

[1] Not her real name

largely treated with disinterest by the school administration and what felt like neglect. The education system pre-determined the outcomes for these students, denying them the same access to educational rigour and opportunity that was lavished on the high performing students destined for university. My brief teaching experience consolidated a life-long commitment to contribute to rebalancing equity through both personal and professional efforts.

In the late 1980's I started my corporate career in Sydney working in the pharmaceutical industry. My career in this industry reached the point where I had a national role, delivering against multi-million-dollar budgets. I managed teams of people across the country and saw first-hand, within the primary and secondary health sectors, where inequity literally cost lives.

My strongest memories of this period are two-fold. One is of helping the people in my teams to flourish. The second is of corporate bullying and abuse by executive management that by today's standards, would be criminal behaviour. For all the feminist rhetoric of the time, it had no meaningful influence in corporate workplaces. Achieving a senior role as a young woman set me up for attack, abuse, manipulation, and sexual harassment.

I have had people in recent years say that I don't know what it's like to be discriminated against, and I go back to these days and relive the awfulness, and it reminds me how quick we are to judge by appearances. No-one I work or research with could know my experiences with discrimination, harassment, and abuse, but it's a curious thing that people assume, being a white 'privileged' woman, that I don't have any. My own experiences of bullying and discrimination from 'young' and 'woman' perspectives, intensified my aspirations to make some form of contribution to tackling inequitable power structures in the pursuit of fairness and equity. This thesis is one of my contributions.

The journey to being a researcher and a participant in tackling inequity really took off when my partner (now husband) and I moved to Rio Di Janeiro, Brazil in the mid 1990's. I wasn't

working for the first three months that we were there, and I spent my time walking all around the city. My time is Brazil gave me opportunities to experience things that would forever change me, my view of the world and my place in it.

Rio is a city of profound extremes. On arriving in Copacabana and after a lovely evening meal, we walked to the Aparthotel where we were staying, and I commented on all the dog poo all over the footpaths. Warren casually said," It's not all dog". The council/government had removed all public amenities as they were regularly stolen and taken up the hillsides to the favelas. At the time we were there, Copacabana was one of the places globally where the wealthiest people in the world and the poorest lived in the closest proximity to each other.

The disparity between wealth and poverty was accentuated in the neighbourhood of Ipanema. On one side of the street were the diamond and precious stone merchants, extraordinary apartments, and conspicuous wealth. A few meters over the road is the edge of one of the city's largest favelas. The contrast was, and I'm assuming still is, staggering, and I would often sit watching how the people of the two sides of the road navigated each other.

This odd co-existence was evident in many daily experiences. One salient experience is recounted here. In many of the restaurants, small children would approach your table as you were eating and ask for money. Our local friends quickly schooled us in what was going on and how to respond, and we did what the locals did. Instead of giving the child money, we would buy them a meal, usually chicken and a milkshake. They would sit up at the table and chat with you. Around the tables you could hear these small children speaking any of several languages. They had excellent manners, would always say thank you and were generally tolerated by the staff, unless they were being loud or pushy.

None of this was cute. These small children were clever and worked a system that they depended on to survive. The fact that this situation even existed was horrifying, but the situation

becomes life threatening for the children as they grow older. In the shaded areas around the places where the children begged for money and food was, usually, a parent or a controlling adult. In a system where poverty is so extreme, children were a commodity and a resource for survival[2]. Any money successfully extracted from a patron was delivered to the waiting adult. Older children were less of a cute curiosity to tourists as they were bigger and more threatening. Their life prospects were grim. Violent crime, the drug cartels, prostitution, and disease were common futures for these children. I found out about these realities through conversations with local people.

For a time in Brazil, I worked for an English language school teaching conversational English to Brazilian middle management in the petroleum industry. To get them talking, I would ask them about the favelas, poverty, what became of the street children, government action and inaction, discrimination, crime, and volleyball. It was through these conversations, which were in all aspects semi-structured interviews, that I started to learn my research craft, and the power and importance of speaking directly with the people who live experiences so different to our own and that we might only read about.

My early education experiences, my own difficulties with discrimination, and my time in Brazil are all important influences in my expanding understanding and awareness of inequity, lived experience and observation. Through these experiences I was increasingly aware of difficulties in positioning myself as an observer, a participant, an ally, an insider, and an outsider. It wasn't until moving into non-Indigenous research methods that I started to realize that I'm not one thing or another and that all these aspects of my identity mattered.

I am now more aware of holding multiple roles and identities in every conversation but still struggle with academic researcher positionality and issues of power and control over

[2] I am writing about my time in Copacabana in 1994-95. My observations don't necessarily reflect contemporary Copacabana.

knowledge. These issues are discussed in detail in the thesis. As part of my ongoing development as a researcher and understanding issues of positionality, I have identified myself in the thesis as 'non-Indigenous' rather than 'Pākehā' which is a common descriptor of non-Māori in Aotearoa New Zealand. The choice to identify as non-Indigenous was based on the universality of many of the issues discussed in the thesis. Also, the term Pākehā has a range of origins, histories, implications, and connotations that the scope of the thesis can only cover in a general way. The works of Alison Jones, John Newton, and John Bluck offer some perspectives on the difficulties in using the term Pākehā (Bluck, 2022; Jones, 2020; Newton, 2009). Where I am referring to Aotearoa New Zealand mainstream perspectives in relation to non-Indigenous peoples and Māori, I have used the term Pākehā as this is most used in government material and many literature sources. Where authors identify themselves as Pākehā, I have maintained this term in relation to their work.

An additional, important influence on my equity/inequity journey was my time working with Trade Aid New Zealand, a New Zealand fair-trade not-for-profit organisation. Trade Aid New Zealand combines business activities and economic development opportunities for disadvantaged, disempowered and impoverished communities around the world. By providing sales and marketing channels for producer groups and access to capability-building funds, Trade Aid established an ethical and equity-based business model that demonstrated how business can contribute to building a more equitable world.

My time with Trade Aid New Zealand, including several years as Chairperson, created opportunities to see a different business model in action, one that was equity-based and valued people, the environment and diversity. Given the nature of the organisation, it was one of the early adopters of embracing Te Tiriti o Waitangi and applying the treaty in a practical way to influence organisational behaviours. Since arriving in Aotearoa New Zealand, I have been in

business in many forms. I have been a partner in a technology start-up company, worked in economic development, tertiary education and as a self-employed business consultant and project manager. Most of my business experiences were with Pākehā-dominant organisations. So, how to answer the question" why am I doing research in the Indigenous organisations and leadership succession?"

Given my business career to date and an abiding cognizance of equity issues, I began searching for equitable business models, like the fair-trade model, that accounted for success in terms other than money. I explored quadruple bottom line business models, social enterprise models, designs of enterprise collectives and co-operatives, and Indigenous business models. My explorations reinforced to me that there are viable, sustainable, and equitable ways of doing business that included benefits to people, the environment, cultural and spiritual values, and economic well-being, as measures of success, and not solely focused on commercial gain. I wanted to work in these kinds of businesses and to learn more about alternative models for business.

Within the Aotearoa New Zealand context and my professional experiences, I had some opportunities to meet with Māori businesspeople and to talk with them about their business experiences, especially in terms of how they navigated their tribal worlds and the Pākehā world. These conversations were largely directed towards improving business relationships across the Māori-Pākehā divide that is always present. I was fortunate to meet with people who nurtured my aspirations to know more about Māori business and how the organisations that I worked in (economic development, tertiary education) could improve and expand both dialogue and opportunities to assist Māori business development.

It was some time though before I had an opportunity to talk with people about iwi businesses, iwi organisations and iwi organisational development. Of significance is the

relationship that has developed between me and Te Rūnanga o Ngā Wairiki Ngāti Apa in the Rangitikei region of the North Island of Aotearoa New Zealand. We met initially when the leaders agreed to the Rūnanga being the case study for my Master of Business Studies research report, looking at capability and capacity issues in iwi organisations.

The Rūnanga is a Post-Settlement Governance Entity (PSGE) and the leaders have been fundamentally important in my education about te Tiriti o Waitangi, the Treaty of Waitangi, the claim settlement process, and Māori and iwi aspirations. The Rūnanga leaders have shared with me their perspectives on Māori and iwi struggles for increasing self-determination, and the scale and scope of ongoing inequities between Māori and Pākehā across all well-beings. The Rūnanga also demonstrates financial, social and tribal success through its suite of business ventures and community-based initiatives.

In learning more about Māori and iwi organisations through research, consulting, and project management experiences, I have been given opportunities to talk with iwi and Māori leaders about their how their organisations operate, and how they link tribal aspirations and organisational functions and priorities. Of specific importance is the link between PSGEs and the resources that are channelled through these entities to enable positive change in the lives and well-being of these entities' members and Māori more generally.

Deciding to pursue doctoral studies created an opportunity to channel my resources towards supporting iwi organisations and their development. Specifically, I wanted to contribute to knowledge that could benefit the aspirations and empowerment objectives of the iwi and Māori organisations I work most closely with. As described in the thesis, my conversations with the leaders of Te Rūnanga o Ngā Wairiki Ngāti Apa eventually led to the exploration through my doctoral research of leadership succession in the Rūnanga, being a strategically important issue in the continuity and sustainability of the organisation.

The opportunity to research with the Rūnanga immediately posed the question about how a non-Indigenous researcher (NIR) should approach research with an Indigenous organisation. From my previous research, I had some awareness of Indigenous resistance to NIRs, and I knew that if I continued to pursue a research project with the Rūnanga, I needed to build a comprehensive understanding of what it means to be a NIR in an iwi organisational context.

The Rūnanga leaders and I discussed the potential dilemmas that would likely arise if I approached a doctoral study about the Rūnanga. There were many risks including a rejection of the research proposal, damage to my reputation within the Rūnanga and damage to the mana of the leaders if the research went terribly wrong.

I had initially positioned myself as an outsider, but the leaders made it clear to me that if I were indeed an outsider then I would not have been given permission to pursue the research. I was positioned by the leaders as an insider, based on the years of experience that we have shared and the trust that they had in me that I would continue a respectful and transparent relationship with the Rūnanga through the research process. However, gaining permission to pursue research with the Rūnanga included consultation with several Iwi members, with whom I did not have a relationship. The wider tribal consultation presented me with first-hand experience in being challenged as a NIR and as an outsider. The situation and the learnings from this experience are detailed in the thesis.

In short, I was subject to some scepticism, and indifference, reflecting what I had read about in the literature on NIRs in Indigenous research, but the main atmosphere around the research proposal was positive. Whilst the Rūnanga leaders expressed their concerns over some aspects of the cautious response to the research from within their tribal sphere, I found the whole experience invaluable as it gave me some insight into the reality and responsibilities involved if I was given permission to proceed with the research. Much like my Rio experience,

it was the lived experience of navigating these awkward spaces that opened opportunities to learn and was more impactful that reading other researchers accounts of similar experiences.

After gaining permission to commence the research with the Rūnanga, the key question then was how should I undertake the research? I considered several methodological approaches including ethnographic, autoethnographic, interdisciplinary study, action research and observer-participant research. I investigated co-design methodologies, whiteness theory and qualitative methods. Through discussion with the Rūnanga and reviewing literature on possible research methods I decided to attempt applying Kaupapa Māori research methods from a non-Indigenous perspective.

Kaupapa Māori research is described and discussed in detail in the thesis. I made this decision because I felt Kaupapa Māori research would be the best vehicle through which I could learn about how the intersections between a NIR and iwi-centred research methods might be explored. My understanding is that Kaupapa Māori research is a philosophy and model based on Māori values and principles. Actions are Māori-led and Māori-driven and have aspirational context in terms of Māori empowerment and self-determination (Smith & Smith, 2019; L. T. Smith, 1999, 2015). Importantly, Kaupapa Māori research is, I believe, the approach that could best centre the Rūnanga at the core of the research process, basing the whole undertaking on what the leaders wanted to know and would most benefit their organisation and their members.

However, in the world of business research, which is where my thesis is located, there is scant literature to guide and explain how a NIR should approach business research with iwi organisations. It took me a great deal of time and experimentation to advance a notion about how to undertake the research. Unusually, I approached some of the experimentation by talking with five other NIRs about their experiences and their lessons learned. The perspectives and the

learnings from the conversations with the five NIRs are detailed in Chapter 4 Methods Section 1 and Chapter 5 Findings and Discussion.

Although I accept some Indigenous scholars may think it counter-intuitive to talk with 'outsiders' about Indigenous research, I was searching for methods and perspectives that could be useful in the development of a culturally appropriate research method, and I felt there was something to be gained from people who also research and work in the spaces between cultural groups. In directing the non-Indigenous research aspects of the thesis, the NIR interviews explored the first research question, 'How should a NIR approach research with an iwi organisation?'

The research question itself raised further questions that needed to be addressed if I was to develop an appropriate and considered research method. Significantly, I needed to come to terms with my own position in the research process and account for my 'otherness', including my position in the dominant Pākehā culture in the Aotearoa New Zealand context and my position on colonisation.

There is limited literature available on positioning NIRs in iwi organisational development research projects, and although the field of enquiry may seem narrow, the development of knowledge on non-Indigenous positionality in iwi research contexts has potential for wider discussion and consideration. With scant literature to base my methodology on, I needed to 'discover' a methodology that suited my circumstances and honoured my commitments to the Rūnanga.

The final methodology coupled the non-Indigenous research perspectives with Kaupapa Māori research guidelines to advance an applied Kaupapa Māori research method, described in the thesis as the Framework for non-Indigenous Research Praxis (the Framework). The

Framework encompasses a comprehensive research approach which is argued to be suitable and appropriate for the type of research I was undertaking with the Rūnanga.

The development of the applied Kaupapa Māori research method leading to the Framework was not a linear process as there were several false starts and external impacts over recent times that were unforeseen and ultimately influential on the outcomes of the research. Of significance was the COVID-19 pandemic.

Through the preparatory dialogue, an agreement on the nature and scope of research proposal was reached, and the Rūnanga secured agreement from the Rūnanga Board of Trustees to proceed with the research. The research was initially focused on tribal influences on strategic human resource capability and capacity issues within the Rūnanga. As the research discussions and planning progressed, the impacts of the COVID-19 pandemic on the Rūnanga, their members and their communities understandably diverted efforts away from the research to focus on the well-being of the Iwi, and the Rūnanga staff and whānau.

It was during this period of wide-spread disruption that the research enquiry was influenced by experiences within the Rūnanga that significantly impacted the incumbent leaders. During my COVID-19 pandemic response and recovery work with the Rūnanga, the significant organisational, Iwi and community reliance on the Rūnanga leaders manifested as a critical organisational risk to the Rūnanga. The leaders and I had both formal and informal discussions about the risks generated by the reliance on the current leaders and whether the current research opportunity could be better utilised in exploring leadership succession in the Rūnanga. During our conversations, issues, opportunities, and risk in leadership succession planning also had implications and interrelationships with the wider Iwi that needed consideration.

The organisational and tribal reliance on the Rūnanga leaders during the COVID-19 pandemic, was onerous and at times, unsustainable. The research project was proceeding during this period of extreme activity and the impact on the leaders was significant. Critically, the unsustainable nature of the leaders' workloads led to discussions and observations during the research process about the apparent leadership succession risk that existed in the Rūnanga.

The pressing need to consider leadership succession as an organisational strategic risk amplified the potential usefulness of the research to the Rūnanga by developing the second research question, 'What factors influence leadership succession in PSGEs?' The aim of the research enquiry was to generate an outcome to resolve the strategic leadership succession risk, providing both immediate and long-term benefit to the Rūnanga, as determined by them.

The resulting thesis structure is anchored by the two research questions.

- RQ1 How should a non-Indigenous research approach research with an iwi organisation?
- RQ2 What factors influence leadership succession in PSGEs?

The research questions are the result of working out the most appropriate way to ask questions of the Rūnanga leaders, and what questions did the Rūnanga leaders want answered through the research. This may seem a sequential process, but in framing the research questions, months of iterations were needed, moving between the two research enquiries, and amending approaches until a foundation for the research, and the thesis, was established.

A deliberate decision was made to define each of the two research enquiries using specific literature reviews for each one. This approach was taken to provide space and scope for a fulsome review of literature pertinent to each research enquiry. Although the chosen thesis structure may be less conventional, it is stressed that the thesis is an integrated presentation of the two linked

research enquiries. The two literature reviews are mirrored in the presentation of the methods and discussions of findings, which are also given space and scope for full explanations and the substantiation of the key contributions of the research to fields of knowledge including iwi organisational development, leadership succession in PSGEs and non-Indigenous business research methods.

My thesis is a step towards the development of a research approach that NIRs can apply if they are committed to working with iwi organisations in guided, respectful, and useful ways. Further, understanding where you stand as a NIR in an iwi organisational context is an essential and challenging undertaking. In establishing an appropriate research method, the Rūnanga leaders and I were able to determine and explore a strategically important organisational risk and develop an outcome that mitigates this risk. The resulting model reflects the integrated nature of the tribal and commercial dynamics of PSGEs.

In all things, and at all times, my research endeavours have been focused on the needs and considerations of the Rūnanga leaders and honouring our long-standing relationship. The thesis represents aspects of this relationship by presenting findings that contribute to the ongoing development and sustainability of the Rūnanga, using a research approach that is sensitive to the differences in our cultures and the similarities in our aspirations.

Chapter 1 Introduction

The thesis explores factors that influence leadership succession planning in Post-Settlement Governance Entities (PSGEs), in Aotearoa New Zealand. PSGEs are Indigenous organisations with a specific structure and purpose, anchored in the historical relationship between Māori, the Indigenous peoples of Aotearoa New Zealand and the British Crown. Descriptions and definitions of PSGEs are provided later in the chapter. However, for the purpose of context, PSGEs are organisations established or shaped to respond to the Crown's breaches to treaty commitments made with Māori in the mid 1800's (Finlayson & Christmas, 2021; Henry & McNeill, 2017; Office of Treaty Settlements, 2015).

The case study organisation is Te Rūnanga o Ngā Wairiki Ngāti Apa (the Rūnanga), is a PSGE located in the North Island of Aotearoa New Zealand. The people of Ngā Wairiki and Ngāti Apa are from the Rangitikei region, towards the south-west of the North Island of New Zealand. Their traditional lands extend between the Mangawhero, Whangaehu, Turakina, Rangitīkei and Oroua rivers. This area is bounded by the Whanganui River in the north-west, and the Manawatū River in the south-east. (Huwyler, 2017; Te Ara- Encycolpedia of New Zealand, 2008) (see Figure 1)

Figure 1 Ngāti Apa and Ngā Wairiki tribal rohe

The thesis is based on two central themes. The first theme explores the research method developed between the Rūnanga, as an Indigenous organisation and PSGE and a me, a Pākehā (non-Māori, non-Indigenous) and non-Iwi business researcher (NIR). The second theme explores how the structure and nature of PSGEs may influence leadership succession in these organisations, from the perspective of the Rūnanga.

The thesis aims to contribute to knowledge on research methods that may be appropriate for NIRs and Indigenous organisations to work with, together. Contributions are also anticipated in the fields of leadership succession in PSGEs, and Indigenous organisational leadership succession.

In navigating the research space between Te Rūnanga o Ngā Wairiki Ngāti Apa and me, the current research explores the utility of an applied approach to Kaupapa Māori research, an Indigenous research philosophy and method that positions Māori at the centre of all aspects of a research process (George, 2018; Ruwhiu & Wolfgramm, 2016; Smith, 2015; Walker et al., 2006; Woller, 2013). I aimed to apply the principles of Kaupapa Māori research from the inception of the research project. An important implication of this approach was the iterative process for the development of the research questions. The research questions were not developed from within the confines of a literature review, but rather, the research questions were developed with the Rūnanga leaders, over time, and through a series of conversations (Tynan & Bishop, 2023). The research planning conversations centred on what mattered most to the leaders and the Rūnanga in terms of a research topic, and how they could optimise research opportunity. Through the iterative process that underpins the current research, two research questions were established.

Research Question 1(RQ1): how should a NIR approach research with an iwi organisation?

The objective of RQ1 is to develop a research model that is appropriate to a NIR researching in an iwi organisational context, based on a praxis approach of iteration and

reflection (Smith, 1997, 2017; Smith & Smith, 2019). The findings from RQ1 were used to shape the approach to the research conversations with the Rūnanga leaders that address Research Question 2 (RQ2). what factors influence leadership succession in PSGEs?

Rationale for the research

The current research sits within the contested space of NIR involvement in Indigenous research (Bishop, 2011; Krusz et al., 2019; Skille, 2021; Smith, 1999; Vaeau & Trundle, 2020). Whilst the literature presents arguments for both inclusion and exclusion of NIRs in Indigenous research settings, the current research emerged through a long-standing relationship between the Rūnanga and me, and from us all considering what could be gained from a doctoral research project on an issue that mattered to the Rūnanga. As such, my position as a non-Indigenous researcher was less of an impediment to a potential research project than is often discussed in the literature. However, being non-Iwi, and an academic researcher, were to become more pressing considerations. Therefore, whilst taking into consideration my relationship with the Rūnanga, issues of identity do matter in research and the thesis considers the literature on researcher identity in detail in Chapter 2.

Much of the literature though views the position of the NIR from a colonisation perspective, and while the thesis does not dispute this positioning, there is less research available that considers how people who know each other well, can approach a research project from a position of established trust, being mindful of and alert to, the history of colonisation that imbues all Māori and non-Māori relationships. The current research aims to contribute to research methods that include relational aspects within the tensions that can exists between NIRs and Indigenous organisations in research settings (Vaeau & Trundle, 2020).

The rationale for the current research is established through five foundational topics: (i) NIRs and Kaupapa Māori research (ii) colonisation and the genesis of PSGEs (iii) describing PSGEs and iwi organisations (iv) establishing the Rūnanga-led research questions and (v)

leadership succession planning. As discussed above, the process of establishing the research questions was guided by conversations with the Rūnanga and supported by literature in the fields being explored.

NIR and Kaupapa Māori research methods

In approaching research with the Rūnanga leaders it became apparent that as a NIR I needed to determine an appropriate research methodology that would best enable the research process. Importantly, I needed to understand my responsibilities as a NIR working with an iwi organisation. Although there exists a long-standing relationship between me and the Rūnanga, taking on a research project of the nature described in the thesis, heightened my sense of responsibility to structure the research in such a way as to honour our relationship and minimize any research-based harm.

Considering research-based harm reflects the need to fully understand the position I hold in the research process and the potential for Western research methodologies to usurp and exploit Indigenous knowledge for the benefit of the outsider researcher (Smith, 1999). Some mitigations of research-based harm can be found in disciplines such as education, health, and science, and these research fields have contributed a range of research guidelines for NIRs working with Indigenous groups (George, 2018; Harmsworth, 2001, 2005a; Maaka et al., 2019; Smith, 1992, 2017; Smith, 2015). Research institutions including universities also have guidelines within their research ethics frameworks to assist Non-Indigenous researchers in Indigenous research contexts (Harmsworth, 2005a; Hudson et al., 2010; Massey University, 2017).

However, in the field of organisation and management studies, there is a limited range of literature available to direct or assist a NIR working with an iwi organisation on an organisational or business specific topic. There is even less literature on NIRs working with PSGEs in similar research contexts. Most literature on PSGEs is found in areas such as legal

studies and issues relating to legislation, conflict and dispute resolution relating to the Treaty of Waitangi claims settlement process, rather that organisational development and leadership (Andrew, 2008; Belgrave, 2012; Bell et al., 2017; Benton, 2021; Cowie, 2012; Fisher, 2017; Fox & Dickson, 2021; Jones, 2013; Mutu, 2018; Vertongen, 2012; Wheen & Hayward, 2012).

The thesis aims to expand the scope of knowledge on organisational dynamics in PSGEs by considering leadership succession planning from a strategic risk management perspective. The strategic risk management perspective and its implications for organisational development may afford a future-focused, sustainability lens through which to view PSGEs, their future leaders and their priorities.

In developing an appropriate research method for the current research enquiry required me to move into a research landscape with few markers on how to position myself in the research context as a NIR who was both an 'insider' and an 'outsider' to both Rūnanga and Iwi members. As a result, the research method itself became its own discovery process grounded in Kaupapa Māori methodology which influences the framing of the overall thesis.

Kaupapa Māori research is defined as research by, with and for Māori, taking into account and action the recognition of Māori values, practices, language and culture and ways of living (Smith 1999; Smith 1987(Bishop, 1996; Ruwhiu & Wolfgramm, 2016)). Ruwhiu and Wolfgramm (2016) define Kaupapa Māori research as "a transformative research approach that provides for culturally informed theory building and practice addressing the complexities of research in Indigenous organisations" (p6). Walker et al (2006) summarise the core dimensions of Kaupapa Māori research as being:

- kaupapa Māori research gives full recognition to Māori cultural values and systems
- kaupapa Māori research is a strategic position that challenges dominant Pakeha (non-Māori) constructions of research

- kaupapa Māori research determines the assumptions, values, key ideas, and priorities of research
- kaupapa Māori research ensures that Māori maintain conceptual, methodological, and interpretive control over research
- kaupapa Māori research is a philosophy that guides Māori research and ensures that Māori protocol will be followed during research processes

The current research is guided by Kaupapa Māori research principles and guidelines developed by Indigenous scholars (Huygens, 1999; Rangahau, 2016; Ruwhiu & Wolfgramm, 2006; Smith, 2005, 2015; Walker et al., 2006; Woller, 2013). A detailed discussion on Kaupapa Māori research and its application to the current research is presented in Chapter 3.

In approaching a new landscape opened through the research experience, several novel processes were developed to account for me being a NIR in a PSGE research context. The initial research enquiry commenced with research interviews with five experienced outsider NIRs from three countries and several disciplines. This approach was taken to channel the lived experiences of other outsider researchers into the research process.

I accept some Indigenous scholars may think it counter-intuitive to talk with NIR 'outsiders' about their experiences in Indigenous research. I justify this stage in the research method as important in gathering a range of perspectives from people who also research and work in the spaces between cultural groups and who also search for research approaches that could be useful in the development of culturally appropriate research methods for NIRs in Indigenous research settings.

The 'applied' approach to Kaupapa Māori research reflects the reality that being a non-Indigenous researcher means that the full scope of Kaupapa Māori research could not be demonstrated by me. However, working from a definition of Kaupapa Māori research as being

‘by, with and for Māori’, NIRs such as myself, may be able to contribute to Indigenous research projects from a position of ‘with and for ‘Māori (Berryman et al., 2013; George, 2018; Puke & Lowe, 2020; Smith, 2005; Vaeau & Trundle, 2020; Walker et al., 2006; Woller, 2013). The current research aims to postulate a model that may appropriately position the NIR in Indigenous research settings acknowledging limitations of positionality. Unexpectedly, I came to realize that Kaupapa Māori research is not only an approach to building sincere research relationships, but it also has the capacity to build sincere researchers.

A complexity in researching across a binary Indigenous and non-Indigenous research terrain, is the relationship between research and Indigenous peoples struggles against dominant colonialist power over Indigenous self-determination and the assertion of Indigenous knowledge, political, social and economic rights as legitimate and important (Smith et al., 2016). For me, as a researcher new to the space between research and Indigenous empowerment movements, the space appears blurred and fraught, as I aim to navigate an equitable research process through a complicated cultural landscape. The literature on the spaces between research and Indigenous empowerment movements suggests that all research is political and all research, in Aotearoa New Zealand particularly, involves Māori (Freire, 1972; Smith, 1999; Smith et al., 2016; Stokes, 1992) Chapter 2 discusses the literature on Indigenous opposition to research and NIRs and provides context for the method adopted for the current research.

Further to the discussion on the political nature of any research project between a Māori groups and a NIR is how NIRs interpret te Tiriti o Waitangi and internalise their interpretation into their research approaches. The current research is based on an exploration of Kaupapa Māori research methods from a NIR perspective, a detailed discussion of which is presented in Chapter 2. In applying Kaupapa Māori research principles to an Indigenous research project involving a NIR, the connection between the principles of Kaupapa Māori and te Tiriti o Waitangi is both apparent and important.

Henry and Pene (2001) define Kaupapa Māori as the Māori way or agenda, describing Māori ways of "doing, being and thinking" centred on te ao Māori, the Māori world view. (p 235). Based on this definition, Henry et al state that kaupapa Māori research "embraces traditional beliefs and ethics, while incorporating contemporary resistance strategies that embody the drive for tino rangatiratanga (self-determination and empowerment) for Māori people" (Henry & Pene, 2001, p. 236). Bishop (1996) advances a position that Kaupapa Māori research is fundamentally based on Māori self-determination and Māori ways of knowing, and is at its heart, a response to colonisation.

Māori scholars have claimed, defended and advanced Kaupapa Māori research as a legitimate and important research method and philosophy (Bishop, 1999; George, 2018; Smith, 2005). Similarly, with respect to te Tiriti o Waitangi, Māori have claimed, defended and advanced their cultural ground against a history of colonisation and disfranchisement instituted and maintained by the dominant Pākehā culture (Bell, 2017; Department of Internal Affairs, 2017; Henry & McNeill, 2017; Jones, 2013; Knox, 2011; Mutu, 2018; Wheen & Hayward, 2012).

In aiming to participate in non-Indigenous research projects with Māori partners, NIRs will likely find themselves at the intersection of Māori social and cultural justice movements and movements to decolonise research. NIRs and Māori scholars working in collaborative research projects have considered the positioning of NIRs at this cultural intersection and offer some signposts to help navigate the complex terrain.

Vaeau and Trundle (2020), developed a set of collaborative research principles that explicitly includes a commitment to Te Tiriti o Waitangi is all aspects of their research. The authors comment that whilst they and others working in collaborative research aim to honour te Tiriti in the research processes, this is not necessarily usual practice, especially with Pākehā researchers and institutions. Puke and Lowe (2020) comment that developing collaborative research is an ongoing, continuous process. An important element in this process of

collaboration between Wiremu. T. Puke (Ngāti Wairere, Ngāti Porou, Ngāti Tūwharetoa and Ngāpuhi) and Pākehā researcher Sebastian. J. Lowe is Lowe's acknowledgment of an "epistemological political pluralism in Aotearoa New Zealand and meeting my obligations as a Pākehā researcher under the spirit of Te Tiriti o Waitangi" (p252).

Lowe, in referencing past historical imperialist behaviours of both the British Crown and researchers, provides a thoughtful perspective on positioning NIRs in contemporary research settings by saying "I continually acknowledge these colonial shadows in my work through a greater understanding of the colonial past and being more aware and responsive to how these shadows manifest themselves in the present day-today" (Lowe et al., 2020, p. 252).

The possibilities for how a NIR can intuit and demonstrate a commitment to te Tiriti may lie in the application of Kaupapa Māori research principles and guidelines to NIR research approaches. Te Tiriti and Kaupapa Māori are founded in concepts of tino rangatiratanga. Māori social justice and research decolonisation movements are sites of activation for both Māori and non-Māori to advance the legitimacy of Māori world views, language, cultural beliefs, the right to self-determination. Therefore, NIRs have a role and a responsibility to participate in the advancement of Māori tino rangatiratanga, as guided by Māori, if they are to make a sincere effort to participate in collaborative research with Māori.

Colonisation and the genesis of Post-Settlement Governance Entities

In preparing the groundwork for an exploration of NIRs in Indigenous research and the importance of acknowledging a shared colonisation history, a brief commentary on the historic relationship between Non-Māori and Māori in Aotearoa New Zealand is presented. Given the depth and breadth of the colonisation story in Aotearoa New Zealand, the context for the narrative presented in this chapter is the relationship between colonisation and the genesis of PSGEs.

Aotearoa New Zealand was originally populated by people who migrated from Polynesia approximately 1000 years ago (Ballara, 1998; Belich, 1996). Archaeologists postulate that the founding population of Aotearoa New Zealand was small and maintained the tribal and social structures common with their Polynesian origins. Contemporary Māori tribal and social structures are reflected in these origins (Ballara, 1998; Belich, 1996; Newton, 2019).

With regards to the origin of words 'Māori' and 'Pakeha' In the period prior to contact with people from other countries, historians and archaeologists' surmise that the population of Aotearoa New Zealand had no need to describe themselves in terms that related themselves to others. Ballara (1998) and Belich (1996) advance that the use of the word 'Māori' developed to distinguish the Indigenous population from foreign colonisers who became known as Pākehā (Moorfield, 2023).

The colonisation of Aotearoa New Zealand by foreigners started in the late 1700s and early 1800's with the arrival of whalers and sealers from around the world (Belich, 1996; Mutu, 2019a). British colonist and representatives of the British Crown soon followed. The period of upheaval and threat to Māori across Aotearoa New Zealand during the early 1800's was the catalyst for many Māori chiefs to seek a form of agreement with the British Crown that protected the rights of Māori and controlled the behaviours of British colonists (Department of Internal Affairs, 2017).

The fundamental link between the historic narratives of colonisation and the establishment of PSGEs is the signing of agreements between Māori and the Crown that are expressed in two documents, te Tiriti o Waitangi (te Tiriti) and the Treaty of Waitangi (the Treaty) (Fox & Dickson, 2021; Knox, 2011; Mutu, 2019a; Wheen & Hayward, 2012). Te Tiriti was signed by representatives of the British Crown and 43 rangatira (Māori tribal chiefs) present at Waitangi on 6 February 1840 (Department of Internal Affairs, 2017).

Te Tiriti o Waitangi is an agreement between the rangatira and the representatives of the British Crown about how they would partner in the development of the Aotearoa New Zealand, that is, te Tiriti is a ”framework for the relationship between Māori and the New Zealand government” (Jones, 2016, p. 7).

Following the signing of te Tiriti, the document was translated into the English language version, the Treaty, and copies of both te Tiriti and the Treaty were circulated around Aotearoa New Zealand for signing by tribal chiefs. (Department of Internal Affairs, 2017); Jones (2016) and Benton (2021) comment that although most chiefs signed the te reo Māori version, te Tiriti o Waitangi, the English language version, the Treaty of Waitangi, has, to most New Zealanders, become the official version.

In total, 544 tribal chiefs signed copies of the treaties (Department of Internal Affairs, 2017). Despite the premise of partnership between Māori and the Crown that is described in the treaties, within six months of the initial signing of te Tiriti, the British Crown declared sovereignty over all of Aotearoa New Zealand and its people (Department of Internal Affairs, 2017; Knox, 2011).

Knox (2011) articulates that for Māori, the Treaty promised a partnership with the British Crown and a vehicle through which Māori would be afforded protection from aggressive new settlers and land acquisitions and confiscations. Importantly for Māori, the Treaty was intended to establish with traders and settlers, the mana of rangatira and Māori over their land and people.

Henare (2011, p. 263) stresses the point that ”Te Tiriti was never about cessation of sovereignty, neither in the short term or perpetuity, despite what the British Crown intended, or subsequent settlers believed”. Further, Henare (2011, p. 263) provides a concise statement about what a treaty with the British Crown meant to Māori, by describing the treaty as ”an affirmation of Māori sovereignty, its politics and economy, and akin to a modern-day free trade agreement”.

However, the Crown's interpretations of the Treaty terms were at odds with the Māori interpretations of te Tiriti.

The literature presents a consistent narrative that Māori rangatira expected to maintain their customary ways, laws, and authorities over all their estates and people and that these rights were protected by te Tiriti and the Treaty. In signing the treaties, the rangatira maintained an expectation that the Crown would protect Māori from settler aggression and land appropriation and agreed to the Crown establishing a system of civil government that recognized Māori laws and customs (Jones, 2016; Wheen & Hayward, 2012).

Bell et al. (2017); Cowie (2012); Department of Internal Affairs (2017); Fox and Dickson (2021); Jones (2016) and Vertongen (2012) identify that differences in interpretations between te Tiriti and the Treaty sit at the heart of the contentious history between Māori and the Crown. The critical differences between te Tiriti and the Treaty are in the wording and interpretations of the three Articles that are the substance of te Tiriti.

Wheen and Hayward (2012) identify that in Article 1 of te Tiriti, Māori ceded to the Crown the right to establish civil government or kawanatanga. Article 2 confirmed the continuation of Māori chieftainship over their lands, estates and taonga (treasures). Article 3 confers to Māori all the rights and privileges of British subjects and the protection of the Crown. Fox and Dickson (2021) outline that Māori believe that the Articles ensure that they retain their chieftainship and rights to live under customary laws and practices, and that additionally, their place in society is equal to that of the settler population. Wheen and Hayward (2012) talk of Article 1 and Article 2 working in conjunction, with Māori interpreting the relationship with the Crown as being one of partnership.

However, the Crown interpretation of the Articles as per the English language translation of te Tiriti speaks of Māori ceding to the Crown all rights and powers of sovereignty over their land (Jones, 2016; Office of Treaty Settlements, 2015). In the English version of the

Treaty, under Article 1, ”Māori chiefs ceded ‘absolutely and without reservation’ all the rights and powers of sovereignty”, which differs in interpretation to the reo Māori version which identifies that the chiefs conveyed the Crown’s right to government, not full sovereignty over Māori (Department of Internal Affairs, 2017, pp. 116-117; Fox & Dickson, 2021)

In Article 2 of the Treaty, the Crown guarantees Māori ”exclusive and undisturbed possession of their land, estates, forests, fisheries and other properties which they collectively or individually possessed so long as they wished to retain them” (Department of Internal Affairs, 2017; Fox & Dickson, 2021). Knox (2011) adds to the details on Article 2 saying that the Treaty states that the Crown has first right of refusal for any land transactions Māori chose to initiate (Office of Treaty Settlements, 2015). However, Māori understood the agreement to ensure Māori rights to buy and sell their assets as they chose (Department of Internal Affairs, 2017).

Fox and Dickson (2021), Henry and McNeill (2017); Knox (2011); Mutu (2019a) and Jones (2016) comment that whatever the intent of the treaties was, the differences in wording and interpretations between the two versions had an immediate and ongoing impact on the promises and expectations of Māori that they believe are inherent in the treaties. Importantly, Jones (2016) highlights that the concepts of rangatiratanga or self- determination for Māori was undermined and disregarded by the Crown. The Crown’s position that Māori ceded all sovereignty to the Crown is widely refuted in the literature (Barge, 2012; Cowie, 2012; Department of Internal Affairs, 2017; Fox & Dickson, 2021; Mutu, 2018).

Salmond (2017) describes the determination of the British government to gain control over the assets and tribal groups in Aotearoa New Zealand, as an intentional manipulation of the Treaty. Petrie (2006) also describes the demise of Māori economic development and economic power in the decade following the signing of the Treaty of Waitangi as a deliberate consequence of British colonial rule, where power over all the peoples of Aotearoa New Zealand was part of the colonisation agenda. Smith (1999) describes the Treaty of Waitangi as an historic and a

contemporary mechanism of colonisation, highlighting the manipulation and abuse of Māori peoples, their knowledge and taonga because of Crown and settler actions. Belich (1996), Durie (2005), Finlayson and Christmas (2021), Hēnare (2014), Mutu (2019b) and Williams (2017) contend that the Crown's interpretation of sovereignty maintaining that Māori ceded all authority to the Crown, set in motion social and economic inequities for Māori that persist today.

It is from this history of colonisation, enabled and driven by social, economic, legal and judicial mechanisms instituted by the Crown and the commensurate movements to acknowledge Māori grievances against the Crown, that PSGEs would eventually emerge (Barge, 2012; Finlayson & Christmas, 2021). It was not until 1975 that the Aotearoa New Zealand government acknowledged its breaches and omissions relating to commitments to Māori as written into the Treaty of Waitangi and established a process to hear and to settle Māori grievances with the Crown through a negotiated claims settlement process. The Crown's accountability for breaches and omissions relating to the Treaty, and redress to Māori reflecting the Crown's accountabilities, are expressed through Treaty claims negotiations and settlement processes (Finlayson & Christmas, 2021; Hickford, 2021; Jones, 2016; Joseph, 2021a; Te Arawhiti- The Office for Māori Crown Relations, 2022).

The road to redress for Treaty of Waitangi breaches and omissions has been long and hard fought by Māori and a wide range of Māori tribal groups. Henry & McNeill, (2017), Tomas (2021), Belgrave (2012), Jones (2016), Joseph (2021b), Mutu (2019a) and Barge (2012) frame the Treaty claim negotiation and settlement processes as heavily biased towards the Crown and privileging the expectations of Pākehā over the claims and rights of Māori. Office of Treaty Settlements (2015, p. 81) documents that the Crown based its financial and commercial redress partly to "[take in to] account…New Zealand's ability to pay, considering all the other demands of public spending such as health, education, social welfare, transport and defence". The Crown explains it position as:

It is impossible to put a precise value on the economic losses resulting from most historical Treaty breaches. This is because so much time has passed, and because identifying the effects of various causes on the economic status of the claimant group today is such a complex matter. Also, given the overlaps between many claimant groups, determining the loss to each claimant group would be impossible. European settlement has also brought benefits to Māori that cannot be easily expressed in money terms. However, many commentators estimate that the losses to Māori amount to tens of billions of dollars.

Even if an acceptable method of calculating the losses resulting from the Crown's Treaty breaches could be developed, and if the result was to establish that losses did amount to such huge sums, it is clear that a full compensation or 'damages' approach to redress would place too great a burden on the present and future generations of taxpayers. For that reason, it would not be practicable or generally acceptable to the New Zealand public. Negotiations are instead aimed at a fair level of redress, taking all the circumstances into account (Office of Treaty Settlements, 2015, p. 83).

Joseph (2012) comments that although some common ground has been established between some Māori groups and the Crown, the settlement process for Māori is contentious and 'unsettling' in nature and generates myriad challenges for Māori choosing to engage with the process. Many challenges relate to Māori needing to identify, define and justify themselves to the Crown, in Pākehā terms, so they can engage with the settlement processes. Gardiner (2009); Henry & McNeill (2017); Mutu (2019a, 2019b) identify that the settlement process itself causes harm and difficulties within Māori tribal groups, as they struggle to fit tribal understandings of identity and representation into the Crown's required negotiation framework.

However, many Māori tribal groups have chosen to engage with the Crown in Treaty claim negotiations and settlement processes (Belgrave, 2012; Cowie, 2012; Newton, 2019). The claim negotiation and settlement processes cover a broad range of steps. The thesis does not include all aspects of the negotiation and settlement process but rather focuses on the steps within

the process that most closely relate to the establishment of Post-Settlement Governance Entities (Office of Treaty Settlements, 2015). Chapter 3 provides further details on the treaty negotiation process and the implications for PSGEs.

Deeds of Settlement outline the ”final Crown offer to the claimant group for the settlement of their historical grievances”(Office of Treaty Settlements, 2015, p. 30). Deeds of Settlement define the cultural, financial, and commercial redress and importantly, include the Crown’s apology to the claimant group for the impacts on the claimant group of the Crown’s breaches and omissions of the Treaty.

Describing PSGEs and iwi organisations

To receive the agreed redress elements, the claimant group must establish a governance entity, the nature and structure of which, must be approved by the Crown. The Crown defines of a Post-Settlement Governance Entity as “the legal entity the claimant group will use to represent them and to hold and manage the settlement redress to be transferred to them by the Crown under the Deed of Settlement” (Office of Treaty Settlements, 2015, p. 67). Therefore, the need for, and the establishment of Post-Settlement Governance Entities are direct consequences of the Crown breaches and omission of the Treaty, and the subsequent Treaty claim negotiation and settlement processes.

PSGEs are also Indigenous organisations and Māori businesses. Therefore, by way of an introduction to PSGEs, the thesis provides three contexts through which PSGEs can be described. The first is the Crown’s definition of PSGEs as it pertains to the settlement of grievance claims against the Crown. The second context describes Indigenous organisations that is a unique characteristic of PSGEs, and the third context is PSGEs as Māori businesses. Chapter 3 provides a detailed description of PSGEs.

A ‘claimant group’ is a group representing Māori who allege ”that the Crown has breached the Treaty of Waitangi by particular actions, inactions, laws, or policies and that Māori

have suffered prejudice (harmful effects) as a result" (Phillipson, p. 1). A claimant group is usually an iwi, hapū or group of tribes with a mandate from its members to negotiate settlement with the Crown (Te Ara- Encyclopedia of New Zealand). Claimant groups and mandating process are detailed in Chapter 3.

It is noted that although most PSGEs are iwi organisations, the central premise of the settlement claims process is that the Crown will only negotiate with 'large natural groupings'(Office of Treaty Settlements, 2015, p. 27). Not all large natural groupings are iwi, and this requirement of the Crown has compounded difficulties in the already fraught settlement landscape (Mika, Smith, et al., 2019; Mutu, 2019a). Therefore, PSGEs are organisational constructs determined by the Crown, and as such, PSGEs may struggle to establish contextual tribal-based practices and organisational dynamics that reflect the Indigenous and tribal values and practices of individual Māori organisational groupings (Henry & McNeill, 2017; Mutu, 2018).

With respect to research between NIRs and PSGEs, NIRs will need to build their knowledge of PSGEs as specific organisational structures, and how tribal dimensions and contexts influence all aspects of these organisations. The NIR needs to understand that PSGEs are not duplicates of Western organisations (Coates, 2021; KMPG, 2022; Newton, 2019; Sanderson et al., 2007). Developing external knowledge of PSGEs may be possible through academic, and government literature and documentation, but developing knowledge from an 'outsider' position that pertains to individual PSGEs, and tribal groups may be considerably more difficult. This topic is discussed in detail in Chapters 4 and 5.

The second context for describing PSGEs reflects their essential characteristic as Indigenous, iwi and Māori organisations. The caveat mentioned above that not all PSGEs necessarily represent all iwi members of any one tribal group i.e. not all claimant groups represent all iwi members, is accepted. NIRs wanting to work with a PSGE will need to be conversant with the details of the claimant group responsible for establishing the PSGE and be

cognisant that any tensions that may exist within the group about the PSGE's establishment process, won't necessarily be made apparent to the NIR as this is private knowledge to which the NIR may not been given access.

One defining characteristic of iwi organisations is the central importance of Māori and tribal values and practices, described as Tikanga Māori (Joseph et al., 2019; McMeeking, 2021; Spiller, 2021). The literature on Māori and iwi organisations consistently references tikanga as an essentially Māori construct that denotes iwi organisations from other organisational models, especially Western organisation models based on corporate and commercial imperatives (Harmsworth, 2005; Prendergast-Tarena, 2015; TDB Advisory, 2019). Tikanga Māori is a system incorporating:

> procedures, protocols, practices, customs, and rules as well as principles and values such as mana, tapu, whanaungatanga, whakapapa, kaitiakitanga, and utu that inform practice and action. Tikanga Māori is about a Māori way of being and doing that draws on the past, our traditions and our culture. (Coates, 2021, p. 137).

Iwi organisations such as PSGE internalise and express tikanga through the organisations' values and ways of being. Importantly, as contemporary organisations operating in a Western-based economy, iwi organisations work to balance their tribal values and aspirations with commercial attributes and imperatives needed to sustain viable organisations capable of returning financial and non-financial benefits to their members (McMeeking, 2021; Mika, Fahey, et al., 2019; Spiller et al., 2020). The tikanga and values-based nature of iwi organisations creates opportunities for organisation like PSGEs to leverage their cultural strengths to generate competitive advantages not available to Western organisations (Dell et al., 2018; Harmsworth, 2005; Henare, 2011; Mika, Fahey, et al., 2019).

For the NIR considering researching with an iwi organisation, mutual considerations will be needed to determine if the NIR is appropriately positioned within tribal and organisation

tikanga in order to participate in a research project, what learning does the NIR need in order to better understand where they stand in terms of the tribe's or the organisation's tikanga, and how their values, practices and behaviours align, or not, with the organisation's. Currently, there is a limited range of literature on NIRs and how they could potentially operate within the realm of iwi organisational tikanga. The current research aims to make an important contribution to this topic.

The third descriptive context for PSGE is their position as Māori businesses. StatsNZ defines Māori business as a "business that is fully or partly owned by a person or people who have Māori whakapapa, and a representative of that business identifies the business as Māori" (StatsNZ, 2025). This definition was derived from a detailed consultation process in 2022 (StatsNZ, 2022). Whilst this is the current definition that suits statistical analysis, it is important to consider other perspectives on describing Māori businesses.

Mika et al. (2016) define a Māori business as one that 'applies Māori values implicitly or explicitly: and contributes to collective Māori well-being (p383). Harmsworth (2006) concludes that Māori businesses demonstrate strong cultural identity, with Māori values being central to the business or organisation. Māori values influence and distinguish a wide range of governance and organisational functions and behaviours. This especially applies to managing environmental aspects of the business in balance with commercial imperatives. Mika et al. (2016) adds that the proportion of Māori ownership of an organisation may be a useful dimension is defining a Māori business as well as the application of Māori values in business contexts.

Ruwhui (2009) offers another dimension in describing Māori business by including kaupapa Māori in framing what constitutes a Māori business. Ruwhiu defines kaupapa Māori as 'an Indigenous system of knowledge connecting the common ideas and cultural knowledges of Māori peoples concerning the everyday realities of living, shaping the community's relationship with their surrounding environments' (p157).

Ruwhiu (2009) suggests that "A business that engages with kaupapa Māori would have distinct operational processes that reflect the importance of and inter-relatedness of Māori cultural values" (p140). In extending Ruwhiu's comments to PSGEs, the operational model for PSGEs incorporates cultural values as an integral element in all aspects of the organisation's function, that is, cultural values are indivisible from the organisation's practices and priorities (Ruwhiu, 2009).

For the NIR, considering cultural values as competitive advantage may require a shift in thinking about what constitutes competitive advantage. Indeed, iwi, Māori and PSGEs businesses and organisations may operate in markets that privilege Indigenous business practices over Western-based models, distancing the NIR further from familiar business and organisational norms.

The incorporation of Māori tribal values, tikanga and kaupapa Māori into a business research project will necessitate the NIR to consider their place in any research with a PSGE from several, often challenging, perspectives. The process of establishing such a research project is a central theme in the thesis and is discussed in detail in Chapter 4.

In essence, the NIR may need to rethink their Western views on what constitutes an organisation or a business, their thinking around which may be largely influenced by their tertiary studies in Western universities and the body of Western literature in the fields of organisation and management. Western concepts of organisational structures, how decisions are made (individual vs. collective) and who benefits from the activities of the organisation will not provide a neat transcription for NIRs to Indigenous business or organisational models (Newton, 2019; Simonds & Christopher, 2013). Chapter 3 discusses issues relating to indigenous and Western perspectives on organisational structures, purpose and evaluations of organisational success.

Importantly, the relationship between an NIR and a PSGE will be impacted by the opportunities for the NIR to meet people in the PSGE and to form trusted relationships. From a tikanga perspective, all aspects of relationships are important, including initial introductions, the longevity of the relationship, the degree of trust that exists, or not, between the NIR and the PSGE and the position of the NIR in the wider iwi (Bishop, 2011; Lowe et al., 2020; Simonds & Christopher, 2013). The NIR's knowledge or tikanga, te reo Māori, iwi and hapū structures, colonisation and tribal historical accounts may all be influential in establishing a research relationship with a PSGE (Lowe et al., 2020; Skille, 2021; Vaeau & Trundle, 2020).

Replicating the establishment of the current research process may be difficult for other NIRs, given the depth of the relationship between me and the Rūnanga. Developing a better understanding of the dynamics of a NIR researching with a PSGE, or an iwi organisation in a wider context, was the catalyst for the exploration of an appropriate research method for this circumstance. Chapter 5 provides a detailed discussion on the issues that manifest in a research relationship between a NIR and a PSGE and proposes a model for an appropriate research method.

Establishing the Rūnanga-led research question

As discussed earlier in the chapter, the development of the research questions was integral to purposing a Kaupapa Māori research approach for the entire research process, not just for the method for gathering data. Research Question 2 was derived from research conversations with the Rūnanga leaders about matters of importance to them, that could be addressed through the current research opportunity. I offered my doctoral research to the Rūnanga leaders as a resource through which they might want to explore an issue of importance to them. Concurrent to this process would be an opportunity for me to deepen and expand my knowledge of the Rūnanga, and the Rūnanga's integration of their strategic corporate and tribal priorities. The latter being important to the ongoing commercial work that I was engaging in with the Rūnanga. The Rūnanga's research interests and possible research questions were

discussed for some months before arriving at the central issue of leadership succession in the PSGE and hence, Research Question 2 -what factors influence leadership succession in PSGEs?

The importance of the agreed research topic is made clear by Rūnanga Chairperson, Pahia Turia:

> [Succession planning], it has to be deliberate, it has to be determined, it has to be by design, because the thing is, the amount of meetings that I go to, and we talk about succession planning…. and you sort of sit there and think well it's like everybody knows you've got to do it, just no one's doing it. I mean, man, we're just so busy, just too busy to do it, Lyn, do you know what I mean… and that's more bloody reason why you need to do it.

(Pahia Turia, Chairperson, Te Rūnanga o Ngā Wairiki Ngāti Apa, interview excerpt 2022)

Leadership succession planning

Succession planning has been defined as "any effort designed to ensure the continued effective performance of an organisation…or work group, for the development, replacement, and strategic application of key people over time" (Rothwell, 2001, p. 6). Leadership succession planning in organisations considers the dimensions that determine the reason for, and the process of, developing leadership continuity in support of organisational performance, and sustainability (Friedman, 2017; Rothwell, 2001). Important dimensions in leadership succession planning include the deliberate and systematic nature of succession planning, driven by appropriate decision-makers including governance groups.

In planning for leadership succession, organisational functions are necessary to facilitate and maintain internal systems for leadership talent identification, emerging leader development and the capacity of incumbent leaders to provide support and mentorship for new and emerging leaders (Cole, 2010). In developing an effective leadership succession planning process,

commitment to appropriate levels of investment into human resource management (HRM) systems is essential (Osnes & Wilhelmsen, 2021)

In PSGEs where the structure of the organisation is influential on the distribution of resources, in line with the need for the organisation to be accountable and transparent to their membership, decisions on investments into HRM system may be difficult to justify in environments with competing tribal and commercial needs.

PSGE are structured around two cultural worlds, Western and Indigenous. Leaders in PSGEs are responsible for leading their organisations through both cultural worlds, necessitating a broad set of leadership skills and experience, and competencies (Henry & McNeill, 2017; Maaka et al., 2019; Spiller, 2021). The thesis discusses the dual nature of PSGEs and the impact of the organisational structure and requirements on leadership succession. In exploring leadership succession in PSGEs, the thesis emphasises the experiences and influences on the incumbent Rūnanga leaders and considers the leadership needs and risks that the organisation may face in the future.

Thesis structure

The thesis is presented in seven chapters, as described here.

Chapter 1 – Introduction: Presents the aims, context and rationale for thesis, based on two central themes. The first theme explores the research method developed between the case study organisation, Te Rūnanga o Ngā Wairiki Ngāti Apa (the Rūnanga), as an Indigenous organisation and a me, a Pākehā (non-Māori, non-Indigenous) and non-Iwi business researcher (NIR). The second theme explores how the structure and nature of PSGEs may influence leadership succession in these organisations, from the perspective of the Rūnanga. The research questions are presented in Chapter 1 as they resulted from early research conversations with the Rūnanga leaders as part of the exploration of an applied Kaupapa Māori research approach.

Chapter 2 – Literature Review RQ1: How should a NIR approach research with an iwi organisation? The chapter explores relevant literature on issues including Kaupapa Māori research methods, Indigenous responses to non-Indigenous research, and NIR positionality. The literature review also considers the application of a set of veracity tests based in Kaupapa Māori research that are applied to the evaluation of the research method. The chapter concludes with a rationale for the research.

Chapter 3- Literature Review RQ 2: 'What factors influence leadership succession in PSGEs?' explores literature on Post-Settlement Governance Entities, their origins, structures, and requirements. The chapter explores literature relating to leadership and PSGEs, continuous improvement and transformative praxis in organisational contexts, models for leadership succession planning and organisational strategic risks. The chapter concludes with a rationale for the research.

Chapter 4 – Methods. The chapter presents the research strategy and the process for ethics approval. Research documentation is then presented including data management and data sovereignty. The body of the chapter is presented in two sections. Methods Section 1 outlines the methods used to address RQ1, covering the research aims, adjustments to the research plan due to COVID-19 p impacts, the process for interviewing other NIRs and the application of the veracity tests to the methods used.

Methods Section 2 outlines the methods used to address RQ2, covering the research aims, adjustments to the research plan due to COVID-19 impacts, gaining permission for the research. The chapter continues with the processes relating to the research conversations with the Rūnanga leaders including cultural safety, content analysis and insights and additional data.

Chapter 5 – Findings and Discussion RQ1 presents the Framework for non-Indigenous Research Praxis, its four components, and the key findings and themes from the five NIR

interviews. The chapter concludes with a summary of the findings that were used in establishing the method for the Rūnanga leaders' research conversations in response to RQ2.

Chapter 6 – Findings and Discussion RQ2 presents the findings from the research conversations with the Rūnanga leaders. The chapter presents the key research output, Te Aka Matua o Iwi Rua-Integrated Leadership Succession Model (the Model) for Te Rūnanga o Ngā Wairiki Ngāti Apa. The chapter presents a discussion on comparisons between Western-based leadership succession models and the model developed as a result of the current research. Chapter 6 also discussed several unexpected findings from the RQ2 research process and a discussion on the frameworks that underpin the Model.

Chapter 7 – Conclusion-From Earnest to Effective, provides an overview of the key findings and outputs of the research, its contributions to several fields of research and considerations for further research. The conclusion includes a reflective commentary about my experiences to date in moving from being earnest to being effective as a non- Indigenous contributor to the realization of the Rūnanga's aspirations.

A note is provided here on the writing convention used for 'te Tiriti o Waitangi' and the 'Treaty of Waitangi'. When discussing Crown documents and literature on the treaty processes, or where an author has used 'the Treaty' in their writing, the treaty that is referenced is the Treaty of Waitangi. However, Mutu (2019a) for example, speaks strongly against referencing the Treaty of Waitangi, describing the document as the 'fraudulent Treaty', instead Te Tiriti o Waitangi should be referenced as the 'valid Treaty'.

Therefore, where authors have used 'te Tiriti' in their writing, 'te Tiriti' has been referenced. A review of the literature did not provide clear guidelines as to the 'correct' description of the treaty, and as in the literature, the thesis endeavours where possible, to contextualize references to the treaty under discussion. An apology is made in advance for any errors in referencing the treaty documents in any given context.

Chapter 2 Literature Review RQ1 How should a NIR approach research with an iwi organisation?

As discussed in the Introduction, the thesis presents a body of work that integrates two central research enquires. The first research enquiry examines appropriate research methods that facilitate an equitable research process between a NIR and an iwi organisation, specifically a PSGE. Therefore, Research Question 1 asks, 'How should a NIR approach research with an iwi organisation? (RQ1)'.

RQ1 is explored in this literature review (Chapter 2). The second research enquiry addresses Research Question 2 'What factors influence leadership succession in PSGEs? (RQ2)' and is explored in a separate literature review in the following chapter (Chapter 3).

Although the two research enquires are explored through two separate literature reviews, the research enquiries are interdependent. That is, the perspectives explored in Chapter 2 on appropriate research methods are used to inform the research process undertaken with the Rūnanga leaders, to explore RQ2

In the Chapter 2 literature review topics relating to how NIRs should approach research with iwi organisations are analysed and RQ1 is justified. The chapter is organised as follows: First, I discuss Kaupapa Māori research, referencing Kaupapa Māori and decolonising research, and Kaupapa Māori research guidelines and principles I then discuss the place of NIRs in Indigenous research, framing a position for the inclusion of NIRs in Indigenous research settings, given certain caveats. I then discuss researcher positionality in relation to NIRs in Indigenous research settings.

This is followed by an examination of Indigenous opposition to research, specifically opposition to NIR involvement in Indigenous research. The discussion considers the possibilities for developing applied approaches to Kaupapa Māori research that may be appropriate to NIRs. The chapter continues with a review of literature providing options for

determining the veracity of applied approaches to Kaupapa Māori research. The chapter closes with a rationale for the research, based on the literature reviewed.

Kaupapa Māori Research

As discussed earlier in the chapter, Kaupapa Māori research forms to central approach to undertaking the present research. In considering Kaupapa Māori research and why it is selected as an appropriate research approach for the present research, this section opens with several definitions relating to Kaupapa Māori research.

Marsden and Royal (2003, p. 66) define the translation of kaupapa to mean "guiding principle" and includes the values and ideas which act as a base from which actions are generated. In English, kaupapa is defined by words such as "topic, matter for discussion, purpose or initiative" but these words do not describe the essential aspirational and collective nature of kaupapa in Māori settings (Moorfield, 2023). Kaupapa Māori places an emphasis on the essential nature of Māori and te ao Māori (the Māori world view) in taking actions designed to bring about positive transformative change for Māori and their communities (Mane, 2009). Smith (1992, p. 2) defines Kaupapa Māori as being based on Māori philosophy and principles and is a "local theoretical positioning related to being Māori". This positioning is anchored on three assumptions.

The first is the validity and legitimacy of Māori is taken for granted. Second, the survival and revitalisation of Māori language and Māori culture is imperative and third, the struggle for autonomy over [Māori] cultural well-being, and over their own lives is vital to Māori survival. Critically, Kaupapa Māori is a Māori construct, and embodies generational struggles for acknowledgement and asserts Māori language and cultural values as integral to its practice (Mane, 2009).

When applied in a research setting, Kaupapa Māori manifests in a research model that is based on Māori values and principles. Actions are Māori-led and Māori-driven and have

aspirational context in terms of Māori empowerment and self-determination (Smith & Smith, 2019; Smith, 2015). Kaupapa Māori research is an enquiry approach "that blends and empowers Indigenous leadership, collaborative problem identification and generative social learning" (Coombes, 2017, p. 37). Kaupapa Māori research places Māori, their world views, practices and language at the centre of any research process (Smith, 1999).

Kaupapa Māori, and Kaupapa Māori research are also political constructs as much as a set of guiding principles for Māori development, and this perspective needs to be understood and acknowledge by NIRs as part of their research considerations (Smith, 1999). Bishop (2008) also speaks of the political nature of Kaupapa Māori in research settings, as an approach to support the promotion of research participants' self-determination and control over the research process.

As discussed earlier in this chapter, the historical context for NIRs is one that supported, or does support, the colonisation of Indigenous peoples by capturing, dismantling and appropriating Indigenous knowledge for the benefit of the researchers and their academic institutions (Archibald et al., 2019; Smith, 1997; Smith, 1999, 2005, 2008). One reaction to this Western research dominance paradigm is the research decolonisation movement. Decolonising research is primarily a response to the "historically exclusive and dominant 'story' that emerged from Western scientific research" (Archibald et al., 2019, p. 5).

Decolonising research operates on many levels, focusing on the resurgence and legitimacy of Indigenous knowledge, sovereignty, language, and culture (Archibald et al., 2019; Smith, 1999, 2008). Decolonising research emphasizes the importance of relationships between research academies, Indigenous communities, and the Indigenous political struggle for decolonisation, as these relationships, in part, underpin processes supporting social transformation of the "colonial relations between the native and the settler" (Smith, 2008, p. 117). One of the many challenges for the NIR, then, is how to position themselves, and how

might they be positioned by others, within the sphere of decolonising research practices and aspirations.

The exploration of Indigenous research methods, such as Kaupapa Māori research, by Indigenous groups and NIRs may provide an appropriate positioning strategy for cross-cultural research projects (Bishop, 2008; George, 2018; Henry & Pene, 2001; Simonds & Christopher, 2013; Walker et al., 2006). Kaupapa Māori research principles and values may provide scope for NIRs to be participants in Indigenous research projects, and to work in support of decolonising processes, through a set of transparent and clearly articulated guidelines, mentorship, power-sharing and knowledge sharing protocols (Ahenakew, 2016; Archibald et al., 2019; Bishop, 2008; Hiha, 2015; Huygens, 1999; Skille, 2021; Smith, 2015). While contextualising research may be significant in establishing appropriate research approaches between NIRs and Indigenous groups, the literature provides further insights into how Kaupapa Māori research values and principles can be actively applied in research settings.

Smith (2008, p. 130), in combination with the work of Fiona Cram (Cram, 2001) provides a set of cultural values and principles that can be applied to the behaviours of NIRs to create a balanced and culturally appropriate approach to research with Māori. These values and guidelines are summarized in Table 2.

Cultural Values (Smith, 1999, p. 120)	Researcher Guidelines (Cram, 2001, pp. 35-49)
Aroha ki te tangata	A respect for people-allow people to define their own space and meet on their own terms.
He kanohi kitea	It is important to meet face to face, especially when introducing the idea of the research…
Titiro, whakarongo…kōrero	Looking, listening (and then maybe speaking) …to develop understandings and find a place from which to speak.

Manaaki ki te tangata	Sharing, hosting, being generous. This value underpins a collaborative approach to research…enables knowledge to flow both ways…acknowledges the researcher as a learner not just a data gatherer or observer. …facilitates 'giving back,' of sharing results and bringing closure [to the] project but not the relationship.
Kia tupato	Be cautious. This suggests that researchers need to be politically astute, culturally safe, and reflective about their insider/outsider status. It is also a caution to [insiders/outsiders] that in community research things can come undone without the researcher being aware or being told directly.
Kaua e takahia te mana o te tangata	Do not trample over the 'mana' or dignity of a person. This is about informing people and guarding against being paternalistic and impatient [with people]. It is about … the way Westerners use wit, sarcasm, and irony and [not understanding Indigenous protocols]
Kia mahaki -	Do not flaunt your knowledge. This is about finding ways to share knowledge, to be generous with knowledge without being a 'show off' or being arrogant. Sharing knowledge is about empowering a process, but the community has to empower itself.

Table 2 Kaupapa Māori cultural values and researcher guidelines

Smith (1999, p. 173) also proposes a range of questions that can be asked when a NIR is considering and preparing for research with Māori (see Table 3). A similar set of questions are presented in Smith (2015, p. 49).

Preparatory questions for research with Māori
Who defined the research problem?
For whom is this study worthy and relevant? Who says so?
What knowledge will the community gain from this study?
What knowledge will the researcher gain from this study?
What are some likely positive outcomes from this study?
What are some possible negative outcomes?

How can the negative outcomes be eliminated?
To whom is the researcher accountable?
What processes are in place to support the research, the researched and the researcher?

Table 3 Preparatory questions for research with Māori

The questions posed by Smith require the NIR to step back from their own research aims and ambitions to focus on the research aims and ambitions of the potential Māori research participants. In focusing on the participants, the researcher needs to talk with the participants, as the researcher cannot answer the questions in isolation. The impetus for the research is therefore founded on building relationships between the researcher and the participants, reflecting the 'pre-ethics' and adaptive experiences described in the literature (Lowe et al., 2020; Simonds & Christopher, 2013).

Additionally, the political nature of research and its impacts on Māori aspirations for self-determination, are elements that the NIR should carefully consider. Smith (1992, pp. 5-6) provides four key questions relating to the value of research to Māori that NIRs need to consider in developing initial concepts and conversations about research with Māori. These questions are:

1. What difference is the research going to make for Māori?
2. What meaningful interventions are going to result?
3. How does the research support our cultural and language aspirations?
4. Are you [the researcher] merely telling us what we already know?

In considering these questions, the NIR can reflect on the principles of Kaupapa Māori research, as previously described, to better understand their own motivations for approaching research with Indigenous groups, and how prepared the NIR is to be guided, to share knowledge

and to share power. Further, through Kaupapa Māori research approaches, the NIR can also be a participant in wider Indigenous self-determination movements, and the development of collaborative research approaches (Bishop, 1996; Vaeau & Trundle, 2020).

Most literature on Kaupapa Māori research is unsurprisingly generated by Māori scholars (Evans et al., 2009; Hiha, 2015; Pihama et al., 2015; Rangahau, 2016; Ruwhiu & Wolfgramm, 2006; Smith, 1997, 2017; Smith, 1999, 2015; Smith et al., 2016). The involvement of NIRs in the development and application of Kaupapa Māori research methods is very limited but does occur in collaboration with Māori colleagues (Haar et al., 2019; Love & Tilley, 2014; Puke & Lowe, 2020; Roche et al., 2018; Salmond, 2017, Smith, 1992; Vaeau & Trundle, 2020). In approaching research collaborations between Indigenous and NIRs, and NIRs and Indigenous groups, Kaupapa Māori research methods appear to provide an innovative, reflective, and stable platform from which divergent world views and knowledge systems can converge in the production of new knowledge.

However, when considering research methods such as Kaupapa Māori research and its inherent principles of centering research on Indigenous priorities, Smith (1992) identifies that culturally appropriate, Māori-centred research is not for everyone. Many NIRs will struggle with the devolution of power and control in the research relationship, and this devolution is an essential element in Kaupapa Māori research. NIRs need to adapt themselves and their research to "fit Māori cultural preferences, practices, and aspirations" and to recognize the local context of these (Smith, 1992, p. 7). Essential too, is that the research is focused on what Māori believe to be important and not on what external researchers may wish to focus on.

The place of NIRs in Indigenous research

Before developing the discussion on how should a NIR approach research with an iwi organisation, the literature review first considers should NIRs approach Indigenous groups about research. In discussing the place of NIRs in Indigenous research, Kaupapa Māori research

as a philosophy and a methodology is referenced in the opening section of the chapter, followed by a detailed discussion of Kaupapa Māori research later in this chapter.

In attempting to determine whether NIRs have a place in Indigenous research, the seminal work of Linda Smith sets the scene to discuss many of the issues involved (Smith, 1999). Of relevance to the present research, Smith asks the specific question "Can a NIR carry out Kaupapa Māori research?" (Smith, 1999, p. 184). The answer Smith provides acknowledges the complexities of the research relationship between NIRs and Indigenous peoples, specifically referencing Māori. Smith explains:

> a non-Indigenous, non-Māori person can be involved in Kaupapa Māori research but not on their own, and if they were involved in such research, they would have ways of positioning themselves as a non-Indigenous person or the more radical interpretation might say, by definition, no. Kaupapa Māori research is Māori research exclusively (Smith, 1999, p. 184)

As discussed later in the chapter, the essential premise of Kaupapa Māori research is that it is research by, with and for Māori, and that contributes to Māori self- determination, in Māori terms, and is Māori led (Bishop, 1996; Smith, 1999). Therefore, the inherent logic within Kaupapa Māori research is that people who are not Māori are not positioned to know or draw on Māori values, whakapapa and te ao Māori that are the foundation of Kaupapa Māori. Alison Jones, a non-Indigenous scholar, comments further on this logic by stating that NIRs "cannot be engaged in Māori self-determination when the "self" is not Māori" and Māori self-determination is a principle of Kaupapa Māori research (Jones, 2017, p. 181).

Smith (Smith, 1999) states that one of the critical elements of Kaupapa Māori research is its impetus to activate Māori researchers to "privilege the indigenous presence", as part of Māori self-determination and research decolonisation movements that position Māori knowledge and practice as central to research practices (Smith, 1999). The Māori-centric

perspective of Kaupapa Māori research is an expression of privileging the Indigenous presence, language, systems of knowledge and ways of being. Kaupapa Māori research is therefore, also a reaction to the dominance of western research practices and theories and their disempowering and destructive impacts on Māori (Smith, 1999).

From an NIR perspective, Jones argues that Kaupapa Māori research has more to do with the participation of Māori researchers and the assertion of the legitimacy of Kaupapa Māori research, and much less to do with the participation of NIRs (Jones, 2017; Ruwhiu & Cone, 2010; Smith, 1999). Reflecting on Jones' comment, from a NIR position, the interpretation of 'by' Māori' is that NIRs are actively excluded from the Kaupapa Māori research space. Given that Kaupapa Māori research scholars clearly articulate that research 'by' Māori does not provide any domain for NIRs, any feelings of hurt and exclusion are for NIRs to work through as part of a process of finding where they as Pākehā or non-Indigenous outsiders might stand in Indigenous research contexts (Jones, 2017). It is not for Māori to manage Pākehā feelings of dissociation from Kaupapa Māori research initiatives.

Whilst Jones points out that 'by Māori, for Māori' is a core principle of Kaupapa Māori research, the concept of research 'with and for' Māori provides scope to explore potential for non-Indigenous researchers to participate in Kaupapa Māori research (Jones, 2017). The current research is an exploration of the dynamics that can manifest when NIRs attempt to understand and apply Indigenous methodologies such as Kaupapa Māori research.

In considering being a non-Indigenous participant in the research decolonisation space, and with all the good will in the world, there lies the risk and possibility that NIRs can end up contributing to further colonising the Indigenous research space they are attempting to understand and promote (Bishop, 1996, 2011). Ahtahkakoop Cree scholar, Cash Ahenakew, cautions that non-Indigenous research and mainstream systems in general have the capacity to 'graft' Indigenous systems of knowledge onto the knowledge systems of the dominant culture, thereby promoting further assimilation of Indigenous knowledge into the dominant culture

(Ahenakew, 2016). The knowledge grafting process is diametrically opposed to the aspirations and objectives of Kaupapa Māori research.

Ahenakew describes the process of knowledge assimilation through adaption of Indigenous systems and methodologies as 'hybridizing' and is an effective action in the conditional inclusion of Indigenous ways of knowing into mainstream "onto-epistemological norms and values of liberal pluralism" (Ahenakew, 2016, p. 327). The author also points out that historically, 'non-Western' ways of knowing have been denigrated and denied as an integral act of colonisation of Indigenous peoples, until these ways of knowing may be useful to NIRs and academic institutions.

The historical context of colonial harm to Indigenous ways of knowing has in part generated a contemporary paradox for Indigenous knowledge systems in Western academic settings. Ahenakew (2016) comments that whilst many Indigenous and non-Indigenous academics struggle in promoting and legitimizing Indigenous knowledge systems in Western academies, expanding the utilisation and range of Indigenous research methods within these institutional settings, may ultimately minimize and capture Indigenous ways of knowing (Love, 2020; Smith et al., 2012). The consequence being that Indigenous ways of knowing may be expressed and presented within a Western knowledge framework and not in Indigenous terms.

The usurpation of Indigenous knowledge systems as an act of colonisation further impacts the positioning of NIRs when attempting to learn about Indigenous ways of knowing by applying Indigenous research approaches. Portuguese scholar Boaventura de Sousa Santos writes about dominant cultures usurping Indigenous knowledge and knowledge systems for the benefit of the dominant culture, describing this dynamic as abyssal thinking(de Sousa Santos, 2007).

The abyssal line references the lines that exist between accepted ways of knowing (Western, colonial, neo-liberal: this side of the line) and unacceptable ways of knowing (the

other side of the line) that encompass Indigenous and colonised peoples' ways of knowing (de Sousa Santos, 2007). The Western, colonial, legitimate side of the line exists through processes that negate the legitimacy and existence of Indigenous knowledge systems on the other side of the line. The abyssal line in dependent on maintaining power imbalances between colonizing societies and colonised societies.

In research terms, legitimate knowledge is generated and popularized by dominant colonialist societies and academies. These dominant societies and academies can secure additional power by colonizing Indigenous knowledge for their own gain. That is, the dominance of thinking on "this side of the line" perpetuates the marginalisation of knowledge from "the other side of the line" unless it benefits the dominant culture (de Sousa Santos, 2007, p. 45). When benefit can be seen in absorbing knowledge from Indigenous ways of knowing, then the expression of that knowledge will necessarily be within the ontological reference of the dominant culture (de Sousa Santos, 2007; Freire, 1972; Smith, 1999).

Although cultural and societal dominance pervades the global geo-social-political arena, de Sousa Santos describes a burgeoning movement to blur the abyssal line, describing this state as "postabyssal thinking" which "involves a radical break in modern Western ways of thinking and acting… and to think from the perspective of the other side of the line" (de Sousa Santos, 2007, p. 66).

Postabyssal thinking and acting underpins an "ecology of knowledge" that recognizes the interconnections between knowledge systems, without the loss of the autonomy of each system. The essential concept that develops is that "knowledge is interknowledge" (de Sousa Santos, 2007, p. 66).

The current research is influenced by the concepts of postabyssal thinking and interknowledge. These concepts shaped my approach to applying an Indigenous knowledge system (Kaupapa Māori research), in both an Indigenous research setting (the Rūnanga) and a

Western research setting (the University), from the perspective of a non-Indigenous researcher. Of importance in learning about interknowledge was for me to recognise the autonomy of Indigenous knowledge systems and to be cognisant of my actions and behaviours that could be interpreted as colonising these systems, given the research process is required to meet the processes and expectations of the Western research academy (Henry & Pene, 2001; Ruwhiu, 2012; Smith, 1999).

Nevertheless, as various academics attempt to better understand the Indigenous-non-Indigenous research space grafting is inevitable (Ahenakew, 2016). Ahenakew offers some mitigations to the potential harm grafting can generate for Indigenous knowledge systems, including making grafting visible and openly acknowledging the limitations of expressions of knowledge across cultural divides.

Additionally, NIRs can challenge themselves to develop awareness of the limitations in working with Indigenous knowledge systems because of their Western-oriented ontology when researching across cultural divides and describing their ideas (Huygens, 1999; Lowe et al., 2020; Puke & Lowe, 2020; Simonds & Christopher, 2013). Ahenakew offers a way forward in saying that his aim is "not to discourage people from taking up Indigenous methodologies but to encourage us all to do so with critical eyes wide open in relation to the agendas of institutions and to our own imperfect translations" (Ahenakew, 2016, p. 337).

In taking up Indigenous methodologies, there are options for the NIR to participate in Indigenous research through adaptive or collaborative methodologies, especially within qualitative research (Bishop, 1996). Tyron Rakeiora Love (Te Atiawa), a Māori scholar, discusses qualitative research as a space where cultural tensions between Indigenous and NIRs and their respective approaches can be negotiated, creating the potential for building collaborative research relationships (Denzin et al., 2008; Love, 2020).

Jones (2017), as a NIR working with Indigenous researchers, also reflects on the complexities of Māori and non-Indigenous research relationships, when considering the utility of Kaupapa Māori research methods in collaborative research. The challenge for NIRs is to orient themselves away from mainstream norms of control and power and to reorient themselves towards to principles of Kaupapa Māori (Jones, 2017; Simonds & Christopher, 2013).

The process of reorientation is an attempt by NIRs to locate themselves as trustworthy contributors to Indigenous research, and Indigenous aims, in both their own contexts and in the contexts assigned to them by Indigenous research groups or Indigenous researchers. An essential element in building trust with Indigenous research groups in the willingness of the NIR to devolve power and authority over the research process (Bishop, 2011; Smith et al., 2012; Smith & Smith, 2019).

A sense of shared power within research groups can be articulated through Indigenous methods like Kaupapa Māori research. Kaupapa Māori can imbue efforts towards power sharing in research settings by influencing the style of communication operating between people involved in the research, establishing a shared kaupapa (purpose) for the research, elevating the importance of respect that participants show for each other, and building trust (Love, 2020; Puke & Lowe, 2020; Smith, 2005; Vaeau & Trundle, 2020). Establishing a sense of shared power potentially leads the way for NIRs to participate in Indigenous research settings in agreed and equitable ways.

In attempting to move forward in exploring Indigenous-non-Indigenous research possibilities, and the position of NIRs, various models for collaborative research and ways of presenting research findings, together, are described in the literature. Palmer et al. (2023) in discussing Indigenous voices in sports management literature, present each author in a very personal context, providing space for each of the authors, two Māori and one Pākehā, to position

themselves within the research process and within the wider Aotearoa New Zealand cultural context, as an integral element in the research and subsequent academic paper.

Māori scholar, Tarapuhi Vaeau, and non-Indigenous scholar, Catherine Trundle, present collaborative research possibilities from their respective personal viewpoints and from a shared perspective (Vaeau & Trundle, 2020). In describing their research experiences, the authors aim to:

> raise Pākehā awareness of their responsibilities, their power, their privileges, their common forms of ignorance in entering this collective space. At the same time, we seek to spotlight and validate Māori experiences, perspectives, and approaches in ways that can help make such collaborations at the very least non-harmful, and at most, connections that enable transformation (Vaeau & Trundle, 2020, p. 208).

Again, the issue of research harm to Indigenous participants is raised and needs to be acknowledged and appropriately addressed in any cross-cultural research setting (Brannelly & Boulton, 2017). Approaches used in the current research to mitigate research harm are described in Chapter 4 Methods Section 2.

In looking for options for research collaboration, blended research models are described in the literature, where Indigenous methodologies such as Kaupapa Māori research are conducted within case study approaches, a model that is applicable to the present research (Awatere et al., 2017; Evans et al., 2009; Simonds & Christopher, 2013). The literature suggests there may be opportunities for the integration of established mainstream qualitative research methods such as case study research, with Indigenous research methods, creating opportunities for Indigenous and NIRs and participants to work in collaboration, utilising the strengths in both Indigenous and mainstream-oriented research methods.

There are also authors who consider researcher positionality from multiple perspectives, not limiting their considerations to single dimensions such as an insider-outsider perspective, or

Indigenous-non-Indigenous perspectives. Sarah Mayorga-Gallo describes herself as a non-white Hispanic woman of colour and Elizabeth Hordge-Freeman describes herself as a dark-skinned Black woman from the United States (Mayorga-Gallo & Hordge-Freeman, 2016). In their work as social scientists, described in their collaborative article, their physical appearance was a crucial factor in how they were perceived by colleagues and research participants.

Assumptions were made about which identity group(s) the authors belonged to, based on their appearance and they reflect that the multiple facets of their identities can provide a different way of viewing how researchers can negotiate "the intricacies of studying individuals occupying different social positions" (Mayorga-Gallo & Hordge-Freeman, 2016, p. 378). The authors stress the need for transparency in how researchers present themselves to research participants, considering more than a binary Indigenous-non-Indigenous orientations. Importantly, researchers should consider "why and how" people talk with them, using a multi-layered reflexivity approach that considers analysis of engagement in a wider context than the researchers' personal characteristics (Mayorga-Gallo & Hordge-Freeman, 2016, p. 391).

Of note, when collaborating with people with whom the authors did identify, the research participants did on occasion resist the authors because of differences in factors reflecting privilege such as "skin colour, citizenship and educational background" (Mayorga-Gallo & Hordge-Freeman, 2016, p. 378). Importantly the authors comment "During our data analysis, we also lamented the lack of literature on the methodological particularities of navigating multiracial and multiethnic spaces…Our framework engages with the reflexivity literature and has practical implications for how to prepare for fieldwork and write up one's experiences in a transparent and illuminating way" (Mayorga-Gallo & Hordge-Freeman, 2016, p. 378).

The framework developed by Mayorga-Gallo and Hordge-Freemen is based on researcher credibility and approachability as core elements in research participants decisions about whether they will talk with researchers, regardless of the perceived identity group(s) of

the researchers (Mayorga-Gallo & Hordge-Freeman, 2016). In developing a framework that expands on insider-outsider dichotomies to include multiple identity influences, the authors "challenge essentialist and static understandings of positionality that have neglected the voices of those in between groups and on the margins, especially underrepresented scholars like ourselves." As part of developing this framework the authors call for a broader, contextual positioning of researchers, that goes beyond binary considerations of identity (Mayorga-Gallo & Hordge-Freeman, 2016, p. 391).

Further, in considering non-binary approaches to research settings, NIRs are challenged to explore their own identity biases and those of their academic institutions. Australian NIRs Emily Krusz, Tamzyn Davey, Britta Wigginton and Nina Hall used a reflective process to "raise consciousness regarding how colonizing mindsets – that do not privilege Indigenous ways of knowing or recognize Indigenous land and sovereignty – exist within ourselves and the institutions within which we operate" (Krusz et al., 2019, p. 205).

The context of the Australian article was health research, with the NIRs challenging themselves to consider their roles in decolonizing health research, and whether they could have any role in that space. The authors explore three points of reflection and iteration, being prioritising their attempts to decolonize themselves, acknowledging the discomfort in this process and moving through nonbinary and towards nondualistic thinking (Krusz et al., 2019, p. 212). Importantly, the authors posit that working to decolonize themselves may be a contribution to decolonising health research that NIRs can offer (Krusz et al., 2019).

Considering a wider context than binary positioning of non-Indigenous and outsider researchers may also create additional scope for developing cross-cultural research projects, by making transparent and acknowledging the many identity dimensions of each person involved in the research. Wiremu. T. Puke (tangata whenua- Ngāti Wairere, Ngāti Porou, Ngāti Tūwharetoa and Ngāpuhi) and Sebastian J. Lowe (Pākehā of European decent) provide a

thoughtful Aotearoa New Zealand perspective on how to present and consider differences in personal identities, histories, and circumstances in research settings (Puke & Lowe, 2020).

In their article 'What does a shared space look like? A dialogue of a research partnership', the authors use an informal conversational style to reflect on their friendship and research partnership, using the "takarangi, or an interlocking spiral, as seen in traditional Māori carving practice" as the motif to describe their relationship (Puke & Lowe, 2020, p. 247). The authors comment that:

> We have been able to create a shared space that has allowed the flow of dialogue between us to be fluid: we are not talking from two extremes – we are on the same page. We each have a responsibility to speak about these things from two different cultural backgrounds, which have been shaped by entirely different circumstances (Puke & Lowe, 2020, p. 257).

A further example of how researchers can enhance their research through describing the identities of the people involved in the research as a pathway to present different perspectives on research findings is provided by Cribb et al. (2022). In their article 'Te Pā Auroa nā Te Awa Tupua: the new (but old) consciousness needed to implement Indigenous frameworks in non-Indigenous organisations' the authors open their commentary by positioning the Indigenous and non-Indigenous authors and identifying their tribal and ancestral connections (Cribb et al., 2022). Articulating tribal and ancestral connections are relevant and important aspects of the research and the written findings of the collaborative research (Cribb et al., 2022).

Two of the co-authors, Miriama Cribb, and Jason. P. Mika are Māori, clearly identifying their tribal affiliations, and the third author Sarah Leberman, identifies as Ngāti Tiriti, (a descendant of European settlers enabled by the Treaty of Waitangi- pg. 2), another form of describing Pākehā. The nature of the research, which incorporates both Indigenous and non-Indigenous ways of knowing and being, necessitates a cross-cultural perspective, providing

both the Indigenous and NIRs with space for their cultural voice and research expertise, reflecting the nature of their research enquiry.

These examples show that by considering a research question from diverse cultural perspectives, it may be possible to deepen a collective understanding on a topic, and to convey important research findings more effectively to diverse cultural groups. Communicating findings in diverse cultural contexts is an important consideration as different groups may be differently responsive to research findings, depending on the identity of the researchers (Mayorga-Gallo & Hordge-Freeman, 2016).

A further consideration in placing the NIR in Indigenous research settings is developing the researcher's awareness of their own social location, and that of the people involved in the research process (Mayorga-Gallo & Hordge-Freeman, 2016; Stirling & Salmond, 1980; Vadeboncoeur et al., 2021). Researcher awareness needs to include histories, education, lived experiences, cultural dimensions, language and socio-economic realities of both the researcher and other people involved in the research (Cram & Phillips, 2012; Skille, 2021; Smith, 2008; Stirling & Salmond, 1980; Vadeboncoeur et al., 2021).

However, despite approaching research collaborations with the best of intentions for establishing equitable processes, prevailing biases can seep through. By way of example, Joshua Vadeboncoeur and Trevor Bopp identify themselves as white males, who reached out to John. N. Singer, who identifies as a Black male, to be a contributing author to their article (Vadeboncoeur et al., 2021). The three authors note that "the collaboration fostered between the three authors is in alignment with the intentions of [the] article, as it concerns advocating for cross-racial collaborations and alliances that have as their primary objective challenging oppressive practices within academe and helping bring about human liberation" (Vadeboncoeur et al., 2021, p. 40).

It is interesting to note however, that the white authors make a point of saying that they "deemed it of responsible practice to reach out and establish collaborative efforts with the third author (who self-identifies as a Black male)" (Vadeboncoeur et al., 2021, p. 40). The language used by the white authors seems to reinforce their dominance in "selecting" the third author as "responsible practice," which indicates a prescribed approach to the collaboration and, despite the tone of the article, indicates a power imbalance between the authors.

Curiously, the authors state that "it is critical that researchers situate themselves within their research and examine the potential power imbalance that exist between themselves and their participants" (Vadeboncoeur et al., 2021, p. 30). The self-positioning of the White and Black researchers and the apparent power imbalance articulated in the article notes, appears to demonstrate the very behaviours they were aiming to avoid. This situation is a salient reminder that good intentions are not good enough when stepping into the complex world of cross-cultural research and positioning researchers who represent a dominant culture and who can continue to perpetuate research-based harm, intentional or not.

In considering research-based harm, the issue of research ethics, and academic guidelines comes into play. Ethics guidelines are mechanisms largely designed to avoid or reduce the risks of research harm to participants, and to the researchers and their academic institutions (Hudson et al., 2010; Massey University, 2017; Sherwood & Anthony, 2020; Smith, 2005). However, there is a limited range of literature on managing research ethics in terms of positioning NIRs in Indigenous research settings (Brannelly & Boulton, 2017; Furness et al., 2016; George et al., 2020; Skille, 2021).

Sherwood and Anthony (2020) point out that ethical guidelines prescribed by research institutions maintain a position of power over Indigenous people, by determining what is ethical or harmful to Indigenous people. The authors argue for Indigenous people to be integral partners in determining research ethics and shaping research projects that impact on them.

In their introduction to a volume on Indigenous research ethics, editors Lily George, Lindsey Te Ata o Tu Macdonald and Juan Tauri recount two stories that provide important insights into the impacts of ethics frameworks established by research institutions on the realities for NIRs and Indigenous research groups in the field (George et al., 2020). In the first story, Lindsey Te Ata o Tu Macdonald recounts an experience of presenting a set of statement cards to an Indigenous research group in Taiwan. The research method had university ethics approval which was based on individual responses to the cards. The group decided to address the research cards as a group, on their own terms, which was in line with their "sense of the proper way to do things" and protecting their autonomy and self-determination (George et al., 2020, p. 2). The research group rejected the researcher's method and determined their own acceptable research approach, changing the research framework in the field, regardless of what the ethics approval or the researcher may have planned.

In the second story, Juan Tauri describes an experience of submitting an ethics application to his university, based on group-based informed consent, where consent could be given verbally. The application was rejected. The research ethics committee preferred individual, written consent.

The protocols Juan included in his ethics application were constructed after extensive engagement with Indigenous participants, especially elders, as well as Indigenous academics and researchers. Had Juan followed the university research ethics board's preferred protocol, it is likely he would have violated the preferred protocols of the Indigenous participants (George et al., 2020, p. 2).

Juan took the issue back to the research group to see if there was a way forward, and if a compromise could be found. It is concerning that the ethics committee rejected the consent protocol that had initially been decided between the researcher and the Indigenous research group. The committee's decision to impose its preferred protocol over the protocol established with the Indigenous participants provides an example of institutional research ethics as

colonising forces in research methodologies (Boulton, 2020; Sherwood & Anthony, 2020; Smith, 1999, 2008).

After further engagement with elders, Juan re-submitted his application, which included an extensive critique of the committee's initial decision, and a compromise, namely that he would offer participants a choice – their own protocols, or the university's – and that he would proceed engagement based upon that decision. While the compromise did not satisfy the committee, it signed off on his application, and Juan proceeded to complete the project. All the participants involved in this research project rejected the committee's ethics protocol and chose their own (George et al., 2020, p. 2).

It is important to consider here that the researcher must have had a trusted and respectful relationship with the Indigenous group, as suggested by the degree of consultation that had occurred in developing the initial consent protocol (Puke & Lowe, 2020; Vaeau & Trundle, 2020). The committee's rejection of the consent protocol agreed between the researcher and the Indigenous group would have risked damaging their relationship and putting an end to the research opportunity. Additionally, the committee did not create any scope for innovating in consent processes or contextualising the method to suit the specific circumstances of the research (Bainbridge et al., 2015; Sherwood & Anthony, 2020).

Contextualising research methods and adapting to the needs and advice of Indigenous research participants is an important aspect in positioning NIRs in Indigenous research settings, even if this challenges academic ethics and methodology expectations. Sebastian Lowe, a Pākehā researcher, describes under-taking a 'pre-ethics' process, guided by Kaupapa Māori research protocols, prior to commencing his PhD research (Lowe et al., 2020). In aiming to establish a research project, Lowe was advised to talk with the people he intended to research with, in advance of his ethics application, to determine appropriate approaches and practices, which could enable him to progress his research. Lowe reflects that the pre-ethics

conversations, with both Māori and non-Māori, challenged him not only as a researcher, but in terms of his own sense of himself as an ethical person.

The impetus for Lowe's pre-ethics approach was the initial rejection of his PhD research proposal by his university, as it did not align with Te Ara Tika: Guidelines for Māori Research Ethics-A Framework for Researchers and Ethics Committee Members (Hudson et al., 2010; Lowe et al., 2020, p. 278). In developing his understanding of what was required by the university and his proposed research participants, Lowe navigated a series of encounters as a Pākehā researcher "hoping to find ways to meaningfully collaborate with Māori". Following these encounters, Lowe needed to re-orientate his research ethics approach towards that of "kanohi kitea– an acknowledgement of the importance of face-to-face meetings in development of strong relationships within research" (Lowe et al., 2020, p. 276).

Lowe's approach to establishing a research project that positioned himself in the research frame, as advised and guided by the proposed research participants, is an important exemplar of how a NIR can:

> situate oneself in a relational field of accountability and collaboration from the very start of a research project; to be willing to have one's project radically reshaped by others and to abandon ideas imagined from afar if they prove wrong-headed or otherwise inappropriate by potential collaborators (Lowe et al., 2020, p. 279).

Lowe also reflects that pre-ethics conversations and appreciating that research in the field can be a fluid space, is an important element in a process of "informed consent" of an order that far exceeds those usually required by university human ethics forms' (Lowe et al., 2020, p. 279). Lowe's experience is an example of the lived experience of researchers working across cultural boundaries and working through a praxis model of action and reflection in the development of his research approach.

The literature so far presented reflects on a range of opinions presented by Indigenous and NIRs and participants about the inclusion, or not, of NIRs in Indigenous research settings. There is some consensus that NIRs can work in partnership with Indigenous groups and Indigenous colleagues, given the NIRs' preparedness to consider their position in the research relationship from several perspectives (Puke & Lowe, 2020; Simonds & Christopher, 2013; Skille, 2021; Smith & Smith, 2019; Smith, 1999, 2008, 2015). Some of the perspectives discussed include power-sharing, privilege, assumptions about physical appearance, ethics, researcher preparedness, and building trusted and respectful relationships with research groups and tensions relating to the adaptation of Indigenous research methods by NIRs (Ahenakew, 2016; Boulton, 2020; George, 2018; Lowe et al., 2020; Puke & Lowe, 2020; Sherwood & Anthony, 2020; Vaeau & Trundle, 2020).

Of note in discussing the application of Indigenous research methods by NIRs, Ahenakew (2016) concludes that "while appreciating the need for advancing the use of Indigenous methodologies in academic settings, [there is a need] for a careful consideration of the paradoxes and limitations of translating insights between Indigenous and non-Indigenous spaces" (p. 337). The paradoxes attributed to Kaupapa Māori research include the simultaneous actions to centre Māori knowledge and to critique Western science, the development of a universal framework that can also be locally contextualized and that most Kaupapa Māori research is undertaken and funded within mainstream institutional settings that can constrain its development.

It may be that rather than paradoxes, the author is describing some of the structural challenges and tensions currently inherent in the ongoing development of KMR as a legitimate research method and philosophy within academic sectors. The current research aims to contribute to knowledge on the tensions and their possible mitigates that can develop when a NIR aims to apply an Indigenous methodology, in an Indigenous research setting. In terms of what may be possible in a culturally collaborative space, Linda Smith reflects:

> …work is being carried out in terms of bicultural research, partnership research and multi-disciplinary research. Other researchers have had to clarify their research aims and think more seriously about effective and ethical ways of carrying out research with Indigenous peoples. Still others have developed ways of working with Indigenous peoples on a variety of projects in an ongoing and mutually beneficial way (Smith, 1999, p. 17).

Smith's comment reinforces the issue that the place of NIRs in Indigenous research is not clear cut. However, working within the definition of Kaupapa Māori research, which is essentially research by, with and for Māori, and reflecting on perspectives expressed in the literature, the conclusion drawn for the present research is that NIRs can participate in Kaupapa Māori research, in an applied context (Love, 2020; Lowe et al., 2020; Simonds & Christopher, 2013). Smith et al. (2012) comments that NIRs can be positioned in Indigenous research contexts, as contributors to Māori development, if the NIR works within boundaries, and meets the expectations of Māori.

> There are boundaries, but sometimes the ideas are more important than the feelings of individuals…. Kaupapa Māori theory is a big 'game changer' idea with respect to Māori development, [it] is bigger than any of us as individuals…there are many people struggling in a range of sites to create space for Māori -and this includes some Pākehā… so this is not the exclusive place for Māori, but there are some expectations and rules that apply (Smith et al., 2012, p. 19)

In understanding the boundaries and rules that can direct the involvement of NIRs in Indigenous research contexts, the literature describes the importance of building respectful, trust-based relationships, and maintaining connections between NIRs and Indigenous research groups (Bishop, 1996; Jones, 2017; Palmer et al., 2023; Ruwhiu & Wolfgramm, 2006; Skille,

2021). In building trust-based relationships, the NIR needs a capacity for self-reflection that locates their authentic self in the research relationship.

On reflecting on their place in Indigenous research relationships, it is essential for NIRs to ask themselves why they want to be involved in Indigenous research in the first place. Alison Jones (2017) discusses various dilemmas experienced by NIRs when they examine their motivations for wanting to research with Māori, especially through a research approach such as Kaupapa Māori. NIRs may struggle with their desire to be "a rescuer and gaining redemption", feeling hurt and frustrations when they may be actively excluded from Māori groups and colleagues and Kaupapa Māori settings (p. 182).

Jones presents an argument that Kaupapa Māori research is research for Māori to address Māori needs, and it has little to do with NIRs. That NIRs might feel excluded is a reflection and reinforcement of the dominant research culture making an Indigenous initiative all about them (Jones, 2017). Jones describes this circumstance as the colonised turning away from the colonisers' best intentions to be inclusive research partners but still maintaining the predominance of Western thought and methods (Jones, 2017). Jones provides an important cautionary message that the potential for being excluded from Indigenous settings is part of the NIR experience and needs to be balanced against collaborative opportunities that make effective use of differences between all members in any research setting.

Skille, a Norwegian non-Indigenous scholar, discusses examples of being excluded by Indigenous scholars because he did not speak the Indigenous language, which he interpreted as the Indigenous scholars believing that he was "not culturally skilled" (2021, p. 9). Skille reflects that excluding researchers based on language skills risks the exclusion of Indigenous researchers as well as NIRs (Skille, 2021). Skille provides an alternative perspective on exclusion/inclusion by describing situations when Indigenous people see the good in having more people talking and researching on Indigenous issues, regardless of cultural affiliations or identities (Skille, 2021; Smith, 2012).

The literature also highlights that Indigenous groups are not homogenous in their views on NIRs and represent people with a broad range of cultural and political perspectives (Jones, 2017). Skille (2021) concludes from his experiences that Indigenous people have different views about NIRs, and that the people who know him are the most positive about his involvement, stating that "People's views on the non-Indigenous as insiders or outsiders differ due to familiarity" (Skille, 2021, p. 10). Skille reinforces the importance and value of developing familiarity, over time, between NIRs and Indigenous groups, if successful research processes are to develop.

Skille's observations hark back to comments by both Indigenous and NIRs, that relationships are a significant element in the possibilities for cross-cultural research (Jones, 2017; Smith et al., 2012; Smith, 1999; Stirling & Salmond, 1980). Therefore, in returning to the initial consideration of 'should NIRs approach Indigenous groups about research?' the conclusion I have drawn is yes, there is scope for worthwhile discussions on research projects between NIRs and Indigenous organisations, within boundaries and caveats determined by the Indigenous groups.

NIR positionality

Having discussed the place of NIRs in Indigenous research, the literature review now considers the place of NIRs in Indigenous organisation and management research, addressing RQ1 'how should a NIR approach research with an iwi organisation?' The present research applies a Kaupapa Māori research approach in an Indigenous organisation and management context, to understand if, how, and why a NIR may have a place in iwi organisational research. The learnings and reflections from this research enquiry will then be used to determine the nature and settings for a set of research conversations with the Rūnanga leaders.

There are no specific definitions or descriptions of a NIR located in the literature in organisation and management studies. The definition of a NIR may appear obvious, positioning

the researcher as not belonging to Indigenous cultural groups and being an outsider to Indigenous cultural groups, with whom the researcher aims to partner. However, in defining a NIR there are other dimensions to consider.

It is reasonable to suggest that business and organisation perspectives that pervade mainstream academic business education and work experiences are absorbed by NIRs, becoming central to their ontology, with their likely research focus being mainstream business and organisations (Ahenakew, 2016; Cribb et al., 2022; Ruwhiu, 2012; Skille, 2021; Vaeau & Trundle, 2020). Positioning oneself as a NIR indicates that working in Indigenous business, management and organisation spaces and contexts is the focus of the researcher's efforts.

In transitioning from a mainstream business and organisation frame of reference to an Indigenous business and organisation frame of reference requires the business researcher to make a fundamental shift in personal, ontological, professional, and cultural thinking about business and organisations. In experiencing the transition from dominant culture, neo-liberal, mainstream business, and organisation research perspectives to research partnership models in Indigenous business and organisation, I note that there is very little literature available on this dynamic.

There is however a body of literature on NIRs transitioning into Indigenous partnerships in fields including social sciences, education, health and environment studies (Ahenakew, 2016; Chen & Mason, 2019; Cribb et al., 2022; Krusz et al., 2019; Palmer et al., 2023; Ruwhiu & Wolfgramm, 2006; Skille, 2021). Further, there is an extensive range of literature on Indigenous entrepreneurship and some Indigenous-non-Indigenous research partnerships in this field, but these largely cover issues relating to what Indigenous entrepreneurship is, how it operates and profiles of Indigenous entrepreneurs (Dell et al., 2017; Kawharu et al., 2017; Mika & Dana, 2021; Mika et al., 2019a).

The NIR can draw some information on appropriate practices in Indigenous business arenas from the literature, but there remains a significant gap in the research and literature that discusses the field of NIRs and how, where, why and if, they have a role in partnering with Indigenous business and organisations. The context for NIRs is not only methodological, but is critically about being able to work with, in and across culturally different perspectives on business and organisation functions and models. Importantly, the NIR is challenged with Indigenous ways of building and operating organisations that take precedence over mainstream notions of how organisations should be arranged, managed, and led.

Ruwhiu and Wolfgramm (2006) reflect that in researching with Indigenous organisations a dominant Western view of business and organisational concepts can deny Indigenous organisations space to fully express, or fully describe their Indigenous ways of being, their values and principles, and how these are reflected in the ways Indigenous organisations operate. The rigidity of mainstream business research approaches is a counterpoint to the fluidity often expressed in the kaupapa of iwi organisations. In positioning research in an Indigenous organisational context, the NIR needs to remain open to alternative business models and priorities. It is important too, to maintain a learning perspective rather than to pre-suppose that a mainstream business approach is more valid than an Indigenous business approach (Best & Love, 2010; Harmsworth, 2005a; Joseph, 2021c; Ruwhiu, 2012; Ruwhiu & Cone, 2010; Ruwhiu & Wolfgramm, 2006).

The current research aims to explore what a cultural transition experience could look like by creating an organisational research project with the Rūnanga that incorporates skills, experience, values, and relationships from both cultural perspectives. At all stages in the research process, the aim is to generate beneficial outcomes for the Rūnanga as an economic and tribal entity. Of note, the research is not an ethnographic or social sciences exploration but is an exploration from a strategic organisation and management standpoint. The specificity of being a business researcher is important, as the research was approached from a strategic

organisational development perspective. Therefore, the current research is anchored in the field of organisational research with tangible real-world organisational benefits being the principal research outcome.

From a methodological perspective, Kaupapa Māori research underpins the current research method, albeit in an applied manner. There is a significant range and scope of literature on Kaupapa Māori research in the fields of education, anthropology, social sciences and health that are discussed in detail later in the review (Berryman, 2013; Coombes, 2017; Hiha, 2015; Smith, 2017; Smith & Smith, 2019; Smith, 2015). However, there is a limited range of literature on the application of Kaupapa Māori research within the fields of organisation and management studies (Henry & Pene, 2001; Love, 2020; Ruwhiu & Cone, 2010). The scope of available literature is further narrowed when considering Kaupapa Māori research methods in iwi organisational contexts, specifically PSGEs.

The opportunity afforded tome to undertake a research project with an iwi organisation with whom a trusted relationship exists, creates significant scope for the present research to add new insights into two fields of study. First, the current research makes contributions to NIR approaches that are appropriate to research with iwi organisations. Second, the current research contributes to the field of applied Kaupapa Māori research approaches in iwi organisation and management studies.

Before proceeding to the next section, an additional contextual element that influenced the research relationship between me and the Rūnanga is noted. There was period during the research process that I worked in a commercial relationship with the Rūnanga during the COVID-19 pandemic. This situation is discussed at various points in the thesis. The relevance of discussing the researcher-consultant relationship in terms of the place of NIRs in Indigenous research, is centred on issues relating to capability and capacity.

The Rūnanga's need for additional capacity and capabilities to undertake project work during the pandemic transcended the non-Indigenous and Indigenous binary relationship dynamics already discussed. The need to get the work done took precedence over identity. This experience reflects perspectives in the literature describing collaborative consultant– client relationships aimed at problem solving, idea generation and deepened awareness of each other's strengthens and behaviours in a transforming ongoing process (Long, 2016; Sher & Lawlor, 2022).

Opposition to Non-Indigenous research

In considering non-Indigenous research approaches to Indigenous groups, NIRs need to build their understanding of why Indigenous groups may resist research, and specifically, may resist NIRs. Risks for Māori in engaging with research include the loss of power and control over their own knowledge, seeing little or no benefit to themselves from the research, being exploited in terms of capture of precious items and knowledge and disenfranchisement from how data collected on them is interpreted and used (Smith, 2003; Smith et al., 2012; Smith, 1999, 2015; Smith et al., 2016).

Evelyn Stokes, a Māori researcher and scholar, provides an early example of Māori researchers expressing their concerns about NIRs researching with Māori (Stokes, 1992). In a discussion paper prepared for the Social Sciences Committee of the National Research Advisory Council in 1985, Stokes describes Māori as being "guinea pigs for academic research; that some academics have made successful careers out of being Pākehā experts on Māori" (Stokes, 1992 'Māori Attitudes to Research'). Stokes speaks about Māori rarely benefiting from academic research, and that the principal researcher writes the report in isolation from Māori and takes the credit for any findings.

Stokes writes about the imperatives for research with Māori to be on Māori terms and not 'ferreted out' by researchers who then present the material to suit the researcher's aims and

not those of Māori (Stokes, 1992). Bishop (2008, p. 147) reiterates Stokes' perspective on NIR behaviours by describing the continuation of neo-colonial dominance in research in Aotearoa New Zealand. This dominance has seen a systematic approach by NIRs and research institutions of researching Māori lives "that address concerns and interests of the predominately non-Māori researchers own making, as defined and made accountable in terms of the researchers' own cultural worldview(s)".

Māori scholars point out that Pākehā driven research on Māori is based on Pākehā questions focused on what Pākehā want to know about Māori (Smith, 1992; Stokes, 1992). Further, Pākehā driven research on Māori is used against Māori and aims to "fit Māori into Pākehā prescribed moulds and to assimilate Māori" (Smith, 1992, p. 4). Stokes describes the 'detached observer' and the 'participant observer' who take no responsibility for the consequences for Māori of what may now be known about them because of the research. These observations by Stokes, made nearly forty years ago, continue to resonate with Māori academics and scholars and continue to influence opinions and attitudes to NIRs working the Māori (Bishop, 2008; George, 2018; Pihama, 2001; Smith, 1997; Smith, 1999; Walker et al., 2006). Bishop (2008) and George (2018) implore all researchers working with Māori groups to increase their cognisance of the issues Māori face in research relationships and to actively develop appropriate research methods.

The imperative for appropriate research with Māori is for Māori participants to control the gathering and use of their knowledge, and how the data collected is interpreted and can be of benefit them (Smith, 1999, 2008). Therefore, it is critically important that research processes are thoughtfully prepared and culturally appropriate so that participants are confident and assured of the integrity of the research process, and that their knowledge and expectations are clearly identified and respected by all researchers involved in the process (George, 2018).

Establishing applied Kaupapa Māori research guidelines.

As described in the literature, there are limitations for NIRs working in Māori research, especially if considering using an Indigenous methodology such as Kaupapa Māori research. Limitations described include the logical perspective that anyone who is not Māori is inherently unable to bring Māori values, whakapapa, and knowledge into a research process (Smith, 1999; Stokes, 1992). There is historic scepticism in Māori communities of NIRs, and that Māori will see any benefit from the research. Māori questions are often not addressed by NIRs when they frame their research questions and findings to suit their non-Indigenous research agenda (Smith, 1999; Stirling & Salmond, 1980).

As discussed, conducting research in line with the principles of Kaupapa Māori research fundamentally shapes any research project between NIRs and Māori (Boulton, 2020; George, 2018; Vaeau & Trundle, 2020). In theory and in practice, there are key limitations to employing an authentic Kaupapa Māori research method for the present research. Most obviously is the fact that I am a non-Indigenous researcher, and the research is conducted in the English language and not in te reo Māori.

Of particular significance to the present research, the issue of NIR positionality was given a granular perspective, by considering more than just the binary positioning of Indigenous and NIR status (Chen & Mason, 2019; Dwyer & Buckle, 2009; Krusz et al., 2019). In the Aotearoa New Zealand context of the present research, the NIR becomes contextualized as non-Māori. However, being non-Māori did not take into account other important aspect of my positionality in the present research.

The issue of being seen as non-Iwi, as opposed to being seen as non-Māori was discussed in detail during the preliminary, 'pre-ethics' conversations between me and the Rūnanga leaders (Lowe et al., 2020). The implications of holding a 'non-Iwi' position in a research setting, brings into focus the importance of contextualising research processes, and all research participants. The realities for non-Iwi researchers in the field, and how this specific aspect of positionality impacts research processes is not well described in the literature.

Additionally, being an academic researcher was also an issue of some contention within the Rūnanga group, given their prior poor experiences with some researchers, reflecting similar insights described in the body of literature on this subject and in earlier sections of this chapter (S. Cornell, personal communication, July 2021; Pahia Turia, personal communication, November 2021) and Dwyer and Buckle (2009); Te Pou Matakana (2015) and (Vadeboncoeur et al., 2021).

So where does this leave non-Indigenous, non-Iwi researchers with aspirations to navigate the non-Indigenous-Indigenous cultural divide to learn, share knowledge and to support, in some way, Māori self-determination and a rebalancing of equity in all forms, for Māori? Specifically, the present research considers approaches that may be appropriate for a non-Indigenous, non-Iwi researcher to discuss with an iwi organisation. This is the context within which the present research and thesis sits.

The literature provides some options for appropriate research approaches to discuss with Māori and iwi organisational research groups, which can account for the non-Indigenous and non-Iwi position of researchers. Kaupapa Māori research methods and principles provide direction, accountability, and discipline for NIRs, albeit, in an applied method. Important components of Kaupapa Māori research methods that can be applied to a NIR include:

- The researcher needs to be introduced into the Indigenous organisation by people trusted and respected by the organisation, i.e., people with mana.
- The outsider researcher needs to be guided through the research process and be open to this guidance.
- The position of the NIR needs to be clearly defined at the start of the process.
- The outputs and outcomes of the research must benefit the Indigenous participants and their aspirations.

- Power and knowledge are shared, and traditional knowledge is respected and protected.

- Time, respect, and trust are central to the research relationship.

(George, 2018; Jones, 2017; Lowe et al., 2020; Pihama et al., 2015; Puke & Lowe, 2020; Simonds & Christopher, 2013; Skille, 2021; Smith, 1992, 1997, 2019a; Smith, 2005)

In looking for details on how a non-Indigenous, non-Iwi researcher can approach research with an iwi organisation, the literature describes several strategies and models that can shape the research process. Smith poses four strategies that can be used by non- Indigenous or outsider researchers in developing more culturally sensitive research approaches with Māori, depending on the degree of commitment of the non-Indigenous research to explore research possibilities (Smith, 1999, p. 176). The strategies are:

1. The strategy of avoidance whereby the researcher avoids dealing with the issues of Māori.

2. The strategy of 'personal development' whereby the researchers prepare themselves by learning Māori language, attending hui and becoming knowledgeable about Māori concerns.

3. The strategy of consultation with Māori where efforts are made to seek support and consent.

4. The strategy of 'making space' where research organisations have recognized and attempted to bring more Māori researchers and 'voices' into their own organisation.

(Smith, 1999, p. 176)

Of the strategies proposed by Smith (1999) the strategies of ‘personal development’ and ‘consultation’ were applied to the research. Personal development was a key motivator for the research based on a desire to learn more about the things that matter most to Māori, and iwi, and to learn about te reo Māori and tikanga, as aspects of present researcher capability building. Consultation was a cornerstone in the development of all aspects of the research, as the premise of the research is applying Kaupapa Māori research in a NIR context, and this could only be approached through detailed consultation with the Rūnanga.

Further, Graham Hingangaroa Smith proposes four models for culturally appropriate research by NIRs (Smith, 1992). Smith’s models reflect a scale of engagement that is available to NIRs, depending on the NIR’s reputation with Māori, their access to mentors, and willingness to be guided. The four models are the Tiaki/mentoring model, the Whāngai model, the Power-sharing model, and the Empowering Outcomes model.

The first model is a Tiaki/mentoring model, where authoritative Māori people guide and sponsor the research, adding support for the NIR and the participants and mediating across the research if necessary. The second model is a Whāngai/adoption model that sees Whāngai researchers being involved in the daily life of Māori people and sustaining a life-long relationship with them beyond the research experience.

Whāngai describes a fostering or adoptive relationship between whānau members (Moorfield, 2023). In terms of a research relationship, Whāngai researchers are people who have close and lasting relationships with their Māori community and are invited into the community as an adopted member of the whānau. Conducting research is incorporated into the relationship and the research operates through trust and reputation to exercise a duty of care with the community or whānau involved in any research.

The third model is one of power-sharing. Power and control inequities within non-Indigenous and Māori research has been described earlier and remains a principal element in

developing research projects involving outsiders and Māori. The power-sharing model acknowledges the need for Māori participants to share in the control of the research process and for researchers to negotiate with communities on how the research could be conducted in an equitable and appropriate way.

Power sharing is pivotal to any Kaupapa Māori research undertaken with an outsider. The emphasis is on the outsider understanding the nature of power-based relationships in the first place, and an open acknowledgement of the history of power inequities inherent in Māori-non-Indigenous relationships, especially in terms of research.

The fourth model encompasses many of the core aspirations and requirements of Kaupapa Māori research. The Empowering outcomes model is designed to establish a research project and researcher relationship so that the research addresses the questions Māori people want to know and which have beneficial outcomes for them, as opposed to only being beneficial to the research.

It is important to note these models were described as providing a 'way in' for NIRs, with emphasis on relationships and context. Smith (personal correspondence, November 2022) talks of these models being a starting point for an ongoing dialogue between NIRs and Māori about what may or may not be considered culturally appropriate research models. As discussed earlier, Smith points out that culturally appropriate ways of developing research are not for everyone. Many researchers, both non-Indigenous and Māori, and academic institutions, may struggle with moving the locus of control to Māori participants and to sharing the benefits and outcomes of research with Māori.

Smith also discusses the need for all researchers to adapt themselves and to contextualize their research to accommodate Māori preferences, raising the point that Māori are not a one-size fits all community of people, despite the Pākehā societal norm of homogenising Māori as essentially being all the same (Smith, personal correspondence, November 2022).

Given the possibility that a shared, contextualized research process may be new or unfamiliar to people involved in the research project, there is the need for courage from everyone involved to step into a largely unknown field of research and methods development (Kidman, 2007). Elements of all four models presented by Smith are appropriate to the present research. The strategies and models presented in the literature were considered and created a composite of essential behaviours and guidelines that underpinned this research. The core principles and guidelines underpinning this research are presented in Chapter 4 Methods Section 1: Validation of the research approach. The guidelines are an amalgam of key elements described in the literature, on how a NIR can participate in research with non-Indigenous groups, in appropriate and thoughtful ways (Hudson et al., 2010; Massey University, 2017; Skille, 2021; Smith, 1999; Vaeau & Trundle, 2020).

Having determined the most appropriate elements to include in a model for a research engagement with the Rūnanga, the question of how to validate the research approach needed to be addressed. Again, turning to the literature, a set of veracity tests are described that test a research approach against the principles of Kaupapa Māori research (Palmer et al., 2023; Smith, 2017; Smith et al., 2012; Smith & Smith, 2019). The veracity tests were selected as an appropriate framework to validate and assess the choice of an applied Kaupapa Māori research method to shape the present research enquiry.

Veracity Tests for research evaluation

Smith (1997) asserts that directing research towards generating benefits for Māori needs to be integral to any research process and embedded in ongoing transformative praxis (action and reflection), regardless of whether the research is conducted by Māori or NIRs. Research value for Māori is in research findings that can be migrated into Māori settings, in Māori terms, and for the benefit of Māori (Smith, 1997; Smith et al., 2012; Stokes, 1992). In determining research approaches that can generate findings of benefit to Māori, it is necessary to evaluate proposed research approaches through a Māori lens (Smith, 1997; Smith, 1999).

The approach used to assess the possible value of the present research process to iwi organisations in general, and specifically the generation of research value to the Rūnanga, is through applying a set of Kaupapa Māori research veracity tests, proposed by Smith (2017) and described in detail by Smith and Smith (2019).

Smith (2017) proposes five tests of the veracity of a Kaupapa Māori approach in research, focusing on evaluating outcomes for Māori from the research. Smith et al. (2012) state that evaluating the validity of research with Māori needs to be grounded in the transformative benefits that the research should bring to Māori. The five veracity tests are, Positionality, Criticality, Structuralist and Culturalist considerations, Praxicality and Transformability. Smith (2017) describes the five veracity tests as starting points against which to assess the authenticity and truth of Kaupapa Māori research approaches in any given setting. The tests can be added to and expanded on to allow Kaupapa Māori research to expand and develop into new contexts.

Positionality describes the importance of locating ourselves in space and time and in considering why, how, and where the researcher is positioned in the research project. Understanding the researcher's own position in the research project requires them to understand their capabilities and where their experience and abilities may create limitations to their research contributions. Researcher credibility is also considered, and researchers need to ask themselves why they think they have a place in the research project, how valid is their perspective, who is the audience that they are addressing and whose interests are served by the research.

Criticality encompasses contextual elements relating to both the research and the researcher. Criticality scrutinises how well informed the researcher is about Māori political and historical narratives, especially in terms of colonisation and unequal power and social relationships between non-Indigenous people and societies and Māori. Critical understanding of these issues needs to be evident in how the research and the researcher argues for the legitimacy of Kaupapa Māori and Kaupapa Māori research approaches, including the validity of Māori language, knowledge, and culture in all aspects of the research.

Structuralist and Culturalist considerations include an understanding that changing people's attitudes and behaviours (cultural change) is half of the transformation equation. To affect transformation for Māori it is necessary also to affect change at a systems level, the structural impediments constraining the rebalancing of social, cultural, and economic equity for Māori (Smith, 2017). The NIR can contribute to structural and cultural change for Māori through guided advocacy within mainstream communities, organisations, academies, and government agencies.

Praxicality (the relationship between theory and practice), talks to Kaupapa Māori approaches in action. What is being done, how is it working and what practical and theoretical elements are in action. An essential element is this veracity test is the need for iterative processes where all people involved reflect on research, and adjust the research as required to achieve the desired outcomes. Testing theory against practice is integral to this test.

Transformability reflects the narrative that research by, with and for Māori is of value to them if it leads to positive change in Māori lives. Researchers must challenge themselves by asking how they and their research will benefit Māori and contribute to the things that the research participants know to be important to them. Telling Māori what they already know is of little value to them (Smith, 2017). This veracity test measures how useful and meaningful the research and the researcher are to Māori.

In discussing transformation as practice as an important consideration in driving meaningful change for Māori, and Indigenous organisations, it is useful to consider a further dimension of transformative action. In mainstream organisational development terms, transformative change or praxis, as described by Cornell and Pierre (2019); Freire (1972); Smith (1997, 2017) and Smith and Smith (2019) has parallels with the practice of process improvement cycles, where reflection and data are used to improve business practices in a continuous, deliberate cycle (Brannelly & Boulton, 2017; Davis, 2017; Gisi, 2018; Smith, 2003).

Transformative or continuous improvement practice is central to Kaupapa Māori research (Smith & Smith, 2019).

The concept of praxis resonated with me, as I have worked with continuous improvement models and projects on many occasions during my professional career. Continuous improvement is a process for making continual, incremental, small enhancements or improvements to a process or system (Cole, 2010, p. 363; 413). Continuous improvement strives for ongoing performance improvements resulting from team member actions such as observation, due diligence or reflection about errors, lost opportunities, poor performance or new opportunities and options for optimising resources. Measurement, evaluation, and critical thinking are components of continuous improvement process, as too, are human dimensions of capability and commitment to improving performance (Davis, 2017).

Continuous improvement was an initial concept that could have some utility for me to use the findings from the research as a method for ongoing improvements in both research practice and the Rūnanga's internalisation of any research findings to improve decision-making and sustainability. However, there may be issues within continuous improvement methodologies that were unlikely to resonate with Indigenous organisations, including attempting to standardize and control internal organisational processes which would reduce the scope for traditional knowledge and tribal nuance to influence the organisation (Gisi, 2018).

Continuous improvement was also seen as a possible way to embed any research findings into the Rūnanga's organisational development plans. Continuous improvement may be a useful process in establishing deliberate and data-informed change, increasing the stability of the Rūnanga's organisational development, and building sustainability into the fabric of the Rūnanga.

The five veracity tests provide a platform for NIRs to better understand the intersections between Kaupapa Māori research, research value, research benefits and research relationships.

Importantly, the tests require the NIR to pause and consider the myriad responsibilities in preventing research harm to Indigenous participants through the researcher's actions, omissions, and aspirations.

The veracity tests link Kaupapa Māori research with the NIR's responsibilities as an active, albeit guided participant, in Indigenous self-determining and transformative change, shaping the application of the researcher's capabilities to the aspirations of Indigenous peoples (Berryman, 2013; Huygens, 1999; Smith, 2017; Smith, 2012; Walker et al., 2006). The Kaupapa Māori veracity tests stimulate a critically important consciousness that holds NIRs accountable to themselves and to Indigenous research groups and colleagues.

The veracity tests may also be important in holding other outsider group accountable for their research behaviours with Māori groups. Smith et al. (2012) caution that in many ways, Kaupapa Māori research approaches are being used in Aotearoa New Zealand by the research academy and government ministries as exercises that are distancing Māori from research benefits. This occurs when objectives and agendas of agents outside Māori participants groups control research knowledge and outcomes for their own purposes. Hence, the research is of less value to Māori than it has the potential to be (Smith, 2017) and Smith, personal correspondence (June 21,2022).

There is limited literature describing the application of veracity tests in the evaluation of Kaupapa Māori research methods, especially by NIRs (Smith et al., 2012; Smith & Smith, 2019). Palmer et al. (2023) applied Kaupapa Māori research veracity tests and found them to be an important process in evaluating the reflexive nature of research and the role of 'self 'in processes for transformative change.

The inclusion of the veracity tests into this current research approach, and how to best apply these, was developed from discussions with Professor Smith (Smith, personal correspondence, June 2021, Nov 2022). The veracity tests provide the NIR with an Indigenous

framework to assess their research approach and to validate their method in Kaupapa Māori research contexts. The incorporation of Kaupapa Māori research veracity tests by a NIR presents a new contribution to the body of knowledge on methods to assess validity of non-Indigenous research in Indigenous research settings.

Rationale for the research

This chapter has interrogated the literature relating to the body of knowledge on NIRs working with Indigenous groups and colleagues in applying Indigenous research methods, specifically Kaupapa Māori research methods, in a variety of research settings. The literature review considers the place of NIRs in Indigenous research and draws close attention to the roles and positions of NIRs in Indigenous organisation and management research fields. The literature review highlights Indigenous opposition to research with both NIRs, and academic researchers and proposes an effective way forward based on an applied Kaupapa Māori research approach.

Through considering all the principled and practical attributes of Kaupapa Māori research, this research method is selected as an appropriate overarching conceptual model for the present research. As a non-Indigenous, outsider, business researcher, I acknowledge that not all aspects of Kaupapa Māori research methods described in the literature are available to the present research, creating limitations on the extent to which the research can be conducted within the Kaupapa Māori research frame of 'by, with and for Māori' (Smith, 1999).

Given these constraints, the literature presents options for applying the core values, principles, and practices of Kaupapa Māori research from a non-Indigenous perspective. The literature also presents cautionary advice about how far a NIR can or should extend themselves into the domain of Indigenous research (George, 2018; Hiha, 2015; Smith, 1992, 1997; Smith, 1999; Walker et al., 2006).

Despite an extensive range of literature described in this chapter on Kaupapa Māori theory and Kaupapa Māori research methods in the fields of education, health, social sciences and anthropology, there is a more limited range of literature describing the connections between Kaupapa Māori research theory and praxis (reflection and action) in business, organisation, and management studies. In further refining the research field to consider the experiences of NIRs in Indigenous business research, the range of available literature is further significantly reduced (Cribb et al., 2022; Dewes, 2009; Harmsworth, 2005a; House et al., 2004; McMeeking, 2021; Ruwhiu & Cone, 2010).

A further consideration in reviewing the range of literature discussing Kaupapa Māori research methods, there is limited literature describing the practical application of the method that brings to life on the imperative for Kaupapa Māori research to drive transformational change, especially in iwi organisation and management settings (Smith et al., 2012). In drawing together, the knowledge threads in the literature on Kaupapa Māori research, non- Indigenous research complexities, research in practice and how to apply research findings in practical ways in Indigenous organisational settings, the present research aims to add to the body of knowledge currently available in three specific fields.

First, the current research aims to contribute to knowledge on how a NIR can approach an iwi organisation about research projects. Second, the current research explores contemporary perspectives on the intersection of research ethics and research methods that a NIR needs to consider when approaching Indigenous groups about research in any field of exploration. Third, the current research aims to add to the important conversation about how research is applied in Indigenous organisational settings as an expression of and vehicle for transformative praxis, expanding the space for self-determining processes and the realisation of Indigenous aspirations.

Additionally, the current research aims to develop useful and reliable data that can assist the Rūnanga leaders in their organisational decision-making processes. Developing and

expressing data to counter government authority over Māori is an example of the structural changes that are possible through Kaupapa Māori research (Smith, 1997, 2019a; Smith, 1999). Without Iwi organisational specific data to counter central government perspectives on Māori needs, it is difficult for organisations like the Rūnanga to change centralized processes and outcomes so that resources are directed to what iwi organisations, and Māori, know to be important.

In concluding this chapter, it is important to return to the initial discussion in this literature review on the place, if any, for NIRs in Indigenous research. My perspective is that NIRs can have a place in Indigenous research, given certain caveats determined by the Indigenous groups involved in the research project (Smith, 1999).

Caveats include the NIR being guided by the Indigenous research groups or trusted mentors, being aware of issues of power and privilege, centering the research on matters of importance to the research group, as determined by them, involving all participants in research decisions such as evaluation of data, and what should become of the research. Central to any opportunity for research involving Indigenous and non-Indigenous people, is the importance of relationships, trust, transparency, and respect between everyone participating in the research (Harmsworth, 2001; Jones, 2017; Palmer et al., 2023; Smith, 2019a; Smith et al., 2012; Smith, 1999; Vaeau & Trundle, 2020).

In collectively advancing a way forward for NIRs to contribute to Indigenous research settings, it is possible to develop and expand a broader range and depth of research capabilities and capacities that are available to Indigenous groups. Of significance, the literature review provides insights into researchers and research groups who are working beyond the binary context of Indigenous and non-Indigenous, to develop new ways of working together for the benefit of people.

The literature is however scant on many practical and applied issues relating to NIRs when approaching Indigenous organisations about research possibilities. As the present research is in Aotearoa New Zealand, to make a contextual contribution to the body of knowledge on cross-cultural research, the Indigenous organisations being considered are iwi organisations. In addressing RQ1 ‘how should a NIR approach research with an iwi organisation’, the current research aims to make an important contribution to the advancement of new approaches to contextualizing research across cultural and identity boundaries.

Chapter 3 Literature Review RQ2: What factors influence leadership succession in PSGEs?

As outlined in Chapter 2, there are two literature reviews underpinning the two inter-connected research enquires addressed in the thesis. Chapter 2 reviewed the literature relating to how a NIR should approach research with an iwi organisation, justifying RQ1. Chapter 3 reviews literature relating to the factors that influence leadership succession in PSGEs and justifies RQ2. This chapter is organized as follows: First I describe Post-Settlement Governance Entities (PSGEs) using descriptions found in the literature from both Indigenous and Crown sources. I then discuss the challenges of applying Western leadership concepts to the empirical context of Indigenous PSGEs. To clarify the term Western, it is applied here as a description of predominant ways of thinking and doing that derived from North American, British and European cultures and economies, reflecting dominant societies in relation to Indigenous world views (Spiller et al., 2015).

The inclusion of a Western discourse on leadership and succession reflects in part, the potential influence of Western business and organisational studies on Indigenous leaders who emerge from contemporary, Western academic institutions (Avolio & Drummey, 2023; Friedman, 2017; Prendergast-Tarena, 2015; Ruwhiu, 2012). Western perspectives on leadership succession may provide a more fulsome review of issues relating to leadership succession, filling some of the gaps in the literature about leadership succession in PSGEs. These Western perspectives may have some utility in developing conceptual models for leadership succession in PSGEs, in the absence of PSGE specific research on the topic.

Western perspectives on leadership and leadership succession are countered by the work of Māori and relevant Indigenous scholars on these concepts as they manifest in Indigenous organisations (Best & Love, 2010; Carter, 2003; Haar et al., 2019; Harmsworth, 2005b; Henry

& McNeill, 2017). The literature review references the work of Māori scholars who have discussed iwi leadership, Indigenous organisations, and PSGEs, including Chellie Spiller (Spiller, 2021; Spiller et al., 2020; Spiller et al., 2019), Jarrod Haar (Haar et al., 2019; Roche et al., 2018), Rachel Wolfgramm (Wolfgramm et al., 2022), Ella Henry (Henry & McNeill, 2017; Henry & Wolfgramm, 2018), Diane Ruwhiu (Ruwhiu, 2009; Ruwhiu & Cone, 2010), Steven Kent (Kent, 2021) and Margaret Maaka (Maaka et al., 2019; Maaka & Fleras, 2005). Of significance too is the work of Sacha McMeeking on iwi contexts for hybrid organisational models (McMeeking, 2021).

The literature review then discusses comparisons between Western and Indigenous leadership succession models encapsulating some of the key issues influencing leadership succession in PSGEs. The literature review explores issues including the influence of representational organisation models on how and why leaders are selected, the impact of proximity and distance between organisational leaders and members, the changing needs of organisations over time and how these changes may influence leader selection and leadership succession.

The literature review concludes with a justification of the research, arguing that while Western and Indigenous concepts of leadership and succession may provide insights into leadership succession in PSGEs, there is a need for research on leadership succession models that are contextualized to PSGEs and their specific circumstances and aspirations. Through this argument, I provide a justification for RQ2 which defines the terms and concepts I use and the way I employ these in my later analysis of the research question on what factors influence leadership succession in PSGEs.

What is a Post-Settlement Governance Entity (PSGE)?

As discussed in Chapter 1, there is a complex genesis for PSGEs, embedded as they are in both historical and contemporary colonisation dynamics which have fundamentally shaped these organisations. In exploring what a PSGE is, the thesis now picks up the formation of these entities from the point where settlement negotiation processes determine the structure and nature of PSGEs.

There are four main steps in the claim negotiations process (Office of Treaty Settlements, 2015).

1. Preparing claims for negotiations

    a) Agreement between the claimant group and the Crown to negotiate.

    b) The Crown accepts that there is a grievance to address.

    c) Claimant group shapes itself to suit the Crown's preference for negotiating with 'large natural groupings' as opposed to small groups, whānau or individuals (Joseph, 2012)

    d) The claimant group gives a mandate to a group of representatives to negotiate with the Crown on their behalf. The mandated representatives may be the claimant group's representatives, or the representatives may engage external parties to conduct the negotiations. The Crown needs to approve the mandated representatives.

2. The mandated representatives develop processes to consult with the claimant group and to establish a register of claimant group members.

3. Pre-negotiations

    a. The Terms of Negotiation between the claimant group and the Crown are established and signed.

    b. Funding to assist the mandated representatives with negotiation costs are approved by

relevant Ministers.

c. The claimant group identifies locations and Crown assets that they are interested in including in their negotiation and for which they seek redress, and the types of redress that may be appropriate.

4. Negotiations

Two steps in the negotiations process are useful to expand on as they relate to the establishment and ongoing function of PSGEs. The first relates to mandate and the second relates to the Crown's stipulations about how a PSGE needs to be structured.

Mandating is a critical element in Treaty claim negotiations and settlements between a claimant group and the Crown. Claimant groups choose the people who will represent them in the negotiations with the Crown in a process called mandating. Mandated representatives have authority from the claimant group to enter into discussions and agreements with the Crown (Office of Treaty Settlements, 2015).

The claimant groups selection of its mandated representatives is a critically important element in the claims settlement process. The inclusion of mandating within the Treaty settlement process has several aims. Mandating aims to ensure that the people negotiating the claim settlements fully represent the claimant group. Further, mandating aims to protect all the parties to the negotiation process by clarifying authorities and roles of the people involved (Finlayson & Christmas, 2021; Joseph, 2012; Office of Treaty Settlements, 2015).

However, there are many authors who believe the mandating process is imposed by the Crown to shape the negotiation process to suit its preference for negotiating with large natural groupings, which is a mechanism to restrict the range of people and groups who can contend grievances against the Crown (Hickford, 2021; Mutu, 2019a).

The restrictions on who can negotiate with the Crown are reported to cause problems within tribal and claimant groups leaving many groups caught up in internal tensions before they even get to negotiation with the Crown (Cowie, 2012; Henry & McNeill, 2017; Hickford, 2021; Jones, 2018; Vertongen, 2012). Hefferan (2004); Jones (2016, 2018); Joseph (2012); Mutu (2019b); Rob (2013) and Tuuta (2011) stress that the mandating processes and the consequential dissension between and within Māori groups, is deeply detrimental to Māori and the damage done to tribal relationships will take generations to heal. Henry and McNeill (2017); Mutu (2019b) describes the Crown's negotiations processes as harmful to Māori and that the Crown is not transparent, truthful, or respectful of claim settlement negotiators.

The Crown, as the instigator of the mandating model within the claims settlement process, defines mandate through two key processes, mandating for negotiation and developing Deeds of Mandate (Gardiner, 2009; Jones, 2016, 2018; Love, 2017; Mutu, 2019b). As describe earlier, 'Mandating for negotiations' describes the process where the claimant group chooses representatives and gives them the authority to negotiate with the Crown on behalf of the claimant group (Office of Treaty Settlements, 2015, p. 39).

The second process involves the Deed of Mandate. The Deed of Mandate defines the claimant group, identifies the claims intended to be settled and the geographic areas relating to the claims. The Deed of Mandate identifies the mandated representatives of the claimant group. The Crown has final say as to whether it will approve the Deed of Mandate, and in turn, the claimant group's choice of representatives (Office of Treaty Settlements, 2015, p. 42).

Henry & McNeill (2017) and Mutu (2018) state that claimant groups may take years to determine who they want to represent them, due to tribal complexities in mana, whakapapa, or tensions over what should or should not be included in a claim. Importantly, claimant groups,

in trying to establish their claim, need to shape their tribal considerations into the Crown's prescriptive model for negotiation (Bennion, 2008; Jones, 2018).

Prospective claimant groups may not reach a satisfactory conclusion regarding the establishment of a claim, which leaves their process of claims negotiation in abeyance. The length of time that a claim settlement can take is also an issue for many groups, which often exhausts both the people involved in the settlement and the resources available to negotiate and settlement the claim (Mutu, 2019b).

Henry and McNeill (2017) and Mutu (2019a) provide personal perspectives on claimant groups and settlement negotiation processes. The authors describe their settlement story through intimate accounts of the experiences of their tīpuna, and as contemporary claimant group negotiators. Their perspectives highlight the abuse of the trust and mutual respect that Māori had initially expected to share with the Crown. The authors speak from personal experience about the complex issues involved in establishing a claimant group and developing a consensus on the impacts of colonisation on their tribal groups.

Henry and McNeill (2017) describe the onerous nature of the claimant group application process and highlights the differences is accessing resources to undertake a Treaty claim against the Crown. Although the Crown makes some provision for resources for claimant groups to pursue a claim, most claimant groups have limited financial resources and capacity and capability to apply to their claim (Henry & McNeill, 2017; Office of Treaty Settlements,2015). Limited claimant group resources are unfairly matched against the significant resources available to the Crown and their negotiators (Joseph, 2012; Mutu, 2018).

Te Rūnanga o Ngā Wairiki Ngāti Apa, the research case study organisation, chose direct negotiations with the Crown as their channel to settlement and redress. The Rūnanga settled their claim against the Crown in 2008. Claim settlements are finalised once the Deed of Settlement is passed into legislation.

PSGE structures and accountabilities

Once a PSGE has been established, there are structural complexities born out of the need to meet Deed of Settlement requirements and to meet the aspirations and needs of claimant groups. PSGEs must provide for accountable and transparent processes of governance whereby the work of elected representatives is visible and that they are accountable to their wider claimant group membership (Office of Treaty Settlements, 2015, p. 55). The core principles for the structure of a PSGE, as imposed by the Crown are that a PSGE:

- adequately represents all members of the claimant group
- has transparent decision-making and dispute resolution procedures
- is fully accountable to the whole claimant group
- ensures the beneficiaries of the settlement and the beneficiaries of the governance entity are identical when the settlement assets are transferred from the Crown to the claimant group, and
- has been ratified by the claimant community. *(Office of Treaty Settlements, 2015, p. 67)*

From this point forward, PSGEs have a limited scope for how the entities are structured and how they can operate in ways that connect tribal and claimant group expectations and aspirations with corporate organisational models designed to manage redress and investment.

> Iwi and Māori organisations routinely adopt structural separation of tribal and commercial development, often with layers of subsidiary boards between the overarching tribal governance and commercial operations. The common approach…is a parent entity governed by tribal members having direct governance over tribal development objectives and indirect responsibility for commercial development, due to the presence of intermediary subsidiary boards with professional expertise in the relevant business domain. Typically, the parent entity will have a not-for profit purpose and structure, reinforced by charitable status ensuring the primacy of tribal development objectives, with various for-profit commercial subsidiaries that provide a dividend yield to fund tribal development (McMeeking, 2021) (p394)

As economic units, PSGEs are included in the estimates for the financial quantum of Māori authorities, which are 'economically significant businesses involved in the collective management of assets held by Māori '(StatsNZ, 2023a). To provide some scale to the economic position of PSGE, by the end of 2023, the Crown had signed 100 Deeds of Settlement with a total financial and commercial redress value of $2.738bn (Te Arawhiti The Office for Māori Crown Relations, 2024).

In terms of the Māori economy, an estimated $21bn of capital and assets is held by Māori Trusts, incorporations, PSGEs and other Māori structures (Chapman Tripp, 2021). In 2022 the post-settlement iwi asset value was estimated to be worth $11.7bn, an increase of $0.9bn over 2021 (TDB Advisory, 2022). In 2022, the Māori economy, including the activities of PSGEs, was estimated to be worth $70bn (Reserve Bank of New Zealand Te Pūtea Matua, 2022). StatsNZ reporting for the Sept 2023 quarter highlights that there were 1350 Māori Authorities, generating 11,680 jobs (StatsNZ, 2023b).

The Māori economy generated a total income of $5.43bn for the 2022 financial year, up 14% on 2021 (StatsNZ, 2023a). Post-Settlement iwi groups have investment characteristics reflecting commitments to invest close to home and to long investment horizons. Conversely, iwi groups are constrained by access to new capital and their ability to sell some assets, especially land. These constraints reflect an organisational tension between funding growth expectations and operational liquidity (TDB Advisory, 2022).

An important characteristic in PSGE investment considerations is how these organisations navigate and manage the tensions between commercial and investment expectations and tribal, social, cultural, and environmental expectations (KMPG, 2022; TDB Advisory, 2019; Te Aho, 2005). Iwi trusts have wide-ranging social and cultural objectives that extend beyond only focusing on financial returns on investments. Critically though, the achievement of social, cultural, and environmental objectives is dependent on the organisational performance of the trusts, including PSGEs, to resource non-financial objectives. PSGE organisational performance is therefore a significant contributor to securing the longevity of post-settlement redress for the benefit of both current and future generations (Coates, 2021; Durie, 2009; Joseph, 2021b; Newton, 2019; TDB Advisory, 2022). The generational context of PSGE organisational performance is therefore dependent on processes for leadership succession planning that are appropriate to the needs and aspirations of each PSGE and their membership.

Leadership succession and PSGEs

The financial and commercial performance of PSGEs is also a significant contributor to the overall performance of the Māori economy, and Māori aspirations for self-determination (Gardiner, 2009; Harper, 2021; Te Aho, 2005). PSGEs can realize aspirations for Māori empowerment and development through channelling essential capital and investment returns,

that may not otherwise be available, into commercial and tribal initiatives that benefit their membership (Henry & McNeill, 2017; Mika et al., 2019b; Taylor, 2020).

In considering the links between the Māori economy, the organisation performance of PSGEs, and PSGE leadership succession, the literature was explored to find an appropriate model to describe these relationships. A framework of strategic priorities for the advancement of Māori economic development is described in the 2005 Hui Taumata Summary Report (*Hui Taumata 2005 Summary Report*, 2005). The current thesis contends that the strategic priorities outlined in the Report can also be applied to priorities for the ongoing development of PSGEs, especially referencing leadership development and leadership succession. The key areas from the Hui Taumata Report are summarized in Joseph (2021b):

- He Tangata, He Tangata — skill development and building Māori capability,
- He Ao Tupu Rawa — building an enterprise culture,
- He Pae Tawhiti — providing high quality strategic information,
- He Tira Paraoa — creating excellence in leadership and governance,
- Tapui hei Whakatupu — increasing the utilisation and development of … collectively owned assets; and
- Mātauranga Māori — using … Indigeneity as a point of difference and a source of creativity and innovation.

The current research references several of these key areas in terms of how PSGEs can contribute to the realization of Māori economic needs and aspirations through leadership succession. The thesis maintains that leadership succession is underpinned by the skills and attributes summarised by Joseph and that these skills and attributes apply to individual PSGEs,

and their leaders as much as they apply to the development of the Māori economy. The interrelationships between these elements are potentially one of the most significant dynamics for the realization of Māori aspirations and the advancement of Māori self- determination based on Māori owned capital and assets.

In realising Māori aspirations, the organisational performance of PSGEs, as in other organisational structures, is dependent on the nature and style of leadership that is cultivated within and between the entity itself and the groups to whom it is responsible (Avolio & Drummey, 2023; Gutterman, 2019; J Newton, 2019; Te Aho, 2005). An important element in PSGE leadership relationships described in the literature is the complex dual nature of PSGEs, being simultaneously corporate organisations and tribal entities. This dual organisational profile has considerable influence on the types of leaders that currently operate in PSGEs and the future shape of leadership in these entities.

Dual nature of PSGEs

The terms 'dual' and 'hybrid' are used in the thesis to describe the complex organisational structure of PSGEs. Characterising PSGEs as dual or hybrid organisations reflects the implications for these organisations in balancing both Western organisational concepts and Crown reporting frameworks, and tribal relationships, tikanga and values. As stated, the thesis argues that balancing Western and tribal organisational dimensions has a direct influence of leadership succession in PSGEs.

Iwi organisation and leadership models, including PSGEs, are grounded in wide-ranging tribal concepts including tikanga, collectivism, rangatiratanga and whakapapa (Kent, 2021; Ross, 2021; Spiller, 2021). The literature discusses the challenges for PSGEs caused by the misalignment between their Western-based governance structure imposed by the Crown and iwi

governance structures based on tribal tikanga and rangatiratanga (Coates, 2021; Gardiner, 2009; Kent, 2021; Mika, 2015; Newton, 2019).

Tikanga is a complex 'customary system of values and practices that have developed over time and are deeply embedded in the social context' (Moorfield, 2023). Tikanga describes the 'right or correct way to do things in a Māori group or organisation' (Jones, 2016, p. 23). Jones defines tikanga as a system of 'practices, principles, processes and procedures, and traditional knowledge' that 'encompasses Māori law, ritual, custom, spiritual and socio-political dimensions' (Jones, 2016, p. 23). Tikanga regulates behaviour and is central to decision-making, and maintaining tribal continuity over time (Coates, 2021). In terms of the dual nature of PSGE, Jones (2016) states;

> PSGEs are not tikanga-based structures; they are entities based on models of corporate governance primarily concerned with financial propriety, commercial accountability, and economic sustainability. While these are valuable aspects of corporate governance, they are not specifically derived from tikanga Māori (p. 99).

Jones (2016); Joseph et al. (2019) and Williams (2009) comment that in arguing for tikanga to be included in the development and structure of PSGE, claimant groups, through their mandated representatives, aim to contextualize individual PSGEs to the needs, expectations, and aspirations of the claimant group, rather than privileging the Crown's preferences. Coates (2021) highlights that in establishing organisations that meet Crown requirements, PSGEs may bear little resemblance to traditional governance structures, because of the difficulties in including tribal concepts such as tikanga in their structure and organisation. Cowie (2012, p. 54) concurs with this view describing the development of PSGEs as contentious for claimant groups as they attempt to transform "the fluid tikanga governing tribal politics into legal documents and Western concepts of trusteeship".

The concept of rangatiratanga encompasses both governance and management functions in a model of tribal accountability, based on the tribe's health and well-being (Dewes, 2009; Gardiner, 2009). Rangatiratanga is defined as "chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief" (Moorfield, 2023). The role and influence of rangatiratanga on leadership succession processes is discussed in detail later in the chapter.

The dual corporate and tribal systems within PSGEs and their impacts on how these organisations and their leaders manage these systems, is an issue of importance in the literature. Coates (2021) describes difficulties that arise from the PSGE model which is based on large natural groupings rather than hapū or tribal groupings determined by claimant groups. Basing PSGEs on large natural groupings, which can create an artificial hierarchy, risks shifting relationships between PSGE leaders and their membership base (Benton, 2021). The critical shift is moving from a model of tribal leadership and tribal member, to one of trustee and beneficiary (Coates, 2021). The shift in relationships risks distancing the PSGE leaders from their tribal membership and the unique tikanga Māori within their tribal entities.

Gardiner (2009) makes the point that balancing iwi cultural dynamics with the corporate governance responsibilities of PSGEs is the greatest post-settlement challenge for claimant groups. Linda Aho (2005) concurs with this perspective and expands on the challenge of this balancing act by considering the nature of professional advice on these issues that is available to leaders.

Where PSGEs seek corporate advice from external business and management consultants who have limited or no concept of tikanga Māori, the organisation risks an imbalance in its decision-making, favouring corporate outcomes over non-financial tribal well-being outcomes. An imbalance of this nature can put at risk the longevity of redress assets and distributions to

tribal members and hapū through short term financial opportunities such as selling tribal land (Durie, 2009; Ross, 2021; Te Aho, 2005). The connection between this situation and leadership succession rests in the preferred and realized leadership capabilities and characteristics that PSGEs want and need to sustain a balanced organisation into the future. As stated in chapter 1, leadership succession planning has been defined as the process of developing leadership continuity in support of organisational performance, and sustainability (Friedman, 2017; Rothwell, 2001).

As described earlier in the chapter, PSGEs are tribal, representative groups responsible for decisions and priorities relating to the management of settlement redress, distributions to hapū and tribal members, and non-financial objectives. These non-financial objectives are often cultural, social, and environmental in nature, and not based on specific financial returns on resources (Jones, 2016; Newton, 2019; TDB Advisory, 2021; Te Aho, 2005).

Whilst the non-financial responsibilities of PSGEs can be maintained through the representative-based structure, managing commercial and financial responsibilities can potentially create conflicting organisational priorities. To manage potential tensions within PSGEs, a structural solution is often found in the establishment of wholly owned commercial subsidiaries that function as asset holding companies, which provides for the separation of commercial and non-commercial (tikanga-based) priorities (Coates, 2021; Dewes, 2009; TDB Advisory, 2022; Te Aho, 2005).

Non-financial objectives of PSGEs can reflect and express tikanga without compromising the settlement undertakings relating to the commercial management of assets (Douglas, 2013). By expressing tikanga in this way, post-settlement, the claimant group, and their iwi or hapū can decide how tikanga can be expressed and how it may influence decision-making and the selection of people who will represent them on the PSGE governing bodies

(Jones, 2016). In this sense, tikanga may be a significant factor in PSGE leadership and leadership succession in PSGEs.

One significant attribute of this dual organisational structure is that the representative entity can ideally imbue it operations and organisational behaviours with its specific tikanga Māori, contextualising the entity to its own unique tribal values (Ahu & Jones, 2015; KMPG, 2022; Newton, 2019). However, Coates (2021) and Hickford (2021) comment that although attempts are made to contextualize the PSGE structure to the needs of an individual claimant group, the entity, in the first instance, needs to comply with the definitions determined by the Crown (Office of Treaty Settlements, 2015). Efforts by some claimant groups to incorporate their tribal needs and tikanga into their PSGE structure, have been met with limited acceptance by the Crown (Benton, 2021; Gardiner, 2009; Henry & McNeill, 2017; Hickford, 2021).

Asset holding companies are charged with managing the commercial assets of the PSGE in a profitable and prudent manner, in accordance with the Deed of Settlement and company law. Technical experts, people with commercial, governance and investment skills and experience are usually appointed as directors and executives in these asset holding companies (Te Aho, 2005). These appointees may be iwi members, Māori non-Iwi professionals, or non-Indigenous professionals. Although the priorities for asset holding companies are commercially driven, there is some expectation that tribal values and expectations will be considered and have some influence over decision-making (Coates, 2021; Mika et al., 2019b; Newton, 2019; TDB Advisory, 2022).

By corporatising tribal decision-making through the PSGE model, there are implications for commensurate leadership models and leader capabilities (Newton, 2019). Cribb (2020) explains further that in most PSGEs, it is difficult to locate iwi and hapū tribal values, expectations, and aspirations in the Crown's requirements of acceptable PSGE models. Douglas

(2013, p. 190) emphasizes that regardless of the entity structure, decision-making needs to be based on values, and must be "driven by something worthwhile…when we make money, we should know why. It should not be for profit's sake alone".

Setting organisational objectives that benefit people, in the first instance, reflects the influence of tikanga on all entities within the PSGE. However, the discord between the Crown imposed organisational structure and claimant group attempts to establish tikanga-based structures creates significant issues for PSGE leaders is balancing the dual requirements and aspirations of tribal and corporate organisational functions (Gardiner, 2009; Henry & McNeill, 2017).

Compounding these issues is that technical experts may not understand or have the skills and experience to incorporate tribal tikanga, values, needs and expectations into the commercial imperatives of the asset holding entities. In terms of leadership succession and the required or preferred skills and attributes of a new generation of leaders, PSGEs are potentially at a cross-road in deciding how to balance the dual nature of their organisation and what future social, cultural and economic conditions will most influence the future shape of their leadership (Cowie, 2012; Cribb, 2020; Durie, 2009; Gardiner, 2009; McMeeking, 2021; Mika et al., 2019b; TDB Advisory, 2022). The research aims to generate data on leadership succession planning that can assist PSGEs in making critically important decisions about the nature of their leadership, now and in the future.

PSGE representational model

As described, PSGEs simultaneously operate as tribal and corporate organisations. The dual nature of PSGEs therefore has an impact on their leadership models, and the leaders, in these organisations (Cribb, 2020; Henry & McNeill, 2017; TDB Advisory, 2019). Decisions on who can exercise agency through leadership is discussed in the literature as an area of significant

tension in PSGEs (Cowie, 2012). Determining who will lead a PSGE is influenced by the representational model stipulated by the Crown as part of the settlement process. That is, accepted structures for PSGE need to be based on claimant group member representation. This requirement constrains the options for the PSGEs on who they can elect to leadership roles (Cowie, 2012; Joseph, 2012; Office of Treaty Settlements, 2015).

The literature discusses the influence of the claimant group membership representative model that underpins leadership selection in PSGEs as potentially constraining in determining who leaders may be(Henry & McNeill, 2017; KMPG, 2022; Te Aho, 2005). The representative model can limit the available pool of appropriately skilled and experience people within the membership group, who can lead and develop the organisation in line with both corporate and tribal needs and expectations. The literature also discusses the impact of availability of members to participate in organisational leadership and governance roles, further constraining the number of people who could take up leadership roles (Bargh & Rata, 2020; Gardiner, 2009; Henry & McNeill, 2017; Joseph, 2012; KMPG, 2022; Newton, 2019). The impact on the financial and operational well-being of the organisation may be put at risk by the very nature of its inherent structural constraints (Gardiner, 2009).

There are suggestions presented within the literature for strategies that may mitigate the risk the representation model can pose in the selection of leaders in PSGEs. In addressing the risks associated with leadership capability and capacity. Gardiner (2009, p. 27) suggests the development of a "professional iwi management sector" to expand management talent capability and capacity. Gardiner makes the point however, that while iwi management capabilities and capacity is growing, there is not the same apparent growth in governance and leadership capability and capacity, needed to support the development of PSGEs. The current research aims

to respond to the need for expanding leadership capabilities and capacities in PSGE by exploring the factors that can influence leadership succession in these unique organisations.

In summary, it can be said that PSGEs are purpose-built, collective entities designed to meet Crown and claimant group requirements that give life and longevity to the claim settlements for the benefit of a tribal group. In creating organisational longevity that continues to benefit claimant group members, leadership and leadership succession are critically important (Ahu & Jones, 2015; Durie, 2009; Northouse, 2022; Rothwell, 2001; Williams, 2009). The thesis aims to present data on leadership succession in PSGEs that can assist incumbent governance groups and leaders in planning for leadership of their organisation into the future.

In establishing a foundation for exploring leadership succession in PSGE, the literature review now considers both Western and Indigenous perspectives on leadership. The inclusion of these two cultural perspectives on leadership reflects the reality for PSGEs of operating across both Indigenous and non-Indigenous organisational environments.

Western perspectives on Leadership

Organisational leadership, in a Western business management context, has been widely described, defined, and debated in the literature (Cole, 2010; Friedman, 2017; Gutterman, 2019; Haar et al., 2019; Hackman, 2010; House et al., 2004; Northouse, 2022; Spiller et al., 2015). It is beyond the scope of the current research to provide an in-depth discussion of the debates about what leadership is or entails. Instead, in this section I focus on Western and Indigenous definitions of leadership, and comparisons between the two, reflecting challenges in positioning tribal leadership practices in Western-based organisational models, such as PSGEs (Coates, 2021; Henry & McNeill, 2017; Joseph, 2014). Literature discussing the implications of this merged leadership space on leadership succession, are then discussed.

A selection of definitions of leadership are presented here. The focus of these definitions is on leadership as an interactive process between leaders and followers that take into account environmental and opportunistic factors that can influence leaders, their followers, and their organisations. Western definitions of leadership usually reflect both personal characteristics and behaviours, and interactions between followers and leaders, to describe who and what a leader is (Dickson et al., 2003; Hackman, 2010; House et al., 2014; Lunsford & Padilla, 2022; Northouse, 2022; Rothwell, 2001). Definitions often include the importance of key skills and abilities of leaders in creating a compelling vision that engages followers to strive towards important objectives (House et al., 2014; Northouse, 2018).

Northouse (2022, p. 6) defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal". In framing leadership as a process and not a set of characteristics or actions demonstrated by a leader, the focus is on leadership "as a transactional event that occurs between the leader and the followers. Process implies that a leader affects and is affected by followers, emphasising the interactive nature of leadership" and that leadership is available to everyone (Northouse, 2022, p. 6). Additionally, House et al. (2014, p. 17) define leadership as "the ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the organisations of which they are members".

Muczyk and Holt (2008, p. 280) similarly define leadership as "the process whereby one individual influences other group members towards attainment of defined group or organisational goals". The authors also make a distinction between leadership which focuses on the skills and traits of leaders to influence others to act, and the enablers of leadership such as "communicating, motivating and decision-making" which are more practical actions of leadership".

This separation between leadership traits and leadership enablers reflects the difficulties discussed in the literature of defining leadership, as research over many decades has not reached consensus on how to definitively describe leadership (Avolio & Drummey, 2023; Gutterman, 2019; House et al., 2014; Northouse, 2022). Many contemporary authors cite the work of Ralph Stogdill (1974), with his statement that "there are almost as many different definitions of leadership as there are people who have tried to define it" (Dickson et al., 2003; Gutterman, 2019; Northouse, 2018, p. 2; Podolny et al., 2010)

Another perspective on leadership places the emphasis on leaders as coaches, ensuring their people are resourced appropriately to succeed in their roles. Cole (2010, p. 276) comments that "Good leaders harness people's energies, guide, coach and support them in their efforts, and see that they have what they need to do their jobs to the best of their ability". Good leaders clearly communicate goals, creating environments where people feel part of the goals and work willingly to achieve them (Cole, 2010; Northouse, 2022). Further, leaders set the vision and sense of purpose for the organisation, or an endeavour, that inspires people to participate and feel that their work has significance and meaning.

Northouse (2022) presents four components of leadership that reflect the interactive nature of leadership and provides a useful summary of leadership as defined in Western-based literature. The first component is that leadership is a process and does not restrict leadership to one individual. The second component is influence. Leadership can only operate through influencing others. The third component is that leadership occurs in groups and is about an individual's ability to influence the group, no matter the size, to achieve a common goal.

The fourth component is, therefore, a common goal. Leadership enables followers to achieve a common goal or purpose, supported by the leader in an interactive process.

Importantly, leadership is about understanding leaders and followers in relation to each other, that is, conceptualising leaders and followers being in a leadership relationship.

Much of the literature cited here promotes a two-fold leadership relationship, that between leader and followers, as the crux of leadership. However, recent research describes the importance of a third dimension in describing leadership, being the environment within with leader-follower interactions occur. Lunsford and Padilla (2022, p. 3) emphasize the point the that although leadership involves interactions between leaders and followers, critically, the environment, context and traditions of these interactions needs to be brought into the leadership frame to provide a realistic and comprehensive understanding of leadership. The authors describe this skill as sense-making which "…requires communication fluency and a deep comprehension of the group's environment". An important aspect of Lunsford and Padilla's third element of leadership is the role of leaders in helping followers make sense of the environments and conditions that the group are engaging with.

The literature also considers leadership from an effectiveness perspective, both in terms of how to assess the effectiveness of an individual leader and the effectiveness of the group or organisation that they lead (Lunsford & Padilla, 2022; Nohira & Khurana, 2010a). Lunsford and Padilla (2022) comment further that when considering the effectiveness of leaders and the outcomes of group activities it is important to consider the entire leadership process and not focus solely of the leader. The authors observe that the movement away from a leader-centric perspective of leadership is influenced by three dynamics.

First, historically there has been a collective fascination with high-profile leaders, whether constructive or destructive. Secondly, the actions of the leaders have often been solely attributed to the performance or outcomes of their groups or organisations, disregarding the actions of other people or impact of events external to the leader. This dynamic attributes a

disproportionate impact of a leader on a group or organisation's outcomes (Wasserman et al., 2010). Thirdly, analysis the simultaneous influence of leaders, followers, and environmental conditions on each other and the outcomes of the group is highly problematic. Leaders and followers both change over time, as do the environments within which the interactions between them occur (Lunsford & Padilla, 2022). The dynamic nature of leadership will consequentially influence the nature of leadership research, which in turn needs to be a dynamic process capable of internalising changes in leadership research situations.

In terms of whether leadership can be taught, again the literature takes something of the middle ground on this. Lunsford and Padilla (2022) take the position that while the enablers of leadership, as described earlier in this section, such as communication, time management and organisational skills could be taught, the other attributes of leadership that reflect personality, ethics and emotional states may be learned through experience and example. The authors also state that while some leadership skills could be learned, some individual leaders will be more talented and skilful than others in demonstrating leader skills. Lunsford and Padilla (2022) conclude that:

> "Perhaps talent cannot be taught, but one might help to develop and strengthen the skills associated with talent. Talent …can be nurtured, supported, challenged, and developed with the help of teachers or mentors. Any sort of talent reflects all of it, including inspiration, insight, and perseverance" (p4).

In considering talent and elements of leader development in terms of their leadership approaches, further dimensions open that increase the complexity of the discussion on leaders and leadership. In exploring factors that can influence leadership succession in PSGEs, the current research takes the position that many aspects of leadership development can be learned in a supportive and mentorship-based process. The research therefore aims to understand

effective ways of teaching and learning about leadership, what does talent mean and how might it be identified in future and emerging leaders.

One final element of leadership that was explored in the literature is the issue of leadership and power. Northouse (2018, p. 10) states that "Power is the capacity or potential to influence. People have power when they have the ability to affect others' beliefs, attitudes, and courses of action". People often associate power with leadership, both good and bad (Northouse, 2018). The ability of a leader to function with authority and to have the power to take decisive action, is an important dimension in leadership (Gutterman, 2019; House et al., 2014).

In terms of leadership succession planning, in transferring, willingly or not, leadership authority to a new leader, incumbent leaders will experience their power shifting away from them and shifting towards the new leader (Kets de Vries & Engellau, 2010). Incumbent leaders may defend their position in a group to remove or block potential new leaders, or may be nurturing of emerging leaders, as part of the continuity of the organisation.

However, recent research describes a diminishing power gap between leaders and followers, largely influenced by the shift in access to information enabled through technology. Leaders no longer hold important information that is denied to followers (Kellerman, 2012). As a result, leaders are now needing to be more transparent with their followers and the legitimacy of leader power may be contended by followers (Gutterman, 2019; Lunsford & Padilla, 2022; Northouse, 2018).

This issue of authority is significant to this thesis because the influence of power and authority in PSGE leadership is crucial. For Māori there is a strong emphasis on mandate and mana, concepts that I develop in Chapter 6 through the research conversations with the Rūnanga leaders. Mana and mandate reflect the nature of power and leadership important to Māori and that will continue to be of significance in PSGEs into the future. That is, how will mandate, mana

and leadership operate in the future with a new generation of leaders who may not hold the same reputational attributes or value systems as incumbent leaders? Who will exhibit authority and how might authority be demonstrated?

In concluding this section on Western leadership perspectives, the conclusions of the GLOBE Study of CEO Leadership Behaviour and Effectiveness in 24 Countries, provides a platform to consider leadership attributes that can be applied to understanding the desirable or undesirable attributes that organisations like PSGEs may look for in new and emerging leaders (House et al., 2014). The study provides a consensus that the most desirable leadership attributes are performance orientation, visionary, integrity and inspirational. Undesirable leadership attributes include irritable, egocentric, ruthless and dictatorial.

Importantly, the Study is grounded in the analysis cultural dimensions in leadership. The research described in the GLOBE study undertook to better understand how culture shapes leadership and how this happens (House et al., 2014). This aspect of the GLOBE study will be explored later in the chapter in the exploration of leadership succession concepts and comparisons between Western and Indigenous perspectives on leadership.

Indigenous perspectives on Leadership

Moving from perspectives of leadership in a Western context, the literature review now considers perspectives relating to Indigenous leadership. Before exploring these perspectives, the review considers the terms Indigenous Peoples and Indigenous leadership from a descriptive viewpoint. The literature review then moves on to consider concepts of Indigenous leadership from an organisational perspective.

The initial challenge of this section of the literature review is in how a NIR should describe the terms ‘Indigenous Peoples’ and ‘Indigenous leadership’. In establishing a starting

point for an appropriate description of Indigenous leadership, the literature was explored to see how in the first instance, Indigenous scholars and Indigenous organisations shape definitions of 'Indigenous Peoples'. The literature reveals that Indigenous scholars and organisations often present the term Indigenous Peoples as a description as opposed to stating a strict definition.

A comprehensive description of myriad dimensions of 'Indigenous Peoples' is presented in the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP), highlighting amongst other issues, social, geographic, identity, cultural, education, health, spiritual and political aspects that need to be considered when discussing 'Indigenous' peoples (United Nations, 2007).

Importantly, the UNDRIP does not offer a definition on 'Indigenous Peoples' as the representatives involved in the development of the UNDRIP felt that establishing a one-size fits all definition would "prevent Indigenous groups from defining themselves according to their own value systems and would, as such, constrain the right to self-determination" (McGrath & Russell, 2021, p. 5).

However, the United Nations Permanent Forum on Indigenous Issues (UNPFII), has established a working definition of 'Indigenous people' that includes:

> …having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non- dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system. (Secretariat of the Permanent Forum on Indigenous Issues, 2004, p. 2)

Although a working definition has been established, the Secretariat reiterates the statement of the UNDRIP representatives that;

> in the case of the concept of 'Indigenous peoples', the prevailing view today is that no formal universal definition of the term is necessary. For practical purposes the understanding of the term commonly accepted is the one provided in the Martinez Cobo study mentioned above (see quote above) *(Secretariat of the Permanent Forum on Indigenous Issues, 2004, p. 4)*.

McGrath and Russell (2021) and Spiller et al. (2015) also comment that settling on a single definition of 'Indigenous' is problematic as there is no one homogenous definition that is appropriate to all Indigenous groups and peoples. "Today, the term is generally used to denote people who have been associated with a discrete area of land in a particular locality, and it also implies acts of dispossession or sublimation" (McGrath & Russell, 2021, p. 5).

A salient statement on the position of Indigenous Peoples globally is presented by the United Nations Department of Economic and Social Affairs-Social Inclusion in saying Indigenous Peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live. Despite their cultural differences, Indigenous Peoples from around the world share common problems related to the protection of their rights as distinct peoples.

Indigenous Peoples have sought recognition of their identities, way of life and their right to traditional lands, territories and natural resources for years, yet throughout history, their rights have always been violated. Indigenous Peoples today are arguably among the most disadvantaged and vulnerable groups of people in the world. (United Nations Department of Economic and Social Affairs-Social Inclusion, 2024)

In respect to the current research, the UNDRIP and UNPFII positions on describing Indigenous Peoples are important reference points for NIRs to gain some understanding of, and respect for, the broad and deep nature of issues facing Indigenous peoples around the world. The thesis argues that in positioning oneself as a NIR, the researcher necessarily becomes responsible for making contributions to advancing the aims and aspirations of Indigenous Peoples, as determined by Indigenous groups, through research actions and outcomes.

Importantly, the NIR is responsible for avoiding research harm to Indigenous participants, as discussed in Chapter 2. In response to this argument, the current research aims to develop meaningful data for the Rūnanga, and other PSGEs, to support leadership succession decision-making as a contribution to the continuity and sustainability of these important Indigenous organisations.

An additional aspect of describing Indigenous Peoples is how an individual identifies themselves, and how they are accepted into Indigenous groups. McGrath and Russell (2021) explain:

> Whether an individual is Indigenous is commonly a matter of self-identification, contingent upon recognition and acceptance by the relevant Indigenous organisation or community, who may require specific evidence criteria. The people around the world who identify as Indigenous belong to tribal nations and other entities, by which they are known. These include many different groups that share certain things in common but also have many differences. (McGrath & Russell, 2021, p. 2)

Spiller et al. (2015) include the importance of historical continuity and connections to land, other people, and the environment in developing a description of 'Indigenous' when

referring to Indigenous peoples. Maaka and Fleras (2005, p. 29) define Indigenous peoples as "living descendants of the original (pre-invasion) occupants of a territory".

Colonisation, invasion, and dispossession from land are often integral to defining 'Indigenous Peoples', highlighting the political, marginalisation and self-determination aspects of Indigenous Peoples struggles against colonisation (Loomis, 2000; Maaka & Fleras, 2005; McGrath & Russell, 2021; Smith, 1999). Further, definitions and descriptions of Indigenous peoples also acknowledge the significance of social and cultural distinctiveness, politicisation and mobilising into action to retrieve, revive, protect and convey to future generations their ancestral lands, ethnic identity, and social, law and spiritual systems (Freire, 1972; Maaka & Fleras, 2005; McGrath & Russell, 2021; Smith, 1999).

Reflecting on the descriptions of 'Indigenous Peoples' that incorporate past, present, and future dimensions, Indigenous leadership as a concept inherently links historic, contemporary, and future contexts for Indigenous groups and their organisations. Maaka et al. (2019) extends the temporal aspects of Indigenous leadership to include a responsibility to maintain connections between tribal ancestral pathways, historical trauma suffered through colonisation, communities, and the struggle for self-determination in a colonised world. Maaka also highlights the importance of connectedness between Indigenous leaders and their tribal communities in saying "The Indigenous community's health and wellbeing is tied to how well the Indigenous leader and community work together" (Maaka et al., 2019, p. 235).

Indigenous leadership plays a critical role in advancing tribal and wider Indigenous rights and positioning the enhancement of well-being for their whole Indigenous community as its central purpose (Maaka et al., 2019). Additionally, leadership is "associated with setting a vision that everyone is motivated to journey towards and for ensuring the means to achieve the vision. Leaders are agents of change and challenge the status quo" (Spiller et al., 2015, p. 25)

In terms of leadership succession in PSGEs, some factors that are influential in Māori leadership include Māori ways of knowing and doing, and the significance of connections and relationships that extend beyond Western concepts of organisational boundaries. Spiller et al. (2015) comment that defining leadership in a Māori context must consider the importance and influence of te ao Māori (a Māori world view) and needs to be contextualized to individual tribal groups and organisations. Spiller et al. (2015) continue that Indigenous leadership is integrally linked to concepts of kinship and the interconnectedness of all things, echoing the work of Marsden and Royal (2003). Maaka et al. (2019) expand on Indigenous leadership as "multifaceted and intricate" by including the concept of leadership interconnectedness as a way of coordinating talent across communities (p237).

Further, Indigenous leadership "takes on a complexity that extends far beyond a generic [Western] definition [of leadership]" (Maaka et al., 2019, p. 231). Aspects of Western concepts of leadership often include an individualistic and charismatic leadership style where concepts of power distance between leaders and followers and restricting access to knowledge can be distinguishing features of Western leaders, as described earlier (Gutterman, 2019; Nohira & Khurana, 2010a; Northouse, 2018). A discussion on comparisons between Indigenous and Western leadership, and the implications for leadership succession planning is presented later in the chapter.

Some of the complexities of Indigenous leadership are grounded in tribal community responsibilities and the demonstration of tribal values and tikanga within and by tribal organisations. The literature describes Indigenous leaders as focusing on serving their communities and demonstrating their personal and tribal-based values through modelling reciprocity, respect for others, respect for elders and respect for ancestral wisdom (Haar et al., 2019; Ruwhiu, 2009; Spiller et al., 2015, p. 15). The focus on community as intimately

connected to Indigenous leadership reflects the importance for leaders in Indigenous organisations to encompass more than the organisation itself in determining organisational priorities and objectives that can impact the whole tribal community.

In further considering the importance of Indigenous leaders engaging across a range of tribal groups, in an Aotearoa New Zealand context, Māori leadership is fundamentally an expression of the core tribal concept of rangatiratanga. Rangatiratanga is defined as the ability to lead and weave people together, in both tribal and organisational contexts (Haar et al., 2019, p. 636; Katene, 2010). A Rangatira is a tribal chief (male or female) with a "concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these" (Moorfield, 2023). The qualities of a rangatira include excelling "at weaving people together, to encourage or inspire others to go on a journey together, to exercise agency, and to light the way toward a world in which all flourish" (Spiller et al., 2020, p. 522).

To illustrate the qualities of rangatira, a broad range of perspectives on Māori and iwi leadership is provided in 'Te Kai a te Rangatira-Leadership in a Māori World', an anthology of contemporary Māori and iwi rangatira perspectives on leadership, from around Aotearoa New Zealand (Tapiata et al., 2020). The rangatira discuss many of the leadership elements described in the previous paragraph, in the context of past, present, and future leadership (Tapiata et al., 2020). It is clear from the 100 leader perspectives presented in the anthology, that views on iwi and Māori leadership are diverse and contextual and reflect many leadership challenges that manifest in Māori and iwi organisations.

In reflecting on links between contemporary and past leadership approaches, the following observation provides a glimpse into the challenges faced in tribal settings to balance traditional leadership expectations and current organisational realities:

> We probably don't draw enough on the experiences of our tīpuna in terms of approaches to management and leadership. There are lessons there…There's a difference between paid effort and un-paid. Good leadership probably requires a mixture of both-we have to be realistic. But with paid roles, maybe the wairua [spirit, soul] commitment is not so great. The wairua element is a critical thing to have in order to get buy-in, to get involvement, to get participation. You certainly know when it ain't there (Walker, 2020, p. 393)

The skills and knowledge of leaders, which are, as already discussed, influenced by organisational representative structures especially in PSGEs, impact how credible a leader is perceived by their tribal groups, which may affect the leader's mandate and authority:

> If someone can't lead their own little whānau, you gotta wonder whether they can lead other people's whānau. If they can't organize the basics of their own little apartment or flat, you gotta wonder what right they have to be telling other people how to do economic development. These are credibility things (Smith, 2020b, p. 327)

Additionally, tribal leadership is about both the technical skills and knowledge that emerging leaders may learn through academic education and the tribal relationships and connections that they can learn through community involvement (Mataira, 2000). Both leadership dimensions are important for young and emerging leaders to develop:

> …young ones need to learn, particularly in our university setting, that getting a degree or going to university doesn't automatically confer leadership. It simply confers the skills that can set you on the right path to leadership…leadership is earned, and the test is when you turn around and look behind you, others follow

you. Leadership has to be won in the hearts and minds of our own community (Smith, 2020a, p. 320)

The comment above by Smith on the links between leadership and education, reflects similar perspectives in the literature about the influences that academic institutions and mainstream work experiences may have on current and future Māori and iwi leaders. Spiller et al. (2015) comment that the nature of Indigenous organisations and their connectedness to their tribal communities may require contemporary Indigenous leaders to possess different skill sets to those demonstrated in Western, mainstream organisations. However, contextualized Indigenous leadership skills and models may not necessarily be included in business school curriculums in mainstream academic institutions (Ruwhiu, 2012).

Spiller et al. (2015, p. 16) comment that while the corporate competencies that a leader may learn and demonstrate based on education and experience in mainstream organisations, "can add substantial value for the leaders, they can distance leaders from the cultural, social and environmental dimensions of [Indigenous] leadership". This potential distancing between leaders and the tribal dimensions of their leadership may have repercussions for leadership succession models that pivot on leaders being able to meet both tribal and commercial organisational expectations (McMeeking, 2021).

Tribal dimensions of Indigenous leadership, described earlier in this chapter, include kinship, tikanga, ancestral knowledge, reciprocity, spirituality, and advancing Māori self-determination. Spiller et al. (2015) explain that Indigenous leadership differs from Western styles of leadership, by maintaining continuity with an ancestral, spiritual core of leadership. The authors comment that while many Western models of leadership have an element of "secularisation", especially in business settings, that elevate the leader above the people they lead, Indigenous leadership "tends to be more holistic", embracing many ways of knowing in

conjunction with rational and logical understandings (Spiller et al., 2015, p. 16). The combination of traditional tribal ways of knowing and non-tribal Western ways of knowing as a foundation for Indigenous leadership is a consistent theme presented in the literature.

The literature also provides both differences and parallels between Western and Indigenous descriptions of leadership. Maaka et al. (2019, p. 239) concludes that "well-executed leadership is not a product, but a process. It is not contingent upon the acquisition and application of a set of leadership skills and abilities, rather, it is contingent upon the relationships among those who lead and those who are led". This relational view of leadership as a process is similarly expressed by Western authors including Muczyk and Holt (2008) and Northouse (2022), as detailed earlier in the chapter.

However, the relational aspects of Indigenous leadership are more closely intertwined with tribal community relationships and connectedness than expressed in Western leadership styles (Henry & Wolfgramm, 2018). The importance of connectedness and community-based support for Indigenous leaders is a recurring theme in the literature (Haar et al., 2019; Spiller, 2021; Taylor, 2020). Roche et al. (2018) comment that the depth and security of relationships between leaders and their communities is fundamental to the well-being of Indigenous leaders, and importantly, the ability of leaders to sustain and advance Māori well-being.

Other important differences are described in the literature including the positioning of leaders in their communities as well as organisational contexts, differences in communication styles and goal setting (Haar et al., 2019; Spiller et al., 2020). In terms of leader positioning, Maaka et al. (2019, p. 238) denotes aspects of Indigenous leadership that are influenced by the leaders' connections with their wider tribal community and not just the single organisation that they lead. This illustrates that whakapapa is important in Indigenous leadership, and that the relationships and connections between leaders and their community goes beyond organisational

settings (Henry & Wolfgramm, 2018; Mehr, 2019; Wolfgramm et al., 2022). Northouse (2022) defines communication and relationships as being important in Western concepts of leadership, but a deeper concept of relationships that transcend the organisation as implied by Maaka, is not considered.

Also, a Western leadership model places decisions about objectives and goals with the leader, whereas in Indigenous leadership, the mission or common goal is usually decided by the group (Haar et al., 2019; Northouse, 2022). Importantly, Indigenous leadership models describe a delineation of where the leader can and should interact with the community, suggesting that leadership has boundaries, as determined by the community, not the leader (Maaka et al., 2019; Roche et al., 2018). In western leadership models, the leader's boundaries are largely determined by contractual limits defined in employment agreements and performance measures.

Indigenous leaders generally demonstrate the ability to weave the past, present and future contexts of tribal experiences into an effective and connected leadership approach. Maaka et al. (2019) makes the point that Indigenous leaders need to operate across multiple contexts to give voice to the history and experiences of a tribal group, including the voice of resistance that echoes rangatira of the past. The challenge for Indigenous leaders to sustain resistance and self-determination movements within the tribe does not have a Western parallel, given that Western corporate leaders are not held to account along historic or genealogical lines as is the case for most Indigenous leaders (Maaka et al., 2019).

With reference to the development of Indigenous leadership structures over time, the influence of Western leadership models on Indigenous leaders is highlighted in the literature. Russell (2017) comments that traditional leadership structures have diminished over time being replaced by Western structures, as can be seen in the structure of PSGEs. Russell argues that as a consequence of shifts in leadership structures towards Western models, Indigenous leaders

have in turn become focused on operating in a values or actions-based leadership mode, rather than expressing the qualities traditionally expected of rangatira which focus on weaving people together to achieve goals that benefit the whole tribe (Haar et al., 2019; Marsden & Royal, 2003).

Having established that describing Indigenous Peoples has manifold perspectives, so to with descriptions and definitions of Indigenous leadership. Critically, the influence of colonisation and struggles and achievements in Indigenous self-determination and organisational development are pivotal in Indigenous decisions about inter-generational leadership and who carries the spirit of history and struggle across generations (Durie, 2009). The dynamics of inter-generational leadership is described in the thesis using a leadership succession perspective.

The current research aims to explore various dimensions of leadership succession based around aspects of leadership, specifically focused on leadership succession in Post-Settlement Governance Entities. The research focuses the factors that may influence leadership succession in PSGEs, considering Indigenous approaches to leadership in conjunction with the potential structural limitations of the PSGE organisational structure (Haar et al., 2019; Katene, 2010; Spiller, 2021; Taiapa, 2019; Taylor, 2020). The current research argues that the specific structure and nature of PSGEs is itself an influence on models for leadership succession in these organisations.

Leadership Succession-concepts and models

Succession planning in an organisational context relates to a deliberate approach towards talent management and organisational continuity (Friedman, 2017). Succession planning has been defined as "any effort designed to ensure the continued effective performance of an organisation…or work group, for the development, replacement, and strategic application of key people over time" (Rothwell, 2001, p. 6). Succession planning in the context of the current research relates to leadership succession, specifically in PSGEs.

A critical element in leadership succession planning is the deliberate and systematic nature of the process. Succession planning works alongside processes for succession management, where the development of internal capacity to meet the current and future talent needs of an organisation is a dynamic, ongoing process (Friedman, 2017; Rothwell, 2001). Succession planning is contextual and may relate specifically to organisational needs to "reset, renew or radically alter organisational direction" (Osnes & Wilhelmsen, 2021, p. xvi).

The responsibility for leadership succession processes may rest with a range of groups, depending on the nature and structure of the organisation. Responsibility may rest with governance structures including boards, family business owners, or forms of ownership groups (Osnes & Wilhelmsen, 2021). Regardless of the organisational structure, building and maintaining effective systems for succession planning and management is a key governance responsibility and there is literature that suggests that effective succession planning is integral to effective, organisation performance (Friedman, 2017). Importantly, effective succession planning and management processes impact stakeholder perceptions of the credibility and legitimacy of the governance group responsible for organisational succession decisions (Osnes & Wilhelmsen, 2021).

In terms of the current research, the focus is on leadership succession in PSGEs. The relevance and implications of the structure of PSGEs to leadership succession planning in these organisations is discussed later in this chapter. Before discussing leadership succession and PSGEs specifically, an overview of perspectives on leadership succession in Indigenous settings and organisations more generally is provided by way of background to the main research topic. Needing to consider general perspectives on leadership succession in Indigenous settings is necessary as the range of literature on leadership succession in PSGEs is very limited.

In opening the discussion on leadership succession in Indigenous settings and organisations, the words of Eruera Stirling set the scene well when he wrote ”The young leaders of today must remain Māori in heart and hold fast to the mana of the ancestors, or they will never find a good pathway for the people and their work will come to nothing” (Stirling & Salmond, 1980, p. 205). Stirling encouraged young Māori leaders to pursue education so that they can manage well in the Pākehā world but cautioned them to “always remember your ancestors and the Māori way of life or you’ll be nothing” (Stirling & Salmond, 1980, p. 205).

The available literature on leadership in Aotearoa New Zealand Indigenous contexts consistently speaks of the reality for current and emerging Māori leaders of operating in dual cultural worlds, both Māori and Pākehā (Henry & McNeill, 2017; Maaka et al., 2019; Maaka & Fleras, 2005; Spiller, 2021; Spiller et al., 2015; Stirling & Salmond, 1980). The literature discusses that walking in two cultural worlds can equally apply to the dual nature of many tribal organisations. Current and emerging Māori leaders may lead organisations that are simultaneously tribal entities and corporate organisations that are based on mainstream Pākehā economic, financial and legal systems (Cribb, 2020; Harper, 2021; Henry & McNeill, 2017; KMPG, 2022; Maaka et al., 2019). The dual nature of Indigenous organisations and leaders has direct implications for Indigenous leadership succession.

In terms of leadership succession in dual tribal and Western-based commercial organisations, Māori leaders, both current and future, need skills, experience, and strategies to assist them in succeeding in their dual contexts, both personally and in organisational contexts (McMeeking, 2021). McMeeking cautions that the balance between tribal and Western-based organisation structures, and the concomitant influence of Māori leaders, has shifted to a prevailing Western approach, which presents “material risks of factionalisation and paralysis within iwi organisations, as well as challenges to perceived legitimacy in the eyes of tribal

member and the wider public" (McMeeking, 2021, p. 1). The issue of legitimacy of leaders in terms of a mandate to lead is discussed later in the chapter.

In managing tribal member expectations of leaders, important elements in the development of a broad leadership skill set for emerging leaders are the behaviours and preparedness of incumbent leaders and governance groups to establish and sustain leadership succession planning and management practices. In preparing for new leaders, an important area of consideration is how incumbent leaders and governance groups can create space for new leaders to develop. Maaka et al. (2019) illustrate the aspect of continuity in leadership succession by remarking that incumbent leaders need to make sure that successors are adequately prepared to take up their leadership roles, and that once they are, incumbent leaders need to step back and provide space for new leaders to express themselves and their leadership styles. Maaka comments:

> Succession is not as much about replacing ourselves as it is about our successors enlarging the spaces that we currently occupy and planning for their reoccupation by future generations (Maaka et al., 2019, p. 244)

Cole (2010) and Winiata and Royal (2001) emphasize that incumbent leaders need to proactively develop their successors and provide opportunities and challenges for them to develop their own leadership skills. Katene (2010) comments further that tribal leadership succession needs to be a managed, orderly process that identifies and develops replacement leaders. This managed approach is especially needed as a strategy to deal with the reality that people with ideal leadership skills may live away from their tribal rohe and not be available to take up leadership roles. Where this is the case, tribal organisations can manage leadership development processes, including mentoring and performance evaluations, to grow and maintain leadership capacity for potential leaders whether living in their rohe, or living away.

However, in creating space for new leaders to develop, current succession models do not necessarily involve emerging leaders in decisions about their own development and their needs Maaka et al. (2019) reflects further that "We believe that we are creating spaces for [our new leaders], yet they have no say in the design of those spaces" (p. 244). In focusing on the responsibilities of incumbent leaders to mentor and develop their successors, the literature discusses the importance of continuity in terms of Indigenous struggles for self-determination and for new leaders to protect the ground already hard won by tribal ancestors and current leaders (Durie, 2009).

Maaka et al. (2019) comment that effective mentorship is measured by the effectiveness of successors to continue the Indigenous imperative to uplift the health and well- being of their people. That is, emerging leaders may be expected to take up and continue the aspirations and struggles for tino rangatiratanga and continue the work of their predecessors. Wolfgramm et al. (2022) discuss the importance of leadership and leaders in the continuity of tribal memory as a vehicle to sustain and communicate important past events and impacts on tribal communities. In positioning leaders on a tribal continuum of preserving and enhancing tino rangatiratanga and resilience. Maaka et al. (2019) concludes "Indigenous advancement…is contingent, not only upon effective leadership, but also upon effective succession of that leadership" (p. 246).

However, emerging leaders may not necessarily see the past and the future as their predecessors have and may have different perspectives on priorities and actions that support their tribe into the future (Durie, 2009; Marsden & Royal, 2003). Maaka et al. (2019) make the point that intergenerational transfer of knowledge and the intergenerational transfer of control over [Indigenous] development should be a feature of future Māori leadership. Therefore, intergenerational knowledge transfer between past, present and emerging leaders that encompasses both history and innovation, may be important in strategies for managing tensions

between conflicting views on the future of tribal continuity and organisational development. the thesis argues that leadership succession planning is key to establishing strategies to support intergenerational knowledge transfer.

In further considering the impact of generational differences in leaders' perspectives and priorities, the complex tensions inherent with generational differences could have significant ramifications for Māori and iwi organisational continuity and leadership in the management of the Māori estate. The Māori estate includes "customary land, forests, fisheries and waterways; and tradeable assets such as real estate, carbon credits, investment in commercial enterprises…cultural heritage including language, knowledge, visual and performing arts, and marae" (Durie, 2009, pp. 93-94). The Māori estate also includes assets secured by Māori through claim settlements with the Crown and managed through PSGEs. As detailed earlier in the chapter, an estimate for the quantum of the Māori estate is $70bn (Reserve Bank of New Zealand Te Pūtea Matua, 2022).

In terms of the future, many Māori will live away from the territories of their ancestors and will be aligned with other cultures as well as their Māori identity. Māori leaders of the future may therefore feel differently about their obligations to secure and develop the Māori estate than their ancestors did, and there will be "no guarantee of a commitment to tribal priorities or to tribal estates" (Durie, 2009, p. 95).

Durie highlights the potential risk to the estate of individualism compared to collectivism in the management of the Māori estate into the future. Individualism and collectivism as leadership approaches are discussed earlier in the chapter. In general terms, individualism is more aligned with Western-style leadership compared with collectivism which is more aligned with Indigenous leadership. Additionally, Durie considers that the characteristics of who will be

entitled to inherit the Māori estate, in all its forms, may change over time and perspectives on heritage and responsibility for the estate are also likely to change.

Durie asks the thought-provoking question "Does inheritance create an obligation to add value to the estate before passing it on to others, or has the obligation been met simply by passing it on more or less intact?" (Durie, 2009, p. 87) In terms of the current research, leadership succession planning brings many of the issues raised by Durie to the fore, challenging tribal entities to consider what the future expectations for their estate might be, who determines these expectations and who may be the best 'fit' for delivering on those expectations.

As discussed, the inherent complexity in balancing contemporary corporate values and behaviours with Indigenous values and expectations is reflected in the concomitant tensions between ancestral, contemporary, and emerging Indigenous leadership models, and the intergenerational leadership perspectives (Dewes, 2009; Durie, 2009; Gardiner, 2009; Russell, 2017). Contemplating these complex tensions, the tribal identity of potential leaders and the proximity of emerging leaders to their iwi and hapū connections becomes increasingly important (Russell, 2017).

As discussed earlier, Indigenous leadership is based on relationships and connections, on being known in tribal settings and being able to demonstrate qualities that instil trust from tribal members (Henry & Wolfgramm, 2018). Being known within tribal setting may be influential on tribal members' decisions on the acceptance and appropriateness of emerging and new leaders. In tribal leadership settings, the tribal members largely determine who leaders will be and the mandate that the leaders can exercise.

In further considering the connections between past, present and future Māori perspectives, Stirling in Stirling and Salmond (1980) laments the loss of tribal connections between young Māori and their whakapapa and marae:

> I feel very sorry for our young people of today because they are not moving deeply into the Māori way of life. It's not their fault-they don't have the free run of the maraes…and they don't have a free life in the cities…The spirit of this new world is very different-the mana and mauri of the old days have gone, and the young people are wandering about, looking for a pathway to follow (p.213).

Stirling and Salmond (1980) continue the theme of loss by describing how many tribal elders have passed away and their knowledge was not recorded and passed down to next generations. In acknowledging the often-blended context of young Māori living between a Pākehā world and trying to locate themselves in their Māori world, Eruera Stirling reflects "Very few of our young leaders can bring together the knowledge of the Pākehā with the wisdom of their tribal ancestors and yet this is the type of [person] we need" (p. 214).

There is however scant literature available of how contemporary Māori and tribal organisations could create pathways for young Māori as future leaders that couple the strengths of their dual culture and knowledge systems into leadership models that can strengthen and protect Māori and iwi interests and organisation continuity. The current research aims to contribute to this field of study by presenting models and processes for leadership succession planning in PSGE, which may also have application in other Indigenous organisational contexts.

In considering future Māori leaders and appropriate leadership models there is a body of literature that reflects on traditional models of leadership as the pathway forward in the development of future Māori leaders. Russell (2017) discusses the imperative to fully restore the concept of rangatira in iwi and hapū organisations, as an act of tino rangatiratanga. Russell contests that colonisation, and the Treaty settlement process have undermined the concept of rangatira, replacing the notion of leaders and leadership with Western models of corporate values and behaviours. There is a range of literature is support of Russell's position (Hancock et al.,

2020; Henry & McNeill, 2017; Knox, 2011; Winiata & Royal, 2001). However, there is scant research on what young, new and emerging leaders think contemporary and future concepts of rangatiratanga could look like.

Russell states that the core elements of rangatiratanga, "whakapapa and mana within hapū, recognising whenua, kawa and tikanga and utu remain constants of the realm of contemporary whānau, hapū and iwi" (Russell, 2017, p. 247). Despite the aspirations for rangatiratanga described in the literature, some authors contend that the role of rangatira within hapū has been reduced over time and remains at risk as a critically important concept in Māori leadership, due to the imposition of Western structures such as PSGEs by the Crown (Henry & McNeill, 2017; McMeeking, 2021; Roche et al., 2018; Russell, 2017).

Further, there is limited research on how rangatiratanga could manifest in tribal organisations like PSGEs, under the leadership of a new generation of leaders who may learn about Western rather than tribal concepts of leadership and organisational development through education or workplace experiences (Ahenakew, 2016; de Sousa Santos, 2007; Durie, 2009). Western models of leadership do not bring into account the multi-faceted elements of rangatira described by Hemi (2021); Henry and Pene (2001); Ruwhiu (2009); Ruwhiu (2012) and Russell (2017). The importance of the multi-faceted nature of rangatira and rangatiratanga in re-claiming and strengthening Māori leadership models are echoed in the writings of Hancock et al. (2020); Knox (2011) and Mutu (2019a). Incorporating rangatiratanga into contemporary Indigenous leadership succession planning may be one strategy to mitigate the tensions between Western-based leadership models and Indigenous leadership models. Russell (2017, p. 247) concludes that there is significant work needed to support the re-emergence of rangatira in contemporary Māori life and organisations.

Many researchers describe the importance of identifying potential leaders using a rangatiratanga frame of reference (Haar et al., 2019; Harmsworth, 2005b; Katene, 2010; Russell, 2017; Spiller, 2021; Winiata & Royal, 2001). This thesis connects this previous research to leadership development and by extension, leadership succession. However, the literature provides limited descriptions of models and strategies that Indigenous organisations can consider and implement as part of a strategic approach to weaving rangatiratanga into contemporary and future leadership and succession models.

In considering the incorporation of rangatiratanga into leadership succession, Durie (2009) provides a framework that positions both rangatiratanga and kaitiakitanga as guiding principles for future proofing the Māori estate. The principal elements within the framework could be applied to decisions regarding leaders and leadership succession in the future. The guiding principles are:

- leadership
- management of intergenerational transmission
- champions for future generations
- maintaining faith with current generations and
- clarifying entitlements

The guiding principles are based on the skills and interest of incumbent leaders and tribal members to support and nurture emerging leaders. The availability and capacity of current leaders to participate in the development of emerging leaders will be an important aspect in delivering against the aspirational nature of the guidelines.

In discussing traditional, tribal concepts of leadership compared to Western models of leadership, there is some literature on an alternative model that is a blend of both Māori and non-Indigenous concepts of organisations with implications for leadership and leadership succession (Joseph, 2021a; McMeeking, 2021; Spiller, 2021). McMeeking (2021) presents a thoughtful organisational structure that may provide iwi organisations, including PSGEs, with mechanisms to better reconcile and balance tribal needs and expectations with commercial imperatives, including leadership models and succession.

The organisational model described by McMeeking suggests a hybrid organisational structure that can address tribal and commercial tensions (McMeeking, 2021, p. 389). The hybrid organisational model signals a ”bespoke business model that reflects a Kaupapa Māori approach to blended value creation that maximizes impact for tribal members and is a platform for intergenerational innovation” (McMeeking, 2021, p. 389). The hybrid model may therefore provide an integrated response to the organisational tensions described above and reflects the dual organisation and leadership dynamics already described in the chapter.

The premise, discussed earlier, that Māori leaders walk in two worlds, tribal and Pākehā, underpins the hybrid organisational model and consequentially, models for leadership and succession. PSGEs are an example of a hybrid organisational model (KMPG, 2022; McMeeking, 2021). There is a logic then that young and emerging Māori and iwi leaders will need a hybrid skill and knowledge base from which to establish their leadership learning, experience, and credentials in these hybrid organisations. Therefore, in terms of Māori and iwi leadership succession systems and processes, these will necessarily need to integrate tribal and contemporary leadership skills and knowledge in the development of hybrid skills-based leaders (McMeeking, 2021).

After considering many of the aspects that impact and influence leadership succession in Indigenous organisations, the literature review now considers an approach to assess what successful leadership succession in organisations might look like. Kets de Vries and Engellau (2010) comment that the assessment of succession is revealed by what happens to an organisation when the incumbent leader is no longer there.

In assessing successful leadership succession, important questions include how seamless the succession is, is the succession process orderly and timely, and critically, is the organisation performing successfully after the departure of the incumbent leader. The answers to these questions, and the impact of a leader's exit from an organisation is predicated on the degree of planning that the organisation has done in preparation for a transfer of leadership (Kets de Vries & Engellau, 2010; Northouse, 2022; Rothwell, 2001). Processes for the evaluation of leadership succession planning and management in PSGEs have not been located in the literature.

Leadership succession in PSGEs can be approached from several perspectives. Largely, governance groups are responsible for leadership transitions and succession strategies (Osnes & Wilhelmsen, 2021; Spiller, 2021). An important aspect for PSGE governance groups to consider is the influence of whakapapa on leadership succession choices (Taylor, 2020; Winiata & Royal, 2001). Whilst the current thesis does not lean into the question of whether leaders are born or made, the influence of whakapapa does raise the issue of whether leadership is heritable. That is, to what extent do governance groups take whakapapa into account when considering leaders and their successors (Lunsford & Padilla, 2022; Rothwell, 2001; Winiata & Royal, 2001).

In considering in leaders and their successor in a Māori context, Winiata and Royal (2001) conclude that the term 'leader' is Pākehā-oriented and insufficient to fully describe the role and meaning of 'rangatira', especially in terms of the Māori knowledge base that underpins

rangatiratanga. In approaching leadership from a rangatiratanga perspective, Winiata reframes the leader origin question to ask if rangatira are born or made, with the conclusion that rangatira are made, in part through consistent, guided kaupapa Māori approaches to Māori advancement and self-determination, supported by mātauranga Māori (Winiata & Royal, 2001). This reframing of leadership to rangatiratanga may be influential on leadership succession planning that aims to encompass more than Western leadership concepts.

In exploring organisational leadership succession, two contrasting approaches are provided by the concepts of leadership ascension and leadership succession. Maaka et al. (2019) defines leadership ascension as a process where an individual aspires to be a leader, often needing to navigate tasks or difficulties to "reach the desired state of leadership" (p243). Ascension to leadership has several aspects. Ascension can be a deliberate act of an individual to choose a higher level of "responsibility and consciousness". Ascension to leadership in this situation is a personal choice "designed to expand the experiences of the person who is ascending" (Maaka et al., 2019, p. 243).

Ascension can involve self-nomination, and self-promotion, of the individual or the involvement of the individual in the process of nomination to a leadership role. Leadership ascension requires intent and reveals the individual's belief in their own ability to effectively lead others and to know what is best for them (Maaka et al., 2019).

A second ascension pathway is a passive model where an individual is "recognised by peers as having leadership qualities and is encouraged to ascend to a position from which to exercise them" (Maaka et al., 2019, p. 240). These reluctant leaders are "backed into the role" by the weight of supporters' enthusiasm (Maaka et al., 2019)p240. A third context for ascension to leadership is evidenced in monarchical systems, based on birth-right. As the individual has no active choice in assuming the leadership mantle, there may be little alignment between the

skills and experience needed to fulfil the leadership role, and the skills and experience of the ascending individual (Maaka et al., 2019).

Where ascension involves individuals competing for leadership roles, self-promotion becomes important. As individuals vie for support from their peers, there is an inherent risk that leaders can present a disingenuous self, to secure votes, and therefore secure a right to represent others but may ultimately misrepresent them. This representation model is influenced by Western concepts of securing votes and power and is generally at odds with Indigenous concepts of leadership selection (Kent, 2021; Maaka et al., 2019; Marsden & Royal, 2003).

At this point, it is relevant to reflect on the concept of ascension in models for Māori leadership. Wolfgramm et al. (2022, p. 649)) comments that "Māori leaders are valued as proactive, assertive, dynamic, opportunistic, and engaged agents. Being a passive recipient waiting for and dependent upon others to proffer opportunities or bestow leadership [ascension] is not a particularly salient characteristic of Māori". However, in the complex models of Māori organisational leadership, cultural values such as whakapapa, and birthright remain significant forces, especially in choosing leaders and successors (Haar et al., 2019; Henry & Wolfgramm, 2018; Katene, 2010; Winiata & Royal, 2001). Therefore, ascension may be a model for consideration in leadership succession in representative entities such as PSGEs.

Leadership succession differs from leadership ascension in that succession involves an incumbent leader identifying who should inherit the leadership mantle (Maaka et al., 2019; Rothwell, 2001). Succession is a process of passing on a leadership legacy to the next generation of leaders. The incumbent leaders choose the individual or individuals to take up the leadership role. Maaka et al. (2019, p. 243) emphasizes that passing on a legacy though "presupposes the existence of a successor or a number of successors to whom it constitutes a benefit". Ideally, incumbent leaders are responsible for actively fostering successors through mentorship and

creating opportunities for emerging leaders to learn their leadership skills (Friedman, 2017; Rothwell, 2001).

A further issue for leadership succession is that some leaders may actively discourage the development of potential successors, choosing to use their power as the incumbent leader to thwart the aspirations and ambitions of subordinates to move into leadership roles (Kets de Vries & Engellau, 2010). This type of behaviour creates risks for the organisation. High-performing individuals may exit the organisation if they perceive that their leadership aspirations will not be fulfilled or are being actively constrained (Northouse, 2022; Rothwell, 2001). Behaviours of incumbent leaders that restrict potential succession plans are impactful on leadership succession by restricting the pool of prospective leaders who may aspire to leadership roles.

Another way to think about leadership succession is to consider the distinction between replacement planning and succession planning (Rothwell, 2001). Replacement planning is focused on reducing the risk of an immediate and unplanned loss of key personnel, most often through a catastrophe. Succession planning focuses on proactive efforts to ensure continuity of leadership through developing talent from within the organisation. Talent development is a deliberate activity and should be included in strategic planning (Avolio & Drummey, 2023; Friedman, 2017; Osnes & Wilhelmsen, 2021; Rothwell, 2001).

The importance leadership succession as a deliberate organisational strategic priority, and the importance of assigning responsibility for this activity, is discussed in the literature. Osnes and Wilhelmsen (2021, p. 20) remark that “Succession needs a strong strategic intent…”. Further, leadership succession planning is focused on the organisation, not on the individual leader, as the organisation is responsible for the continuity of the business. The individual leader looking to transition out of their current role, may have an interest in developing a successor, but this cannot be a given. Therefore, in PSGEs, as in other organisational structures, decisions about

leadership succession sit in the first instance, as governance decisions (Harper, 2021; KMPG, 2022; Rothwell, 2001).

The role and responsibility of governance groups such as Boards is described in the general literature on leadership succession (Northouse, 2022; Rothwell, 2001). Again, there is a limited range of literature available on PSGE governance functions as they relate to leadership succession planning, especially as a deliberate strategy or a strategic priority. Leadership succession is a "stress test" for boards and needs to take into consideration psychological, institutional, and cultural contexts, as planning for and managing succession is a key responsibility of a board (Osnes & Wilhelmsen, 2021, p. 22). Rothwell (2001, p. 6) reinforces the purposeful nature of leadership succession by stating that it "is a deliberate and systematic effort by an organisation to ensure leadership continuity in key positions, retain and develop intellectual and knowledge capital for the future, and encourage individual advancement". Additionally, leadership succession planning needs to extend to governance roles, as much as any other key role.

Of importance in concepts and reasons for leadership succession planning is the need for organisations to ensure that institutional knowledge, or memory, is retained (Spiller et al., 2020; Wolfgramm et al., 2022). Institutional knowledge in combination with reflections on institutional experience is critical to continuous improvement in organisational performance (Davis, 2017; Gisi, 2018). Leadership succession planning is therefore essential to the continued cultivation of leadership and intellectual talent, to manage the critically important knowledge assets of the organisation, and to encourage the "continuation of social relationships critical to business continuity and success" (Davis, 2017; Rothwell, 2001, p. 12). The importance of the continuity of knowledge within Māori contexts has been previously discussed, though it is pertinent to ask

how Māori and iwi organisations ensure knowledge continuity as part of leadership succession planning and in the face of generational change.

In relation to cultivation of leaders in PSGEs, where the organisation is based on serving its membership, the importance of tribal members to the selection of leaders and the success of leaders once in their roles, adds a specific dimension to the issue of leadership succession in these organisations. The importance of whakapapa and mana in the determinations of a leader's appropriateness to lead and their ability to maintain the confidence of their tribal members, is widely described in the literature on Indigenous leadership (Durie, 2009; Henry & McNeill, 2017; Maaka et al., 2019; Ross, 2021; Russell, 2017; Spiller et al., 2015; Spiller et al., 2019). By extension, it can be postulated that having the confidence of tribal members is equally important in terms of those people who are making decisions about who succeeds incumbent leaders.

As discussed in the opening of the chapter, in the absence of literature on the topic of leadership succession in PSGEs, other generalized models for leadership succession may provide a platform from which to discuss the topic. The current research therefore utilizes a Western model for leadership succession that speaks to many of the issues outlined above that relate to leadership succession in PSGEs (Osnes & Wilhelmsen, 2021). The model proposed by Osnes and Wilhelmsen (2021) also reflects my professional experience working with a wide range of organisations on leadership issues, including selection and succession planning. The model is a useful staging post from which other concepts of leadership succession can be explored and grounded in a common language, albeit a Western-based organisational language.

Osnes and Wilhelmsen (2021, p. 58) state that research into leadership succession planning has been approached through both quantitative and qualitative methods. In terms of method, the authors remark that quantitative research is often focused on one dimension of

succession planning and does not take into account the multiple dimensions of the situations surrounding leadership succession.

Qualitative research using in-depth case-studies, as undertaken in the current research, tends to view succession planning in a more holistic frame and has the potential for more 'practice-relevant' theories. Osnes and Wilhelmsen (2021, p. 59) have developed a Succession Strategy Wheel, that endeavours to capture seven key strategies integral to leadership succession planning. The Succession Strategy Wheel has utility in considering a model that may be adapted to PSGE leadership succession, taking both an organisational and tribal perspectives into account. The seven strategies are:

1. Determining structure and succession system: Determine who will make the decisions about succession and the successor; is the process transparent and trusted? What is the decision based on?

2. Mandate of the next tenure: what elements of past leader performance or impact does the organisation want to see continued, or discontinued? Identify any gaps in leadership that need to be addressed by the successor and what changes need to be made?

3. Wish list of leadership skills: the mandate for the successor should set the context for desired or necessary leadership skills, experience, and qualifications that the organisation is seeking.

4. Successor pool: an organisation should, as part of its HR systems, have an ongoing process for leadership development and the identification of potential leadership candidates. The HR system should consider the availability of suitable candidates, external competition for talent and the attractiveness of the organisation and the role to candidates.

5. Executive discretion: the board needs to determine the degree of decision-making

power a successor will have and how the board will manage the successor.

6. Making a deal: the type of employment agreement between a successor and a board can be impacted by elements such as the degree of dependency the board has on the successor, often influenced by the size of the pool of appropriate candidates. Too few, or only one, potential successor leaves a board vulnerable to a successor's excessive demands, including issues of power and remuneration.

7. Handover: the board needs to plan for a managed transition between leaders, including how the exiting leaders conducts a 'handover' to the new leader. Handover can include relationships, institutional knowledge, and technical knowledge. A poor handover may disadvantage the new leader.

The seven elements of the 'Succession Strategy Wheel' are presented in Figure 1 (Osnes & Wilhelmsen, 2021, p. 40).

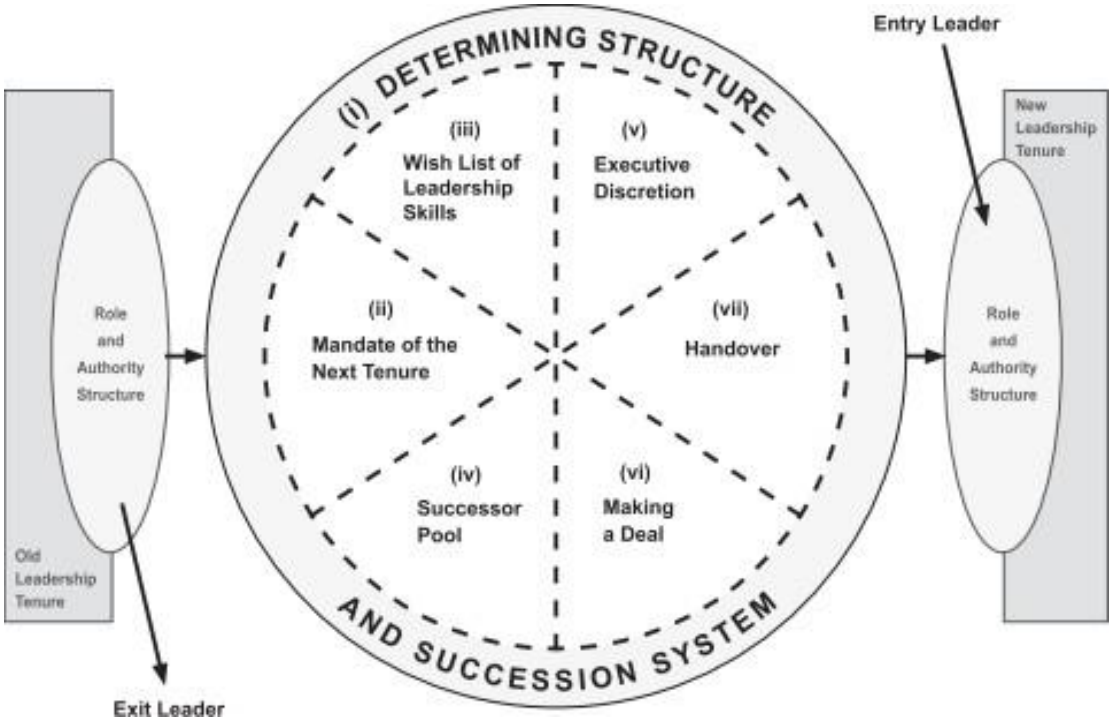

Figure 2 Succession Strategy Wheel

Reflecting on the succession strategies suggested in Figure 1, succession planning as a process for leadership continuity is positioned as strategically significant. The planning ensures that at any point in time, the organisation has the right people in the right place to continue the viability of the organisation (Rothwell, 2001, pp. 8-9). A critical element in leadership succession planning is therefore identifying potential leaders and putting development programs in place to encourage them to move into leadership roles. Importantly, leadership succession plans should be integrated an organisation's strategic human resource planning systems.

The success of a new generation of leaders is in part dependent on both the choice of new leaders, and the role that incumbent leaders play in the development of emerging leaders. Maaka et al. (2019, p. 244) identifies some of the challenges in leadership succession, including that the transmission of skills and knowledge from incumbent leaders to successors does not necessarily lead to the transmission of intangible qualities that contribute to successful leadership such as "loyalty, integrity, diplomacy, fairness and tenacity". In trying to understand the transferability of leader values as part of succession, a counterpoint to Maaka's conclusion is provided by Haar et al. (2019). As part of their study on ethics in Māori leadership, the authors considered the transferability of ethical values from leaders to employees and found that leaders' values influence employee outcomes. In the absence of specific literature on the transferability of ethics and values from leaders to successors, it may be possible to translate the conclusion of the authors that leaders' values influence the outcomes for and values of potential and emerging leaders, suggesting some transferability of values, which in turn could influence leadership successor dynamics.

Additionally, Maaka et al. (2019) comments that the respect and trust that incumbent leaders have established through successful relationships, partnerships and network development may not automatically transfer to successors. In terms of the influence of relationships and

Indigenous leadership, there is research that identifies the importance of 'relational social processes' in the development and function of Indigenous leaders (Henry & Wolfgramm, 2018, p. 203). Again, due to the limited range of specific research into relational aspects in leadership succession in Indigenous organisations, this researcher postulates that incumbent leaders could positively influence the effective development of their successors through extending their own social relationships and networks to emerging leaders, in a planned, managed, and practical process.

However, the literature suggests that new leaders will have to earn their own place in networks and communities through demonstration of their own capabilities, capacity, and commitments to tribal well-being (Katene, 2010). In an iwi organisational context, it cannot be assumed that the mana or the mandate of incumbent leaders will transfer to successors or that successors can claim a mandate to lead by right. The mandate to lead is determined through the approval of followers and in the context that both leaders and followers are important (Katene, 2010). Katene (2010, p. 13) comments that "good followership creates good leadership". In the case of PSGEs, it is the membership that establishes the mandate of its leaders. For leadership succession to be effective it is important that both incumbent and future leaders work towards opportunities for future leaders to form relationships with tribal members as an integral part of establishing a new leaders mandate to lead.

There are both risks and benefits in creating leadership development opportunities. There is the risk that emerging leaders may be impacted by barriers, difficulties, and inexperience, especially in tribal and tikanga contexts, which can impact their confidence to pursue leadership roles. This perspective has not been found in the literature and stems from my conversations with the Rūnanga leaders, especially with reference to rangatahi leadership experiences. However, benefits of development opportunities can include the introduction of new thinking

and problem-solving skills and connections to new or younger generations of tribal group members. The current research considers the role of incumbent leaders and mentors in managing the risks and benefits of leadership succession processes to optimize positive experiences for new and emerging leaders.

As discussed, new and emerging leaders may not be as committed to the tribal aspirations and struggles that drove and inspired their predecessors. There may be new contexts, opportunities and risks that take priority over historic issues. Therefore, assessing what tribal groups expect and need from new and emerging leaders is, as identified by Osnes and Wilhelmsen (2021) and Maaka et al. (2019) a key strategic decision in leadership succession.

Leadership Succession and PSGEs

The literature review concludes with an overview of recent perspectives on leadership succession in PSGEs. As discussed elsewhere in the chapter, there is a limited range of literature available on the topic and some latitude is needed to gather a selection of relevant perspectives from the literature. This includes non-academic research sources and Western perspectives that may be usefully extrapolated to explore the topic. The dearth of research on leadership succession in PSGEs underpins the aims of the research.

In opening the discussion on leadership succession in PSGEs, the literature review considers the 2022 KMPG report 'PSGE 2.0-Fit for the future, informed by the past' (KMPG, 2022). The report details the perspectives of 30 current and former tribal leaders and discusses Indigenous leadership in a contemporary PSGE context. The report echoes the views in the Indigenous leadership literature that Indigenous organisational leaders walk dual paths, combining corporate skills and knowledge with tribal dimensions including language and tikanga (Durie, 2009; Gardiner, 2009; Mataira, 2000; Spiller et al., 2020; Taiapa, 2019). The report reinforces earlier comments that the structure of PSGEs is based on Western structures for

"organising capital and labour to achieve a profit", but, although PSGEs aim to incorporate tikanga and intergenerational aspirations within their structure, the PSGE structure is an imposed structure and not one designed to meet the purposes of Māori and iwi in a tikanga context (KMPG, 2022, p. 4).

The structure of PSGEs, being Western in origin and tribal in expectation, influences the leadership styles and skills needed to manage these two organisational dimensions. KMPG (2022) emphasize that PSGEs aspire to grow people, support self-determination, and enhance localized decision-making, whilst maintaining a centralized structure that supports functions that benefit the wider iwi. The Western, centralized nature of PSGEs manifests in 'central control, hierarchy, asset protection and tax efficiency', taking primacy over culture, identity, connectedness and potential (KMPG, 2022, p. 14).

It has been argued that the leadership structure of PGSEs (where leaders are democratically elected) has led to the unintended consequence of lack of governance capability. In many cases with PSGEs, "People with strong non-governance skill sets have found themselves in charge of making significant decisions for iwi without necessarily having relevant background and experience" (KMPG, 2022, p. 13). The report reflects points discussed earlier in the chapter that PSGEs manage some of their capability issues by establishing subsidiary entities, such as asset holding companies, that are managed by people with appropriate technical skills.

As such, managing diverse requirements and expectations requires consideration of the diversity of skills and experience that the leaders of PSGEs need in managing these dual-purpose organisations. KMPG (2022, p. 9) describes five elements that reflect the skills, 'mindsets', and capabilities of people that support the management of PSGEs as dual-purpose organisations, and their current and future complexities. The five elements are:

1. Greater courage to make tough decisions and manage unrealistic expectations.

2. Openness to new possibilities outside of … individual knowledge sets and considering options beyond the status quo.

3. Diverse capabilities adept at driving, managing, and coping with change as a constant.

4. Enough shared understanding of both purpose (social, cultural, environmental, spiritual) and commerce along with the associated possibilities and constraints.

5. Tribal and commercial teams working closely together to explore each other's world and identify the sparks of innovation that ignite alternative solutions.

The KMPG research into leadership skills, mindsets and capabilities that support the development of PSGEs is useful in considering the qualities that PSGEs could apply in future leaders' selection and incorporate into leadership succession planning. Importantly, leaders in PSGEs consider tribal values, history, and connections as integral to organisational continuity through leadership succession (Winiata & Royal, 2001). In terms of genealogical dimensions in contemporary iwi organisational leadership, Grant Huwlyer, Te Rūnanga o Ngā Wairiki Ngāti Apa Group CEO provides an important commentary of these issues in the Contextual Findings section of Appendix 10 (G. Huwyler, Personal Communication, 15 October 2022) and readers are encouraged to read this commentary.

Rationale for the research

The literature review has revealed many dimensions of leadership, leadership succession, and how these may manifest in both Western and Indigenous organisational contexts. The dimensions discussed provide important background perspectives that shape the investigation of RQ2 on what factors influence leadership succession in PSGEs.

The literature review provides perspectives on the impact of the structure of PSGEs on how these organisations are lead and by whom. Western and Indigenous perspectives on leadership provide a comparative framework with which to consider leadership succession as a core strategic organisational function and how leadership and followership are influenced by expectations, structural requirements, and environmental dynamics. Literature on concepts and models of leadership succession provide insights into the organisational imperatives relating to leadership succession and where responsibilities for this function sit in organisations. The review then brings this background work together in a discussion on leadership succession in Post-Settlement Governance Entities.

In exploring these topics, the literature review revealed a meagre range of research on the issue of leadership succession in PSGEs. The literature review establishes that organisational continuity and development of PSGEs is critically important to the sustainability of these organisations. A critical element in organisational continuity and sustainability is leadership succession. However, as said, there is a limited range of literature available on issues relating to leadership succession in PSGEs that can assist governance and executive groups in developing and managing effective leadership succession models in their organisations as a critical component in organisational continuity.

As discussed, the scarcity of literature on leadership succession in PSGEs necessitated a review of more generic organisational, leadership and leadership succession literature, including Western examples, to provide a platform from which to explore the RQ2 research topic. The need to reference a wide range of general literature highlights the need for specific research in the field of leadership succession in PSGEs. Of particular importance is the scarcity of literature on organisational risks relating to strategic leadership succession in PSGE.

The current research aims to make important contributions to the fields of leadership succession in PSGEs, through exploring the key factors that influence leadership succession in these organisations. Additionally, the current research aims to explore a framework with which PSGEs can develop contextualized models for leadership succession that acknowledges the dual tribal and corporate nature of PSGEs. The current literature does not provide detailed approaches or perspectives on these issues that governance groups and leaders in PSGEs can apply in a strategic, practical, and deliberate way. Importantly, the current research responds to the call for more research in iwi organisational development that can deliver quality, reliable and robust data that can substantiate governance and executive decisions on leadership priorities and choices (Ahenakew, 2016; Dewes, 2009; Lloyd, 2009; Ruwhiu & Cone, 2010; Skille, 2021). However, leadership succession is rarely an integral part of the call for leadership research.

Calls for research to support quality decision-making in areas including leadership selection include Lloyd (2009, p. 40) who states that 'good information allows for good decisions and the converse is also true. Boards and management need the best information available to support decision-making'. Dewes (2009, p. 50) makes a case for governance research, saying that 'Good governance provides a framework for successful social and economic development and cultural revitalisation'. In the case of PSGEs, decisions about leadership succession and leadership selection are made by representative-based tribal member groups. It is critically important that these groups have access to research data that can assist them in determining the organisation's leadership succession needs, and options for developing contextualized systems for leadership succession. Currently, there is a very limited range of research and data available to PSGE members to assist them in their decision-making on who will lead their organisations into the future.

Based on my working experience with Te Rūnanga o Ngā Wairiki Ngāti Apa, and applying the research opportunity to an issue of importance to the Rūnanga leaders, the thesis aims to address the Rūnanga's strategic risks associated with leadership succession through exploring the question 'What factors influence leadership succession in PSGEs?' The aim of the research in addressing this question will make a valuable contribution to the limited range of literature and research on this important topic.

Chapter 4 Methods

The purpose of this chapter is to describe the research strategy, plans and methods used to address the two research questions. To recap, the first research question RQ1asks ‘how should a NIR approach research with an iwi organisation? The second research question RQ2 asks, ‘what factors influence leadership succession in PSGEs?

Research Strategy

As discussed earlier, the nature of the research enquiry is two-fold and the research strategy is designed to manage the two research enquiries as individual processes, whilst maintaining the interconnections between them. The first part of the research strategy involves research into non-Indigenous research practices (Lowe et al., 2020; Puke & Lowe, 2020; Skille, 2021; Vaeau & Trundle, 2020), Indigenous responses to non-Indigenous research (Bishop, 2011; Smith, 1999; Stokes, 1992), and a review of literature relating to Kaupapa Māori research (Bishop, 1999; Coombes, 2017; Smith, 1997). The exploration of issues relating to non-Indigenous research methods was in preparation for the anticipated Rūnanga members’ research conversations that formed the second part of the research.

The thesis presents the RQ1 and RQ2 as two integral parts of a comprehensive exploration of a research process between a NIR and a PSGE. That is, to conduct appropriate research with the Rūnanga, I need to develop a research method that was contextualized to the current research, based on the core tenet that the research involves a NIR working with an Indigenous organisation, in an Indigenous setting, to explore issues of importance to the Rūnanga leaders. Each of the two research enquires necessitated its own research plan, and as such, the Methods chapter is presented in two sections.

Methods Section 1 (RQ1) outlines the methods used to deepen my understanding of non-Indigenous research methods. The research plan includes a novel element that involved me interviewing five other NIRs, or people who research with people who identify with groups that are different to the researcher (Mayorga-Gallo & Hordge-Freeman, 2016; Palmer et al., 2023; Skille, 2021). The NIR interviews are important in contextualising the planned Rūnanga conversations, by exploring the dynamics that can operate between a NIR and an Indigenous organisation including relationships, language, values, temporal constraints, and feedback processes.

Methods Section 1 then describes the processes for analysing the content from the interviews and the consolidation of key findings and insights from the interviews that then inform the Rūnanga leaders' research conversations (Haar et al., 2019; Ruwhiu, 2009).

Methods Section 2 (RQ2) outlines the methods used to address the second research question and describes research processes including incorporating the RQ1 findings into the research conversations with the Rūnanga leaders, settings for conducting the research conversations and managing consultation processes with Iwi leaders.

The research strategy connects knowledge gained about appropriate research methods for a NIR to use with an Indigenous organisation, to an application of that knowledge to how the research conversations with the Rūnanga leaders could be conducted (Dickson et al., 2003; Dwyer & Buckle, 2009).

Having determined an appropriate approach for researching with the Rūnanga, the knowledge gained for RQ1 will then be applied to the research conversations with the Rūnanga leaders that explore RQ2. The RQ1 enquire is also an attempt to mitigate the risk of me

launching into the Rūnanga research conversations without proper care and preparation The RQ1 preparation is also a mitigation to any potential damage to the relationship between me and the Rūnanga resulting from poor research practice (Bishop, 2011; de Sousa Santos, 2007). Therefore, in exploring either of the research questions, there is the necessity to explore both.

Mentorship and guidance

In learning about Indigenous research methods, I was fortunate to be advised by experts in this field. I express my heartfelt gratitude to Professor Graham Hingangaroa Smith and Dr Cherryl Waerea-t-te-Rangi Smith who whakapapa to Ngā Wairiki Ngāti Apa. In my conversations with Professor Smith and Dr Smith, I was both challenged and supported in my learning journey and encouraged to broaden the horizons and education of NIRs. Broadening these horizons involved positioning myself as a research resource, available to the Rūnanga to address questions of importance to them and stepping away from models of researcher control and capturing Indigenous knowledge. The resulting research model aims to encapsulate the needs and objectives of the Rūnanga within a framework of researcher accountability.

Over the several years that the research took to complete, my research process faced many redirections and disruptions. Most notable during the research timeframe was the COVID-19 p and its complex impacts on people and organisations. Adjustments to the research were made to accommodate participants' needs, availability and their health and well-being concerns during the worst of the Pandemic. Whilst the disruptions created difficulties for me and the Rūnanga, they also provide unique and unforeseen opportunities for us to expand the research enquiry into areas that ultimately enhanced the entire research process. The thesis discusses these unique circumstances and their impacts on the research in Chapter 4 Methods Section 2.

I also adjusted my relationship with the Rūnanga when they asked me to undertake commercial work for them, during the research process, as part of their COVID-19 Pandemic response. It was during this commercial hiatus from the research that the leadership succession imperative became an overwhelming observation of the Rūnanga's organisational strategic risk profile.

Given the depth of guidance made available to me by the Rūnanga leaders, a critical component of the research strategy was regular 'check-ins' with the Rūnanga leaders and mentors to make sure that the research process and me personally, were staying on track with what was agreed. The check-ins also provided opportunities for both me and the mentors to ask about details of the research that developed and changed over time. The mentorship and guidance strategy reflects Kaupapa Māori research principles that can accommodate a place for NIRs in Indigenous research, providing that Indigenous mentorship is embedded in the research processes (Smith et al., 2012; Smith, 1999).

The check-ins included a review of the research to date, mutual questions and suggestions, reviews of draft models and conclusions and importantly, making sure the research remains relevant to the expressed interests and expectations of the leaders. On occasion, I made requests to the leaders for additional comment or specific guidance, as part of both my ongoing learning but also to build a more comprehensive context for the research. A description of the additional content is provided in Chapter 6.

Research Ethics

The Rūnanga and I have a long-standing relationship, having researched, and worked together over many years. My decision to undertake doctoral studies created an opportunity for the Rūnanga and I to expand our mutual research experience. Together, we decided to undertake a research project that could benefit the Rūnanga by exploring an issue of importance to them.

Once the decision to undertake the research was made, the formal doctoral processes began, one of the first being the preparation of a formal Massey University ethics application (Appendix 1).

The ethics application process revealed some of the complexities in the proposed research. Complexities included me being non-Indigenous and aspiring to undertake research with an Indigenous organisation using an Indigenous-led research method. Further, I had developed a commercial relationship with the Rūnanga over several years, as both a project manager and an advisor.

Importantly, my research plans needed to delineate my research role from any commercial influence or advantage that may have been construed from my commercial relationship with the Rūnanga. My position as a researcher not a consultant, needed to be fully transparent to everyone participating in the research, including the ethics committee.

To begin the ethics process that suited the circumstances of the proposed research, relevant codes of ethical conduct were consulted. The Massey University 'Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants: Revised code 2017 (the Code)' was one of the foundation documents for the ethics application (Massey University, 2017). The Code is built on a 'deep consideration-high trust' approach that emphasizes researcher integrity and thoughtfulness rather than a prescriptive set of rules. The Code aligns with and incorporates the fundamental principles of the Treaty of Waitangi and includes some to the ethical framework described in the Te Ara Tika guidelines (the Guidelines) (Hudson et al., 2010; Massey University, 2017).

The Te Ara Tika Guidelines for Māori research ethics: a framework for researchers and ethics committee members was used as a guiding resource for developing a deeper understanding of the ethical considerations in researching with Māori (Hudson et al., 2010). Additionally, guides for conducting Kaupapa Māori research, that include ethical considerations, were

reviewed (Harmsworth, 2005a, 2005b; Powick, 2003; Smith, 1999, 2006; Vaeau & Trundle, 2020). These documents established a framework of research considerations that were applied to the ethics application and research plans.

Dealing with my commercial relationship with the Rūnanga required a different approach. To determine and resolve any perceived conflicts of interest, I approached the Dean Research, Massey University for assistance. The Dean suggested I developed an analysis of risks that might occur in relation to my role in the research process, with the view to developing a transparent approach to managing the dual relationship I have with the Rūnanga. I used the Universal Ethical Principle of the Code as the starting point for my analysis of my research ethics risks (Appendix 1) (Massey University, 2017).

Whakapapa, Tika, Manaakitanga and Mana are described in the Massey Code but are taken from Te Ara Tika Guidelines (Hudson et al., 2010). In developing a risk assessment and mitigation plan, I used several sources for guidance. Sources referenced in the development of the risk plan were the Code, the Guidelines and a range of Kaupapa Māori research guides (Bishop, 2003; Coombes, 2017; Huygens, 1999; Joseph, 2012; Mutu, 2018; Powick, 2003; Smith, 1997; Smith, 1999; Smith et al., 2016)

An essential element in developing the risk plan was to incorporate the Rūnanga's Paiaka Matua, which describes the Rūnanga's values and principles, into the plan's considerations (see Appendix 14). I was fortunate to have the opportunity to work with the Rūnanga on the development and articulation of the paiaka, some years before the research. Consequently, I had a heightened sense of responsibility and purpose to include the paiaka in the research planning.

The culmination of exploring the research risks, my values, and strategies to mitigate the risks was the development of an Ethics Risk Assessment Matrix. The Ethics Risk Assessment

Matrix was used to guide me as a researcher, and to demonstrate to others that I had a practical approach to research risk management.

Using the Matrix, I assessed the research risks under each of the principles in terms of perceived or apparent risks, and the management, and mitigation of these risks. The Matrix was submitted to the Dean Research, Massey University, for consideration and guidance. At the end of the process, there was agreement between the supervision team, the Dean Research and me that the research project would meet the University's ethical standards (Appendix 1).

The Rūnanga had yet to formally consent to being involved in the research, as the ethics application was developed prior to this. However, I was in regular conversation with the Rūnanga Group CEO about the research and was confident that consent would be considered by the Rūnanga. Documentation such as the Matrix supported our discussions.

Being a non-Indigenous researcher needed specific attention in the research ethics process. The Ethics Committee wanted some assurance that as a NIR, I would have robust support and guidance from a Māori research expert for the duration of the research. The process for establishing expert supervision was anticipated to reduce the risks associated with NIR behaviours that can cause harm to Indigenous research participants. The supervision would also reduce the likelihood of harm to me personally, caused by missteps in tikanga or language. Issues of cultural safety for everyone involved in the research was a priority and is discussed in more detail in Methods Section 2.

The ethics application approval was underpinned by a commitment from me and the supervision team that the research would be closely monitored by a Massey-based Māori subject expert supervisor, Dr Jason Mika (now Professor of Māori Management, University of Auckland Business School). Professor Mika is a highly regarded Indigenous scholar with a

wide range of Māori research experiences to his credentials, including a significant list of publications.

Professor Mika was with the research for the first three years. To maintain the commitment given to the ethics committee, the purpose of the Māori research supervisor was achieved through two processes. One, as described above, was to maintain regular check-ins with the Rūnanga leaders and advisors, all of whom are experts in iwi, Māori, and research knowledge. The second process was to continue with focused discussions on the research with Professor Graham Hingangaroa Smith, an existing advisor, who is an acclaimed Māori scholar and expert in Kaupapa Māori and Kaupapa Māori research.

The exercise of developing the Matrix was an important step for me to better understand how the core principles of the Code, the Guidelines, Kaupapa Māori research guidelines and the Rūnanga's Paiaka Matua, could operate in practice for a NIR, researching with an iwi organisation. The Matrix also assisted my supervisors in understanding how I intended to approach my research and manage any perceived conflicts of interest.

An additional ethical consideration was that no commercially sensitive information was collected during the research process. All information, other than the Historical Account is available through public and online sources.

Research documentation

The five NIRs and the three Rūnanga leaders received a Participant Consent Form and Information Sheet, a brief biography of myself and background to the research via email. This information was provided prior to the interviews. A Transcript Approval Form was signed by each interviewee, allowing for their interview content to be included in the thesis. The interviewees were given the opportunity to be listed in the thesis Acknowledgements and named

in the body of the thesis. If they did not want to be personally identified, the option for anonymising their interview content was made available.

The interviews were transcribed by a third party, who signed a Confidentiality Agreement. The transcripts are verbatim records of the interviews. The transcripts are confidential to me and the Supervision Team. Following the interviews, a transcript of their interview and any additional content that is attributed to the interviewee was sent to them to review, amend, and approve.

The interviews with the NIRs interviews were semi-structured and supported by an interview schedule with suggested discussion points. The semi-structured nature of the interviews provided the participants with opportunities to expand on the interview schedule questions and to discuss additional examples and perspectives from their own experiences (Appendix 6). The initial 'non-Indigenous and outsider researcher' (NIOR) description used in some early documentation was simplified to the 'NIR (NIR)' description that is used in the thesis.

Research conversations were conducted with the three Rūnanga leaders. The rationale for choosing research conversations instead of semi-structured interview is provided in Chapter 4 Methods Section 2. The opening comments in the initial Interview Schedule for the Rūnanga conversations were focused on issues relating to tribal aspirations and tribal outcomes. This initial focus was part of the ethics application and initial considerations for the research. During the iterative process of developing the nature and scope of final research enquiries with the Rūnanga, the focus shifted to capability and capacity building in the Rūnanga, which was further refined to leadership succession planning. Transcripts of the research conversations were sent to the Rūnanga leaders to review, amend, and approve. The leaders gave approval for the full transcripts of their research conversations to be presented in the thesis.

Digital voice recordings were made of all interviews, if consented to by the participants. The consent form provided an opportunity for participants to request that the recording device not be used or to have it turned off at any time. Copies of interview consent forms were signed by participants. Consent forms are securely stored at my residence.

Data Management

All research data, documentation, findings, analysis, and reports are stored on my computer and external hard drives. Copies of their research interviews or research conversations are available to each participant at any time in request. Copies of the Rūnanga leaders research conversation recordings, transcripts, contextual information, and full thesis will be provided to the Rūnanga, with the approval of each person involved in the research conversations. Unless otherwise requested by the participants, if individual research data is not wanted, the research data will be destroyed at the conclusion of the research process, with the thesis remaining as the permanent record.

Data Sovereignty

The research data collected was for use in my thesis development. No data other than their own interview content was made available to the NIR participants. All research data developed with the Rūnanga leaders is confidential to the Rūnanga, me, and the research supervisors.

Upon completion of the thesis process, the Rūnanga leaders will receive copies of all interview material, including recordings and transcripts, for archival and use as they choose. There may be subsequent publications and academic presentations based on the research and its findings. Any public presentation of the research material will be discussed with the Rūnanga first.

Methods Section 1: Research Question 1- How should a NIR approach research with an iwi organisation?

Research Plan RQ1

A research plan was developed for the RQ1 enquiry and includes key components that are used in the research process. The aim of the research plan is to incorporate insights from the literature review on non-Indigenous research considerations, findings from the NIR interviews, literature on applied Kaupapa Māori research methods and the transfer of these insights into the research plan for RQ2, focusing on the research conversations with the Rūnanga.

In terms of research options for NIRs presented in the literature, several approaches were considered. Given the collaborative nature of the planned research, participatory action research and community-based methods were initial considerations (Evans et al., 2009; Nichols et al., 2017). Whilst community-based and participatory action research methods could be applicable to the current research setting, I was apprehensive that these methods would fully centre the research on the Rūnanga and account for the existing relationship between me and the Rūnanga. Evans et al. (2009, p. 893) also considers the utility of some community-based methods could be limited in that there remains the possibility of positioning Indigenous peoples as 'objects' of an enquiry rather than the authors.

The researcher's previous research experience in Kaupapa Māori research methods, with the primary principle of centering the research on and with the Indigenous group engaging in the research, had stronger resonance with the current research than did community-based approaches. Further, I believe that the veracity tests for Kaupapa Māori research discussed in the literature can embed important planning evaluation principles into a research process, more so than other research methods (Palmer et al., 2023; Smith, 2017; Smith & Smith, 2019).

The research plan is summarized in Figure 2. The key components of the research plan include:

1. preparation for the research, including the co-design of the research proposition and the research questions, the Rūnanga's decision-making and approval processes
2. the development of quality measures for the research outcomes
3. conducting the interviews
4. coding the interview data and consolidating key themes
5. determining the NIR perspectives and experiences that would inform the research design and researcher behaviour in undertaking the research conversations with the PSGE leaders.

The research plan for RQ1 is a linear process, as the aim of the process is to determine specific outputs that are used to inform the RQ2 research process, being how to structure and conduct the research conversations with the Rūnanga.

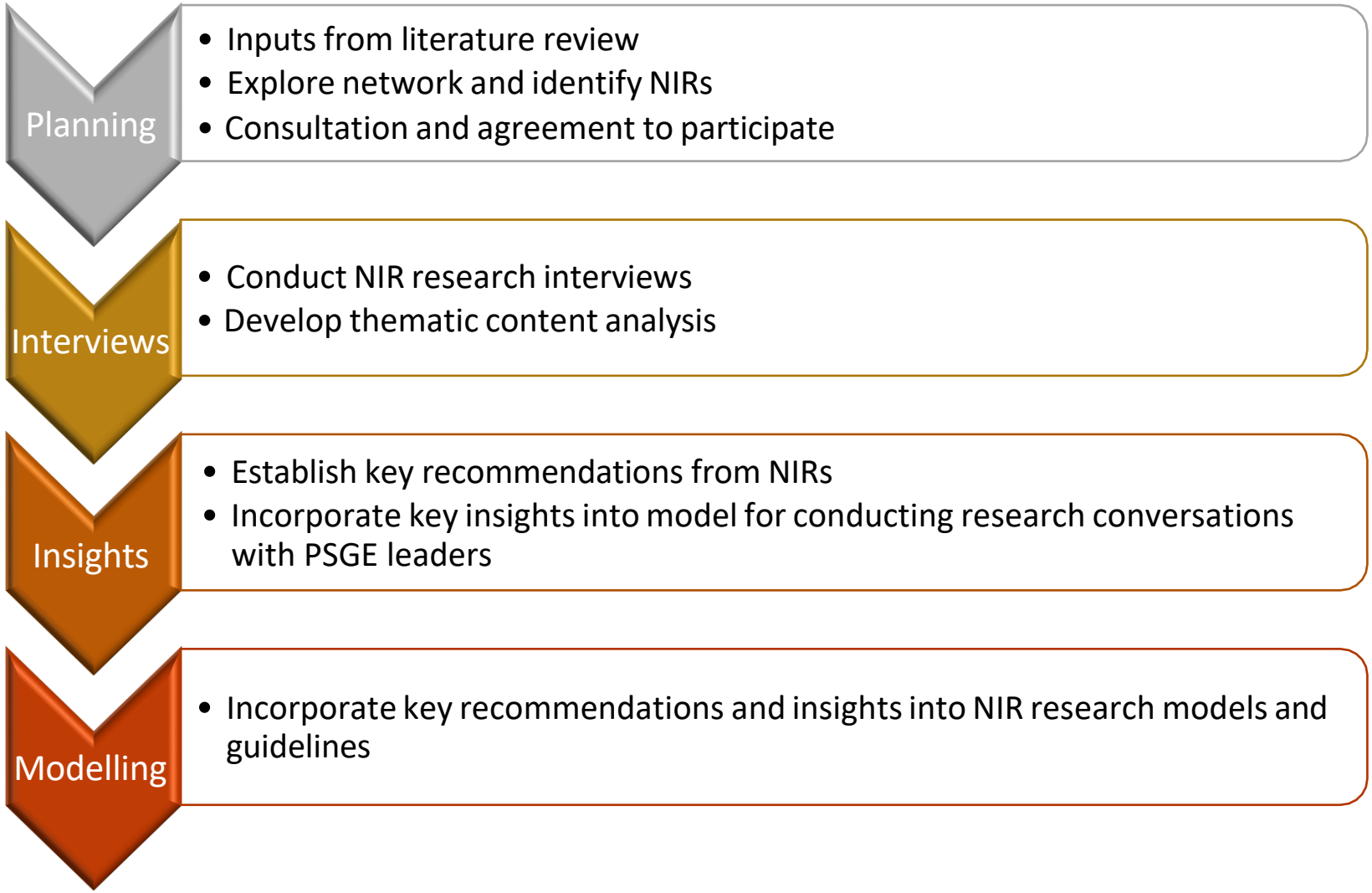

Figure 3 Research Plan for NIR interview process (RQ1

Validation of the research approach

The validation of the research methods is an important element in establishing rigor and reliability in the research approach. As discussed earlier, the Kaupapa Māori research approach implemented for the research included reviews of published Indigenous research guidelines and principles, and the guidance provided through the Massey University Code of Ethics and the Te Ara Tika guidelines (Hudson et al., 2010; Massey University, 2017). Opportunities to discuss the research process in its formative stages were provided by the Rūnanga's leaders. The discussions led to the co-designed research process where the Rūnanga determined the nature of the research, how and with whom the research should be conducted, and how the research data should be managed.

Past poor experiences with academic researchers and non-Iwi researchers had generated scepticism and uncertainty about outsider research as Ngā Wairiki and Ngāti Apa Iwi, hapū and whānau had not often seen substantial benefit to them from their participation in previous research projects. The importance of having the Rūnanga's leadership's endorsement and support the research and me as the researcher, was pivotal in progressing the research plan.

The development of the non-Indigenous research methodology and my development as a non-Indigenous researcher, greatly benefited from korero with Distinguished Professor Graham Hingangaroa Smith, one of the early architects of Kaupapa Māori research and the Kaupapa Māori veracity tests. (Pihama, 2001; Smith, 1997; Smith, 1999, 2000). Smith (1997), in his thesis 'The Development of Kaupapa Māori: Theory and Praxis' describes in detail a concept for Kaupapa Māori research that centres research on issues of importance to Indigenous people and delivers beneficial outcomes for them as determined by them.

Professor Smith is a prominent Indigenous scholar and researcher, acknowledged for his ground-breaking work in Māori education and advocating for the importance, legitimacy and

value of Indigenous knowledge (Massey University, 2022). Professor Smith whakapapa's to Ngāti Apa. I have had opportunities to meet Professor Smith at Rūnanga events and at Massey University. Professor Smith has provided invaluable advice and mentorship on how to establish and conduct research with Māori from an outsider position. Professor Smith has reinforced the need to listen to Māori about their needs and expectations and to be open to instruction by them during any research project. Importantly, he speaks of how all research should benefit Māori, as all research involves Māori.

Further, there is an important role for researchers to work with Māori as partners to te Tiriti and the Treaty. Professor Smith signals to all researchers that if these goals are not your research goals, you have no place approaching Māori about research (Smith, personal communication, Nov 10, 2022). This advice and guidance formed the basis for the research method for NIRs and for conducting the Rūnanga leaders research conversations.

It was serendipitous that Professor Graham Hingangaroa Smith is associated with the Rūnanga. Professor Smith has over the course of the research provided guidance in the development of my understanding of the genesis, nature, and substance of Kaupapa Māori research. This was an extraordinary opportunity for me. In particular, the insights into the Kaupapa Māori research model provided by Professor Smith brought into focus the place of praxis in the research frame and highlighted the importance of the iterative nature of research in developing exponential benefits for Māori.

Further, the research methodology is based on the guidance and mentorship offered from the Rūnanga advisors. The applied Kaupapa Māori research methodology for the research is based on the following principles and goals.

- An awareness of inequitable Indigenous and non-Indigenous (Māori and non-Indigenous) research relationships underpins the need for a research methodology that is equitable and culturally appropriate, as determined by the Rūnanga.
- An outsider position limits a full expression of Kaupapa Māori research methods but does afford opportunities to apply Kaupapa Māori research guidelines and practices, with Māori guidance and mentorship.
- Applied Kaupapa Māori research is based on a model of co-design and power-sharing between the researcher and the research participants.
- Explicitly, in the current research context, I am positioned as a research resource for the Rūnanga, applying the research enquiry to questions of importance to them.
- Research with Māori is a political act, and the research aim is to contribute to the advancement of the Rūnanga's aspirations for self-determination and empowerment through developing quality research data on issues of importance to them.
- The research findings, analysis and conclusions are developed with the Rūnanga. The research will be accessible to the Rūnanga. The research findings will be communicated in conjunction with any Rūnanga communication plans.
- The research will be appropriately attributed to the participants and the Rūnanga, acknowledging the importance and value of information and knowledge shared during the research. The Rūnanga will determine the best approach to attribution.
- The culmination of the research is to contribute to improving research praxis, through advancing an informed practical application of research theory and methods that supports the advancement of Māori aspirations.

In applying these principles, the Rūnanga leaders and I felt that a Kaupapa Māori Research approach provided a robust framework that centred the research on the Rūnanga and would be the best choice of research model. The Kaupapa Māori research model considers the cultural safety of all those involved and emphasizes the importance of participants being in control of the research process including participation in data analysis, data management and access to the research outputs. Further, the core principles of Kaupapa Māori research include that Māori have the central role in determining if the research is of benefit and value to them.

The objective of the research process was to produce Rūnanga-driven, research-based data for use by the Rūnanga in the realization of their aspirations through organisational outcomes. Research decisions were assessed against the challenge of 'what is transformational about the research?', initially posed by a Trustee in the development phase of the research. This challenge helped to keep the research anchored in Kaupapa Māori research principles.

Kaupapa Māori research methodology is fundamentally research by Māori, for Māori and with Māori (Smith, 1997; Smith, 1999). The Rūnanga defined the scope of the research and determined who within the Rūnanga should be involved and guided the research tikanga that was most appropriate for introductions and interview settings.

With respect to Kaupapa Māori research principles as a way of exploring how the research could be conducted in a culturally appropriate manner, the Rūnanga and I discussed an approach to assessing the value of the research using defined quality measures. Research value measures can include issues of quality, usefulness, meaningfulness, and accessibility. The Rūnanga ultimately decides on how the research should be assessed and against what measures of value and benefit.

Applying Veracity Tests to the current research

To further validate the research methodology, a set of veracity tests were used to establish the validity and reliability of the applied Kaupapa Māori research methodology used for the current research (Palmer et al., 2023; Smith, 1997; Smith & Smith, 2019a). Veracity Tests for Kaupapa Māori research are described in Chapter 2. The appropriateness and application of the veracity tests to the current research were discussed in detail with Professor Graham Hingangaroa Smith (Smith, personal correspondence, March 2021, June 2022). Importantly, the veracity tests maintained the reflexive nature of Kaupapa Māori research throughout the research process, by keeping the concept of transformative praxis top of mind for me and others involved in the research process (Palmer et al., 2023; Smith & Smith, 2019).

The thesis presents a new context in the development of the veracity tests by applying the tests to assess the appropriateness of a non-Indigenous research method in an Indigenous organisational setting. The current research response to the veracity tests described by (Smith, 1997; Smith & Smith, 2019) is described below:

- Positionality
- Criticality
- Structuralist and Culturalist considerations
- Praxicality
- Transformability

Positionality: In the context of the research, the researcher's position as a NIR was discussed and described in preliminary conversations with the Rūnanga, including the Rūnanga

Trustees. The importance of guidance and mentoring by the Rūnanga and Iwi members was clear to me, and I welcomed the offers of guidance and advice to support me in my development as a researcher. Discussing my position within the research process also created space to discuss power and authority in the context of the research especially in how traditional and sensitive information would be handled. The binary context of Indigenous and non-Indigenous relationship, which is discussed in detail in Chapter 2, was evident in some exchanges between me and some Iwi members who I didn't know. My position as non-Indigenous was of much less concern for the Rūnanga leaders with whom I had a history, and their focus was on how the research could assist the Rūnanga and the Iwi. I was cautioned by one of the leaders that my position as non-Iwi was however a likely impediment in some circumstances and with some individuals.

Criticality: I have worked on projects with the Rūnanga over many years and had gained some knowledge of the history of the Iwi, their treaty settlement journey, and the establishment of the Rūnanga. Rūnanga documents detailing the history of the Rūnanga were made available to me, and these formed the basis of many in-depth conversations about the impacts of colonisation on Ngā Wairiki Ngāti Apa.

Although I am not a fluent te reo Māori speaker, I acknowledge the importance of the Māori language, and I provided te reo Māori options for interviewees and documentation if these were preferred by participants. The current research supports calls in the literature for academic institutions to acknowledge the legitimacy for Kaupapa Māori research approaches. The current research demonstrates the importance of Kaupapa Māori research methods to a broad range of settings where Māori aspirations are given primacy over establish Western approaches to research hierarchies based on control, especially control over information.

Structuralist and Culturalist considerations: In terms of the transformative nature of Kaupapa Māori research and the current research, there is potential for the outcomes of the research to contribute to positive change in non-Indigenous settings through the demonstration of a purposeful collaborative research process. By positively influencing the way non-Indigenous people, including researchers and governmental authorities approach iwi organisations, the research can contribute to structuralist changes that are necessary in processes for rebalancing equity for Māori.

Positive change can influence university research models and curriculums to include Kaupapa Māori research as legitimate and applicable for a wide range of researchers, both Indigenous and non-Indigenous. Expanding the scope of NIR awareness of Kaupapa Māori research models can support collaborative research between Indigenous and non-Indigenous participants. In developing appropriate Kaupapa Māori research models and NIR capabilities, the thesis argues it is possible to increases the research capacity and available resources available to Māori and iwi organisations for application to research on matters of importance to them.

Praxicality: The research model was initially based on the Westen concept of continuous organisational improvement, a mainstream manifestation of transformative praxis in organisational development. The context of continuous improvement was repositioned in the current research to reflect a transformative praxis model for embedding reflection and insights into the research processes and to maintain the currency of research benefits over time.

Transformability: The issue of transformability reflects one of the core aspirations for the current research. In aiming to learn more about Kaupapa Māori research through exploration and experimentation, I have a deeper appreciation of the power of collective research processes based on transparency, accountability, and trust. Shifting away from Western concepts of control and self-interest has been a life-long evolution for me, as described in the Personal

Statement. The opportunity to participate in a Kaupapa Māori-based research relationship with the Rūnanga coalescences myriad life experiences around a shared aspiration to develop meaningful research that supports the Rūnanga and the people of Ngā Wairiki Ngāti Apa. The validity of any research outputs as evaluated against the veracity tests will be part of the evaluation process by the Rūnanga at the completion of the research.

Research Aims

Regarding the first research question, the research plan sets out to:

- develop a research model that is appropriate for NIRs to consider for research projects with Indigenous organisations,
- apply Kaupapa Māori research guidelines in a novel way, being applied by a NIR in an Indigenous setting,
- contend that NIRs have a place in Indigenous research practice given parameters and objectives as defined by Indigenous research partners,
- identify opportunities and models for NIRs to improve their research practice when partnering with Indigenous organisations,
- develop a framework for assessing a new research model for NIRs using Kaupapa Māori veracity tests as planning and evaluation mechanisms.

The research plan specifically aims to identify key recommendations and actions from the NIR interviews that can be applied to the Rūnanga's research conversations.

Adjustments to the research plan due to the COVID-19 pandemic

The COVID-19 pandemic impacted Aotearoa New Zealand most significantly between 2020-2022. One of the pandemic impacts on the current research method included the Aotearoa

New Zealand government-imposed Lockdown Level 4 from March-May 2020. Some of the consequences of the pandemic and the Lockdown for the NIR interview processes are detailed here.

The NIR interviews were initially planned for the early part of 2020, at the start of the pandemic. Massey University issued instructions and advice regarding research approaches during the pandemic, which resulted in the NIR interviews being rescheduled for later in 2020.

The pandemic restrictions impacted the Aotearoa New Zealand interviewees, one being in Wellington and two others being in Auckland. Internationally, one NIR was in the United States of America, and one was in Queensland, Australia. Both the United States and Australia had their own community outbreak containment strategies and university protocols that impacted the planned interview schedule. It is important to recognize that each interviewee had personal and professional priorities that took precedent over the research interviews as initially scheduled.

I accounted for the dynamic circumstances generated by the pandemic, by being as flexible as possible with several attempts to schedule the interviews and making allowances for the time that each interviewee had available. The schedule of interviews extended out over several months, which necessarily compressed the overall research and thesis timelines. The NIR interviews were completed by September 2021.

Non-Indigenous research participants

The main strategy used to address the first research question,' how should a NIR approach research with iwi organisations?' was to interview other non-Indigenous and outsider researchers (NIRs) on their research experiences. The interviewees are other researchers who work and research with Indigenous groups, or people who identify with groups that are different to the researcher.

As discussed in the literature review, there is a range of literature on research methods for NIRs to consider when working with Indigenous groups (Berryman, 2013; Brannelly & Boulton, 2017; Coombes, 2017; Krusz et al., 2019; Skille, 2021; Vaeau & Trundle, 2020). However, there is limited literature available describing NIRs working with Indigenous organisations, especially PSGEs. In filling this gap, consultancy reports on Indigenous organisations and PSGEs provide useful perspectives on research engagement between mainstream researchers and Indigenous organisations (KMPG, 2022).

To further explore the NIR and indigenous organisation space, I decided to speak with other NIRs who use research models adapted to the needs and expectations of Indigenous groups. I believe that hearing a range of experienced NIR perspectives is an important step in developing the rigor and objectivity of the current research method in preparation for the Rūnanga research conversations.

My own experience and knowledge as a NIR and practitioner, reviewing academic publications and professional forums, and my professional network were used to identify potential interviewees who could contribute a range of insights and perspectives to the current research. Five NIRs and practitioners who work and research with Indigenous groups or as outsiders to their participant groups were identified.

Each prospective interviewee was initially contacted through email or LinkedIn. Each person agreed to participate in an interview, so no alternative people were sought. I then telephoned the five interviewees to introduced myself, explain the research process and to discuss interview timings. As discussed, scheduling the interviews was disrupted several times by COVID constraints. NIR profiles are presented in Appendix 7. The NIRs all have extensive experience in cross-cultural, Indigenous, arts, design and sociological research projects in Aotearoa New Zealand, Australia, and the United States of America.

The NIRs had established research relationships in a variety of contexts. The academic researchers engaged with Indigenous groups, for example, as part of their research and teaching programmes, and the practitioners engaged in commercial or grant funded projects to deliver outcomes determined by the client groups. Those working in governmental organisations developed community-based initiatives that addressed the social development agendas of their organisations as well as addressing community well-being initiatives based on expressed community needs.

One of the NIRs is a Māori practitioner, working in local and central government agencies. The term NIR is not especially applicable here, but the interviewee works closely with tribal-based groups and communities that they do not whakapapa to, and in some ways, this can be framed as an outsider position. Further, the interviewee worked in tandem with a NIR (who is included in the interviews) and their collective perspectives on managing a NIR as part of an Indigenous-based team was an important perspective to hear.

Participant interviews

Four interviews were conducted using Zoom and one interview was conducted via telephone. Each semi-structured interview was planned for 60 minutes but on occasion, the interviews were longer to allow for a flow of discussion that suited the interviewees. All interviews were recorded using either digital voice recorders, voice recording apps and/or Zoom video recordings.

Content analysis

Content analysis is "a research method used to make objective and systematic inferences about theoretically relevant messages" (Dane, 1990, p. 170). In making inferences based on research data, there are several points to consider. First, the research sample needs to be

representative of the population or topic the research is designed to study. Second, the inferences drawn from the content analysis should be consistent with the inferences that others would draw from the same sample data. Third, the sample data should be systematically analysed so that the analysis is repeatable and yields inferences that are representative of the wider population profiled in the research. Importantly, content analysis needs to support researcher objectivity. Objectivity is in turn supported by consistency in defining and using terms and definitions that are applied to the research sample. Lastly, content analysis is best applied to situations where comparisons between data points are undertaken to yield objective research findings (Dane, 1990).

A further consideration for content analysis that is highly contextual, as in the current research, is the challenge in theorising and conceptualising the data in a manner that others not involved in the research, can understand. The current research includes a high degree of personal and relationship-based knowledge, and is contextualised to one organisation, so offering conclusions that may be extrapolated to a broader organisational group may be problematic (Denzin & Lincoln, 2008; Greenwood & Levin, 2008).

The content of the interviews was analysed using two manual methods. First, I analysed the NIR interview transcripts manually by using frequency of key words, and collation of common topics discussed in the interviews. Eight content themes were initially established, which were consolidated to six themes. Further analysis of comments, key words and examples resulted in the development of four key themes. Second, the themes were ranked according to the frequency of key words and examples that reflected the theme. The themes were then named according to the research method or research process that was reflected in each theme.

The transcripts were colour coded according to the content related to each theme, including selected quotes. The colour coding assisted in assigning the selected quotes and content to related content in the findings.

Content from NIR interviews used to inform RQ2 research conversations.

At the conclusion of the RQ1 enquiry and following the content analysis of the NIR interviews, a set of key findings was developed and used to establish an appropriate research approach for the Rūnanga leaders' research conversations. The transfer of the RQ1 findings to the RQ2 research conversations forms the critical link between the two research enquiries. A detailed description of the RQ1 findings that were used to establish the RQ2 research conversations are presented in Chapter 5.

Methods Section 2: Research Question 2 What factors influence leadership succession in PSGEs?

Research Plan RQ2

The research plan developed for the RQ2 enquiry incorporates knowledge gained from the literature review, specifically on Kaupapa Māori research methods, and insights and perspectives from the NIR interviews into a research method to address RQ2. The Rūnanga's involvement is central to the research plan development and the processes that shaped the research conversations with the PSGE leaders.

Of note, different terminology is used to describe the NIR interviews and the Rūnanga leaders' research conversations. The NIR interviews followed a semi-structured interview format, with some scope for interviewees to discuss issues of particular importance to them. However, I structured the interviews and directed the focus of the interviews.

In comparison, the Rūnanga discussions with me are termed ‘research conversations’ as opposed to interviews. The term ‘research conversation’ is used in the RQ2 commentary to frame the mutual and collaborative approach to the discussions between me and the Rūnanga leaders. This approach to developing research narratives through conversation is described in the literature (Lowe et al., 2020; Puke & Lowe, 2020; Ruwhiu, 2009). The conversation approach supports my aim to provide the Rūnanga leaders with as much opportunity as possible to tell their own stories within a broad context of the research enquiry.

Ruwhiu (2009) notes that verbatim narratives are important in providing people with the full details of their research conversations for their review and to adjust as they feel necessary. This is an important step in sharing the knowledge from the conversations and mitigating any sense of researcher power over the information shared during the conversations. Further, in presenting each individual verbatim narrative, the Rūnanga leaders are given space to describe their leadership journeys and individual perspectives on issues relating to the research field. Although the three individual research narratives are incorporated into a set of collective themes, it is the personal nature of the research conversations that provides depth and vibrancy to the thesis.

The issue of power in research settings is an additional consideration in the choice to use the term ‘research conversation’ as opposed to the term ‘interview’. The term ‘interview’ infers a power relationship between interviewer and the interviewees, as the ‘interviewer’ is positioned as the controller of the interview process, with the interviewee subjected to the interviewers’ questions and perspectives. Power in research settings is discussed widely in the literature, especially regarding power dynamics in non-Indigenous-Indigenous research relationships (Evans et al., 2009; Love, 2020; Sherwood & Anthony, 2020; Smith, 1999). I was aware of the

potential for power dynamics to be at play during the research conversations and remains mindful of managing power perceptions and realities as part of the research process.

Whilst every effort was made to remove any power difference in the Rūnanga research setting, it is most likely that power may have been an unconscious dynamic. So, it is possibly more realistic to say that power was minimized as much as possible in the research conversations, rather than saying a power imbalance did not exist.

The research plan is summarized in Figure 4. The key components of the research plan include:

- the co-design of the research proposal and research process,
- consultation with Iwi representatives as well as Rūnanga leaders about the research proposal, process, outcomes, and usefulness to the Iwi and the Rūnanga,
- development of quality measures with which to access the value of the research,
- apply Kaupapa Māori research principles and NIR (RQ1) data to the Rūnanga research process and research conversations,
- conduct the research conversations,
- identify key insights and perspectives on issues of importance to the leaders,
- evaluate how the insights can be incorporated into models to address key issues, develop models for review, draft thematic analysis,
- leaders contribute to and evaluate models, research process and findings, evaluate value of the research using the quality measures
- develop an approach to incorporate research findings into an ongoing process of

transformative praxis.

The research plan for RQ2 is circular in nature, representing the iterative nature of the research and my aim to generate ongoing benefit and value to the Rūnanga after the research is completed. Of most importance in the research plan is the ongoing mentorship and guidance provided to me by the Rūnanga leaders. At all stages of the research, the leaders and other Iwi members provided critiques of the research process and early findings. In particular, the Rūnanga leaders and Iwi mentors provide support and assistance in developing workable solutions to continue the research through the COVID-19 pandemic disruptions.

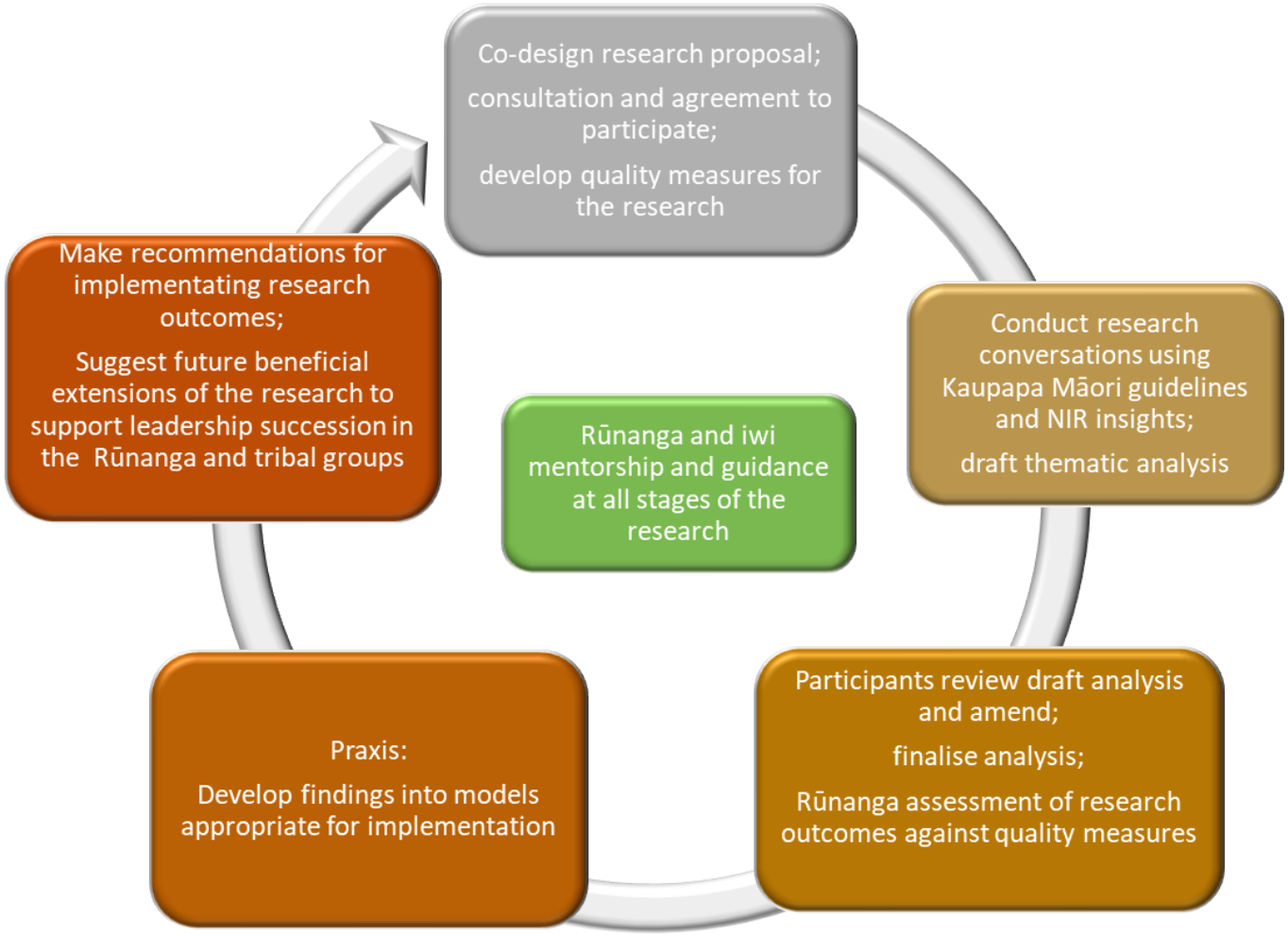

Figure 4 Research Plan for Rūnanga research process (RQ2)

Research Aims

Regarding the second research question, the research plan in general terms aimed to:

- explore processes for co-designing a research proposal between a non- Indigenous-researcher and the Rūnanga, based on Kaupapa Māori research guidelines,
- frame the research question around a topic of importance to the Rūnanga, as determined by the Rūnanga leaders,
- apply Kaupapa Māori research guidelines in the development and implementation of the research, especially in terms of non-Indigenous- researcher positionality and issues of power,
- explore how to best involve the Rūnanga leaders in evaluating the research findings in terms of the relevance and usefulness of the findings to the organisation,
- explore mechanisms to involve the Rūnanga in the assessment of the success of the research outputs and outcomes, against the research values (quality, useful, meaningful, and accessible),
- better understand how Rūnanga mentors and advisors operate in shaping research and researcher's behaviours.

The research plan specifically aims to identify factors that influence leadership succession in a PSGE and to develop a leadership succession model that has practical application in the Rūnanga's setting. These factors are discussed in depth in Chapter 6.

Research partnership with Te Rūnanga o Ngā Wairiki Ngāti Apa

I have a long-standing working and research relationship with Te Rūnanga o Ngā Wairiki Ngāti Apa. As discussed earlier, when I decided to undertake my doctoral studies, I

approached the Group CEO, Grant Huwyler, to see if there were issues within the organisation that he felt could be explored, with the view to providing some form of benefit to the organisation, through that exploration.

Additional to the relationship aspects that underpin the research, the Rūnanga presents an excellent profile of a recently settled PSGE facing the complexities of managing tribal and commercial aspirations, and responsibilities to their members. The Rūnanga settled their claim with the Crown in 2008. The settlement acknowledges the need for cultural redress, specifically, cultural revitalisation and cultural reconnection. The Financial and Commercial Redress Amount was $16mil plus interest of approximately $2.8mil, with a further $6.0mil in funds held by the Crown Forestry Rental Trust (2008)

Te Rūnanga o Ngā Wairiki Ngāti Apa is now an established Post Settlement Governance Entity (PSGE) with responsibilities for both the management of funds and assets from their Treaty of Waitangi Claims Settlement and accountability to their claimant group. The Rūnanga strives to support its members and communities through the development of tribal, economic, cultural, and social wellbeing initiatives.

At the 2013 census 3813 people identified as Ngāti Apa and most people were in the Manawatu-Whanganui and Wellington areas. By the 2018 Census approximately 6,500 people identified as Ngā Wairiki Ngāti Apa (StatsNZ, 2022); Huwyler, personal communication 2020). In 2020 Te Puni Kokiri recorded 5687 members (Te Puni Kokiri, 2022).

The Rūnanga manages the redress assets transferred to the organisation through the Settlement process. In 2022, the Rūnanga group of companies reported its asset value at $100m with equity exceeding $70m. The Rūnanga has a diversified asset base that includes forestry, primary industries, apiculture, horticulture, renewable energy, primary healthcare, and bioplastics. Importantly, over 50% of staff working across the group of companies are uri from

Ngā Wairiki and/or Ngāti Apa and approximately 100 people employed in Rūnanga commercial initiatives (*Te Runanga o Nga Wairiki Ngati Apa 2022 Annual Report*, 2022).

Importantly, the research process was dependent of the ongoing relationship between me and the Rūnanga leaders, and the expectation that our relationship would continue after the research process concluded. The relationship also provided me, as an 'outsider' and Non-Iwi member, access to an organisation that would support both me and my research. This may not have been the case if I had approached an organisation with whom I had no relationship.

The processes for developing the research proposal and the Rūnanga's agreement to participate are outlined in this chapter in Methods Section 2. Details on the Rūnanga historical account, it's Tiriti journey, organisational structure and profile are presented in (Appendices 9 and 13).

Developing the Te Rūnanga o Ngā Wairiki Ngāti Apa historical account

In preparing the content on the Rūnanga's profile, I drafted a detailed history of Te Rūnanga o Ngā Wairiki Ngāti Apa, including details from the historical account that is part of the Ngāti Apa claimant group's settlement. I included material from Te Rūnanga o Ngā Wairiki Ngāti Apa's website and Annual Reports, provided to me by the Rūnanga.

I am acutely aware of issues relating to NIRs writing about Indigenous groups and usurping their traditional, tribal, and organisational material. Within the constraints of doctoral study requirements and the need to present my own writing, there are difficulties in honouring the Rūnanga's history and historical writing and meeting the universities requirements for independent work. The process of balancing the requirements for Western academic study and my aspirations for creating space in the thesis for the Rūnanga's own voice highlighted the

difficulties I have experienced in presenting the thesis in a manner that is sincere to the principles of Kaupapa Māori research.

In attempting to balance the tensions described, I discussed my draft historical account with Grant Huwyler, Rūnanga Group CEO, and Iwi historian. Grant had written the historical account that is included in their Tiriti claim settlement documentation. Grant expresses the history of his tribal ancestry, the Iwi, and their journey to the establishment of the Rūnanga, with detail and authority. Grant kindly reviewed and amended my draft, and included new details, many of which are not at the time of writing recorded anywhere else. Some details were the result of historical research conducted by Grant after the claim settlement and were not available to me through any other means.

I am deeply grateful to Grant for his time, expertise, and generosity in assisting me to present the most up-to-date historical account for Te Rūnanga o Ngā Wairiki Ngāti Apa as part of the thesis. It should be noted that Te Rūnanga o Ngā Wairiki Ngāti Apa historical account is presenting as an appendix to the thesis so that there is no misinterpretation that the account is my own work in its entirety, as may have occurred if the content was presented in the body of the thesis. Grant has given permission to include the historical account in the thesis.

Relationships and responsibilities

It is useful to open this section of the chapter with an overarching comment about the nature of the relationship between me and the Rūnanga leaders. My ‘outsider’ position was redefined by the Chairperson in his comment that I am positioned by the Rūnanga as an ‘insider’, due to our time and experience working together, and that if I was indeed positioned as an outsider, the research would not be possible.

Relationships are a critical component of the research model. My commercial relationship with the Rūnanga, as a strategic advisor and project manager, has over the years presented opportunities for me to participate in a range of organisational development activities with the Rūnanga. It was through these activities that I gained a deeper knowledge about the functions of PSGEs, the Rūnanga, and the tribal influences that manifest in the organisation's development. A sound, existing relationship provided a safe and respectful platform from which we could discuss organisational needs and risks, and to develop a collective research plan to address some of these.

The Rūnanga asked me to provide assistance to them to undertake advisory and project management services at times during the research process, notably during the pandemic, when additional capabilities and capacity were needed. These situations demonstrate the trust that the Rūnanga and I have in each other. It also heightened my sense of responsibility to the Rūnanga to be available to them as needed, especially at critical times. Altering my research to accommodate this professional work impacted many aspects of my doctoral studies, especially timelines.

However, as discussed in Chapter 2, being both a consultant and a researcher added an additional dimension to the research relationship. Sher and Lawlor (2022) discuss situations where consultancy and research merge with the knowledge of organisational members to form collaborative systems focused on addressing organisational problems. The concept of forming collaborative systems is an accurate description for the relationship between me and the Rūnanga. Interestingly, the models and processes described by Sher and Lawlor include processes for reflection, testing ideas and evaluating results, which aligns with the concepts of continuous improvement and transformative praxis described in the thesis (Long, 2016; Sher & Lawlor, 2022).

Adjustments to the research plan due to the COVID-19 Pandemic

The COVID-19 pandemic caused many disruptions to the planned research process, and to the Rūnanga, the Iwi and their leaders. Importantly, in the Rūnanga's management of the impacts of COVID-19 on its members and communities, my thesis, although supported, was not the most pressing activity that people were engaging with (Devine et al., 2022; McMeeking et al., 2020).

Prior to the pandemic I had intended to interview several Rūnanga and Iwi members as well as the Rūnanga leaders. The Rūnanga Group CEO and I also proposed the establishment of an advisory group, Taumata Korero, to oversee the research process and my research approach. Opportunities for Taumata Korero to participate in the evaluation and interpretations of the research findings and the assessment of the value and benefits of the research to the Rūnanga and its members were built into the research timeline.

However, restrictions on gatherings and individual choices about mixing with others meant that bringing together the people suggested for Taumata Korero proved unrealistic. Options for Zoom hui were equally difficult given personal and professional demands on people and in some cases, the lack of adequate digital network coverage in rural areas where people were isolating.

The result of the disruptions was that the Rūnanga Group CEO and I developed a compressed research plan. The research plan remained largely in place, but the focus shifted to arranging research conversations with only the three Rūnanga leaders.

Despite adjustments to the research plan, there was an unexpected and significant outcome from the pandemic impacts on the research. In working with the Rūnanga on their COVID-19 initiatives, I was given unprecedented opportunities to work closely with the

Rūnanga leaders. A description of the pandemic response projects is presented in Appendix 13e. The strategic leadership risks for the Rūnanga revealed during the pandemic, and observed by me in my consultancy role, was the impetus for me to reconsider the research opportunity and to work with the leaders to refocus our collective research resources on understanding the Rūnanga's leadership succession risks.

At times there were few, if any, other people available to undertake some of the workload that the pandemic foisted on the Rūnanga leaders. My observation during this time, was the extreme dependence that the Rūnanga, the Iwi, and community and government agencies, had on the incumbent leaders. This raised the questions of what would happen to the Rūnanga in the absence of the incumbent leaders and what was the Rūnanga doing about leadership succession planning? These questions underpinned my assessment, especially as a business researcher, that leadership succession is a critical organisational strategic risk for the Rūnanga. The leadership succession observations became the catalyst for exploring RQ2.

After the COVID-19 pandemic recovery project was completed, I returned to full-time research and raised with both the Rūnanga Group CEO and the research supervisors, the idea of using the leadership observations made through the pandemic, as the basis for a more specific capability and capacity research enquiry, that could address an identified critical need. Refining the research enquiry based on observation and consultation was a demonstration of applying the principles of transformative praxis to the current research (Smith, 1997, 2003; Smith et al., 2012).

Rūnanga agreement to participate.

The pathway for the Rūnanga's agreement to participate was subject to many changes during the preparation of the refined research project. Some of the changes were the consequence of the iterative and evolving nature of the research enquiry. During the early stages

of planning for the research, the research questions moved from an initial, general enquiry to a specific enquiry addressing an issue of importance to the Rūnanga, leadership succession.

The iterative journey to the final research questions reflected something of the kaupapa of the research, where conversations, time and consultation were given space to influence the ultimate point of the research. Giving time and space for research relationships, processes and questions to form and evolve is discussed in the literature as an essential dynamic in Kaupapa Māori research methods and processes of researcher and participant reflexivity that can strengthen and enhance research experiences (Bishop, 2011; Hibbert, 2021; Hiha, 2015; Robertson, 2000)

Although the research was specifically about the Rūnanga in an organisational context, the leaders felt that they should involve the Rūnanga Trustees, as representatives of their hapū, in exploring the research opportunity and in determining if they thought the Rūnanga should engage with the research. The Rūnanga Board of Trustees represents the four hapū within the Iwi and whose post-settlement redress interests are managed by the Rūnanga. The Trust is composed of two representatives from each of four hapū collectives: Kauangaroa, Whangaehu, Tini Waitara (Turakina), and Parewanui.

The research proposal was presented to the Trust at a formal hui. The Trustees asked for time to consult with other members of their hapū and to consider the implications of the research. During the Trustees deliberations, one Trustees presented several detailed questions about the research and requested clarity on several key points. These questions were unexpectedly the catalyst for a deepened researcher experience, as the questions were grounded in Kaupapa Māori research principles, especially in terms of any transformative outcomes of the research for the Iwi. The Trustee provided a list of questions and concerns about the research

and what it could mean for Ngā Wairiki Ngāti Apa. The questions posed by the Trustee and my responses and actions to address the questions are presented in Appendix 8.

At the Trustees board meeting, the Trustees and I also discussed and clearly defined that the research involved the Rūnanga as an organisation and was not research on the Iwi as a tribal group. This is a critically critical point, as tribal groupings such as iwi are different entities to their Rūnanga. In tribal groups, the leaders of Rūnanga and iwi may be different people, and the priorities of iwi are not necessarily the priorities of their Rūnanga. Also, the quantum of assets under the control of iwi as a tribal group may not be the same as the settlement assets that are the responsibility of their Rūnanga.

After addressing the Trustee's concerns and following further dialogue with the Group CEO, the Rūnanga agreed to participate in the research. The Rūnanga Group CEO approved the research on behalf of the organisation and its members, with support and approval from the organisation's Chairperson. Formal consent was provided to me by the CEO (Grant Huwyler, personal communication, 18.09.2021). There was a lengthy period between the commencement off the revised research proposal and final approval from the Rūnanga. In the interim, I undertook literature reviews, consultation hui, and preliminary research planning conversations with Rūnanga leaders.

Cultural safety

Cultural safety for Māori participants is of paramount importance during the research processes. Guidance and advice from the Rūnanga leaders and advisors were incorporated into the interview procedures to ensure safe practices were in place to protect everyone involved. The familiarity between me and the Rūnanga leaders allowed for relaxed and congenial conversations, as we have a history of trust to underpin our hui and research conversations. Before moving on, a definition of cultural safety is offered, that reflects the context of the

current research. Mika & Dana (2021) describe cultural safety in the context of Indigenous entrepreneurs stating that cultural safety:

> seeks to address power imbalances, inequalities, and inequities in the relationship between service providers and service users not by a provider mastering another's culture but by the provider looking within themselves for culturally unsafe views and practices, particularly, unconscious negative attitudes toward others who differ culturally from themselves (p.4).

I took guidance from the literature and developed, over a time, a self-reflexive process that helped me to be more aware of any biases, challenge myself as to why they existed and how to moderate their influence on me and my research behaviours. Further, based on research into Indigenous decolonisation movements and the Rūnanga's own colonisation, resilience, and resurgence experiences, I considered my own perspectives on colonisation, decolonisation and tino rangatiratanga and how these could impact the research processes. In consultation with the Rūnanga leaders, we agreed that the best approach to cultural safety was for me to continue an open dialogue with the leaders and Iwi mentors about any issues that might arise in terms of how everyone in the research process perceived and approached each other, and to ask for clarifications and guidance on a case-by- case basis.

Interestingly, while I was at pains to make sure my research process was alert to cultural safety issues in terms of how my behaviours and choices might affect Iwi and Rūnanga members, the Rūnanga leaders were also concerned about my cultural safety. Their concern stemmed from scepticism and some hostility towards academic and outsider researchers expressed by Iwi some members in the past. Again, as discussed in other sections of the thesis, the biggest risk to people speaking with me about my research was not that I was non-Indigenous, although this was a concern for some, the main issue was that I wasn't Iwi.

Rūnanga participants

Three Te Rūnanga o Ngā Wairiki Ngāti Apa leaders were interviewed. They were,

- Pahia Turia (Board Chairperson),
- Grant Huwyler (Group Chief Executive Officer) and
- Tracey Hook (Chairperson of Nga Wairiki-Ngāti Apa Developments Limited).

All interviewees have a long history of contributing to their iwi, marae and the Rūnanga entities. All leaders have extensive careers in governance, finance, negotiation, organisational development, and strategy, in both non-Indigenous and Indigenous organisations.

Rūnanga Leaders Research Conversations

The Rūnanga leaders research conversations were conducted on a one-to-one basis with me. One conversation was conducted using Zoom and the other two were face-to- face. The duration of each conversation varied from 50mins to 2 hours. The leaders participated in up to 3 research conversations each, so that material raised and discussed during initial conversations could be more deeply explored in subsequent conversations. This ensured that issues of importance to the leaders were given appropriate attention and could be fully developed. The leaders were offered the option to conduct our conversations in te reo Māori, with the assistance of an interpreter. All the leaders chose to progress the conversations in English.

Each of the leaders were provided with a transcript of the research conversation so that details could be checked and to ensure they had an opportunity to make any corrections as needed. Follow up conversations about issues raised in the research conversations were conducted with Pahia and Grant. The additional conversations with Pahia resulted in the recording of his treaty claim negotiations story (Appendix 10c). Additional conversations with

Grant's resulted in his important contribution to the history account of Te Rūnanga o Ngā Wairiki Ngāti Apa (Appendix 13b) and his advice regarding te reo Māori, contemporary PSGEs, mana and mandate (Appendix 10b).

The leaders contributed to follow up conversations to review the draft research findings and to contribute their interpretations on the data collected. These sessions were planned for 60 minutes but on occasion, our conversations went for some time to allow for a flow of discussion that suited the leaders. At the conclusion of the research and thesis process, the Rūnanga will receive a copy of the final thesis, and an executive summary document highlighting overall findings and recommendations.

Content analysis

As prefaced in the comments regarding content analysis in Methods Section 1, the content analysis of the Rūnanga leaders' interviews is highly contextualised. Care was taken to ensure that the depth and scope of the material presented, and the conclusions drawn from the analysis of the transcripts, is sufficiently detailed for people not involved in the interviews to be able to clearly link the data presented with the inferences made and the conclusions drawn by me.

The content of the Rūnanga leaders' research conversations was analysed to determine key themes and perspectives within each individual conversation. Each of the leader's conversations focused on issues and examples specific to the leader's own experiences and perspectives. The central themes for each leader conversation were identified. The central themes from each conversation were then merged into a group of themes that provide a comprehensive analysis of the issues relating to the development of the Rūnanga as a PSGE, leadership succession planning, wider organisational and tribal leadership needs, and their implications.

The Rūnanga leaders research conversations are presented where possible as first-person narratives, with comprehensive passages extracted from the conversation transcripts and placed in Chapter 6 Findings and Discussion RQ2. Although I have attempted to balance the leaders' own words with my summaries and interpretations, the risk of me misinterpreting the words and intentions of the leaders is a limitation of the thesis method. The thesis method reflects the expected norms for presenting participant commentaries in theses, that being, limitations on the volume of first-person content that is expected in a thesis compared with content written by the researcher.

The decision to include extensive passages from the research conversations signals my commitment to embed Kaupapa Māori principles in the research process. That is, the NIR makes every effort to avoid usurping the Indigenous research space and over-riding the voices of the leaders by transcribing a third-person interpretation of the leaders' words, with the likely result of framing the leaders' comments from a non-Indigenous viewpoint (Puke & Lowe, 2020; Russell, 2017; Ruwhiu, 2009; Smith et al., 2012; Vaeau & Trundle, 2020)

Insights and Additional data

Insights into the Rūnanga's organisational strategies were provided by the Rūnanga Group CEO and Rūnanga Chairperson, and include the Rūnanga's strategic Paiaka (values), Strategic Pou (priorities) and whānau outcomes frameworks that guide the direction for the Rūnanga's strategic and operational decisions (G. Huwyler, personal communication, 2021, 2022, 2023) and Manatū Hauora Ministry of Health (2018); Te Puni Kokiri (2016); Te Rūnanga o Ngā Wairiki Ngāti Apa (2021) and Te Rūnanga o Nga Wairiki Ngāti Apa (2020).

Information from hui with the Trustees on issues of importance to them and their perspectives on me and the research process were gained from informal discussions, as formal interviews were not conducted with them. Additional data included the Rūnanga's Settlement

documents sourced from the Rūnanga's and government sources (Huwyler, 2017; Office of Treaty Settlements, 2007, 2008, 2016; *Te Runanga o Nga Wairiki Ngāti Apa 2022 Annual Report*, 2022).

Conclusion

In conclusion, the Methods chapter describes the research methods used to address the two research questions. To review, the first research question (RQ1) asks, 'how should a NIR approach research with an iwi organisation?' and the second research question (RQ2) asks, 'what factors influence leadership succession in PSGEs?' The Chapter is presented in two sections, with Methods Section 1 addressing RQ1 and Methods Section 2 addressing RQ2.

Section 1 describes the research processes that underpin the interviews with the NIRs, including the research plan, the purpose of the NIR interviews, the selection of the interviewees, and the analysis of the interview content. Section 1 concludes with a description of the results of the interviews that was used in the Rūnanga leaders research conversations. Section 1 discusses the importance of guidance from iwi and Rūnanga mentors in developing the research processes. The section then describes the process for validating the research methods, and ethical considerations. The impacts of COVID-19 pandemic on the research plan are discussed.

Section 2 describes the research processes that underpin the development of the Rūnanga leaders' research conversations, including the establishment of the research plan, the purpose of the research, processes for consultation and agreement to participate and finalising the research question. The methods for conducting the research conversations are discussed along with how the content of the conversations was analysed. The many facets of the COVID-19 pandemic impacts on the research plan, and the necessary adjustments to the research plan are discussed.

The following two chapters discuss the findings of the two research enquiries that address RQ1 and RQ2. The findings are presented as Chapter 5 Findings and Discussion RQ1 and Chapter 6 Findings and Discussion RQ2.

Chapter 5 Findings and Discussion RQ1: 'how should a NIR approach research with an iwi organisation?'

The purpose of this chapter is to discuss the findings from the RQ1 research enquiry, which answers the research question 'how should a NIR approach research with an iwi organisation?' The chapter findings are the culmination of interviews with four NIRs and one Māori researcher/practitioner who often works in a non-Iwi and outsider space with Māori communities, coupled with a review of relevant literature, and guidance and advice from mentors within the Rūnanga.

The findings from RQ1 shaped the research methods and protocols for the Rūnanga leaders' research conversations which address the second research question 'what factors influence leadership succession in PSGEs? The research findings from RQ2 are presented in Chapter 6.

Chapter 5 is presented in the following way. First, the findings from the semi-structured interviews with the five interviewees are presented. Utilizing a semi-structured interview method provided scope for the NIRs to cover topics and issues from their personal experiences as well as to reflect on questions that were common across all the interviews.

An analysis of each interview was conducted using a coding convention based on the frequency of comments and examples that consolidated around central themes. The interviews produced a set of consistent themes that incorporated personal behaviours, methodologies, ethical considerations, and risks. The RQ1 NIR interview findings are presented under the four themes that emerged from interviews:

1. Research Methods
2. Positioning the NIR in the research environment

3. Importance of Relationships

4. Ethics, Traditional Knowledge, and Research Procedures

Each theme is further analysed using a set of sub-themes. The structure of the themes is presented in Table 4. Following the key themes is an analysis of key words from the interviews that underpin the later discussion regarding commonality in issues discussed by the interviewees. A summary of the findings is then presented. The key research output, the Framework for non-Indigenous Research Praxis (the Framework) is then described. The description includes the four components that constitute the Framework. A rationale for NIRs to apply the Framework in Indigenous organisational settings is then provided. The chapter closes with a description of the research contributions made through the RQ1 research process and a concluding statement.

RQ1 NIR Interview Findings:

The insights from the NIR interviews cover topics ranging from researcher positionality, the importance of introductions, mentoring, research protocols, data collection and leaving the research scene. The focus of the NIR interviews was their personal experiences in the field, actively working with their research groups, rather than an academic perspective. The aim of the interviews was to determine if there were any common practices or cautions, or a collective insight, that could help in framing a culturally appropriate interview protocol for NIRs researching with Indigenous organisations.

Crucially, I sought knowledge on research methods that best protected research relationships from unintended cultural misinterpretations or miss-steps in communication or behaviours between the NIRs and research groups. Improving the cognisance of the NIR of issues relating to cultural safety and appropriate researcher behaviours was of specific

importance, as I was alert to actions or omissions that could damage the long-standing relationship between me and the Rūnanga. A discussion on cultural safety is provided in Chapter 4 Methods Section 2.

The NIRs operate their research practices in a variety of arenas including private consultancy, academic research, and government authorities. The interview schedule focused the enquiry on the NIRs lived experience when researching as an outsider and asked for examples of these experiences that illustrated the key points the NIRs wanted to discuss.

The NIRs were based in Aotearoa New Zealand, Australia, and the United States of America. It was anticipated that there may be different lived experiences for the NIRs depending on geographic location. However, as all the NIRs had worked with groups impacted by colonisation or marginalisation there was a higher level of consistency in their commentary than expected, indicating a potential universality in the experiences of NIRs working with Indigenous groups. This may also indicate scope for applying the Framework across a wide range of research settings. The following section discusses the themes and sub-themes presented in Table 4. The findings from the NIR interviews are compared with the literature on non-Indigenous research methods and Indigenous perspectives on non-Indigenous research.

Themes, sub-themes, and rankings from the NIR interviews			
Ranking	Theme	Sub-themes	Frequency of mentions
1.	Research Methods	1.1 Process, practice, and outcomes 1.2 Quality and usefulness 1.3 Common objectives and collaboration 1.4 Conflict resolution	64
2.	Positioning the NIR in the research environments	2.1 Positioning in the environment (external process) 2.2 Positioning yourself (internal process)	47
3.	The importance of relationships	3.1 Time and patience 3.2 Trust 3.3 Exiting the relationship	12
4.	Ethics, traditional knowledge, and research procedures	4.1 Managing university ethics and realities in the field 4.2 Managing ethics and traditional knowledge	8

Table 4 Themes, sub-themes, and rankings from NIR interviews**.**

Theme 1: Research methods

The highest ranked theme related to the research methods experienced or developed by the NIRs in conjunction with research participants. The Research Methods theme includes four sub-themes.

1.1 Process, practice, and outcomes

1.2 Quality and usefulness

1.3 Common objectives and collaboration

1.4 Conflict resolution

The discussion of each sub-theme includes examples of the NIRs lived experiences and their hindsight perspectives of what worked well or not, in the situations described.

1.1 Process, practice, and outcomes

The NIRs commented on their field work with different groups, and the practical rather than theoretical application of their research methods. Overall, NIRs strive to develop methods and approaches that are based on delivering research and project outcomes that are high quality and useful to the participants, as determined by the participants, rather than me. The de-centering of the research away from the NIR and putting the Indigenous participants at the centre of the research process is a cornerstone of Kaupapa Māori research methods (Smith, 1997, 2019a; Smith, 1999)

The NIRs talked from hard won experience about developing their research and project management methodologies, usually starting with getting it wrong. A consistent reflection was that their research methods followed a pattern of continuous improvement. The research process, mostly developed with participants, moved from initial engagement to the implementation of the

research process, to being corrected by participants for any errors and omissions, adapting the research approach, and trying again. Over time, they have developed credible research practices built on delivering beneficial outcomes to the people who were prepared to trust them and share their knowledge with them.

Smith (1997) and Freire (1972) both talk of the imperative of iteration as a core concept in learning, and that iteration is central to the cyclic nature of transformative praxis. That is, processes developed to generate improvements for people need to embrace the cycle of action, reflection, and action. Without action there can be no change or as Freire says, ”no reality transforms itself” (Freire, 1972, p. 30). The NIRs all expressed their commitment to reflection as a core construct in their research practice.

In terms of process and practice, several of the NIRs with work experience in government organisations commented that the very nature of these organisations could hinder the development of research engagement process that were focused on the Indigenous groups. The intent of the NIRs was to use the scale of the government organisation to leverage structural change for the benefit of Indigenous groups. Smith (1997) describes the importance of researchers working with Kaupapa Māori principles to include structural change as an integral part of the overall research aspirations and outcomes.

NIR2: Some of our practice is grappling with an institution that perpetuates the behaviours of a colonial regime. Like, to be recognized as mana whenua, you have to be registered as mana whenua and gone through that process and that process in its very nature is colonial. We’ve got this construct that we are working inside of that continues to perpetuate that, but we’re trying to find the mechanisms to be able to leverage the power of the size of this machine, the influence the machine has, but do things differently so we can enable those other practices and a lot of that is through relationships.

Some instances were described where a negative legacy of previous researchers' behaviours hindered engagements, and this obstacle needed to be overcome to move the research process forward. Key words relating to their research and project methodologies and establishing appropriate research processes included 'quality', value and 'usefulness'.

1.2 Research quality and usefulness.

NIR5 talked about quality research in terms of rigour and reliability. The most important aspect of the research process was that it delivered information that, in the example below, Indigenous people could rely on to be accurate. As information from the research would be used by Indigenous groups to address issues of importance to them, the research, and its processes, needed to be high-quality and reliable. NIR5's comment reflects on the need for research and its application to be useful to the participants. NIR5 talked about "working with or working for" Indigenous people, positioning the participants as the people who determined the usefulness of the research.

NIR5: The question is, "is the research any good and is it useful? By good, I mean is it rigorous, is it reliable research? Is it useful to the people you are working with or working for?"

NIR5 spoke further about the need for academic researchers to be less concerned with the binary issue of qualitative versus quantitative research methods and be more concerned with the relevance of the research to Indigenous people. The need as he saw it was to make sure that the research was fit for purpose and could be applied to the issues of importance to the Indigenous participants, as determined by them.

NIR5: You think about issues like quantitative and qualitative research according to what you need in order to come up with useful, rigorous work. But we get into these debates about whether quantitative work is valuable to Indigenous people - if it produces the results,

they need in order to do the things they're trying to do, you bet its valuable and it better be good. The last thing you want to give them is unreliable, flawed research. Worry more about the quality of the work being done [than the methods used] and its utility to the people...

To deliver useful research, the NIRs developed various methods to suit specific situations with the groups they were engaged with. This has often meant, as discussed by NIR5, pushing the boundaries of traditional research methodologies, and developing disruptive approaches. In comparison with research methods where academic researchers would impose themselves and their process on Indigenous people, the NIRs worked alongside participant groups to determine research methods that were appropriate to the group and the setting.

In the Aotearoa New Zealand context, NIR2 spoke about disruptive, innovative research methods as important tools in finding ways to generate different results for whānau. By 'different', NIR2 was referring to better, improved, or empowering outcomes. The focus of the work was on the community and whānau benefit through the application of sophisticated research and project delivery mechanisms.

NIR2: It's my job to think about how we triangulate some things in this work, one of those is tikanga [Māori culture] or mātauranga Māori [Māori knowledge], design methodology, science and really, we are trying to figure out what is the innovation methodology that is going to get us different results for our whānau. There is a whole lot of stuff that sits with it – systems change, systems thinking, Indigenous world view, neuroscience – a whole lot of big things but really, we're just trying to find out how best do we navigate that complexity, so we do some different things to get different results for our whānau.

Another NIR framed alternative research methods that moved away from an inherent academic and government policy perspectives that largely view Indigenous peoples only in negative terms, focusing on problems to be solved by external agencies, and not in terms of

successes generated internally by Indigenous groups. By focusing on the successes in some Indigenous organisations, and how these successes could provide useful information for other Indigenous organisations, NIR5 highlighted a frequently discussed NIR skill to 'flip' situations or approaches to generate new and often disruptive solutions or initiatives.

NIR5: One of the unfortunate pieces of both academic and policy research on Indigenous nations is they start with the problems. The core of our methodology, it's been trying to say what's working rather than what's not working and let's go find out what's making it work and maybe in studying what works, we will come up with lessons that another nation having difficulty could learn from. So, you become a facilitator of a growing conversation across Indigenous lands and communities, not about how terrible everything is, but hey, those guys solved that problem, maybe we ought to talk to them, and you become of facilitator of conversations among those that are actually succeeding.

In developing alternative research methods, NIR1 had the experience and confidence to challenge how problems and situations are viewed and to apply design-based methodologies, rather than more traditionally academic qualitative or quantitative methods. The design-based methods provide a wide range of alternative perspectives through which to view possible research solutions or actions.

NIR1: so how does an arts design training complement an intermediary's professional practice? When you tackle things from a design thinking point, the problems can clarify themselves quicker – Let's turn it upside down and see what works. Let's take it apart and put it back together which is what an experimental artist would do.

Further, NIR1 spoke about designing projects with an inherent aim for mutual benefit across participants and communities, rather than having a narrow focus on where benefits may lie. NIR1 encouraged participants to think about the researcher or intermediary being a resource

available to a project as a mechanism to open participants thinking about how the researcher could participate and add value to the process. NIR1's perspective on the researcher as a resource was incorporated into the research planning discussions with the Rūnanga, as a strategy to de-centre the researcher from any expected position of control.

The role of design in research methods was described by two NIRs. Both design-based approaches were geared to expanding concepts for collaborative participation across disparate groups with the aim to establish mutual objectives and outcomes. Both NIRs have explored design-based research and project management approaches for many years in their quest to find and develop practices that put communities and mutual benefit (for all participant groups) at the centre of their research models.

NIR1: Somebody that can come up with a creative solution or idea that works for the other guy – the case in point would be the community sector, what do you think you can contribute to the regional economy rather than just get a grant from the government to do a project. If we talked to you as a resource, what would that resource be? I think it's about designing "design for mutual benefit".

Although contemporary design methods were described as useful tools in developing participant-centred research, one NIR rang a cautionary note about the risk of design methods and terminology being used to subvert collaborative research models, that is, calling a project 'co-designed' when the term can mask inequitable research practices for Indigenous groups. The act of 'doing' research in Indigenous communities may be touted as co-design as opposed to developing a sincere collaborative research model with Indigenous groups. NIR3 talked about masking inequitable research in design terminology as 'neutralising' the Indigenous group's role in the research model.

NIR3: The main places where people want to do co-design is kind of code for working in Indigenous communities, normally. It's the same in Australia as well but it comes like, it isn't related to all the politics and history and stuff. There is almost like a weird neutralisation that tries to occur with it.

NIR5 also talked about providing research resources to Indigenous groups, to pursue what the groups wanted to know, rather than positioning the research to suit what the researcher wanted to know. The example below demonstrates a research method that puts Indigenous groups at the heart of the research decision-making process with the participants setting the research questions and stating their information needs.

Importantly, at the core of the research model described, is the understanding that for research to be useful to Indigenous groups and to address what they want to know, the research methods need to be developed in a collaborative way and must consider that the value of the research outputs, especially in terms of what is useful and beneficial, will be determined by the Indigenous group, not the researchers.

The research model described below accounts for the academic researchers and their students studying and learning in applied research setting in collaboration with the groups providing the research opportunity for the students. The model highlights reciprocity between the students and academic staff and the Indigenous groups. In return for the Indigenous groups creating opportunities for the students, the researchers provide the research resources and robust information for the groups to use as they choose.

NIR5: The other thing we did for a long time, at the Kennedy School of Government, there were a whole group of grads in their 2nd year of their Masters and public policy programme, [that] had to do a real-world project for a real-world client. We would call up a tribe we knew or were working with and ask if they had any issue that you wish you had

information on, but you lack the resources to gain the information yourself. We've got these young grad students who are supervised, they have to do quality work, we can put them on your issue and you will end up with a report that is being supervised by policy faculty…If you conclude [the report] is worthless, drop it in the trash can but maybe you will get something that will help you make better decisions tomorrow. We did about 140 of these exercises. It is a way to pay back, to say to a tribe "we will put our horsepower to work on a topic that you choose that is important to you and see if we can come up with something useful to you". It is part of the methodology that says be collaborative and be aware, there has to be a payoff [for the Indigenous groups].

The NIRs spoke of their early career experiences in working with Indigenous groups or groups where they were the outsider. In learning how to participate in these settings, the NIRs described how they struggled to understand how to present information and research findings to these groups, acknowledging that academic researchers were often mistrusted and had poor reputations with Indigenous groups.

The dilemma of having robust research but being unsure about how to communicate this as an outsider is illustrated in the following example. The context was the researcher presenting to an Indigenous conference, as a new researcher and without a network or reputation to support their credibility. They spoke in a self-deprecating way, not knowing how forceful a message to present. In the interview, NIR5 talked about feeling uncertain and apprehensive about how he would be received, as well how his research would be received.

NIR5: When I sat down after my presentation, this guy … said "you know what your problem is – you're too polite. You guys have got really important stuff and you need to say it and these people need to hear it and when you have stuff you know is right, don't be afraid to put it out there, that's what they need" ... Sometimes, those of us who are NIRs, go into

Indigenous settings and we are so concerned about being outsiders or being academics, that we don't say what we know, and this is where the rigour and quality of the work comes in. If you are pretty confident you have results that are reliable, then these folks need to know those results and we shouldn't be timidly offering them as maybe, maybe, maybe, but saying "this is what the research shows, and I'll tell you what I think it means and you guys have to interrogate it and see what is useful to you, but I need to tell it to you straight". I think that was useful.

An important factor in this example and in the dilemma the NIR faced, is that it's impossible to guess what the Indigenous audience would have found useful, valuable, or affronting. In trying to filter the presentation through a non-Indigenous, outsider lens, the presenter may have limited the audience's access to important information and perspectives, by not giving them the opportunity to decide for themselves about the content of the presentation, what it meant to them and what was of value to them.

The NIRs consistently referred to the importance of value in their research models and that value should be considered from a range of perspectives and contexts. In many comments, 'value' and 'useful' were often interchangeable. In all examples though, the value or usefulness of a research process and its outputs or outcomes was assessed by the participants as well as the researchers. In some cases, positioning value in their research models started with an initial awareness of the importance of value as a research element.

NIR5: Years and years ago when I was writing my own PhD dissertation and interviewing a very powerful woman in native education. She was an American Indian woman of considerable profile in education, and I was trying to get her to let me interview her. I called her up and her first question was "so, are you going to help us, because if you're not going to help us, why should I help you". I thought ok, now I know what the score is, I better treat that

as a pretty good guideline for what I do. Is it useful for the people we are concerned about – they are better judges of that than I am.

NIR4 spoke about the important association between research work, participant relationships and the concept of value. Providing research that was valuable in the eyes of the participants was integral to establishing a feeling of reciprocity between them and the researcher.

NIR4: The other part is the work that you have done. If you leave behind a legacy of work that they clearly perceive high value, then obviously they won't feel used in any way. They will see the time and generosity that they offered you is reciprocated through the work. It's not just the relationships; it's the work as well and making sure that the work is going to have an outcome, and they are going to see value in the outcome.

The concept of value was also discussed in terms of researcher integrity, to do what they said they would do and to honour commitments. NIR4 included a comment that although participants may not have always agreed with his views, they valued his work and valued the research process that he used. This also speaks to the importance of transparency in research relationships.

NIR4: It's about the quality of the process and the quality of the work. To this day, you won't find any of my contacts, and there are dozens and dozens of them in the scene, that [would] have a bad word to say about me. They may disagree with some of the things I say and at times might not even like me but would never question how I acted in the field or that I didn't keep my word, would never question the outcome and the quality of the research.

NIR2 spoke about developing an Indigenous lens for assessing value in engagements with Indigenous communities. Māori values including manaakitanga (hospitality, kindness,

support) and whanaungatanga (relationship, kinship) were discussed as ways of looking at value from a te ao Māori (Māori world view) perspective.

The use of whanaungatanga as a way of looking at value is especially important. Whanaungatanga can be defined as ”a sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging…It also extends to others to whom one develops a close familial, friendship or reciprocal relationship” (Moorfield, 2023).

Whanaungatanga speaks to the relationships that can form between researchers and participants that go beyond pragmatic, transactional relationships and move into the realm of kinship, and family, implying deeper levels of commitment between people. In other words, the value of the relationships is integral to the overall value of the research (Furness et al., 2016; Jones, 2017; Stirling & Salmond, 1980; Vaeau & Trundle, 2020).

NIR2 also spoke about research relationships, and who should determine what’s important and valuable about the research. An important word in the following quote is ‘acknowledged’. NIR2 discussed the issue that historically, Indigenous communities’ perspectives on research processes and outcomes may have been expressed but they were not acknowledged by academic or mainstream researchers. The Indigenous participants were limited and constrained in their influence over the research outcomes for their own communities, by the NIRs. The restrictions on Indigenous communities’ power and authority to make decisions on behalf of themselves and their communities underpins Indigenous opposition to research by NIRs, who may be perceived as, or may actually be, imposing themselves on Indigenous people, for the benefit of the non-Indigenous (Smith, 1999; Stokes, 1992)

Acknowledging traditional and contemporary Indigenous contributions and perspectives was, according to NIR2, and NIR5, essential in supporting the development of research processes grounded in Indigenous values.

NIR2: …What do we start to say is valuable and relevant and acknowledged? For example, we would talk about manaakitanga as being a mechanism and an outcome or whanaungatanga as a mechanism and an outcome – we are starting to talk about a traditional way of measuring it [community benefits] as indigenising that space [community engagement] and thinking about flipping who gets to say what's valuable in this space.

Additionally, NIR5 pointed out the complexity for academic researchers who look to their participant groups to determine the value and quality of a piece of research, rather than an approach where university processes may direct researchers to internally judge benefit and value. In most research circumstances, the NIRs included participant assessment of value as a core component in their methodologies. There were comments that these models for assessing research value were not always well received in the university setting.

NIR56: I think particularly as you move up in the ranking of universities, they become guardians of academic rigour – the idea that you ought to be judging this research… deferring to an external non-academic body, a nation, a tribe, an iwi, a community, deferring to them to tell you whether or not this is actually any good, that doesn't sit well with most universities that pride themselves on producing first class quality research.

1.3 Common objectives and collaboration

One of the most significant approaches described in the interviews was the importance of setting an appropriate framework for any research engagement and making sure that the participant group had opportunities to fully engage with the research design process, right from

the start. This process of establishing first principles and common objectives, and ensuring the power and decision-making was with the participants, was key to successful outcomes for all concerned.

NIR2: It is being really cognizant of the pressure that is being placed on cultural institutions like Rūnanga, marae, Māori social service providers. Fundamentally at the core of [research] is power and control. How are we sharing the power and control with our innovation partners and what does that need to look like?

NIR1 referred to a process of establishing first principles for a project through a process where each participant group considers value or benefit of the project from the perspective of other participants.

NIR1: It's not cut and dried, it's always messy and always ad hoc. Then they can all look at it and say, "here's what is in it for me, this is how I have expressed it" [ownership] and "here's what's in it for the other guys" and "here's how we can contribute to each other". If you get to that point with goodwill, you have a reasonable chance of getting first principles done.

As part of establishing an equitable framework, one NIR observed the need to fully consider the additional pressure and workload that a research project can place on already busy people. The importance of this observation is in acknowledging the participant's reality, and not just the researcher's objectives. In presenting an appropriate participation framework, NIR3 highlighted the need to develop methodology and resource allocation mechanisms that enable people to participate. The concept of 'buying space and time' for people to participate reflects a commitment to develop creative approaches and methodologies that are sensitive and specific to groups and their circumstances.

NIR3…if we are going to partner [in a project], we have to carry a lot of resource with us, but we have to be fairly flexible about how that resource will be applied. For example, if we want to partner with either community entities [e.g., Marae] or other organisations where there are heavy stress loads on front line staff, [who] are critical to the innovation process, [then] how are you going to buy them the space and time to participate in something differently. Is it buying them leadership capacity, is it buying them out so someone else can fill in their role? How can you bring in some kind of oxygen, space, generosity? Because people are so squeezed in their BAU [business as usual] delivery mechanism, and that is totally true for… Māori organisations, [as] they are usually doing twice the amount of work. They are already doing what they are contracted for, plus the work that needs to be done to serve their communities...We have to bring that capacity somehow. We are getting better at manoeuvring and being convincing about what has to come with an attempt to work together differently.

Several comments were made about deciding what was important in the research process and its outcomes and who made these decisions. Where NIRs were attached to external funding contracts, for example doing research for government departments or university grants, there were observations that the outcomes set by external agencies were often poorly aligned with the needs of the Indigenous participants. These examples highlight the outsider role most starkly, and the tensions that exist in determining who defines what is important in a research project.

From an academic perspective-

NIR5: There is an interesting balancing that goes on between what we think is important to know and what Indigenous communities want to know.

And from a government authority perspective-

NIR2: It's really interesting because the things that they tell us are really important are not what we're funding and contracting for.

In these examples, what the external party wants to know doesn't necessarily align with what the Indigenous participants say they want to know. The NIRs did however, acknowledge that this misalignment can exist, and they worked to improve and redirect who decides on what's needed and where knowledge was housed.

NIR5: I'm an expert on some tribal governance and economic development issues and some of the practical manifestations of the self-determination policy and how some of these things are worked out in the US, Canada, Australia, New Zealand, but if you want to know more about Māori or Indians, you want to go talk to them. They are the experts.

In moving towards research engagements where participants decide what is important, the development of methodologies that enabled community leadership have become critical to a shift in authority. In some cases, this is an emerging space and, in the example below, NIR2, through a government authority, is developing methods based on what communities want, and then finding way to test these new methods.

NIR2: ...whānau and community are starting to drive what's important and how we start to think about what to do differently and then they are testing it. I think the methodology gives us some space and then I think the practice of the practitioners here give us that space. That's the real sophistication of the practice around how you are navigating all these systems, these contracts, the political agenda, all of that stuff and still holding enough space for it to be whānau led. For you to indigenize system response, for you to be able to enable self-determination for communities and whānau.

Additionally, the new methods that NIR2 is co-developing look to generate immediate outcomes for participants as well as contributing to wider systems change that can lead to longer term outcomes for communities. This is a comprehensive approach to empowerment for communities and signals a role for research in being a vehicle for change, and researchers as agents for those changes. The empowerment of communities, through their own actions and internalization of knowledge echoes the work of Smith (1997), Smith (2003), Smith (1999) and Freire (1972). These authors conclude that genuine transformation for Indigenous communities can only be enacted by those communities. In providing flexible research resourcing, and centering the research on the Indigenous communities' needs, there is scope for outsider researchers to be useful contributors to Indigenous communities and the realization of the communities' aspirations, in their own terms.

NIR2: So, any piece of work that we do, it has to create outcomes for the whānau we are engaging with immediately. We should be looking for systems change, and we should be looking at strategic learning at the same time. So, our practice is, by the very way we engage with whānau, we should be creating a whole heap of outcomes and value for them as they're participating in the process.

Another example of NIRs as agents for change is described below. In this situation, a government ministry approached the NIRs to undertake a project to look at low levels of school attendance for Māori students. With skills and knowledge of the community, the NIRs identified an alternative approach that could add more value to the community and would still provide the external agency with useful data that could lead to a system change.

NIR3: One of the first things that we would do is flip [the research enquiry]. It's not about attendance, … if you are really interested in why rangatahi Māori are not at school, let's ask that question, what's going on for them? If that means [school's] not a safe place, [then] that is what

we will investigate... The stuff that NIR2 does is fully community led, so there has to be a continuum of where someone comes in with some criteria and funding, but there's a certain degree of looseness that has to be attached to that in order for us to be able to reshape it.

NIR3 and NIR2 work together in a community context, and both discussed to importance of their community work in creating sustained benefits for communities as well as driving policy changes. Ph and NIR2 work with a complex mix of needs, expectations, outcomes, and resources to 'connect practice and policy'.

NIR3: …part of the goal is to knit the system together more closely and build trusting relationships, build continued relationships…but there should be action and change as a result of people working together … that's sustained… So, it's much more of an action orientated system … so it doesn't mean that stuff goes straight into the policy because that's not how policy making works. But it's definitely about system change and change on the ground and learning all at the same time. We are as intentional as we possibly can be about that and always trying grow our understanding of how we can be a vehicle to connect practice with policy as much as possible.

In the Aotearoa New Zealand context, NIR2 describes an approach where Indigenous practices and design practices merge to create a new view on how research methods could work for communities in supporting their needs. Again, the research practice reflects the concepts of transformative praxis and community emancipation through self-determination, through accessing information about themselves and applying that information to their own needs.

NIR2: I feel very fortunate because despite being inside [a government authority] and despite some of the funding we've got, I feel like … we've been able to create a space for whānau to self-determine what's important. So even if it was about early years development or education, our practice is still, [about] the power of co-design and tikanga alongside each other.

We are putting experience at the heart of what we are doing and you're telling funders that's what we do. You might have an education agenda, but you need to know when we engage with the community, it's authentic relationships and lived experience that will dictate what whānau need and that's done with aroha, with manaakitanga, whanaungatanga.

To build and participate in collaborative research projects, the NIRs spoke about the need to listen to the communities or participants, and to minimize any preconceived ideas that they may have had about what the group needed. In the following example the researcher was to attend an Indigenous conference and sought advice from an Indigenous person with experience dealing with outsiders.

NIR59: She did say "go out there and listen, don't go out there thinking you know very much. The chances are you know less than you think you do". I found that extremely useful advice. Once at the conference-

NIR5: …there was a lot going on and it was politically tense, and I sat there and just listened to this parade of Indigenous men and women talking about these issues to a group of probably 500 – 600 [people], with a 90% Indigenous audience, at this national convention. And I realized that I arrived with a list of questions but what I really needed to do was absorb for a while and get a sense of what's going on here, who are these people and what they care about. I realized that the set of questions going in simply reflected the way I thought in my ivory tower place as a graduate student, surrounded by mostly non- Indigenous faculty and fellow students ... and that those questions might turn out to be useful and relevant questions and they might turn out to be useless. I needed to sit there and listen, and I did…That advice of listen and remember you [being] an academic is a handicap, was important advice and it has been invaluable throughout my career.

Collaboration was a fundamental component to all aspects of research and practice discussed in the interviews. Collaboration set the tone and functional aspects of the research methods employed by the NIRs and set the expectations and outcomes frameworks that focused on the needs of the community or group.

NIR5: We hear stories about what people are doing, and we try and go find out what they're doing. We want to collaborate with them, we treat it as a question that we believe they could use an answer to and therefore maybe we collaborate and can produce an answer. Collaboration is important in about seeing what they need to know, not what we need to know. Those sorts of things are important.

NIR5 acknowledged that research relationships with Indigenous peoples are only possible if the Indigenous groups wanted to engage with the research in the first instance and accepted that some Indigenous groups did not want to work with the research team. NIR5 comments:

NIR5: When it comes to the practice of talking to them [Indigenous communities], we only go where we're wanted - if the nation says no, we aren't interested in talking to you, that's fine.

Any access to a group remains firmly with the group, and NIRs can only participate in Indigenous research, if Indigenous groups agree to their involvement. Similar sentiments are expressed by Skille (2021), Stirling and Salmond (1980) and Jones (2017).

Skille (2021) and Stirling and Salmond (1980) reflect also on the essential nature of relationships in any possibilities for NIRs to engage with an Indigenous group. NIR5 also spoke about the opportunity for the researchers to provide research skills that the group may not have, and these skills were part of the value the NIRs could contribute.

NIR5: I feel if you enter a research situation with humility – "I'm not coming in here as a know it all academic, but I will share with you what I think I know and I will also listen because you may teach me more". Most of the stuff we know, we know because Indigenous nations in a sense, were generous with their time and their openness, and welcomed us into their communities and shared with us stuff that we were able to say, what does this mean? Can we bring to it skills we may have that most of these nations don't have, analytical skills or practices and see if we can produce something useful out of it. It starts with their willingness to talk to us.

NIR1 spoke of applying alternative research methods to projects in community settings, including being able to identify specific, useful skills that may be missing and needed by the group to achieve their objectives. An important perspective described by NIR1 is the ability of the researcher or intermediary to identify these skills gaps within the research group and to understand how their own skills and experience may address these.

NIR1: I've learnt to look at the identity groups in community terms, but one of the key solutions is the ability to be creative and, in some respects, draw on my artist training and the ability to conceptualize and abstract what people are talking about…

All the NIRs spoke about the importance of humility in their research relationships, especially when working with Indigenous groups where the NIRs outsider position is pronounced. NIR5 added that part of honouring relationships was to offer the groups his skills and expertise, despite being nervous about how this might at times be received.

NIR5: I still find every time I'm in the field with an Indigenous nation, whether it's with iwi or American Indian Nation in the Dakotas or a community in the Northern Territory of Oz, I find I'm always nervous and I'm always feeling genuinely a little bit humble – how did I get the privilege of doing this kind of work? Pretty good to go in with a sense of wonder that you are able to do this... Realize I have something to offer and I'm going to offer it.

1.4 Conflict resolution

The NIRs had a range of approaches to managing conflict with or within research groups. In the following example, the NIRs created space within their methods for the participants to determine culturally appropriate kawa or protocols for managing conflict. This is another example where NIRs aim to innovate in their practice to empower the participants and community.

NIR2: We do it differently depending on who we are working with. With whānau too… we develop a kawa [marae protocol, rituals] and that is whānau determined. What the rules of engagement are for whānau, what are their expectations for us in this space, what creates a safe space, what's the process for them to be able to safely say to us they don't agree, or they don't want of participate. So, they set the kawa for that... because then you are showing that they have the power and control in the space. You're sharing it with them immediately. Marae is a little bit different; it's a little bit more complex. As I'm sure Rūnanga are…

When we are partnering with organisations, it's almost like a marriage – you've really got to know the good and bad of each other and you've got to have a commitment to lean into the stuff, so when it gets hard, one won't back out because that's what happens when you start to co-design. You start to innovate, and you start to get some real rub then one of you is likely to go whoops - "according to council regulations we can't be doing this" or the Marae will say "this is against our tikanga". It's the strength of those relationships that help to you to navigate those hard parts…

So, what's the process for us to be able to reconcile those tough spots? Those tough spots are the spots you really lean into because these are the conditions that are keeping the status quo, and these are the barriers we need to unravel and understand so we can move forward.

When we get to conflict, we like to think of it as being- we're on the right track, but we've got to have the skill and process and intuition to know how to manage that, particularly with marae.

Theme 2: Positioning the NIR in the research environment.

This theme is presented in two sub-themes, the first being 'Positioning in the Environment' reflecting NIRs research engagement experiences from an external environment perspective, and 'Positioning Yourself' which describes more personal or internal perspectives.

The imperative for NIRs to be appropriately positioned in Indigenous research, and an imperative for the RQ1 phase of the current research, is starkly described in the following comment:

NIR5: One of the faculty at the University of XX that I was working with suggested I might want to call this Indian woman…to ask if she had any advice on going into this field for the first time. She was not an academic. I told her what I was doing, and she said "you have two problems, first you're white, second, you're an academic and believe it or not, the second one is much more difficult than the first. We have been studied to death, and we have very little to show for it. Going out there and acting like an academic will mean a very short research experience for you".

2.1 Positioning in the environment (external process)

All the NIRs talked about their earliest experiences in working as an outsider with various groups. All made the point that right at the start, people in the groups they wanted to work with made their own expectations about the engagement abundantly clear. Many Indigenous groups, including the Aotearoa New Zealand examples, have a troubled history with external researchers and have an inherent scepticism and mistrust of them (Smith, 1999; Stirling & Salmond, 1980). A powerful example of this situation is presented in the following comment.

NIR4…you've got to learn very, very quickly, be very, very attentive to how the scene operates and attempt to behave and talk and act in ways that are appropriate to the environment.

This comment illustrates several issues that were described by the NIRs, including NIRs ignorance when moving into a group for the first time, the implications of going into a group as an unknown, the impact of academic research behaviour legacies, and the impact of being from a different identity group. These were common issues discussed in all the interviews. The corollary of these issues are the steps taken by the NIRs to understand these issues and to address them through a range of processes.

The NIRs all spoke of the critical importance of understanding the wider world of the people they approached to work with them, including their history, the things that most mattered to them, and how they wanted to proceed with any form of outsider engagement. NIRs spoke of needing to 'read the scene' and to taking the time to understand and develop appropriate ways to behave. Importantly, the NIRs needed to be attentive and responsive to the group dynamics, adapting to the environment as needed.

One of the key strategies to help the NIRs adapt as outsiders to new environments included asking for guides and mentors to assist them. Guides came from various positions in the groups, from peripheral contacts to senior leaders who were credible and trusted by the other participants. Of most importance was the willingness of the guides to describe what was or was not appropriate behaviour, and to forgive mistakes if learning was evident. In turn, the NIRs were receptive to being guided and instructed, and accepted corrections and remonstrations with good grace, seeing it all as an essential part of learning (Smith, 1997). The NIRs intuitive practice reflects the concepts of transformative praxis, although they did not describe their practice using this term.

The level of trust and esteem that the participant group has for the person introducing the 'outsider' to the group is a make-or-break step. In the Aotearoa New Zealand context, the mana of the guide was critically important to successful introductions to the group. Therefore, finding out who these important and influential people are at the project planning stage was essential.

NIR4: 1. Importantly, you want to be introduced by credible people, so how you go in is really vital. It's not always possible but if you can get an introduction through some credible third party, then that is awfully handy… I would set some rules for myself that

[I] would only want to go in [to group situations] with really credible people.

The following comment is an analogy of the NIR as a tourist in a foreign country and paints a picture that a tourist is a potentially negative description. The 'tourist' is compared to the role of 'visitor', which can have the more positive connotations of a person being open, respectful, and willing to learn.

This 'visitor' and 'foreigner' analogy and the NIR's desire to understand the foreign environment and their place in that environment, is echoed in several interviews. In this example, the NIR clearly sees themself as an outsider and states their willingness to adjust their behaviours to best suit their 'foreign' environments.

NIR5: I'm often in the position of asking someone who I've got to know in the community, here's what I'm concerned with – how can I go about answering this, who could I talk to, is it appropriate, should I even be asking this question? On occasion I've said I really want to ask this but am I going to offend someone by asking this, tell me, is that OK? I think we need to be open about our own ignorance**.** I enter a number of Indigenous communities, and I feel like I'm entering a foreign country and the last thing you want to do is be a tourist. You

want to enter a foreign country as somebody who is there to learn and is willing to admit I'm ignorant, tell me if I'm screwing this up, step in and tell me… you don't want to do it that way, you need to do it this way'.

2.2 Positioning Yourself (Internal Process)

There were many comments made about the importance and difficulty in 'finding your feet' as an outsider in a 'foreign' environment and that this was a process that only they could work out for themselves. The NIRs talked about the many things that influenced the process of 'finding their feet' including their own sense of identity. Jones (2017) adds to the issue of Pākehā positionality by reflecting that for Pākehā researchers to approach an effective engagement with Kaupapa Māori, they need to have a "positive, reflexive sense of ourselves in a relationship with Māori" (p 151).

As NIRs, we cannot separate Māori from Kaupapa Māori research. It is our relationships with Māori on all levels that will develop and sustain us as useful contributors to matters of importance to Māori. For NIRs working with Indigenous groups, their identity was very much influenced by the narrative of historic inequity and injustice, and their place in that narrative. As one NIR put it:

NIR3: You can only stand where you can stand, so you've got to understand where your own feet are and that's really hard for a lot of Pākehā, it's really hard for them to find their feet amongst all the other stuff… you've got to start with your own identity and find that and find honour in a really troubled identity, like a trouble background. It's not a nice story [colonisation] but you've got to find your feet in that.

Further, finding your feet was a process of self-reflection and described by another NIR in these terms:

NIR5: You learn about yourself through their eyes.

An additional aspect of 'finding your feet' within the group, was for the NIRs to clearly have a sense of their authentic self that reflected who they are and how they behave. The NIRs talked about being true to yourself and not trying to be someone or something that you are not, to fit in with the group. Each NIR spoke of this and the challenges they faced in finding a balance between being their authentic self and to 'fitting in'. This balancing act played out in experiences described by all NIRs.

NIR4: but you've got to be yourself… you don't want to stick out one way or another and one way to stick out is if I went in and acted like my everyday life and not adapt at all, I would stick out terribly, but if I went in and tried to act like my [participants], then I would stick out as well. You've got try and find this middle ground.

NIR4 also talked about taking time to find your 'natural balance' and the importance of this process to relationships.

NIR4: Eventually when you spend enough time, then you find your natural balance in the same way as when we first start to ride a bike. It's as awkward as all hell, but eventually you do it just so naturally. If you do it well and you give yourself time, then eventually you find your natural fit and if you don't, you're in the wrong occupation… you've got to give people time to get used to you and indeed you've got to have time to get used to them as well. You find a place where everyone feels comfortable and protects the integrity of that relationship.

In discussing personal positionality in a research context, several specific issues were consistently described by all the NIRs. The issues, described below, expand on the challenges and opportunities for NIRs, focusing on personal mistakes, credibility, opposition, and cultural safety. There is consistency too in issues relating to personal ideologies and ontology.

2.3 Mistakes

All the NIRs believed that the mistakes they made, when pointed out to them by the groups, have enabled them to build their understanding of what is or is not appropriate in the group's environment. Mistakes included asking inappropriate questions, approaching prospective participants through the wrong channels, and not setting mutual expectations at the very start of the engagement. NIR4 acknowledged the mistakes made and that naivety played a role in these.

NIR4: I went in so green, God it was just a mix of arrogance and ignorance that allowed me to do what I did, because I was arrogant enough to think I could do it and didn't know enough to know I couldn't. Remarkable really. Looking back, I did some things that could have easily been avoided, I made quite a few mistakes really. I guess that's how you learn. The next generation of researchers I hope have a little more background than I did…When you are going into an environment that often feels entirely foreign, you can't help but make mistakes. You might ask questions that are inappropriate because you just don't know they weren't appropriate. I made a lot of mistakes.

NIR5 was accepting of situations where mistakes were made and that they were important learning experiences.

NIR5: It hasn't always been success – XX and I have been thrown out of a meeting and [hauled over] the carpet at another meeting – they were learning experiences.

In all these examples, the NIR was made very aware of their mistakes, and they were prepared to use these experiences to improve their behaviours and methods. One of the areas that NIRs developed because of their mistakes included being better prepared for any engagements they were involved in, learning more about the group's own relationship dynamics, any research

legacies, and their history. Another important area was to better understand their role in the group dynamic and any potential value that they could bring to the group.

Within the Aotearoa New Zealand context, the NIRs who work in iwi and Māori spaces felt that understanding colonisation and te Tiriti o Waitangi narratives was critical to understanding their own position in these narratives. Essentially, the NIRs needed to understand their own position on the issues of most importance to the group before they could participate effectively with the groups.

NIR3: ...the more you start to work in Australia and NZ with a place-based focus, you have to rethink what design actually means in the context of an existing Indigenous innovation practice, and as a visitor in this space. What does it mean to find your own identity as a practitioner. I found the question [I asked myself as] a participatory designer … was, what does that mean in the context of the Treaty?

NIR3: I would quite often find if I was presenting on stuff, like … co-design and it might be that there was quite a lot of Māori older men [in the audience] and they would quite often say, "you've got no heart". I've had that feedback more than once, "I can't hear your heart in what you're saying, so I can't get on that kaupapa". I thought it was really interesting, like what does that mean about what I'm doing or not doing. So, they weren't cruel, they were just honest about what they were hearing about, versus what was important to them.

As another illustration of the importance of the NIR's positionality in Indigenous terms, Anne Salmond recounts Eruera Stirling telling her that he looked to see if she had the "right spirit' before continuing on with their conversations (Stirling & Salmond, 1980, p. 247). The NIRs reflected that they were often critically assessed by Indigenous groups as to their motivations for their research and their sincerity in generating useful and beneficial outcomes for their Indigenous participants.

An illustrative example of successful NIR positioning is provided below and is especially pertinent as the assessment is made by an Indigenous colleague and not a self-assessment by the NIR. There were consistent comments across the interviews that the participants or communities determined the position and value of the interactions with the NIR, and not the NIR themselves.

In this example, the interview was with two practitioners, one non-Indigenous (NIR3) and one Māori (NIR2), who work together in delivering innovative, community-led programmes through a government entity. The collaborative relationship has been in place for several years and the example provided insight from the Māori practitioner (NIR2) on the behaviours of their non-Indigenous colleague. The comments below illustrate the position that the non-Māori colleague has found for themselves and the effort they have made to understand the community environment.

NIR2: NIR3's practice is incredibly respectful across all of the things she does. She will always be aware of the dynamic in terms of the history of colonisation, where Māori today sit in terms of really needing to have their voice heard. She's… always checking in about "is this appropriate", "I've been thinking about this….". I think we've got quite a cool bi-culture model of innovation and collaboration in the team… It's also things that may not seem big, but they are important, things like her pronunciation of words, her knowledge of that area, her knowledge of colonisation and what it means in terms of inter-generational trauma. All of those things as a practitioner, I think are really, really appreciated by Māori practitioners in this space.

2.4 Credibility:

All the NIRs talked about the importance of building credibility, through their work, as part of the engagement process with groups, especially with those who felt suspicious of outsiders because of poor research experiences. Reputation and credibility were built through the

NIRs forming long-term relationships with groups and producing data and information of consistent high-quality, as determined by the participants.

NIR5: We found the attitude towards us as outsiders changed dramatically over the years as more and more nations found the work, we produced useful. The insider/outsider issue became a non-issue eventually because we were simply viewed as "these guys are here to help, and they have good stuff to offer".

NIR5: I remember being introduced years later, when I think I had a reputation perhaps among a lot of American Indian nations, to a conference, all Indigenous, talking about research results and the fellow who introduced me was talking about the Harvard Project and he said, "these people may not tell us what we want to hear but they tell us what we need to know and that's important".

NIR4: In fact, in a number of instances, the fact that you stayed around, or you put up a fight or put in some effort actually gains you credit...

2.5 Opposition and cultural safety:

NIRs all talked about being challenged by participant groups and individuals as to who they were and why they were wanting to be in the group's space. Several examples were given of situations when as 'outsiders' the NIRs were openly challenged, especially in terms of any university academic role. Despite their own efforts to behave more appropriately, their identity differences and their academic positions have caused problems for them.

NIR5: The meeting wasn't half an hour long before one of the organisations said, 'I don't feel like we can continue with these white guys here'. The person who had organized the meeting didn't challenge that but said [to us] what do you want to do, and we said given that, we will excuse ourselves, and we left. It was clear if we stayed it would change the whole tone

of the meeting given the sense of opposition and it would not be helpful to the purpose to the meeting for us to stick around.

In some circumstances, the group felt a sense of responsibility for the safety of the NIR. In other words, the cultural safety of the NIR was important and reflected on the Indigenous group's own integrity. In an Aotearoa New Zealand context, caring for the safety of the NIRs reflected traditional values such as manaakitanga. The concept of cultural safety is usually seen as a two-way street, with each party responsible for the safety of the other. In the examples below, the cultural safety of the NIR was an important responsibility for the Indigenous guide.

NIR2: So, when we go and talk about that kind of stuff, that's NIR3's jam and so it's good to be with her, be alongside her and make sure it is safe for her to be wherever she [needs to be] if it's for our context…I do some work around figuring out how do I create a safe space for that to happen – has she been on [the marae] before, have I consulted with the right people on the marae, have I explained the context of it [the information] and why we are lucky to have her come into that space. It works both ways.

Opposition to outsiders as researchers and the negative legacy of poor research behaviours has led to a situation where many Indigenous groups resist outside research and aim to use only internal, Indigenous resources to undertake research (Jones, 2017). Two NIRs talked about this situation in the context of apparent limitations in the research capacity and capabilities that many Indigenous groups have available to them to conduct their own important research (Freire, 1972; Smith, 1997).

NIR5: There is a growing tendency in some Indigenous circles to say, we don't work with non- Indigenous academics and in fact, I've had one [colleague] who made clear that [they] hoped to write using only references to Indigenous researchers. I think that's a really counterproductive approach – why sign off great work done by people regardless of their race

or gender – the question is, is it good work and is it useful?...I'm a bit worried that today it is becoming an issue again at least in some Indigenous circles in the US where "if you are non-Indigenous, we really don't want to listen to you, regardless of what you have to say" and that bothers me. I think that is counterproductive from the point of view of Indigenous goals.

NIR4: [Research] can be done and when…done well, even if it's from a completely outsider perspective, there is value in the findings, and we should not lose sight of that. More and more we are crimping towards the idea that only those from certain areas can do certain studies. I think if you do good work, there is value… there is value in work being done by seemingly outsiders.

NIR5: We told him what we were doing, this on Indian economic development… and what we wanted to know and instead of taking up the issues we raised, the first thing he said to us was "so, are you going to stick around or are you guys going to write a few career enhancing papers and go back to your universities and that's the last we see of you?". We said with complete honesty that we expect to stick around – this is the most interesting and potentially, we think, useful thing either of us have done in our intellectual careers and we have no intention of dropping this one. He decided we were worth investing a little time in and we ended up having some very useful and enlightening conversations.

NIR1: The other thing the research sector has in common with the art sector, is that researchers will parachute into a community and expect them to give them everything and return nothing. Or they will frame up community engagement as a couple of workshops where "you give me data".

Conversely, several NIRs spoke about the risk of becoming too familiar and too comfortable within the participant groups and the impact on their objectivity and the need to 'get the job done'. Again, this speaks to the importance of balancing their role and contribution to a

group and a particular project, and the need to maintain a level of objectivity so that you can perform your role well, for example as a researcher, facilitator, or project manager.

NIR4: Eventually it becomes kind of second nature. In that sense, when you fall into that and it starts to become that comfortable, you've got to be a little bit careful, you're not falling too far. In some instances, when you get that comfortable and others respond in that way, they can kind of forget why you are there as well, which can pose its own problems. The relationships became so close that people kind of forgot who I was and that had incredible benefits, and it can have pitfalls as well.

The pitfalls described included damage to relationships and hurt feelings that arose when the NIRs left the project or research environment, as the group had come to see them as a member of the group and not an outsider.

2.6 Personal ontology:

In bringing together the experiential, and the personal attributes of the NIRs, there appears to be a consistent picture forming that a particular style of person is attracted to the role of an NIR, and this may be best described in terms of the NIRs ontology. Anne Salmond too, reflects that non-Māori who work successfully with Māori are likely to have "a particular attitude…, which refers to one's orientation" (Wichtel, 2012, pg. 19 cited in Jones (2017, p. 153).

Anne Salmond recounts a conversation with a Māori friend about how to be herself as a Pākehā in a Māori environment. Her friend told her that "what is important is your āhua [character, nature]. Just be honest and humble. Whatever is in your ngākau [mind, heart, soul] will shine through" (Moorfield, 2023; Stirling & Salmond, 1980, p. 153).

All the elements described in the interviews point in the same direction in terms of NIRs motivations and methodologies, reflecting an NIR ontology. One NIR made this point succinctly when discussing that who you are as a person, essentially influences your work:

NIR1: Your personal ideology and philosophy actually imbue the work. You don't need to go barging in. You don't need to be didactic. It will imbue the work. It will also inform your practice… I guess the autoethnographic bit of it would be that it's a personal ideology, its personal ontology to use that phrase.

In terms of the positioning of the NIRs with groups for whom they were outsiders; some general observations can be made. Importantly, the positioning of the NIRs fell into two key areas. Firstly, the NIRs were positioned within the wider environment of the groups, through guidance and direction from influential people within the group. Secondly, the NIRs positioned themselves in the group environments through finding their feet and coming to terms with the issues that mattered most to the group. These issues were predominantly about historical injustices and social inequities.

Theme 3: Importance of relationships

All NIRs talked about the critical importance of relationships in any research or project participation. Relationships form in all gatherings of people, with the formation of positive relationships often linked to trust, the time that people spend together, and to shared and respected networks. The converse is also true. The NIRs spoke of trust, patience, and time as pillars that support positive research relationships, but the establishment of positive relationships is not always easy and can never be taken for granted.

3.1 Time and patience

All the NIRs spoke about the role that time played in developing their research and practice relationships. Examples were provided of the impact of time on the quality of the research relationships and the outcomes that were possible.

NIR4: Often that can't happen [being introduced by a credible third party] so the key then is time. You can't rush relationships, the same with friendships or romantic relationships, anyone who rushes them tends to come unstuck. They have their own pace and if in doubt, go slow. I found that utterly crucial. If you try to force things when people say no, you have to give them as much time as possible to find the right "in" to get them to know you just a little.

For NIRs planning a research proposal with an Indigenous organisation, it is important to build temporal aspects into the research plan to accommodate inter-relationships between the organisation and its tribal members and tribal sub-groups, as and if needed. The NIRs spoke of the need to be patient with managing the iterative process for tribal as well as organisational consultation, and to appreciate that what may seem initially as objections or barriers may in time become some of the most valuable elements in the research journey.

NIR4: There were times for example when I went to Auckland to try and meet one particular group. I took two trips and came away unsuccessful because the contacts I had didn't work out. On the third time it happened because I allowed it to happen organically. If I had forced the issue and gone and knocked on doors, I would have got a "No" and the relationship would never have been made.

NIR4: For long periods when I was just hanging out… and acclimatising really, you just meet people and start talking and one introduction leads to another introduction.

3.2 Trust

Being positioned as a trusted part of the research group presented opportunities for the NIRs and the participants to have challenging conversations, and to ask uncomfortable questions of each other. This often resulted in expanding the research process to reveal new insights and perspectives, adding to the depth of the research experience for everyone involved.

NIR4: I did a lot of formal interviews along with the ethnographic, the observation data that I got from just hanging out day in and day out. I always did the interviews late – the greater the relationship you have, the higher quality of questions you can ask people, because you know more about them and also you are more [likely] to have honest answers. Also, you are more likely to be a bit braver in what you can ask of someone you know really well.

3.3 Exiting the Relationship

An important aspect of any research relationship is how, at the conclusion of a research project, the parties to the research leave the research setting. This aspect of research is not often discussed in the literature, so the findings here make a salient contribution to the overall discourse of research relationships.

NIR4: The other thing about building relationships, as difficult as they often are to build, one of the most important and often neglected aspects is leaving the scene. Once you've built relationships and your study is over, it is important you just don't depart then. It would just leave a bad taste in people's mouths because they see the relationships in some ways for what they were, and that was a project and if the project has gone over a long time, the relationships become real, and you can't just remove yourself from those. It is incredibly unethical, and it muddies the water for people coming after you. The exit needs to be as considered as the entry.

NIR410: There were still comments when I would re-enter the scene "I haven't seen you for a while" or things like that and that was tricky. New people come on to the scene that

don’t know you, so your risk levels increase. It’s a mine field and it’s not one you can probably do with perfect satisfaction. In reality, you do have to move on, but you have to at least be mindful of what you are leaving behind.

A summation of the comments is that all NIRs worked hard to establish positive relationships with their participants and clearly understood that they needed to commit themselves to being patient and allowing many interactions to develop over time. Relationships that developed over time provided opportunities for deeper and more courageous dialogue, but these long-term relationships also meant that leaving groups at the conclusion of the research could be fraught and hurtful to participants

Theme 4: Ethics, traditional knowledge, and research procedures

Although ethics was not one of the formal lines of questioning in the interviews, several NIRs raised to topic. The intersection of ethics with innovative methodologies was something many of the NIRs were trying to understand and this is an ongoing area of work for them.

NIRs commented on university ethics expectations, the realities of field work and their responsibilities towards traditional knowledge. The management of traditional knowledge by NIRs is an important element in Indigenous research but is poorly explained in the literature. The importance of contextualising Indigenous research to individual settings will mean that issues of managing traditional knowledge and its sources will also be contextual.

4.1 Managing university ethics and realities in the field.

There were several comments that illustrate the role of universities and ethics in the development of research projects involving outsiders working with different groups. The comments were about the appropriateness of university ethics requirements when applied to field work in difficult or awkward situations. The impact of university ethics on field work is

described in Chapter 2 (Boulton, 2020; George et al., 2020; Gibson et al., 2020; Lowe et al., 2020; Tauri, 2014).

One NIR researched an especially closed social group and talked about the struggles with what constitutes consent and the use of ethics documents such as Information Sheets.

NIR4: In fact, one time I actually used it [Interview Information Sheet], and it was to try and gain access to a guy and I gave someone else an Information Sheet to give to him and they rejected it outright. You've proving yourself to be a complete outsider, someone they don't want to talk to…Ethics committees are very important, and I don't encourage anybody to not use them…Even then, I'm not walking around XXX and taking in an information sheet and a consent form. You are going to get…thrown out, you're going to look like an idiot, and you won't get anywhere. What I think my research utterly demonstrates, is that those things aren't required to create ethical processes that have end results that the participants are entirely satisfied with. That flexibility in approach is utterly required and at least in my experience…

NIR4: When I did formal interviews, because I would record those, I would always talk [the participants] through it on tape and outline my obligations and theirs, not least of which was to withdraw at any stage. I didn't turn my back on those obligations but certainly when I was doing the ethnographic phases of it, I certainly wasn't walking around with an Information Sheet.

4.2 Managing ethics and traditional knowledge.

The ownership and management of research data and traditional knowledge was discussed by the NIRs, especially in terms of gaining consent, or not, to disclose this knowledge. The issue is significant for Indigenous groups, who cite the appropriation of traditional

knowledge by outsiders as one of the main reasons for opposing engagements with NIRs (Smith, 1999).

NIR5: We try to be sure that any project we do with a tribe, that they have the data. We may also have it, but we want to be sure they have it because it is their information. Traditional knowledge gets tricky and it's very hard sometimes to know what kind of knowledge you are dealing with – it's not always obviously.

Jones (2017, p. 149) provides a further perspective on ownership of information or knowledge gathered through a research process with Indigenous researchers or groups. Jones reflects on being told by a senior Pākehā colleague "not to work in Māori-controlled contexts because your work will never be your own" …the unspoken warning, "You will lose your ability to remain powerful". NIR5 reflected similarly, in describing difficulties with academic publications and the expectation that authors will reveal their sources. Revealing sources of traditional knowledge can be deeply fraught.

NIR5: A lot of what we've learned over the years is learned from a story and if someone tells you a story about what happened in a nation, there is traditional knowledge, and you find yourself asking "is it is OK to write it in the papers" and I ask. I try to find the person I think would be most knowledgeable in this community that I know and say to them "can I use that or is that something I really should not write, not put down on paper and just take into my own thinking". I find it gets tricky in academia because sometimes you have to use this footnote that says, "personal communication" and I've often had editors say you have to tell me more than that, who made it, where and when. I have to say, "I can't tell you more than that, you have to trust me, personal communication, either that or I have to excise it from the manuscript because I cannot tell you more than that"... realizing from a scholarship point of view that is a compromise but at some point, that is not the most important consideration.

If traditional knowledge has been shared with an NIR it is likely a reflection on the depth of trust and respect that exists between the NIR and the person they are speaking with. The sharing or publication of traditional knowledge may be inappropriate or even harmful to Indigenous peoples, but there are few models or guidelines on how traditional knowledge should be managed by NIRs and how these models inter-link with university ethics and publication rules.

Key words

A range of key words were consistently expressed during the interviews, within the context of behaviours and methodologies. The key words did not necessarily align with any one theme, but rather, they were used in similar contexts such as problem solving, general behaviours and personal values. The analysis of key words was conducted manually, using word find options in each interview transcript. As one of the interviews involved two of the NIRs, this process was manageable for the four transcripts. The key words are presented in Table 5.

Key word	Context
Flip	The word ‘flip’ was used by several NIRs to describe their practice and methodologies when working with research or project participants. Essentially it means to look at an issue from an alternate perspective (i.e., turning an issue or problem ‘180°’) to stimulate looking for solutions from new, or unexpected perspectives. The word was used in project management contexts as well as community-led problem-solving strategies and to indicate a challenge to conventional thinking.
Reciprocity **Reciprocation**	All NIRs talked about their awareness of and commitment to reciprocity with their research participants. Reciprocity was expressed in terms of providing participants with useful and high-quality research findings that were of value to the participants, as determined by the participants, in return for the participants engagement with the research and the relationships that formed with the researcher. In the Aotearoa New Zealand context, reciprocity was described in terms of manaakitanga and whanaungatanga.
Collaboration	Collaboration was framed around relationships, based on shared understandings, and shared information. Contemporary contexts reflected the
	‘Co-Lab’ movement where parties to a research process are involved in all aspects of the planning, development, and assessment of the research. This echoed the core tenets of Kaupapa Māori research.

Outsider	All NIRs described themselves as outsiders during their interviews. It was both a functional term, describing their position or role as being from outside the participant groups, and to describe circumstances where the term outsider had negative and even hostile implications.
Appropriate	All NIRs talked about the importance of appropriate personal behaviours and recognized the need to learn and develop these behaviours through guidance from participants. The word was also used in contexts including the use of appropriate language and citing source material, especially traditional knowledge, in appropriate ways.

Table 5 Key words from NIR interviews

Summary of NIR interview findings

Overall, all NIRs reflected that they have learned much about research and project methodology, process, and modelling because of their research experiences with Indigenous groups or groups for whom the researcher is an outsider. The results show that despite the diverse range of countries, researcher backgrounds, research projects, locations, and participant groups, there is a high degree of consistency in the comments about what works, and what doesn't work, in the NIR research space. The consistency of their comments and insights, substantiates the reliability of the research findings and generates confidence in the recommendations for NIR research practices and guidelines presented in the current thesis.

The NIRs expressed a collective view that successful research projects are influenced by the NIRs commitment and ability to partner in Indigenous research projects, through being open to guidance and correction, and focusing the research on outcomes and benefits for research groups, and not on benefits for the researcher.

The NIRs comment that managing and developing Indigenous participant-centric methods are often at odds with the expected university ethics and academy publication norms that focus outputs and control on the researcher. In evolving NIR researcher models for appropriate research with Indigenous groups, universities and the 'academy' may be important systems for NIRs to apply their efforts for change, in favour of more equitable and innovative research methods for research with Indigenous peoples. In applying their efforts to structural change, NIRs can demonstrate the veracity of their research methods in addressing "dominant structural impediments that constrain Māori cultural, social and economic interests" (Smith, 2019a, p. 8)

The consistent actions and behaviours that the NIRs believe to be important are corroborated by my personal experiences in researching with an iwi organisation. A summary of the key findings and considerations expressed by the NIRs is presented in Table 6

Summary of NIR interview findings and key considerations
Deliver information that Indigenous people can rely on to be accurate, reliable, relevant, and useful. Be honest, say what needs to be said.
Push the boundaries of research methods; be disruptive, including with university and publication norms.
Research needs to be fit for purpose and applied to issues of importance to Indigenous people, as determined by them and not the researcher.
Contextualized research methods to each group and setting.
Focus on success not deficit issues.
Fill gaps in participant group capabilities with researcher skills so the group can achieve their aims. Present and position the researcher as a research resource, not the controller of the research relationship. Understand where you can add most value by talking with the Indigenous participants about their needs and available resources.
Focus on what the group wants to know not what the researcher wants to know
'Find your feet'. Be authentic to who you are and take time to find your 'natural balance'. Don't try to imitate the Indigenous participants.
Building credibility and reputation takes time. Form long-term relationships.
Expect to be challenged and opposed. Accept the ongoing impact of NIR legacies and that there will be Indigenous groups that don't want to work with you. Being an academic can be as confrontational as being white or non-Indigenous.
Cultural safety works both ways. Take advice on your own safety and the safety of all others in the research project. Be prepared to exit a situation if required.
Balance relationships with objectivity. Be sure you remain positioned to do your job well.

Table 6 Summary of NIR interview findings and key considerations

The chapter now moves on from the research findings to how the findings have been applied to the development of a new approach to non-Indigenous research with Indigenous groups. The Framework for non-Indigenous Research Praxis (the Framework) as outlined in the following section is a comprehensive NIR research model based on inputs from the NIR interviews, guidance, and advice from Rūnanga and Iwi mentors, Kaupapa Māori research guidelines and my own experiences.

Framework for non-Indigenous Research Praxis

The RQ1 research enquiry data was drawn together to frame a set of appropriate approaches that NIRs can consider when approaching Indigenous organisations about research projects. The Framework was the key RQ1 research output and is presented in Figure 4. The Framework advances a new research model for NIRs and makes a significant contribution to the fields of non-Indigenous research methodologies, including business research methods in Indigenous settings, and applied models for Kaupapa Māori research.

The Framework encapsulates four integrated components derived from the NIR interview data, the literature and my lived experience working and researching with the Rūnanga and other iwi and Māori organisations. The Framework is a comprehensive research approach that focuses on the need for researchers to commit their resources to emphasising transformative praxis as the goal of any research project with Indigenous people. Brannelly and Boulton (2017); Freire (1972); (Smith, 1997) and Smith (2019a) argue that transformative action is central to effecting change. In terms of Indigenous groups participating in research, one fundamental aim of research is to locate data and ideas that contribute to the emancipatory goals of the group, as determined by them (Freire, 1972). The current research aims to make such a contribution. The cyclic nature of the Framework references the concept of continuous

improvement as described in Chapters 2, 3 and 4, and which has an Indigenous counterpart in transformative praxis.

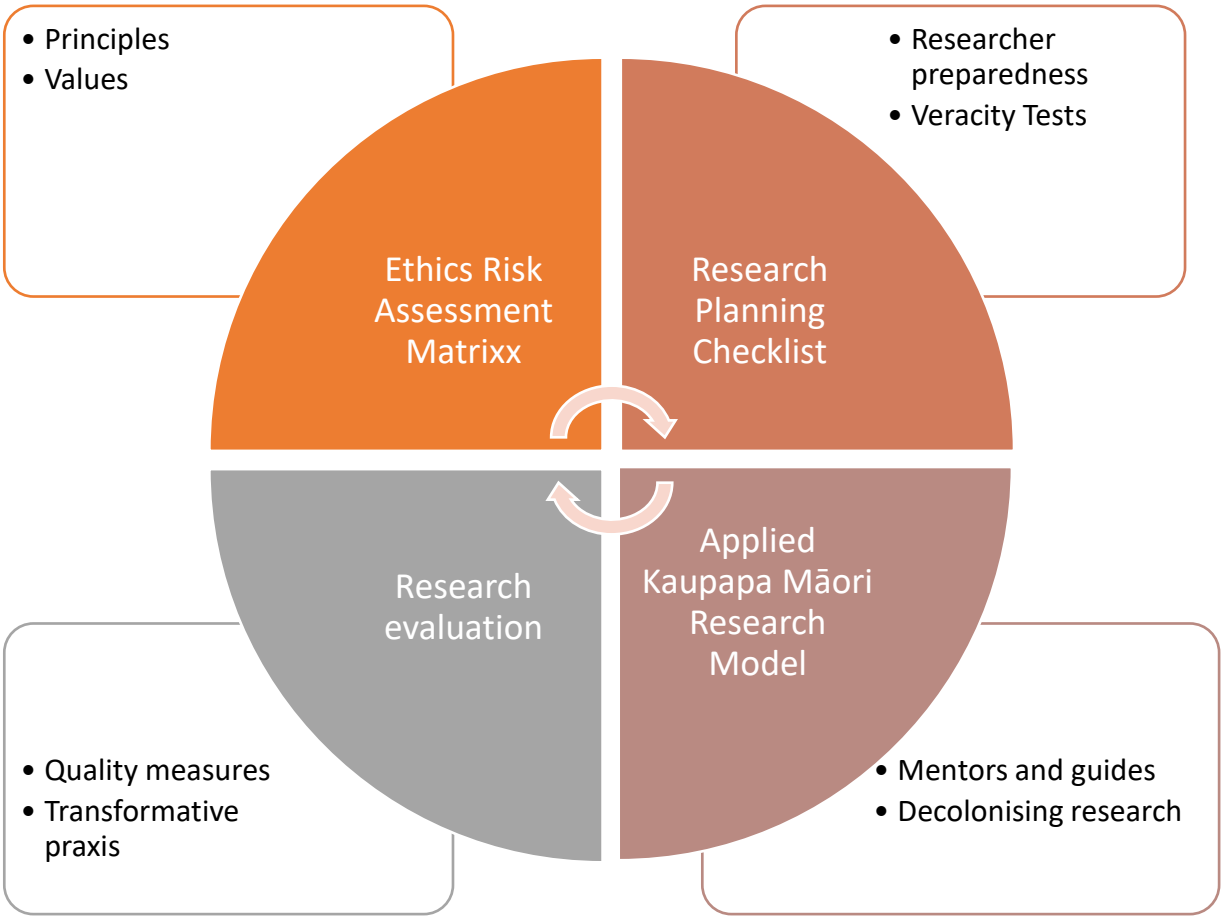

Figure 5 Framework for non-Indigenous Research Praxis

The Framework has four components:

1.Ethics Risk Assessment Matrix.

2.Research Planning Checklist for NIRs.

3.Applied Kaupapa Māori Research Model for NIRs.

4.Research evaluation.

Whilst the components are designed to operate together in a comprehensive approach to research with Indigenous groups, the individual components can be utilised as stand-alone research tools, depending on the needs of the researcher and the participant groups. The Framework reflects on some of the elements described in the literature as important considerations in research settings with Indigenous groups (Smith, 2019a, p. 4). The elements include:

- The need to meaningfully involve Māori (or iwi) communities in the design of a research enquiry,
- The need to enter the Māori (or iwi) research communities carefully- great care needs to be taken,
- The key research questions need to be developed in conjunction with the groups involved in the research. The current research also contends that research questions can be determined solely by Indigenous groups against which the NIR's resources are applied,
- The research needs to use culturally appropriate methods of engaging Māori or iwi communities and organisations, as determined by them,
- The need to be aware that many Māori and iwi communities are wary of university researchers and research in general and great care needs to be taken with regards to relationships,
- The need to be alert to and incorporate Indigenous ethics, not just the university ethics expectations,
- That Māori and iwi communities are interested in research that is positive and transformative in their contexts, not the researchers or the university's contexts.

Aiming to contribute to issues of importance to Indigenous groups, as determined by them, should be pivotal to any research (Baker et al., 2015; Bishop, 1999; Smith, 2019a). The Framework aims to incorporate this principle into a practical and transparent model for appropriate NIR behaviours and processes when researching with Indigenous groups and organisations.

The Framework is an attempt to encourage NIRs to consider a world view other than their own when considering and preparing for a business research relationship with an iwi organisation. In centering the preparation of the NIR on self-reflection and personal responsibility, the Framework echoes the Kaupapa Māori research concepts relating to positioning oneself in a research context, not in a position of power but rather in a position of humility and a preparedness to learn (Berryman et al., 2013; Bishop, 2011; Krusz et al., 2019; Lowe et al., 2020).

The Framework aims for transparency and accountability from the NIR, reflecting on Kaupapa Māori research principles to develop on-going, sincere relationships that recognize the strengths, weaknesses, concerns, and contributions of everyone involved. In the spirit of praxis, there is no linear end game for research contributions to the things that matter most to Indigenous people. Rather, the Framework operates as a circular approach reflecting an ongoing transformative praxis philosophy. The Framework aims to build research capability and capacity as a contribution to the realization of the goals and aspirations of Indigenous participants.

The Framework reflects Kaupapa Māori research principles including acknowledging the legitimacy of Māori language, culture, knowledge, and authority as central to any research relationship (Bishop, 2011; Stokes, 1992; Vaeau & Trundle, 2020). Other issues considered in the current research include power-sharing, mentorship and understanding boundaries for NIRs in terms of traditional knowledge and spaces where it is inappropriate for them to be.

Understanding personal ontology and the need for reflection as well as action, are also brought into the Framework (Love, 2020; Skille, 2021).

The Kaupapa Māori research veracity tests of Positionality, Criticality, Structuralist and Culturalist considerations, Praxicality and Transformability, as outlined in the Chapter 2 remained guiding considerations in trying to understand how the Framework could work in practice (Freire, 1972; Smith, 1997, 2017; Smith et al., 2012; Smith, 1999). In developing the Framework, I acknowledge a range of influences explored in Chapter 2 including the role of NIRs in decolonising research, historic and contemporary research impacts on Indigenous people, specifically Māori, the contentious space for NIRs working with Indigenous peoples, researcher positionality and the experiences expressed in the NIR interviews (Bishop, 2011; Brannelly & Boulton, 2017; Colbourne et al., 2020; Hudson et al., 2010; Mayorga-Gallo & Hordge-Freeman, 2016; Mika & Dana, 2021; Palmer et al., 2023). Reflections on the literature, especially works that describe the personal journeys of the authors as they navigated cross-cultural research and ethics spaces were deeply influential in the development of the Framework (George et al., 2020; Lowe et al., 2020; Mayorga-Gallo & Hordge-Freeman, 2016; Simonds & Christopher, 2013; Skille, 2021).

The Framework as a unique contribution to the body of knowledge on non-Indigenous research methods and business research with Indigenous organisations. The Framework advances models and concepts for how a NIR should approach research with an iwi organisation.

Framework for non-Indigenous Research Praxis: Components

Component 1: Ethics Risk Assessment Matrix

The first component of the Framework is the Ethics Risk Assessment Matrix—Template (Appendix 3 The Matrix). The initial ethics risk assessment matrix was developed in preparation

for my own research ethics application, the process for which is described in detail in Chapter 4 Methods—Research Ethics. Principal elements in the matrix include the alignment of the NIRs ethics and values against those of the proposed research group. In considering this alignment, the process of research self-reflection is fundamental.

Being honest with yourself about your own motivations to pursue an Indigenous research project and the risks that your research could pose to others in a thought-provoking exercise. The initial matrix was designed so that I could deepen my own understanding of issues that would eventually be described within researcher positionality, but at the time of writing the matrix, I was more concerned with how to reduce or remove potential research harm to, or conflict with, people I had an important relationship with.

Openly discussing how everyone involved in the research feels about key research issues may disclose conflicts in ideology and practice (George, 2018; Hudson et al., 2010; Powick, 2003; Smith, 1997; Smith, 2000, 2012; Walker et al., 2006). Discussions and efforts to resolve conflicts are important contributors to developing effective research relationships and shouldn't be avoided. The experience in the current research of dealing with apprehension and concern from a member of the Iwi about the research and I provide an illustration of both the situation and processes to allay concerns. This situation is described in Chapter 4 Methods Section 2.

My own ethics risks assessment matrix has been developed into the Ethics Risk Assessment Matrix that works as a template for other NIRs to apply to themselves and can be adapted to the context of their proposed research (the Matrix). NIRs can apply the Matrix template to their research plan to determine their ability or readiness to conduct research with Indigenous groups and organisations and assess their research models against recognized research ethics and values. Brannelly & Boulton (2017); Gibson et al. (2020); Lowe et al. (2020); Skille (2021) and Love (2020) provide useful insights into preparations that NIRs can

undertake to manage the manifold issues relating to outsider research, but the range of options and alternatives to practically manage these issues is limited. The use of Kaupapa Māori research guidelines provides some opportunity to consider one's non-Indigenous self in terms of Indigenous research but any self-assessment using these may be more passive and compliance-based than sincerely reflective.

To support and develop NIR knowledge and preparedness, the research contributes to the pool of information on NIR development by providing a working example of questions and considerations that a NIR can include in their research preparations. The Matrix, albeit developed in response to a Massey University ethics application, is a useful tool for NIRs to add to their research preparations.

The Matrix can be adapted to other university or research ethics guiding principles or value statements. The central and most important aspect of using the Matrix is for the NIRs to be honest in their self-assessment of their own limitations or biases that could influence the research proposal and any research relationships they are looking to develop.

The NIR can use the Matrix in their discussions with their Indigenous research partners or participants to as a starting point to develop a collaborative foundation for the research. The Matrix can assist in conversations relating to research risk mitigation, collective and individual research aspirations, planned outcomes and dispute resolution processes. By seeking engagement with Indigenous participants at the earliest stage of a research process brings into action the Kaupapa Māori research practice of having mentors and participants to assist and direct the NIR in the development of research opportunities.

Component 2: Research Planning Checklist for NIRs

The Research Planning Checklist for NIRs (the Checklist) is an innovative method for NIR preparedness and marks a turning point in NIR approaches to Indigenous groups. The Checklist has two key elements. The first is to enhance NIR preparedness. The second is to provide an assessment process based on a set of Kaupapa Māori research veracity tests.

The Checklist guides the NIR through a wide-ranging set of considerations, signalling important issues that need to be addressed or resolved if a NIR intends to commence or present a research proposal to an Indigenous group or organisation. The Checklist is presented in Appendix 4. The Checklist for NIRs is a significant contribution to the field of non-Indigenous research methods.

The Kaupapa Māori research-based Veracity Tests assist the NIR in objectively accessing both themselves and their research in Kaupapa Māori research terms. The Veracity Tests are described in detail in Chapter 2 and Chapter 4 Methods Section 1. The Veracity Tests are designed "to gauge the effectiveness of work that uses a Kaupapa Māori approach" (Smith, 2017, p. 89). NIR objectivity applies to their motivations for the research and the effectiveness of their approach to Kaupapa Māori research methods. Importantly, Māori self-determination and processes for decolonising research, which the NIR will be participating in, need to be transparent and privileged in any NIR research project. The validation process references the five Veracity Tests described in the literature review (Palmer et al., 2023; Smith, 2017, 2019a).

Smith (2017) offers two ways in which the Veracity Tests can be used. The first way is to use the tests to guide a Kaupapa Māori process to maintain a transformative research focus. Secondly, the veracity tests can be used to assess the contribution of a researcher's work "towards making effective change for Māori interests" (Smith, p. 90). The veracity tests provided an important Indigenous lens to view how the Framework components can work

together to shape an appropriate approach for non-Indigenous research in Indigenous organisational settings. Importantly, I was mindful of the sentiments of the Rūnanga trustees that research needs to be transformative if it is to deliver benefits to them. Smith (2017) makes this point clearly in his comment:

> It is worth remembering that Kaupapa Māori as an approach must not be captured by academics working solely within academic institutions. Its transforming purpose must continue to be driven by a praxis dynamic that links back to the Māori community and iwi interests from which it has evolved; its broader application should reflect Māori and iwi interests and accountabilities. Furthermore, such an approach needs to avoid being captured within the dominant institutional environment and its individualized academic behaviours such as meeting PBRF research outputs (p. 90).

The concept of research validation against criteria set by others and not the researcher, is important and the veracity tests help to keep this concept top of mind for NIRs. The NIR needs to plan their research processes around the expectations set by Indigenous assessment frameworks such as the Veracity Tests. The veracity tests provide insight and perspective as to how to go about non-Indigenous research with Indigenous groups and organisations. An assessment or validation framework is important in keeping the researcher accountable to the participants, the research process and themselves.

The need for transparency and accountability has been clearly identified through the NIR interviews as being essential in building and maintaining relationships based on trust. To this end, the use of the Veracity Tests is an important benchmark against which NIRs can assess the appropriateness and usefulness of their work to their Indigenous groups. The comprehensive Checklist for NIRs can operate as an integral component in the Framework or can stand alone as

a critical research planning tool. As a research planning tool, the Checklist also has utility as a platform from which Indigenous groups can raise issues of importance with the NIR to gain mutual clarity and reduce the likelihood of tensions and conflicts as the research progresses.

Component 3: Applied Kaupapa Māori Research Model for NIRs.

The Applied Kaupapa Māori Research Model for NIRs (AKMRM) outlines the practical, operational steps and processes within an NIR and Indigenous group research project. The AKMRM is a step-change for how NIRs can improve their research standards, behaviours and understanding of the complexities in researching with iwi and other Indigenous organisations. The AKMRM commences with the Matrix and the Checklist as integral components in the overall Framework. By initiating the AKMRM with the Matrix and the Checklist, the process challenges the NIR with self-reflection and preparedness, before undertaking a research process with an Indigenous group, or in the case of the current research, and iwi organisation.

It may be that after considering the issues within the Matrix and the Checklist, a NIR may not feel appropriately equipped or prepared to undertake research with an Indigenous group. Further, researchers may find opportunities to strengthen their skills and relationships prior to a research project because of working through the preparatory steps.

The AKMRM is grounded in the concepts underpinning Kaupapa Māori research to the extent that they can be expressed through efforts of a NIR, in conjunction with their Indigenous research group and guides. The circular nature of the AKMRM relates to the ongoing opportunities for the NIR to improve their research practice through periods of self-reflection and through guidance and mentorship from Indigenous advisors during the research process. The quest for realising transformative praxis as an integral motivation for both the NIR and the

Indigenous group or organisation is critical to the effectiveness of the model. That is, the NIR is an integral agent in transformative praxis embedded in the model.

The AKMRM is presented in two ways. First, the core elements of the model are presented in Appendix 5. The model includes details to be considered by both the NIR and the Indigenous participants and guides and outlines items that should be built into the research process.

The second presentation of the AKMRM is a graphical representation of the model highlighting the circularity of the process as a model of transformative praxis. The comprehensive model including the intersections with the Matrix, the Checklist and research evaluation is presented in Figure 5. A constant element in the model is guidance from trusted advisors on Indigenous issues that the NIR needs to consider. Considerations may include redirection of the research trajectory to ensure Indigenous aspirations, voices and needs are central to the research (Palmer et al., 2023; Smith, 1997; Smith, 1999). Changes in circumstances or environments within which the research is operating need also the be considered. An example of changes in circumstances that need to be accommodated is provided by the current research when the COVID-19 pandemic created material disruptions to the entire research plan and for the people involved in the research planning.

Importantly, the iterative and cyclical processes described in the model reflect the continuous improvement or praxis philosophy that underpins the model. It is important to note that the concept of praxis imbues all aspects of the model, as well as being a specific and planned for component of the model (Mane, 2009; Smith et al., 2012; Smith & Smith, 2019; Vadeboncoeur et al., 2021; Vaeau & Trundle, 2020).

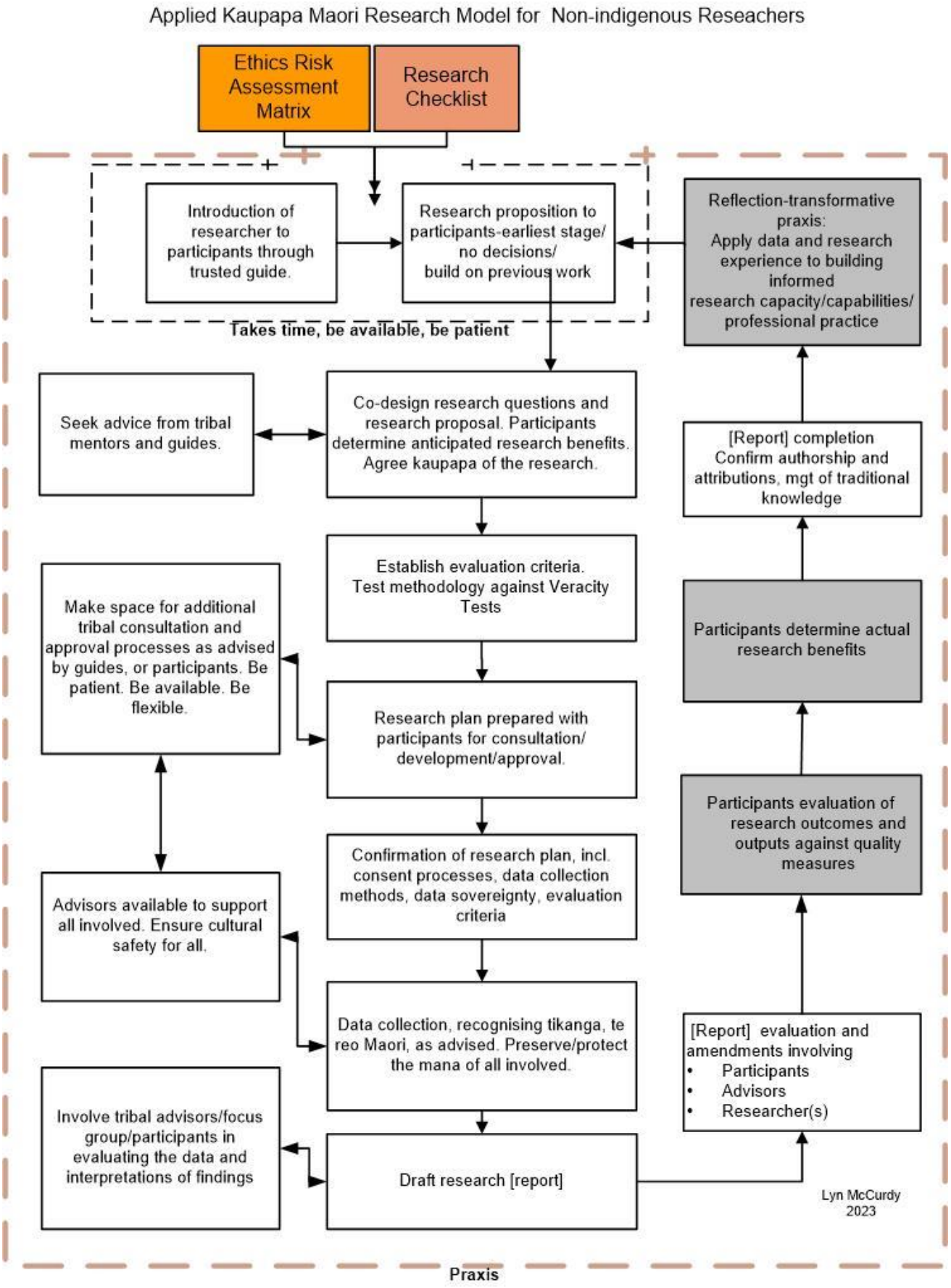

Figure 6 Applied Kaupapa Māori Research Model for NIRs

Component 4: Research Evaluation

A purposeful research evaluation process is built into the Framework as an essential aspect of the transformative praxis philosophy. The need for meaningful research evaluation and reflection is an integral element in Kaupapa Māori research methods and transformative praxis described in the literature (Coombes, 2017; Henry & Wolfgramm, 2018; Pihama et al., 2015; Smith, 1997). The importance of incorporating research evaluation by participants and researcher as a deliberate component of the AKMRM model is also based on comments made by NIRs about evaluation criteria being critical elements in their research practice. The NIRs base their perspectives on years of experience working with Indigenous groups and receiving feedback and guidance on the research outcomes that the groups valued.

The establishment of evaluation criteria needs to be part of the early planning stages, so that the research orients towards these criteria, with the timing of evaluations and research iterations being integral to the research design. Including evaluation within the design of the research assists transparency and accountability of all participants in the research, providing opportunities for the NIR to seek guidance or assistance at times when the research process may not be meeting Indigenous participants expectations or needs.

There is consensus in the NIRs interviews on their experiences in working with four specific criteria that Indigenous participants have used to consider and evaluate the research projects with the NIRs. The criteria most described by the NIRs are quality, accessibility, meaningfulness, and usefulness. These criteria are proposed here as starting points for discussions on approaches for evaluating research projects between NIRs and Indigenous groups. Indigenous research participants will likely have their own criteria with which to assess the research process and outcomes and their experiences working with NIRs and developing a

collective view of evaluation processes can further demonstrate the reflective and iterative nature of the AKMRM approach.

The evaluation processes acknowledge that only participants can assess the impacts of the research process and the researcher on them and their aspirations for the research. The NIR too, has research aspirations and by formalising an evaluation process, everyone involved in the research has space to have their considerations heard. By including evaluation processes as essential aspects of the AKMRM research model, participants and the researcher have a structure within which they can locate a collective assessment of the overall research process. This process of modifying actions based on feedback is a further application of praxis being integrated into the AKMRM.

The four components of the Framework provide a transparent, structured approach to research processes between NIRs and Indigenous groups. The comprehensive nature of the Framework reflects to myriad dimensions of research projects between people from different identity groups. The Framework and its individual components mark an important progression in how NIRs can approach Indigenous groups about research and how research projects can be constructed on a foundation of equity, respect, transparency and accountability.

Key RQ1 NIR interview findings applied to RQ2 Rūnanga leaders' research conversations.

As discussed earlier in the current thesis, the research is based on two enquiries. This chapter discusses the findings and implications of exploring RQ1. The key research output from this exploration in the Framework. The exploration of RQ1 importantly, establishes a set to research principles and considerations that were used to prepare for the research conversations with the Rūnanga leaders. The key considerations from the NIR interviews brought forward for the Rūnanga leaders' research conversations included:

- basing the research on questions and issues of importance to the leaders, not what may have seemed important to the researcher. Allow the dialogue and any issues space and time to develop,
- grounding the research in agreed, collaborative principles and ways of working together. Protect our relationships,
- positioning the researcher as a research resource, not as an authority over the research,
- provide for disruptions, flexibility and iterations in the research and interview process, providing space for the Rūnanga leaders to drive the conversations,
- be aware of the political nature of research involving Indigenous people. Further inform me about the Rūnanga including learning more about their history, their colonisation and treaty stories. Consider my role in contributing to the Rūnanga's realizations of their aspirations,
- be conscious of the imperative that the data developed through the research must be accurate, useful, and applicable to the needs and expectations of the Rūnanga, as determined by the Rūnanga.

Research Contributions

Given the well-documented Indigenous research history with NIRs, it is difficult to argue for space for NIRs to be active participants within Indigenous research settings. In exploring this issue, the current research applies Kaupapa Māori research methods to research conducted between a NIR business researcher and an iwi organisation, Te Rūnanga o Ngā Wairiki Ngāti Apa. The conclusion drawn from the RQ1 research process is the NIRs can have a place in Indigenous research if models such as the Framework are in place and most importantly, if the researcher is open to challenge, reflection, and change.

In exploring RQ1, the research makes two key contributions to the literature on non-Indigenous business research methods in Indigenous organisational settings. The first contribution is the Framework for non-Indigenous Research Praxis and is the key research output from the RQ1 exploration.

The Framework is a significant contribution to knowledge in culturally appropriate research methods for NIRs working with Indigenous organisations. The Framework aims to set a new benchmark for non-Indigenous research that reflects the core values of Kaupapa Māori research and positions the NIR appropriately within Indigenous research settings. Notably, the research model references the seminal works of Smith (1997); Smith (1999) and Freire (1972) by incorporating the concept of transformational praxis into the research method as a mechanism for generating ongoing research benefits for Indigenous organisations and in terms of the current research, the Rūnanga and its members.

Being a NIR, Kaupapa Māori research in its truest form is beyond scope of the current research, however, in developing the Framework, an attempt is made to incorporate the principles of Kaupapa Māori research into a model for equitable and appropriate research with an iwi organisation. Importantly, I was guided in my learning about Kaupapa Māori research principles through mentorship and advice from Rūnanga and Iwi advisors.

The Framework was initially founded on the principle of continuous organisational improvement as an integral force in improving organisation outcomes through a cycle of planning, doing, evaluation and learning. The process of continuous improvement is discussed in Chapters 3, 4 and 5. Following several conversations with Professor Graham Hingangaroa Smith, the concept of continuous improvement that I was familiar with, was given a new context through his work on transformative praxis in an Indigenous research setting. The conversations with Professor Smith were in themselves a reflective and iterative processes that ultimately led

to the development of the Framework (Smith, personal communication, March 2021, June 2021, Nov 2022).

Transformative praxis also provided an important context for exploring Kaupapa Māori research methods in a NIR setting. Bringing praxis into the research model for NIRs is an acknowledgement of the opportunity for researchers to maintain their focus on the ongoing and continuous benefits of their research to their Māori or iwi participant groups and the transformative potential of research. Further, the Framework utilizes Smith's Veracity Tests to determine the validity of the non-Indigenous research model against the intent and values of Kaupapa Māori Research. There are few examples in the literature of applying the Veracity Tests to evaluate non-Indigenous research (Palmer et al., 2023).

The second contribution is in opening a dialogue regarding positioning NIRs as effective research resources in Indigenous organisational research. In positioning NIRs in Indigenous research settings there is potential to create new and additional research capacity and capabilities that can be applied the Indigenous organisational issues, as directed by Indigenous organisations.

This raises the issue of the place and usefulness of non-Iwi and non-Māori people researching with iwi organisations like the Rūnanga as effective research resources able to contribute to these organisations. The thesis proffers that to build Indigenous research capacity and capability, available resources research development could be enhanced by contributions from people external to the iwi and the Rūnanga, including NIRs.

The Framework endeavours to introduce important improvements in NIR behaviours in response to several issues. Firstly, the Framework is a response to the history of negative research experiences imposed on Indigenous people by NIRs. Secondly, the Framework aims for current and future NIRs to consider Indigenous aspirations, values, knowledge, language, culture, and resources in the development of research approaches to Indigenous groups.

If comprehensively applied, the current thesis argues that it is possible to operate an appropriate research model that is co-designed between an Indigenous group and a NIR. This argument is based on current research experience in modelling an appropriate research method with the Rūnanga coupled with the findings of the NIR interviews. The Framework signals an opportunity for NIRs to participate in Indigenous research processes through a process of enhanced accountability to their Indigenous research partners and to Kaupapa Māori research guidelines described in the literature (George, 2018; Jones, 2017; Lowe et al., 2020; Pihama et al., 2015; Puke & Lowe, 2020; Simonds & Christopher, 2013; Skille, 2021; Smith, 1992, 1997, 2019a; Smith, 2005)

Given opposition to NIR involvement in Indigenous research processes, the above statement is made with caution and respect (Smith, 2003; Smith, 1999). The literature provides some sources of Indigenous support for this position, with cautionary notes that non- Indigenous engagement in Indigenous research must be through a guided process and reflect a willingness to learn (Smith, 1997; Smith, 2012).

Conclusion

The current research argues that there is a place for NIRs in Indigenous research through applying the Framework. The Framework and its four components are a comprehensive step-change in NIR research preparedness, planning, research practice and research evaluation. The foundation for the Framework is an underlying Kaupapa Māori research philosophy and reflects the perspectives of many researchers that non-Indigenous research can be appropriate in a wide range of Indigenous research settings (Berryman, 2013; Dwyer & Buckle, 2009; Krusz et al., 2019; Love, 2020; Lowe et al., 2020; Monzó, 2013; Palmer et al., 2023; Pihama et al., 2015; Skille, 2021; Vaeau & Trundle, 2020; Woller, 2013).

The literature on the role and place of NIRs in Indigenous research provides important perspectives on my role and place in my ongoing relationship with the Rūnanga, especially in political settings where issues of iwi resurgence and self-determination are integral to the work being undertaken (Bishop, 2011; Smith, 1992, 1997; Smith, 1999; Stokes, 1992).

In improving my understanding of the contexts for appropriate research methods with Indigenous organisations, the NIR interview findings produced a set of significant insights that revealed a consistency in our experiences and our learnings derived from our research processes. The shared NIR perspectives are summarized earlier in the Chapter and present a detailed commentary on what it is like to work in Indigenous research from an outsider position. Commentaries of this broader nature are uncommon in the literature. More commonly, perspectives are presented from an individual or partnership experience (Lowe et al., 2020; Puke & Lowe, 2020; Skille, 2021; Vaeau & Trundle, 2020).

The intention of the NIR interviews was to deepen my understanding of outsider research approaches, by hearing about other outsider researchers' lived experiences when researching with Indigenous groups. As discussed in Chapter 4 Methods, the, research strategy, pre- COVID-19 pandemic, planned to use the findings from the NIR interviews to inform the research conversations and processes for use with a wide range of Rūnanga participants, especially when talking with Rūnanga members who I did not know and had no relationship with. I would have been an unknown outsider, albeit, with the endorsement of the Rūnanga leaders.

My research experience prior to this study had exposed me to some of the apprehensions and suspicions that Māori can experience when asked to contribute to a research project managed by a NIR. By using the findings from the NIR interviews, I planned to ameliorate some of these

apprehensions, if possible, by developing a more informed and appropriate set of research approaches for a group of Rūnanga members.

As discussed in 'Methods Section 2- Adjustments to the research plan due to the COVID-19 pandemic', a significant adjustment to the plan was the range and number of Rūnanga members who were available to participate in the research. Because of the adjustments to the research strategy, I needed to limit the research conversations to the three Rūnanga leaders.

The findings from the NIR interviews were applied to the Rūnanga leaders' research conversations, as intended, but were nuanced to account for the well-established relationships that I shared with the leaders. The research conversations were comfortable and frank exchanges, based on trust and experience.

I was mindful of learnings from the NIR interviews, especially in terms of approaches to managing tribal knowledge and data, the importance of protecting relationships from researcher harm, ensuring that the leaders had the opportunity to engage with reviewing the thesis, and creating space in the thesis process for the leaders to assess the thesis against their quality measures.

Importantly, the many perspectives and experiences described by the NIRs imbued the overall researcher's approach to the Rūnanga leaders' conversations. Of high importance was the imperative for the conversations to yield quality and useful data on issues of importance to the Rūnanga leaders. This meant that the research conversations needed to be flexible and open to create space for the leaders to consider and describe their experiences and perspectives, with minimum constraints imposed by me as the researcher. This approach was frequently described by the NIRs.

The NIRs spoke about being positioned as a research resource rather than being the authority over the research process. Positioning themselves in the research was a key component of their research planning. Regarding the current thesis, positioning the myself as a research resource provided scope for the Rūnanga leaders to describe what they wanted from the me and the research opportunity, rather than focusing only on what I wanted. This approach reflected my commitment to exploring power sharing and Kaupapa Māori research principles.

Care, respect, and preservation of the long-standing relationship between me and the Rūnanga leaders was paramount for everyone involved. When the research was challenged by other Iwi members, the strength of the relationship with the leaders was expressed through the mediation provided by them and the care they took in guiding me through the situation.

The longevity of the relationship between me and Rūnanga influenced other peoples' perception of my credibility, which provided for many informal conversations about the research with Iwi members and staff of the Rūnanga. Relationship dynamics, where reputation and credibility are endorsed by influential people within the group, were described by the NIRs as being fundamental to their ongoing research relationships with Indigenous groups.

An important aspect of having strong relationships between NIR and Indigenous groups was that the relationships afforded people opportunities to ask or to be asked awkward, difficult, or sensitive questions in a safe and respectful setting. This led to deeper conversations and revelations, which in turn generated more in-depth data and heightened data quality. Therefore, a conclusion from the NIR interviews is that quality relationships can lead to quality data. Crucially, the approach to the leaders' research conversations was influenced by NIR comments about the role outsiders can play in supporting Indigenous people in realising their ambitions and aspirations for self-determination and rebalancing equity with mainstream society. Developing some understanding of the role of researchers as allies, and that research with

Indigenous people and organisations is a political act, became part of the foundation of the research (Berryman, 2013; Berryman et al., 2013; Bishop, 1996; Herman, 2018; Margaret, 2013; Smith, 1999).

The impetus for the research was finding a better way for a NIR, and practitioner, to deepen an understanding of the issues that matter most to the Rūnanga leaders and then together, applying the data gathered to those issues. I contend that the quality, accuracy, meaningfulness, usefulness, and accessibility of research data that is directed by iwi organisations towards realising their aspirations, is more important than the cultural identities of the people contributing to the research. That is, the outcomes of the work and its benefits to people are more important than the identities of the people doing the work. Literature on binary and non-binary approaches to research relationships is discussed in detail in Chapter 2. Unexpectedly, the identity issues that became apparent during the current research were related more to me being non-Iwi, that to being non-Indigenous.

The Framework is for anyone to utilize to better understand the position of NIRs in Indigenous research process, including Indigenous groups who may want to use the model to frame their dialogue with NIRs who approach them with research proposals. In conclusion, the Framework for non-Indigenous Research Praxis is a significant advancement in non-Indigenous research models that can be considered in Indigenous settings.

Chapter 6 Findings and Discussion RQ2 What factors influence leadership succession in PSGEs?

The purpose of this chapter is to present and discuss the research findings that address RQ2 'What factors influence leadership succession in PSGE's?' In addressing RQ2, I participated in a set of research conversations with the three Te Rūnanga o Ngā Wairiki Ngāti Apa leaders, Pahia Turia (Chairperson), Grant Huwyler (Group CEO) and Tracey Hook (Chairperson of Ngā Wairiki Ngāti Apa Developments Limited). My approach to the research conversations and their settings were informed by the findings from RQ1 about appropriate methods for undertaking research with an iwi organisation. The findings from the RQ1 enquiry are presented in Chapter 5.

Chapter 6 is structured in the following way. First, a summary of several unexpected, contextual findings is presented that provide an overview of additional important and salient issues that emerged from the research conversations with the Rūnanga leaders. The inclusion of these interrelated and contextual findings provides insight into the range of topics and issues that resulted from using a conversational approach to the discussions with the leaders, as opposed to more constrained findings that could have resulted from using rigid semi-structured interview approaches.

Next, the choice to use a leadership succession model described in the literature as a foundational framework for the eventual research outcome, Te Aka Matua o Iwi Rua- Integrated Model for Leadership Succession (the Model), is briefly explained. The chapter then presents the factors influencing leadership succession in the Rūnanga, based on the detailed conversations with the leaders. The leaders' voices are given prominence in this section through their direct quotes and observations. The factors revealed in the conversations are then summarized.

The details revealed in the conversations give shape and purpose to the Model and its constituent parts. The Model is then described in detail. In terms of how the Model references other leadership succession models presented in the literature, a comparison between the Model and Osnes and Wilhelmsen's Succession Strategy Wheel is described. The chapter closes with a description of the research contributions made through the RQ2 research process and a concluding statement.

Contextual Findings

Although the Model was the key research output, during the pre-research planning conversations and the actual research conversations, other important findings were generated. These important, contextual findings are outlined in brief in the chapter and the reader is encouraged to read the detailed accounts of these five additional findings in Appendix 12 RQ2 Contextual Findings.

Five specific contributions to the research are noted and presented in the Contextual Findings. First is a set of contextual findings derived from the leaders' conversations, containing important perspectives about their journeys to leadership, the role of mana and mandate in these journeys, and tensions across tribal and commercial decision-making.

The second Contextual finding is a detailed historical account of Te Rūnanga o Ngā Wairiki Ngāti Apa that is an important collection of Iwi and Hapū events and details that led to the current, contemporary Rūnanga. This full historical account was co-written with Grant Huwlyer, Te Rūnanga o Ngā Wairiki Ngāti Apa Group CEO. At the time of writing, many of the details in the historical account are not documented elsewhere in other literature sources. The historical account is important as it may help readers gain an appreciation of the events and struggles of the Rūnanga and the people of Ngā Wairiki Ngāti Apa, giving context to many of the comments made in the research conversations.

A third contribution to the context of the research conversations is a personal commentary from Pahia Turia, about his experiences as a treaty negotiator for Ngā Wairiki Ngāti Apa, leading to the establishment of Te Rūnanga o Ngā Wairiki Ngāti Apa. A fourth contribution is made by Grant Huwyler, in is his discussion on language, modern PSGEs, mandate and representation. The perspectives provided by Grant were valuable in my search for information on how PSGEs and te reo Māori evolve over time, and how mandate in terms of representation can manifest in PSGEs.

The fifth contribution is a commentary on the impact of the COVID-19 pandemic on the Rūnanga and its communities. This section includes how the Rūnanga and I navigated research and consulting work during the time, as I was asked to assist the Rūnanga on a commercial basis during this difficult period.

Of further importance, the transcripts of the research conversations with the three leaders are presented in full in Appendices 12,13 and 14 of the thesis. The reasons for the decision to present the interviews in this way needs explanation. Initially, I positioned the transcripts in the body of the thesis. In giving prominence to the transcripts in this way, I was aiming to apply a Kaupapa Māori research principle of making space for Māori voices to be heard without the usurpation of the NIR's voice (Palmer et al., 2023; Simonds & Christopher, 2013; Smith, 1999, 2015). That is, I aimed to minimize the amount of paraphrasing and researcher subjectivity over the content from the conversations, providing the reader with a first-hand opportunity to read for themselves the wealth of information that the leaders shared with me and to give primacy to the leaders' voices (Smith, 2019b; Sunseri, 2007; Tolich & Davidson, 2018).

However, the nature of a thesis requires a degree of critical analysis to position the findings within the context of the relevant body of knowledge. In balancing my aspirations to present the research conversations in their entirety, but also to position the findings as a PhD

thesis, I have chosen a strategy to include the full transcripts of the conversations in the Appendices of the thesis and the critical analysis in the body of the thesis. I encourage readers to read the transcripts as they are valuable and important accounts of the real-world experiences of leaders inside contemporary PSGEs (Kitonga, 2013; Simonds & Christopher, 2013; Smith, 1999; Tolich, 2001; Vaeau & Trundle, 2020; Wilks et al., 2018; Woller, 2013).

Another unexpected aspect of the research process itself was the opportunity presented by the current research to prompt the Rūnanga to consider how the organisation could manage research proposals in the future. The research approval process is outlined in Chapter 4 Methods Section 2. The approval process raised several issues relating to the benefit and purpose on any research proposals presented to the Rūnanga, whether from a NIR, non-iwi researcher or Iwi member. Grant Huwyler comments:

GH: So, that was kind of one of the conversations that we ended up [having], is you know, we need to have…our own version of an ethics board amongst other things, to receive applications to do academic work and respond on behalf of the Rūnanga …. then there's also the next ones that are going to come along and providing a pipeline for them to be able to[submit] their proposals into and expect to have them processed in a timely manner.

The conversation with Tracey Hook also reflected on the need for detailed Iwi specific data and the role of the iwi in leading that research.

T.H: …Iwi consensus. That really digs into the questions about 'are you in your own home, are you interested in being an emerging leader, are you fluent in te reo, do you know where the historic sites of significance are?' Those sorts of things [give] a general health, not just financial, but also a circular or holistic approach to the health of the Iwi. And I think we need to lead that, Iwi need to lead that, getting funding and coming up with a model and saying here's

a survey and then we get the base data, and we check in on that every three years, like census data.

My position as a non-Indigenous researcher was also raised during the conversations. Grant acknowledged the challenge and opportunity of my place as a non-Indigenous researcher in his comment:

G.H: That's useful [leadership succession], yeah and I think because of that interface between that sacred sort of tribal domain and the Rūnanga domain which I would say is open for anyone to contribute to, including yourself as a non-Indigenous researcher – it brings you right into the interface of that academic debate where you can apply yourself and where you are best not to.

Grant and I talked further about my position in the research enquiry process. Grant responded:

G.H: Yeah, I'm interested in that [leadership succession]…I see it as a quite a good positioning for you because you're basically saying, I'm looking at your Rūnanga, business organisation, corporate, whatever you want to call it, and I'm picking out what some of the big risks are that I can see, and then pulling them apart. Some of that is an interrogation of the Rūnanga itself and its people, some of it's reflecting on the tribal relations where you are therefore asking the Iwi for input…'

A framework for modelling leadership succession

In consolidating the issues and information on leadership succession that resulted from the research conversations, the utlilisation of an established model for succession planning was a useful construct for shaping a model of leadership succession for the Rūnanga. As discussed in Chapter 3, the Succession Strategy Wheel (SSW) developed by Osnes and Wilhelmsen (2021)

provides a framework that describes contemporary strategic issues in organisational leadership succession. Following the research conversations, the SSW was used to inform the construction of a robust leadership succession model that incorporates the manifold issues expressed by the Rūnanga leaders.

Further, in my consulting and management experiences over several decades working in and with a wide range of organisations, many of the leadership succession planning issues that I have commonly observed and experienced can be located in the Strategy Succession Wheel. Although the SSW and my own lived experiences are grounded in Western organisational perspectives, both perspectives respond to the complex nature of PSGEs in terms of the Western organisational influences on these organisations.

Additionally, the work of Avolio and Drummy in proposing Leadership Service Academies (LSA) as a vehicle to institutionalize and contextualize leadership development in organisations was referenced in the leadership succession modelling presented in the current thesis (Avolio & Drummey, 2023). Aspects of the LSA model that have utility in contextualising leadership succession to specific organisational contexts is discussed later in the chapter.

The application of the SSW and the LSA models was further necessitated by the lack of specific research available on leadership succession planning in PSGEs. As stated throughout the thesis, the current research aims to contribute to the field of leadership succession in PSGEs, and critically, to contribute to leadership succession planning in Te Rūnanga o Ngā Wairiki Ngāti Te Apa.

The Succession Strategy Wheel incorporates seven strategies that decision-makers need to consider as integral to developing processes for effective leader succession The seven strategies are restated here:

1. Determining structure and succession system: Determine who will make the decisions about succession and the successor; is the process transparent and trusted? What is the decision based on?

2. Mandate of the next tenure: What elements of past leader performance or impact does the organisation want to see continued, or discontinued? Identify any gaps in leadership that need to be addressed by the successor and what changes need to be made?

3. Wish list of leadership skills: The mandate for the successor should set the context for desired or necessary leadership skills, experience, and qualifications that the organisation is seeking.

4. Successor pool: An organisation should, as part of its HR systems, have an ongoing process for leadership development and the identification of potential leadership candidates. The HR system should take into account the availability of suitable candidates, external competition for talent and the attractiveness of the organisation and the role to candidates.

5. Executive discretion: The board needs to determine the degree of decision-making power a successor will have and how the successor will be managed by the board.

6. Making a deal: The type of employment agreement between a successor and a board can be impacted by elements such as the degree of dependency the board has on the successor, often influenced by the size of the pool of appropriate candidates. Too few, or only one, potential successor leaves a board vulnerable to a successor's excessive demands, including issues of power and remuneration.

7. Handover: The board needs to plan for a managed transition between leaders, including how the exiting leaders conducts a handover to the new leader. Handover can include relationships, institutional knowledge, and technical knowledge. A poor handover may

disadvantage the new leader.

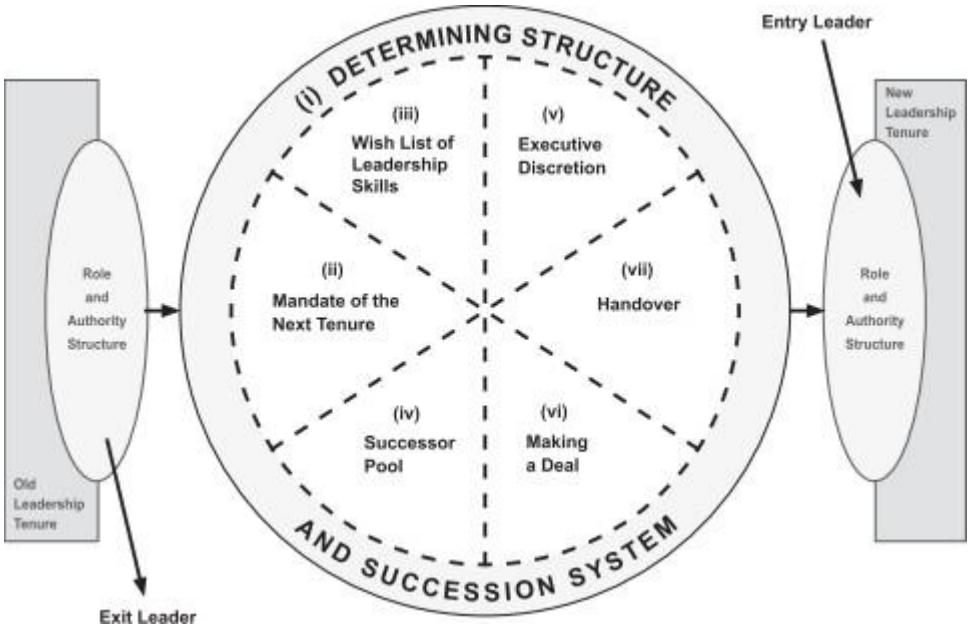

Figure 7 Osnes and Wilhelmsen's Succession Stratey Wheel

The Leadership Service Academies model was also a useful frame of reference in shaping the types of decisions that governance groups and individuals who are responsible for leader succession need to consider. In building a Leadership Service Academy there are eight criteria that are proposed by the authors that can transform leaders and organisations (Avolio & Drummey, 2023). The transformational nature of the LSA enhanced its appeal as a model that reflects some to the sentiments and needs expressed by the Rūnanga leaders. The eight criteria for a LSA are:

Step 1: Define the core construct that informs the Academy's purpose. Step 2: Link the Academy to the core values and business principles. Step 3: Specify the Academy's unique position.

Step 4: Determine who the Academy serves and why.

Step 5: Make explicit the developmental philosophy and linkages to business. Step 6: Build the performance metrics and milestones.

Step 7: Identify investments, resources, and structure.

Step 8: Start designing, implementing, experimenting, and revising. (Avolio & Drummey, 2023, p. 146)

Of significance, Step 8 in the LSA resonates with the concept of praxis and continuous improvement based on implementing a theory or model and, as a result of evaluation and experience, adapting and revising practice in an ongoing transformational cycle. Therefore, in translating the data derived from the research conversations and the literature, the SSW and the LSA became valuable reference points in the considerations underpinning the key research output, Te Aka Matua o Iwi Rua-Integrated Leadership Succession Model.

As will be discussed later in the chapter, the Rūnanga has a long-running rangatahi leadership development program called Maripi Tuatini, which is included in the Model. Of note at this point is that many of the dimensions described in the LSA have resonance with Maripi Tuatini. Again, whilst not overlaying a Western model on Maripi Tuatini, the two models have a degree of likeness that signals some universality in the development of leaders and succession models. The likeness in some aspects of each model may provide for cross-referencing Western and Indigenous models in the establishment of new, transformative approaches the leadership succession.

It is important to note that in utilising Western-based models of leadership succession in the development of the Model, there is a risk of merely reproducing the status quo in overlaying the Western models on an Indigenous leadership succession model. The risk of doing this is

mitigated as much as possible by framing the Model on the Rūnanga leaders' perspectives as described in this chapter and incorporating contextual elements that reflect tribal as well as commercial organisational realities specific to the Rūnanga. Importantly, in aiming to mitigate the wholesale transcription of Western models into an Indigenous organisational context, the challenge for the research to contribute to transformational advancement for the Rūnanga remained a guiding principle.

Factors influencing leadership succession in Te Rūnanga o Ngā Wairiki Ngāti Apa.

Before describing and discussing the key research output, the Te Aka Matua o Iwi Rua—Integrated Leadership Succession Model (the Model) the thesis presents details from the research conversations with the Rūnanga leaders that are the foundation of, and inspiration for, the Model. In answering RQ2, the findings reveal many factors that influence leadership succession in the Rūnanga and by extension, the thesis postulates that these same factors are influential in other PSGEs. Excerpts from the leaders' research conversation are used to establish the aspirations and needs for leadership succession planning. The excerpts also document the leaders' own leadership journeys and their perspectives on initiatives and risks associated with the present and future position of leadership succession in the continuity and sustainability of the Rūnanga.

The openness of the conversations and my commitment to developing outcomes that could contribute to the Rūnanga's development, reinforces the trust and experience that is embedded in the relationship between me and leaders. Trust was demonstrated in the nature of the questions that I could ask and the frankness of the leaders' responses. Taking time to develop this type of relationship was one of the findings from RQ1 that was applied to the RQ2 research settings. Importantly, the conversations covered matters of importance to the leaders and not as directed by me, in line with the Kaupapa Māori research principles that RQ1aimed to explore.

The individual leader's perspectives on leadership and leadership succession and factors that influence leadership and leadership succession coalesced into several themes, indicating a degree of commonality in the viewpoints of the three leaders. The consistency in perspectives provided some confidence in the development of the Model, as the common themes indicated aligned probable components that could build into an appropriate model for Rūnanga leadership succession.

The leaders' conversations revealed nine common themes relating to leadership and leadership succession. The common themes were condensed into four key components appropriate for a leadership succession model for the Rūnanga. The common themes and key components are presented in Table 7.

Rūnanga Leadership succession: Common themes and key components	
Common leadership succession themes	*Four components of leadership succession*
Aspirations for leadership and leadership succession— mana, legacy, mandate, tino rangatiratanga, tikanga	Aspirations for leadership
Leadership capacity and capability building— tikanga, mana, mandate, te reo Māori, te reo Ngā Wairiki Ngāti Apa, marae	Planning for leadership succession
Strategic Human Resource Management (SHRM) systems— tikanga	
Strategic organisational risks and leadership succession—links to tribal aspirations and priorities	
Programmes supporting leadership succession— Poe Korero, Maripi Tuatini, Whare wananga.	Programs for leadership succession
Pathways to leadership including through business development initiatives	Pathway to leadership
Iwi careers and holistic leaders— whare wananga, te reo Māori, te reo Ngā Wairiki Ngāti Apa, marae	
Transferability of mana	
Workplace careers and emerging leaders— Rūnanga's operational opportunities, scholarships, apprenticeships.	

Table 7 Leadership succession: common themes and key components

In contextualising the themes that emerged from the conversations to the Rūnanga specifically, it was important for the Rūnanga to have an opportunity to consider the labels that I had assigned to each theme and how I had initially interpreted the findings from the research conversations. That is, in the context of te reo o Ngā Wairiki Ngāti Apa, how should key themes be described, and how could these descriptions and the concepts that underpin them be transferred into the modelling. As with many questions relating to te reo Māori and tikanga, I approached Grant Huwyler for guidance and advice on this aspect of the research. The following advice was provided by Grant and has been incorporated into the presentation of the data from the conversations and the descriptions in the Model. Grant commented:

> In terms of the Integrated Leadership Succession Model, I think a good name could be "Te Aka Matua o Iwi Rua". Te Aka Matua is a much-used term in situations like this, it refers to a vine that Tawhaki used to ascend to the heavens on a particular quest. "o Iwi Rua" is a reference to Ngā Wairiki me Ngāti Apa, being two iwi. So, it is the vine for the people of Ngā Wairiki and Ngāti Apa to ascend.
>
> Grant provided the following descriptions for the components of the Model
>
> 1. Aspirations for Leadership Succession = Ko te Whakaaro Whakatupu mo te Iwi, - the phrase from Te Hakeke in 1848 that alludes to his thoughts for the way forward for growth and prosperity for the Iwi.
>
> 2. Planning for Leadership Succession = Te Mahere Whakapiki Kura
>
> 3. Programmes for Leadership Succession = Aramai Tete Kura, the rising of the successor.
>
> 4. The Pathways to Leadership = Te Ara Kura, the pathway to leadership.

(G. Huwyler, Personal correspondence, 12 March 2024)

Importantly, the leader's conversation all had an overarching theme that any research with the Rūnanga needed to ultimately provide benefit to the people of Ngā Wairiki Ngāti Apa, as this was the critical role and responsibility of the Rūnanga. The leaders thought the current research on leadership succession fitted well with the Rūnanga's responsibilities to its members, as research addressed a critical organisational issue that impacts the continuity and sustainability of the Rūnanga and the Iwi.

Although an iwi–wide frame of reference is considered in both the research conversations and modelling, it is important to stress that in presenting the research findings and outcomes, the research is firmly anchored to the Rūnanga and its leaders in an organisational context and is not research on the Iwi itself. This point recognizes the caution provided by a tribal member and Trustee, that the research needed to be specific to the organisation and business of Rūnanga, and not research on the Iwi. The key components based on the research conversations are now presented.

Summary of factors influencing leadership succession in Te Rūnanga o Ngā Wairiki Ngāti Apa

Given the range of influential factors on leadership succession described by the leaders, a summary of key issues is presented below. In forming the summary, insights from the research conversations are enhanced by perspectives described in the literature review and information in the Appendix 10 RQ2 Contextual Findings. Again, the reader is encouraged to read the contextual findings to gain a fulsome perspective of the factors that impact and influence the Rūnanga as an organisation, their leadership succession needs, and the personal perspectives of the Rūnanga leaders on leadership.

The summary of key influencing factors in leadership succession in the Rūnanga, and by extension, PSGEs more generally are described under the themes that are described earlier in the chapter These key themes are used to define the four main components in the Model presented in Figure 7.

1. Ko te Whakaaro Whakatupu mo te Iwi—Aspirations for Leadership Succession

    a. Data is needed on the Rūnanga, Iwi, hapū and marae leadership aspirations, capability, and capacity. Rūnanga and Iwi specific data will strengthen decision-making on leadership succession investment, aspirations, needs, and expectations.

    b. Governance decision-makers are responsible for leadership succession initiatives. The structural nature of PSGEs has many constraining influences on who can take up leadership roles and the mechanisms by which leaders can be elected. The representational election process for leader appointments may influence leadership succession by appointing people who may not have a fulsome range and depth of skills required in leadership roles.

    c. Tensions exist between prioritising investment into internal Rūnanga and organisational capability and capacity development, e.g., leadership succession planning, over tribal or membership needs. Caution over leaders being perceived as spending resources on themselves. Consultation and the inclusion of hapū and iwi groups in developing a plan for leadership succession that strengthens their own groups is important.

    d. A comprehensive approach to leadership succession planning needs to support and attract emerging leaders by identifying pathways to leadership roles for them.

2. Te Mahere Whakapiki Kura—Planning for Leadership Succession

    a. The capacity of incumbent leaders to develop and implement a new organisational

initiative such as leadership succession planning is constrained. The business-as-usual pace of the Rūnanga's activities makes finding time and space to consider and develop new initiatives difficult. Currently, if the leaders move to take on a new initiative, something already in play will need to be deferred.

b. There are limitations to what the Rūnanga can do in terms of operational and governance initiatives, including developing leadership succession plans due to constrained membership numbers and availability of people to engage with leadership roles. Issues such as urbanisation, international opportunities, whānau disconnection from marae, hapū and iwi, and low confidence in participating in marae activities are some of the issues that reduce the connections between Rūnanga entities and members and potential members. The Rūnanga seeks ways of helping people find their way 'home', with the aspiration that this may help to develop pathways to increased Iwi and Rūnanga engagement.

c. The personal trajectories that brought the incumbent leaders to their leadership roles may not be easily replicated or modelled for emerging leaders. The skills and experiences that have held the incumbent leaders in good stead may not be as relevant in the future of the Rūnanga and its members. Considering future leadership needs and the process for identifying potential leaders needs to be incorporated into leadership succession.

3. Aramai Tete Kura—Programmes leadership succession.

a. Programmes that already exist in the Rūnanga and Iwi are important vehicles for transferring knowledge from experienced people to young and emerging leaders. Pou Korero and Maripi Tuatini is important initiatives for the Rūnanga and the Iwi. Developing a leadership succession Model needs to make the most of the opportunities within these initiatives, to further promote the development of Iwi knowledge, further

education, and employment pathways. Iwi mentors, guides, and support networks are important in these programmes and are likely important advisors on how Pou Korero and Maripi Tuatini can be integrated in broader pathway opportunities with Rūnanga and Iwi connections.

b. Concerns for the loss of important knowledge if a leader exits the organisation are in part driving the development of a Ngā Wairiki Ngāti Apa whare wānanga. The concept of a Ngā Wairiki Ngāti Apa whare wānanga signals a practical and important initiative that can secure and sustain the Iwi and the Rūnanga's knowledge base and taonga, which will be essential in the development of future leaders.

4. Te Ara Kura—Pathways to Leadership

a. The concepts of 'Iwi' careers and 'workplace careers' may be useful channels through which leadership succession can be actioned. The dual–organisational nature of the Rūnanga requires leaders with an equally dual (commercial and tribal) skills set. Developing opportunities for emerging leaders in both environments will be important if the Rūnanga and the Iwi plan to sustain their current organisational model. The concept of the holistic leader encapsulates the dual nature of Rūnanga leadership.

b. The concepts and inter-relationships of mana and mandate as they relate to leadership will be influential in leadership succession plans, as both mana and mandate are significant concepts that operate in leadership and decision-making for the incumbent leaders.

c. The impact of experiences that enhance or diminish an emerging leaders self-condidence need to be considered in future leadership succession models

d. The Rūnanga as an employer and conduit for tribal connections can be a positive attractor

for potential leaders, bridging gaps which may ordinarily separate a member from their tribal connections.

Strategic organisational risk.

Although strategic organisational risk is a critical theme that runs through the research conversations, it is not shaped as a discrete component of the Model as the risk permeates all aspects of the Model and it the fundamental driver of the current research. Organisational continuity risks related to informal processes for leadership succession planning in the Rūnanga are significant. The risk equally applies to any further deferment of leadership succession planning. The strategic risk of leadership succession is inter-linked with similar risks in hapū and iwi groups. Any model to mitigate risks relating to leadership succession needs to be highly integrative between Rūnanga and Iwi groups. Factors that influence leadership succession in the Rūnanga provided a set of principles that guided the development of the Model and are summarized in Table 8.

Principles for leadership succession in Te Rūnanga o Ngā Wairiki Ngāti Apa	
Leadership succession planning is a strategic organisational priority for the Rūnanga.	Decisions about leadership succession planning should be substantiated by data and modelling, based on Rūnanga and Iwi specific needs and knowledge.
Leadership succession planning should function as a continuous cycle of iteration and improvement, reflecting the concept of transformative praxis.	The development of holistic leaders is a strategic initiative that can positively impact the continuity and sustainability of the Rūnanga and Ngā Wairiki Ngāti Apa Iwi and Hapū groups.
Leadership capability and capacity building in the Rūnanga is integral to membership engagement, leadership development and succession plans in Iwi and Hapū group and the attractiveness of the Rūnanga and the Iwi as part of a future leader's career path.	Deliberate, embedded investment is needed to develop sustainable pathways and support mechanisms for new and emerging leaders to thrive in both their Iwi and workplace careers.
Human resource management systems and processes will form the foundation for leadership succession planning and leadership succession management. SHRM systems and processes require stable, strategic investment.	

Table 8 Principles for leadership succession in te Rūnanga o Ngā Wairiki Ngāti Apa

The following section provides a summary of findings from the research interviews that informed the components of the Model. Excerpts for the research conversations are used to illustrate key points.

1. Ko te Whakaaro Whakatupu mo te Iwi—Aspirations for leadership succession

In presenting an aspirational context for leadership succession it is noted that there was a consensus between the leaders that the research opportunity itself would be useful to them as it provided them with space and time to consider important strategic leadership and other issues that the normal course of the work experiences usually constrains.

Pahia- '…it's quite funny, how you know stuff and then you sit there, and you start to verbalize and articulate those things, and you start think, actually I need to think about that… it sort of starts to jog your memory around. Yeah, you know, that's a big risk or yeah, well we've talked about that, and we've done nothing about that'.

Pahia began his commentary about how and why the research could be valuable to the Rūnanga by discussing the need for, and importance of, Iwi-centred data, with which the leaders could make more informed decisions about the needs of their organisation and its members. Pahia said:

'I think probably the most important thing as a result of [the research] would be what do we know about our population?

As the research conversations developed, the nature of what could be useful from the research enquiry moved towards the leadership space. The leaders commented on the situation that they are often in where they made decisions in the absence of data or detailed information. In terms of leadership issues within the Rūnanga the conversations revealed a limited range of data to support leadership development or succession planning decisions.

In terms of Pahia's comment about knowing more about 'our population' the current research developed data about the present state of leadership succession in both the Rūnanga and the Iwi. Although some informal and anecdotal information was available, not formal approach to detailing leadership succession in the Rūnanga and Iwi had previously been conducted.

The leaders talked about the importance of generating Iwi contextual data to support decision-making and planning. Data generation is however predicated on the organisation's prioritization of doing its own internal research, which to date has been limited by time and resources. Pahia reflected:

'And I think that the only reason that we haven't done that, is because we haven't, there's no excuse really as to why we haven't done it, but we haven't done it.'

Iwi-wide data modelling was outside the scope of the research, but the fact that all three leaders independently raised Iwi–specific data as critically important to improving and informing decision-making, including decisions about leadership succession, increases the sense of urgency for the current research. The urgency for the research shines a light on why investment in leadership succession and data development in general have not, to date, been priorities for the Rūnanga.

Pahia, Tracey, and Grant reflected that there are two main constraints that impact the prioritizing of leadership succession planning. First, there is limited current capacity in the Rūnanga to develop new initiatives such as Iwi-centric organisational research and the development of new strategic initiatives. Second, the leaders are cautious about allocating resources to internal organisational development initiatives as there may be some external perceptions that the resources could be better allocated to initiatives with more tangible benefits to members. The aspiration for Rūnanga contextual data to support initiatives, including

leadership succession planning, was clearly articulated by the leaders but investment commitments into this initiative are lagging.

In approaching leadership succession planning, the current research revealed additional data related issues that are important to consider. The leaders are aware of the people close to home or within various Iwi or Rūnanga groups, who may consider leadership roles in the future. There is however very limited data on members who live away from the rohe or who have drifted away from their tribal connections, but who may have the experience, skills and technical capabilities that suit some leadership attributes.

In developing a data base on members locations, whakapapa, connections, academic and employment experiences, and expertise, the Rūnanga leaders could see a detailed picture of the prospective talent pool of future leaders, to whom they can proactively reach out. A lack of data on a prospective leader talent pool, including the geographic locations of members constrains the options for engagement with prospective leaders. The leaders clearly understood that establishing a purposeful leadership succession plan needs to be a deliberate undertaking, which includes appropriate resources and commitments. Pahia commented:

> And that's what I mean, [succession planning] has to be deliberate, it has to be determined, it has to be by design, because the thing is, the amount of meetings that I go to, and we talk about succession planning…. and you sort of sit there and think, well it's like everybody knows you've got to do it, just no one's doing it. I mean, man, we're just so busy, just too busy to do it Lyn, do you know what I mean… and that's more bloody reason why you need to do it'. And,

GH: 'We will agree on that [succession planning] and it's just putting some definition around it now. Definitely in those strategies around succession because as an organisation, we haven't been the best at it, especially at that senior leadership level that you're talking about'...

Really, it's been useful for me having this conversation and just reflecting on my own practices and what's happening around me. It has been a hell of a rush in the last few years, you know, since we've had this growth – two, three years. It's sort of, how do we get the most out of it aye?

The leaders' commented that data on leadership capability and capacity within Iwi, Hapū and marae groups, as well as the Rūnanga, is informal and based on the personal knowledge of the leaders. The current research provides an opportunity to identify the need for strategic human resource management (SHRM) processes as an integral part of the modelling, so that emerging and new leaders, or people interested in developing their leadership skills and knowledge can be identified, have their interests recorded and be supported in their leadership aspirations.

An important influence on who may accept a leadership role in any of the Iwi tribal groups, including the Rūnanga, is availability. Currently, people in leadership roles in tribal groups may feel obligated to take on these roles as there is a limited pool of people to draw from for these roles. Many people on tribal committees and boards have multiple tribal responsibilities and are time poor. Developing emerging leaders can alleviate demands on incumbent leaders, but resources are again limited to undertake leader succession initiatives.

PT: because as you say and it has to be a concern that if you lose individuals from an organisation and the organisation looks a little bit screwed, you know, that's an indictment on its leadership really.

Personal considerations that influence leadership succession raised by the leaders included the incumbent leaders' motivations to develop emerging leaders, the personal experiences and qualities that brought them to their current leadership roles and the personal qualities and experiences that may be needed in the development of emerging leaders as part of a succession plan.

LM: what's happening as far as [leadership succession]

GH: Yeah, well obviously we've got ones like X lined up, but then you know, you have this kind of conversation and I starting think what about X's cultural competencies and all that sort of stuff – you know, should we be investing around X now you know, whereas currently we're not. Currently we get in there and just go ten to the dozen just trying to do the doing, and being strategic around training and development is not how we've operated. We definitely need to.

The time and effort required to develop aspiring leaders' tribal knowledge also links emerging leaders to opportunities to become better known within tribal groups such as marae and hapū committees and governance groups, providing people with opportunities to demonstrate their commitment to the Iwi and its development. This process of learning and demonstrating tribal skills and knowledge was a core component in the development of the current leaders, and importantly, was a significant contributor to establishing their mana with tribal members.

With regards to leadership succession aspirations, the research conversations revealed an expressed desire and need to address this issue as a matter of importance to the leaders. The aspirational context of leadership succession is the starting point for modelling a response to the need for leadership succession planning in the Rūnanga. The interrelated nature of the Rūnanga and other Iwi groups suggests a potential to integrate leadership succession planning needs and aspirations in the wider Iwi setting. Importantly, the conversations established that leadership succession needs to be a deliberate organisational priority.

The current informal nature of leadership succession planning described by the leaders incumbers the development of new and emerging leaders as there are no clearly defined pathways or deliberate investments into leadership development and hence, succession. An important

aspect of a more deliberate approach is the opportunity to connect emerging leaders with training and experience to enhance their leadership journey.

PT: We definitely have to have a designed approach to what we're going to do. Because, I mean, it is a risk, a big risk, you know and I think Grant and I both sort of know that, that it is a big risk. But we've known this for years and we've done nothing… like I mean, I wouldn't say we've done nothing about it, we've got some young people coming through. They have mana in terms of their generation- has huge respect for them- and this is because of what they do and how they do it. They're probably not, from a technical perspective, where they probably need to be, but neither was I when I first started, I'm still not now…. but, I mean they're people people, and they've got a love for the people.

PT…if something was to happen to either of us [Pahia or Grant], we'd [the Rūnanga] be ok, I think we'd have to be ok but we're hoping we going to be ok. Like I say, we have to start thinking about doing stuff to ensure… because it is a risk. I mean, it sounds a bit [boastful] to say, 'oh if something happened to Grant and I, we'd be screwed', but there is probably an element of truth to that.

As with many needs and demands on Rūnanga resources, the capacity of the current leaders to add new initiatives to their workload is limited. In a 'catch 22' situation, if the leaders allocated some of their time to leader succession, then their workload may be more manageable, and new and emerging leaders could be involved more in Rūnanga activities, but the current leaders don't have the time to allocate to these new leaders.

PT: Yeah, absolutely and I think the initial piece of work you came in to do really sort of helped us get some more capability and capacity into the organisation and around

GH. Because I mean, look we had two reports prior to you coming in, telling us that if he carried on it's going to kill him.

The importance of leadership succession and the issues relating to balancing Rūnanga, and other tribal priorities became the starting point for modelling a response to the organisational risk presented by the Rūnanga's current informal approach to leadership succession.

2. Te Mahere Whakapiki Kura—Planning for leadership succession

The leaders discussed the influence of tribal engagement on the number of people who are active in activities and initiatives that support the Rūnanga and the Iwi. From a leadership succession perspective, there is a limited number of people in the Iwi network that the Rūnanga can draw from to locate emerging leaders. Part of the issue with limited numbers of available people reflects the structure of PSGEs and the representational nature of these organisations.

PT: If you have a look at our structure, we've got 2 representatives that represent each of the sub tribal groupings. At the sub tribal groupings, we have probably got 0.5%, probably not even that, of people that actively participate in that sub tribal setting.

PT: I mean have a look at how we're structured, for example, we use very non-traditional ways of appointing leadership, very Pākehā ways. We have an election at the marae and it's sort of like ok not who is best for it, but who wants to do it, because no one really wants to put their hand up to be the chairperson or anything actually. You know, you've got to coerce these people into these roles because it just becomes another added responsibility.

Pahia and Grant spoke at length about the links between the number of people engaged with the Rūnanga and Iwi activities and the number of people available and willing to accept roles and responsibilities in various Iwi groups. It is apparent from the conversations that there are not enough people across the Iwi to do all that is needed or wanted, including taking up

leadership roles. Therefore, Iwi engagement has become a significant influence on leadership capacity and capacity building.

PT: It's like I say, if we're setting a strategic direction, we're really dependent on a very, very small part of our population that are determining that on behalf of everyone and it's usually the engaged, those are the ones that come along to the marae hui, the hapū hui, that are influencing the thinking of those people ….

LM: So, how do you generate greater interest from uri, from members? How do you generate more engagement…?

PT: I've been asking that question for years. I think there's a number of things, factors that come into it and I think just human behaviour tells you that people want to see a benefit as a result of participating or as a result of giving of their time, you know. That it enhances their lives. Because I think we primarily base [engagement] on the fact that you have a genealogical obligation and responsibility to the greater good of what's happening at the sub tribal level or to your family or that type of thing. Because that's what we're sort of banked on really, that people just love who they are and fall in love with their identity and where they're from and connection back to their land and their rivers and all that.

Building Iwi engagement is something the leaders aspire to but again, approaches to building engagement require time and investment of resources, both of which are often constrained by existing organisational and personnel commitments. Active engagement opportunities that are in place include Apa Rising, an occasion that promotes and celebrates Ngā Wairiki Ngāti Apa gathering for a range of events. This is an important day in the Ngā Wairiki Ngāti Apa calendar though it may be more of a gathering of people already engaged with the Iwi rather than an initiative to draw in new members.

Pahia reflected on why people do or don't actively engage with Iwi, events and initiatives and provided the following story as an illustration of his experiences.

Illustration 1: Mahi, legacy, and mana

PT: I can remember we'd run a big conference at home and there were 10 of us that sort of slaved for bloody 10 days and afterwards everyone had gone and we were all sitting outside, just sitting there around the table and I said to them, why do we do this, you know, what is it that makes us do this, take 4 days off work, come out here, do all of this, no personal gain, no pay, what is it that makes us want to do this and we had this really interesting conversation around that. Because the question was why others don't want to be part of that… and I think it was sobering to just know that other people just didn't… you know like, they've got enough shit to worry about, 'I'm just worried about my job, my family….'

Pahia then spoke of mana as influential in trying to understand why some people gravitate to tribal mahi and some people don't. Of significance too is the concept of legacy, of transferring a sense of tribal unity from one generation to the next.

LM: So, what did the group think…. why did you do it?

PT: I think it was just a real strong sense of obligation to the mana of our marae really. And if you talk to anybody that's really committed to home, they do it because we're so proud of our marae, we're so proud of our ancestry, the way that we look after people, the way that we look after our marae, the way that we look after our cemetery is a reflection upon us.

And I think part of it is legacy, you know what I mean, it's making sure that our old people would be proud of how we're continuing on their legacy but probably also, making sure that there's something there for our kids… we love being with each other [and] as a result of

being with each other, we've learnt our genealogy and our connections to each other, we've become very familiar with everything that sort of makes up our little world'

Pahia also provided an important analogy to describe the relationship between Iwi members and their marae, and what 'home' means. Pahia's story is very useful in understanding the nature of iwi membership and through building a sense of 'home' and connection, there are possibilities for drawing in whānau who have become distanced from home for any number of reasons. In attracting whānau back home it may also be possible to build on a wider membership based and as a consequence, attract people to tribal or organisational leadership roles.

Illustration 2: Ahi kā

Sometimes we'll describe ourselves and use fire to describe our relationships. So, ahi kā, these are people that are at home, they keep the home fires burning, they're active, they're known, they're familiar and then you've got others that are probably that one step removed, you know they still have a fire, the fire's still burning, just not burning as bright as those that are physically there all the time. Then you've got those ones that just got an ember there, it's a light flicker, it's Pahia going back saying my name's Pahia, I'm Tariana's son, people say no I don't know Tariana, well her mother was Te Aroha and one person, oh yeah, I do remember your grandmother, oh ok so we sort of know who you are. That's a bit of an ember.

And then you've got people that go back there, and they go I'm Pahia and my grandmother was Te Aroha and no one there's got a memory of them, and your fire is cold. Regardless of what state your fire is, everybody has the same rights to reignite that fire, and it should be our role for those of us that are at home and have been at ahi kā, to be able to support them and give them every opportunity to reignite the ahi, not to sort of keep pouring water on it, which can happen.

So, it's trying to make sure that we can create an environment where everybody knows that the fire's there and there's the opportunity for me to come back and put wood on the fire and reignite that for our family, and that's happened at home in lots of different ways… people have come back home and reignited their flame and reconnected and brought their kids back. It's been really beautiful you know. But you know, that's still only a very, very small percentage of people that are still engaged.

Tracey Hook provided a further perspective on encouraging engagement and leadership participation in tribal members:

> So, there's been a whole generation gap, and my dream bucket list is to be fluent in te reo, but I think I'm getting too old to learn that. But I think if you grab a twenty-five [year old] woman from the iwi who is progressing through and has the reo and all of that, I'd have a plan for her that by thirty-five you are going to be CEO or leading this tribe into the future. It's not just about creating the 10-year strategic plan...

Pahia provided the following description on how he and others have found their way into leadership roles, which have been more by default than design:

PT: Because everything we've probably done to date has been more by default than design, you know, just how we've all ended up where we are. I always say to people, we were never groomed into these positions, we were broomed into them, we were just sort of swept out there and go and do it.

The comments from the leaders speak to the influence of tribal connections, engagement, whakapapa, and marae opportunities on leadership development in all iwi contexts. These are important influences on leadership succession planning as they set up people to engage with

tribal groups and initiatives in the first instance, creating opportunities to be known within tribal groups and to express their commitment to the tribal initiatives as potential markers in their journey to leadership roles.

In discussing leadership capacity and capability building, and leadership succession, the leaders raised the issue of the devolution to hapū of the tribes Settlement redress assets currently managed by the Rūnanga. The Rūnanga leaders aspire to devolving some or all assets, and authority over those assets, to hapū, at some point in time. Whilst devolution is a deeply complex issue, a critical and current dynamic in options for devolution is the need to build and establish leadership capability and capacity at hapū level, in preparation for any model of devolved or shared asset ownership.

LM: Where do you think that devolution conversation is within the Iwi and the Rūnanga?

GH: Yeah, I was asked that question on a forum last week and I didn't hesitate to say that devolution is well within the realm of possibility in our future, but I did sort of qualify that by saying I'm confident saying this because I can't see it happening soon and I said that was around capability. So, in my mind, in the direction we're going in, if we keep growing scale, we keep a high level of Ngāti Apa people employed in this group as it grows, it will get to a critical size where suddenly devolution will become an option…

You know, it will be based around having skilled people to be able to facilitate that devolution and what it looks like as well… I think it is well within the realm of possibility, but I believe it does link to our ability to keep growing the scale of the Rūnanga, especially our commercial arm and keep doing the direct investments.

LM: Does that also speak at all to capability and capacity building within the hapū structures and again, the succession planning and where mana and mandate fits with that?

GH: Yep. Yeah, absolutely it does. So, if the hapū find their own way to build scale and capability and then start partitioning the Rūnanga for their share of the assets that would be a different kind of conversation. I don't think it would happen that way, I think it would be a bit of both, you know as the Iwi grows and succeeds, which it needs to do to allow this to happen, then at some point it will be a conversation. I think it would be driven at both levels.

With regards to steps towards leadership succession and strengthening Iwi sub-tribal groups Pahia commented that:

'I think the criticism of ourselves really is that we need to make a proactive step in that direction'.

And

'It's really trying to ensure that we can find people that are really passionate about and are in love with who we are. Because for me, you can't teach that, you sort to know that with time, with exposure, with constant expression of the experience in that [marae] environment that people will [develop].

The leaders clearly describe the influence of tribal perspectives on leadership opportunities and in turn, the importance of leadership capability and capacity on the achievable scale of leadership succession planning. That is, the engagement of people in tribal activities is important in building the pool of people who may consider leadership roles. However, intangible attributes such as having an innate love of their people and a belief in the importance of legacy, may restrict the pool of people who will be accepted by members as suitable leaders in tribal settings.

The research conversations with Grant and Pahia referenced previous commercial project work experiences between the Rūnanga and me, especially in terms of previous work on options for building Rūnanga capability and capacity. An important consideration in developing capability and capacity in the Rūnanga has always been the development of SHRM systems and processes to best manage the human resources needed to sustain the organisation.

GH: 'I was getting some comfort in some of our early conversations and going back to almost where you started from, around our HR procedures and how we bring people into the organisation and grow them and achieve good solid successions and planning and that sort of thing and mentoring and all the systems and procedures around that'.

SHRM systems will be influential in establishing and managing effective leadership succession planning, including coordinating an integrated approach across the Rūnanga and Iwi and Hapū groups. The Rūnanga leaders will however need to ensure that there is appropriate and ongoing investment into HRM systems, which in the short term may mean a diversion of funds from other initiatives.

Whilst there is some literature of leadership succession in Māori organisations (Maaka et al., 2019; Winiata & Royal, 2001; Wolfgramm et al., 2022), there appears to be a research gap relating to strategic organisational risk and leadership succession planning in Māori organisations including PSGEs. As discussed in Chapter 3, the most relevant literature sourced on this topic was a non-academic publication, beyond this, little is described (KMPG, 2022). The strategic organisational risk-leadership succession dynamic is highlighted through the current research and its findings, providing an additional new source of information for PSGEs to consider.

The organisational risks of deferring investment in leadership succession is likely to affect organisational performance and this is well understood by the leaders. The leaders'

comment of the consequences for the Rūnanga if the current leaders were no longer in their roles, especially if they vacated their roles at short notice. There would be an immediate vacuum in leadership and Rūnanga-based tribal authority which could severely impact the Rūnanga's operations and its financial viability. There are currently no contingency plans to manage the sudden loss or a planned exit of any of the Rūnanga leaders.

LM: So… if you guys went and did other things, what does your leadership succession plan look like?

PT: Its non-existent.

The Rūnanga currently has $70 million under management and investment. The future financial position of the Rūnanga is dependent on the skills and knowledge of the leaders. A sudden halt to leadership oversight of operational and investment management, for whatever reasons, would generate a critical disruption to the financial stability and sustainability of the Rūnanga and its activities. The strategic mitigation of such critical disruption is to have in place a functioning leadership succession plan. Any succession plan would need to take into account the commercial, Iwi and tribal skills and knowledge that the incumbent leaders have that are valued by the Rūnanga members, and how to develop similar skills in emerging leaders.

LM: But it's also how do you and Pahia shore up your legacy of all this hard work into the future [for] who comes after you?

GH: I actually concur with that. How do we manage the risk of sudden change and not having people with similar vision and characteristics coming though, yeah.

LM: … I look at the strategic HR stuff and we always talk about capability and capacity… So, that's where I thought well, … [leadership succession] is the biggest risk, it's probably the direction to go [with the research].

GH: It makes sense to me ‘cos I think it invokes a lot of really interesting conversations about how we ensure good succession and what needs to be in place to prepare people to take on these roles, you know. That stuff, I think there’s a whole lot in there and it does come back to even that whare wānanga type – you know you almost need the Iwi to do its bit to shore up our knowledge base and our mātauranga, so that our leaders can come through not only with skills to run an organisation but with that, more or less, that seal of approval from our own whare wānanga.

The concept and context of a Rūnanga whare wānanga is described and discussed later in the chapter. As a general definition though, a whare wānanga is a ‘university, place of higher learning-traditionally, places where tohunga (expert in a particular field, priest, skilled person,) taught the sons of rangatira their people’s knowledge of history, genealogy and religious practices’ (Moorfield, 2023). Whare wānanga are specific to individual tribes.

The quality or and commitment to HRM systems will be influential in the establishment and operation of any leadership succession planning model. The SHRM priorities decided by the Rūnanga leaders, and their consultations about this with Iwi and hapū groups will determine the effectiveness of any leadership succession model, especially one that looks to integrate a process across the whole Iwi. The Rūnanga is the organisation within the Iwi that has access to the financial and human resources needed to build the HRM systems that all groups can benefit from, demonstrating the vital importance of the Rūnanga in any model for Iwi leadership succession.

A further challenge for the leaders in deciding on resource priorities, is to put their own leadership succession planning needs into the mix. The leaders present as modest people, committed to putting other people first. The irony here is that by putting others first and securing resources to progress the needs of others, the leaders are putting themselves and possibly the organisation at risk. Without a deliberate leadership succession plan in place, the Rūnanga, and

possibly the Iwi, could be at risk of substantial organisational and financial instability if the incumbent leaders suddenly exit the organisation.

However, in allocating resources to developing leadership succession plans, there may be some membership concerns that leaders are spending money on themselves and diverting their focus away from other priorities. Pahia made the comment that if leadership succession planning was transparently discussed with members, and open consultation is undertaken with them, then there should be minimal push-back on the leaders for resource allocations for this initiative. Therefore, inclusive Iwi-wide consultation that creates space to articulate the needs and expected outcomes of leadership succession planning is essential, and influential on the overall development of a succession model.

Planning for leadership succession through consultation and discussion across the Iwi reflects the Rūnanga's capacity to act, reflect and adapt which echoes the concept of praxis. The organisation's praxis model, although not described as such by the leaders, provides a useful segue for discussing and considering a leadership succession model based on the tenets of transformative praxis, being 'a continuous cycle of action, reflection and reaction' (Smith, 2017, p. 91). Smith (2017, p. 9) comments further that 'there is a need to test our theorizing against our practical enactments'. The leadership succession model as proposed in the current research aims to test theories of leadership succession against a new integrated approach to leadership succession in a unique PSGE setting. As discussed during the chapter, conversations, and consultation with Iwi and Hapū groups are yet to be undertaken to determine a wider Iwi perspective on leadership succession and the components of any model that could provide a robust response to the current organisation-wide risk of informal leadership succession planning.

3.Aramai Tete Kura—Programs for leadership succession

The leaders spoke of the importance of defining initiatives and programs that enhance the development of emerging leaders and that could also strengthen the Iwi memberships' traditional knowledge and te reo Māori skills. The leaders discussed were several channels for skill and knowledge development, with the commonality that programs need to be contextualized to the Rūnanga and the Iwi's needs and circumstances. As an example, Tracey provided an important perspective on leadership development opportunities relating to commercial and business activities within the Iwi network. Tracey commented:

In terms of leadership succession planning, there are some things that are constantly in my mind and that's using Iwi business, pakihi, as our procurement process. Run a procurement process and evaluation assessment and if it's really close between an Iwi business and a Pākehā business, pick the Iwi one, and give them a step up. [Say]'look you aren't first, but this is what you need to do to be first', even set up a mentorship so they come first every time.

Tracey's aspiration is for developing leaders through developing their business capabilities. It can be through experiences in building enterprises that people could build their reputations and technical commercial skills, which can equip them for roles in the Rūnanga or tribal groups. Building enterprise skills and experiences can be coupled with tribal skills and knowledge in modelling holistic leadership. Tracey comments:

I have the business background in accounting and finance which is great, but I have no knowledge about my history, about the rohe, about all of that …I would like to see different levels of leadership training back home, great that it's all about the kids, but selfishly I'd love to have a leadership programme for the adults…I'd love to have a framework, a model, for businesses, for individuals as to what a pathway may look [like] for them.

Tracey built her technical capability in several iwi and Māori organisations eventually finding a pathway to the Rūnanga through finance and governance capabilities.

TH: Having a finance CA background and being a Māori woman, you're kind of in demand. I think what pushes my buttons is wanting to make a difference, you know, I'm not in it for power or ego, or money, I'd soon be knocked back into place if I was. I want to make a difference and to grow [our businesses] so that people can touch, feel, see something that they are proud of and to just do a good bloody job.

In shaping holistic leaders, Pahia commented on the importance of having connections to the people of their tribe and reinforces Tracey's comments on being passionate about giving back to people and doing a good job to ensure there is a return to members. Finding this sense of service and passion in potential leaders will influence who may become leaders in the future.

PT: I mean for me it's not a unique skillset that we have. The unique part of it for me in terms of mine and Grant's role is that the technical skills required to do that stuff, you can get them anywhere, do you know what I mean? It's really trying to ensure that we can find people that are really passionate about and are in love with who we are. Because for me, you can't teach that, you sort to know that with time, with exposure, with constant expression of the experience in that environment that people will sort of sit there.

We've got some that have come through, absolutely we've got some have come through, but how do we grow that pool, how do we nurture them, how do we design pathways ways for them to be able to come into these roles where it's not like just by bloody default or just by hope that they end up sticking with us long enough.

Tracey discussed opportunities to use iwi networks to encourage and support rangatahi entrepreneurship as an innovative channel to building capabilities.

TH: I'd like to think we could do things more innovatively, like having a rangatahi fund so if they have a brilliant idea, it's funded and it's supported, and if we can't fund it, we can

connect them with people we know that are awesome at these things through networks, through partnerships. That's another way to work through some challenges.

Although leadership succession is currently an informal process, there are several programmes operating within the Rūnanga and the Iwi that support the development of tribal knowledge and skills. The leaders comment that they are seeing a growing number of people responding positively to opportunities to engage in tribal-based programmes and a range of tribal groups, committees, and events. Ideally, by taking an interest in tribal groups and programmes, more people may consider developing their leadership skills, mātauranga and experience with the view to taking up future leadership roles. Two of these programmes, Pou Korero: Speaking For Our Ancestors and Maripi Tuatini are well established and are now integral to the growing momentum for developing new and emerging leaders in tribal settings.

Pou Korero is an important new initiative for Ngā Wairiki Ngāti Apa and the Rūnanga. The program supports researching and recapture tribal mātauranga, the Iwi's traditional knowledge base. Pou Kōrero has established a group of rangatahi to be "expert holders in korero for specific sites" around the tribal area, finding sites of more general interest and promoting them.

Another established program is Maripi Tuatini, a five-year program for secondary school rangatahi which has been running for many years. The essence of the program is building students' potential through 'cultural training and knowledge that is specific to Ngā Wairiki and Ngāti Apa' (Te Rūnanga o Ngā Wairiki Ngāti Apa, 2023).

Maripi Tuatini, although focused on rangatahi, may have wider application. Tracey Hook commented that Maripi Tuatini models the type of opportunity that she would also like to see for adult Iwi members to assist them in building their knowledge and sense of place. The programme

also references the types of knowledge transfer that Grant described as being important in strengthening the Iwi. Maripi Tuatini takes students through structured workshops including:

- Ngā Wairikitanga—Ngāti Apatanga
- Te Ao Māori Domains—Knowledge Transfer
- Future Focus—Succession Planning
- Youth Development—Work Ready Skills
- Resilience & Leadership—Health & Wellbeing

The programme coordinates with school and whānau involvement and utilizes the skills and knowledge of Iwi members as mentors for the students. Maripi Tuatini is a model for emerging leader development, with the potential to be used as a suitable blueprint for the whare wānanga. Importantly, Maripi Tuatini already has 'future focus-succession planning' as a component in the program, and there may be scope to further develop this within the contextual leadership succession modelling.

While Maripi Tuatini is a successful initiative, there is an opportunity to develop a deliberate pathway approach for students who graduate from Maripi Tuatini to further their skills and experience to develop their broader, holistic careers. Pahia commented that some graduates have taken up roles with the Rūnanga but are yet to move towards tribal group involvement. Maripi Tuatini is an important initiative in leader succession planning, and with time and opportunity, the graduates may be well placed to consider leadership roles.

As discussed earlier, in terms of building an emerging leader's Iwi career through tribal capabilities, Grant proposed the establishment of a Ngā Wairiki Ngāti Apa whare wānanga.

GH: We had an interesting conversation today in the context of the education strategy and talked about the establishment of the whare wānanga – it's something that sits well and truly in the Iwi domain, you know, it's not a Rūnanga thing, it is where your sacred knowledge is held and transferred. You know, we've sort of got this reality in our Iwi where we don't have native speakers and that sort of thing. The question is how do we rebuild a whare wānanga within the Nga Wairiki Ngāti Apa alliance that's credible and that's powerful enough to help protect our Iwi?

Because otherwise, your open. Like even now we look at Whanganui relations and say can you guys come across and deliver this and that but it's kind of the realization that they are bringing with them their own whare wānanga, so you're more of less subscribing to the Whanganui whare wānanga. If we use that approach as opposed to actually thinking well maybe we can rebuild our own with the strands that are left, you know, in terms of old manuscripts and that sort of stuff. We're having that conversation at the moment.

And,

GH: I guess that's where I'd come from, being an historian and having done the amount of work I did in the late '90's in an environment where no one in our Iwi had retained anywhere near that sort of knowledge…, I have become probably the expert in Nga Wairiki Ngāti Apa identity and history…that puts me in a strong position but where do we go to from here? Like you've said, if I fell over tomorrow, a lot of what I have learnt, and a lot of my analysis would be lost. But if we were to try and rebuild our own Nga Wairiki Ngāti Apa whare wānanga, that might create a structure and systems within the tribe to transfer that knowledge and grow it and fill in more and more of the gaps as we go'.

Grant saw the connection between the current research opportunity and the concept of a whare wānanga, which he envisages as part of a pipeline for knowledge building, especially for emerging leaders. Grant comments:

Straightaway I think it gives us a Rūnanga perspective on why the whare wānanga is important. Because we need our leadership to not only come through formal tertiary education and all of that sort of thing, to be able to run the Rūnanga, but we need them to have come through that whare wānanga as well. Then they'll have similar qualities to what I brought and what Pahia brings.

The development of the whare wānanga will require Rūnanga investment and significant involvement of all Iwi groups and whānau to gather, archive, communicate and protect Ngā Wairiki Ngāti Apa mātauranga. The concept of the whare wānanga is important to the overall modelling for contextual leadership succession as the whare wānanga can be a central repository of tribal knowledge that new and emerging leaders can access in their journey to building their tribal careers, confidence, and experiences.

4. Te Mahere Whakapiki Kura—Pathways to leadership

The leaders all commented that there are no defined pathways to leadership that link opportunities and experience with leadership roles in Rūnanga, Iwi or Hapū groups. Poorly defined pathways can make it difficult for a new or emerging leaders to see how they can move through or across opportunities towards leadership positions. In thinking about the dual, hybrid nature of the Rūnanga, as both a corporate and a tribal entity, and the commensurate dual holistic skill set that the incumbent leaders demonstrate, I have differentiated these skill sets as being developed through a 'workplace career' and an 'Iwi career'.

The term ‘workplace career’ encompasses professional experiences in any organisational setting where a leaders’ technical and commercial skills and knowledge are developed. The term ‘Iwi’ career’ encompasses the tribal experiences that shape the leaders’ skills and knowledge of their own tribal tikanga, reo, kawa, mātauranga, whakapapa and confidence to participate in marae, hapū or Iwi settings, including the paepae.

The term ‘Iwi career’ is a working title and I make no claim that ‘Iwi career’ is the most appropriate descriptor to use beyond the scope of the thesis. My concept of an ‘Iwi career’ developed from the leaders’ personal insights during the research conversations on their tribal, marae-based knowledge development. That is, they developed their tribal and cultural strengths and experience as a parallel process to the development of their workplace strengths and experience. The concept of ‘Iwi careers’ in the context of PSGE leadership succession planning is not described in the literature.

Both Pahia and Grant built their reputations as engaged, available and competent tribal leaders early in their ‘Iwi careers’. The leaders also have respected and successful ‘workplace careers’, holding significant positions in mainstream, iwi and Māori organisations over many years. The capabilities and technical skills and knowledge that the leaders developed through their workplace careers holds them in good stead as they undertake their Rūnanga responsibilities. The combination of ‘Iwi careers’ and ‘workplace careers’ underpins the concept of the holistic leader. The holistic leader, as described in the Chapter 3 literature review is a leader model well-suited to the hybrid nature of PSGEs.

Tracey described the need initiatives to build tribal knowledge and experiences, for emerging and current leaders, which resonates with Grant’s description of the concept of a ‘whare wānanga’, where a Ngā Wairiki Ngāti Apa context is central to knowledge. In combining workplace and Iwi career constructs, the research findings speak to the need for resources and

opportunities to support a more holistic approach to leadership succession, built on initiatives like whare wānanga. Pahia reflected on similar issues in his discussions about marae experiences and sharing knowledge with people who are 'finding their way home,' especially in finding their way to their marae.

The discussion with Tracey highlighted her aspirations to support the development of holistic leaders, and to build pathways for whānau and Iwi businesses to strengthen their development pathways and to be positioned in turn, to make contributions to the development of the Rūnanga and the Iwi. The reciprocal nature of Tracey's aspirations reflects some elements in Smith (1997) concept of praxis, where ongoing learning and development leads to ongoing improvements in Māori outcomes.

In further exploring development pathways, the role and influence of mana and mandate began to emerge from the leaders' observations on their own leadership journeys. The findings highlight the complexity of mana and mandate as leadership qualities, which need careful consideration in leadership succession planning.

LM: So, you've used mana in terms of the pride in the marae, but can you tell me more about mana as a concept. Only if you're comfortable, because I do know that I could be going places I shouldn't go.

PT: No, no its fine, it's good because it makes me think about those things. Mana, I mean it's quite funny you know, one of the things our people tend to do is they'll sometimes look at people in leadership positions and they'll call them 'mana munchers',

you know what I mean…, these guys 'I have mana'. And I think from an Iwi perspective, the mana that we [Pahia and Grant] have had in the last 10 years has been driven somewhat by the fact that we've got a mandate. So, if we look at it from that perspective, it has

been the fact that this mandate has been given to us and as a result of that, we've got this mana to do particular things on behalf of this wider grouping of people that have given their mandate to it….

PT: So, we use very foreign ways of appointing leadership. When we think about our old people, your mana as a leader, as a rangatira in the old days, really was your ability to be able to keep people together, to keep people focused on what their contribution was going to be to the collective good of the group. Everybody had a role and function to play, and people would follow you, people would be quite happy to sit under the mantle of his or her leadership based upon their ability to be able to meet the need…And I think if we looked at that within the context of the Iwi, although the context is very different, we're not doing that. Like for me, the mana for us to be able to do what we do, should primarily be driven by the people that are the intended recipients. I wouldn't call them recipients but, do you know what I mean, they should be the ones that stand to benefit from the efforts, and their approval gives mana to what it is that you're doing.

Pahia's perspective was that there was more decision-making authority in his role rather than the coordination, resourcing and support of people, so that they could make decisions in advancing a collective well-being. Pahia provided examples where he led decisions and made things happen on the back of his mana and he reflected on how emerging leaders needed to develop their mana if they were going to be able to make the same level of decisions that he and Grant can make. Discussion on the concept of mandate covered structural issues that establish mandate, and the trust model that operates within the Rūnanga and the Iwi that establishes personal mandate based on history, trust, and presence.

LM: So, that's their mandate to you or are they different things. [Are] the approval and mandate different things?

PT: I don't know. I think I would rather remove the mandate stuff and what I'd say is that by them showing their commitment to what the Rūnanga is doing people might say that mandate is mana, I think for the purpose we've got a mandate for….

LM: At a Treaty level?

PT: At a Treaty level. But you know, when people say, 'I have the right to stand here and represent the people of Nga Wairiki Ngāti Apa', like I mean that's fraught… I sit there and think I could not say that. I can stand and say I represent those people that attend and give me the mandate to represent them, but they are a very, very small percentage of our membership.

PT: So, I think in that respect when people are giving you their mana, their stamp of approval, I suppose to progress things on their behalf, yeah, maybe? But, like when I'm at home, I know that our ones at home back me, I just know that they do, and I know that if there's ever any doubt about decisions that have been made, they'll challenge me on it, without a doubt… So, I think for me I know that I have the mandate to represent them because they know that I have our collective mana at heart in terms of what we do, and I know that that's why they support me. They know that I will always do what's right by them and if I'm ever uncertain about those things that I will always consult and talk to them about that.

Grant spoke about the establishment of mandate as a technical process managed via elections and of the complexities of mana and mandate in the management of the Rūnanga and its interests.

LM: And so, can you describe mandate as it operates for the Rūnanga and for you and Pahia within the Rūnanga structure?

GH: Yeah, so I think the formal side of mandate is really, like even our election process and everything, is supposed to bring a degree of accountability associated with a democratic

governance and election system. So, our mandate technically comes through our elections you know, every Trustee's got a 3-year term and then have to be reappointed or replaced. So, you know we have a voting base of around 6,000 people that we go out to and invite them to participate in the election.

So, that in a sense gives us our day-to-day sort of mandate, then I think the other way I see mandate and the other way I think we've discussed it, is closer to that mana equation where people trust us with what's essentially $70m worth of Iwi assets.

Pahia and Grant's comments reflect that mana and mandate are deeply complex tribal concepts. There will be implications for new and emerging leaders in navigating their own space regarding mana and mandate. Any model for leadership succession will need to consider how the tribal concepts are effectively included in planning considerations and initiatives designed to support emerging leaders.

The leadership journeys of the incumbent leaders have two distinct trajectories. Pahia and Grant moved into tribal leadership at an early age, having whānau who guided them and expected them to be involved in marae responsibilities.

GH: So, when it came time for me to go onto the paepae, I already had a marae that I could play that role on.

As Pahia commented earlier, in terms of his own marae experiences, he was "broomed in not groomed in".

LM: So, is that why you were committed to the paepae? Was it like, an inherent interest or it was kind of an expectation that you get involved?

GH: For me it was more of an interest. I was born with an interest in the reo and whakapapa and stuff. Yeah, so that's what distinguishes me…[as] the history person, that's

been me. But I guess having those kind of influences at a young age must have been a big part of what made me, … Just having those influences of my grandmothers, Aunty Tari [Dame Tariana Turia], playing quite a high-profile role as an activist and a leader.

LM: So, why do you think it didn't appeal so much to others? GH: Yeah, that's a good question, I don't know.

Tracey had a different pathway to the Rūnanga, being raised away for the marae and extended whānau.

LM: Did you have experience on the Ngāti Apa marae?

TH: My grandmother was full blood Māori from Kauangaroa. She was quite a tough lady, but my mum doesn't know much about, you know, I didn't even know where we were from. We had been to Kauangaroa, but I didn't know what that meant...

LM: Did you move away as children, or your mum moved away?

TH: Only to Feilding! We were so close to our Iwi, but we weren't told about it, so I reconnected back, and my cousin has...

Tracey's description of her upbringing away for the marae and of finding her way 'home' resonates with matters described in the literature where whānau, through many reasons, lose their tribal connections. This situation was described by Pahia in Illustration 2 Ahi Ka. The journey home has personal resonance for Tracey but has also meant that the Rūnanga has benefitted from Tracey's skills and experience in steering the investment arm of the organisation. Tracey provides an example of mutual positive outcomes as a result of a talented and experienced professional contributing to the commercial well-being of the Rūnanga, after choosing the personal journey to find a way home.

Pahia and Grant developed as tribal leaders, building their mana, and securing levels of mandate to act, initially as a result of being visible and active on the marae (their Iwi career).

GH: we've had a long discussion around sort of the mana that perhaps Pahia and I have accumulated from primarily… years of being on the paepae at [the marae], that's primarily where it came from, that we put in all that time on our paepae, whereas a majority people hadn't made that sort of commitment back to their marae, in our generation. I think it put us well and truly ahead… And, then the work I've done on top of that with the mana whenua work to help the claim…

Pahia and Grant both cite their years of activity on the marae as influential in how they developed as leaders, and how they have been positioned as leaders by others. The depth of opportunity afforded Pahia and Grant may be difficult to replicate for emerging leaders, which leads to considerations about what other pathways might achieve similar leader outcomes.

During the research conversations the question was raised about what would attract potential leaders to the Rūnanga? The question reflects on different pathways to leadership in comparison to the marae-based experiences of Pahia and Grant.

PT: We've got people out there that have got skills and knowledge, they've got everything, they're working all over the world but what is it going to take to be able to attract those people to come back home is a challenge.

PT: [With regard to Maripi Tuatini students which is discussed in the next section] I think all we're trying to do is till the soil, so these young people have a solid foundation within who they are, their identity, their self-esteem, all those types of things. By just arming them with a few things that will enable them to be strong in the world, and with the hope that they will continue to contribute in whatever, wherever, back to the greater good of the Iwi.

And,

LM: Do you see… the younger members coming though? GH: When we employ them, yeah.

LM: … you and Pahia as young people got involved with the paepae and marae – are you seeing that?

GH: A little bit, not like us, not wanting to be on the paepae and stuff but wanting to be involved in committees and decision making and events. Yep, there are some younger ones coming through.

LM: So, how are you going to … nurture [the young members] along?

GH: Yeah, we're just kind of seeing how they go initially. I think in terms of nurturing, [it's] not so easy 'cos we don't have a lot of capacity at our hapū levels anyway just to operate, it's sort of like you're in, you're in, so here's some jobs, go and do them, you know.

LM: Yeah, are [the younger members showing an interest] linked to Maripi?

GH: No, not yet but I'm sure they'll come. I've seen Maripi ones come into jobs but not necessarily on to our hapū committees yet.

LM: So, what is …attracting [the younger ones]?.

GH: Yeah, I don't really know. I haven't really talked to them.

LM: Is there mana attached to a name and a family…Is that going to be influential here?

GH: Yeah, I think so. Some of these young ones [from prominent whānau] will come through for sure. Could we be doing more to facilitate them coming through but then there is always that double edged sword. You make it too easy for people and they don't bring the right

sort of approach, and you know; we've seen that time and time again. We've made it easy for people to come to jobs and then they don't take it seriously, you know…You've got to see that they really want it.

The leaders' workplace capabilities and technical skills and knowledge account for their success in their Rūnanga technical roles (finance, management, governance), but this is half of the capability equation of Rūnanga leadership. The other half of the equation is tribal capability. Grant and Pahia have built their tribal capabilities over many years by taking on many different tribal roles and responsibilities.

In managing the dual perspectives of Rūnanga leadership, any leadership succession modelling needs to include deliberate initiatives that create spaces for the involvement of emerging and potential leaders in determining useful and timely programmes to advance their leadership trajectory. As discussed throughout the chapter, PSGEs are hybrid organisations, with both tribal and corporate responsibilities. In determining appropriate programs to advance leader development, leadership succession models are challenged with integrating these hybrid responsibilities into an effective process.

Loomis (2000) describes this challenge in a discussion on building holistic Indigenous development initiatives. Indigenous nations, and their leaders are challenged with 'how to incorporate holistic Indigenous values into tribal development without jeopardising business operations' (Loomis, 2000, p. 893). Leadership succession modelling should take this critically important aspect of Indigenous organisations like PSGEs and embed the need to purposefully consider the challenges of developing leaders who are appropriately equipped to lead hybrid organisations into a sustainable future.

As discussed earlier, the development of the whare wānanga, a knowledge bank for all members, and the resurgence and protection of Ngā Wairiki Ngāti Apa mātauranga are seen as

essential to the future of the Rūnanga and the Iwi. Critically, the whare wānanga and the expansion of mātauranga initiatives have the potential to fill in the tribal knowledge gaps that emerging leaders may have, enabling them to develop into 'holistic' leaders, as described by Tracey. The concept of whare wānanga may align with the concept of an 'Iwi career' in terms of the types of knowledge or knowledge base that a Rūnanga or iwi leader may be able to access to support their ongoing development.

Tracey provided insights into the importance of timely access to tribal and marae experiences by using herself as an example. Tracey did not have the formative tribal and marae experiences that are described by Pahia and Grant. Although confident in her technical skills, Tracey aspires to develop more substantial tribal knowledge and skills, moving closer to the 'holistic' leader Model.

The concept of a holistic leader reflects a leader who has a comprehensive set of skills and experience that span the commercial and contemporary organisational dimensions of the Rūnanga's governance and operational activities, and the tribal skills, knowledge and experience that enhances the leader's mana, mandate, confidence, and capabilities to embrace their tribal responsibilities. This is the model of a holistic leader.

As highlighted by Tracey, Rūnanga leaders need to be holistic leaders, that is, they need to have both technical and tribal capabilities.

TH: Who are the leaders in our Iwi, can we all just get together for a noho and a wānanga, and talk about other things like the history of the region and the sites of significance…I'm not a holistic leader that has everything and it would be great if that growth through understanding the stories, the waiata, and all of that, so that we have another Pahia, that can run with both hats on, the Rūnanga and commercial.

In other words, emerging leaders need pathways through 'workplace careers' and 'Iwi careers' if they are to develop the holistic qualities needed and expected of Rūnanga leaders. By creating the distinction between the two career pathways, the Rūnanga and the tribal groups have a structure to work with to determine more thoroughly where emerging leaders' strengths may lay, and what capabilities need development and support. The description utilising a dual pathway model for PSGE leader succession, encompassing technical and tribal skills, is unusual in the literature.

Tracey and Pahia discussed the need for pathways for emerging leaders and that clear pathways may be an attractor for tribal members finding their way home or wanting entry points into Rūnanga workplace, Iwi, and marae opportunities. Pahia discussed that some people coming home, or thinking about coming home, may feel a lack of confidence in participating in marae activities especially if they have little or no reo or tikanga knowledge. Further, having limited whānau connections can also be a barrier to engagement.

PT: …if you're third generation being raised in Porirua, in Wellington, there's no sense of connection to any of that. So, when people come back, we say it's so wonderful...Because, as a hapū in particular at home, we've made a real concerted effort to ensure that when people come home, that they just have this amazing experience, and that connection is real, and they feel like everything there is about them. But, for some of them, the connection's just not there, it doesn't matter how much you love them and make them feel welcome, you know it's not like you sort of just come back and have this moment…'[wow] this is who I am. Oh my God, I haven't known this my whole life, I want to be part of this'. It does happen for people but a very small amount of people. People come and 'oh ok, right yeah, they're my cousins, not sure how they are connected. … I feel really uncomfortable here because I don't … speak Māori'.

Therefore, shaping pathways for returning members and emerging leaders is critically important in creating an atmosphere of support for people approaching their marae without clear connections to it. Also important in pathway development is creating opportunities for Iwi members to get to know unfamiliar people and see them in action. The leaders all spoke of the importance of potential members and leaders in being visible and available and to take up opportunities to demonstrate their skills and judgement in tribal and marae activities. Demonstrating their commitment to tribal activities and groups is important to how unfamiliar people or emerging leaders can enhance their mana through tribal experiences.

The leaders all acknowledge the essential influence of mana in Rūnanga and tribal life. The mana that the leaders enjoy allows them to make critical strategic decisions on behalf of the Rūnanga membership, often with minimal tribal consultation. The success of the Rūnanga under their leadership has created a trusted status for the leaders, enhanced by their long-term commitments to the Iwi and their abilities to navigate both mainstream and tribal environments.

The literature frames mana in terms of how a leader can demonstrate mana and how they can protect and enhance the mana of others (Spiller et al., 2019). In the research conversations, there were several comments about how quickly and deeply the leaders' mana could be impacted by poor decisions or poor consultation with others on important matters. I was surprised by the speed with which the leaders felt their mana could be diminished.

The literature doesn't provide a detailed discourse on circumstances and behaviours that may impair a leader's mana. The inclusion of mana as a developmental consideration in leadership succession planning could signal the points in an emerging leader's journey where guidance, caution and mentorship could assist in building both good judgement skills and resilience in the event of early, mana-diminishing, career missteps.

Whilst the leaders have a history of making good decisions on behalf of their members, which is mana enhancing, both Pahia and Grant are keenly aware that if they make a poor or reckless decision that negatively impacts the Rūnanga or the members, the leaders' mana will likely be significantly impaired.

PT: I mean, if we talk about mana, I think that at the end of the day, it can only ever be based upon your past, it can only ever be based upon your last game, you know that's it. In some respects, you can do a wonderful job and make one major mistake and it's all over, all over, just like that.

GH: And I guess we've earned that trust, we've been at it for a long time now, over 10 years post-settlement, we've had good results in terms of growth which is probably more a story of the assets looking after themselves. But within that, we've made some really good decisions too and I think it comes down to the success of those decisions that are made or the very least, the ability to exit them in reasonable order. We have had small failures… but we could always explain the losses. I'm a true believer that we would start losing that trust and faith of people if we had any major losses. Like if we lost a couple of million dollars on an investment for example, I don't think that would bode well for us at all and I think it would get a reaction. Suddenly the golden boys wouldn't be looking so golden. Yeah.

The mana-enhancing and mana-diminishing dynamic appears to permeate the leadership decision-making process, or as Pahia phrased it 'you are only as good as your last game'. The leaders may be being too hard on themselves and being humble about how much support they may receive from members if a miscalculation or over- reach of leader authority occurred, but doubtless, the leaders are aware of their deep responsibilities to their members.

PT: But I think also your mana, it's about your integrity, it's about sincerity, it's just how you are and how you behave and what you do and what you say and all of those things that

culminate together that make people, you know…. You don't do those things because you want people to perceive you in a particular way, that's just the way that you are and as a result of that, people perceive it. That's good and bad, do you know what I mean.

As discussed, an appreciation of the of the many dimensions of leadership and mana needs to be incorporated into leadership succession planning and the development of emerging leaders. If confident and experienced leaders are acutely aware of the influence of mana on their abilities to perform their roles, and how fragile mana can be, what does this mean for emerging leaders as they develop their own tribal networks and experiences?

Building mana-enhancing experiences into an emerging leader's Iwi career pathway may need to be balanced with experiences to build their resilience and skills in managing member expectations and criticisms. Positioning tribal mentors and guides along the emerging leader's development pathway could be important supports or pou for the emerging leaders, creating safe places to explore and understand mana, mandate, and resilience as they relate to an emerging leader's development.

Grant and Pahia described similar situations where they were able to make fast strategic decisions because of their mana, and because they have both a technical mandate through representational processes and mandate through a personal trust model, based on time and experience in their commercial and tribal roles. The inclusion of mana and mandate as considerations in the advancement of emerging leaders was seen as important and needs to be included in leadership pathway development.

The complexities of mana and mandate add to the challenges of developing leadership succession plans for the Rūnanga. As discussed, emerging leaders need to have tribal-based opportunities to demonstrate their skills and behaviours as one pathway to enhance their mana, and, to have pathways to develop and demonstrate their technical and commercial capabilities.

Another perspective on mana was provided by Tracey in her observations about how people from different iwi can behave towards each other. From Tracey's comments, I concluded that although someone has mana within their own tribal context, this does not mean that their mana is recognized in another tribal context, or in other iwi organisations.

In essence, mana as a personal leadership quality which may not be fully recognised from one work environment to another. This may be situation for many Māori working in mainstream organisations where there may be little or no cognisance or recognition of mana by the organisations based on Western business models.

Tracey describes issues of inter-iwi behaviours and potential impacts on how a person may be perceived or treated in different inter-iwi contexts.

TH: It's so interesting, I'm thinking not just iwi as a … collective group, but inter-iwi. If you are not from an iwi and you work in their organisation, you may not be accepted. It may not bother you, if you are there to do a job. You can be seen as being at the bottom of the pile, being positioned at lower levels in reporting hierarchy and communications. This can happen at staff and Rūnanga governance levels, can be quite apparent…So there's an actual non-acceptance [of people and mana] inter-iwi as well. So, you kind of go, well that's fine, and it can probably break you down, and it is what it is.

The reality for many people is that to build a career in any chosen field, it is likely that they will need to move between several organisations to gain experience and skills and to build capability. If emerging tribal leaders need to build their workplace careers and capabilities by moving to different tribal regions and organisations, how might mana be impacted through these transitions and how might these impacts affect future leaders?

TH: When you consider the growth from within, you consider the growth within the whole iwi not just the firm itself. Growth internally is quite widely defined I suppose for Iwi, it's probably not been tested and challenged. But if you[are] passed [over for a job] because you are not from [the iwi], you probably don't want a job there 'cause you won't be made to feel welcome.

Therefore, as an emerging leader transitions between organisations, they may encounter mana-enhancing experiences or mana-diminishing experiences. I do not attempt to qualify these experiences, other than to reflect on leader comments that not all organisations recognize mana in the same way.

If emerging leaders do need to transition between organisations outside their tribal network, then the impact on their development and confidence could be affected in positive or negative ways. The impact of career transitions could be incorporated into an emerging leader's development pathway so that the tribal mentors and guides remain available to support the emerging leader, no matter where they are working. It may be that informal support networks are wrapped around people working away from home, as part of a deliberate leadership succession plan. Support and mentorship that can assist an emerging leader through mana-diminishing experiences can be an integral part of the plan.

In terms of workplace career opportunities, the Rūnanga leaders commented on the realization of their Iwi engagement aspirations through providing employment for their members within the Rūnanga's operations. The Rūnanga has taken an 'Iwi first' approach to employment, viewing the strategy in a comparable way to internal appointment processes in mainstream organisations. Employment opportunities are contestable but given the social and health service provisions of the Rūnanga, having Ngā Wairiki Ngāti Apa cultural competencies and reo may be important capabilities for staff to have. Cultural competencies are important in improving Iwi-

member and Māori client engagement with services and in creating safe places for Iwi members within mainstream-centric systems.

GH: I think we're sort of developing this vision of how much employment we can create and opportunities we can create as we go, you know, kind of informs itself a little bit. What I mean by that is, even looking at our numbers now, we've got about 60 staff and seeing a cluster from one of our marae's starting to talk to each other about what's happening back at the hapū level, and how they can work together and I'm sort of thinking, yeah, this is a bit of magic happening around the employment side of what we do. It's always that plus/plus sort of scenario, we can give someone a job but then they become politically enabled or they take more of an interest in their marae, sort of rebuilding it. It's just from experience, seeing what can happen, makes you hungry to do more of it and makes it seem more important to the organisation, that we create those employment opportunities and get more and more of our people engaged that way.

Over time, by increasing the number of employees who identify as Ngā Wairiki Ngāti Apa, there is a subtle resurgence of interest by some staff members in engaging or re-engaging with marae and tribal group activities. Colleagues with established connections to marae and who may be confident in te reo Māori are introducing less known or less confident colleagues into the marae environment. In turn, the newcomers see further opportunities to engage with tribal activities, building their confidence to consider an Iwi career pathway.

Te Aka Matua o Iwi Rua—Integrated Leadership Succession Model for Te Rūnanga o Ngā Wairiki Ngāti Apa

RQ2 asked what factors influence leadership succession in PSGEs. The research output could have been limited to listing a set of influential factors, in direct response to RQ2. However, having explored and described some of these factors, the opportunity was taken to develop a

model for integrating the described influential factors into a model for leadership succession planning suitable for implementation by the Rūnanga.

The data from the research conversations was transitioned into a leadership succession model for two reasons. First, in developing the model, the research can provide a practical application of the research data to the Rūnanga's expressed need to establish leadership succession planning processes. In modelling a response to the expressed need, the research optimizes the information gathered during the research process, returning to the Rūnanga a substantial contribution to the organisation's needs for a model for leadership succession planning.

Importantly, taking the extra step to develop a practical, leadership succession model that can be implemented largely using existing resources, is koha from me to the Rūnanga. My koha acknowledges the knowledge, trust, and patience that the leaders have extended to me in my quest to learn more about things of importance to them and how I can contribute effectively to the realization of their organisational aspirations.

Secondly, in extrapolating the findings on factors that influence leadership succession in PSGEs into an organisational model that responds to the data, the research can make an important contribution to the body of knowledge on PSGEs and leadership succession, which is rarely described in the literature.

Te Aka Matua o Iwi Rua—the Leadership Succession Model for Te Rūnanga o Ngā Wairiki Ngāti Apa that emerged from the research is a direct response to the Rūnanga's current informal approaches to leadership succession which manifest as a critical strategic organisational risk (see Figure 8). In modelling a research-based response to this strategic risk, the research and the subsequent model can contribute to the continuity and sustainability of the Rūnanga, by

revealing and integrating key organisational decision points and initiatives that can mitigate the expressed risk.

An essential foundational aspect of the Model is the concept of transformative praxis. The transformative praxis-based approach is designed to maintain the currency of the Model over time. The continuous iterative and reflective process embedded in the Model provides scope for the Rūnanga to consider, at any point in time, the leadership skills and experiences that are, or might be, most relevant and important to them as the organisation and the leaders move into future.

The Model is therefore based on the concept of continuous organisational improvement represented in the Kaupapa Māori context of transformative practice (Davis, 2017; Gisi, 2018; Henry & Wolfgramm, 2018; Smith, 1997; Smith et al., 2012). The Model represents a process of reflection (Aspiration and Planning), action (Planning and Program implementation) and reaction (Pathway development and outcomes), which denote transformative praxis.

The cyclic nature of the Model means that new initiatives and people can engage with the Model at any point in the ongoing process, creating space for individuals and groups to lead and take responsibility for aspects of leadership succession that reflect their strengths or needs over time (Katene, 2010; Northouse, 2022; Rothwell, 2001). The Model is a shared and integrated approach reflecting the shared and integrated approach that the Rūnanga and Iwi demonstrate in their daily interactions (Henry & Wolfgramm, 2018; Taylor, 2020). The Model is presented first as a diagrammatic representation in Figure 7 followed by a detailed explanation of the components.

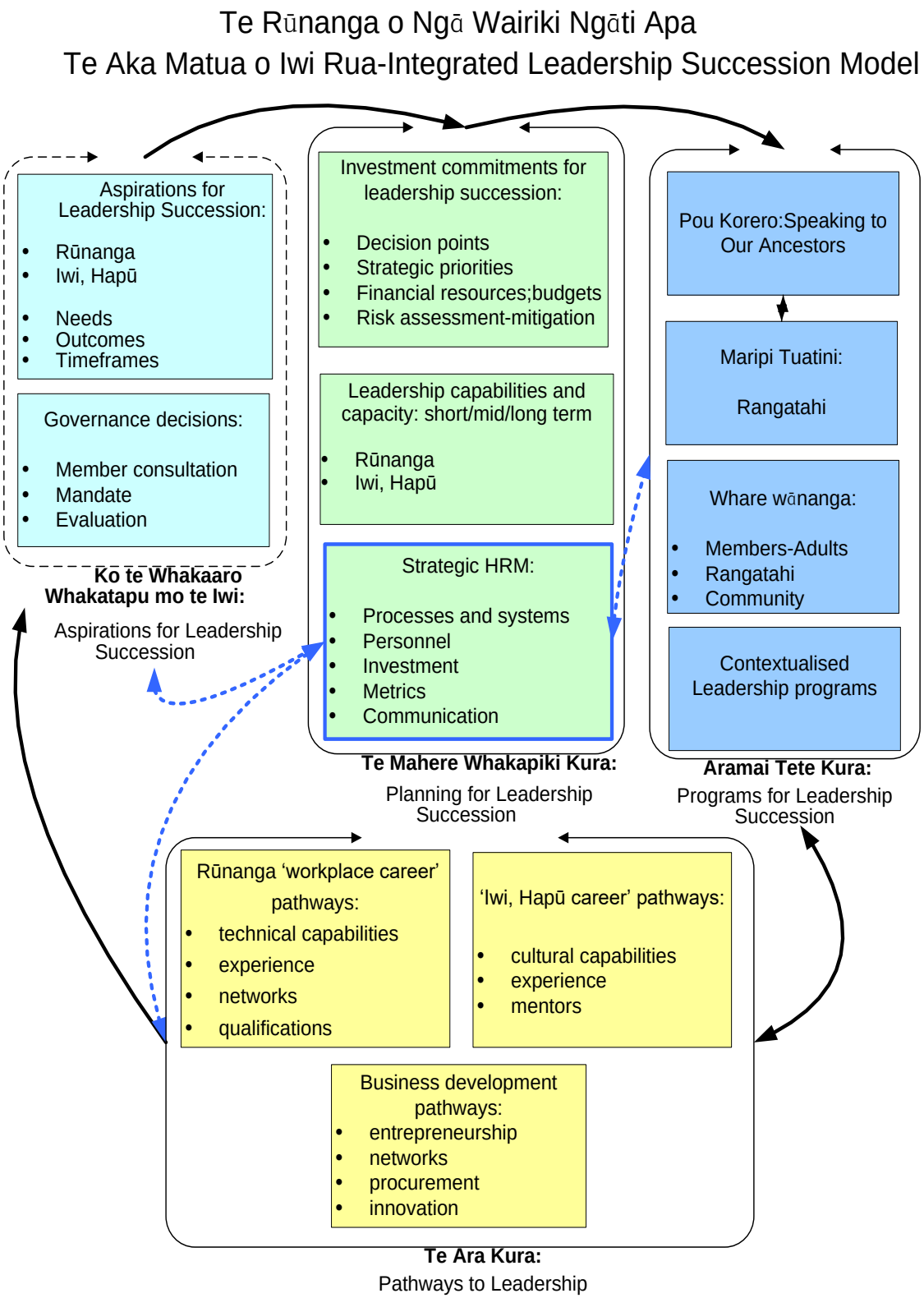

Figure 8 Te Aka Matua o Iwi Rua-Integrated Leadership Succession Model

The four components of the Model are now considered in terms of the practical organisational applications of the components. Decision-making processes and human resource management issues and resources are also considered.

Component 1: Ko te Whakaaro Whakatupu mo te Iwi-Aspirations for Leadership Succession.

The aspiration to have a deliberate and clearly articulated plan for sustainable leadership succession has been established through the research conversations. Therefore, the Model commences with the articulation and documentation of the Rūnanga's leadership succession aspirations. The inclusion of this same process with Iwi and Hapū groups is proposed as part of the integrated approach to leadership succession, as described throughout the chapter. Defining the aspirations across all the Iwi groups, including the Rūnanga is a critically important foundation for the integrated nature of the Model.

In developing an aspirational approach, the leadership succession decision-makers may need to consider various pathways to leadership, including ascension, whakapapa, or purely competency-based skills (Friedman, 2017; Haar et al., 2019; Henry & Wolfgramm, 2018; Katene, 2010; Winiata & Royal, 2001). Important questions that may need consideration include to what extent does it matter to the Rūnanga, Hapū and Iwi, where the leaders of the future come from? Will leaders always whakapapa to the Iwi or could a leader be accepted if they come from a different iwi? How would an outsider leader be treated. In moving forward, what is the desired balance between whakapapa and pragmatism needed to establish new leaders?

Some considerations will necessarily reflect on how the Rūnanga and Iwi and Hapū groups see their organisations shaping and reshaping over the years. In terms of transitions between incumbent and emerging leaders the Rūnanga and Iwi and Hapū groups will need to consider to what extent are the skills and characteristics of the incumbent leaders likely to

remain relevant in the future. The decision- makers will need to meld their perspectives on how different future sets of environmental conditions may or can reshape the leadership skills that best protect and sustain the Iwi and the Rūnanga over time and for future generations? (Durie, 2009; Kent, 2021; New Zealand Law Society, 2009; Spiller, 2021)

In considering the role of decision-makers in leadership succession and in the aspirational component of the Model, governance systems including representation and election have a significant bearing on who, why and when new leaders succeed incumbent leaders. PSGEs are by their very nature constrained in the implementation of leadership succession processes, requiring tribal consultation on all aspects of leadership decisions (Maaka et al., 2019; Mataira, 2000; Mehr, 2019; Ross, 2021). Broad and deep consultation processes are an important aspect of tikanga within Te Rūnanga o Ngā Wairiki Ngāti Apa and its membership.

Rūnanga leaders are elected by their members at the AGM. The leaders have all described the relatively small pool of people from whom new leaders can be drawn. The small pool of potential candidates may mean that over time, the skills, experience, and connectedness required of new leaders may not be evident to the desired extent in available candidates. Governors can manage issues of leader capabilities, whakapapa, election and appointment processes, and tribal consultation processes through the leadership succession planning system offered by the Model.

Component 2: Te Mahere Whakapiki Kura - Planning for Leadership Succession.

If the Rūnanga is to move leadership succession from an aspirational state to an operational state, the Rūnanga decision-makers will need to make a set of deliberate strategic decisions. Decisions will be needed on where leadership succession planning fits within the Rūnanga and tribal strategic priorities (Muczyk & Holt, 2008; Perkins, 2019; Rothwell, 2001). Importantly, decisions will be needed on how leadership succession planning processes will be funded. Critically, once aligned to financial, organisational, and tribal priorities, protocols should

be established so that leadership succession initiatives are not compromised by changes in organisational priorities.

An approach to weaving leadership succession into the fabric of the Rūnanga, Iwi and Hapū groups is to determine the short-, medium- and long-term leadership capability and capacity needs that align to the aspirations developed in Component 1. The capability and capacity needs may clearly indicate or define important connections between the needs of the Rūnanga and the needs of Iwi and Hapū groups. The Model provides a framework that can assist all Ngā Wairiki Ngāti Apa groups and organisations to consider their specific and mutual leadership needs in relation to each other (Henry & Wolfgramm, 2018; Mehr, 2019).

Component 3: Aramai Tete Kura-Programmes for leadership succession.

There are three Ngā Wairiki Ngāti Apa mātauranga programmes currently listed in the Model. Pou Korero and Maripi Tuatini, described earlier in the chapter, are active programmes, with opportunities to include a wide range of Iwi members in the overall activities. The Whare Wānanga, also described earlier, is in its infancy but championed within the current leadership. If implemented as described by the Group CEO, the whare wānanga has a critical role to play in building 'Iwi careers' for current and emerging leaders as part of the development of the holistic leader Model.

The inclusion of contextualized leadership programmes is part of the praxis concept underpinning the ongoing and flexible development of the Model. As organisational, tribal, and environmental factors change over time, decision-makers, leaders, emerging leaders, and members have space within the Model to reflect on the elements of leadership and succession that are important to them, at any point in time. The transformative praxis concept signals the need to develop appropriate leadership development initiatives that equip new and emerging

leaders with necessary skills and knowledge. Incumbent leaders can also engage in the mātauranga programmes as desired or needed.

Component 4: Te Ara Kura- Pathways to Leadership.

The Pathways component identifies and articulates the concept of holistic leaders through the dual pathways of a 'workplace career' and an 'Iwi career'. Pathways can be developed in myriad ways, depending on the needs and opportunities of leaders, emerging leaders, the Rūnanga, Iwi and Hapū groups. Opportunities may develop through employment in Rūnanga or iwi organisations or by building technical and commercial skills and experience in other commercial arenas.

The pathways and the programmes are responsive to each other, allowing for needs-based programme development and inputs for participants and those leading the programmes. This responsive approach further reinforces the praxis nature of the Model and its aims to support transformation in leadership succession planning across the Rūnanga, Iwi and Hapū groups.

The transformative praxis foundation for the Model has important implications for leadership succession in the Rūnanga and for people interested in pursuing leadership responsibilities. Maaka et al. (2019, p. 244) as stated earlier, reflects on the future of leadership in saying "succession is not as much about replacing ourselves as it is about our successors enlarging the spaces that we currently occupy and planning for their reoccupation by future generations". Incumbent leaders need to include emerging leaders in the development of succession plans and designing the spaces where they can develop their leadership experience (Cole, 2010; Maaka et al., 2019). The praxis-based Model provides multiple points at which the Rūnanga and tribal groups can engage with their new or emerging leaders in the development and implementation of contextual leadership knowledge building.

The Model describes an approach to managing leadership succession planning within the dual corporate-commercial and tribal organisational dimensions that operate in PSGEs. Within these dual dimensions are concurrent organisational functions, expectations, responsibilities, risks, and opportunities, which combine to generate a comprehensive set of influences on leadership succession planning in the Rūnanga and PSGEs in general. The Model provides a practical organisational response to these dimensions as they relate to the current strategic risk that leadership succession poses for Te Rūnanga o Ngā Wairiki Ngāti Apa.

It should be noted that the Model describes the involvement of Ngā Wairiki Ngāti Apa Iwi and Hapū groups in a collective view of leadership succession planning, as described by the Rūnanga leaders. However, the research conversations did not extend to these Hapū and Iwi groups, because of issues relating to COVID-19 restrictions and tribal commitments during the pandemic, which are described in Chapter 4 Methods Section 2.

Therefore, although the Iwi and Hapū groups are included in the Model as key players in leadership succession planning across the Iwi, their leadership succession needs and aspirations have yet to be discussed with them. No assumption on the involvement of the Iwi and Hapū groups is suggested, rather, the positioning of Iwi and Hapū groups in the Model illustrates what may be possible from integrating all the tribal groups within the Iwi in a model for leadership succession. Further, tribal based conversations about leadership succession, which may be a sensitive or discrete topic that a NIR should not pursue, are yet to be tested.

A critically important aspect of the Model is its adaptability to being contextualized to suit the needs and aspirations of individual organisations, rejecting a one-size-fits-all approach to modelling. The Model presents a mechanism through which organisations, leaders, and emerging leaders, can integrate their own, specific tribal and commercial narratives, values,

tikanga, mātauranga, strategies and expected outcomes into the organisation's leadership succession process.

As discussed in Chapter3, Avolio and Drummey (2023) propose a similar concept to the Model in their description of Leadership Service Academies (LSA). The core function of the LSA is to 'institutionalize a strategic leadership development focus', that moves leadership development away from a focus on the individual and moves it towards a 'systematic view of leadership aligned with the organisation's strategic objectives' (p. 138).

The individualist approach to leadership succession can be seen as a tactical approach to succession planning, concentrating processes for succession in the development of one person in line for a specific role, and benefiting the individual in enhancing their own skill set and knowledge (Rothwell, 2001). Avolio and Drummey (2023) argue that research on leadership development focuses on exploring leadership through an individualistic lens that evaluate training methods in terms of an individual leader's success. The authors comment that research into integrated, strategic, and systemic leadership development is needed to advance models for 'sustainable, multi-level leadership development system firmly anchored in both science and practice' (Avolio & Drummey, 2023, p. 137).

The Model described in the present research makes a significant contribution to advancing strategic and systematic approaches to leadership succession, extrapolated from research on leadership development and relational leadership concepts. The efficacy of the Model in realising the leadership succession aspirations and needs of Te Rūnanga o Ngā Wairiki Ngāti Apa has yet to be determined. The inclusion of evaluation processes and how these might operate within the Model presents an important additional transformative praxis opportunity. That is, although the Model frames iteration and organisational learning as dynamic forces in the

continuous improvement of the Model, the exploration of this iterative cycle may constitute the next phase in the development of the Model.

The LSA construct, resonates with the concepts of relational leadership, where social and cultural contexts and relationships between factors influencing leadership, are central to the concept and enactment of leadership (Avolio & Drummey, 2023; Henry & Wolfgramm, 2018; Spiller et al., 2011). The ongoing engagement process embedded in the Model enables both the organisation and the new and emerging leaders to consider and tailor knowledge building and practical experiences as integral elements in the development of holistic leaders and relational leadership concepts. Henry and Wolfgramm (2018), in their discussion on relational leadership from a Māori perspective, reflect on the importance of integrating Māori ontology [ways of being] with praxis [ways of doing] as essential to the development of a holistic, relational approach Māori leadership. The Model is designed to embed this integration into the operation of leadership succession processes.

The concept of relational leadership is relevant to the Model, as the core components of the Model work in relation with each other and with the people involved in leadership succession processes and initiatives. Avolio and Drummey (2023, p. 139) reinforce the relational nature of Models for leadership development, by stating "…individual leaders, and their organisations, *serve each other's* leadership development, by being intentionally designed for individual leader development, which aligns participants in support of their organisational strategy, culture, strategic priorities, and mission".

Although Avolio and Drummey (2023) reference individual leader development, this is positioned in relation to strategic and collective approaches to this phenomenon and not solely for the benefit of the individual. The Model extends this relational concept across multiple tribal groups, including the Rūnanga, that are linked by collective membership, whakapapa, tikanga

and values. The individual, although seeking, or receptive to, leadership advancement, their leadership trajectory is framed by the hybrid and integrated needs and responsibilities of the groups and is ultimately responsible to and assessed by the collective.

As discussed, the praxis nature of the Model reflects models for transformation, continuous improvement and transformative practice described in the literature (Denzin et al., 2008; Smith, 1997, 2019a; Smith & Smith, 2019; Smith, 2008, 2012). The Model, however, explores new ground in the development of praxis-based leadership succession models, by anchoring the Model in organisational risk management and risk mitigation, emphasising the inclusion of urgency and agency in progressing the application of theory to practice in leadership succession planning.

Importantly, the Model is based on a proposed integration of Rūnanga, Iwi and Hapū leadership succession aspirations and needs (yet untested), The concept of integrated leadership succession planning underpins organisational continuity through risk minimalisation approach to leadership succession. Organization. Therefore, the Model incorporates many of the factors that can influence leadership succession that were discussed in the research conversations and links these as a cycle of decisions and initiatives that weaves leadership succession and the development of emerging leaders into the fabric of the Rūnanga and the Iwi.

The inclusion of Hapū and Iwi groups at this stage in the modelling is to illustrate how an Iwi-wide approach to leadership succession planning could benefit all Rūnanga and Iwi groups in building an integrated approach to leadership capability, capacity, and succession. A collective view of leadership succession planning may be important in the continuity and sustainability of each and all the Iwi groups within Ngā Wairiki Ngāti Apa.

The key to implementing the Model will be the Rūnanga's prioritization in addressing the strategic leadership succession risk that currently exists, and allocating the necessary

resources and time needed to mitigate the risk. As discussed by all the Rūnanga leaders, the leadership succession risk is no surprise to them. In any previous attempts to discuss and address the risk the challenge has been, and will continue to be, how the leaders, and the Rūnanga organisationally, find the time to apply themselves and limited resources to mitigating the risk.

The Rūnanga is a remarkably busy organisation. The competing and complimentary commercial and tribal activities that the Rūnanga manages of a daily basis makes creating space for any new initiatives challenging. However, the current leadership succession risk creates a strategic imperative that sits at the heart of the continuity and sustainability of the Rūnanga, and possibly Iwi and Hapū groups.

Further, unless appropriate and timely interventions to mitigate the risk are prioritized, the legacy of previous generations and the fruits of their struggles to reestablish, protect and reinvigorate Te Rūnanga o Ngā Wairiki Ngāti Apa, Ngā Wairiki and Ngāti Apa, is at risk of degrading over time. The real and difficult decision for the incumbent governance groups and the incumbent leaders is which initiatives to divert resources away from, or what not to do, to resource any initiatives to mitigate the leadership succession planning risk. Whilst I have no answer to this critical question, I do have a first-hand appreciation of how difficult these resourcing decisions will be.

With constraints on available resources and acknowledged challenges in re-prioritising resources, the Model has been designed to support a practical approach to mitigating the leadership succession risk by working with elements within the Rūnanga that, in the most part, already exist in the organisation or are under consideration. For example, there are existing groups within the Rūnanga structure who can lead the aspirational discussions and include leadership succession in their annual strategic planning processes. Important considerations in planning decisions will be where leadership succession sits in the priorities of the organisation.

Once the aspirational foundations are established, decisions on investment of resources into leadership succession can be determined and budgeted for through both governance bodies and the executive group, including any impacts on distributions to members, or tribal initiatives that may be needed to fund succession. This is the arena that may require wide and deep consultation, or it may be enabled through the mana and mandate currently experienced by the incumbent leaders.

The Aramai Tete Kura programmes are also mostly in place. Pou Korero and Maripi Tuatini are well established and resources programmes that appear to be sustainable into the future. The two programmes work in relation to each other which creates further stability for them. The whare wānanga initiative is in its inception, with other similar programmes available to assist in modelling what might be possible. The contextualisation of leadership programmes has already been discussed earlier in the chapter.

The Te Ara Kura- Pathways to Leadership component is the area that may require new resources and organisational realignment of employment and business development opportunities, procurement decisions, promotion of Iwi owned businesses, tertiary scholarships, and internships. These elements can be designed to open new pathways for Iwi members to build and develop their workplace capabilities and experience as steps towards leadership. Further, the Pathways includes the 'Iwi career' concept, which provides existing, new, and emerging leaders with connections to mātauranga and experiences that lead to or strengthen cultural leadership capabilities.

Finally, the Model, although contextualized to Te Rūnanga o Ngā Wairiki Ngāti Apa, may have utility in other PSGE settings, where leadership succession plans need to consider technical, commercial skills and experience, and tribal and cultural skills in the development of potential leaders. The Model is adaptable and contextual and based, importantly, on the

integration of leadership succession across a collective of tribal organisations and groups. The essential quality of the Model is its focus on transformative praxis that underpins a contribution to the Rūnanga, and other PSGEs, organisational continuity and sustainability, by deliberately responding to changing internal and external environments over time.

Comparison between Osnes and Wilhelmsen's Succession Strategy Wheel and Te Aka Matua o Iwi Rua—Integrated Leadership Succession Model.

Te Aka Matua o Iwi Rua-Integrated Leadership Succession Model was developed largely based on the research conversations with the Rūnanga leaders, and my experience in leadership development and strategic planning in a variety of organisational settings. Additionally, I have several years of practical experience working and researching with the Rūnanga leaders and these experiences provided context and detail to the development of Model.

Literature in the field of leadership succession in PSGEs and leadership succession in Iwi organisational contexts is limited. Sources that contributed to the Modelling included works by Haar et al. (2019); Henry and Wolfgramm (2018); Mataira (2000); McMeeking (2021); Spiller (2021); Taiapa (2019); Taylor (2020) and Tapiata et al. (2020). The authors provide insights into the interconnectedness of tribal organisational systems, and the importance of contextualisation of organisational initiatives, reinforcing that there is no one-size-fits-all approach to Iwi and Māori organisations, and leadership.

Perspectives on specific needs of PSGEs in terms of leadership succession are, as stated, limited. However, in developing the concept of 'Iwi careers' and the opportunities created by interconnections between tribal and commercial organisational knowledge, several works were referenced (Barge, 2012; Cribb, 2020; Durie, 2009; Henry & McNeill, 2017; Katene, 2010; Kent, 2021; Maaka et al., 2019; Sanderson et al., 2007) and reports by TDB Advisory (2019, 2021). The interpretation of this body of literature that influenced the modelling was that in

contemporary functions of PSGEs, there is a growing and essential need to develop leaders who are at once proficient in tribal ways of knowing and doing, and proficient in corporate environments that operate under mainstream economic, legal, and financial conditions.

In considering a framework for the Model, general business literature on leadership succession planning was explored as a method to fill the gaps in available research on leadership succession planning in PSGEs (Friedman, 2017; Haesli & Boxall, 2005; House et al., 2014; House et al., 2004; Kets de Vries & Engellau, 2010; Muczyk & Holt, 2008; 2010b; Osnes & Wilhelmsen, 2021; Rothwell, 2001). As discussed earlier in the thesis, in reviewing mainstream literature on the strategic nature of leadership succession, one model provided a useful framework for Te Aka Matua o Iwi Rua-Integrated Leadership Succession Model (the Model).

The Succession Strategy Wheel (the Wheel), developed by Osnes and Wilhelmsen (2021) is detailed in Chapter 3. The Wheel was selected as a useful guiding framework for several reasons. The Wheel resonated with perspectives in the literature that positions leadership succession planning as a governance function (Avolio & Drummey, 2023; Friedman, 2017; Rothwell, 2001). The first strategy in the Wheel identifies transparency and trust in decision-makers as important and asks what leadership succession decisions are based on. The connection between tribal members and successor decision-making in PSGEs sits well with this Model.

The second strategy in the Wheel focuses on issues of mandate. Careful consideration needs to be given on how closely the organisation needs to replicate elements of the past leader's performance and behaviours and to identify any gaps in leadership that need to be addressed into the future. The Aspirations component of the Model aligns with Strategy 1 and Strategy 2 in the Wheel.

Strategy 3 involves the organisation determining the skills, experience, and qualifications that a successor should have. The anticipated future needs of new leaders will be influenced by

a wide range of internal and external environmental conditions including financial, economic, social, political, and tribal. Tribal members are an integral part of these considerations, as they will ultimately establish the mandate that a new leader will have to carry out their role. This strategy aligns with the Planning component of the Model, which also includes the human resource (HR) management strategies, systems and processes that ensure the succession Model, and the successor, are optimally resourced and positioned to realize the organisation's aspirations for future leadership. This stage of the Model and the Wheel will require a deliberate investment of resources.

Strategy 4 of the Wheel speaks to the need for ongoing and continuous development of a pool of people who are potential leadership candidates. There are strong links between Strategy 4 and the importance of HR systems as identified in the Model. As said with Strategy3, HR systems are essential to embedding the components of the Model into ongoing strategic and operational processes within the Rūnanga and the wider Iwi.

The Wheel and the Model both reflect Osnes and Wilhelmsen's comment that "the succession pool should be an ongoing concern for the board" (2021, p. 42). The authors' comment resonates with the Model and the ongoing praxis nature of it, in terms of succession planning being a continuous organisational process, under the guidance of governance groups. Strategy 4 links with the Programmes component of the Model which aims to provide spaces for a range of people to engage with tribal initiatives and contextualized programmes to build their leadership capabilities and confidence, as an active component in attracting and building a pool of talented people keen to move into leadership roles.

Strategy 4 and the need for a talent pool, reflects the aim of the Model to develop holistic leaders as part of the Pathways component (McMeeking, 2021). The Model, as with the Wheel, acknowledges contemporary recruitment dynamics such as external competition for strong

candidates, how attractive the Rūnanga or Iwi groups are to potential candidates and how new candidates can be inducted into the organisations.

Strategy 5 involves the governance group (decision-makers) determining the degree of decision-making freedom the successor has without governance group approval. In the Rūnanga, the scope of authority that a new leader enjoys will be largely determined by the mandate extended to the successor by the tribal members. The mandate extended to the successor may be influenced by the successor's whakapapa, mana, reputation, endorsement of influential tribal members and calibre of their leadership experiences and success.

The Model differs from the Wheel in terms of who is responsible for making decisions about new leaders and the scope of the leader's authority. The Wheel rests leadership succession decisions with organisational boards, whereas the Model acknowledges that in PSGEs tribal members are influential in leadership selection and appointment processes and in determining the scope of a leader's authority.

In Strategy 6, the Wheel focuses on decisions around successor remuneration and power. As raised in the research discussions, there is some caution within the Rūnanga about how much money or level of resource is directed to individuals, including how much a leader is paid. Again, the integral nature of the tribal members to the decisions about successors, and the successors remuneration package (salary, bonus structure, vehicle, leave entitlements) will influence the scope of what the Board may feel it can offer a new leader.

Strategy 7 focuses on preparing and implementing an effective transition, or handover, from incumbent leaders to successor. Critical to an effective transition is the transfer of institutional knowledge. In the Model, an effective transfer of knowledge from one leader to the next will need to include both institutional corporate and tribal knowledge. The establishment of the whare wānanga and contextualized programmes will aid in tribal

knowledge transfer and provide some mitigation against situations where tribal knowledge transfer is not possible, such as the sudden loss of a leader or pandemic-related distancing. The incorporation of tribal mentors and guides is also a mitigating force in securing important tribal knowledge.

As stated in the Chapter 3, the current research utilized some aspects of mainstream leadership succession modelling to account for the absence of a body of knowledge on this topic in the literature. Referencing Osnes and Wilhelmsen's Succession Strategy Wheel was a useful comparative model with which to consider the core components of leadership succession that were described through the current research. Comparing the two models indicates a degree of commonality in leadership succession modelling but also indicates important elements that need to be contextualized to the specific needs of PSGEs.

The Model that resulted from the Rūnanga leaders' conversations, offers an innovative response to the Rūnanga's current strategic leadership succession risk. The Model is also an appropriate response to the limited range of literature and data on models for leadership succession in PSGEs, where technical, commercial skills and business acumen need to blend with respected tribal and traditional knowledge and reputation to develop leaders. Using the Model for leadership succession planning provides a clear and deliberate approach to developing holistic leaders who can move into the future with confidence in themselves and with the confidence of their organisation and tribe.

Research contributions.

The most important outcome of the current research and the subsequent Model is to make a significant contribution to leadership succession planning in Te Rūnanga o Ngā Wairiki Ngāti Apa. Additionally, the current research delivers a comprehensive answer to the research question 'what factors influence leadership succession in PSGEs?' by creating space for three experienced

Rūnanga leaders to tell their leadership stories and to detail influential factors that they see operating in their tribal and organisational environments in terms of leadership succession. The commentary provided by the leaders expands on the literature on this topic in organisation and management, leadership succession and Indigenous organisational sources (Avolio & Drummey, 2023; Durie, 2009; Friedman, 2017; Mataira, 2000; McMeeking, 2021; Winiata & Royal, 2001).

Linking the data derived from the research conversations on leadership succession planning with organisational transformative praxis, as presented in the Model, contributes to the limited coverage of this type of modelling in the literature on organisational planning and leadership succession (Henry & Wolfgramm, 2018; Smith et al., 2012; Smith & Smith, 2019; Spiller et al., 2011). Incorporating research data with a praxis-based model generated a practical integrated organisational response to a key strategic organisational risk. In doing so, the current research provides a step change in how Indigenous organisations can model and implement an integrated approach to leadership succession planning that spans both commercial and tribal leadership needs and aspirations.

Importantly the Model addresses the need to integrate corporate and tribal leadership skills, experience, and knowledge to encourage the development of holistic leaders with capabilities needed to lead hybrid organisations like PSGEs (Avolio & Drummey, 2023; McMeeking, 2021; Mika et al., 2019b; Smith et al., 2016). The concept of holistic leaders in PSGEs is rarely described in the literature and given the hybrid nature of PSGEs, the research makes a unique contribution to the business and organisation literature on holistic leadership in these organisations. The current research adds to the limited body of literature on holistic leaders and hybrid organisations as related concepts in PSGEs and Indigenous organisations (Henry & Wolfgramm, 2018; Loomis, 2000).

There is scant business and organisation literature on real-world applications of transformative praxis in addressing strategic organisational risks in an iwi organisational context (Cornell & Pierre, 2019; Smith et al., 2012; Smith & Smith, 2019). In response, the research contributes to the literature on the application of transformative praxis to the strategic organisational risk of leadership succession planning in a PSGE context. Although this is a narrow field of research, the importance of PSGEs as discussed earlier in the thesis justifies additional exploration in this area. The research and the subsequent Model provide a practical approach to modelling an integrated approach that is not otherwise presented in the business and organisation research literature.

Conclusion

The development of the Model aims to realize the leaders' aspirations for the research by presenting the Model as a research output that offers a practical and do-able solution to the current strategic organisation risk posed by the current informal leadership succession risk. The process used to create space for the Rūnanga leaders to evaluate the research is a crucial point of integration between RQ1 and RQ2. In applying the Model for NIRs that was developed in response to RQ1, the research process ensures that the Rūnanga leaders are integral to the evaluation of the leadership succession research against their aspirations and needs for it.

Rūnanga evaluation

As in all other aspects of the research, I attempted to work within Kaupapa Māori research guidelines as both a commitment to the philosophy of the research method and as an important learning pathway for me personally. Therefore, the research evaluation process with the Rūnanga is a very important element in the thesis process and is a core element in the Applied Kaupapa Māori research Model for NIRs.

The evaluation process aimed to consider the fundamental question posed to me at the start of the research process, being" what is transformational about the research?" Only the Rūnanga leaders could answer this question. The evaluation process with the Rūnanga had several components. Firstly, the models developed as a result for the exploration of RQ1 and RQ2 were regularly discussed with Grant, Pahia and Dr Cherryl Smith, with mentorship provided by Professor Graham Hingangaroa Smith. The Rūnanga leaders were able to critique the modelling as it developed and their views were internalised into the model, especially in areas relating to tikanga, whakapapa and Iwi connections.

Secondly, the draft thesis was circulated to the leaders for full reviews and comments. The transcripts of the research conversations were provided to each of the leaders to ensure the content was correct and that they approved the inclusion of their transcripts in the thesis. As stated earlier in the thesis, I wanted the transcripts included so that the leaders' voices could be heard, rather than my interpretation of what they had discussed.

Thirdly, hui were held with the leaders so we could discuss directly their feedback on the thesis. The leaders' comments and evaluation were positive, and outlined the outcomes of the research that the Rūnanga believed were beneficial and potentially transformational for the Rūnanga including;

1. That the thesis is very useful to the Rūnanga, and will assist the Rūnanga to improve leadership succession planning and the development of their new and emerging leaders

2. The thesis provided a relevant and useful perspective on NIRs applying Kaupapa Māori research methods which can assist the Rūnanga in managing other Outsider research projects.

3. The Leaders described the thesis as taonga, and it will be included in the Rūnanga archive. “the research is there for generations to come”. “Wāhine Māori can look back to see how things have changed-hopefully they have”.

4. Comments relating to the research process and the thesis included “Humbling”, “Courageous”, “lucky to have this piece of work for our Iwi”; “privilege to have you to fight the good fight for equitable outcomes”.

5. A suggestion was made to be a presenter on Institute of Directors courses to other non-Māori to raise issues of how Boards deal with Māori and iwi, how to work with tikanga/ te Tiriti. “Fabulous to have you on our side”.

6. Importantly, the Leadership succession model can be implemented in stages and is designed to utilise existing resources where possible, which is important to the Rūnanga in the management of their time and resources.

Whilst encouraging and humbling to hear the leaders’ comments about the research and the thesis, I feel a deep sense of commitment and responsibility to bring the models to life in ways that have ongoing benefits to the Rūnanga. Most importantly, the end of the thesis process does not mean the end of our relationship.

In terms of my own evaluation of the research experience, the following key points are made. I have enhanced my understanding of the Rūnanga, their history, their Iwi, their needs and aspirations and the critical interrelationships between these aspects. I have deepened my knowledge on te Tiriti, the Treaty, Crown determinations and impacts on Māori, iwi, hapū and PSGEs. I have come to understand something of my place and role in decolonisation and equity movements in Aotearoa New Zealand and how as a citizen, researcher, consultant and colleague I can and should make a contribution to these movements.

Importantly, I feel the relationship between the Rūnanga and me as been strengthened by doing what I said I would do, being present, being patient, taking advice, accepting challenges, and taking care to avoid harm to anyone involved in the research process. The research provided an experience where I could focus my skills, knowledge, time and resources on actions and contributions that benefit the Rūnanga, Ngā Wairiki and Ngāti Apa communities and their rohe, as determined by them. Finally, I believe I have made a useful contribution to the body of knowledge on NIR research methods, and Leadership succession planning in PSGEs

In asking the question of whether the research was transformational for the Rūnanga, Grant Huwyler provided to follow perspectives on the research process which go to the heart of the relationship between me and the Rūnanga. Further, Grant's comments establish an important benchmark for all non-Indigenous researchers and advisors.

> In the realm of Post Settlement Governance Entities (PSGEs) iwi leadership has turned to a range of advisors, Māori and Non-Māori, to access experience, knowledge, capability and skill across all critical result areas. When we turn to advisors, we look for empathy and an ability to work respectfully with an iwi development organisation. Ngā Wairiki and Ngāti Apa are reminded of the statement by Iwi leader Kāwana Te Hakeke in 1848;
>
> Na, i au anō ngā whakaaro o aku matua I te whakaaro mo te riri
>
> I te whakaaro mo te pai
>
> I te whakaaro mo te toro whenua
>
> A, i te whakaaro whakatupu mo te iwi,

Ko ngā whakaaro hoki tēnā oku matua i mau i a ahau.

I uphold the opinions of my fathers

About war

About peace

About the land

And in respect to the wellbeing of my people, These are the opinions of my fathers that I uphold.

Significantly for RQ1, Kāwana Te Hakeke was collaborating with the Crown to bring European settlers into the Rangitīkei and Manawatū districts to strengthen the position of Ngā Wairiki me Ngāti Apa. This provides an early historical context for the continued use of non-iwi advisors by Te Rūnanga o Ngā Wairiki – Ngāti Apa when there is an apparent advantage in doing so without compromising any perceived cultural boundaries and sensibilities. The key criterion is that Rūnanga leadership remains in control and is making the decisions.

So it is with research. Te Rūnanga o Ngā Wairiki – Ngāti Apa will engage with any range of iwi and non-iwi researchers and research institutions so long as there is a very clear benefit in doing so. Establishing and maintaining a consistent and considered gateway for the assessment of opportunities to work with non-iwi researchers and research institutions will provide a useful tool that will give clarity to the engagement process to consider any research opportunity that may arise. There are many examples of non-Māori practicing and researching in Māori spaces, many of whom are incredibly passionate and effective. From a Te Rūnanga

o Ngā Wairiki – Ngāti Apa perspective, there needs to be more work done to provide robust frameworks where iwi organisations and even whānau and hapū can choose to embrace and validate these individuals and their contributions to research and kaupapa in a manner which is supported by Kaupapa Māori Research institutions and non-Māori academic institutions.

RQ2 is focused on the critical issue of succession in a contemporary iwi post-settlement governance entity. Succession is a massive issue for any iwi, as we look to the future. Because of the multi-dimensions of leadership in a PSGE context, this is complex. Significant skill and experience and critical thinking is required from a range of people to input into the development of a succession framework and programme that is comprehensive enough to deliver leadership across all of the dimensions where delivery of high-quality results is needed or will be needed in the future.

[with regards to my research and thesis delivering on these expectation] …your research has been shaped to meet our needs as an iwi organisation, and you are delivering on this. You and I agreed a direction and the Rūnanga approved the research, so I believe your work has meet our requirements.

(Grant Huwyler, personal communication 30.06.2024)

Chapter 7 Conclusion

The research set out to determine the answers to two research questions. The first research question RQ1 asked, 'How should a NIR approach research with an iwi organisation?' and the second research question RQ2 asked, 'What factors influence leadership succession in PSGEs'. The research questions are interlaced, as understanding appropriate non-Indigenous research methods was essential before I could engage in a research process with Te Rūnanga o Ngā Wairiki Ngāti Apa.

The thesis makes two significant research contributions. First, in response to the findings relating to RQ1, the Framework for non-Indigenous Research Praxis (the Framework) was developed and represents a new and significant model for non-Indigenous business researchers not previously described in the literature. The Framework makes important contributions to the fields of non-Indigenous research methods, with an emphasis on organisational research. The Framework is an applied approach to Kaupapa Māori research models and focuses on transformative praxis.

The Framework has four components that aim to align the NIR with Kaupapa Māori research principles and opens a space for NIRs to make contributions to Indigenous research, as guided by their Indigenous research partners. Overall, the Framework responds to often inadequate and inappropriate non-Indigenous research paradigms and acknowledges the difficulties that may be inherent in non-Indigenous research relationships with Indigenous groups and organisations.

Second, in response to the findings of RQ2, Te Aka Matua o Iwi Rua -the Integrated Leadership Succession Model for Te Rūnanga o Ngā Wairiki Ngāti Apa (the Model) is presented. The thesis is a comprehensive exploration of key factors that influence leadership succession planning in PSGEs. The thesis considers risks inherent in leadership succession

planning from a strategic organisational perspective and offers a detailed, adaptive, and practical model for an integrated approach to leadership succession planning and risk mitigation for the Rūnanga. Importantly, the Model integrates the hybrid corporate and tribal contexts of PSGEs with the holistic corporate and technical, and the cultural and tribal capabilities of leaders who may be attracted to leadership roles in PSGEs

In concluding the thesis, an overview of the chapters is provided, coupled with considerations of the implications of the research, a discussion on the limitations of the current research and suggestions for further research. Chapter 1 provided an introduction to the research opportunity, outlining the contextual nature of the research and the genesis of the research questions, which resulted from the early application of Kaupapa Māori research principles to the research process, combined with relevant literature and personal experience with the Rūnanga.

Chapter 2 reviews the literature on evaluating Kaupapa Māori research methods by applying a set of veracity tests to anchor research to the guiding principles of Kaupapa Māori research. I had the extraordinary opportunity to discuss the veracity tests and whether they are applicable in non-Indigenous research with Professor Graham Hingangaroa Smith, one of the architects of Kaupapa Māori research methods and the veracity tests. From our discussions, the veracity tests were considered applicable to non-Indigenous research methods and were influential throughout the current research. Having experienced the value of working with the veracity tests during the current research, the veracity tests were incorporated into the Framework that resulted from RQ1. The use of the Kaupapa Māori veracity tests in non-Indigenous research is unusual in the literature.

The rationale for RQ1 was determined through the Chapter 2 literature review which establishes a need for research in two areas. First, there was scope to explore appropriate

research methods for NIRs when working in Indigenous research settings, and to add to the body of knowledge in this field. Second, there was an apparent gap in the literature regarding the development of approaches to NIRs researching with Indigenous entities, such as PSGEs, from an organisation and management perspective. The thesis concludes that in developing and applying appropriate NIR research methods, NIRs, as business researchers, may have an effective role to play in Indigenous organisational development.

Chapter 3 presents a review of literature on the scope and nature of PSGEs and the contextual leadership succession dynamics that can operate in these entities. The review includes perspectives on the dual, hybrid nature of PSGEs that results from the organisational structure imposed on claimant groups by the Crown. The research showed that the dual corporate and tribal nature of PSGE structures significantly influences leadership and leadership succession dynamics in these organisations, including Tribal and organisational structures, tribal and cultural expectations, a representative membership model, and managing a geographically and culturally dispersed membership.

The rationale for RQ2 was determined through a review of the literature which provides commentaries on factors that influence tribal leadership and leadership succession. The current research leans into the space that explores leadership and leadership succession planning in a PSGE context, which appears to be underrepresented in the literature.

Having established the rationale for each research enquires, Chapter 4 Methods presents the research processes that underpin RQ1 and RQ2. As discussed in Chapter 1 and Chapter 4, the two research enquires, although exploring different topics, are interconnected and interdependent. To research with the Rūnanga in an informed and considered way, I needed to establish a research method that was appropriate to the Rūnanga and maintained the level of

rigour required of doctoral research. The Methods chapter is deliberately structured to present these two halves of the overall research enquiry.

Chapter 4 Methods Section 1, describes the research processes used for the semi-structured interviews with five other NIRs, including the adjustments needed to manage the impacts of COVID-19 pandemic on us all. The inclusion of detailed interviews with other NIRs is a novel approach in the field of non-Indigenous research in Indigenous settings.

Chapter 4 Methods Section 2 describes the research processes used in the research conversations with the three Rūnanga leaders, and again, includes the adjustments needed due to the pandemic. Importantly, the process for gaining Rūnanga approval for the research was influenced by considerations of the Board of Trustees, which provided important and unexpected depth to the eventual research process.

Chapter 5 presents a discussion of the findings from the interviews with the NIRs and the four key themes that emerged from the interviews. The NIR interviews are incorporated into the research as commentaries on the lived research experiences of the NIRs, and what they have learned through these experiences. The interviews provide perspectives on non-Indigenous research that enhances the literature in this field by describing the realities of NIR field research in Indigenous settings.

Unexpectedly, the NIRs all describe a praxis model of action, reflection, and reaction, as a core element in their individual research methodologies, without necessarily describing their practice in terms of transformative praxis. These findings resonate strongly with Kaupapa Māori research methods, as transformative praxis is central to the current thesis.

There is a high degree of consistency in the NIR responses and their practical research methods that underpin the four themes. The chapter also presents a list of key words that were

consistently expressed by the NIRs and a summary of the interview findings. The findings were used to develop the Framework for non-Indigenous Research Praxis. The Framework applies established Kaupapa Māori research methods to the development of a non-Indigenous research process, anchored to the concept of transformative praxis.

Importantly, the Framework identifies opportunities for NIRs to improve their effective research practice with Indigenous organisations and groups, guided by Indigenous mentors and guides. Further, by including NIRs in Indigenous research settings, it may be possible to expand the range research resources available to Indigenous organisations for application to their research needs, as they determine appropriate. It is through the development of the Framework that I contend that NIRs have a place in Indigenous research practice, given parameters and objectives as defined by Indigenous research partners. A further challenge for NIR's aspirating to participate in Indigenous organisational research settings, is to understand the role they can play in contributing to iwi organisational aspirations and objectives through the delivery of effective research.

An important aspect to emerge from the RQ1 research is the clear need for any NIR aspiring to work in Indigenous organisational research to come to terms with their own motivations and limitations before attempting to present themselves as credible and informed potential research colleagues. Motivations that centre on self and researcher promotion are unlikely to sit well with Indigenous groups and are contrary to the principles of Kaupapa Māori research. NIR limitations may include little or no experience in working with Indigenous groups or settings, no relationship with a given Indigenous group with whom the NIR might aspire to work with, poor understanding of the intimate relationship between colonisation, research and oppression. Conversely, a poor understanding of research decolonisation movements and the complicated spaces between NIRs and Indigenous research, may create such a barrier between

the NIR, their research aspirations and Indigenous groups that the research is not a reasonable proposition. Essentially for NIRs in understanding 'where you stand' in the landscape of Indigenous and non-Indigenous research you need to honestly come to terms with your personal position on issues including colonisation, equity, identity, privilege, difference, and sameness (Jones, 2017, p. 150).

Regarding the circumstances of the current research, based as it is on the existing relationship with the Rūnanga, NIRs without existing relationships with an iwi organisation may find that their research aspirations are difficult to align with the realities of their foreignness to an iwi organisation, and complexities in making introductions and access to decision-makers. As discussed in Chapter 1, in framing a research approach to an iwi organisation, the most important question the NIR needs ask themselves is should they be approaching research with an Indigenous organisation in the first place.

The current research develops many of the issues and concepts around addressing this fundamental question and concludes that with time, respect, preparation, guidance and mentorship, it is possible to establish respectful and appropriate research approaches with an iwi organisation. However, NIRs, no matter their experience or relationships with iwi organisations, can expect to question as to whether the research opportunity should be reshaped to create opportunities for Indigenous researchers instead of a NIR. The current research offers a position that NIRs can work in tandem with Indigenous researchers, sharing research resources and experience, for the benefit of the research group, and it is this consistent focus on benefits to the research group, as determined by them, that has the capacity to bridge the binary NIR and Indigenous research divide.

The research conversations with the Rūnanga leaders, presented in Chapter 6, provide a unique and intimate view into the realities of leaders working in PSGEs. The conversations

describe the often-competing demands of balancing organisational corporate needs and expectations with a range of tribal priorities, tikanga and cultural needs. The leaders describe their individual journeys to their current leadership positions including the influence of their marae experiences, their love for their Iwi, and the ways in which they stay connected with their Iwi.

Importantly, the research reveals how the interplay of factors including opportunity, tribal expectations, whakapapa, proximity to marae and rohe, mana, and mandate add complexity to development pathways for emerging leaders and leadership successors. This interplay may have positive and negative influences on leadership succession planning which highlights the complexity of leadership succession planning in PSGEs.

The research conversations clearly identify that leadership succession planning is a key strategic risk for the Rūnanga, and that although the risk is understood, to date there are no deliberate plans or current investment priorities to address this risk. The thesis discusses the pressing demands on the incumbent leaders to manage competing organisational resources within the constraints of the Deed of Settlement and forging new directions both commercially and culturally as suits a contemporary, tikanga and investment-based organisation. Emerging leaders may have expectations of them to also be adroit in managing competing resources and expectations as the Rūnanga responds to changing economic and social environments.

Having explored a range of strategic risks and influences that leadership succession planning presents to the Rūnanga, the thesis describes a comprehensive model for the Rūnanga's leadership succession planning processes. The model is described as Te Aka Matua o Iwi Rua—Integrated Leadership Succession Model for Te Rūnanga o Ngā Wairiki Ngāti Apa (the Model). The Model includes the concepts of 'workplace careers" and 'Iwi careers' as key components in integrating the corporate and the tribal elements of the Rūnanga's

structure into a model that speaks to the development of holistic leaders who are appropriately skilled and experienced to lead hybrid organisations like PSGEs.

The Model makes an important contribution to the study of leadership succession planning in PSGEs and has the potential to be useful in other Indigenous and iwi organisational settings. The thesis reasons that the dual, hybrid organisational dynamics of PSGEs, fundamentally impacts leadership succession planning. In presenting the Model, the current thesis may be an important resource for PSGEs looking to address leadership succession planning and mitigating associated organisational risks.

Research considerations RQ1

The current research yields new perspectives and contributions on non-Indigenous research methods and leadership succession planning in PSGEs. Whilst the outputs of the research present information that can be readily applied in these fields, both lived experience and the literature in non-Indigenous research methods and PSGE leadership succession planning indicates that additional research in these areas may be beneficial to the development of these fields. Future research directions may also be guided by the limitations of the current research, which are outlined in the next section.

Limitations

With regards the Framework (RQ1), to non-Indigenous research models, the process for assessing the transformative nature of research outcomes requires further development in several areas. One, the Framework is a starting point in understanding potential positioning of NIRs in transformational research with iwi organisations. The Framework was implemented in part during the research but is ‘under construction’ as modelling the praxis method inherent in the Framework was part of the research process. Although the components of the Framework

are presented as a systematic approach to non-Indigenous research, the full framework is untested. The Framework needs to be implemented in its entirety to determine what works well and what needs adapting. The praxis model of action, reflection and reaction described in the Framework is also is the most suitable approach to test the relative strengths and weaknesses of the Framework and to assess its actual appropriateness to NIR involvement in iwi organisational research.

Two, As discussed earlier in the chapter, a limitation to the replicability of the Framework is the existence of a prior relationship between me and the Rūnanga. Without an existing relationship, NIRs may be get past the first stages of the Framework, either as a result of their own self-reflection or through early consultation with the proposed iwi organisation that may not consider the NIR to be suitable for a research project with them.

The Framework may also pose a risk to iwi, hapū and Māori organisations in that having considered the questions asked of the NIR in the planning stages of the Framework, NIRs may feel more emboldened to approach iwi organisations, which in turn may put these organisations under pressure to deal with NIR research enquiries. However, if the Framework is implemented as presented, the opportunities for appropriate and respectful conversations between NIRs and iwi, hapū and Māori organisations should be modulated through the Framework.

Three, the COVID-19 pandemic interrupted the research process in many ways for both the Rūnanga and me. Academic research was halted for a period by the University which significantly impacted the NIR interview processes which were all postponed for some time. When online interviews could re-commence, the interviewees had their own personal, professional, and academic circumstances to deal with and I respected these constraints. In some circumstances, additional follow-up interviews were considered, but time and availability constraints made this impractical.

Implications of the research

There are several implications that can be drawn from the RQ1 research process. One, as discussed, the existence or not of relationships between NIRs and Indigenous organisations will be pivotal in considering if, how and why the Framework can be implemented and to what extent. No assumption is made that the Framework is universally appropriate to all NIRs, Indigenous groups and Indigenous research propositions.

Two, any application of the Framework is predicated on the NIRs ability to sincerely assess their own motivations and limitations in researching with Indigenous organisations. The reflexive nature of the Framework will challenge may NIRs if their motivations are anchored in personal academic gain rather than making sincere contributions to the needs and aspirations of Indigenous groups.

Three, (Smith et al., 2012) discuss the evolutionary process of Kaupapa Māori research and the need to give the philosophy and the practice of Kaupapa Māori research space to develop to suit changing contexts. The literature in the field of Kaupapa Māori research is silent on the implications of this evolution for Non-Indigenous outsiders and insiders who engage with Indigenous groups in research projects. Questions to consider include (i)what, if anything, can be added to the scope of the veracity tests to explore the application of the tests in a range of research settings, (ii) what does a non-binary (Indigenous and non-Indigenous) research process look like and (iii) what are the implications of curriculum development in tertiary education institutions to contribute to, or hinder, the Kaupapa Māori research evolutionary process (Colbourne et al., 2020; Ruwhiu, 2012).

Four, in line with a Kaupapa Māori approach to the research, the Group CEO, Grant Huwyler and I, planned to put in place an Iwi-based group, Taumata Korero, who could assess and guide the research and me personally as the research enquiry progressed. Circumstances,

as described in Chapter 4, made establishing Taumata Korero impractical during the pandemic and post-pandemic phases of the current research, and as such a broader review of the research and the outputs, including the Framework did not eventuate.

Future research

Regarding the Framework (RQ1), based on limitations and the implications of the current research, several areas for future research are suggested. One, research is needed to implement the Framework in its entirety, with explicit points of reflection and assessment by everyone involved in the research, to determine to workability of the Framework in a range of research settings involving NIRs and Indigenous groups.

Two, research involving Indigenous research groups' perspectives on applying the Framework to their assessment of NIR research proposals and how these projects, and the NIRs, could be best placed in a research project. Three, a research project that explores NIR disposition towards involvement in Indigenous research would provide depth to the NIR self-analysis as to their suitability and motivations for pursing research with Indigenous groups. However, and importantly, the 'NIR disposition' research needs to be anchored in Indigenous assessment processes for NIRs, that is, the NIR is not able to independently determine their own suitability for involvement in Indigenous research.

Research considerations RQ2

Although the Model presents a comprehensive approach to integrated leadership succession planning the context of the Rūnanga, there are several limitations and future research opportunities that need consideration. Implications of the research are also discussed.

Limitations

(RQ2) Whist the Model is based on the Rūnanga, it takes into account the interconnections between other Ngā Wairiki and Ngāti Apa groups including governance, Iwi and Hapū boards and committees. The integrated nature of the Model infers that other groups within the Iwi may have leadership succession planning issues similar to the Rūnanga, and this inference underpins the integrated nature of the Model. However, the full scope of the Model has yet to be tested with Iwi and Hapū groups in Ngā Wairiki and Ngāti Apa to determine if the integrated Model does indeed, or not, suit the leadership succession planning needs of these groups, and how the Model can be advanced based on their perspectives.

Two, as discussed in the thesis, the number of research conversations with leaders from across the Iwi about leadership succession planning were limited to the three Rūnanga leaders. The in-depth research conversations with the Rūnanga leaders provided invaluable and unique insights into the realities of leadership succession in the PSGE. However, in building the Model based on the narrow pool of conversations, many inferences are made.

Implications of the research

There are several implications that can be drawn from the RQ2 research process. One, the Model adds an important perspective to the concept of Indigenous hybrid organisations, by considering what happens at a practical organisational level in PSGEs (McMeeking, 2021). The current research moves the concept of Indigenous hybrid organisations into the day-to-day realities of PSGEs that included competition for resources, competing cultural and commercial tensions, constraints on member talent pools for leadership capabilities and over-burdened leaders. The current research may provide a useful foil to consider connections between theoretical and practical considerations in the field of Indigenous leadership succession planning.

The development of the Model was a significant learning experience for me, and there are limitations to my knowledge of the tribal and cultural dynamics that imbue the Rūnanga's organisational and leadership dynamics. One aim of the research was to expand my knowledge of tribal and cultural dynamics so that I could be more effective in my professional and research activities with the Rūnanga. My knowledge limitations may be representative of knowledge limitations for other NIRs. The gaps in my knowledge manifest in areas such as where the complexity of the links between mātauranga Māori and the functions of the Rūnanga as a commercial entity, are not as well developed as they could be and under-representing the implications of these links, in the development of the Model.

Future research

Regarding the Model (RQ2), based on limitations and the implications of the current research, several areas for future research are suggested. One, further research is needed on how PSGEs can determine and implement leadership capability and capacity building initiatives, based on the Model. An important element in such research will be an expanded exploration of the influence of the current imposed structure of PSGEs on leadership succession. While the current research provides a preliminary view of these influences, greater depth of knowledge in this area would add depth to the Model and its potential for practical implementation. Research into structural impediments to the practical development of PSGEs in changing cultural, social and economic environments may lend useful data to discussions on the evolution on the PSGE model itself.

Two, an expanded range of PSGE, iwi and hapū leader research conversations are needed to add depth and scope to the knowledge of the influences on leadership succession planning in PSGEs. The further development of the Model will be greatly enhanced by

engagement through such research to challenge, modify and/or substantiate the Model and its components.

Three, research into the processes in the Model for developing and integrating 'Iwi careers' with 'workplace careers' will be beneficial to further developments in integrated models for iwi and PSGE leadership succession. Contextualised models for the development of whare wananga and their role in the integration of cultural and commercial capabilities and leadership succession planning would be of particular benefit in the ongoing development of the Model. This research space could include a more detailed exploration of mātauranga Māori as it relates to leadership development and succession specifically in PSGE. Four, a fuller understanding of the influences exerted by tribal and cultural factors on contemporary PSGE leaders and succession planning would make an important contribution to leadership development pathways.

Self-reflection—From earnest to effective

In conclusion, much was learned from the research process itself, the research findings and my own experience in participating in an innovative research process. As discussed in the beginning of this Chapter, looking back on my early research and work experiences with the Rūnanga and other iwi and Māori organisations, I feel the best description for the nature of my own aspirations to contribute to the Rūnanga's aspirations would have been 'earnest'. I felt a strong sense of injustice on behalf of the Rūnanga and felt strident in voicing opposition to many Pākehā behaviours and institutions. With time and experience and mentorship from the leaders, I have learned that being earnest is not enough. What I need to be is effective.

My transition from being earnest to being effective in my relationship with the Rūnanga is ongoing, and only the Rūnanga leaders can determine if I am making progress. I have used an 'effectiveness' lens to view the development of the research and to consider what useful, transformative outcomes the research could achieve. The same can apply to the Rūnanga's

assessment of the impact of the research process on my own transformation towards being an effective contributor to their organisation and their aspirations.

From my own perspective, although the sense of allyship and solidarity remains (being earnest), the questions pervading the research activity remain 'did I realise the opportunities for the Rūnanga presented by the research and was the research transformational? (being effective)'. These questions will take time to answer. An important element in transitioning from being earnest to being effective is the ongoing mentorship and guidance that the Rūnanga leaders provide me. For example, although I sometimes see opportunities to lean into issues in support of the Rūnanga, and other iwi and Māori clients wise counsel from the leaders of these organisations has helped to focus and direct my energies into areas where they know it is more useful and effective for me to participate. That is, I am learning to wait and to be guided by the leaders as to where and when I can best place my efforts and resources in support of them. Therefore, an important learning for any NIR is to listen to the guidance being offered and to learn to work with that guidance.

As a result of the current research, NIRs may develop new perspectives on what their roles could be in supporting iwi organisations, such as PSGEs, in their efforts and aspirations. Traversing the terrain between NIRs and Indigenous organisations requires caution and consideration. The research presents both a new model for exploring this terrain and an example of the types of data and understanding that can be explored through a model based on mutual respect and trust. The current research has shown that in stepping away from a need for control and stepping towards a sincerely shared space, NIRs can be positioned as effective contributors in developing research- based transformative outcomes for Indigenous organisation.

As remarked at the end of the Personal Statement, the current thesis presents findings that aim to contribute to the ongoing development and sustainability of the Rūnanga, using a

research approach that is sensitive to the differences in our cultures and the similarities in our aspirations.

Appendix 1 Massey University Code of Conduct – Universal Ethics Principles

Universal Ethical Principles: Key Questions	
Autonomy	To what extent will doing/allowing this research enable others to freely decide to participate in the light of their own beliefs and values?
Avoidance of Harm	To what extent will doing/allowing this research risk or cause harm?
Benefit	To what extent will doing/allowing this research create, support or make likely benefits?
Justice	To what extent will the benefits and burdens of this research be fairly distributed?
Special relationships	To what extent would doing/allowing this research honour the ethical norms generated by the special relationships that the researcher has?
Whakapapa	In what ways are relationships being established, developed and maintained with iwi, hapū, whānau and Māori communities?
Tika	Can the research achieve its aims? In what ways will it impact on Māori?
Manaakitanga	Does the research treat people with cultural sensitivity? In what ways will the research ensure that the dignity and respect of all parties is upheld?

Mana	Who will benefit from the research and how will this benefit be manifested? In what ways will the research strengthen and protect Māori culture, values, practices and language?

Table 9 Massey University Code of Conduct - Universal Ethics Principles

(Massey University, 2017)

Appendix 2 Ethics Application form

Ethics Application

Human Ethics Application

Application ID :	4000019388
Application Title :	The influence of tribal aspirations on outcomes for
iwi organisations Date of Submission :	09/08/2018
Primary Investigator :	N/A
Other Investigators :	Lynette McCurdy

Human Ethics Application

Application ID : 4000019388
Application Title : The influence of tribal aspirations on outcomes for Iwi organisations
Date of Submission : 09/08/2018
Primary Investigator : N/A
Other Investigators : Lynette McCurdy

Application

Initial Responses

Application Title*
The influence of tribal aspirations on outcomes for Iwi organisations
Campus of Chief Applicant

Manawatu
Wellington
Albany
Researchers
1 Surname McCurdy

Given Name Lynette

Full Name Lynette McCurdy
Position Applicant
Primary? No
Work Number
Email Address Lynette.Mccurdy.1@uni.massey.ac.nz
Department 726
College 10
Please add name of co researchers if unable to locate above
This question is not answered.
Recruitment / Data collection start date
30/10/2018
Projected end of the project
01/06/2021
Project Type
Academic Staff Research

General Staff Research
Postgraduate Student Research
Undergraduate Student Research
Evaluation
Teaching
Other
Project Summary

My PhD research looks into the influence of tribal aspirations on outcomes for Iwi organisations utilising a case studies approach. The PhD research builds on the findings of my Master of Business Studies research (2016) (Massey Human Ethics Approval number 4000015619) that explored the influence of tribal and commercial aspirations on SHRM decisions in an Iwi (Māori tribal) organisation. My doctoral research further explores this topic through exploring the connections between Iwi tribal aspirations, decision-making and outcomes.
Whilst the research topic is important, being a nonIndigenous researcher means that the methodological approaches are equally important. Therefore the research is shaped around two themes, the research topic and the research method. These themes are structured around two core research questions. These will be further developed through a hui and consultation process in line with the methodology.
Theme 1: Research topic.
Research Question 1: What are tribal aspirations?
1.1. How are Iwi organisations configured in response to tribal aspirations?

1.2. How are tribal aspirations revealed in the outcomes for Iwi organisations?

Theme 2: Research method.

Research Question 2: How should a nonIndigenous researcher approach research with Iwi organisations?
2.1 What appropriate research methodologies are available to the nonIndigenous

researcher?

2.2 Are tribal based

research methodologies available to and appropriate for the nonIndigenous researcher working in Indigenous organisational theory?
The aim of the research is to contribute meaningful data and findings on the unique qualities of Iwi organisations and how these can contribute to building success for these organisations. An aim of the research is to produce resources and tools to assist Iwi organisations in the translation of their aspirations into sustainable organisational models.
Describe the peer review process that has been used to discuss and analyse the ethical issues present in this project.
Given some concerns that my commercial work may have implications with my research work I approached Associate Professor Tracey Riley and I am now following her advice to submit a full ethics application. I have also prepared, as suggested by Associate Professor Riley, a matrix that links my research approach to the Massey ethics principles. This has been reviewed by my supervisors and is included in this application.
List the ethical issues considered and explain how they have been addressed I completed my Master of Business Studies looking at the influence of tribal and commercial aspirations on strategic HR choices and decision making in Māori organisations, using a single case study (Te Rūnanga o Nga Wairiki Ngāti Apa identified here as NWNA). My PhD continues this line of enquiry. As a result of the research process and findings from the research report, NWNA asked me to complete some commercial work for them through my consulting business. This contract work continues and has provided me with an opportunity to work directly with a Māori organisation is the areas I am interested in with my PhD research. Following discussions with Paul and Jason, I am proposing to utilize my Masters research report as a pilot study, followed by the commercial work, with the approval of NWNA, as an Action Research stage of my PhD. These stages are used to fill any gaps in the literature and to define the final research questions. The research questions will then be explored through the three case studies. I have discussed this with NWNA and they have agreed in principle. Commercial confidentially will be foremost in the planning if I can use the proposed approach. Although I work on a commercially basis with NWNA I am not proposing to work commercially with the three PhD case study

organisations.
With whom did you peer review your research?
I have discussed my research with my supervisors and the CEOs of two rūnanga and one runanga Chairperson.

A: Full Application

A 1 **Do you wish the protocol to be heard in a closed meeting (Part II)?***
No
Yes
A 2 Select any MUHEC or HDEC application numbers already applicable to this application and their relationship.
This question is not answered.
A 3 **Will you be recruiting participants for your research?***
No
Yes

B: Risk Assessment Questions

Original Risk Assessment Questions

4 Does your research include:

4.a **Situations where the researcher may be at risk of harm.***

No
Yes
4.b **Use of a questionnaire or interview, whether or not it is anonymous, which might reasonably be expected to cause discomfort, embarrassment or psychological or spiritual harm to the participants. ***
No
Yes
4.c **Processes that are potentially disadvantageous to a person or group, such as the collection of information which may expose a person / group to discrimination.***
No
Yes
4.d **Collection of information of illegal behaviour(s) gained during the research which could place the participants at risk of criminal or civil liability or be damaging to their financial standing, employability, professional or personal relationships.***
No
Yes
4.e **Collection of blood, body fluid, tissue samples or other samples.***

No
Yes
4.f **Any form of exercise regime, or deprivation. (e.g. sleep or dietary)***

No
Yes
4.g **Any form of physical examination(e.g. physical, radiation, ultrasound).**

No
Yes
4.h **The administration of any form of drug, medicine (other than in the course of standard medical**

procedure), or

placebo.*
No
Yes
4.i **Physical pain, beyond mild discomfort.***

No
Yes
4.j **Any Massey University teaching which involves the participation of Massey University students for a demonstration of**

procedures or phenomena which have potential for harm.*
No
Yes

4.k **Participants whose identities are known to the researcher giving oral consent, rather than written consent, other than**

for cultural reasons.*
No
Yes
4.l **Participants who are unable to give informed consent.***

No
Yes
4.m **Research on your own students / pupils.***

No
Yes
4.n **The participation of children (seven (7) years old or younger).***

No
Yes
4.o **The participation of children under sixteen (16) years old where active parental consent is not being sought.***

No
Yes
4.p **Participants who are in a dependent situation, such as nursing home or prison, or patients highly dependent on**

medical care.*
No
Yes
4.q **Participants who are vulnerable.***

No
Yes
4.r **The use of previously collected identifiable personal information or research data for which there was no explicit**

consent for this research.*
No
Yes
4.s **The use of previously collected biological samples for which there was no explicit consent for this research.***

No
Yes
4.t **Any evaluation of organisational services or practices where information of a personal nature may be collected and where participants or the organisation may be identified.***
No
Yes
4.u **Deception of the participants, including concealment or covert observations.***

No
Yes
4.v **Conflict of interest situation for the researcher.**

e.g. Is the project funded or supported in any way that might result in a conflict of interest, do any of the researchers have a financial
interest in the outcome, or is there a professional or other relationship between the researcher and the participants? *
No
Yes

4.w **Payments or other financial inducements (other than reasonable reimbursement of travel expenses or time) to participants.***
No
Yes
4.x **A requirement by an outside organisation (e.g. a funding organisation or a journal in which you wish to publish) for Massey University Human Ethics Committee approval.***
No
Yes
4.y **I wish to submit a full application for Training / Education purposes***

No

Yes

C: Project Details

C 1 **Aim of the project ***
My research aims to contribute data and resources to assist Iwi organisations with key strategic decisions by addressing the challenge of how to translate tribal aspirations to organisational performance and outcomes. In order to better understand how these issues weave together, the research starts from first principles, with tribal aspirations, their influence on core decision making and priorities and the impact of these on Iwi organisations' performance and outcomes for their members.
It may be that the unique qualities that can exist in the foundations of Iwi organisations can provide significant advantages to these organisations as they move into the future. This perspective is consistent with the views of many Māori scholars that Māori organisational, business and economic success in integral to Māori aspirations for

self-determination
and self-governance.
The research argues there are cultural dimensions in Iwi organisations,
that if clearly articulated through the organisation, can make a significant contribution to decision-making and
therefore outcomes for Iwi organisations and their performance. The corollary of improved organisational performance is improved access to economic opportunities and improvements in social, education and health outcomes for Māori people and their communities.
C 2 Background of the project
The PhD research builds on the findings of my Master of Business Studies research (2016) that explored the influence of tribal and commercial aspirations on SHRM decisions in an Iwi (Māori tribal) organisation. My Master's Research Report concluded that aspirations do influence SHRM decision making and that human capability and capacity issues are likely to have a significant impact on Iwi organisations' development and sustainability
My commercial work and research to date with Iwi organisations has afforded me an opportunity discuss with them issues of critical importance to any organisation strategy,
HR, competitive advantage, values and finance.
The greatest opportunity though is to talk with Iwi governors and managers about critical issues for Māori and Iwi organisations as they navigate both their tribal and cultural worlds and the world of mainstream compliance, expectation and competition. These conversations have led me to this current research space, aiming to produce research based
resources and data to help Iwi organisations optimise their place in all worlds.
Tribal aspirations as influencers on organisational performance and outcomes may be deployed in Iwi organisations in ways that can't be replicated by mainstream organisations, other Iwi organisations or global competitors. Exploring where aspirations are situated in Iwi organisations may help with developing enhanced approaches for organisational performance and outcomes.
I have taken an adapted Kaupapa Māori Research approach in response to what I have learned so far about being a nonIndigenous
researcher and the impact of mainstream research on Māori people and Iwi
organisations. This is not a conventional approach and I have much to learn but I am privileged to have the support of Māori scholars and advisors to assist me through the process. Learning about and through the methodological approach for the research is as important to me as the research itself.
C 3 **Outline research/teaching/evaluation procedures including approach / procedures for collecting data.**
If flowchart required, add to Documents section later.*****

See flow chart. The ideal profile for a Rūnanga is a Post Settlement Governance Entity (PSGE) with responsibilities for both the management of funds and assets from settlement and accountability to their claimant group. Rūnanga profiles:
• Rūnanga established for >10 years

• Rūnanga established for 510

years

• Rūnanga established for 15

years

The research strategy adopted for the research is qualitative as it is based primarily on data collected through semi structured
interviews. The personal and individual nature of the interview experience may create the
opportunity to include 'storytelling'
as an aspect of the qualitative process, reflecting the importance of oral
history and storytelling
to Māori people. Secondary data will be collected from the Rūnangas'
internal documents (depending on what is made available) and government sources including the Office of Treaty Settlements (Office of Treaty Settlements, 2016). The strategy uses an inductive approach as the conclusions drawn from the research are based predominantly on observations and the research enquiry is exploratory in nature.
The data analysis will be supported through the use of a qualitative analysis tool e.g. NVivo (to be confirmed). In line with kaupapa Māori research guidelines, advice and guidance will continue to be sort from Māori advisors

and participants on the respectful handling of data, its storage and destruction (if applicable). The interpretation of the data will involve the participants as well to ensure that the most appropriate lens is used to view the data and the findings. The results, findings, conclusions and any recommendations will be structured in a way that is meaningful and useable by the Rūnangas in the first instance and other organisations that may have an interest in the research.

C 4 **Describe the experience of the researcher and / or supervisor to undertake this type of project. ***

I have completed my Master's research using similar approaches and methodologies as proposed for my PhD research. Dr Jason Mika is an experienced research on Māori and Iwi issues and Assoc. Prof Paul Toulson is an experienced researcher and PhD supervisor. I have been offered mentoring support and guidance from within my Iwi network.

C 5 **Where will the project be conducted?**

Include information about the physical location / setting *

The research will be conducted in Aotearoa New Zealand. If practicable, the interviews will be conducted in the North Island. Interviews and hui will be conducted in locations and environments chosen by the participants.

C 6 **Is the location overseas?***

No

Yes

D: Participants

D 1 **How many participants will be involved?***

I am planning to interview 1015 people in each Rūnanga. With three Rūnangas this will provide insight and perspectives from 3045 people.

D 2 **Provide the reason for selecting this number or the statistical justification (if relevant).***

This quantum is based on similar research and exceeds participant numbers in many research projects.

D 3 **How will potential participants be identified?***

The Office of Treaty Settlements data will be used in the preliminary scoping for three Post Settlement Governance Entities (PSGE) as the Rūnangas. These will be Iwi organisations that have concluded their Treaty of Waitangi settlements within the last 10 years located in the North Island. Prospective participants will represent different roles and responsibilities in the Rūnangas. Participation will be sort from governance members including directors and trustees, members of the management team including CEOs, executive directors and line managers, and Iwi members.

D 4 **How will potential participants be recruited?***

I have approached people who were involved in my Masters research for the advice on organisations who may be interested in my research area. I am aiming to contact the CEO or Chairperson from prospective case study organisations in the first instance, to discuss my research and the what being involved in the research may mean for both the organisation and the people involved. If the senior person that I speak with agrees to be involved I will then seek their guidance on who I can approach about being involved.

D 5 **Who will make the initial approach to potential participants?***

The initial approach will be made through my Iwi network by people I have researched with previously. Participants within the Rūnangas will be initially approached by the CEO or chairperson.

D 6 **Does the project include recruitment through advertising?***

No

Yes

D 7 **Does the project require permission of an organisation to access participants or information?***

No

Yes

D 7.a **List the organisations***

Rūnangas are yet to be confirmed

D 8 **Describe any specific inclusion / exclusion criteria to select participants***

N/A

D 9 **Will you be using a screening tool?***

No

Yes

D 10 **How much time will the participants give to the project?***

Each semi structured interview will take 60 minutes. Interview questions can be made available in advance of the interview and there may be some preparation time but this is not an expectation of the researcher. Participants will be invited to contribute to further wananga to review findings and to offer their interpretations on the data collected. These sessions may also take 60 minutes.

D 11 **Does this match the time provided to the participants on the information sheet?***

No

Yes

D 12 **Describe the intended participants***

Participants will represent different roles and responsibilities in the Rūnangas. Participation will be sort from governance members including directors and trustees, members of the management team including CEOs, executive directors and line managers, and Iwi members.
With regards to Iwi members I am seeking the involvement of tribal elders, members of youth leadership programs and people involved in marae activities. Levels of engagement with their Iwi will also be an aspect reflected by the member sample. It may be material to the research whether members are fully engaged/staunch supporters, engaged and tending to take the middle ground on issues or disengaged/ambivalent/apathetic. Participants will be asked to self assess
their level of engagement.

Application Detail

E: Data Collection

E 1 **Select the type of data collection.***

Questionnaire
Observation
Focus Group
Interview
Other
E5
Describe the location and anticipated duration of the interview, including whether it will be in work time. (If in work
time, have you asked permission for this from the employer?)*
The interviews will be conducted in locations and at times that suit the participants. Interviews and any follow up wananga reviewing the findings will take approximately 60 minutes per session.
E 6 **Describe other method used***
Secondary data will be collected from the Rūnangas' internal documents and government sources including the Office of Treaty Settlements (Office of Treaty Settlements, 2016).
E 7 **Does your project involve sound or image recording?***
No
Yes
E 8 **Does the project require permission to access databases?***
No
Yes

G: Benefits and Risks

G1
What are the possible benefits (if any) of the project to individual participants, groups, communities or
organisations?*
The research aims to contribute data and resources to assist Iwi organisations with key strategic decisions by addressing the challenge of how to translate tribal aspirations to organisational performance and outcomes (Haar & Delaney, 2009; PrendergastTarena,
2015). The research argues there are cultural dimensions in Iwi
organisations, that if clearly articulated through the organisation, can make a significant contribution to decision-making
and therefore outcomes for Iwi organisations and their performance. The corollary of improved organisational performance is improved access to economic opportunities and improvements in social, education and health outcomes for Māori people and their communities.
G 2 **Are participants likely to experience discomfort (physical, psychological, social), incapacity or other risk of harm?***
No

Yes
G4
Is discomfort (physical, psychological, social), incapacity or other risk of harm likely to be experienced by
groups/communities or institutions as a result of this research?*
No
Yes
G 5 **Is ethnicity data being collected as part of this project?***
No
Yes

G6
If participants are children / students in a preschool / school / tertiary setting, describe arrangements you will make for children / students who are present but not taking part in the research.*
N/A

H: Consent

H1
Who will give information about the research to potential participants?*
The researcher will provide information to participants.
H2
How will the information be given to potential participants*
Via email or mail depending on the preference of the participants
H 3 **How will consent be obtained?***
Written
Oral
H 5 **Are any participants under the age of 16?***
No
Yes
H6
If participants include persons whose capacity to give informed consent may be compromised, describe the consent process that will be used.
N/A
H 7 **Will the participants be proficient in English?***
No
Yes

I: Privacy/Confidentiality Issues

I 1 List any information that will be obtained from any sources other than the participant.
Organisational information will be sourced from the Rūnanga and from government sources
I 2 Identify any information that may be given to any person outside the research team that may describe participants.
All data will only be viewed by the researcher and the research supervisors.
I 3 **Will participants identities' be known to the researchers?***
No
Yes
I 3.a **How will the identities be confidentially maintained in the treatment and use of data?***
Individuals and Rūnangas will not be identified in the research data or reports without their consent. However, given the close associations and networks that exists between Iwi organisations it may be possible for people in other organisations to surmise who the Rūnangas and individuals may be.
Organisational reports and data that are not in the public domain will be treated in a secure and confidential manner. Where possible documents of this nature will be reviewed on the case studies' premises.
I 4
If an institution (e.g. school) to which participants belong is able to be identified, explain how you have made the institution aware of this.
This question is not answered.
I 5 **Outline how and where data will be stored, particularly identifiable data.***

The data, findings, analysis and reports will be stored on the researcher's computer with a copy saved to a cloud based server and the Massey University hard drive. The data will remain securely stored and then archived as a permanent record. Data from individuals will be destroyed on request at the conclusion of the PhD research process.
I 6 Outline how and where consent forms will be stored
Copies of signed consent forms will be provided to participants. Consent forms will be securely stored at the researcher's residence. Electronic copies will be stored on the researcher's computer with a copy saved to a cloud based server and the Massey University hard drive.
I 7 **Outline who has access to data and consent forms.***
The researcher and my supervisors will be the only people who have access to the data and consent forms.
I 8 **How will the data / consent forms be protected from unauthorised access?***
All databases and computers used to store the data and forms are secure systems. The researcher and supervisors are the only people with access and all devices are the property of the researcher and stored at the

researchers residence.
I 9 **How long will the data be kept?***
The data will be archived and kept indefinitely.
I
10
Who will be responsible for its safekeeping and eventual disposal?*
The researcher
I 11 **Will the data be transferred to an official archive?***
No
Yes
I
11.a
Name the archive*
The archive will be held on the Massey University data store.

K: Conflict of Role / Interest

K 1 **Is the project to be funded or supported in any way?***
No
Yes
K 2 **Do any of the researchers have a financial interest in the outcome of the project?***
No
Yes
K3
Describe any professional or other relationships between researchers and the participants? Indicate how any resulting conflict of role will
be dealt with.
The researcher will introduced to some of the Rūnangas by people who have worked with the researcher in the past and who have been involved in previous research. There are no conflicts of interest between any of the parties involved in the research.

M: Treaty of Waitangi

M1
Describe how the Treaty of Waitangi, with reference to the principles of partnership, participation and protection, has been considered
and how your research affects Māori.*
I have completed a matrix that looks at the principles and alignment with my research project. The matrix is attached to my ethics application
M2
**Are Māori the primary focus of this project, or is it more than likely that participants are Māori (and ethnicity is being
collected)?***
No
Yes
M 2.a **Is the researcher competent in te reo Māori and tikanga Māori?***
No
Yes
M
2.b
**Identify the group(s) with whom consultation has taken place. Describe the consultation process, and how issues
raised in the consultation process have been dealt with**
Upload a copy of the evidence of consultation, e.g. a copy of an email from a Māori researcher, or a letter from an Iwi authority if
research is being undertaken in their area.*
I have spoken with the Nga Wairiki Ngāti Apa Trustees about my research and presented my Masters research report to them. We have discussed my PhD as the next phase in the research journey and what areas of rūnanga development my research could assist with. Specifically, I have spoken in detail and over time with the Nga Wairiki Ngāti Apa Chairperson and CEO about their aspirations and aims for their organisation and areas where research may be able to assist them in achieving their objectives. We have discussed issues including processes of engagement and protocols, the needs of Māori and access to economic opportunities, the role and purpose of Iwi and rūnanga models and what might be achieved through to collaborative research relationships. The Chairperson and CEO have agreed to assist me in understanding important engagement protocols and how relationships can and should be nurtured and developed. They have been instrumental in the development of the research questions.
M 2.c Describe any ongoing involvement of the group(s) consulted in the project.

Although Nga Wairiki Ngāti Apa won't be involved as a Rūnanga, the Chairperson and CEO have offered to support and assist me in developing my understanding of important engagement protocols and with introductions to other Iwi organisations who may consider participating in my research. The CEO and I have also discussed issues relating to my own cultural safety following an isolated incident when I was subjected to a verbal slur for being a pakeha at an Iwi hui. I feel that in the event of me experiencing something similar in the future, the Nga Wairiki Ngāti Apa Trustees and CEO can provide me with support and guidance on how to best handle situations like this.

M 2.d Describe how project findings will be disseminated to the group/s consulted.

As Nga Wairiki Ngāti Apa provide me with valued and valuable guidance and support, I intend to provide the rūnanga with a copy of the research findings and recommendations and offer to present this material at a hui of their choosing. This will be offered to them as koha for all their support and guidance. I think this is an important aspect of reciprocity or utu.

M 3 **Is the research topic relevant to Māori communities?***

No

Yes

M

3.a

Identify the group/s with whom consultation has taken place, describe the consultation process, and how issues raised

in the consultation process have been dealt with.

I have spoken with the Nga Wairiki Ngāti Apa Trustees about my research and presented my Masters research report to them. We have discussed my PhD as the next phase in the research journey and what areas of rūnanga development my research could assist with. Specifically, I have spoken in detail and over time with the Nga Wairiki Ngāti Apa Chairperson and CEO about their aspirations and aims for their organisation and areas where research may be able to assist them in achieving their objectives. We have discussed issues including processes of engagement and protocols, the needs of Māori and access to economic opportunities, the role and purpose of Iwi and rūnanga models and what might be achieved through to collaborative research relationships. The Chairperson and CEO have agreed to assist me in understanding important engagement protocols and how relationships can and should be nurtured and developed. They have been instrumental in the development of the research questions.

M 3.b **Describe any ongoing involvement of the individuals or group/s consulted throughout the project***

Although Nga Wairiki Ngāti Apa won't be involved as a Rūnanga, the Chairperson and CEO have offered to support and assist me in developing my understanding of important engagement protocols and with introductions to other Iwi organisations who may consider participating in my research. The CEO and I have also discussed issues relating to my own cultural safety following an isolated incident when I was subjected to a verbal slur for being a pakeha at an Iwi hui. I feel that in the event of me experiencing something similar in the future, the Nga Wairiki Ngāti Apa Trustees and CEO can provide me with support and guidance on how to best handle situations like this.

M 3.c Describe how project findings will be disseminated to the group/s consulted*

As Nga Wairiki Ngāti Apa provide me with valued and valuable guidance and support, I intend to provide the rūnanga with a copy of the research findings and recommendations and offer to present this material at a hui of their choosing. This will be offered to them as koha for all their support and guidance. I think this is an important aspect of reciprocity or utu.

N: Cultural Issues

N 1 **Does your research focus on any ethnic or social groups (Other than Māori)?***

No

Yes

O: Sharing Research Findings

O1

Describe how information resulting from the project will be shared with participants and disseminated in otherforums.

Note that receipt of a summary is one of the participants rights *

A summary of the project findings will be made available to the interviewees and the Rūnangas. It is the aim of the researcher to meet with the interviewees as part of the analysis and interpretation stages of the research. The intention is to invite participants to help guide and contribute to these stages as an important aspect of the participant driven,

community up

approach to the research. Therefore participants will see the

findings and interpretations take shape. The thesis will also include my own personal interpretation and assessment of the findings reflecting my perspective as an 'outsider' in terms of my role as a nonMāori researcher. The data collected is for use in my PhD research. There may be subsequent publications and

academic presentations based on the research and its findings.

Documentation

R: Documents

Information sheet
Draft request to enter institution document.
Interview Schedule
18/09/2018 Page 13 / 15
Consent Form
Evidence of Consultation
R 1 Using the document list below, upload or add only those documents that have been highlighted above.
Description Reference Soft
copy
Hard
copy
Ethics risk assessment Ethics risk assessment matrix
20.08.2018.pdf

Submission

Supervision

List your supervisors here*
1 Surname McCurdy
Given Name Lynette
Full Name Lynette McCurdy
Position Applicant
Primary? No
Work Number
Email Address Lynette.Mccurdy.1@uni.massey.ac.nz
Department 726
College 10

Others

As Chief Applicant I have read the Code of Ethical Conduct for Research, Teaching and Evaluation involving Human
Participants. If there are coresearchers
I have confirmed that they have read the Code and I have obtained their
approval for the content of this application.
I/We understand my/our obligations and the rights of the participants.
I/We agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluation
involving Human Participants. The information contained in this application is to the very best of my / our knowledge
accurate and not misleading.
*
I agree

Sign Off

Approver

Comments for researcher.*
18/09/2018 Page 14 / 15
This question is not answered.

18/09/2018 Page 15 / 15

Appendix 3 Ethics Risk Assessment Matrix-Template

Ethics Risk Assessment Matrix			
Research Proposal: (Title)		**Date:**	
Researcher Name:			
Ethics framework			
e.g., Massey universal ethics principles	**Issue relating to the research**	**Risks**	**Management/mitigation**
1. Autonomy: **To what extent will doing/allowing this research enable others to freely decide to participate in light of their own beliefs and values?** **1a) Agency (the capacity to make decisions in light of one's values and beliefs)** **1b) Information (on which to base the decision)** **1c) Comprehension (so that the decision is based on full understanding)** **1d) Absence of pressure, coercion, or manipulation (so that the decision can be said to belong to the agent)**	E.g., Ensuring that all participants are fully informed and feel able to make independent decisions about being involved in the research.	E.g., Potential participants may feel obliged to be involved, or not involved, depending on the position taken by their organization. Due to tribal affiliations people may try to present their organization's perspectives rather than their own.	E.g., Discuss the potential dynamic with organisation's leadership at the earliest possible stage of engagement. Outline that for the research to be as successful as possible (in meeting the research aims) everyone involved needs to be free to express their independent viewpoints and perspectives. Seek leadership support for this position. Full disclosure on any of previous research activities with Māori organizations. Where relevant, provide comprehensive Information Sheet to all potential participants at the earliest stages of engagement. Participants involved in the development of the research proposal.

			Ensure that where and when required potential participants are encouraged to discuss the research and their involvement with others or to engage appropriate support structures to ensure that all participants go into the research process with full understanding. No inducements or incentives will be offered, and all information collected through the research process is held in confidence. Individual responses will not be disclosed. Participants can at any time withdraw from the research process.
2. Avoidance of Harm (non-maleficence): To what extent will doing/allowing this research risk or cause harm?	E.g., The research process needs to be aware of harm that may be caused to individual participants, organizations, institutions, and the researcher through unplanned or unforeseen errors or oversights in research protocols. Issues to be considered include choice of research participants, methodology selected, data capture, analysis and interpretation, data storage and destruction, conflicts of interest.	E.g., Errors may be the result of excluding key people or organizations from the process causing harm to mana and reputation. If poor research protocols impact the mana of participants and organizations, then Massey University may be affected by having its strategic commitment to Treaty of Waitangi called into question. Risks to the research student could include restricted access to participants due to resistance to academic research within	E.g., Ensure the Māori organisations that are approached as potential case studies are appropriate to the scope and nature of the research. Be transparent and accountable to the organisations approached about all aspects of the proposed research. Work within the geographic and logistical constraints of the researcher. Don't over promise. Use (Institution) strategy, tribal tikanga and co-design processes with proposed participants to guide decisions and behaviours. Promote the determination of

		Māori organizations; Alienation from some Māori organizations due to research or commercial associations with other Māori organizations; alienation from mainstream research or University as a result of pursuing alternative research methodologies.	Māori-led aspirations, the active use of Te Reo Māori, the vitality and wellbeing of all people and our environment in order give full and authentic expression to the eminence of Te Tiriti o Waitangi. Researcher to ensure full and transparent disclosure of all research and commercial associations. Ensure that the University is aware of the research methods dimensions so that any issues can be addressed early in the process. Ask for guidance re organisational kawa and tikanga and how these may be applied for any conflict or dispute resolutions.
3. Benefit (beneficence): To what extent will doing/allowing this research create, support or make likely benefits?	E.g., Ontologically, the research needs to offer value to others in order for it to have value for the researcher, personally. The potential impact and benefits of my research will be the starting point of the research program and not a consequence of it. Benefits may be wide ranging and managing participant expectations may be required. Participants determine what may be valuable, not just the researcher.	E.g., Producing research findings that are of little consequence to the participants and provide marginal value to them in achieving their aspirations and goals. Researcher taking the credit for the research and not participating fully with participants in determining research benefit and how this may be expressed.	E.g., Pursue detailed consultations at the planning stage of the research process to discuss benefits and impact. Explore and define research outcomes that matter to participants and their organizations. Be open to changes or evolution of the research questions as a result of this consultation. Understand and embrace power-sharing as a positive research element.

4. Justice: To what extent will the benefits and burdens of this research be fairly distributed?	E.g., Ensuring that all research participants and organizations are treated equally, and the researcher demonstrates consistent behaviours towards all.	E.g., Some participants or organizations perceive that they are overburdened with the research protocols or receive disproportionately less benefits from the research process than others.	E.g., Manage participant expectations and operate in an open and transparent manner at all times. Maintain open and trusted lines of communication with all participants so that they feel comfortable discussing any concerns with the researcher as the research program develops.
5. Special relationships: To what extent would doing/allowing this research honour the ethical norms generated by the special relationships that the researcher has?	E.g., Any special relationships with iwi and Māori organisations that have participated in past research or commercial relationships with the researcher should be disclosed. Describe any trusted or reciprocal relationship that may influence the research process. Are senior people within any iwi or Māori organisation providing guidance and mentoring about iwi, tribal or Indigenous business models, organisational structures, tribal issues, the reo and culture.	E.g., Other Māori organisations may feel that researcher affiliations with a particular organization may bias the researcher's views on the wider issues of the research. They may feel uncomfortable participating in the research if they don't trust the confidentially protocols and commitments that are presented to them.	E.g., There may be significant tribal interconnections that need to be acknowledged, and care must be taken to create and maintain trusted relationships based on robust protocols for managing confidentially and data. If more than one organisation is involved, proposed protocols to protect identities may be invalidated if participants from some organisations are involved in assisting the researcher with personal introductions. Protocols relating to anonymity will need to be discussed with tribal mentors and guidance sought to avoid harm or untoward disclosure of information and/or identities.
TREATY OF WAITANGI OBLIGATIONS & PRINCIPLES			

6. Whakapapa (relationships): In what ways are relationships being established, developed and maintained with Iwi, hapū, whānau and Māori communities?	E.g., The aim of the research is to produce results that are meaningful and beneficial to proposed participants. A key element in the research process is establishing, developing and maintaining meaningful relationships with the participants. Relationships take time to develop and essential elements in relationships with Māori are being available and being present, for korero, events and hui that are not necessarily related to the research but are essential to the relationships.	E.g., Not being available to research participants and their organisation in a manner that reflects the sincerity of the relationships. This may be due to logistics and geography or overall research time commitment. Becoming too personally involved and losing research objectivity.	E.g., Aim to create manageable expectations about availability and make time to be at important hui and events to support the participating organisations. Building relationships should not be confined by the research process. Stay focused on the research program and outcomes and work with participants and mentors and e.g., supervisors, if the researcher feels they are losing their objectivity.
7. Tika (purposefulness): Can the research achieve its aims?	E.g., The focus of the research is to generate benefits for Māori participants, in their terms, and to contribute to the participants aspirations for tino rangatiratanga. Māori participants are integral to the development of the research aims and planned benefits. Māori remain at the centre of the research process.	E.g., Mainstream interpretations and utilisation of the research findings diminishes the full range of benefits available to Māori.	E.g., Establish processes for the distribution and presentation of the research material and findings to ensure that the material is available to participants to access and utilise for the benefits of their organisations and people.
8. Manākitanga (cultural and social responsibility): Does the research treat people with cultural sensitivity? In what ways will the research ensure that	E.g., the research aims to adapt and apply a Kaupapa Māori Research methodology that is appropriate for the NIR. Cultural safety and the protection of mana for all participants is central to	E.g., That cultural offence or discomfort results from the research process or researcher behaviours.	E.g., The researcher aims to put in place a process where participants co-develop and co-own the research evaluation and assessment processes. This may include an evaluation of culturally appropriate

the dignity and respect of all parties is upheld?	the research model. Guidance will be sought from tribal advisor and mentors as to specific cultural elements that need to be included in the research model.	That the researcher's own cultural needs and safety are dismissed or diminished. This could include age and gender issues as well as ethnicity.	and sensitive behaviours from both the participants and the researcher. Produce guiding statements from the research protocol co-development that talks about dignity and respect for all, what this means in action, how can this be assessed and by whom. Options for addressing any issues will be included.
9. Mana (justice and equity): Who will benefit from the research and how will this benefit be manifested? In what ways will the research strengthen and protect Māori culture, values, practices and language?	E.g., Producing material of benefit to the participants is a driving principle of the research program. Benefits and impacts need to be determined and assessed by the people impacted by the research and not by the researcher.	E.g., Producing research findings that are of little consequence to the participants and provide marginal value to them in achieving their aspirations and goals. Māori perceptions of the researcher's personal benefits being greater than the benefits back to the participants. The research may not be able to disclose or publish all the material gathered through the research because of the need to protect participating organisation's values and culture. Participants may be excluded from access to research material and data that they were involved in creating. Data sovereignty should be included in research planning	E.g., Co-create research aims and objectives, benefits and outcomes with participants. Monitor progress against these as the research develops and adjust the process as required, with guidance from the participants and tribal mentors and advisors. Discuss benefits and outcomes for all, including the researcher, at the early stages of the research. Aim for equity and transparency, and accountability for all. Discuss and agree with the participants the parameters of the research in terms of data and material that is public domain and the manner in which material is acknowledged, attributed and shared.

Table 10 Ethics Risk Assessment Template

Appendix 4 Research Planning Checklist for NIRs

Research Planning Checklist for NIRs	
Item	**Details to consider**
Know yourself	Why do you want to do research with Indigenous groups? What do you think you bring to the table? What are your personal biases? How will these influence you and the research? Assess you own position in the research frame and wider considerations for the research using the Veracity Tests to validate your research plan (Smith, 2017).
Should you do this research?	Having completed a preliminary self-assessment on core issues in your research proposition, the most important question to ask yourself, is should you be doing this research? In addressing this question, careful consideration should be given to your commitment to Kaupapa Māori research principles, especially issues of shared power and focusing your research benefits on the research group, not on your own personal gains. Importantly, you should discuss your suitability for the research with the proposed research group, to hear their thoughts on this fundamental matter. It may be that the research opportunity could be shifted to Indigenous researchers or students as a step towards building Indigenous research capacity.

Research is political	Understand why Indigenous research is political (Smith, 1999). The act of researching with Indigenous groups is complex and issues of emancipation, self-determination, and your role in contributing to the Indigenous research groups aspirations and struggles in arenas such as these will fundamentally imbue the research. Research political issues affecting the Indigenous group such as colonisation impacts on traditional land holdings, access to mahinga kai sites, education and their reo, Treaty claims and settlements, mandating processes, justice system and Māori Land Court histories. What are the groups aspirations and achievements? Talk with guides
	about the political landscape your research may sit within and what contribution could you and your research make to the realization of the Indigenous group's aspirations. What could be transformational about your research for the group?
Introductions	Form relationships with members of the proposed research group or people who may introduce you to them. Relationships take time to develop so be patient. You may need to start with people in a wider tribal network before you find the appropriate people to approach about introductions to any proposed research group. Seek guidance from these people about how to be introduced. If appropriate, ask for introductions to research group leaders. Don't force the relationship. Don't go where you are not welcome.

Time	Take the time to build trusted relationships. Be available for group events and hui to support the research group, to contribute to their activities and to learn. Give people time to get to know you and time for you to get to know them.
Patience	The research process will take the time it takes. Expect unexpected delays and tangents as the group explores what the research could mean for them. Consultation takes time and you may not be involved in all aspects of consultation.
Safety	Be aware of everyone's cultural and emotional safety. Trust your guides to advise you. Be alert to inadvertent or unintentional offence (by anyone involved). You need thick skin. Apologize as needed and learn from mistakes.
Honour mana	Speak with your guides about mana and how this may influence your research. Everyone involved in the research process has mana, but it may operate differently for each person, and the group overall.
Participant-centred	Step away from a personal need to control the research and to make it all about the researcher. The participants should remain at the center of the research process. It's not all about you. Be aware that this stance may create difficulties with university ethics applications (if applicable) and academic publications.

Listen, listen, listen	NIRs have much to learn but also have much to contribute if appropriately positioned within the research process. To determine how NIRs may make contributions to Indigenous aspirations, and what participants' needs are, you must listen, listen, and listen.
Trust	Mutual trust imbues successful research. Understand how you can demonstrate your trustworthiness. This may be time-dependent, based on third-party referral (someone the participants trust to recommend you) or based on participants previous experience with you and the quality of your work.
Transparency	Be honest. If you don't know something, ask. If you make a mistake or misstep, accept the responsibility for this but importantly, ask for guidance on how the situation can be avoided in the future. That is, what did you learn that can improve your work or relationships.
Reciprocity	Talk with guides about utu and reciprocity. Reciprocity needs to be balanced in terms of importance and value. Consider how you can reciprocate for the contributions made to the research by the participants, in a way that reflects the importance of their contributions.

Resilience	If you are planning on working as a NIR with Indigenous groups, be prepared for opposition and criticism of NIRs and academic researchers and scepticism of your intentions and of universities. Understand where these standpoints may come from and accept that some Indigenous people will not want to work with you. Overcoming opposition may be possible but this will take time and require guidance. You need thick skin and a safe person (Indigenous mentor or guide) to go to, to help you understand what might be going on and what, if anything, you can do about it.
Power-sharing	Include in the research plan how power can be shared and what issues of power and control in a research context concern the participants. Plan to mitigate or resolve the issues of concern. Be prepared for university ethics protocols to impact plans for power-sharing.
Embed benefits	The praxis model is founded on conscious efforts of all involved to embed research benefits, as determined by Indigenous participants, into ongoing actions for realising participants' needs and aspirations. The generation of benefits should extend beyond the research itself and be part of a process of ongoing learning and improvement for all.

Planned exit	Preservation of relationships is important. Consider and plan for an appropriate exit process if your relationship with the participants will taper off once the research is complete. Discuss your exit with guides and participants so everyone is aware of how and when the relationship will change and how expectations can be managed.

Table 11 Research Planning Checklist for NIRs

Appendix 5 Applied Kaupapa Māori Research Model for NIRs-Core Elements

Applied Kaupapa Māori Research Model for NIRs-Core Elements	
Core Element	Detail
NIR self-assessment	Utilize the Ethics Risk Assessment Matrix to consider and evaluate the preparedness of the NIR for Indigenous research, focusing on the question of should the NIR be approaching the research in the first place. Complete the Research Planning Checklist for NIRs. Develop plans to minimize, mitigate or resolve issues impacting the researcher's likelihood of progressing conversations about a research proposition. Review the assessment of the research and researcher against the Veracity Tests and adapt the research plan and preparation accordingly. Self-assessment is an exercise in the NIR improving their understanding of themselves, their values and their research motivations prior to approaching an Iwi organisation.
Establish relationships with Māori or Iwi advisors, mentors, and guides	Establish relationships with Iwi members who may be prepared to guide the researcher through the research journey. Mentorship and advice need to be a constant dynamic in the research process.

	Discuss research concept and proposition with guides to better understand the nature of the research enquiry from the proposed participants perspectives. Remember that the research is in the earliest planning stage. Aim to open a dialogue with the Iwi group on what they may want to know about an issue of importance to them and their interest in considering opportunities in engaging with a research resource. Do not presuppose engagement. Do not propose a research project that has already been determined by outsiders as being useful to Iwi. Learn about tribal and sub-tribal groups, their structure, Treaty journeys, influence, successes, and aspirations. What might they need or want for a research experience? What is important to the group? Establishing decisions on the scope and nature of the research may take time. With the group, determine the kaupapa of the research. What are the research values and principles that will underpin the research process and relationships?
	Is there alignment with the NIRs thoughts about a potential research enquiry? Reserve research specifics until a dialogue is established with the research group and the group can determine the research direction based on what they need.

Establish a research group to co-design the research proposal	Incorporate praxis into all aspects of the research. Praxis should imbue the research model. Ensure that the research participants are positioned at the center of the research process and are integral to the research design. Take advice on NIR positionality. The participants and advisors can position the NIR to optimize the researcher's expertise and resources. Power sharing needs to be discussed; establish roles and authorities to act. Research participants establish research benefits and direction. Address what is important to the participants. Discuss research ethics, both from a participant perspective and a research institution perspective. Decide on a research ethics framework including consent processes, data sovereignty, knowledge attribution, rights to present or publish the research, supervision protocols and data storage/archive. There may be

	formal internal approval processes that the group needs to navigate before confirming their involvement and the parameters of the research. Be patient as consultation and approval process can take time. Inform participants and advisors of any requirements or restrictions on the research due to research institution rules or requirements e.g., doctoral research parameters or academic journal attribution rules.
Develop the research proposal with research group leaders or decision-makers	Allow time and space for research decision makers to consult with others to determine the scope and nature of the research, or to decide not to proceed with the research proposal. If agreement to proceed is secured, confirm research plan and details including: • research benefits and outcomes. Determine how praxis can be applied within the research process so that iterative processes for generating ongoing benefits from the research are embedded in the research framework. • assessment process of research value to participants e.g., was the research of quality, useful, meaningful, accessible to the participants?

	• interview schedules-what questions can be asked, and what should not be discussed. Seek advice on tikanga that may influence the interview processes. • protocols for contacting participant group • te reo Māori support • tikanga support • cultural safety for all involved • Dispute resolution process-may be tikanga or kawa based processes. Confirm options with advisors. If agreement to proceed is not reached: • Seek advice from advisors and guides as the why, and what could or should the NIR have done differently to reach an agreement. • Ask if tribal issues external to the NIR had an influence and what could be done to address these.

	• Seek advice on options to continue a dialogue with the participant group/research team to determine if objections can be addressed. • Respect the participants' right to not be involved in the research and exit the relationship in a considerate and respectful manner, protecting the mana of all involved. There may be opportunities in the future to work together. Preserve the relationship.
If research proceeds, test methodology against the Veracity Tests	Use the Veracity Tests to develop and refine the research approach and application to Kaupapa Māori research principles and research guidelines. Modify research approach as needed. Confirm methodology with research team/participants. Build flexibility into the research timeline to accommodate unexpected consultation processes, external to the participant groups. Tribal sub-groups may be involved in consultation. Be patient. Seek advice if research lags to determine if prompts are needed or if objections have arisen that need to be addressed but have not been raised with the researcher.
Data collection	Apply agreed protocols for:

	• Tikanga including support person or whānau being present at interviews. • Again, take advice on what the researcher can or cannot ask. There are spaces where it is inappropriate for the NIR to go. Respect these boundaries. • Cultural safety for all involved. • Research settings including kai and koha. • Te reo Māori support-written and oral as needed. • Recording methods approval-written account, voice recording, visual recording
Draft research report/findings	Involve advisors and participants in evaluating the data and interpreting the findings. Build this into the research timeline. Draft the research report or findings and distribute for review as agreed with participants and advisors. Update with amendments and considerations that come from review process.
	Be aware of university and publication rules relating to attribution of others' contributions especially as collectives of people or relating to traditional knowledge and tribal sources.

Research outcomes and benefits	NIR and participants reflect on planned research benefits and determine the success of the research in meeting participant expectations. Apply the evaluation criteria to the research outcomes and determine what can be done with the evaluation data. Reflective praxis. Reflect on research outcomes and outputs and consider the implications for the group, the research issues, and the researcher. Participants determine research benefits, either as planned or unexpected.
Complete research report	Confirm authorship, knowledge attribution, publishing or presentation rights or approvals. Knowledge has been shared with you, and you need to understand how the participants want their knowledge handled. Seek advice of appropriate koha to thank the participants. Koha may include copies of the research report or time with the participants to assist in implementing research recommendations.

Praxis	Return to the concept and implementation of a praxis perspective of the research. Consider options for embedding research benefits in ongoing processes as determined by the participants. Incorporate praxis into all aspects of the research. Praxis should imbue the research model. Circle back to the start of the research process and evaluate actions and outcomes. What changed or will change for the group because of engaging with the researcher and the research? What was transformative about the research? *Remember 'reality will not transform itself'* (Freire, 1972)

Table 12 Applied Kaupapa Māori Research Model for NIRs-core elements

Appendix 6 NIR Interview Schedule

March 2020

The influence of tribal aspirations on outcomes for Iwi organisations non-Indigenous and Outsider interviews

Participant's name:

Date:

Interview/hui location and time:

Organisation:

Checklist

Consent form
Approval for audio recording
Discuss transcription, use and storage of interview material
Check that the interview approach is as expected by the participant and that they are comfortable with the setting
Any questions or comments -at any stage of the interview

Mihi and introduction

Background information:

- I'm looking at the relationship between tribal aspirations and outcomes tribal organisations achieve as a result.
- Research aims to make available to Iwi organisations tools and resources based on robust data on translating tribal aspirations to organisational performance and outcomes.
- Describing tribal aspirations in a case study organisation, their influence on core decision making and the impact of these decisions on the organisations' performance and outcomes for their members.

- It may be that the unique qualities that can exist in the foundations of Iwi organisations can provide significant advantages to these organisations as they move into the future.

- My research is shaped around two themes, the research topic, and the research method.

- To prepare for the case study interviews I am interviewing other non-Indigenous and Outsider researchers and practitioners (NIORs) to hear about their methods and experiences working with Indigenous or other groups for whom they are an Outsider.

Interview questions

My research looks at the methods and experiences of researchers and practitioners who work with a diverse range of groups, especially Indigenous groups. Improving my understanding about this is a core part of my research.

Introductory question

1. Please tell me a little about where yourself and your background in working as a non-Indigenous or Outsider researcher/practitioner (select as appropriate).
2. Can you tell me about the processes you use to establish relationships with groups for whom you are a NIOR? What has worked well for you and why?
3. What hasn't worked well and why do you think this was the case? What did you do in these/this situation?
    a. When difficulties arise, how do you approach conflict resolution?
4. How have you structured your NIOR research/projects? (incl. decision-making, value and benefit, data management)
5. From a NIOR perspective, what does good research look like to you?
6. Is there a role for NIRs/practitioners in Indigenous-centred research? What might that be? What should a NIOR or Pākehā researcher be aware of?
7. What are some of the lessons you have learned working as a NIOR?
8. Can you suggest any resources or references that can help build my understanding of the

NIOR space?

Information about the next steps.

- The interview will be transcribed and copy of that will be made available to you. You are welcome to correct anything you wish so that the interview is accurately recorded.
- The interview material will be added to the other interviews and collated into the thesis findings.

Concluding comments, offer thanks. Close.

Appendix 7 NIR Profiles

The following is a summary profile of each of the five NIRs interviewed for the research.

NIR profile	Country	Organisation type
NIR1Experienced practitioner with over 25 years working across diverse groups and projects. Expertise in community-led projects that are focused on a triangulated model involving community, commercial and cultural needs, and outcomes.	Australia	Consultant/ Practitioner
NIR2Māori researcher and practitioner with extensive experience working with Māori communities. Expanding on extensive central and local government and NGO experience, projects are community-centred and community-led and aim for change at both a local and systems level.	Aotearoa New Zealand	Local Government Authority
NIR3NIR and practitioner with extensive experience working with Indigenous and Māori communities. An expert in participatory design and social innovation, building capacity and capability in these disciplines within both public service and community groups.	Aotearoa New Zealand	Local Government Authority

NIR4Academic researcher and private research consultant. Extensive experience researching marginalized groups and challenging societal contexts.	Aotearoa New Zealand	University and private consultancy
NIR5Academic researcher with extensive international experience working with Indigenous communities and organisations. Has led ground-breaking research with Indigenous groups especially in organisational development, tribal governance, and strategic outcomes.	United States of America	University

Table 13 NIR Interviewee profiles

Appendix 8 Te Rūnanga o Ngā Wairiki Ngāti Apa Trustee questions about the research

Rūnanga Trustee questions and points for clarification	Researcher responses and actions
1. The Supervision [team] from Massey also needs to meet with the Rūnanga, not just the student as there is an Institution behind the thesis. Everyone needs to be on the same page.	The request to hui with my research Supervisors, who represented the University, signaled that the Trustees needed and expected a broader research relationship with everyone closely involved in the process. I felt this also signaled a sense of caution from the Trustees, as universities as research institutions generally have a poor reputation with Indigenous peoples. Meeting with the Supervisors may have been an important step in mitigating some of this concern.
2. Advisory needs to include people like [leaders]or Iwi business/academic expertise	The proposed Advisory Group would consist of Rūnanga leaders and Iwi members with a range of experiences and perceptions about the Rūnanga. The advisory group's proposed title was 'Taumata Korero', essentially a distinguished group of people in a position to speak on behalf of others. Again, as COVID-19 played out, the formation of this group changed to meet the circumstances. The management of the advisory process is discussed

		later in this chapter.
3.	The thesis needs to be named as development research: assisting Iwi to do things better not research to fix the Iwi. Needs to clearly be about assisting Iwi	In the initial presentation to Trustees, I defined the research as being with and on the Rūnanga as an organisational entity, and not the Iwi as a tribal entity. Care was taken in the follow up response to the Trustees to clarify that the Iwi as a tribal entity was not the focus of the research. The phrase 'not research to fix the Iwi' was worrying as it reflected, for me, a perception that as a NIR I was embodying the colonialist behaviours of researchers past, and that there may be suspicions about my methods and motivations. Despite several years working with the Rūnanga executive and leaders, and having some limited experiences with the Trustees, there was not the depth of relationship or experience with the Trustees at the time, that outweighed their concerns. My mitigation of these perceptions included offering an open dialogue with the Trustees at any time or place that met their needs. The establishment of an advisory group of known and trusted people was proposed.

4.	Issues over Lyn's insider/outsider issues can be condensed to one chapter	The request that my insider/outsider role be condensed into one chapter was going to be problematic, as discussions about my positioning permeated many aspects of the thesis. I explained this in my response to the Trustees and proposed that the Taumata Korero group could provide advice on how my positionality could be discussed.
5.	Need to clearly state that it's a business study	The research was positioned as business and organisationally oriented. The outcomes of the research were framed to benefit the development and performance of the Rūnanga as a business entity, acknowledging the tribal influences and connections that are an intimate part of the business.
6.	Most importantly needs to state what is of benefit to the Iwi, what will be transformative about it?	The most important aspect of the research to the Trustees was that it was transformative. This expectation set my personal benchmark as to the usefulness and meaningfulness of the research. If the research didn't benefit and add to the transformative work of the Rūnanga, then what is the point of it? This positioned both a challenge and a caution over the research, and one that I found extremely valuable.

Table 14 Te Runanga Trustee questions and researcher responses

Appendix 9 Te Rūnanga o Ngā Wairiki Ngāti Apa leader profiles

Pahia Turia (Chairperson, Te Rūnanga o Ngā Wairiki Ngāti)

Ngā Wairiki, Ngāti Apa, Whanganui, Ngā Rauru and Ngāti Tuwhareto

Pahia Turia is married and has four children and five mokopuna. Pahia is very active in his whānau, hapū and Iwi affairs. He was raised amongst his mother's people of Ngā Wairiki and Ngāti Apa and has committed himself to fulfilling his whakapapa obligations and responsibilities to his whānau and hapū.

Pahia has been involved in both leadership and governance roles since a very young age, beginning as a hapū delegate on Te Rūnanga o Ngā Wairiki Ngāti Apa in 1990. Pahia has held the paepae at Whangaehu Marae since he was 14 years of age. He is currently the Chair of Te Rūnanga o Ngā Wairiki – Ngāti Apa and has held this position for eight years.

During his time as a Rūnanga representative, Pahia has held numerous representative roles on behalf of his Iwi across a broad range of sectors including health, housing, youth development, education, and suicide prevention. He was also involved in negotiating the Iwi's difficult coastline agreement and securing significant freshwater fisheries for his people. Pahia was a negotiator for the Iwi claimant group's Treaty Settlement negotiations resulting in the successful settlement of Ngāti Apa's claim.

Pahia has extensive governance and commercial experience including Chairperson, Te Ohu Kaimoana, Director of Te Wai Māori- the Māori Freshwater Fisheries Trust, recent past Chairperson of Whanganui and Partners, Consultant at Taipak Developments Ltd and a member of the Tangata Whenua advisory group with Rangitikei District Council.

Grant Huwyler (Chief Executive Officer, Te Rūnanga o Ngā Wairiki Ngāti)

Ngā Wairiki and Ngāti Apa, Ngāi Te Ohuake and Ngāti Hauiti, Muaūpoko, Whanganui, Te Āti Awa ki Whakarongotai, Ngāti Toarangatira and Ngāti Raukawa.

Grant Huwyler has been Te Rūnanga o Ngā Wairiki Ngāti Apa Group CEO for over 12 years, working with a team of committed Iwi members in executing the strategies of te Rūnanga to build a sustainable and successful tribal infrastructure to deliver benefits to hapū and whānau. Prior to this role Grant was CEO of Hokotehi Moriori Trust, Chatham Islands, for two years. Grant has also held the role of Project Manager working with the executive Board of Māori TV right at the startup phase leading to the selection of a site and planning for the development of Newmarket offices and studio.

Grant has undertaken various research projects under Rātāteitei Associates and Te Atawhai o te Ao and is a Trustee on Kaikokopu Ahuwhenua Trust. He participated in the governance review of the Whanganui Regional Museum and was instrumental in the introduction of the bi-cameral (two-chamber) governance structure currently used by the Museum.

Within university thesis guidelines, it is difficult to share attribution for content. Within this constraint, I acknowledge and sincerely thank Grant for his contribution to the Te Rūnanga o Ngā Wairiki Ngāti Apa historical account described in Chapter 6. This historical account reflects Grant's significant knowledge of the history of Nga Wairiki and Ngāti Apa, their journey to the establishment of their PSGE, the impacts of colonisation on the hapū and Iwi, and the contemporary face of colonisation.

Tracey Hook (Chairperson, Ngā Wairiki - Ngāti Apa Developments Limited)

Te Āti Haunui a Pāpārangi, Ngā Wairiki.

At the time of writing, Tracey Hook is currently Chairperson of Ngā Wairiki Ngāti Apa Developments Limited, Director at Whanganui Iwi Fisheries Limited, Trustee at Te Ngakinga o Whanganui Investment Trust and a Board member of the Human Rights Measurement Initiative. Tracey is past-CEO of Ngāti Awa Group Holdings Limited (NAGHL). Prior to her current role, Tracey was CFO for Te Wānanga o Aotearoa (TWoA) and prior to this, held the position of Acting CFO and Group Accountant for Tainui Group Holdings Ltd (TGH) for fourteen years.

Tracey holds governance roles including Te Pūia Tāpapa ($115 million fund for Māori entities) – Investment Committee, Ngā Wairiki Ngāti Apa ($104 million funds under management) – Chair, Tupu Angitu ($107 million invested with ~$600 million managed) – Director, and Te Hūmeka Waikato Māori Business Network – Volunteer board member. In 2023 Tracey was nominated for Te Tohu Kahukura Māori Leadership in Finance Award 2023 with the Institute of Finance Professionals New Zealand Inc (INFINZ).

Tracey's commitment to Māori professional development and leadership is further demonstrated through her mentoring of eight accounting and property graduates through their careers (all wāhine). Of significance is Tracey's role in leading the Iwi response to the devasting Whakaari eruption days only into her appointment as CEO for Ngāti Awa Group Holdings.

Dr Cherryl Waerea-i-te-Rangi Smith

Dr Cherryl Waerea-i-te-Rangi Smith is a leader in Māori health and well-being research and an expert in Kaupapa Māori research. Cherryl is a Founder and Senior Research Fellow of Te Atawhai o Te Ao: Independent Māori Institute for Environment and Health. “In 2005, when Cherryl founded and directed the first community-based, independent research institute in Aotearoa, Te Atawhai o Te Ao, focusing on environment and health research. Te Atawhai o Te Ao has a growing national and international reputation for leading kaupapa Māori research… With over 25 years’ experience, Cherryl’s research interests have resolutely included studies that are centred within Māori communities” (Rattray-Te Mana, 2019). In 2020, Dr Smith was awarded the New Zealand Health Research Council’s Te Tohu Rapuora Medal for her outstanding commitment to advancing Māori health and research excellence.

Distinguished Professor Graham Hingangaroa Smith

Ngāti Apa, Ngāti Kahungunu, Te Aitanga a Hauiti, Kāti Māmoe, Te Toi Ihorei ki Pūrehuroa, and Massey University Distinguished Professor at Large.

Professor Smith, of Ngāti Apa, Ngāti Kahungunu, Te Aitanga a Hauiti and Kāti Māmoe, was chief executive of Te Whare Wānanga o Awanuiārangi in Whakatane for eight years before retiring in 2015. Most recently, he has been acting director of Te Pourewa Arotahi – the Institute of Post Treaty-settlement Futures at Te Whare Wānanga o Awanuiārangi, where he has engaged in research-informed iwi development projects. He has a Bachelor of Arts, Master of Arts (Anthropology) with Honours and a PhD (Education) from the University of Auckland as well as a Teaching Diploma from Auckland Teachers College.

Professor Smith has been a key figure in the development of Kaupapa Māori theorising, which has had significant impact within the academy in New Zealand and international

indigenous settings. He taught in state and Kaupapa Māori schools in Auckland. After returning to the University of Auckland he was, in 1999, appointed Professor of Education – Māori Education and, in the same year, was appointed Pro Vice-Chancellor Māori and worked in the senior management team of the Office of the Vice-Chancellor.

Professor Smith worked in Canada at the University of British Columbia for six years, heading the Education Policy Studies Department in the Faculty of Education. He also worked building indigenous capacities and capabilities with many different Universities in Canada and around the Pacific Rim.

Professor Smith is known as a builder of transforming initiatives. Three national examples include: the establishment of Ngā Pae o te Maramatanga (the Māori Centre of Research Excellence), the MAI (Māori and indigenous graduate programme to establish 500 Māori doctoral graduates in five years), and he was the inaugural chair of the Council for Te Whare Wānanga o Awanuiārangi and led the Treaty of Waitangi claim for their settlement.

Professor Smith was made a Companion of the New Zealand Order of Merit for services to Māori and to education in the 2014 Queen's Birthday Honours and in 2017 was awarded the Prime Minister's Award for lifetime achievement in education (Massey University, 2024).

Appendix 10 Background to the relationship between me and the Rūnanga

I initially met Grant Huwyler, Group CEO and Pahia Turia, Chairperson of Te Rūnanga o Ngā Wairiki Ngāti Apa, in 2016, when I approached them with a request for the Rūnanga to be a case study for a Master of Business Study research report. At that time, my work as a business consultant focused on strategy, governance, and strategic human resource management (SHRM). After consultation with other Iwi leaders and Rūnanga managers, the Group CEO agreed for the Rūnanga to participate in the research.

The research focused on capacity and capability building in the organisation, using a SHRM lens. At the conclusion of the research and as koha to thank the Rūnanga for their participation, I prepared and presented a management summary and report including recommendations based on the research findings and a suggested implementation plan. The Group CEO asked that I work with the Rūnanga executive and management team to implement the recommendations.

The initial piece of work that we completed together was the articulation of the Rūnanga's Paiaka Matua, the set of values and principles that form the foundation for the Rūnanga. The process enabled the Rūnanga to articulate its own organisational value statements which may not be the same as how they are articulated by the Iwi and their individual hapū.

The process of articulating the paiaka from an organisational perspective was a new initiative for the Rūnanga and opened the way for the strategic priorities for the Rūnanga to be consciously influenced and directed by its values. The paiaka were also intended to assist when making difficult decisions and judgement calls, especially where commercial and tribal priorities differ (see Appendix 12 Ngā Paiaka Matua).

The development of the paiaka was the foundation for the development of statements outlining the Rūnanga's tribal aspirations and the strategic and operational plans for realising

these. The strategic planning process extended to the design of a set of five strategic pou, which support all aspects of the Rūnanga's operations (See Table 16). The pou were then used to establish organisation-wide key performance indicators, the responsibilities for which were allocated to executive and management team members to deliver.

Te Rūnanga o Ngā Wairiki Ngāti Apa Strategic Pou		
Strategic Pou	Focus Area	Detail
Pou Whakarato	Serve	Strong leadership, capacity, capability, and organisation
Pou Tūhono	Engage	Whānau are informed and engaged
Pou Hapū	Hapū Ora	Hapū are strong and independent
Pou Tiaki	Protect	Our taiao and our people are healthy
Pou Whakatupu	Grow	Continual growth to maintain independence and strength

Table 15 Te Rūnanga o Ngā Wairiki Ngāti Apa Strategic Pou

(Te Runanga o Nga Wairiki Ngāti Apa 2022 Annual Report, 2022)

Following this initial period of work with the Rūnanga, I had an active commercial relationship with the organisation in roles including strategy development, governance planning, developing funding applications and project management. During my professional work with the Rūnanga I was increasingly aware of my knowledge and skill gaps that, if addressed, could make my work outcomes more effective for the Rūnanga. These gaps related predominantly to the functions of Iwi and hapū groups, specifically Iwi collectives and the role and impact of tribal concepts including mana and mandate. Further, I needed a greater understanding of the tensions

that develop within Iwi organisations like the Rūnanga, when balancing tribal, governmental, community and commercial expectations, compliance and demands.

I approached the Rūnanga Group CEO with my thoughts about improving the reach and depth of my knowledge and canvased the idea of doing research with the Rūnanga on a topic of importance to them. Through undertaking a research project together, there would be scope to explore an issue of importance to the Rūnanga and provide me with an opportunity to deepen my knowledge of tribal dynamics at play in the Rūnanga's organisational development.

To this end I spoke in detail and over time with the Chairperson and Group CEO about their aspirations and aims for their organisation and areas where research may be able to assist them in achieving an objective or in exploring an important issue. Issues discussed included the needs and aspirations of the Rūnanga, its members and their whānau, access to economic opportunities for whānau and Iwi member businesses and the role and purpose of the Rūnanga. Strategic issues that could be considered for a research project included leadership development and leadership succession, and the role that data could play in enhancing Rūnanga decision-making.

Discussion was then had on what might be achieved through a collaborative research project between the Rūnanga and myself as the researcher. The Chairperson and Group CEO agreed to mentor me through important engagement protocols, and how research relationships can and should be nurtured and developed. The Rūnanga leaders have been instrumental in the development of the research enquiry.

Appendix 11 RQ2 Contextual Findings

The research into RQ2 yielded a set of Contextual Findings, which includes:

a) Contextual findings from research conversations-mana, mandate, tensions in decision- making.

b) Te Rūnanga o Ngā Wairiki Ngāti Apa historical account.

c) A commentary from Pahia Turia on his experience as a Treaty settlement negotiator for Ngā Wairiki Ngāti Apa. This commentary is included as in learning about Treaty negotiation processes, the researcher explored accounts of Māori scholars who were negotiator for their tribal claimant groups (Henry & McNeill, 2017; Mutu, 2018, 2019b). The accounts are unsettling and present a contrary position to that presented to mainstream. In endeavouring to more fully understand the Rūnanga's development, and the roles of its leaders, the researcher asked Pahia if he would describe his negotiation story. Pahia's story reinforces the perspectives presented in the literature and is equally unsettling.

d) Grant Huwlyer kindly provided a detailed perspective on questions from the researcher on mandate and representation from both a tribal and a PSGE perspective. Grant's perspective sheds light on the differences between what the researcher found from third party sources compared with the realties within PSGEs and their leadership.

e) The engagement between the researcher and the Rūnanga working COVID-19 pandemic recovery and response (Points 3 and 4).

a) Contextual findings from research conversations-mana, mandate, tensions in decision-making.

On Mana and Mandate-

The concept of mandate was discussed with each leader, in the context of the relationship between mandate and mana. Each of the leaders referenced mandate in structural terms, that is, mandate is determined by mechanisms such as member representation, voting and election processes. The leaders spoke about mandate as a result of electoral processes such as voting in an annual general meeting. The election process is considered a Crown imposed process incorporated into the structural requirements of PSGEs that claimant groups had to agree to as part of their claim settlement (Office of Treaty Settlements, 2015).

The leaders commented that if you were elected to a position in the Rūnanga, then you had a mandate to act on behalf of the members represented in the voting process. When the leaders were asked if you needed mana to have mandate, the consensus answer was 'No'.

GH: … I don't believe you do. Technically the organisation will always have mandate because we have gone through the electoral process and people know they've got rights and are involved in one form or another, whether it's just turning up to the AGM or monitoring the news. So, I think the Rūnanga could operate like any of the other entities we've seen around us, who perhaps haven't had the style of chairmanship and management that we've had. It could happen. Would it be as rewarding, I'm not sure, probably potentially not? I don't know if rewarding is the right word – would it have that feel about it like it's on point, in touch with the Iwi aspirations and that sort of thing. I'm not sure.

PT: No. no, I don't believe so. I mean, if I go back and I use the settlement process, you know you go through quite a rigorous mandating process, and I suppose in some degree you have

to have mana because the people are looking at you saying, well we are entrusting you, and you've got to have some sort of standing, you've got to be recognized I suppose – 'oh yeah I know him, he's from home, I've see him at the marae'…

Given the connections between mana and mandate often described in the literature as linked constructs, unexpectedly, the leaders did not feel that a person needed mana to have mandate. Again, the view was that mandate by election was sufficient for leaders to be able to act on behalf of their members. However, the leaders went on to give examples where the high degree of trust that they enjoyed from the members, which is a reflection of their mana and authority, gave them the confidence to extend their mandate to the limits of what may be acceptable. The researcher's interpretation of the balance between mana and mandate is that you don't need mana to have mandate, but it helps.

However, when mana was considered in terms of mandate, the leaders described a trust-based relationship that exists between leaders and their members. Trust is established through time and experience, and of being seen and involved in marae activities. A history of making good decisions and consulting with people about decisions contributes to the trust relationships. Recognising when issues need to be discussed with tribal members, and knowing who needs to be involved in sensitive discussions further enhances trust in the leaders.

Pahia and Grant both commented that being trusted, considerate, successful, and knowledgeable are important in their ability to make decisions on behalf of the Rūnanga members without a great deal of consultation. At times, they need to push the boundaries of their mandate to achieve a result for their members, and the leaders feel confident to do this.

Considering mandate, such as mandated negotiators or Deed of Mandate in a Tiriti claimant group context was not volunteered by the leaders. It did not seem top of mind for them. Although mandate was important in the claims process and the establishment of the PSGE, the

leaders first comments about mandate were about issues related to election processes that are used to established mandate.

The Rūnanga leaders don't articulate their own mana and mandate. The characteristics of their leadership styles, based largely on their individual mana and mandate appears inherent to their behaviour and to themselves. They are modest about their authority and their place within their tribal groups and community. The leaders are experts in tribal knowledge, reo, whakapapa and politics. It was only when discussions about the researcher's observations on how and when they exercised their mana and mandate did they openly talk about these dynamics in their own personal contexts.

The importance of the incumbent leaders to the organisation, strengthened by their personal mana and whakapapa led to discussions with them about how they became leaders. What circumstances drew or led them to their current leadership roles and how did they feel about their leadership responsibilities? The discussions were framed from an organisational perspective, bringing into focus the strategic risks associated with leadership succession, leader burn-out, and what type of leadership would be needed to drive the future development of the organisation.

The importance of leader mandate was amplified during the COVID-19 pandemic recovery projects. The leaders needed to make urgent, risky, and strategically critical decisions on behalf of their organisation and their members, often in isolation from the hui consultation practices embedded in the tribe. Time constraints, usually imposed by external parties such as government funding agencies, meant that the leaders shouldered critical decision-making without the depth of tribal engagement that they preferred.

That the membership moved forward with the leaders indicates the depth of trust that the members have in the leaders. This also meant that where leaders were working under extreme

pressure and at times in isolation, the risk of leader burn-out becomes a personal and a strategic risk that needs to be addressed with some urgency.

On Tensions and investment decisions-

The leaders all commented on the tensions that exist between commercial investment decisions and meeting Rūnanga and tribal aspirations and needs, which may negatively impact the financial bottom-line but positively impact the well-being of Iwi members. These tensions create a predicament for the leaders. Should they allocate limited financial resources to non-income generating research activities, at the expense of potential income, to generate data to improve the Rūnanga's investment decisions? What are the trade-offs? What are the risks of not investing in leadership?

PT: I think the only thing that would impede that [sort of decision] is people's lack of understanding in terms of what the intent of that [spend] is, in terms of what's the outcome we're trying to achieve. I think this is part of being able to paint a picture to people that as a result of what we're doing here enables us to do [something else there] … but I don't personally think that there would be a problem [getting this approved] if people understood exactly what the intended outcome was as a result of the research.

LM: So, why do you think it hasn't happened up until now?

PT: I don't know actually, I don't know. Probably no fault other than our own really. You know, like I can sit there and say because the government hasn't given us any money to do it, but I think if it's important enough for us, then there should be no reason why we don't do it, it's just reprioritising where the money that we've got should be going.

TH: I'd love to be able to afford all tribal aspirations. You kind of have a big generation gap to fill, a whole generation, my mum's generation, fell off the wagon, so I guess there's a lot

of backfill needed for our people, and that comes through in the tribal aspirations-fluent in the reo, educated, in a safe, warm house and happy. There's a whole lot of back log I guess, needing to be addressed, but you have to stage it, understanding that this is what we'll do this year, we can't do everything every year, but this year we'll do one thing and do it really well, and then we'll go on to the next thing. That sort of approach might be more manageable.

The strategic risks associated with deferring research investment include directing resources to activities that are not perceived to be useful to members and missing opportunities that may benefit the Rūnanga and Ngā Wairiki Ngāti Apa whānau. Importantly, without Iwi-specific data, resources could be directed to projects and investments that move the Rūnanga's efforts away from the needs of their members.

PT: What we are sort of functioning off is, there's a government contract based upon some statistics for issues that have been raised that exist within our communities and we capture those contracts, and we deliver those. But I just think that not the space that we want to be in. Yep, it's been a means to an end but I think that's there's…you know, it's just a very diseased, deficit focussed sort of contractual arrangements we've got with government, though health and social services and I think yeah, there's an opportunity for us to get a really good understanding around ourselves, around our membership, around where they're at, what's important to them and what their priorities are and then been able to look at what part do we play in meeting some of those needs and aspirations that they may have and then how can we advocate and attract resourcing and all those things to try and enhance their lives really.

b) Te Rūnanga o Ngā Wairiki Ngāti Apa historical account

The historical account of Te Rūnanga o Ngā Wairiki Ngāti Apa is critically important as it describes the journey of the Ngā Wairiki-Ngāti Apa people, in both tribal and political contexts, from first arriving in Aotearoa New Zealand to the establishment of their contemporary tribal

organisation, Te Rūnanga o Ngā Wairiki Ngāti Apa. In developing an accurate historical account, Grant Huwyler, Rūnanga Group CEO, and historian, provided extensive information on the tribal and political influences and experiences that shaped the current Rūnanga.

In keeping with the researcher's commitment to developing the thesis from a Kaupapa Māori research perspective, the contribution of Grant Huwyler to the historical account is acknowledged, and the account was co-written between Grant and the researcher. As discussed earlier, much of the historic account presented here is not available from other sources and Grant's contribution is pivotal to the accuracy and currency of the account. Also see details on Te Rūnanga o Ngā Wairiki Ngāti Apa in Chapter 1.

The people of Ngā Wairiki and Ngāti Apa are from the Rangitīkei region, towards the south-west of the North Island of New Zealand. Their traditional lands extend between the Mangawhero, Whangaehu, Turakina, Rangitīkei and Oroua rivers. This area is bounded by the Whanganui River in the north-west, and the Manawatū River in the south-east. (Huwyler, 2017; Te Ara- Encycolpedia of New Zealand, 2008). The Ngā Wairiki people occupied the north-western half of this rohe whilst Ngāti Apa occupied the south-eastern. These two Iwi became substantially intermarried and very closely aligned by the 19th century, however the eventual suppression of the Ngā Wairiki identity in favour of a single Ngāti Apa identity was very much a product of Crown influence and interference, particularly linked to the Rangitīkei – Turakina Land Transaction of 1849.

Ngāti Apa trace their origins to the first migratory canoes that arrived from the Pacific more than 22 generations ago. The tribe takes their name from Apa-hāpai-taketake, who was the

son or grandson of Ruatea and initially settled in the Bay of Plenty. Descendants of Apa travelled extensively to occupy new territories. Today, lines of descent from Apa can be claimed by numerous hapū and Iwi throughout the North Island and the northern end of the South Island. The Ngāti Apa identity has remained very strong in the Rangitīkei area as this identity was favoured by successive Rangatira over many generations, and from amongst these ranks, the expansion of Ngāti Apa to the top of the South Island occurred, giving rise to Ngāti Apa ki te Rā Tō who settled in Nelson, Golden Bay, and areas of the West Coast. (See Figure 1)

For Ngāti Apa in the Rangitīkei area, the Ngāti Apa identity is the result of at least two waves of Apa descendants occupying this area. The first lead to the establishment of the Ngāti Kauae and Ngāti Tauira people. These people fought and then intermarried with Rangitāne people expanding from the East Coast, blurring the lines between Ngāti Apa, Rangitāne and Muaūpoko. It was these people too who took the Ngāti Apa identity to the top of the South Island with several migrations. The second wave of Ngāti Apa to arrive in Rangitīkei were the descendants of Apa through Tuariki. Tuariki is remembered as the master of a mōkai named Tutaeporoporo.

North of Rangitīkei, Ngāti Apa encountered and intermarried with the people of Ngā Wairiki. These people are the descendants of Paerangi and Aotea, and therefore share origins with the Ngāti Rangi, Whanganui River, and South Taranaki people. The name Ngā Wairiki was derived from the "small rivers" of Mangawhero, Whangaehu and Turakina. As noted above, the Ngā Wairiki identity was suppressed for a long time, and the Ngāti Apa identity became dominant.

The Ngā Wairiki identity almost disappeared throughout much of the 20th century, except amongst several whānau from the Kauangaroa Marae who retained this as their primary identity. Post Treaty settlements, the people of Ngā Wairiki and Ngāti Apa have re-examined their history

and agreed that the Ngā Wairiki identity would have retained primacy in the north-western half of the rohe had it not been for the interference of the Crown.

In the late 18th century and early 19th century, a period of inter-tribal conflict served to bring Ngā Wairiki and Ngāti Apa closer together. In an earlier period, Ria from Ngāti Apa was married to Rangiwaho from Ngā Wairiki. Their descendants formed the powerful and influential Ngāti Rangiwaho hapū. The leader of this hapū by the late 18th century was Te Ahuru o te Rangi.

During his time, Te Ahuru o te Rangi embroiled Ngā Wairiki and Ngāti Apa in conflict in every direction. He fought with the Mōkai Pātea people in the Taihape area, he fought with his Rangitāne relations in Manawatū and Tamaki, he fought with his Whanganui relations, and he led the last Ngāti Apa expedition to the top of the South Island. If Ngā Wairiki and Ngāti Apa were not already inseparable by this time, his actions served to the force the two tribes together in a defensive pact that was to be required long after Te Ahuru o te Rangi was gone.

Ngāti Apa was identified as a distinct tribe in 1840, when the Treaty of Waitangi was brought to Tāwhirihoe, at the mouth of the Rangitīkei River, for signing. (Huwyler, 2017).

From the mid-1800s, Ngā Wairiki and Ngāti Apa were subjected to the colonial government's land acquisition processes that would eventually see the tribal land area reduced to 1% of pre-colonial area. (2008). Colonisation brought land loss and appropriation, poverty, sickness, and loss of food-gathering sites. With few resources to challenge colonial actions such as the Māori Land Court, the people of Ngā Wairiki and Ngāti Apa were significantly reduced in number, disenfranchised from their land, and faced the loss and destruction of their traditional ways of living (Huwyler, 2017).

The peoples of Ngā Wairiki and Ngāti Apa, endured all the aspects of colonisation that brought Māori to the brink of losing their tribal structures, their culture and what remained of their land and resources. This state of being continued for some 100 years.

'The historical grievances of the Iwi relate primarily to the Crown's purchase in 1849 of the 260,000-acre Rangitikei-Turakina Block, including the subsequent failure to adequately protect approximately 35,000 acres of reserves set aside from this transaction. Their claims also relate to the operation and impact of the native land laws, which contributed to the erosion of traditional tribal structures and resulted in the gradual alienation of nearly all Ngāti Apa remaining land. Today Ngāti Apa own less than one percent of their traditional rohe'(Office of Treaty Settlements, 2008, p. 1).

In 1989, Te Rūnanga o Ngāti Apa was formed by representatives from Kauangaroa Marae, Whangaehu Marae and Tini Waitara Marae. An incorporated society was formed in 1992. These actions were a result of Government succumbing to lobbying and protests by Māori leadership from across the country who had been seeking justice for generations under Te Tiriti o Waitangi. Spiritual leader Tahupotiki Wiremu Ratana of Ngā Wairiki and Ngāti Apa was particularly successful and prominent amongst the ranks of influential Māori leaders who had fought this battle with the Crown.

By the late 1980s, concessions had been made by the Crown, and the Government were engaging in Treaty settlement processes and contemplating other ways to resource Iwi groups. Hence Te Rūnanga o Ngāti Apa was formed to engage with the Crown and to receive resources for hapū and Iwi. At this stage, Ngā Wairiki was still being suppressed by the Ngāti Apa identity. This reality continued to suit the Crown too whose official records in this area only acknowledged Ngāti Apa.

In 2008, the Ngāti Apa settlement was signed between the Iwi and the Crown. By this time, some members of Ngā Wairiki had formed a break-away group and challenged the settlement. The process went through the Waitangi Tribunal, the High Court, and the Court of Appeal. Ultimately, those arguing for the Rūnanga were able to show that, despite operating under the single identity of Ngāti Apa, the settlement group did include Ngā Wairiki. The point was made that 75% of the governance of the Rūnanga were Ngā Wairiki people, appointed by their Ngā Wairiki hapū.

Following completion of the settlement in 2011, the Rūnanga later ran a postal ballot to change their name to Te Rūnanga o Ngā Wairiki – Ngāti Apa. The resolution had been overwhelmingly supported, and hence the name change was enacted. This occurred in 2016 (Te Rūnanga o Nga Wairiki Ngati Apa, 2020).

Important Crown acknowledgements detailed in the Deed of Settlement include that the Crown failed to ensure Ngāti Apa retained sufficient land for present and future needs and failure of the Native Land Court to give effect to a significant land transaction in 1849. The Crown also failed to adequately protect the traditional tribal structures of Ngāti Apa (2008).

The Rūnanga settled their claim with the Crown in 2008. The settlement acknowledges the need for cultural redress, specifically, cultural revitalisation and cultural reconnection. The Financial and Commercial Redress Amount was $16mil plus interest of approximately $2.8mil, with a further $6.0mil in funds held by the Crown Forestry Rental Trust (2008)

Te Rūnanga o Ngā Wairiki Ngāti Apa is now an established Post Settlement Governance Entity (PSGE) with responsibilities for both the management of funds and assets from their Treaty of Waitangi Claims Settlement and accountability to their claimant group. The Rūnanga strives to support its members and communities through the development of tribal, economic, cultural, and social wellbeing initiatives.

At the 2013 census 3813 people identified as Ngāti Apa and most people were in the Manawatu-Whanganui and Wellington areas. By the 2018 Census approximately 6,500 people identified as Ngā Wairiki Ngāti Apa (StatsNZ, 2022); Huwyler, personal communication 2020). In 2020 Te Puni Kokiri recorded 5687 members (Te Puni Kokiri, 2022).

The Rūnanga manages the redress assets transferred to the organisation through the Settlement process. In 2022, the Rūnanga group of companies reported its asset value at $100m with equity exceeding $70m. The Rūnanga has a diversified asset base that includes forestry, primary industries, apiculture, horticulture, renewable energy, primary healthcare, and bioplastics. Importantly, over 50% of staff working across the group of companies are uri from Ngā Wairiki and/or Ngāti Apa and approximately 100 people employed in Rūnanga commercial initiatives (*Te Runanga o Nga Wairiki Ngati Apa 2022 Annual Report*, 2022).

c) Te Rūnanga o Ngā Wairiki Ngāti Apa negotiation story-Pahia Turia

To consider Mutu's perspective in the context of the Rūnanga, Pahia Turia, was asked to provide his perspective on the negotiations process. Pahia Turia is the Rūnanga chairperson and was one of Nga Wairiki and Ngāti Apa claimant group settlement negotiators. Pahia describes his experience here.

As a general statement, the settings [settlements] had been created by claimant groups who had already been through the settlement process. This set the parameters for what was or wasn't possible with regards to what shape and form a PGSE could take. These early settlements largely set the precedent for what was possible in the negotiation process, so there were no opportunities to define structures or processes that would work specifically for the Nga Wairiki-Ngāti Apa claimant group and be more suitable to our settings.

Deciding to participate in the settlement process was about pragmatism. The settlement was never considered a full and final process but rather a starting point to secure some resources for our people and acknowledgment from the Crown for breaches to the Treaty.

The negotiations and settlement process took so long to get to the table and during this journey we (the claimant groups negotiators) had been through four different Crown negotiation teams from the Office of Treaty Settlements. The whole process was exhausting for us and our people.

It's important to say that the settlement process is not a mechanism for establishing justice for Māori and if you are looking for justice, this is not the right process to be in.It is also not the process to pursue if you are looking for full Crown compensation, recognition, or acknowledgement of Treaty breaches.

Many hapū had argued to negotiate directly with the Crown rather than going through the 'large natural groupings' (Iwi) criteria required by the Waitangi Tribunal process. The Crown didn't want to negotiate with lots of whānau and hapū groups or individuals, so they imposed the 'large natural grouping' as a criteria to limit the number of groups the Crown had to engage with. One of the problems with the 'large natural grouping' criteria is that it does not reflect traditional Māori social structures, and this created many challenges for us.

There were issues too, with transparency and honesty in dealings with the Crown. The Crown negotiators come into the negotiation process knowing what they can and can't do, knowing what the number (quantum) is that they are prepared to offer you. Iwi negotiators go into the process aiming to negotiate the best deal possible, but the parameters are already set by the Crown. There is no good will in the negotiations.

A claimant group's settlement quantum is based on a simple calculation. The nature of the loss, plus the amount of land you lost plus your claimant group population number. A+B+C=Quantum. You can't change the amount of land that was lost or the nature in which it was lost. All you can do is get as many of your people as possible to register as claimants, as the only thing you can influence is the population number.

When the Crown established the Fiscal Envelop it ringfenced the amount that the Crown was prepared to pay as claim settlements, and this amount was set at $1bn. The first two settlements were with Ngai Tahu and Waikato-Tainui negotiating $170m each, which was 34% of the fiscal envelop plus a relativity clause, and good on them. First two claimants get 17% of all subsequent claims as a relativity payment. Consideration by the Crown that 34% of subsequent claims needs to be paid to the first two claimants, impacts the amounts that are available to settle with other claims.

Other claimants are not criticising the first two, but we do believe that the Crown disadvantages subsequent claimants because of the relativity clause. Relativity clauses are not included in any other settlements. It's an example of ongoing Crown inconsistency and inequity towards Māori.

Nga Wairiki-Ngāti Apa decided to participate in the negotiations process out of pragmatism and the decision was made based on the circumstances in front of us. Yes, it was a very long-drawn-out process, but it provided the ability to capture our history and have it as a permanent record. As part of negotiation, we got some money out of the Crown to tell our own story in our own way and in our own time. Most importantly it's our own version of our story.

We went through direct negotiation so we could get out the other side and start doing some work for our people. The Crown apology is a token gesture and not an important aspect of our settlement, as we are battling the Crown and ongoing Treaty breaches every day.

As negotiators we sought guidance from our claimant group membership and generally there was a lot of too-ing and fro-ing, but eventually we got substantive guidance. At the start of it all the negotiators were put up for the role. Four negotiators representing the four hapū clusters. As a negotiations team we went around our people to keep everyone informed and talked about what was on or off the table. We realized we weren't going to get everything we wanted. We put a lot of things on the table that we walked away without. Our people understood how hard the process was and generally accepted the outcome as a place to start.

An important example of difficulties we experienced with the Crown's transparency related to the Flock House farm. The farm was operated by Agresearch (CRI- Crown Research Institute) at the time we were negotiating our settlement. The CRIs were annexed from the settlement process and couldn't be included in any claims. Five years after settlement, having been told by the Crown that the property would never be available, we had to buy the farm. We believe the Crown was dishonourable….This raises the issue of how the Crown approaches land banked assets to use in claim negotiations. Land banked properties are shit. All prized Crown assets are retained by the Crown. The CRIs for example are annexed from government direct control and the Crown defends why these can't be assessed as surplus assets.

What did we end up with? Crown owned forest, old schoolhouses, and police stations. All distressed assets that the Crown no longer wanted. Ohakea airbase is included in our redress with a first right of refusal to purchase the land if the asset becomes surplus to Crown requirements, but only for 50 years, after which we are no longer first right holders. And to include this in our settlement is disingenuous, are they going to sell Ohakea?

There needs to be caution for groups settling to not take on a lemon. Old, run-down Crown-surplus buildings become a big drain on their settlements. Nationally, some rural sub-Iwi groups decide to take back these old, dilapidated buildings because having anything back is

better than nothing. They at least get something back or have something to show for their efforts. These buildings have had no repairs and maintenance done on them for years. Taking these buildings back as part of a settlement creates huge liabilities for small groups with limited resources.

We see the negotiation process is a breach of the Treaty principles. The divisions within tribes that the mandate process creates is very damaging and the fact that the Crown dominates the settlement process, in their terms, continues to colonise Māori.

The majority of New Zealanders see the settlement process as a minority group (Māori) getting special attention at their (Pākehā) expense, for something that happened a long time ago that they are not responsible for.

From a negotiators' perspective some people will walk away thinking they have done a great job, given the parameters they must work with, and some have done a good job, but the reality of the negotiation process is that it is never fair. The 1-2% (value of loss and theft from Māori) is probably inaccurate of what the settlements should have been. People say that any more would bankrupt the country but there are lots of ways that the government could have structured this. The value could have been realized post- settlement. They could have given Iwi procurement opportunities or contracts, but the Crown says they can't do that because it's not fair to non-Iwi, but the whole thing's not fair.

There were other ways that the Crown could have built in consideration and bring about a better way to compensate Māori. You get told by the Crown that now you've got your settlement you are back in a contestable environment, and they can't give preference to you as tangata whenua in your own tribal areas over resources and investment coming into your area. This is an indictment on the Crown and the whole settlement process.

When things have been so bad for so long you can start to be anaesthetized to some of the things that happen to you, the game can start to feel normalized. The government is motivated by what's popular, not by what's right and this limits what the country could achieve.

Further, Pahia contextualized his comments by providing two stories to illustrate some of the realities of the negation experience for claimant groups. The first illustration is a personal story about a visit to one of the claimant group's marae by some of the negotiation team from the Office of Treaty Settlements (OTS). The story, albeit couched in humour, makes a poignant statement about colonisation and the appropriation of Māori and Iwi property and rights.

In the second illustration, Pahia provides an analogy between the negotiation process and the game of rugby. This story clearly defines the inequitable premise of the Crown imposed settlement process and the degree of slope to the disadvantage of claimant groups, that the negotiation playing field actually has.

Story 1 "stealing our stuff".

OTS came to stay on our marae, with all their bags etc. My brother was going to take their bags as a bit of a dig at them. I told him not to, but after dinner I told the OTS team about my brother's plan. I said to them that my brother could have come and 'stolen' all their stuff. I could have come in and said to them, 'I'm sorry we stole all your stuff. I've already given your stuff to other people, and I can't get it back because it would be a breach of their property rights. But I do have for you, four pairs of undies and you can decide amongst yourselves who gets the undies. But first, I have to get the undies valued to make sure that we aren't giving them back to you at a rate that is undervalued.' The OTS team got the point.

Story 2 ‘the fair playing field’.

You can explain the negotiation process as being like a game of rugby. We [claimant group negotiators] have been asked to come and play a game against the Super Rugby franchise [the Crown]. We are the local Māori rugby team. We are playing a team that have all the money, all the resources, determine the rules and pick the ref. We roll out the local rugby team with no money, no resources, limited capability, and capacity in that space and trying to compete on what is perceived as a level playing field. In that situation there is only a certain degree of winning.

(P. Turia, personal correspondence, 17 Nov 2022)

d) Grant Huwyler: Insights into language, modern PSGEs, mandate and representation.

[Email] Lyn: …I am writing to you for some advice or direction please on terms and interpretations of tribal mandate and representation. My thesis includes a discussion on tribal aspirations in relation to the work of PSGEs. As the discussion has develop, I am learning more about mandate in tribal and Tiriti contexts. Some time ago XX suggested that mandate could be described as a tribal concept, and I have approached it from that perspective. In ongoing correspondence with XX he now frames mandate as an English term. In my readings, I thought that tribal representation operates as a mandating process, through rangatiratanga and whakapapa and operates as whakaahuahanga (have I used the correct word for tribal representation?). It would be great to chat with you about mandate and whether it is an equivalent term to whakaahuahanga and to what extent mandate is considered a colonisation mechanism (imposed by the OTS and Waitangi Tribunal) that generates tensions within and between Iwi and hapū groups, particularly in terms of Tiriti processes. Has this been your experience?...

Grant:… I think it says something about how fluid the perception and description of English words can be as they attempt to describe Māori approaches to representation and authority.

In my view there is definitely a murky line between our tikanga me ngā ritenga and how this is applied in modern post settlement governance entities, when the Crown has dictated through treaty settlement legislation and the Māori fisheries act, a range of minimum requirements for the Post Settlement Governance Entity around its election processes. Our PSGEs are definitely a compromise from an Iwi perspective, but to say the term "mandate" and how it applies in the PSGE is something completely imposed by the Crown is wrong in my opinion. If the PSGE is only a Crown imposed imposition on the Iwi, then why do we bother with it. It must have some merit and some utility for so many iwi around the Country to accept the PSGE arrangements and get on with their development.

History shows us that the right to lead a whānau, a hapū and iwi was rarely conditional only on whakapapa/primogeniture. The leader had to possess compelling leadership qualities for the collective to accept the leader and the leadership. Confidence was everything, and if people had confidence in the leaders and the leadership, then mandate was given, there was loyalty and there was harmony. Dissenters would quickly be addressed by a vocal majority of supporters. When confidence is lost, then change is imminent; loyalty will be eroded, and the people will look for new leadership.

This probably describes how mana works in a tribal leadership context, and it is very close to what I would call a mandate. The PSGE and the voting process is quite secondary in the Ngā Wairiki – Ngāti Apa context. Whilst we have the confidence of our people, we don't expect changes in key roles in our Rūnanga as a consequence of voting processes. In fact, if we felt that the PSGE rules were starting to interfere in our current mana driven approach to

representation, we would probably invest some time and effort to change the PSGE constitution and even the legislation that might seek to limit our ability to change the constitution. Currently, the PSGE itself and the rules in our constitution around representation are viewed as tolerable. The PSGE is a useful tool for holding our collective assets and bringing key people together to provide good leadership around these assets.

I had to look up this term Whakaahuahanga. I suspect this is a modern word created as a translation of "representation". For example, I looked it up in the Māori News Paper archives and it had zero hits, so I think it is a new word which itself is shaped by modern constructs like the PSGE. (G Huwyler, personal communication, 15 Oct 2022)

(Close)

e) COVID -19 pandemic

During 2020-2021 extensive COVID-19 pandemic response and recovery funds were released by the Aotearoa New Zealand government. The funds were designed to support employment and training programmes in areas where pandemic related job losses were anticipated to be high, such as the Rangitikei district.

The Rūnanga COVID-19 recovery funding applications were designed to optimize the operational facilities that had been funded through a previous site development project. The dovetailing of the recovery initiatives with the available facilities clearly established the Rūnanga's leadership position in the district's pandemic recovery plans.

The Rūnanga's incorporated a central education and training hub into its operational site, and this hub was quickly adapted to facilitate re-training initiatives for people displaced from employment because of the COVID-19 lockdowns. This demonstrated the nimbleness of the leaders to adapt to urgent needs and opportunities.

During the COVID-19 pandemic recovery phase, the Rūnanga approached the researcher to assist in their COVID-19 recovery initiatives by managing several applications for the central government funding schemes. The time working on the recovery projects created a further unprecedented opportunity to participate in and to more fully observe tribal dynamics that operate in and around the operations of the Rūnanga especially in a time of extreme stress and uncertainty.

Decisions made by the Rūnanga leaders under duress included how to keep their people and community safe, how to mobilize their people and staff comprehensively and quickly in a time of crisis, negotiating with government authorities on urgent response funding criteria and insisting that the funding models needed to address what the Rūnanga knew was needed and not what the funders thought was important.

The researcher paused the research project to assist the Rūnanga leaders with the recovery funding and project implementation. The safety and support for their members and community was the priority for the leaders, and although the research was well supported, the COVID-19 pandemic work understandably took precedence over the research.

Appendix 12 Nga Paiaka Matua

http://www.ngawairikingatiapa.com/about-us/nga-paiaka-matua

Appendix 13 Pahia Turia research conversation

Our conversation began with a reflection on the issues involved in gaining consent for the research, which are outlined in the Methodology. Hesitancy to engage in the research was expressed by a Board Trustee and this situation led to wider discussions across the organisation about how the Rūnanga managed research and research requests.

In particular, the issue of consent, and who had the authority to grant consent for research was unclear, as research of the nature that was proposed by the researcher, was a new matter for the leaders to consider. The conversation references Dr Cherryl Smith, director of the research unit that sits within the Rūnanga, who the researcher consulted with about consent processes and research protocols.

LM - What does consent look like from a Rūnanga perspective or an Iwi perspective? The work that Cheryl and I are looking at doing is what do those guidelines look like? So, if you get approached again, whether it's a tribal member, whether it's somebody from another Iwi, whether it's government, whether it's a me. If they turn up and say we'd like to do this piece of research, there's some guidelines there.

PT - Which would be very helpful. Because I think that's why we've had the dilemma that we've had getting you to this point. Because there were more questions [from the researcher and the Iwi], it encouraged us to ask questions of ourselves. Like where we have had tribal members that have done research about us, we've seen none of it or got none of it back. You know, just all that sort of stuff. So, I think It was just a matter of time before that had to happen anyway.

LM - I think that's one of the pieces of value [from the research], that this process can return to the Rūnanga. Grant was worried about [Trustee A]'s reluctance to grant consent, but

I found that really useful. I thought [the Trustee] raised some things that were really important to raise. It made me stop and think about how I am applying these [Kaupapa Māori research] principles and then it was also relevant to where the Rūnanga might be going in terms of its own internal research [protocols].

I didn't find it a barrier although Grant was saying, what if we can't get those Trustees over the line, and I said well, that in itself is important. If there's a reason these concerns were raised (and is the) reason the research didn't happen, then we need to understand that, and if that's an outcome from this consent process, I think that's really important.

I just think it's an important part of a mutual understanding, a collective understanding. I'm just trying to add that bit of information to how [we have better conversations about consent and engagement]. I think the research should contribute to that. So, that's where I'm going with it all.

PT - I'm looking forward to it.

LM - Grant's quite comfortable for the thesis to name the Rūnanga because he sees the thesis as the Rūnanga's document and we are also trying to work out, how to acknowledge and attribute knowledge particularly if it's tribal or traditional knowledge, back to the Iwi.

Following on from my conversation with Grant about how the research could add value to the Rūnanga, and that as a researcher, I'm a resource for the Rūnanga. So, as my time is available to the Rūnanga to learn something that's useful to your organisation. What would that be?

PT - Yeah, I think that if I go back to the question that you asked us, why do we exist? I think probably the most important thing as a result of that would be what do we know about our population, how is that information and data being gathered, is it relevant, is it on point, are

we gathering the right information and then, what are we doing with that information and reflecting that in terms of our purpose as a result of what we now know so we remain relevant I suppose?

That's probably to me what would be the most critical thing from this, so that there's a greater outcome as a result of what we can find out through this really, that's going to sort of be of benefit because, what we have done to date really has been quite anecdotal around what we think and feel and hear. It might be of value to, do you know what I mean, and it's been done on the hop… and I think you know there's sort of two parts to that.

We've got an asset holding company that's out there doing stuff, if we took a pure sort of model that's been used, for a start, it's their job [Developments Limited] …to make money and if you create a couple of jobs, it's sort of an added bonus…, they make some money that gets passed over to our side [the Rūnanga operations]. It's when that money gets passed over to our side and whatever other resourcing that we're able to use based on the information that we've got, [can be used] to attract government resourcing to help fill some of those gaps, to really sort of drive what that data's … telling us in terms of outcomes. I think that to me, that would sort of be the ultimate really for us, because we just don't have that at this point in time.

What we are sort of functioning off is, there's a government contract based upon some statistics for issues that have been raised that exist within our communities and we capture those contracts, and we deliver those. But I just think that's not the space that we want to be in. Yep, it's been a means to an end, …you know, it's just a very diseased, deficit focused sort of contractual arrangements we've got with government, through health and social services. And I think yeah, there's an opportunity for us to get a really good understanding around ourselves, around our membership, around where they're at, what's important to them and what their priorities are. And then be able to look at what part do we play in meeting some of those needs

and aspirations that they may have and then how can we advocate and attract resourcing and all those things to try and enhance their lives really.

LM - So, from an organisational development perspective, there's the Iwi's [own] research unit, but in order to do some of the things you're talking about, it's difficult I understand to get external funding for something like that. So, where does the priority for the research unit and Iwi data sit? For example, if the Rūnanga Board went to the commercial board and said we'd like $300,000 to run our own internal membership, data, surveys with our people to capture what you said, and run it as an internal Rūnanga exercise. So, there's no immediate profit to be gained, its money that has to be found that would be taken from something else. How do those sort of decisions get made? What impedes those decisions, what would put those decisions over the line. Where do those sorts of aspirational decisions sit in the organisation?

PT - I think they sit with the Trustees. I think the only thing that would impede that [sort of decision] is people's lack of understanding in terms of what the intent of that [spend] is, in terms of what's the outcome we're trying to achieve. I think this is part of being able to paint a picture for people, that as a result of what we're doing here, enables us to do [something else there]. I mean, if you ask any Iwi, we're all here supposedly trying to improve outcomes for our membership, for our people. And it's very questionable how well we are doing that, do you know what I mean. And so, …I see the[funding] decision being made by the [Rūnanga] parent body through engagement with their respective hapū groupings, but I don't personally think that there would be a problem [getting this approved] if people understood exactly what the intended outcome was as a result of the research.

LM - So, why do you think it hasn't happened up until now?

PT - I don't know actually, I don't know. Probably no fault other than our own really. You know, like I can sit there and say because the government hasn't given us any money to do

it, but I think if it's important enough for us, then there should be no reason why we don't do it, it's just reprioritising where the money that we've got should be going.

LM - So how does that prioritization process work?

PT - Not good, not well. We tend to shoot from the hip a lot. I think probably not understanding what our strategic priorities are. If I go back to the data, or the lack of, then really, it's just around what we see, feel and hear and very anecdotal as to what we think the focus should be. And I think, being very reactive to what's in front of us. So, as an example, PGF [Provincial Growth Fund] comes out, and shit, everything else gets thrown out and that becomes your focus. Let's grab as much money as we can, and I think it's due to the lack of having data to inform what those strategic priorities should be. And I think, then once we've got those strategic priorities, based on what our people are saying, then it's really having a look at ourselves as an organisation and saying OK, how are we actually going to deliver on this and what do we need to be able to deliver, what's the resources that we need, do we actually have the human capability to be able to deliver on some of this stuff. What else do we need to ensure that we're actually able to execute really. And I think that the only reason that we haven't done that, is because we haven't, there's no excuse really, as to why we haven't done it, but we haven't done it.

LM - From an organisational perspective though, where does just having the capacity, and capability to some extent, to do all the things that you want to do, sit in the organisation? How do you see the organisation managing that?

PT - I think that the challenge that every Iwi has, is that you've got this dividend that's paid out of your investments and that's to run your operations and the challenge is that that's limited, everyone's limited. I've never met an Iwi that says we've got that much money we don't know what to do with it. I think we've then started to think about well, what should we spend

this limited money on? But, I think the problem that we've had, is that we've sort of been playing the short game, do you know what I mean? And that's what I mean, we're sort of shooting from the hip. If we had a bit of a master plan in place where we actually understood what we're trying to do and revisiting that and reviewing that all the time in terms of whether that is still where our people's needs are. I think also acknowledging and accepting what we can do and what we can't do. I mean the demand is certainly going to be far, far greater than our ability to be able to provide. We have to accept that as well, but I think we do need to work out what are the things we do really want to focus on, what are the most important things, and I don't think we've got to that. I don't think we've really sort of drilled down, and I think that's been because we haven't probably engaged our people to be able to do that.

If you have a look at our structure, we've got 2 representatives that represent each of the sub–tribal groupings. At the sub–tribal groupings, we have probably got .5%, probably not even that, of people that actively participate in that sub–tribal setting. So, if all things were going as well as they could, those representatives, their position that they are putting up to the parent company, would be based upon the reality of what those people are saying at the tribal grouping. But, those are generally people that are engaged I suppose to some degree, have an interest, have a love for being a part of that marae and hapū setting. But for the other 99.9% of our whanau, they're not engaged. So, as a result of that, whatever strategy we're doing, if we're using [limited representation] as the primary source of information to gain an understanding around what our priorities need to be, then we've failed and that's pretty much the reality we're in at the moment.

LM - So, how do you generate greater interest from uri, from members? How do you generate more engagement, so you have more information?

PT – I've been asking that question for years. I think there's a number of things, factors that come into it, and I think just human behaviour tells you that people want to see a benefit

as a result of participating or as a result of giving of their time, you know. That it enhances their lives. Because I think we primarily base [engagement] on the fact that you have a genealogical obligation and responsibility to the greater good of what's happening at the sub tribal level or to your family or that type of thing. Because that's what we're sort of banked on really, that people just love who they are and fall in love with their identify and where they're from and connection back to their land and their rivers and all that.

I mean, in a romanticized world, for those of us that are and have been at home, that's probably really what's kept us there. Is that we love being with each other [and] as a result of being with each other we've learnt our genealogy and our connections to each other, we've become very familiar with everything that sort of makes up our little world, but you know, if you're third generation being raised in Porirua, in Wellington, there's no sense of connection to any of that. So, when people come back, we say it's so wonderful.

Because, as a hapū in particular at home, we've made a real concerted effort to ensure that when people come home, that they just have this amazing experience, and that connection is real, and they feel like everything there is about them. But, for some of them, the connection's just not there, it doesn't matter how much you love them and make them feel welcome, you know it's not like you sort of just come back and have this moment, … this is who I am. Oh my God, I haven't known this my whole life, I want to be part of this. It does happen for people but a very small amount of people. People come and oh ok, right yeah, they're my cousins, not sure how they are connected. Fuck I feel really uncomfortable here because I don't…speak Māori.

You know, it's all of those things and to be honest with you, I think 'what are you putting your hand up for'? You're putting your hand up to come back and really have more responsibilities and obligations on top of all your other shit, you know what I mean… and you sort of sit there and think yeah, I don't really want that.

Because look, there's times where I could sit and I think…it would be so much easier to be a non-Indigenous in Australia, do you what I mean. Because the only thing I have to worry about is my nuclear whanau, I don't have to worry about any of this other shit. I get that, I get that because it's such an appeal for me personally. I sit there and think to myself, I wish I didn't have a conscience around all this.

LM - So, one of the things that comes through all of that, is the critical nature of leadership, both in the Rūnanga but also in all tribal and sub tribal boards, because it is the leadership that will steer whatever it is, through these current issues for the sustainability of the tribe and also the capital and the financial assets protection and growth.

So, what's your view on leadership issues from a Rūnanga and a tribal perspective? The biggest strategic risk I that I see is in the succession planning for leadership, so that's you, that's Grant and it's probably Tracey as well. But particularly I look at you and Grant. And I think, if Grant decided to go off and be a full-time historian and you decided to spend a couple of years in Sri Lanka, what happens to the Rūnanga? There is an entire tribal organisational layer that sits on top of your commercial entity and they're (PSGE's) very complex organisations.

So, you have incredible skill sets, that's the thing that I see, it's an incredible skill set that tribal organisational leaders have because you manage dual organisations. So, you [operate] two systems…one of those systems is tied to mainstream compliance and requirements and timeframes, and one of them is tied to tribal commitments and a different timescale… you guys manage that and it's an extraordinary skillset. So, I think well, if you guys went and did other things, what does your leadership succession plan look like?

PT – Its non-existent.

LM –If I can get to grips with that [Rūnanga leadership succession] I think it will be of a lot of use to the organisation, and I think of how that could benefit the Rūnanga because it's your big strategic risk. Leadership is about the things that nobody else can do and you and Grant have within your wider world a unique skillset, so what do we do about succession planning and what does that look like?

And one of the things that became really apparent to me, probably in the last two years of not only working with the Rūnanga, but other Māori and Iwi organisations, is the impact and influence of mana and what that means for mandate. And I don't mean mandate in a Treaty definition, I mean mandate in the authority to make decisions. And so, I'm really interested in how mana and mandate are part of the leadership model. But if [mana and mandate are] part of your leadership profile where to do you find that in a succession plan?

PT –I would say that it's probably been more good fortune that's got us to where we are than good planning. Because everything we've probably done to date has been more by default than design, you know, just how we've all ended up where we are. I always say to people, we were never groomed into these positions, we were broomed into them, we were just sort of swept out there and go and do it.

We've played what's in front of us and as I say, it's probably more good fortune that we've been able to pull off what we've pulled off to date but it's not ideal, it's not ideal in any way shape or form really. Because as you say, and it has to be a concern that if you lose individuals from an organisation and the organisation looks a little bit screwed, you know, that's an inditement on its leadership really.

LM – I don't know that it's so much an inditement, I think it speaks to the qualities that are needed in a tribal organisation's leadership, and they are very difficult to find. You know, you've said the leadership engagement at a sub–tribal level is low so the pool of people that you

have from a succession plan, appointment, recruitment perspective, with the mana and the mandate that people like yourself and Grant have, it's a really small pool of people to draw from. So, I don't think it's an inditement on the leadership, I think it's a statement of where these big risks are for tribal organisations and then, what do we do about that?

PT – I think the criticism of ourselves really is that we need to make a proactive step in that direction. Like I can remember growing up, I was really resentful in some respects being made to do shit I didn't want to do as a young person. I'd sit there and think all my mates are out there partying, and doing all the things that normal bloody 16, 17 and 18 years olds are doing and I'm stuck out on the marae. You know, I was resentful about it, even when I got into my 20's and as a result of that, I didn't want our kids to have to be burdened with this.

I mean for me it's not a unique skillset that we have, the unique part of it for me in terms of mine and Grant's role is that the technical skills required to do that stuff, you can get them anywhere, do you know what I mean. It's really trying to ensure that we can find people that are really passionate about and are in love with who we are. Because for me, you can't teach that, you sort to know that with time, with exposure, with constant expression of the experience in that environment that people will sort of sit there.

We've got some that have come through, absolutely we've got some have come through, but how do we grow that pool, how do we nurture them, how do we design pathways ways for them to be able to come into these roles where it's not like just by bloody default or just by hope that they end up sticking with us long enough.

LM – So, how do you think you do that? Are these the students coming through Maripi Tuatini, are there people coming home, are there people just on the periphery, starting to become more engaged?

PT – Yeah, I don't know whether it's the ones that are coming home. There're the odd ones that are coming home and I don't want to exclude anybody from the opportunity, absolutely not.

With the Maripi kids, I sit there and I think, in 20 years' time these kids will be the backbone of our sub tribal groupings, and the great thing about it is that they've had these 5 years of building really solid relationships with each other so in 20 years' time as we start going through all of our sub–tribal leadership, these kids are going to be tight as a result of this time that they've had, which we never had with our other cousins.

It's probably as we've got a bit older, that we've sort of realized as a result of the Rūnanga structure settlement that, shit we've got to start getting our act together. Whereas prior to our time, in our grandparent's generation, all the sub tribal grouping were quite tight, that's just the way it was probably back in that generation. I think Maripi definitely…and I think Maripi can be much more than what it is, and I think we need to sit there and think about what it is that we are trying to get as a result of Maripi.

I think all we're trying to do is till the soil, so these young people have a solid foundation within who they are, their identity, their self-esteem, all those types of things. By just arming them with a few things that will enable them to be strong in the world, and with the hope that they will continue to contribute in whatever, wherever, back to the greater good of the Iwi.

We've got people out there that have got skills and knowledge, they've got everything, they're working all over the world but what is it going to take to be able to attract those people to come back home is a challenge.

I can remember we'd run a big conference a home and there were 10 of us that sort of slaved for bloody 10 days and afterwards everyone had gone and we were all sitting outside, just

sitting there around the table and I said to them, why do we do this, you know, what is it that makes us do this, take 4 days off work, come out here, do all of this, no personal gain, no pay, what is it that makes us want to do this and we had this really interesting conversation around that. Because the question was why others don't want to be part of that and you know and I think it was sobering to just know that other people just didn't… you know like, they've got enough shit to worry about, I'm just worried about my job, my family….

LM - So, what did the group think…. why did you do it?

PT – I think it was just a real strong sense of obligation to the mana of our marae really. And if you talk to anybody that's really committed to home, they do it because we're so proud of our marae, we're so proud of our ancestry, the way that we look after people, the way that we look after our marae, the way that we look after our cemetery is a reflection up on us.

And I think part of it is legacy, you know what I mean, it's making sure that our old people would be proud of how we're continuing on their legacy but probably also, making sure that there's something there for our kids. Like, taking our kids back home. People that are marae people will always take their kids back home because they know that by taking their kids back home, they'll build the relationships, and they'll build that love, and we can see it coming though in our next 2 generations now. They come out home and you can tell they're home by the way they behave, they just know everything about the place. They know that that door over there that when you open it you've got to pull it a little bit thing otherwise it's a bit hard, it's like they're marae kids, they know that, you know this is by design more than anything, but by default they will just become the next generation coming through. But like we talk about the Iwi, we only really represent the interests of a very small percentage of our people, if we're being absolutely honest.

LM - So, you've used mana in terms of the pride in the marae, but can you tell me more about mana as a concept… Only if you're comfortable, because I do know that I could be going places I shouldn't go.

PT - No, no its fine, it's good because it makes me think about those things. Mana, I mean it's quite funny you know, one of the things our people tend to do is they'll sometimes look at people in leadership positions and they'll call them mana munchers, you know what I mean, you know, these guys 'I have mana'. And I think from an Iwi perspective, the mana that we have had in the last 10 years has been driven somewhat by the fact that we've got a mandate. So, if we look at it from that perspective, it has been the fact that this mandate has been given to us and as a result of that, we've got this mana to do particular things on behalf of this wider grouping of people that have given their mandate to it.

LM – So, can you tell me about that mandate. Is that from a Treaty perspective or from a member, Iwi perspective?

PT – I mean have a look at how we're structured, for example, we use very non-traditional ways of appointing leadership, very Pākehā ways. We have an election at the marae and it's sort of like, ok , not who is best for it, but who wants to do it, because no one really wants to put their hand up to be the chairperson or anything actually. You know, you've got to coerce these people into these roles because it just becomes another added responsibility.

So, we use very foreign ways of appointing leadership. When we think about our old people, your mana as a leader, as a rangatira in the old days, really was your ability to be able to keep people together, to keep people focused on what their contribution was going to be to the collective good of the group. Everybody had a role and function to play, and people would follow you, people would be quite happy to sit under the mantle of his or her leadership based upon their ability to be able to meet the need.

And I think if we looked at that within the context of the Iwi, although the context is very different, we're not doing that. Like for me, the mana for us to be able to do what we do, should primarily be driven by the people that are the intended recipients. I wouldn't call them recipients but, do you know what I mean, they should be the ones that stand to benefit from the efforts, and their approval gives mana to what it is that you're doing.

LM - So, that's their mandate to you or are they different things. Is the approval and mandate different things?

PT – I don't know. I think I would rather remove the mandate stuff and what I'd say is that by them showing their commitment to what the Rūnanga is doing, people might say that mandate is mana, I think for the purpose we've got a mandate for….

LM – At a Treaty level?

PT – At a Treaty level. But you know, when people say, 'I have the right to stand here and represent the people of Nga Wairiki Ngāti Apa', like I mean that's fraught… I sit there and think I could not say that. I can stand and say I represent those people that attend and give me the mandate to represent them, but they are a very, very small percentage of our membership.

Like I mean, you talk to a majority of our people, they've got no idea what we do. You know, the majority of them wouldn't even know who Pahia Turia and Grant Huwyler were. I might be being a bit hard on ourselves, but I think generally those that are here at home, those that are living within our tribal area probably all know who we are, probably still don't know what we do.

But those that live outside of our tribal area that are disconnected, they wouldn't even know what the Rūnanga is, they probably don't even know who their Iwi is. I'll give you an example. We've got lots of family that live here in Whanganui, their identity is usually attached

to Whanganui because Whanganui's a bigger entity, bit more prominent, bit more mana. So, [they] identify with that grouping as [their] primary Iwi and then [they've] got these other distant connections to these other ones, where in actual fact their whakapapa could be a lot stronger with us, it's just that that's the identity that they've been brought up with and around. I don't know whether people give you mana, I don't know whether I would say that.

LM - Is it that people respond and move along with your decisions that is a reflection of your mana. Because if you look in mainstream, if you look at traditional leadership, most leaders fall into categories like being charismatic and people will follow them into all sorts of stuff whether it's the right or wrong thing but [the leader's] charismatic, they're usually empathetic, often have a particular social stature, there's sometimes a [prominent] family name attached to them. I've interviewed people for leadership roles, and they will say 'I'm an incredible leader', and I've thought, you actually can't say you're a good leader. You're only a good leader if somebody's following you. So, if you look back and they're all way back there, you might be in a leadership role, that does not make you a good leader.

PT – It's where you stand on the waka though, like you can be a person that stands at the front of the waka paving the way or you stand at the back of the waka and basically you still see where you're going but you make sure that everyone's staying on board the waka. I could sit there and go to you, well, I'm a great leader because I've been able to stay in my role for as long as I have so I must on done something right…

So, does that mean that because we're doing things, I'm the right leader? Or am I in this role because we just don't have other people? From a sub tribal level, we're [sometimes] not appointing people because they are the very best people, best calibre of individuals that we've got, that have got the heart and the interests of the people they purport to represent at heart, to sit up there. It's like ok who's willing to do this, do you know what I mean.

(Discussion about internal representation issues)

…And to me I sort of sit there and think to myself, you know what space are we in that we put so much faith and trust in me and Grant, I don't even know if it faith and trust, I don't know what it is…

LM - So it's mandate by default?

PT - I don't know, I honestly don't know what it is, but...

LM -… I look at it from the strategic risk [perspective] …if you and Grant step away from [your] roles, what happens?

And your comment that your ancestors, the Rangatira, held everybody together and I think that was a really great way of describing it, is that they kept everyone together, everybody knew their roles because everybody knew where they were going, there was a purpose to it. So, in all of that, that's where you're sitting, but if you and Grant are not there, who holds everybody together?

And that also includes, what does that mean for devolution of the Rūnanga, to hapū management of the assets. What does that model mean for the Rūnanga? And is it an inevitability, is it an aspiration that hapū eventually have control of the settlement asset base or is it a consequence of not having the leadership in the Rūnanga that keeps people together?

PT - Yeah, I mean, we've said that here in the Rūnanga and it's about preparing hapū. If I look at the hapū groupings, not one of us are going to be in a position in the next 50 years to be able to do anything about devolution because, we're just not. We haven't done anything active in this space to be able to prepare ourselves and the Rūnanga probably hasn't done what they need to do. I don't even know whether I still subscribe to that to be honest with you.

LM - The devolution model?

PT - Yeah, I'll give you an example. It's been quite an unsettling time with vaccinated and non-vaccinated and I've been the face of the collective Iwi COVID response and about 3 or 4 weeks ago when [the government] came out and said [vaccinations] are going to be mandatory, I said I don't know if I can continue to lead the collective because fundamentally, I don't agree with that. To cut a long story short, I let everybody know I'm stepping out and everyone freaks out, 'oh my God', like I mean 'why'. People were texting me around thinking I was having a mental breakdown, I mean, 'what's going on' you know, 'why do you want to leave'.

And really, they weren't worried that I was leaving because they wouldn't have somebody to front [the collective], it was probably more around 'are you ok'. But the conversation that happened as a result of that, and the question was asked of me, 'so the narrative that's coming out is protect your whakapapa, get the jab. And we got a lot of whanau out there that believe they are protecting their whakapapa by not getting the jab. So, what are you saying to us, we're not doing that? What does that mean?'

So, if we have an Iwi event, what happens? Grant rings up and says so we have the Iwi festival coming up, is it only vaccinated people able to come, or to the AGM? And so, I sort of sat and I thought to myself, wow this is going to be a very interesting predicament that we'll find ourselves in.

And then [Trustee X] came and said he wouldn't be attending the Rūnanga meetings if there are non-vaccinated people there, 'cause he got vaccinated to protect himself'. So, I said, look I'm not vaccinated, I'm not saying I won't get vaccinated, I'm still undecided.

As a result of that, one of the Trustees said to me, 'oh so you've stepped out of the leadership of Te Ranga Tupua, the Iwi collective, so what does that mean for you and the

Rūnanga? I said look, if you as my fellow Trustees think that I'm not the right person based upon my position on vaccination at this point of time, to lead the organisation, I said I'm quite happy to step down.

And I just sort of sat there and thought to myself, how unfortunate, do you know at I mean, how unfortunate that we're in the predicament that we're in, that people think well, as you say, if we lose a Pahia, we lose a Grant, well shit, you know. And I sat there and I thought to myself, well you know, have we created this? So if I don't groom anyone, I get to stay here forever, I get to be the chief forever, you know what I mean.

LM – Well, there's a lot of leaders, there's a lot of Chairs and CEO's that behave that way. The easiest way to keep to you job is to get rid of the competition or don't develop the competition in the first place.

PT – Yeah absolutely, but it does worry me, you know, it does worry me. And I'm sort of sitting there and I absolutely believe this, that if something was to happen to either of us [Pahia or Grant], we'd [the Rūnanga] be ok, I think we'd have to be ok but we're hoping we going to be ok. Like I say, we have to start thinking about doing stuff to ensure… because it is a risk. I mean, it sounds a bit wanky to say, 'oh if something happened to Grant and I, we'd be screwed', but there is probably an element of truth to that.

LM – I think it's the biggest strategic risk the organisation has, and I've known you guys now for nearly 7 years, and I've seen some highs and lows and bumps in the road and successes and all sorts of things. So, I can see where some of the touch points are for risk - this is the big one. And, you know, the more I'm trying to understand where mana sits in here in terms of tribal leadership and how the mandate is linked to mana, which is why you and Grant can make quite fast decisions and people go oh ok…it shows a huge trust model operating here. But what happens particularly when you've now got big capital investments going, you've got

employment of people, you're training people. All those great things that we thought could happen, are happening. How do you keep that together without you two specifically in your roles?

Succession planning can be a long game and you're playing that a little bit with Maripi, you're playing the long game. But in the short term, do you guys want to be in your roles in 30 years' time. Because you've got people in Maripi who are maybe 20 years old at the outside, 15 years? Are you going to play that long game. So, what does the organisation do in that sort of interim space as well and how overt and deliberate should governance training be? I know there has been governance training, but in terms of succession planning, it's a matter of really getting it on to the table and saying look, we need to be much more proactive about this, because we need to mitigate this risk, because it puts a huge burden on you two. You know, and when you feel burdened you don't necessarily perform at your best because there's a weight rather than a joy that drives you.

PT – Yeah, look I mean I don't doubt anything that you've said, and I think, you know, we definitely have to have a designed approach to what we're going to do. Because, I mean, it is a risk, a big risk, you know, and I think Grant and I both sort of know that, that it is a big risk. But we've known this for years and we've done nothing… like I mean, I wouldn't say we've done nothing about it, we've got some young people coming through. They have mana in terms of their generation, [they have] huge respect for them and this is because of what they do and how they do it, you know. They're probably not, from a technical perspective, where they probably need to be, but neither was I when I first started, I'm still not now.

But, I mean they're people people, do you know what I mean, and they've got a love for the people. And you know, they are just beautiful people and I sort of sit there and I look at them and think to myself, I don't want to burden them with it yet. There are two young people

in particular and I've said to them, you know your time's coming and they're stepping up in the different ways, shapes and different forms and stuff like that. And we've got a lot coming through at the Rūnanga that have been quite disengaged from a hapū. They came to work for the Rūnanga and got back engaged with their hapū and I think that's quite exciting to see that.

LM- So, how does a tribal organisation preferentially bring in its people to learn the tribal nature of the organisation and the technical nature of the organisation when mainstream legislation says you actually can't do that. From a government perspective, they're actually putting things in place that are impediments to the development of the Iwi organisations by saying you can't preferentially employ your own people to build your organisation. So, isn't that discriminatory? How are you going to build a tribal organisation when you have to send everything out to market, [so you don't discriminate]?

So, you hire for attitude and train for skills, but the aptitude piece has that tribal layer that only people coming from that tribe have, so you can't just put it out to mainstream. But then some people would challenge the internal preference model saying 'well I should have got the job instead of Pahia, he only got the job because he was Māori or Iwi. The legislation we've got actually impedes a lot of Iwi organisational development just from purely a recruitment perspective and I think that needs to be addressed…

PT – Well I mean, it's taken us a long time to get to this place where we're at. Because, you know my observations were that we had a lot of non-Iwi members that were working for us, it was just a job, do you know what I mean. I said nah, that's not the type of people that we want here. I said, I don't want people sitting here and they go down to the tangi and at 4pm they're knocking off because shifts over, I'm going home. I said nah, don't want any of that. But I think just in general though, is that [preferential recruitment of Iwi members], that's very deliberate

and we've been very determined around holding the line on that stuff and very unapologetic about it as well. I feel that we can be justified in taking that approach though.

LM - What I'm saying is from the government's perspective, they need to actually get a higher awareness of the impediments that some of the anti-discrimination legislation that was put in place…, actually is an impediment to [Iwi organisational] development.

PT – You get it though, aye. You understand why they've done that to prevent that happening, but it is an impediment. Like I say, …in terms of risks, absolutely we've got to do that. To me, just that as an approach in terms of how we are recruiting our people, to me is to help …address that risk that currently sits there. But there's another piece in the sort of leadership, governance stuff, not necessarily in the employment space…there are people sitting at an operational level that I would have love to have sitting at a governance level with me, do you know what I mean. It just can't happen, but I'd love to have them there, because…

LM –So, why can't it happen.

PT –. Because government wouldn't allow it.

LM – By?

PT – By the government, do you know what I mean. We've had this thing in the past where we've had people that were employees of the Rūnanga where their hapū had nominated them to be governance members as well, and government says you can't have people in operations and governance [roles] as well. It's the same old argument I suppose that we always have.

LM – But, is that tied up again in the mandated model from the Treaty process about what a post settlement governance entity structure could look like or is that just a consequence of that.

PT – I don't know. I know why some people would see the need to have that separation there, so people aren't there trying to benefit their own personal employment circumstance but then when you've got this vacuum there and the talent's not there,...well, it is there, but you know like are we doing the right things to attract the right talent to come and sit in a governance capacity, is it because we're noting paying enough. I don't know, they're all real questions we need to ask ourselves. It would be the poorest paid directorship in the world, you know.

LM –Yeah, but in that thing about people in operational roles and governance, that talks to the nature, as I understand it, of tribal organisations where you have a commercial organisation and you have a tribal organisation and they are not separated, they're completely inter-twined so again, it's not like a mainstream model, where you'd say yeah that would be a bit awkward to have your marketing manager as one of your Board of Directors. But, in a tribal organisation, that may actually feel a very normal thing. That somebody who's in an operations role is on the Board in their tribal capacity. That may feel a normal thing because of the inter-relationship between the tribal organisation and the commercial organisation.

PT – I mean, to put it from my own personal perspective, you'll hear that there's two tiers in our organisations. So at the XXX Forum, we will only meet with Ministers because we are having a mana conversation, but all the officials and our technical advisers will have a mahi conversation. So, we've used this mana and mahi to sort of [divide the roles]… I don't know why they're used it like that, but I sit there and think to myself, no, they are all mana conversations because everyone has mana, do you know what I mean.

…So when I think about that within an Iwi context, the contributions that have been made from operations are of the same value to me as what's been provided by the Trustees that are sitting around the table. I mean, we all have mana, we all have a vested interest in our people, and we all have the right to have our say to influence outcomes.

We've been very inclusive in regard to all our managers sitting around that table and contributing to the korero and stuff like that. But, yeah, could it happen, having operational people sitting at the governance table. I think that there's just been this delineation that's been sort of created as a result of what we've been told is best practice.

Like I've always sort of been of the belief is that you play what's in front of you. Sometimes you know, you might have a bit of a strategy and then something comes from left field, and you can't maintain that line if it ain't going to work. And so, we've got to be up for anything if it's going to get us to the outcome. You just do what you've got to do, and this might be one of those things you know, we need to think what that looks like.

LM – So, in all of that, do you need mana to have mandate?

PT – No. no, I don't believe so. I mean, if I go back and I use the settlement process, you know you go through quite a rigours mandating process and I suppose in some degree you have to have mana because the people are looking at you saying, well we are entrusting you, and you've got to have some sort of standing, you've got to be recognized I suppose – 'oh yeah I know him, he's from home, I've see him at the marae', you know what I mean.

So, I think in that respect when people are giving you their mana, their stamp of approval, I suppose to progress things on their behalf, yeah, maybe? But, like when I'm at home, I know that our ones at home back me, I just know that they do, and I know that if there's ever any doubt about decisions that have been made, they'll challenge me on it, without a doubt. It's usually my own family, my mother, my brothers and sisters that will do that, and my cousins. So, I think for me I know that I have the mandate to represent them because they know that I have our collective mana at heart in terms of what we do. And I know that that's why they support me. They know that I will always do what's right by them and if I'm ever uncertain about those things that I will always consult and talk to them about that.

LM – Is that because that's how you have consistency behaved, that they actually trust what's going to happen.

PT – Yep, yep. I mean, if we talk about mana, I think that at the end of the day, it can only ever be based upon your past, it can only ever be based upon your last game, you know that's it. In some respects, you can do a wonderful job and make one major mistake and it's all over, all over, just like that. So, I think that your credibility just comes down to the last game you played really. But I think also, your mana, it's about your integrity, it's about sincerity, it's just how you are and how you behave and what you do and what you say and all of those things that culminate together that make people, you know…. You don't do those things because you want people to perceive you in a particular way, that's just the way that you are and as a result of that, people perceive it. That's good and bad, do you know what I mean.

LM –I'd like to work on a set of options for the Rūnanga to address some of these things, so we have something to move forward on.

But one of the things that I noticed or became obvious in discussions with the Board about me being able to go through this [research] process with the Rūnanga, was that the hapū representatives and particularly [Trustee X] for example, saying they need to take this [research consent] back to hapū and see what they think. Because [Trustee X] seemed to be very concerned that I was going to research the Iwi even though I made it very clear it was about the Rūnanga as a commercial organisation and its organisational development, it's not a critique of the Iwi, because that's a totally different kettle of fish and I would never go there. But there seemed to be this blurred space in the Board's understanding of the Rūnanga and the Iwi, it seemed to be…. it wasn't clear, you know, that governance and management split. You talked to it with the XXX Forum example, the mana and the mahi conversations, that almost feels like the governance and

management split. And I thought well, that's really interesting, despite that I said repeatedly, this is about the Rūnanga – some people thought this was about the Iwi, one and the same thing...

PT – Yeah, I think for some people, they don't see it as being any different. And in some instances, the Rūnanga probably doesn't see itself as different from the Iwi. I mean when there's conversations that need to be had, when there's mana conversations to be had, I know who we need to be having those conversations with, do you know what I mean. Those are the people that we know have influence, those are the people that we know have credibility, they are the ones at a sub tribal level [that people] look up to, they hold particular roles, do particular functions. I know who those people are when it comes to having big conversations…

LM –So you still have …engagement past the hapū Trustees - if you've got something [particular to discuss], you go past [the Board]?

PT – Yep. And I think it's also acknowledging what we determine the role of the Rūnanga to be. Because we can quite easily overstep the mark. So, as an example, there's particular things that happen and I go, yeah that's a hapū conversation. Because at the end of the day, that's where the mana sits for those decisions, it doesn't sit at a Rūnanga level.

So, it might be some people wanting to do a development and it's going to be in a particular hapū area, that's not an Iwi conversation, that's a conversation they need to have with hapū. We [the Rūnanga] will support you [hapū] however we can, because we understand that you probably don't have the capability, capacity, or resource to be able to engage in that, we're quite happy to support you, you know however that might be. But the mana for that decision lays with them and I think we've got that right. We've certainly got that bit right. Because if anything's going to get us in trouble it will be that people start to think that we are trying to exercise our Iwi mandate over what should be seen as sub tribal affairs. So, it's important that we get those things right as well…

LM –If it's ok I'd like to map some of this out as not so much a solution, but a set of options moving forward, at how to mitigate and manage some of these risks but [can I revisit the key points with you] just to make sure that I've actually got the context and everything right? That would be great.

PT – Oh look, it's been... it's quite funny, how you know stuff and then you sit there, and you start to verbalize and articulate those things and you start think actually I need to think about that… it sort of starts to jog your memory around. Yeah, you know, that's a big risk or yeah, shit yeah, well we've talked about that and we've done nothing about that.

LM – Hopefully that's part of the value of this process. You know, it's not a thesis that goes in front of three examiners, that's not what motivates me. [What motivates me] is it going to be useful, and even if the conversations themselves are useful, then we're getting something out of it.

PT – Absolutely and like you say, it's helpful because I think there's an ideal but we're so far away from that. But what's important for me is that we never lose sight of or hope in the ideal. But we just have to understand that there's going to be a lot of rivers to cross, and a lot of mountains to climb between here and there and being adaptable enough to be able to get there. If I sit there and think, if we are of value and we're relevant and we're giving purpose to and adding value to those people's lives, that's got to be great, it has to be great.

As I was saying before, there are things that we can't do, we're just never going to be in a position to be able to do it. And I think we need to just sort of understand what's our role that we will play in the lives of our people. And that might be something as simple as being just a cultural sort of portal to particular areas of knowledge or research, and that might be one of the functions we have. Because we can't be everything to everyone, we have to accept that. [Regarding members] As wonderful as it would be that you could come to us and we just solve

that problem for you and make your life so much better. But I think we need to know the things we can do, and do those exceptionally well. You know, are we going to be able to deal with the housing issues that our people have got, no. Will we have a part to play in it, yeah, we've got an advocacy role to play, we might have a facilitation role in terms of getting some resourcing and that sort of stuff out.

But my fear is that if we go through and did this assessment of where our families were at in terms of their aspirations, their needs, their desires, and we're going to come back with the myriad of issues, and we sit there and go ok we're going to do all of them, we will end up doing a shit job at everything. And that's why I think, we need to say ok what's the priorities here. Because, a lot of people sit there and go well yeah, what you deem to be a priority is anecdotally so far off what the requirements are of our people, or that could be absolutely correct as well, you know.

It's like I say, if we're setting a strategic direction, we're really dependent on a very, very small part of our population that are determining that on behalf of everyone and it's usually the engaged, those are the ones that come along to the marae hui, the hapū hui, that are influencing the thinking of those people and then you know….

LM – But you're working with people who on the same page with you already, so what happens, if it is the majority that aren't necessarily on the same page, they might not even be in the same library. How does the Rūnanga or even some of the sub–trial structures benefit them and what do they want, what do they think is important, how do you actually reach them.

PT –Look Lyn, honestly, the majority of our families, this is even if they do, will only come back to the marae if there's a funeral. Now, we've got families that haven't been back to the marae for 4 or 5 generations, never been there. I mean it is what it is. So, what's our obligations and responsibility to them? I mean some people sit there and go it's not our fault they

choose not to engage. We could take that attitude, well yeah that's great for those of us that have been fortunate or unfortunate enough to be brought up at home. But they still have the same privileges and rights as the rest of us. That's one thing I think I'm really clear about.

Sometimes we'll describe ourselves and use fire to describe our relationships. So, ahi kā, these are people that are at home, they keep the home fires burning, they're active, they're known, they're familiar. And then you've got others that are probably that one step removed, you know they still have a fire, the fire's still burning, just not burning as bright as those that are physically there all the time. Then you've got those ones that just got an ember there, it's a light flicker, it's Pahia going back saying my name's Pahia, I'm Tariana's son, people say 'no I don't know Tariana', well her mother was Te Aroha and one person, oh yeah, I do remember your grandmother, oh ok so we sort of know who you are. That's a bit of an ember.

And then you've got people that go back there, and they go I'm Pahia and my grandmother was Te Aroha and no one there's got a memory of them, and your fire is cold. Regardless of what state your fire is, everybody has the same rights to reignite that fire and it should be our role for those of us that are at home and have been at ahi kā, to be able to support them and give them every opportunity to reignite the ahi, not to sort of keep pouring water on it, which can happen.

So, it's trying to make sure that we can create an environment where everybody knows that the fire's there and there's the opportunity for me to come back and put wood on the fire and reignite that for our family. And that's happened at home in lots of different ways and people have come back home and reignited their flame and reconnected and brought their kids back. It's been really beautiful you know. But you know, that's still only a very, very small percentage of people that are still engaged.

LM – But that's also a similar or can be a similar analogy to the growth and development of the organisation, isn't it? You started with a small core of people who took it through the settlement process, the establishment of the first Rūnanga to get the mandate, to [negotiate] the settlement, to establish everything, and then its building that fire isn't it, around that and giving people opportunities to respond to that and become involved with that.

PT – Yeah, like I mean, I've never thought about that in that context like you've just described it, but exactly the same thing. And as I was saying, now we've got individuals that are coming back into the organisation that haven't been engaged at the sub tribal level and now as a result of working for the Iwi, they've got this interest and so, its reigniting.

LM – Yeah, so it's feeding the fire and making the fire larger and I know Grant's aspiration for the Rūnanga and the Iwi and the hapū was always about being able to grow everything for the right reasons, in the right way, and enhancing mana for everyone and for all entities as he goes along…But, it is feeding the fire – it's what you're both doing. But it's so powerful from you two as individuals. Who's next that can do that? Just being able to even describe these things. Yeah, I think if we can come out of this with some options and some models and some suggestions, that we can start moving at a practical level, what can we put on the ground really to navigate some of this?

PT – And that's what I mean, it has to be deliberate, it has to be determined, it has to be by design, because the thing is, the amount of meetings that I go to and we talk about succession planning…. and you sort of sit there and think well it's like everybody knows you've got to do it, just no one's doing it. I mean, man, we're just so busy, just too busy to do it Lyn, do you know what I mean… and that's more bloody reason why you need to do it.

LM – Because if you guys burn out, and that's a real risk in your leadership models, because you have to run two organisations, not only at a practical day to day level, but you also

have to run two organisations in your head. You run both of these organisations simultaneously in your head and then you add all the pressure in the other organisations, and all these other things and the risk of you guys burning out is really high. You know, so what do we do about that, how do we start to balance that, so that it doesn't happen and then everything can happen in a more orderly, planned fashion, not as a result of some sort of a calamity.

PT – Yeah, absolutely and I think the initial piece of work you came in to do really sort of helped us get some more capability and capacity into the organisation and around Grant. Because I mean, look we had two reports prior to you coming in, telling us that if he carried on it's going to kill him.

But like I say, it's always that fine line. Whatever money we're making on that side, we're spending on this side. That's what I'm saying, you sort of get to the point and you're sort of sitting there thinking well, as a result of the money that's being generated being used to do this, is the benefit from what we're doing on this side of the ledger, adding value to the lives of our people.

LM –and that's one of the great things about Indigenous organisations - it's not profit driven, but money is still important.

PT –Yeah, it's' an enabler, I think that's it. And I think…we've really started to think about that sort of planet, people, profit stuff, the quadruple the bottom line. I think that when we start to look at what we're doing, when we're constantly looking at the add on's, other than the fact it might be a good investment, it's going to create some jobs, some employment in training, we're starting to hit our straps but it's becoming very much at the fore front of our thinking…

I think as we go through our evolution as well, we refine what we do and how we do it. Because for the majority of Iwi, you set up your PSGE, you have a mainstream KPMG, or EY whoever, they come in and pretty much they set you up to look a particular way. So, everyone goes through this evolving sort of thing, and you think, well actually we don't feel good looking like that. We're starting to bring more definition to our purpose and how we are and all of that. And I think that we should always be in that place and that space [of evolving the PSGE], because we don't think we ever get 'there', and I think if we think 'oh we're there', then yeah, we're in trouble.

So, it's just that constant review and reassessing where we're at and you know, constant improvement really. So, I want us to be a high performing organisation, I want us to be that organisation that is driven by being the very best at what we do. That to me that's critically important, and people see themselves as that as well, that they want to be best that they can be in their jobs, in their role, that everybody understands how they are all contributing to this greater picture.

(Close)

The interview findings are summarized in Table 16 and are consolidated under Key Findings headings. Key Findings are divided into Topics, which are further divided into Features, providing a framework that summarizes the conversation with Pahia and highlights the findings and topics of importance that are examined in Chapter 6 Findings and Discussion.

Key Findings	Topics	Themes
1. Research and Data	Research protocols and consent	Need a process or protocols that ensure the Iwi or the Rūnanga receive benefit from all research engagements. Ensure Iwi or Rūnanga access to research data and findings.
	Organization's purpose	Why do we exist? Need current data to answer this question.
	The need for relevant, reliable, and current data.	Need to know about our population, information and data gathering; relevance of the data; how is the information being used? Reflect on organization's purpose based on what the data tells us, so we remain relevant.
	Strategic and financial priorities	Relationship between the asset holding company and the operational arm of the Rūnanga. Decision processes to determine the quantum of funds that are available to operations to deliver on member needs.

		Tend to be reactive, lack of data stimulates this response. Data would contribute to determining strategic priorities and more considered decisions.
	Government and Rūnanga relationships	Government maintains deficit perspective on Māori and Iwi and directs contracts based on these perspectives. Iwi needs its own data and information to challenge government and secure resources to address what the Rūnanga or Iwi know to be the priorities of their members. Rūnanga needs to prioritize its own data and research resources if it wants to see changes in what government funds.
	Prioritising research	Need to understand what research could benefit the Rūnanga and the Iwi. Communicate this effectively so that people can see why the Rūnanga is applying some of its limited resources to research. The Rūnanga can prioritize research but to date has not. If it's important enough for us, there should be no reason why we don't do it.

		The Rūnanga needs to drive Iwi and hapū engagement with research if the data needed to support decision making is to be developed.
	Membership engagement and disengagement	Engagement at all levels in the Iwi is constrained. Only a small percentage of people are involved in tribal activities e.g., marae, committees, programmes.
	The value of the research experience to the Rūnanga	The research conversations are valuable in themselves, and it brings issues into the light that might go unexamined in the pace of the leaders' role. Provides an opportunity for the leaders to reflect on their roles and aspirations for the Rūnanga and their members. Opportunity to consider key issues and the purpose of the organization and what role the Rūnanga could play in the lives of its members. Need to determine what people want and need from the Rūnanga and focus on that. Can't be all things to all people. Leaders are so busy, and the research process can help to develop models and options that the Rūnanga doesn't have time to do.

2.Capability and Capacity	Organizational and tribal capacity and capability	There are issues of constrained operational financial capacity-not enough money to all that they want and need. Need a masterplan to guide organizational development and delivery. We need to work out what the things are that we need to focus on, the important things. Need to engage people with the process of determining what is important. Can't do what we can't do. Need data to help determine what should be the focus and apply the limited resources to that.
	Organizational and tribal leadership	Critical nature of leadership in steering the Iwi and the Rūnanga into the future and securing its sustainability, including managing the risk of falling membership numbers or numbers of people prepared to contribute to tribal activities. Leaders need to deal with a dual organizational structure-tribal and mainstream (compliance). Needs and currently has leaders with unique skill sets that bridge both organizational types.

	Internal recruitment as part of capacity and capability building	Process has been instigated in the Rūnanga to create employment opportunities for Iwi members and to bring in people who have a connection and a love for the work and the people. Not just a job.
	Ahi kā and rekindling the fire	The analogy of stages of fire to describe how close someone is to their Iwi, hapū or marae. The fire is close to you and warms you, it may be distant from you but you hold a ember that can be reignited or you maty be so distanced from the home fire that your ember has gone cold and can't be reignited.
3. Leadership	Leadership succession planning as a strategic risk	There is currently no leadership succession plan. Lack of a leadership succession plan is a key strategic risk for the Rūnanga.
	Where do the next generation of leaders come from?	Current leaders were broomed into leadership rather that groomed into it. Had the opportunities, the expectations, and the interest to take on leadership roles at a young age. Learned mostly by default than by design.

		If strong leaders exit the organization and the organization in negatively impacted, then that's the responsibly of the incumbent leaders for not having succession plans in place. The qualities needed in leaders are complex and difficult to find. Characteristics include mana and mandate. Need to pool of people at tribal and sub-tribal levels to develop and ultimately recruit from for leadership roles. Rūnanga needs to make proactive steps to develop emerging leaders and develop a leadership succession plan as a priority. Technical skills are readily available but tribal skills and a love for the Iwi, the rohe and the people is difficult to find. You can't teach that. We need to grow the pool of people coming though and nurture them, provide them with pathways leadership roles. Not relying on default or hope to find new leaders. Maripi, people coming home, people on the periphery becoming engaged. Maripi students are building the relationships and knowledge that they can use in the future as the move into leadership roles in sub-tribal settings.

		Need to look at Maripi more strategically and be clear about the ideal outcomes from the program. We are tilling the soil so that our young people have a solid foundation on who they are, where they are from, their identity and self-esteem. Honouring the legacy of our ancestors and the mana of our marae are key forces in keeping people engaged and something to be proud of.
	Positioning leaders	It's where you stand on the waka. You can be the person who stands at the front, paving the way, or you can stand at the back of the waka making sure everyone's staying on board the waka.
	Reflection on leadership during COVID-19	The vaccinated vs un-vaccinates debate impacted the leadership and the Iwi by dividing people and creating barriers.
	Collective view of the Rūnanga and the Iwi.	Many people see the Rūnanga and the Iwi as one and the same thing. There are times when the Rūnanga doesn't see the separation either.
	People, Planet, Profit	Starting to see the organization from a people, planet, profit perspective. The quadruple bottom line.

4.Mana and Mandate	Mana	Mana can be driven by the mandate given to leaders by their organizations' membership. Mana allows leaders to do things on behalf of their people, but only because the people have given the leaders their mandate to act. Historically, mana as a leader, as a rangatira, was about your ability to keep people together, to keep people focused on their contribution to the collective good of the group. Mana should be driven by the people that will benefit from the leaders' efforts and their approval gives mana to what it is that you are doing.
	Mandate	Impacted by the organization's required structure. Very Pākehā election process for leaders. It's often who want to role rather than who's best for the role. By people showing their commitment to what the Rūnanga is doing, people might say that mandate is mana. 'I don't know whether people give you mana, I don't know whether I would say that'
	Mana and mahi conversations/ governance	From a mainstream perspective, having operational staff on a board may not be accepted but in tribal organizations like PSGE it may be a normal thing to do.

	and management delineations	Individuals may have mana and mandate at a sub-tribal level that means they can be on the Board and still hold an operational role. Government PSGE structure requirements impede this model. Some tribal organizations internally delineate between leaders and operational staff by using a mana and mahi model. Leaders have mana conversations and staff have mahi conversations. Problem with this model as all people and conversations have mana and this model diminishes people's mana. Everyone has the right to be heard and influence outcomes for our people. Delineation has crept in as a result of being told what best practice-the separation of governance and management.
	Do you need mana to have mandate?	No, I don't think so. Settlement process- you do need mana because people are trusting you to act on their behalf, so you have to have some standing, you've got to be recognized, in order to be given their mandate to represent them.

		At home, leaders are confident in having the mandate to represent their members, are prepared to be challenged about their decisions and will always consult with hapū and whānau if uncertain about an issue. Leaders operate in a high trust model. Mana is about integrity and sincerity and your behaviour and impacts on how people perceive you. Mana is based on what you did and how you behaved in the past. Your credibility comes down to the last game you played.

Table 16 Pahia Turia research conversation summary

Appendix 14 Grant Huwyler research conversation

Our conversation commenced with a discussion about the purpose of the research and the premise that the research and the researcher could be seen as a resource for the Rūnanga to use to develop a deeper understanding of matters of importance to the Rūnanga leaders. This approach was in keeping with the applied Kaupapa Māori research method that underpinned the research and the principle to position the Rūnanga at the center of the research process.

The start of the research conversation references the difficulty in gaining consent from one of the Trustees and concerns from others about the research. As discussed in the Chapter 4 Method, the researcher prepared material for the Board to address their concerns, and this is referred to in the LM opening remark. The researcher also prepared an interview schedule and researcher background document for distribution to people who were unfamiliar with the researcher.

LM – So, given that, from a Kaupapa Māori perspective, what would the Rūnanga like to know?...With the interview questions, I've listed some things here around mana and mandate, around decision making processes and tribal aspirations but is that what would be most use to the Rūnanga? So, if you saw me as just as a research resource, given where the organisation is currently and where you want it to go, are there particular things that you would like me to go and find out for you? So, these are ideas based on things that I see as dynamics in the organisation that are influential, but that doesn't necessarily mean that's that. Now the rubber's meeting the road, with doing the work, is there something else that you think the Rūnanga could benefit more from?

GH – I think we've tried to have this conversation before, and I've never really had perfect clarity in terms of being able to offer a response. If anything, I was getting some comfort in some of our early conversations and going back to almost where you started from,

around our HR procedures and how we bring people into the organisation and grow them and achieve good solid successions and planning and that sort of thing and mentoring and all the systems and procedures around that. It's not something we have ever done well. I was comfortable with that, but I'm also mindful that might not reflect the best use of this opportunity - I'm not 100%. What are some of your thoughts - you have been around a long time and helped us right through the strategy framework.

LM – I think that's what I've reflected on, particularly the last round of KPI's. I think the Rūnanga's made a lot of progress in moving towards [understanding] what are the outcomes [the Rūnanga wants to achieve]and then the new roles are coming into play which gives you the resources to achieve those things. But, when I've looked at the capability and capacity issues and the strategic human resource [issues] which we've talk about and which was in the masters as well, the thing that I think has become more influential, and that I don't know enough about at all, was the role of mana and mandate in succession planning, in your capability and capacity building, in the relationships between the Rūnanga and hapū and what they are doing in their leadership development roles.

And so, I look at you and Pahia – you have an enormous amount of mandate to make tough, fast decisions because of the mana that you have. But if you guys went off and did separate things, who else, in a succession planning, strategic HR perspective, who else would be coming through the ranks that had that same level of mana which allowed them the same or similar level of mandate to make these big, quick decisions or tough calls? And so, when I looked at the area of research that I thought would be of most use, given everything that's happened over the last couple of years, and things are developing well, [succession planning] is the next [piece] and I think this is a big tribal challenge as much as a big organisational challenge.

So, you and Pahia are kind of like the glue, not just for the Rūnanga, but it feels like in the relationship to hapū as well, keeping that together. And, if I look at organisational risk, that to me almost sits at the top of the risks because of lot of the financial [issues] you can manage, you've got the infrastructure [in place that] you can manage. You can bring people in to do the things that many people can do, but only you and Pahia can do the things that only you two can do, and you're the leadership team.

So, when I looked at organisational development from an … Iwi perspective and the tribal influences and the commercial imperatives, [leadership succession planning] sits to me as one of the biggest risks you've got. So, that's why I thought well, that could be a worthwhile use of my time if we came out of [the research] with a perspective on succession planning. How does mana link to this, you know, where does mana fit in with the youth programme - where do they get their understanding of what mandate looks like? Who comes into the programme?

And then I thought, if we get further down the line with this, if we actually looked at you and Pahia in terms of your mana and mandate, if we looked at a 'person description' like we have in the job descriptions, what would be in there that [described] the qualities that you and Pahia and Tracey have? Because you can't make another you and it would be hard to make another Pahia. But, because you guys have the wherewithal to make really brave decisions, if it's not you two, who is it? …what happens if there are people in [your] roles who don't have that same depth? I just think succession planning is your biggest risk and if you look at leadership succession in mainstream organisations, they talk about the amount of esteem that a person is held with – are they charismatic, what are their capabilities, so they've got the authority to make a decision but that's also contractual, it's in their contract, it's in their KPI's. It's kind of a dispassionate delivery of those things but that doesn't work in the Rūnanga, there's nothing dispassionate about what you do.

GH – We haven't depended on those things in the past even though we seem to talk about it more and more now as we try and grow with an organisation. Yep, I understand.

LM – So, we've talked a little bit in the past about the tribal aspirations, because that's the fuel for the organisation, and how do they influence decision making. It's an active part of your decision-making process.

GH – We had an interesting conversation today in the context of the education strategy and talked about the establishment of the whare wānanga – it's something that sits well and truly in the Iwi domain, you know, it's not a Rūnanga thing, it is where your sacred knowledge is held and transferred. You know, we've sort of got this reality in our Iwi where we don't have native speakers and that sort of thing. The question is how do we rebuild a whare wānanga within the Nga Wairiki Ngāti Apa alliance that's credible and that's powerful enough to help protect our Iwi?

Because otherwise, your open, like even now we look at Whanganui relations and say can you guys come across and deliver this and that but it's kind of the realization that they are bringing with them their own whare wānanga, so you're more of less subscribing to the Whanganui whare wānanga. If we use that approach as opposed to actually thinking well maybe we can rebuild our own with the strands that are left, you know, in terms of old manuscripts and that sort of stuff. We're having that conversation at the moment.

I guess that's where I'd come from, being an historian and having done the amount of work I did in the late '90's in an environment where no one in our Iwi had retained anywhere near that sort of knowledge, so by virtue of just reading Māori Land Court material and then cross referencing with old newspapers and all of that, which is what I've done over the years, I have become probably the expert in Nga Wairiki Ngāti Apa identity and history. You know, that puts me in a strong position but where do we go to from here? Like you've said, if I fell

over tomorrow, a lot of what I have learnt, and a lot of my analysis would be lost. But if we were to try and rebuild our own Nga Wairiki Ngāti Apa whare wānanga, that might create a structure and systems within the tribe to transfer that knowledge and grow it and fill in more and more of the gaps as we go. Do it our way and call it our whare wānanga as opposed to depending on anyone else's.

LM – That's like some of the conversation about the nuanced language for te reo māori. – is what's the Nga Wairiki Ngāti Apa…

GM – dialect…

LM - and those sort to things and so who still holds that?

GH – It's all of that.

LM - That's why I think if we find a way to describe some of that (securing tribal knowledge), is that useful as an outcome for you to explain [the research] to other people…, or to the organisation, or to staff?

GH - Straightaway I think it gives us a Rūnanga perspective on why the whare wānanga is important. Because we need our leadership to not only come through formal tertiary education and all of that sort of thing, to be able to run the Rūnanga, but we need them to have come through that whare wānanga as well. Then they'll have similar qualities to what I brought and what Pahia brings.

LM - So, are you comfortable in the realm of things that I can apply myself to, to go down that road, that leadership succession planning, mana-mandate, capability-capacity direction. Is that useful?

GH - That's useful, yeah and I think because of that interface between that sacred sort of tribal domain and the Rūnanga domain which I would say is open for anyone to contribute to, including yourself as a NIR – it brings you right into the interface of that academic debate where you can apply yourself and where you are best not to.

LM - And I think the places that I shouldn't go is really important for me to learn, or any external person. And again, it's one of the things I wanted to talk to Cheryl about, when coming up with the terms of reference for any external researcher – the spaces that are none of our business. And I think [that] should be clearly articulated. I think the Iwi or the Rūnanga should take a stand on it – and say Lyn, this is not for you, but this (other work) is helpful. You know, and people like me respect that because if it's not useful to you and the Rūnanga, then I don't see the point in doing it. If it's just for me…which has never been my motivation.

GH - We will agree on that and it's just putting some definition around it now. Definitely in those strategies around succession because as an organisation, we haven't been the best at it, especially at that senior leadership level that you're talking about.

LM - You guys are the glue and you're making some big calls, whether it was the PGF, taking on the extra shareholding of Te Hou Farms, buying the college, you've made some big calls, but you've been able to do it because of your mana and your mandate. But, if you didn't have that, what would that mean in the next 10 years for the big calls?

GH - That's an interesting one, like what you said. If Pahia decides he needed a big change in his life and heads to Sri Lanka for a couple of years and I decide I'm tired and don't what to do it without Pahia, and I move off to something else, who would replace us and how would that look? When you compare it to other Iwi like [YYY], they've got an external CE.

LM – And, in some of those models it works and in some of models it really doesn't and how well would [an external CEO] be accepted by the membership? You know, it would have to be quite an extraordinary call to get in an external [Person], I would have thought. But what's happening as far as the [Rūnanga's leadership] development?

GH - Yeah, well obviously we've got ones like ZZ lined up, but then you know, you have this kind of conversation and I starting think what about ZZ's cultural competencies and all that sort of stuff – you know, should we be investing around ZZ now you know, whereas currently we're not. Currently we get in there and just go ten to the dozen just trying to do the doing, and being strategic around training and development is not how we've operated. We definitely need to.

LM - Well, again, I think from a risk perspective within an organisational development frame of reference, I think [the leadership succession risk] is really big….there are so many decisions that the Rūnanga leadership can make, which is not the equivalent to Iwi leadership, but you would have to be close.

GH - Yeah, it is, yeah it is really close. Like even an external CE or the kind of language I sometime use like, and not criticising [YYY] or anything, one of the first things [the external CE] said was 'I'm going to enjoy running [Iwi name]', you know, and that was just a comment he made, even though he's CE of a Rūnanga as the entity, and not the Iwi. It's such a fine line in perception and in language.

LM - I think that was one of the things I found useful and interesting and a little alarming with some of [Trustee X's] questions [around research consent]. I really appreciate what he had to say and being challenged is really good, but there [seemed] such a blurred line between the …research being on the Rūnanga as an organisation verses his almost default perspective that [the research] was on the Iwi, and they're very, very different things.

But I think he was probably just one of a number of Trustees that saw [the difference between the Rūnanga and the Iwi] as a blurred line, that I was researching the Iwi and I wasn't, I was researching for the Rūnanga. So, I found that a really useful point that he made because it showed the degree of one and the sameness, when they [may not be]. And I think that will have an influence over your decision-making into the future as well.

GH - Yeah and as an example of the mana dynamic as well…

LM - Yeah. But I found it very useful…Ok. So, if we sort of stay with the [leadership], mana and mandate piece (in this interview), and the tribal aspirations might be another time? But what do you think mana and mandate allow, what does it look like in the Rūnanga?

GH –…So obviously we've had a long discussion around sort of the mana that perhaps Pahia and I have accumulated from primarily…years of being on the paepae at [the marae], that's primarily where it came from, that we put in all that time on our paepae, whereas a majority people hadn't made that sort of commitment back to their marae, in our generation. I think it put us well and truly ahead.

And, then the work I've done on top of that with the mana whenua work to help the claim and the historical work compared to what Pahia has done just with his personal life, you know, his investments, his wealth creation – you know, he's shown himself to be very capable. And also, his leadership characterizes and traits - he was always born with those, it's just the way he's wired, he's quite a unique individual in that respect. Yeah, so we make quite a good team. You know, it must be the influence of Aunty Tari, the influence of my grandmother and her sister who raised Aunty Tari as well as my father and their siblings. They had a big impact on my generation [and] my first cousins.

LM - So, is that why you were committed to the paepae? Was it like, an inherent interest or it was kind of an expectation that you get involved?

GH - For me it was more of an interest. I was born with an interest in the reo and whakapapa and stuff. Yeah, so that's what distinguishes me from probably all of my first cousins, including Pahia. He's not really a whakapapa person - the history person, that's been me. But I guess having those kind of influences at a young age must have been a big part of what made me, you know. Just having those influences of my grandmothers, Aunty Tari, playing quite a high-profile role as an activist and a leader.

LM – So, why do you think it didn't appeal so much to others?

GH - Yeah, that's a good question, I don' know. All my other cousins have gone their own way, no one really went into tertiary education, none of them went into pursuing the reo. Just got on with their lives you know.

LM - But they were in the same environment as you?

GH - Yep. I don't know, [I was] good at school and that, I was a natural at school…

LM – So with Pahia, where does Pahia's mana stem [from]?

GH - Yeah, well he's had a similar upbringing to me. But he was a live wire right from a young age, just a real live wire. So, everyone knew Pahia, you know, he's just a real people person…as he's gotten older, those same characteristics have put him in a real good stead in terms of his social skills, you know, he's really interested in people. You know, going back a step, its whakapapa as well, so in the history of our Iwi, my direct family line was back to some fairly senior people in Rangitikei and that part of Ngāti Apa whereas Pahia's line was back to the senior people at the mouth of the Whangaehu River so sort of bringing of our families

together with the adoption of Aunty Tari. Actually, I don't think it was done for that reason but ended up being fairly symbolic in that regard.

LM - So, do you think without that piece, you would have developed the same kind of mana?

GH - No, we wouldn't have developed the relationships that have kind of led us to playing the roles that we're playing. It all about Whangaehu marae as well. Whangaehu marae was primarily their tīpuna marae from their ancestor Sam Woon and got blown down and I'm not sure when, in the 60's or 70's or something like that and Aunty Tari made it one of her missions in life to rebuild the marae which she did. They had Access courses, you know, Whangaehu was really well known for a period of time there while [she] and Uncle George rebuilt it and our family got involved in that, so [I] felt an affinity with the marae. So, when it came time for me to go onto the paepae, I already had a marae that I could play that role on.

LM - And so, can you describe mandate as it operates for the Rūnanga. and for you and Pahia, within the Rūnanga structure?

GH - Yeah, so I think the formal side of mandate is …like even our election process and everything is supposed to bring a degree of accountability associated with a democratic governance and election system. So, our mandate technically comes through our elections… every Trustee's got a 3-year term and then have to be reappointed or replaced. So, you know we have a voting base of around 6,000 people that we go out to and invite them to participate in the election.

So, that in a sense gives us our day-to-day sort of mandate, then I think the other way I see mandate and the other way I think we've discussed it, is more close to that mana equation where people trust us with what's essentially $70m worth of Iwi assets now. And I guess we've

earned that trust, we've been at it for a long time now, over 10 years post-settlement, we've had good results in terms of growth which is probably more a story of the assets looking after themselves. But within that, we've made some really good decisions too and I think it comes down to the success of those decisions that are made or the very least, the ability to exit them in reasonable order.

We have had small failures…but we could always explain the losses. I'm a true believer that we would start losing that trust and faith of people if we had any major losses. Like if we lost a couple of million dollars on an investment for example, I don't think that would bode well for us at all, and I think it would get a reaction. Suddenly the golden boys wouldn't be looking so golden. Yeah.

LM - Yeah. Do you need mana to have mandate?

GH - Yeah, I don't believe you do. Technically the organisation will always have mandate because we have gone through the electoral process and people know they've got rights and are involved in one form or another, whether it's just turning up to the AGM or monitoring the news. So, I think the Rūnanga could operate like any of the other entities we've seen around us, who perhaps haven't had the style of chairmanship and management that we've had. It could happen. Would it be as rewarding, I'm not sure, probably potentially not? I don't know if rewarding is the right word – would it have that feel about it like it's on point, in touch with the Iwi aspirations and that sort of thing. I'm not sure.

LM – So, one of the things that I reflected on with [Trustee X's] perspectives, was that I approached the Rūnanga with this research, to say was this ok, and how would this work. And then [my request] went to the Rūnanga Board as a way of endorsing it, so that would have given you the mandate to proceed. But then [Trustee X's] perspective was that it needed to then go to hapū at a tribal level to consider if it was something they wanted. If they had said no, would

that have then? [Would that have] shifted the mandate away from the Rūnanga and back to hapū or was that because [Trustee X] was bringing together the Iwi and Rūnanga in the one conversation?

GH - Yeah, no I think that if the hapū was to voice really strong opposition to something the Rūnanga is doing, we're obliged to stop and listen. But it's an interesting one as we've never been at that point. Yeah, I'm just trying to think – you know, at the risk of sounding a bit arrogant, it's like some of our hapū groups aren't that representative of the people they're supposed to represent… So, I feel, and Pahia feels, compelled to stop if one of those hapū groups said you must stop doing a particular activity, we don't like it. Chances are we wouldn't [necessarily stop], and I think we've had examples of that already…

LM - Is that because they didn't feel involved in the decision making?

GH - Potentially. Potentially. Yeah. It's definitely an element of that. But where do you draw the line in terms of the Rūnanga's ability to operate within reasonable timeframes, make decisions and get on with it. I think that's the counter to taking every decision back to a hapū base to consult so they feel part of the decision.

LM - Yeah. So, how do you frame up the decision-making process in the Rūnanga. How would you describe that?

GH - Yeah, well I think commercial decisions are the responsibility of the commercial Board and when it reaches a certain volume, and it's all documented, whether it's $2m or something…they need to then take it to the Rūnanga, for the Rūnanga to authorize it. So that's it. Between the Board and Rūnanga, they make the decisions. There's no requirement to take it back to the hapū base. And I would argue it's just loading too much on to the decision-making

process to do that, they're not available to meet at the drop of the hat. So, you're waiting for the next hapū hui - might be a month, might be two months.

LM – …one of the other things that [needs to be considered] here, that when you look at organisational development and your decision making, is this concept of time. So, even in this process and I'm comfortable with where we are going, that's all fine, but the length of time that it has taken to get [the research] moving, for example, that's OK, that there's a long process… and I've found as someone who's working on some of the [Rūnanga] projects where we're looking for feedback, input, consultation, some things can take quite a long time to happen because of the consultation process, or peoples availability, so there's the capacity issue.

GH -Yeah, I think. Look we set the Rūnanga up to be able to make decisions and operate within reasonable timeframes. It doesn't mean we always meet other people's expectations but generally I think we do. When it came to this process here [the research], I think because it was a bit different, a bit new, the whole academic process really. And that's how I think Cherryl was helpful in allowing us, helping us to move this forward, was to say let's set up a system so anytime someone wants to do what Lyn wants to do, that we actually have a procedure that they can follow and take the politics out of it…

I've slowed it down and figured it out as we went… because it was unprecedented, this sort of thing. People have done studies on us before, but they've never gone through a proper process to get the authority to do that, so yeah.

LM – So how did those processes happen?

GH – (Grant describe a marae-based programme of study from some years ago)…And they just acted like they had the permission to go and do whatever they wanted really. Yeah, well I think there were examples of hapū authorisation given maybe to one student or another

who they felt the need to ask for it, but I don't think there was ever any accountability back. You know, turning up and presenting the outcomes of their research or anything, you know it just never happened. So, that was kind of one of the conversations that we ended up having…we need to have like our own version of an ethics board amongst other things, to receive applications to do academic work and respond on behalf of the Rūnanga. Save the angst.

LM –Cherryl and I had a couple of conversations about it because one of the[issues] was what does the Rūnanga want to have happen to the data...How do you want to be attributed, do you want to personally be named, does the Rūnanga want to be named. I think the decision so far is that the Rūnanga can be described in the thesis because it's about what the Rūnanga as the case study and these are really important topics as far as your organisational development is concerned.

But, you know, attributions … if this gets presented somewhere, how do you want that to work? This is the stuff that Cherryl and I want to nut out, so you can use this as kind of like its own case study, for the research side of things, to say how does this work so that the Rūnanga's knowledge and information is protected.

Because otherwise, you know I've see it, you can go to conferences and you see information put up and you think really, even in the mainstream level, really have you actually asked [for consent to present these things?] and that really bothers me. I was a very uncomfortable fit for ethics, they didn't know what to do with me really, and so I think an internal mechanism (for ethics and consent) for the Rūnanga is …important .

GH – Yeah, and I think we shouldn't lose track of that. It is in one sense another job to get this [internal ethics] group set up, but I think the benefit outweighs the inconvenience of doing it, because you know, this is your research and there's opportunity for that group to lean in on this once we get it established, but then there's also the next ones that are going to come

along and providing a pipeline for them to be able to [consider] their proposals…and expect to have them processed in a timely manner.

LM – Yeah, I suppose the mandate to make those decisions to proceed or not will depend on if it was a Rūnanga research [project] or Iwi research because they would be again, quite different things.

GH – Yep.

LM – How do you think your mana influences your decision making?

GH – Well, if I think I can get away with something, this is about how far can we go with consultation before we make big decisions. So, I guess that's how we read our own sort of influence and authority of what we think we can [do and the level of] consultation, so we can get decisions made. I think that's one way where you'll see it…

LM - Yeah, and that's understanding the other people involved.

GH - Yeah, absolutely, understanding the environment you are operating in as well, whether it's a justifiable decision and yeah, because we're still operating in an environment where there's just not enough hours in the day and not enough people to do the job…

I've just look at a situation and [think] just keep on going. But I don't know if that talks to my confidence, what I can [make decision on]. I don't know if it talks to my mana.

LM –They're interdependent aren't they really, and your mandate comes from confidence as well.

GH -I like to think in terms of confidence. It's a word I always use 'cos you know, I won't often say it directly to someone's face, but I'll say to someone else, oh, I'm losing a bit of confidence in them, you know, it's sort of how I see it. Because when your confident in

someone…you let them exercise their judgment and get on with it, but when you start losing confidence, you start watching a bit closer, don't you and questioning.

LM – So, the other thing in that, we can look at the Rūnanga in its organisational capacity as a sophisticated commercial entity. So, you're managing on behalf of the members, this $70m worth of assets and capital, and then you've got the tribal perspectives and all the other things that you have to manage at a tribal level in those relationships. It's like two worlds and you sit in the middle and so does Pahia. How do you go about balancing that, how do you deal with the tensions that operate in [that space]?

GH – I think that's one of the comparative advantages that Pahia and I have had compared to a lot of other people in similar roles with other Iwi's, is just where our Iwi is at. So, basically all we have is 3 marae left with fairly small groups of people at each of those marae actively working away and potentially being the ones that watch the Rūnanga, and sort of wonder what's the Rūnanga doing for us. Our membership in general have been very quiet so we don't tend to be put under a lot of external pressure from our membership, wanting us to do this, that, or the next thing, it just doesn't seem to happen, or judging our moves you know.

We have it comparatively easy in that regard and I think that's significant. It doesn't necessarily talk to the strength of our Iwi; it probably talks to the comparative weakness, but it creates an operating environment where the Rūnanga has been able to get on with it with very little judgement.

LM – Do you think tribal influences are lessening over time?

GH – Tribal influences lessening? I think in a national context, yep. I think the government you know; you look at our tribe, Premiers came to see Ngāti Apa back in the late

1800 and early 1900. Today, we won't ever get a Minister visiting. So has our tribe's influence diminished, absolutely it has. Its faded away to a fraction of what it was.

Where's it heading into the future? I think on the back of our investments and growth we are growing the influence again but yeah, remembering the Treaty settlement is only a fraction of what we lost. We've got a lot of ground to make up before we'll be a force again. We are a force, but you know, it's more of a novelty, a new thing, as opposed to actually an unstoppable economic power. I think we've got a way to go.

(Discussion about the role of Grant's father in the formation of the Rūnanga, including pre-settlement)

GH – He was the one who got involved and really firmed up the Rūnanga in terms of its practice and its structure. He more or less had to sit back and let others come in and drive the negotiations programme. It was never really his thing. He was more operations of the Rūnanga, he solidified the Rūnanga and made it financially stable and strong and on the back of that we were able to re-engage with the Crown Forest Rental Trust and options for Treaty settlements and get the settlements done. So, he had a critical role.

LM – So, in that era, [and] the quantum of tribal aspirational influence over what the Rūnanga was deciding to do, how would you compare that to now?

GH – Yeah and back then it was very basic, it was reactionary. So, I heard an account of this quite recently, how in the late 1980's there was some devolution programme being contemplated and there was actually a Bill that went into Parliament that would have seen the Rūnanga Iwi Bill, and they were going to distribute funds and asset out to Iwi groups and let them get on with their own development. But that never happened, but that concept and what it

promised did spark a whole lot of activity on top of what was already there with the Waitangi Tribunal doing its thing.

So, that probably inspired some of our leadership, including Aunty Tari, she was there right at the start. Dad wasn't, but there were others who worked with Aunty Tari to set up an initial Rūnanga, access programmes and all this sort of stuff and started rebuilding some sense of tribal aspiration. Whereas, before then it was probably at a low ebb you know, just a feeling of injustice but not a lot of vision for what the future might hold.

LM – So, what was there before the Rūnanga?

GH – Nothing.

LM – So the marae were functioning?

GH – They were just barely functioning. Tini Waitara had been through a period of disrepair before a group of enthusiastic whānau members brought it back to life. Whangaehu had fallen down before Aunty Tari and Uncle George rebuilt it. Kauangaroa was probably the strongest 'cos out of the three-remaining marae, Kauangaroa never lost its local population, so they'd retained a lot of their land around their marae in Kauangaroa, and families lived there so their marae kept going and going.

LM - Way back when, when we were looking at the Paiaka and the articulation of some of the [Rūnanga's] aspirations, but how did the aspirational foundation form? …

GH – It's important to probably recognize that the family links still survived. So even though urbanisation had well and truly kicked in by the 80's and our people had sort of left the Pa but there were still big clusters of our people in Whanganui that still knew each other so that whakapapa and the connections based on whakapapa were still quite strong. I think that's important.

LM – So how old is the Paiaka Matua?

GH – It's not that old at all. It's been developed in your time frames with us. In terms of our adoption of it, I think it goes back to some work that Tatarangi Winiata did, probably linked to the Māori party, and sort of publishing a set of nine Paiaka values.

LM – So the aspiration base that influences the Rūnanga now, where that does that come?

GH- From the people who are involved today in all their different experiences and perspectives, all coming together in the moment. It's all nuance because it's all come from our families, you know, that background I was talking about before. They all knew each other; our families are all connected and then you get a few of the bright sparks from each of the families starting to talk to each other. I guess that's what the Rūnanga done, it's brought a few of the bright sparks together and decided that we're going to go forward together and develop the Rūnanga, and everything associated with it.

LM – So how do you know, I've always puzzled over this, how do you know what the tribal aspirations are for the Rūnanga?

GH – I think that's a good question. Obviously, you and I have talked before about the importance of good data to try and base our decisions on, because to date it has been a lot of anecdotal, just what's been observed by our different whānau leaders. Like, Aunty Tari has been hugely inspirational and influential in the history of our Rūnanga and our Iwi and how we would articulate our vision for the future. She's definitely had a big role in there. Just with her whānau ora, things like that, that we've just been able to grab hold of. Yeah, otherwise, that's what it is, it's a whole group of us sitting together thinking we know our families and making the best calls we can with the available information.

LM – To what extent does that knowledge around what you think the families are wanting and needed and saying, is influential on the decisions you make within the Rūnanga?

GH – I think the big decisions we've made have largely been economic. So, we've made assumptions around the value of investing directly into our rohe to [build] our Iwi profile and credibility. And we've kind of been constrained so we've just done the best we can with what we've got, so we've figured out we can buy Te Hou Farms so we did, we figured out we can buy Turakina Māori Girls College, so we did. Yeah so, it's a lot of instinct in those acquisitions in my view…

LM – So, we've talked in the past, around job creation, training, employment, the mana of the tribe, those things - do they sit in your consciousness or is it a more intangible influence that you think these things have [on decision-making]?

GH – Yeah, it's a bit of both. I think we're sort of developing this vision of how much employment we can create and opportunity we can create as we go, you know, kind of informs itself a little bit. What I mean by that is, even looking at our numbers now, we've got about 60 staff and seeing a cluster from one of our marae's starting to talk to each other about what's happening back at the hapū level, and how they can work together and I [think] yeah this is a bit of magic happening around the employment side of what we do.

It's always that plus/plus sort of scenario, we can give someone a job but then they become politically enabled or they take more of an interest in their marae, sort of rebuilding it. It's just from experience, seeing what can happen, makes you hungry to do more of it and makes it seem more important to the organisation, that we create those employment opportunities and get more and more of our people engaged that way.

LM – And I know a while ago we talked about the concepts around the devolution of Rūnanga and Iwi structures back to hapū. Where do you think that devolution conversation is within the Iwi and the Rūnanga?

GH – Yeah, I was asked that question on a forum last week and I didn't hesitate to say that devolution is well within the realm of possibility in our future, but I did sort of qualify that by saying I'm confident saying this because I can't see it happening soon and I said that was around capability. So, in my mind, in the direction we're going in, if we keep growing scale, we keep a high level of Nga Apa people employed in this group as it grows, it will get to a critical size where suddenly devolution will become an option.

You know, it will be based around having skilled people to be able to facilitate that devolution and what it looks like as well. Devolution could be as simple as we split the shares in the entity four ways or something like that you know, but we are still one entity - right down to breaking it up in your head, here hapū you have that and that hapū gets this. Who knows aye, devolution could sit on some kind of continuum I'm sure in terms of where it would land. But I think it is well within the realm of possibility, but I believe it does link to our ability to keep growing the scale of the Rūnanga, especially our commercial arm and keep doing the direct investments.

LM – Does that also speak at all to capability and capacity building within the hapū structures and again, the succession planning and where mana and mandate fits with that?

GH – Yep. Yeah, absolutely it does. So, if the hapū find their own way to build scale and capability and then start partitioning the Rūnanga for their share of the assets that would be a different kind of conversation. I don't think it would happen that way, I think it would be a bit of both, you know as the Iwi grows and succeeds, which it needs to do to allow this to happen, then at some point it will be a conversation. I think it would be driven at both levels.

LM – Is it an overt aspiration to devolve in some form or is it just a possibility?

GH – For me it's a very strong option. I think, is it the aspiration that we separate [the asset]? I don't know, personally I think we need to be careful about that. I mean, the jewel might be the kotahitanga. You know, keeping the asset and the investment and everything together and the benefits dropping down. I don't know. I think we've just got to, as hapū and Iwi leadership, keep our minds open, but rest assured that the intent is for that benefit to get down to the hapū level – that could be ownership but yeah, it's an option in my view.

LM – Are hapū talking about it?

GH – Only in the knee jerk sort of way like...

LM – And are they talking about their own succession plan needs or their own capability and capacity needs?

GH – No. I'm not sensing that. I think our hapū have sort of defaulted to just the survival of our marae's and I think there is good reasons for that with the history of flooding and challenges we've had. You know, it doesn't feel like any of our maraes or hapū are pumping at the moment.

LM – Are the marae committee's much different to the hapū committees?

GH – Like we've got four hapū that we go back to and each of them have a different approach to how they work with their marae. It's all about legal entities - legal entities can be very useful and they can be very confusing for our people at the same time. So, you'd have a marae trust, marae committee and then you can have a hapū committee - that's pretty much what they've got at Kauangaroa I think, whereas at Whangaehu they made the marae trust the Hapū trust so it's a single entity. Turakina's got the marae trust and hapū trust separate.

LM – Is that just a capacity [issue], like just not enough people to go around or people see them as separate usefulness?

GH – Yeah, I'm not sure. I think they were just decisions made at a particular time if the marae trustees had a vision to keep it all together, you know like Whangaehu did, they kept it together. To me they kept it separate for some reason, it could have been personalities at the time. I don't know.

LM – Do you see the younger members coming though?

GH – When we employ them, yeah.

LM – …you and Pahia as young people got involved with the paepae and marae – are you seeing that?

GH – A little bit, not like us, not wanting to be on the paepae and stuff but wanting to be involved in committees and decision making and events. Yep, there are some younger ones coming through.

LM – So, how are you going to kind of nurture them along?

GH – Yeah, we're just kind of seeing how they go initially. I think in terms of nurturing, not so easy 'cos we don't have a lot of capacity at our hapū levels anyway just to operate, it's sort of like you're in, you're in, so here's some jobs, go and do them, you know.

LM – Yeah, are they linked to Maripi?

GH – No, not yet but I'm sure they'll come. I've seen Maripi ones come into jobs but not necessarily on to our hapū committees yet.

LM – So, [with] the young ones coming through, [what is it] that's attracting them?

GH - Yeah, I don't really know. I haven't really talked to them.

LM –Is there mana attached to a name and a family. Is that going to be influential here?

GH- Yeah, I think so. Some of these young ones [from prominent whānau] will come through for sure. Could we be doing more to facilitate them coming through, maybe, but then there is always that double edged sword. You make it too easy for people and they don't bring the right sort of approach and you know; we've seen that time and time again. We've made it easy for people to come to jobs and then they don't take it seriously, you know. You've got to see that they really want it.

LM – Looking at succession planning and capability building, what is it about these people that attracts them to these tribal organisations, because they will be the new you. I think that's a really important thing to try and understand that.

GH – It's that whole philosophy about bringing them in based on their attitudes and then training them for the roles they want to get into, it's quite a useful formula. Especially if they have some kind of capability when they arrive. But we've had some who have made their own way back.

LM – So, we've talked about the tribal aspirations, the decision making, mana and mandate and time, is there anything else you want to talk about this time around?

GH – No, I don't think so. Really, it's been useful for me having this conversation and just reflecting on my own practices and what's happening around me. It has been a hell of a rush in the last few years, you know, since we've had this growth – two, three years. It's sort of, how do we get the most out of it, aye?

LM – But it's also how do you and Pahia shore up your legacy of all of this hard work into the future for who comes after you?

GH – I actually concur with that. How do we manage the risk of sudden change and not having people with similar vision and characteristics coming though, yeah.

LM - So that's why I look at what you two do and the leadership structures and when I've thought about what topic could be most use to the Rūnanga moving forward in your organisational development, I look at the strategic HR stuff and we always talk about capability and capacity, but there is just this huge screaming risk over you two. So, that's where I thought well, because it's the biggest risk, it's probably the direction to go.

GH – It makes sense to me 'cos I think it invokes a lot of really interesting conversations about how we ensure good succession and what needs to be in place to prepare people to take on these roles, you know. That stuff, I think there's a whole lot in there and it does come back to even that whare wānanga type – you know you almost need the Iwi to do its bit to shore up our knowledge base and our mātauranga, so that our leaders can come through not only with skills to run an organisation but with that, more or less, that seal of approval from our own whare wānanga.

LM –I've been trying to think about what the possible solutions is here and it's like both you and Pahia have a comprehensive skill set as well as mana and mandate. And I've seen this in mainstream, when they can't get all of the characteristics that they're used to in the one person, then two or three people are required to actually meet all of those characteristics.

So, if you've got the whare wānanga being developed, then that might be a part of the risk mitigation for some of the cultural knowledge. Then there might be other mitigations that you've got – like you've got Maripi, and you've got some people coming through on the marae, who engage with hapū…there might be a number of strategies that you can nurture to cover your bases.

So if you've got somebody who's you know, 25 – 30, and starting to become more involved with the paepae and the marae, what happens in that 20 years when they're being developed to get to the level of competency and capability that you have, and Pahia has. So, I look at it with a risk mitigation [lens], what do we do? So, if you're happy that we go down that road?

GH – Yeah, I'm interested in that.

LM – Because it still brings it the capability and capacity stuff because that's all over it. I think it's the biggest risk your organisations got and the hardest one to mitigate because there are so many intangibles.

GH – I see it as a quite a good positioning for you because you're basically saying, I'm looking at your Rūnanga business, organisational, corporate… whatever you want to call it, and I'm picking out what some of the big risks are that I can see, and then pulling them apart. Some of that is an interrogation of the Rūnanga itself and its people, some of it's reflecting on the tribal relations where you are therefore asking the Iwi for input – you know, what's the fix.

LM – And then what can we build as a model for the future, and it may be something that the marae can use, that the hapū can use as well in their own succession planning. Otherwise, I think, where's the legacy. You know, you two and a few other people are the glue. But, if you want to become a historian or go back to the Chatham's, what happens? How quickly could this unravel? And that's where, yeah, organisationally it's your biggest risk. So, I'll start doing some work on that. Are you happy with that?

GH – As long as you're happy. Yeah, I think we've got a good outcome from our time. (Close)

The interview findings are summarized in Table 17 and are consolidated under Key Findings headings. Key Findings are divided into Topics, which are further divided into Features, providing a framework that summarizes the conversation with Grant and highlights the findings and topics of importance that are examined in Chapter 6 Findings and Discussion.

Grant Huwyler: Findings summary

Key Findings	Topics	Themes
Capability and Capacity	Internal HR practices and succession planning	HR procedures and how we bring people into the organisation and grow them and achieve good solid successions and planning. Needing systems and procedures to achieve that. Capability and capacity building, in the relationships between the Rūnanga and hapū and what hapū are doing in leadership development.
	Devolution of assets to hapū	The aspiration to devolve some or all of the post-settlement assets to hapū is recognized by the leaders and the Iwi, but executing this transition will largely be predicated on building hapū capabilities and capacities to manage the assets.
	Hapū capability and capacity building	Any plans around devolution of assets to hapū will depend on capability and capacity building within hapū, including succession planning, incorporating mana and mandate attributes.

Succession planning	Mana and mandate	HR perspective, who else would be coming through the ranks that had that same level of mana which allows them the same or similar level of mandate as the incumbent leaders, to make these big, quick decisions or tough calls? Where does the mandate come from?
	Maripi Tuatini	Where does mana fit in with the youth programme, where do they get their understanding of what mandate looks like? Who comes into the programme and why?
	Leadership succession	There is a gap in planning for leadership succession that is a core strategic organisational risk.
	Person specification for Rūnanga leaders	What could a 'person description' look like for Rūnanga leaders? Comparison between mainstream leaders where authority to make decisions is contractual, part of KPIs. Dispassionate.

		This model doesn't work in the Rūnanga, there's nothing dispassionate about what leaders do.
Tribal aspirations	Influences on decision making	Rūnanga leaders are very clear about what sits in the Iwi domain and what sits in the Rūnanga domain. If hapū was to voice really strong opposition to something the Rūnanga is doing, leaders are obliged to stop and listen.
	Establishing a whare wānanga	How does the Rūnanga rebuild a whare wānanga within the Nga Wairiki Ngāti Apa alliance that's credible and that's powerful enough to help protect our Iwi? What happens to expert knowledge? The whare wānanga might create a structure and systems within the tribe to transfer and grow knowledge and fill in more gaps as we go. Do it our way and call it our whare wānanga as opposed to depending on anyone else's. Leadership development and succession gives a Rūnanga perspective on why the whare wānanga is important. Leaders need tertiary education

		and whare wānanga education. Will develop leaders with similar qualities to current leaders.
	Who decides tribal aspirations and how are they decided.	Even when the tribal structures were at a low ebb, family connections and whakapapa remained strong. The aspirations of the tribe were maintained through these connections, but the aspirations were not clearly articulated.
	How do you know what the tribal aspirations are?	Until recently, tribal aspirations were mostly anecdotal, based on what whānau leaders observed. Tariana Turia was inspirational and influential in the history of our Rūnanga and our Iwi and how we would articulate our vision for the future.
	Paiaka Matua	The Paiaka Matua (set of values) is reasonably recent. In terms of our adoption of it, I think it goes back to some work that Tatarangi Winiata did, probably linked to the Māori party, and sort of publishing a set of nine Paiaka values.

Research and Data	Research as a NIR	'I think because of that interface between that sacred sort of tribal domain and the Rūnanga domain which I would say is open for anyone to contribute to, including yourself as a NIR – it brings you right into the interface of that academic debate where you can apply yourself and where you are best not to'. 'Really, it's been useful for me having this conversation and just reflecting on my own practices and what's happening around me. The research direction involving leadership succession planning was agreed as a useful. It makes sense to me 'cos I think it invokes a lot of really interesting conversations about how we ensure good succession and what needs to be in place to prepare people to take on these roles. Picking out what some of the big risks are, then pulling them apart. Some of that is an interrogation of the Rūnanga itself and its people, some of

		it's reflecting on the tribal relations where you are therefore asking the Iwi for input – you know, what's the fix.
	Decision making and the research process	The research proposal and request were new to the Rūnanga and Trust Board. This has created an opportunity for the Rūnanga to consider its position on research and what protocols need to be in place to meet the Rūnanga's needs and expectations. Need own version of an ethics committee to process requests. People have done studies on us before, but they've never gone through a proper process to get the authority to do that, so yeah.
Leadership	Leaders external to the Iwi	What are the implications if hiring a leader from outside the Iwi?
	Leaders from within the Iwi	What does the Rūnanga need to be considering in developing cultural competencies in their emerging leaders? Not currently investing in this type of development but it is a priority. Need to be strategic about training and development.

		Young people coming through the hapū and marae settings, but not wanting to be on the paepae but they are wanting to be involved in committees, decision making and events. There is not a clear pathway to nurture the young members along. No Maripi students have come through the hapū or marae yet, but a few have jobs within the Rūnanga. Family mana is influential in getting young members involved. Some of these young ones [from prominent whānau] will come through for sure. Could be doing more to facilitate them coming through, if you make it too easy for people, sometimes they don't bring the right sort of approach. You've got to see that they really want it. We need to bring them in based on their attitudes and then training them of the roles they want to get into.

	Whānau influences and experiences on the paepae. Why do some people develop as tribal leaders and others with the same experiences don't?	Influential whānau members, especially older members, have a big impact on emerging leaders, especially Tariana Turia as an activist and leader.
	Leaders' legacy	The current leaders are aware of the need to leave a legacy resulting from so much work to date by so many people, including themselves. They are aware of the need to manage the risk of a sudden change 'and not having people with similar vision and characteristics coming though'
	How leaders balance organisational and tribal tensions. The impact of the size of the Iwi and the membership base in holding leaders accountable.	The relatively small size of the Iwi membership base means that the Rūnanga leaders have the scope to be nimble with their decision-making, as they experience limited scrutiny from the small number of people in sub-tribal groups e.g., marae committees.
		It doesn't necessarily talk to the strength of our Iwi; it probably talks to the comparative weakness, but it creates an operating environment where the Rūnanga has been able to get on with it with very little judgement.

Balancing Rūnanga and tribal expectations	Time as a construct in decision making	Commercial expectations for timely decision compared with tribal consultation expectations. Sometimes tribal decision-making processes can take longer than ideal for the Rūnanga to move on with an item. This is mostly due to capacity in the tribal sub-groups and people being overloaded with things to do.
	Decision making lines between Iwi and Rūnanga	There are perceptions across the Iwi that the Iwi and the Rūnanga are largely one and the same thing. Need to be careful about language and be clear which entity you are talking about. Hapū and Iwi members challenge Rūnanga decision making if they feel there has not been enough consultation and they are not part of the

		decision-making process. The Rūnanga needs to ability to operate within reasonable timeframes, make decisions and get on with it. Commercial decisions are the responsibility of the commercial Board and operational decisions are the Rūnanga's responsibility. There's no requirement to take decisions back to the hapū base unless there are tribal implications or guidance is needed.
	Links between Rūnanga activities and tribal activities	There are positive tribal impacts as a result of the Rūnanga actively employing their own people. The more people work together in the Rūnanga, the more they engage together at tribal levels, including at hapū level. Creating employment opportunities in the Rūnanga is an important contributor to increasing tribal engagement levels.
	Are tribal influences are lessening over time?	The national profile of Ngā Wairiki Ngāti Apa has diminished over time, so its influence has diminished. Influence is growing again through
		investments and growth. There is a lot of ground to make up before we'll be a force again.

	Historic perspective on tribal influences	Historically, tribal behaviour was largely reactionary and at a low ebb, with a feeling of injustice but not a lot of vision for what the future might hold. Before the Rūnanga, tribally, there was nothing and the marae were barely functioning. The marae that was functioning, was able to do this as the hapū had retained a lot of their land and population, and families kept the marae going.
Mana and Mandate	How mana and mandate can be established	The mana that the current leaders have comes from years of being on the paepae, from putting in time and being committed to their marae.

	Types of mandate	Mandate at an organisational level is derived from accountable and democratic election process. This gives the leaders their day-to-day mandate to operate the Rūnanga. Mandate is also seen as linked to mana, as the leaders have the trust of their members, earned over time and through making good decisions, to continue to act on the members behalf.
	How mana influences decision making	The current leaders assess their influence and authority against what they can do with minimum consultation and understanding the environment they are operating in. Often reflects that decisions have to be made and there are not enough people to get the work done. Talks to confidence possibly more than mana.
	Mandate and confidence	Interconnections between mandate and personal confidence. Leaders are confident in their decision making and that they have a tribal mandate to continue.

		The leaders have the confidence of their members to exercise their judgement, but if this confidence was diminished then the membership would watch the leaders more closely and question them more.
	The importance of mandate	Leaders would start losing the trust and faith of people if they had any major losses. ‘Suddenly the golden boys wouldn’t be looking so golden’
	Do you need mana to have mandate?	Not at a technical level. Technically the organisation will always have mandate because of electoral process and people know they’ve got rights.

Table 17 Grant Huwyler research conversation summary

Appendix 15 Tracey Hook research conversation

Our research conversation occurred in the early days of the Aotearoa New Zealand Omicron border closure. Our conversation was via zoom as I was in Australia and locked out of Aotearoa New Zealand and would remain so for nearly 4 months. Tracey was patient and compassionate about my circumstances and the interruptions to our planned research schedule. We commenced our conversation talking about the pandemic, checking in with each other about whānau health, and I provided a summary of my conversations with Grant and Pahia.

LM- If you consider me a research resource, what would you like to know? When I spoke with Grant, the big thing was capability and capacity development, trying to build from within. My observation back to him was that I saw the biggest strategic risk within capability and capacity issues was leadership development. That included building leaders and supporting emerging leaders.

Grant and I also discussed mana and mandate and how these influence projects, and decision-making. I see these things operating with you, Grant, and Pahia in your roles as leaders, but what does that mean?

Pahia's real drive is to develop Iwi specific data to support decision-making. Central government provide homogenized Māori data but not Iwi specific data, and no connection in a government service attitude to what is specific to particular Iwi. We have seen this with the pandemic and with vaccination issues. So, these are the big issues that have come out of the discussions so far that Pahia and Grant would like me to apply [myself to as a] research resource. So, within that kind of scope, what do you think it would be useful for me to [research]?

TH- My mind's spinning. I think the main thing is, first of all, so government data. It's similar to the outcomes framework. Government didn't come up with anything, they have the

Aotearoa Circle and they've used Iwi as a basis to go 'how do we apply this to general organisations in New Zealand?'(*The Aotearoa Circle*, 2023). PKW [Parininihi ki Waitōtara] created their own outcomes framework, so that's IP that they developed, and they are happily sharing this with lots of people (Parininihi Ki Waitotara, 2019).

So, if we leave the conversation on Iwi statistics because you can go to the census, and your right, it doesn't drill down, go into the deep dive that we want to see. And what we have been talking about at [ZZ] is Iwi consensus. That really digs into the questions about 'are you in your own home, are you interested in being an emerging leader, are you fluent in te reo, do you know where the historic sites of significance are?' Those sorts of things get a general health…not just financial, but also a circular or holistic approach to the health of the Iwi. And I think we need to lead that, Iwi need to lead that, getting funding and coming up with a model and saying here's a survey and then we get the base data, and we check in on those every three years, like census data.

So that's frustrating and that's a wish list and that's something that we can essentially lead. In terms of leadership succession planning, there are some things that are constantly in my mind and that's using Iwi business, pakihi, as our procurement process. Run a procurement process and evaluation assessment and if it's really close between an Iwi business and a Pākehā business, pick the Iwi one and give them a step up, and go look you aren't first, but this is what you need to do to be first, even set up a mentorship so they come first every time.

I think, what we need is definite capability. There are so many examples where we used our own people and it's just gone... it's just a money vacuum, and that's not right, that's not fair. That's giving money away for bad service. So, it's doing the wrap around support. Yep,

get them on board but wrap support around them. 'Are you paying your taxes, are you up to date with IRD, are you paying yourself? And is it too much?' And we don't have the

resources to provide that advisory to Māori in business. So, there's a lot in that and there's a lot of work to do in that.

For leadership training we got the Maripi programme which is awesome. Building succession. And I know Grant and Pahia have a lot of knowledge but I'm selfishly thinking of myself. I have the business background in accounting and finance which is great, but I have no knowledge about my history, about the rohe, about all of that and the stuff that Grant knows. He's an absolute taonga in what he knows about the area, and I would like to see different levels of leadership training back home. Great that it's all about the kids, but selfishly I'd love to have a leadership programme for the adults.

Who are the leaders in our Iwi, can we all just get together for a noho and a wānanga, and talk about other things like the history of the region and the sites of significance. I don't consider…I'm not a holistic leader that has everything, and it would be great if that growth through understanding the stories, the waiata, and all of that, so that we have another Pahia, that can run with both hats on, the Rūnanga and commercial. Those are just my initial thoughts.

I'd love to have a framework, a model, for businesses, for individuals as to what a pathway may look like for them. And also, for suppliers. Any supplier you take on, for example a significant building project, is to go, well ok we'll sign you up Mr. House Builder, but you have to take five of our rangitahi or you've got to buy your wood from this [business] which is a Ngāti Apa owned business and that sort of thing, is what we are trying to do and this is something we must push on and have that like normal.

(Discussion about employment processes for Iwi members)

TH- When you consider the growth from within, you consider the growth within the whole Iwi not just the firm itself, growth internally is quite widely defined I suppose for Iwi, it's probably not been tested and challenged. But if you pass through (not employed) because

you are not from there (the Iwi), you probably don't want a job there 'cause you won't be made to feel welcome.

LM- …In a leadership [succession] model, where do the new leaders come from? What do they need to be effective in, as you said, in the holistic leadership model versus somebody who says 'I've got all these skills, but I don't have the things [tribal knowledge, te reo], that in some ways, matter more? So, if we are trying to develop a framework for leadership [succession], what needs to be in that?

TH- It's so interesting, I'm thinking not just Iwi as a whole collective group, but inter-Iwi. [If you are not from an Iwi and you work in their organisation, you may not be accepted. It may not bother you, if you are there to do a job. You can be seen as being at the bottom of the pile, being positioned at lower levels in reporting hierarchy and communications]. This can happen at staff and Rūnanga governance levels, can be quite apparent.

So, there's an actual non-acceptance inter-Iwi as well. So, you kind of go, well that's fine, and it can probably break you down, and it is what it is. So, I notice Grant, in his count of Ngāti Apa people, he included those that were married to Ngāti Apa people. But in other Iwi it may be 'we don't care about them' even though they are contributing to a household that has Iwi children in it. But they don't care……

LM- So when an Iwi puts an outsider into a key role, what are the decision-making processes?

TH- So with commercial boards, the directors, some of which may be of the Iwi, and some may not be, they are there to put people in place based on their skills alone. But this can cause problems when Iwi members question how much the person is paid, for example, and social media comes into play and can get quite nasty.

LM- That's interesting because one of the things I talked to Pahia about was me being an outsider doing this sort of research and he said 'it isn't so much that you are not Māori, and he said if people push back, it will be because I'm not Iwi. And he said we wouldn't have let you do this if we considered you an outsider. He said 'you've been with us so long now we consider you an insider, within limits'. I think I have a feeling for what those limits are…

So, if it's ok with you, if you don't mind me asking, how did you move into your leadership roles? What was the thing that motivated you, influenced you or spurred you on?

TH- Probably my chartered accountancy background… getting across the financials is very helpful. Having a finance CA background and being a Māori woman, you're kind of in demand. I think what pushes my buttons is wanting to make a difference, you know, I'm not in it for power or ego, or money, I'd soon be knocked back into place if I was. I want to make a difference and to grow [what we have] so that people can touch, feel, see something that they are proud of and to just do a good bloody job.

My ideal would be to go back and give something back to my own Iwi. To give my time in support of the Rūnanga. I think it's about growing the asset base so there's more power and control over what is available for the people. Jobs, progress, development, employment and dealing with drug issues, jobs and giving people a second chance. Healthy homes, [people] paid at least a living wage and kids are happy.

LM- did you have experience on the Ngāti Apa marae?

TH- My grandmother was full blood Māori from Kauangaroa. She was quite a tough lady, but my mum doesn't know much about, you know, I didn't even know where we were from. We had been to Kauangaroa, but I didn't know what that meant...

LM-Did you move away as children, or your mum moved away?

TH- only to Feilding! We were so close to our Iwi, but we weren't told about it, so I reconnected back, and my cousin has and taking mum back …So there's been a whole generation gap and my dream bucket list is to be fluent in te reo, but I think I'm getting too old to learn that. But I think if you grab a twenty-five woman [from the Iwi] who is progressing through and has the reo and all of that, I'd have a plan for her that by thirty-five you are going to be CEO or leading this tribe into the future. It's not just about creating the 10-year strategic plan. You could do what Wakatū do, they've got a five-hundred-year plan for their people. So, I guess I'm just motivated by wanting to do a good job, passion, it's just passion. I'm at that point [in a leadership role] where I have some influence and can make a call on things.

LM- In conversations with Grant or Pahia, we have talked a lot about the things that influence decision making and trying to get the balance between tribal aspirations and the organisational pragmatism, like the commercial imperatives that the commercial board could look at, balanced with wanting investments that create jobs and training but might be break even or need to be subsidized. How do you view that connection between tribal aspirations and commercial realities of the organisations that you have worked with?

TH- I'd love to be able to afford all tribal aspirations. You kind of have a big generation gap to fill, a whole generation, my mum's generation, fell off the wagon, so I guess there's a lot of backfill needed for our people, and that comes through in the tribal aspirations-fluent in the reo, educated, in a safe, warm house and happy. There's a whole lot of backlog I guess, needing to be addressed, but you have to stage it, understanding that this is what we'll do this year, we can't do everything every year, but this year we'll do one thing and do it really well, and then we'll go on to the next thing. That sort of approach might be more manageable.

It's more about finding other ways to skin the cat. You can look at other funding mechanisms and work through that. Government generally has classed marae as safe havens, as homeless shelters, places where COVID vaccines are distributed, and they recognize the

marae as not dissimilar to a community hall, which is how a lot of marae renovation projects got funded in the COVID round, which is one way to fulfil a tribal aspiration but getting government to pay for it.

LM- How do you know what the tribal aspirations are?

TH- Most Iwi have similar aspirations and values- kaitiakitanga, manaakitanga, aroha, kotahitanga, all of those things are similar and unsurprising in any Iwi. It is things like the reo, looking after our kaumatua, education, marae, but I don't know what else might we aspire to? I'd like to think we could do things more innovatively, like having a rangatahi fund so if they have a brilliant idea, it's funded and it's supported. And if we can't fund it, we can connect them with people we know that are awesome at these things through networks, through partnerships. That's another way to work through some challenges.

LM- And Pahia said about Iwi specific data, part of that is finding out what the next iteration of aspirations [might be] … One of the areas that I have been talking about with Grant and Pahia, is about mana and mandate. Is there anything within your experiences around mana and mandate that you want to reflect on?

TH- I think it's knowing your lanes, the lanes you can swim in. I know my lane and I know it loud and clear. But you can nudge from the sidelines if you don't have the mana or the mandate to act. [concluding comments]

LM- I think you've got a feel for where we are going with the research and I'm trying to reinforce that this is not me saying this is what I need to be doing, it's what's going to add benefit to the Rūnanga and it's in this space [leadership]… it has to be useful, but I can't determine that.

TH- Feel free to send me questions on email. (Close)

The interview findings are summarized in Table 18 and are consolidated under Key Findings headings. Key Findings are divided into Topics, which are further defined into Features, providing a framework that summarizes the conversation with Tracey and highlights the findings and topics of importance that are examined in the Chapter 6 Findings and Discussion.

Tracey Hook: Findings summary

Key Findings	Topics	Themes
Research and Data	Iwi data	Managed and explored through external mechanism e.g., census. Not necessarily a need for the Rūnanga to expend resources with developing Iwi data if the data can be sourced externally. Need Iwi specific data to support decision making.
	Iwi consensus	Survey to obtain base line data on the health of the Iwi, the people. 'are you in your own home, are you interested in being an emerging leader, are you fluent in te reo, do you know where the historic sites of significance are?' Those sorts of things get a general health, not just financial, but also a circular or holistic approach to the health of the Iwi. Use data to make decisions to improve the health of the Iwi. There is a role for Iwi leadership in getting this process established. Iwi needs to lead sourcing resources for this work and engaging their members in the survey process. Can

		use this data to ‘check-in’ with members on changes in their circumstances and the performance of the Rūnanga in meeting their needs or expectations.
Capability and Capacity	Improving Iwi business performance	Use procurement processes to support Iwi business development through commercial activity, mentoring and support. Provide wrap around support and advisory so that Iwi businesses are always to first choice, for all the right reasons. Need resourcing to achieve this. Currently there are limited or no resources to support this type of business development.
	Pathway framework development	For individuals, businesses, and suppliers. What skills or competencies do they need to succeed in business. Make expectations clear and provide support in areas that need development or strengthening.
	Capability and capacity building	Internal capability and capacity building needs to consider growth from within the Iwi not just within the Rūnanga organisation. Need to consider a broader definition of growth opportunities and what capability and capacity building means. Who can benefit from this growth perspective.

	Generation gap	There is a generation gap in connectedness to Iwi, marae, te reo, whānau. This was mainly a result of urbanisation and people distancing themselves or being separated from their tribal connections. Needs to be addressed. New leaders may emerge from this group.
Leadership	Leadership training	Maripi Tuatini for rangatahi helps to connect young people to their whakapapa, history, rohe and reo. Need an equivalent adult programme to increase tribal knowledge base and support the development of current and emerging leaders. Incorporate tribal knowledge, reo and history in leadership development to build more holistic leaders- tribal and technical capabilities.
	Leadership development models	Inter-Iwi behaviours can create barriers for leaders wanting to build their experience in different roles and tribal organisations. Non-acceptance of non-Iwi personnel. Mana is not necessarily transferable. Mana and mandate as a consequence of performance and whakapapa.

	Leadership development - personal journey	Driven by passion, wanting to do the best possible job, be able to make decisions that benefit people and create things that make them proud of their Iwi. Grow the asset base for Iwi-Rūnanga to have more control to make more things available to people.
Mana and mandate		Know your lane. Be very clear where you can and can't operate and what you have the mandate to do. Others may define your lane, based on your activities and performance.
Tribal Aspirations	Tribal aspirations	Fluent in te reo, educated, in a safe and warm home, and happy. Most Iwi have a similar set of aspirations. Stage the delivery against aspirations so that delivery is manageable and affordable. Aspirations and values: kaitiakitanga, manaakitanga, aroha, kotahitanga,
	Innovation	Aim to develop a more innovative approach to realising tribal aspirations, which may lead to knowing more about other or future aspirations.

		Rangatahi brilliant idea fund- funding, mentoring, network access.

Table 18 Tracey Hook research conversation summary

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