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Are you “In Your Work Zone”?

Back in the 60's and 70's those of us on the lower rungs of the management ladder sometimes voiced our frustration at the perceived shortcomings of our seniors by snidely offering a then buzz phrase “Peter Principle” - “People always rise to their level of incompetence”. Time and management buzz phrases move on but a base question will always remain with us, have we reached as high as we are capable, or do we have further to go to reach our full potential? How is our job fit?

How would you go about answering that question? More than 30 of us gathered at Spectrum Care for our July seminar to listen to Judith McMorland as she presented a model for finding out.

Judith is the principal of CO-LEARNZ, a management consultancy specialising in organisational learning offering a wide range of educative opportunities through strategic planning, organisational development workshops, team building, conflict resolution opportunities, and projects designed to enable clients to direct their own learning and inquiry through action learning, project development, and reflective practice.

Judith's presentation, “Are you BIG enough for your job? Is your JOB big enough for YOU? Exploring Levels of Work in Organisations”, was a preview of a paper Judith is preparing for publication, so we are unable to provide a full summary of her presentation. The Levels of Work model she presented informs much of Judith's consultancy work, and is a key component of the Short Course *Capacity, Capability and Challenge*, offered in the University of Auckland Business School.

In terms of thinking about how whether we are in the right place and doing the right work we need some sort of theoretical basis to work from. While intuition and gut feeling play a part, they are not enough for us to answer the question appropriately. To succeed, your organisation has to have the right people - enough people with the right skills and knowledge required, and sufficient impetus and will within the organisation to retain individual potential so people can grow in their work and their jobs

Are you familiar with the work of Elliott Jaques? Before the presentation, none of the attendees were, but some of us have since been trawling the net and our libraries to learn more. Jaques is a rather controversial figure whose work often didn't fit with fashionable management theory. Part of the problem was timing. Jaques backed organisational hierarchies in a period when these were dirty words in the workplace and when companies were turning to different systems such as matrix management. The unemotive language of his books also helped to make him contentious. Writing in *strategy+business*, Art Kleiner said: “He has been called rigid, mechanistic, a fascist, a Taylorist: some business school professors prohibit students from discussing his work in their classes.”

Jaques's seminal work is on “Requisite Organisations” and there is a foundation set up to continue his work. Its web site is www.requisite.org/. In pure form, Jaques argues that there is an inevitable style of organisation. The theoretical base Jaques talks about is the principle



Judith McMorland

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of what he calls a requisite or optimal organisation. In essence, there are only so many levels of work needed to achieve an organisation purpose; there is a qualitative difference between each level; each level has its own unique dimensions and work; and the relationships between all these levels matter profoundly. Your level is determined by the degree of discretion you exercise in your work. In setting up a new management structure, Westpac Bank used Jaques' work to reduce management to six levels plus the CEO.

While Jaques was working with the Tavistock Institute as a management consultant they were asking the fundamental question, "What value does a manager actually add to the organisation?" And how do you differentiate between the different contributions different managers make? Over a period of time they came up with the understanding that what differentiated different peoples work within an organisation was their capacity to handle time. Time is a key indicator: the longer your assignment or decision must hold up, the higher up the ladder you sit, and (hopefully) the better paid you are. For example, the CEO is at a higher level than the cleaner because the CEO's decisions are expected to hold for years, while the cleaner's may only hold for hours.

Jaques' "Level of Task Complexity" is an indication of the type of work of which individuals at particular strata are capable. Jaques examined the level of work *required* by different roles, and postulates that the level can be measured by its **Time-Span** – the length of the maximum objective-completion

Level	Time Horizon	Job Description
One	Three Months or less	Shop assistant
Two	Up to a year	Section head
Three	Up to two years	Group head
Four	Up to five years	General manager
Five	Up to ten years	Subsidiary head
Six	Up to twenty years	Group head
Seven	Up to fifty years and beyond	CEO

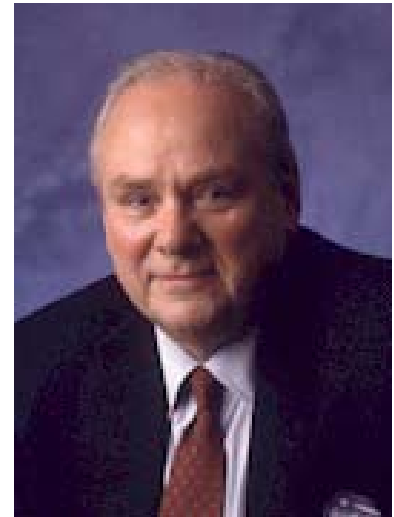
time of the longest tasks assigned in the role. That is, the property of time sits with the work. If you are building a cathedral or developing a health system you don't expect the results to happen in the next couple of years. You expect those results to happen 5 – 10 – 15 – perhaps 50 years on. So the concept of the size of the job has a lot to do with how big that time frame is for the work that has to be held.

Jaques defines **Time Horizon** as the individual's future outreach ability – the time into the future that the individual is capable of planning and carrying those plans through to the point of realization. It is a method of quantifying an individual's capability in terms of the longest time-span he could handle at a particular point in his maturation. It is clear that Jaques' research suggests that people are born with different capabilities and different time horizons, and they mature in predictable ways. It is this predictability that makes this research so valuable from the perspective of identifying, recruiting and training those people who have potential. A point worth noting is that Jaques states very forcefully that mental processing capability is independent of age, sex, social class, race and IQ.

Jaques theorises that that role complexity does not increase in a continuous way but in a discontinuous or step-wise manner. The breaks in role complexity form the natural boundaries between managerial levels or "strata" in a managerial hierarchy, regardless of political, social, economic and cultural differences. A person within one stratum will consider others in the same stratum as peers. Staff will only recognise as their "real manager" a person

who is in the stratum above them (assuming that person is capable within that stratum).

To explain the cause of the development of these stratum discontinuities in managerial hierarchies, Jaques links them with categories of peoples' mental processing capability. Jaques proposed that the complexity of mental processes develops in a hierarchy of stages. Furthermore, there is a correspondence between a person's current category of complexity of mental proc-



Elliott Jaques

essing (which can be objectively determined) and the highest level work role (stratum) which that person has the potential capability to carry.

To be capable of operating successfully in a particular role (at a particular stratum), a person must have:

- * the right level of complexity of mental processes;
- * a commitment to the type of work (must value the work);
- * the necessary skilled knowledge; and
- * an absence of any negative temperamental traits.

Problems in an organisation can arise when: a person is in role at a level higher than his or her current capability (stress and an inability to cope) or at a level below his or her current capability (frustration); when there are too many layers (people bypass their notional managers and go directly to their "real" manager in the next natural stratum above) or when there are too few layers (difficulties in delegating appropriately).

Judith notes that Jaques' Level 4 is the "crunch one". Level 4 people have an almost impossible task because they are tasked with doing the work of the present and looking to innovate for the future while everyday holding the tension of those two things side by side. If your work is building the future, it is very hard transition holding that size of job in mind and not getting drawn down into all the operational detail your managers should be telling you about.

Knowing you are capable to handle your present job or one at a higher level is part of measuring your job fit.

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Try this experiment:

1. Determine your own current time horizon. How far out into the future do you see? If you have goals, what is the average time frame for their achievement? Remember that a little bit of self-honesty will go a long way - if you don't like your reality you can change it; if you don't see your reality you are stuck in it (as any goldfish will tell you!)
2. Choose at least three people you know and/or work with and guesstimate their time horizons, based on what you can observe and infer in the way they live their lives. Bear in mind that a strong desire for order and an unwillingness to make plans are generally signs of a shorter time horizon.
3. If you're up for it, think of at least one person who exemplifies each of the seven time horizons listed above.
4. Whatever your current time horizon, spend a few minutes today exploring the next time horizon on the list. Daydream about what your life will be like, what you would like your life to be like, and what the world will be like in that expanded time frame.

Over time, as you expand your vision, you will find your ability to "think outside the box" and anticipate the future expands with it. Remember, the power to predict is the power to change - greater job fit and success may be just one time horizon away!

When measuring job fit also consider whether you are getting job satisfaction? Are you in the zone? Judith introduced us to the work of Mihaly Csikszentmihaly (pronounced CHICK-sent-me-high-ee) linking it with Jaques' concept of stress and an inability to cope or frustration with being under-utilised.

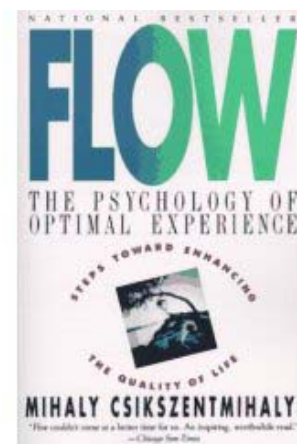
Csikszentmihaly continues to explore and define a state of optimal experience he calls 'flow' -described in his books "Flow - the Psychology of Optimal Experience" and the sequel "The Evolving Self". He says "Life is shaped as much by the future as by the past. The best moments usually occur when a person's body or mind is stretched to its limits in a voluntary effort to accomplish something difficult and worthwhile. Optimal experience is thus something we make happen." "Athletes call it the "Zone" - an optimal internal psychological climate for peak performance.

Brazilian soccer player Pele has described days when everything was going right, and feeling "a strange calmness I hadn't experienced in any of the other games. It was a type of euphoria; I felt I could run all day without tiring, that I could dribble through any of their teams or all of them; that I could almost pass through them physically. I felt I could not be hurt." A number of sports psychologists and trainers use a range of techniques such as progressive muscle relaxation, concentration exercises and meditation to help access the "zone".

Csikszentmihaly notes that "people seem to get more flow from what they do on their jobs than from leisure activities" - perhaps especially those kinds of jobs which demand full attention, like surgery or computer programming. But achieving flow may present a greater challenge for gifted individuals, who often experience unusually high levels of mental excitability or functioning.

Csikszentmihaly argues that when our capabilities and capacity for handling complexity are well matched then we have a sense of flow – that we are "in the zone". Unfortunately, many of us are underwhelmed or overwhelmed by the work that we are given and we get out of flow and either have experiences of anxiety or stress of various sorts, or we are bored silly. So the question of flow and the question of meaningfulness of work is a really important dimension when assessing your job fit. Is the work that you are doing meaningful and are you able to express the fullness of yourself in your job situation?

Does your job provide discretionary space for you to grow? Does it recognise that you are a person of potential



rather than of present and developed ability? Because we are all a process of potential unfolding, even as we grow older. Are you 'in the zone – able to 'make the call' in your job even when information isn't fully available to you?

There comes a point when not enough is asked of you and you have more potential to exercise than you are often given scope for. That is when you go about repositioning yourself or your job to get back in to the zone.

To read more:

Jaques, E., 1989. Requisite Organisation - the CEO's Guide to Creative Structure and Leadership, Cason Hall and Co

Jaques, E., 1990. In Praise of Hierarchy. Harvard Business Review, January-February 1990: 127-133.

Jaques, E., and Clement, S.D., 1991 (reprinted 1995). Executive Leadership. Blackwell and Cason Hall & Co.

Jaques, E., and Cason, K., 1994. Human Capability. Cason Hall & Co

Csikszentmihaly, M. 1991 Flow: the psychology of affect and motivation, Harper Collins

Csikszentmihaly, M. 2000 Beyond Boredom and Anxiety: Experiencing Flow in work and play, John Wiley

Finally, but not least, we thank Spectrum Care and Jackie Richardson for hosting our seminar and Eurest for their delicious nibbles .

ACHIEVING FELLOWSHIP

Our 2005 Fellowship programme comes to completion in August with examinations being conducted in conjunction with the ACHSE Conference.

Advancement to Fellow of the College/ NZIHM is a significant professional achievement and should be an aim for many members. **Now** is the time for members to consider the advantages of Fellowship and make application to join the 2006 programme.

NZIHM encourages members to consider this unique learning opportunity.

Why Undertake the Fellowship Examination?

Fellowship:

- * Consolidates previous learning and experience in the health sector
- * Provides a forum for debate and updating knowledge on current issues, including management, ethics, law, population health etc.
- * Demonstrates a high level of commitment as a professional health service manager
- * Shows a level of professional achievement
- * Provides recognition of accomplishment to prospective employers

Eligibility

Members wishing to participate in the

program and advance to the status of Fellow must meet criteria to be eligible to join the Fellowship program.

The College/NZIHM recognises that health service managers develop their careers in a variety of ways and have established four criteria to evaluate Fellowship eligibility: Continuing Professional Development, Qualifications, Employment History and Professional Contribution. A scoring system has been developed for each of the criteria and an overall threshold score determines eligibility for Fellowship.

The Fellowship Process – What's Involved?

NZIHM members joining the program will have the opportunity to review, in a supported group, concepts, issues and current events of relevance to health managers. Recommended readings have been established to assist this.

Assessment is via Oral examination; OR Submission of thesis, published papers and/or case studies.

Oral examinations are generally held each year in conjunction with the College's Annual Congress.

Alternatively, candidates wishing to submit a thesis, published papers or case studies for consideration can apply for approval of a specific topic. A topic must be relevant to health management practice. The paper is then reviewed by a panel of Fellows for currency and

coverage of the topic. A minor oral examination may also be conducted.

How can we help - Study Groups for the Oral Exams.

NZIHM will organise study groups to support candidates for fellowship. This may mean a face-to-face meeting or being part of a regular teleconference, sharing the information and insights you have gained during your self directed study time.

The study group provides a structured learning program, set reading material, sharing of tasks, together with group discussions. In essence, oral exam preparation using this approach shares the workload and maintains individual motivation.

There has been overwhelming positive support of the study groups from members who have advanced to Fellowship status through this process.

NZIHM Members considering undertaking the Fellowship program should contact:

Anthea Penny NZIHM Council member, (anthea.penny@xtra.co.nz)

or

Pauline Barnett, Coordinator of Fellowship Training, (pauline.barnett@chmeds.ac.nz)

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the Treaty will be no more.

How much more satisfying would it be if we all claimed and acknowledged our own sense of belonging, different but authentic to its core, Treaty-based in its origins? Then this discussion would be quite different. The Treaty would become our Treaty and our behaviour in relation to the principles of that Treaty would be inclusive not exclusive.

Most critically, this cultural confidence in our future, fully recognising of the rangatiratanga of our Treaty partners would see the unlocking of the very capacity for generosity we seek to promote. This is not the musings of a theoretician. It has come directly out of my own journey of discovery. From

being arrested at Bastion Point in 1982 protesting at the attempted move by Housing NZ to sub-divide the land to now being Chair of Housing NZ Corporation, the poacher has become the gamekeeper. From being engaged as an economic adviser to Orakei when they had not much more than a quarter acre urupa to now being involved in the settlement of their comprehensive treaty claim, I have observed at close hand the catapulting of cultural capacity. All of New Zealand has been the beneficiary.

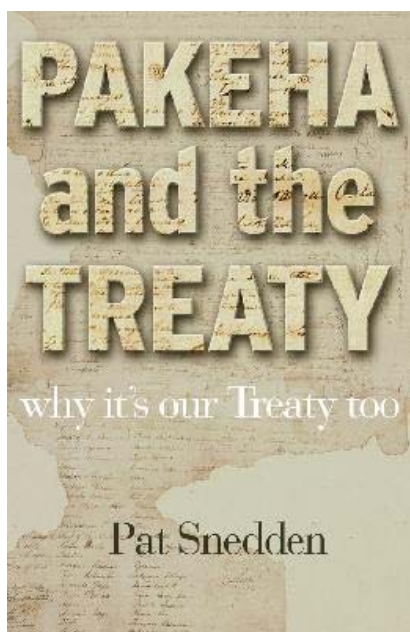
So may I leave you with one final reflection. The transformation of Orakei came about not by money, not by luck or chance, brilliance of leadership and stewardship, although all these features are present. It came about by the peo-

ple remaining steadfast for more than a century, refusing to surrender their origins and finally the Crown recognising that a wrong needing righting. In that process honour and dignity was restored both to the giver and the receiver. Mana Maori and mana Pakeha were thus reclaimed.

Restoration and respect for mana, and the capacity for utu (reciprocity) are intuitively embedded within Maori cultural frameworks, but they are not limited to such frameworks. We can adopt such thinking without offence to our own cultural practices. Rather we can be enhanced in our own praxis so that all benefit. That is the possibility available to us in the country today. Let us take it with both hands. #

Rangatiratanga and generosity: making the connections

We are faced with the misfortune of having to endure an overlong 8 week election season, sure to be calumnious in nature with health and matters Maori regularly misrepresented. It is therefore timely and relevant to publish an address Counties Manukau DHB chair Pat Snedden made to the 2004 Philanthropy New Zealand Conference. Pat's book *Pakeha and the Treaty: Why it's our Treaty Too*, was released this month.



It has been commonplace to hear that there is no Maori cultural equivalent to the concept of philanthropy. In my experience this is not true. What's more I will suggest that a sophisticated treaty based understanding of the protection of rangatiratanga would result in a true recognition of Maori generosity that for the most part remains hidden to most New Zealanders.

Let me illustrate my point by telling you about a great New Zealand story. At its centrepiece is Ngati Whatua o Orakei, the hapu of Ngati Whatua iwi who by a 1991 Act of Parliament are recognised as holding manawhenua (tribal authority within a region) standing in the Auckland isthmus. The re-emergence of this tribal hapu after nearly a 110 years of seeming absence from public affairs is one of the startling re-discoveries of Auckland in this last 30 years.

It has been my fortune to be closely

involved with this hapu for 20 of those 30 years.

I want to frame the context of our conversation by talking about the founding of Auckland. My description though discusses not the Pakeha history of this place which may be well known to you, but the tribal history of this place.

But first, the briefest of scans of our founding story of Auckland. Let me take you through a journey traversing three centuries. Many of you may be familiar with this. For some it will be new news.

In 1840, just months after the signing of the Treaty, Apihai Te Kawau, paramount chief of Ngati Whatua invited Governor Hobson to come to Tamaki Makaurau to set up his seat of government. He offered Hobson an inducement. Come, he said and I will give you 3000 acres to develop your settlement. Make this the capital and I will give you more. The area transferred in modern day terms was Parnell, the CBD, Ponsonby, Grey Lynn, Herne Bay and some of Newmarket and Mount Eden

In 1841 a gathering of 1000 Ngati Whatua greeted Hobson on the shores of Okahu Bay. Te Kawau addressed him. "Governor, Governor, welcome as a father to me: there is land for you ... go and pick the best part of the land and place your people, at least our people upon it."

The block chosen is latter day Westmere, Pt Chevalier, Western Springs, Waterview, Avondale, Mount Albert, Titirangi, Sandringham, Mt Roskill, Three Kings, Balmoral, Kingsland, Mount Eden and Epsom. This represented the transfer of a further 9000 acres.

Why would Apihai have made such a significant gesture? What was behind his thinking? The answer was an alliance. The transfer of land was in Maori terms a "tuku rangatira", a chiefly gift with strings attached. There could be no gift without reciprocity and this 'utu' was to be the advantages to be gained from commerce, education and health and the protection of all under the law. The Orakei report of the Waitangi Tribunal commented that the



Pat Snedden

"settlers came not as conquerors, not as interlopers, but as Te Kawau's invitees to share the land with Ngati Whatua."

All this contains a certain poignant relevance for in 1869 at a hearing of the Native Land Court Apihai Te Kawau was asked "Who were the people who sold Auckland to the Europeans?" The answer was "I did not sell it, I gave it to them." On the further question of "Did not the government give you and your people money for it afterwards?" Apihai answered: "No, I have been constantly looking for payment but have not got it."

Within 5 years of the invitation to Hobson to come to Auckland, Ngati Whatua who had previously uncontested standing as manawhenua across the Auckland isthmus had seen over 100,000 acres of its land disappear with little to show for it. By 1868 they were reduced to the 700 acre Orakei Block.

Why was Apihai in the Native Land Court? Because within 5 years of the

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By 1868 they were reduced to the 700 acre Orakei Block deemed by the court at that time to be forever inalienable, not to be sold. This was later reversed just before the first world war. In 1913 government changed the policy. While Ngati Whatua leaders were with New Zealand troops overseas the government passed a law allowing for the individualisation of title. The land was sold off and what remained then was a marae, a pa and an urupa based at Okahu Bay.

In 1951 the marae and pa were deemed an eyesore on Tamaki Drive and unsafe for habitation. The Auckland City Council evicted all residents to new State housing on the Kite-moana St hill and razed the marae and attendant buildings to the ground. The quarter acre urupa was all that remained.

Thus to summarise: the once proud people of the Tamaki isthmus, at 1840 holding sway over the whole of Auckland; the people who invited and induced Hobson to Auckland to form the seat of government; were reduced in precisely 112 years to a landless few living off the state. They were without a marae on which to fulfil their customary obligations and were left with a quarter acre cemetery being the last piece of land they could tribally claim as their own.

It is not surprising therefore that in 1978 when a group of Ngati Whatua led by Joe Hawke said 'no!' to the Muldoon government's plan to subdivide what they genuinely believed was their legitimate estate, people everywhere began asking, "Just who are these people?"

In his second claim before the Waitangi Tribunal (Wai 9) Joe Hawke and others outlined the case relating to the disposal of the Orakei Block, the land ordered by the court in 1869 to be forever inalienable. The outcome was unequivocally in their favour and Bastion Point in 1991 was finally transferred back into Ngati Whatua's hand by Act of Parliament. The area vested included the whenua rangatira now

known as Takaparawhau park, the smaller Okahu Park comprising the original papakainga and the foreshore.

The first thing Ngati Whatua did when it took back the land was to gift a huge chunk of Bastion Point back to Aucklanders

The most expensive land with the best views in all of Auckland. .

Let's for a moment pause to consider the first thing Ngati Whatua did when it took back the land. The first thing it did was to gift a huge chunk of Bastion Point back to Aucklanders.

That's right, they gave it back to all of us for our unimpeded use. The most expensive land with the best views in all of Auckland. The land where Michael Joseph Savage rests. Ngati Whatua agreed to manage this jointly with the Auckland City Council (the same Council that had stood by at the burning of their marae) for the benefit of all the people of Tamaki Makaurau and beyond.

What therefore is it that enables a people who sought for 150 years to get some form of justice that recognised their cultural destitution, to react in their moment of triumph with such generosity to those who had dispossessed them?

What underpins such an act of philanthropy? To put it simply; the recovery of their rangatiratanga, their mana.

The 1991 Act of Parliament has authenticated their position. And Ngati Whatua's immediate response had been to reciprocate with their own culturally determined expression of philanthropy.

Now is not this philosophy at the heart of what we are trying to achieve as funders? If those who are in receipt of the funds or support are supplicants, diminished by that very receipt, then we have failed in our task. Surely our job is not as dispensers of charity but focused on the enhancement or restoration of mana; the honour, dignity and respect that comes from control over their own life, both for the individuals and organisations we support.

A Maori conceptual framework for this that we as Pakeha should easily relate to is 'utu'. Utu is often charac-

terised as revenge. It can indeed carry that resonance but there is a far more subtle notion in the use of the concept that concerns reciprocity. It is the actions required to start new relationships or maintain existing relationships that also describe utu. This is less a matter of having accurate balance so that what is received is returned later in similar measure. Rather it is a matter of orientation, the binding of people by mutual benefit, debt and obligation.

As Pakeha an example of us operating within this framework is when we consider our culture of inheritance, the gifting of our personal estate by way of will to those closest to us after our death. This is recognition of the essentially human cycle of life where at turns one is dependent, independent and quite often dependent again in various stages of age and the access to resources follows such a cycle. We recognise the key to an integrated life is the effective stewardship of the family resources in a way that maintains balance and equity within the group and endures across generations.

What works for us as Pakeha in an individual cultural framework has a parallel for Maori within a collective cultural framework. Regardless of cultural nuance the effective application of utu creates that most precious of two-sided coin, trust and respect. And we all recognise when these qualities are absent.

Let me illustrate my point. Recently I had proposed to me that I might front a commercially sponsored campaign on primetime television focused on education about the Treaty, most particularly for Pakeha. The producer asked a commercially experienced 'hard head' from the advertising industry to comment on the viability of the idea. The response was clear and unequivocal:

"The pendulum has swung too far in both directions, the foreshore and seabed issue just becoming a force that swings the pendulum to the far side. I also believe issues could well be resolved with more astute Maori leadership. I think, like Pat Snedden, that Kiwis are essentially reasonable, but don't want to see the country's resources handed over to the visible face of Maoridom – who they see as a bunch of unemployed radicals who

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have hijacked just causes in order to justify otherwise useless lives. Right or wrong perception is reality.”

It is not hard to see that when ‘we’ hold the resources ‘they’ aren’t going to get them, because ‘they’ can’t be trusted. The sheer irrationality of this view needs challenging. The overwhelming fear is that Maori control of some of the country’s resources will lead to a calamity for the rest of New Zealand and that Maori will exact ‘utu’ for historical sleight. This utu will not be the kind of reciprocity I have just described. Trust is simply not possible where fear dominates. And the fear is not supported by the evidence.

Contrast this with real-life experience where Maori do have control of the resources, such as with the Orakei example discussed earlier. Let me quote an extract from the Chairman of the Ngati Whatua o Orakei Maori Trust Board, Sir Hugh Kawharu in his evidence to the Waitangi Tribunal on the Foreshore and Seabed Bill in January 2004:

THEN from the trauma and the ashes the Crown restored title to Orakei’s 150 acre ‘Whenua Rangatira’ parklands including the foreshore at Okahu Bay, forty years later in 1991. The Whenua Rangatira is now being controlled by the Orakei Reserves Board comprising three representatives of the Ngati Whatua o Orakei Maori Trust Board and three representatives from Auckland City Council. By statute, the land is managed, financed and developed at the expense of the Auckland City Council in view of the land (including foreshore) being kept for public as well as hapu enjoyment. Likewise, by statute, the chairperson (and the casting vote) is reserved for a Ngati Whatua representative in recognition of the hapu’s title and mana whenua. The fee simple title to the land is registered in favour of the Ngati Whatua o Orakei Maori Trust Board.

The arrangement has worked successfully and without untoward incident since its inception in 1992. This arrangement is incorporated within the Orakei Act 1991 and more particularly section 20 of the said Act. It is a benign but efficient regime; and here at least the mana of Ngati Whatua stands tall, intact and protected. In light of the current debate, I can confirm that public access to the foreshore of

Okahu Bay has been unrestricted from the day title returned to Ngati Whatua. The universal celebration there at the dawn of the new millennium was an event I believe none of the thousands who were present will never forget. And of course the beach continues to give pleasure daily to those who come and go.

This is a model that the Crown might consider further in respect of foreshore and seabed policy.

Here, at Okahu Bay ownership is formally recognised in favour of Maori, with the reservation that the foreshore and seabed are to be made available for the common use and benefit of the members of the tribal group and the public

This is a model that the Crown might consider further in respect of foreshore and seabed policy. Here, at Okahu Bay ownership is formally recognised in favour of Maori, with the reservation that the foreshore and seabed are to be made available for the common use and benefit of the members of the tribal group and the public, and administered in accordance with an Act agreed to by Maori and the Crown. I have been privileged to have been chairman of the Orakei Reserves Board to date.

The key is the retention of mana. If the Crown’s proposals for the Foreshore and Seabed are implemented, then that will result in a direct loss of mana which flies directly in the face of that which I have set out earlier in relation to the Orakei Reserves Board. Clearly that is a prejudice which Ngati Whatua will suffer and one which cannot be remedied by monetary compensation or mere recognition of use rights.”

This is as clear a description of principles of resolution of the foreshore and seabed discussion as you might find because it addresses both rights and responsibilities in the exercise of rangatiratanga, the matter at the heart of the Maori response to the Bill. How potent this act of astute leadership is as an antidote to the fears of those opposed to any Maori control of the foreshore and seabed. The 1991 Orakei Act exemplifies an approach where rights and obligations go hand

in hand and where all parties negotiate a way into the future that is pragmatic and workable and profoundly Treaty based. And in this particular case, everybody gets access to the beach as has been our centuries old custom.

It is the metaphor for trust between the parties today which exactly mirrors the trust underpinning Ngati Whatua Paramount Chief Apihai Te Kawau’s invitation to Governor Hobson to set up government on Ngati Whatua land in Auckland in 1840. Subsequent events for over a century and a half, showed that trust to have been systematically betrayed. It has now been restored by historic agreement with the Crown and no one has suffered from the recent decision. Rather, all benefit.

What then has the recovery of mana and their rangatiratanga meant for Ngati Whatua and the hapu at Orakei? Quite simply the affirmation of their manawhenua has unleashed the capacity for generosity that arises when you are in control of your own resources. No longer the supplicant, mana diminished, but instead a significant player at the table of Auckland affairs. What does this look like?

In practical and contemporary terms Ngati Whatua hapu at Orakei is now once more in control of their own affairs as defined and expressed through their:

- * socio-cultural activities (related to housing, education, health and marae based activities)
- * economic development (especially joint ventures where external finance and development expertise are applied to hapu land), and
- * political relations (such as agreements with central and local government and regional institutions and organisations)

The 1991 Act meant the full and unfettered return of their marae. The hapu had the chance to rebuild their whareniui and improve their facility to offer manaakitanga (appropriate hospitality) to honour their obligations to others within their rohe (tribal area), both Maori and tauiwi. It also provided the cultural locus for the tangihanga (ritual farewell of the dead) for those who have passed on, an absolutely fundamental reflection on hapu mana.

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The Act also foreshadowed potential for a comprehensive Treaty settlement (beyond the 700 acre block) and currently Orakei is in direct negotiations with the Crown.

Its social development extended to reaching agreement with Housing New Zealand as the Crown agent on the transfer of ownership of 100 state houses in the early 1990s along with the attendant deferred maintenance and mortgage. A focus on educational achievement now sees the hapu claim tertiary educated graduates to Masters and PhD level across many disciplines whereas pre-1987 such numbers with first level degrees were in single figures. On another front health services have grown to the extent that Orakei is today the most extensive Maori primary health provider in the Auckland region.

The economic development potential unleashed by this statutory recognition of manawhenua has transformed the quarter-acre hapu of 1951 to a significant land-holder, including significant parcels of downtown Auckland land. The Crown in this time has provided two separate allocations of funds. One of these, \$3 million, came as an endowment with the 1991 Orakei Settlement. On a second occasion the Trust received an 'on account' advance for lifting the moratoriums on surplus rail land when the railways were privatised in the mid-1990s. The Ngati Whatua commercial presence in the marketplace is now recognised as substantial and saavy.

Recognition of manawhenua re-introduced Ngati Whatua into the political and cultural life of Auckland via a structural relationship with the Crown and its agents. Such a reintegration is evidenced by Orakei now playing host to every significant dignitary visiting Auckland including the presidents of China, Russia and the United States.

Today the restoration of mana is plan for all to see. It is therefore precisely the process of this recovery that has re-ignited the exercise of rangatiratanga and with it the capacity for reciprocity and generosity.

Having spent nearly half my life as part of the Orakei experience, I want to say how inspirational it has been for me as a Pakeha to be party to this transformation. But we need to step

out of our natural milieu if we are to be transformative in our processes. We have to go where our life experience has often not taken us previously, or else we risk becoming obstructive, not by intention, but through ignorance. For example I have often felt a kind of awkwardness that often afflicts us Pakeha when we are involved in cross cultural judgements around Maori projects in particular.

When I am part of such awkwardness I think on my own history of growing up as an Irish Catholic of which I am very fond. At our convent school we were taught the Catechism, the book of rules that governed our faith and most particularly our moral behaviour. It was extraordinarily culturally defining and thus very secure. As an adult I came to discover the rules taken literally sometimes lacked the nuance necessary to satisfy adult enquiry. Many of the moral questions had moved on, the issues of the day changing rapidly, my belief systems having to become more sophisticated to cope with modern realities.

There are the seeds of a similar experience I think for my and my parent's Pakeha generation about our relations with Maori. We are too often afraid to leave the received version of our history behind and adapt to the today's more sophisticated learnings.

I suspect this is so because this new learning has in part subjected us to a relentless forensic examination of the mis-judgements and fraudulent activity of our 19th century forbears. We find some of the implications of this newly discovered history hard to swallow. This new historical articulation has on the surface at least, unsettled our centre of cultural gravity, reducing our confidence in our cross-cultural future. We are suddenly nervous about what we might lose, forgetting for the moment the enormous lift to our Pakeha mana secured by our actions as a just and open people in supporting the examination of this history through the Waitangi Tribunal.

Consider the importance of that last statement. I am unaware of any other country where the dominant culture has provided for the forensic analysis of their indigenous history in the way we have done, and have acted on such an analysis to redress historical wrongs. Those who agitate to sew this process up as soon as possible or to

stop it altogether, miss the fundamental gains achieved. The nation is reconciling itself to its past, slowly, adroitly within a paradigm that we have created uniquely for ourselves and will endure. For many of us it is acutely uncomfortable, but nobody's died from this discomfort yet!

But we should be alert to the impact of this discomfort on ourselves and our colleagues in the grant-making sector. We are inclined to bring to the table as grantors prejudices that have not been addressed and because we are in positions of power over funds these prejudices count. People legitimately entitled to support do suffer because the 'risk' of the unknown is magnified. We see this in Parliament all the time. We can assume it resides also within our own organisations.

How might we get over this? One way we do this is by owning our cultural selves, who we are, our right to belong here.

Am I as a Pakeha, indigenous? Well, emotionally yes and technically no.

As Pakeha we claim our belonging through being descended from the settlers who agreed the Treaty. The same Treaty that by joint agreement of tangata whenua and tauwiwi, gives all subsequent migrants and their communities the right to call this place their own

Am I as a Pakeha, indigenous? Well, emotionally yes and technically no. For me to claim my 140 years of direct ancestry here is a source of pride and this is my home. But can I fairly claim to be indigenous in the same way as Maori who have been here from around 1300 AD? To do so would be to sideline 500 plus years of Maori experience prior to my forebear's arrival. What's more my forbears were not the first people to settle here, an important element of the definition. So to claim to be indigenous in the same way as tangata whenua is unfair and technically it is not factual. And if there is one matter that we need to do today is to stick to the facts.

But nor do I wish to tug my forelock

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in this matter. As Pakeha we claim our belonging through being descended from the settlers who agreed the Treaty. The same Treaty that by joint agreement of tangata whenua and tauiwi, gives all subsequent migrants and their communities the right to call this place their own. The importance of this cannot be understated. It was the Maori Land Court Chief Judge Durie in 1990 who first described Pakeha as tangata Tiriti, those who belong to the land by right of the Treaty. It is our unimpeachable security, our right to belong passed from generation to generation.

On one side of my family my migrant ancestors arrived at Port Albert near Wellsford in the 1860s. They became farmers. At the Port Albertland wharf there is a plaque thanking Ngati

Whatua for their assistance in settlement and acknowledging that without that they would not have survived.

Today we are shaped by a set of cultural reflexes toward the land, our environment and the interaction between Maori, Pakeha and Pacific peoples that exists nowhere outside of this place. And increasingly our population is playing host to many new communities and will continue to do so. For the vast majority of us tauiwi, most especially Pakeha, we no longer have a bolt-hole to escape to anywhere else in the world that accepts us as their own. I have visited the heart of my Irish and Scottish roots and except for the most surface of acknowledgement they did not see anything of themselves in me nor me in them. I am here in Aotearoa New Zealand for good because I have no-

where else to go. And I am content with that.

My view is that it is this concept that so many of us post-Treaty migrants have emotional difficulty with. We passionately and intuitively know we are not strangers in our own land, but we are unresolved as to how to describe ourselves.

Resolving this will help us relax about the new view of our history. Denying the distinct and different world-view of our Treaty counter-party will not satisfy this need. At present my observation is that Pakeha (and for that matter many new migrants) look at the Treaty as being not our Treaty but their Treaty, a method of leverage for resolving Maori claims. So once we finalise their grievances the relevance of

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Call for Silver Fern Award Nominations

The NZIHM is now calling for nominations for the Silver Fern Award. This Award is offered annually. The objectives of the NZIHM Silver Fern Award are:

To promote and motivate the pursuit of excellence in the management of health services in New Zealand.

To recognise outstanding effort and achievements in the management of health services in New Zealand.

The criteria for nominating a member of NZIHM for the Award are as follows:

- Be a member of the NZIHM/Australian College of Health Service Executives.
- Be nominated by at least three Fellows/Associate Fellows of the College on the attached application form.
- To have been a long standing supporter of NZIHM/ACHSE and its objectives.
- Show leadership and achievement in the areas of:
 - * Patient care, either at their own hospital or health services organisation, or in the health services field.
 - * Professional development for better health services management in their organisation or in



Anthea Penny receiving the 2004 Silver Fern Award

or in the health services industry.

- * Health services activities, ie: initiated and participated in activities to improve health service delivery in their own organisation or in the health services industry.

Selection

Individuals may not nominate themselves. Rather, nominations are sought of individuals who might be entrants. Applications can be obtained from the NZIHM National Office, which outlines in detail the criteria for nominations.

Judging Panel

A panel comprising the NZIHM National President, the Vice-President, Treasurer and a representative from ACHSE Federal Council will review nominations.

The Award

The award will be presented together with a citation at the NZIHM Annual General Meeting.

Nominations forms are available from the NZIHM National Office

admin@nzihm.org.nz

the health services industry.

- * Management and organisational development, either in their own health service organisation or in the health services industry.
- * Health services activities, ie: initiated and participated in activities to improve health service delivery in their own organisation or in the health services industry.
- * Management and organisational development either in their own health service organisation



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Inform Editor Bruce Parkes

Seminar Programme

August

Our August speaker has
cancelled as, perhaps ironically,
he has been called up for a
surgical procedure

Our speaker, their topic and
seminar location will be advised
by electronic flyer

Non Members Welcome

Cost

Members Free

Non Members \$25



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programme

Hamilton Naki: A Correction

In the June issue of *Inform* we published an obituary of Hamilton Naki, a black medical researcher at the University of Cape Town. In that obituary, we described Mr Naki assisting in the first human heart transplant by removing the heart from the donor, Denise Darvall. Mr Naki's claimed this when being interviewed but it is not true.

Groote Schuur hospital surgeons say that, that Mr Naki was nowhere near the operating theatre where the transplant was performed. As a black, and as a person with no formal medical qualifications, he was not allowed to be. The surgeons who removed the donor's heart were Marius Barnard, Christiaan Barnard's brother, and Terry O'Donovan. A source close to Mr Naki once asked him where he was when he first heard about the transplant. He replied that he had heard of it on the radio. Later, he apparently changed his story.

He changed it, it seems, not simply because of the confusion of old age, but because of pressure from those around him. Mr Naki was already a hero, as a man of scant education who had trained himself to carry out extremely difficult transplants on animals. He was also a martyr to apartheid: a man debarred from the proper exercise of his skills, and even from fair pay, by an iniquitous regime. (Christiaan Barnard admitted that, "given the opportunity", Mr Naki would have been "a better surgeon than me".) For both reasons, his role was gradually embellished in post-apartheid, black-ruled South Africa. By the end, he himself came to believe it.

The process was assisted by hints from Barnard that Mr Naki had helped him in ways that were not fully known, and by the fact that, under apartheid, any such help on white human subjects would have had to be secret anyway. In the end, a story took shape that looked so plausible to the outside world that reputable publication such as *The Economist*, the *Lancet*, the *British Medical Journal* and many others accepted it. Yet the same story appeared so ridiculous to the University of Cape Town, staff that they did not trouble to deny it.

To report this misapprehension is doubly sad. It is sad that the shadow of apartheid is still so long in South Africa that blacks and whites can tell the same narrative in quite different ways, each suspecting the motives of the other. And it is especially tragic that it should have involved Mr Naki, a man considered "wonderful" by both sides, black and white, and whose life should still be seen as an inspiration #

How many Managers are Enough?

It is election time and we will hear lots of uninformed diatribe that the way to solve health's woes is to get rid of the "bean counters". The accusation that there are "more bureaucrats than beds" becomes an endless sound bite and irresistible headline without contributing anything of substance to the debate.

An essay, **Managers: Can the NHS manage without them? The myth of the over managed NHS**, written by Nigel Edwards, the Director Policy, NHS Confederation, argues that the NHS has been significantly under managed in many areas and the improvements that are needed in the NHS will require more, not less, management.

The essay can be accessed at www.nhsconfed.org/docs/managers_essay.pdf

Contributions Welcome

1. The Auckland Branch welcomes contributions to **Inform** on subjects of interest to managers in the health and disability sector. Articles may be longer researched contributions, comments on current practice, or shorter notes and/or reviews. The range of possible subjects is very wide.
2. The maximum length is generally 3000 words. Shorter contributions are very welcome. Please include an e-mail address so authors can be contacted and a brief list of key points or an abstract.
3. Copy should be provided by e-mail or on a computer disk.
4. Contributions may be passed to the Editorial Committee for consideration.
5. Make submissions or contact the Editor for more information at admin@nzihm.org.nz