







NZ State Services Commission, Institute for Governance and Policy Studies & the Australia and New Zealand School of Government present:



Leading from between: challenges and opportunities of Indigenous public servant leadership

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Slides from today's presentation will be available on the ANZSOG website

#### Speaker

#### A/Professor Catherine Althaus

Associate Dean ANZSOG

#### Speaker

#### Di Grennell

Deputy Chief Executive Regional Partnerships Te Puni Kōkiri

#### **Moderator**

#### **Dr Michael Macaulay**

Director IGPS

# Leading from Between: Challenges and Opportunities of Indigenous Public Service Leadership

**Catherine Althaus** 









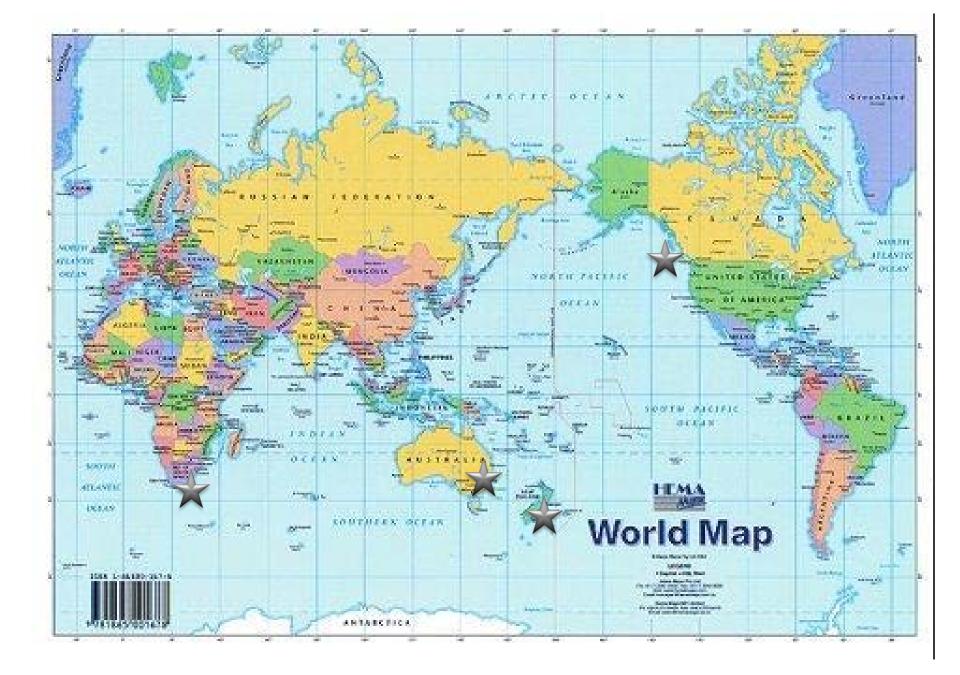


#### Questions

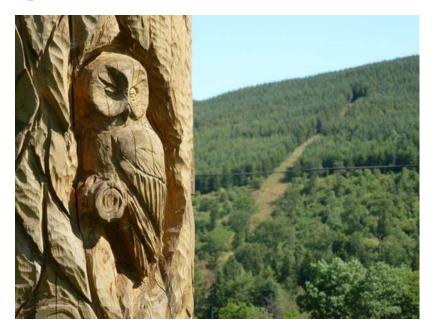
- Do public services and Indigenous cultures share common or conflicting notions of leadership?
- What possibilities and challenges exist for Indigenous peoples to exercise leadership within western bureaucracies?







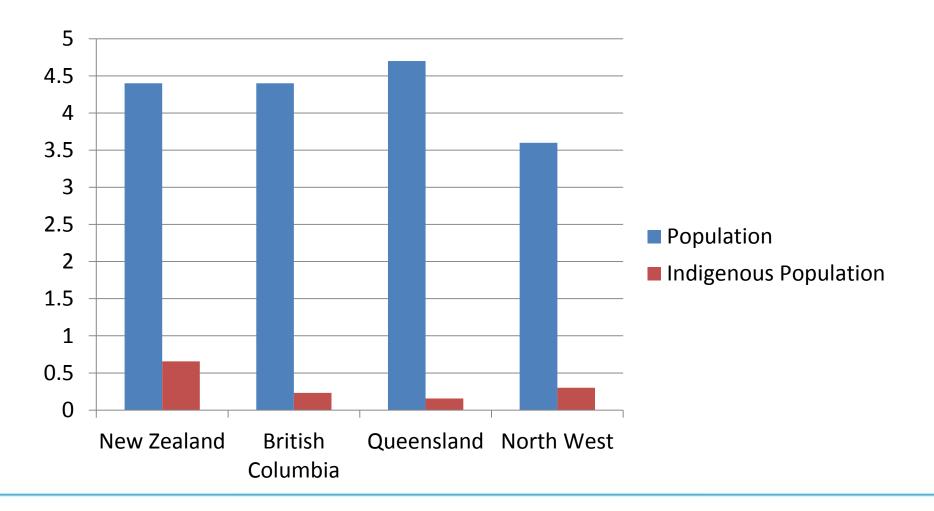
#### Acknowledgements



- Participants
- Ciaran O'Faircheallaigh, Gerda van Dijk, Bill Ryan, Daryn Bean, Te Aroha Hohaia, Fiona Main, Mike Phillips, Heather Johnston, Rebecca Middleton, Robina Thomas, Anthony Corbett, and Lyndon Murphy
- SSHRC, ANZSOG

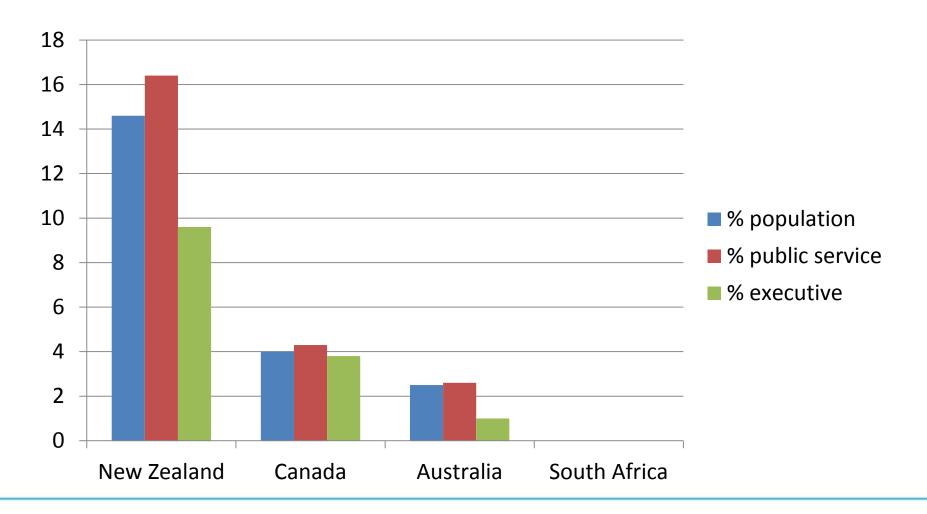


#### Comparison Population (Millions)





#### Comparison Indigenous Public Servants (%)

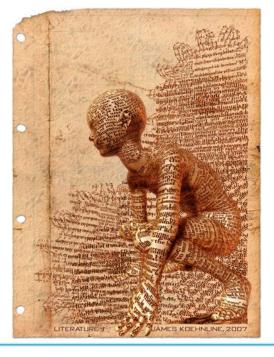




#### **Existing Literature**

Publicly available documents indicate Aboriginal bureaucrats exist but there is very little

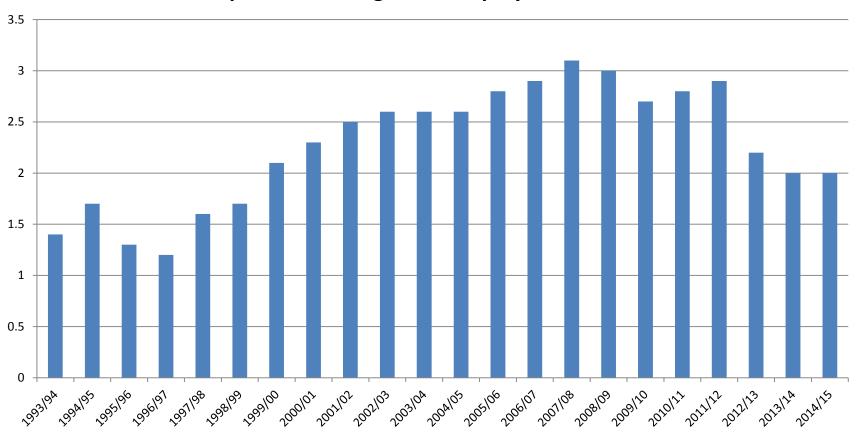
information beyond that'.





#### Statistics - Queensland

#### **Proportion of Indigenous employees in the QPS**



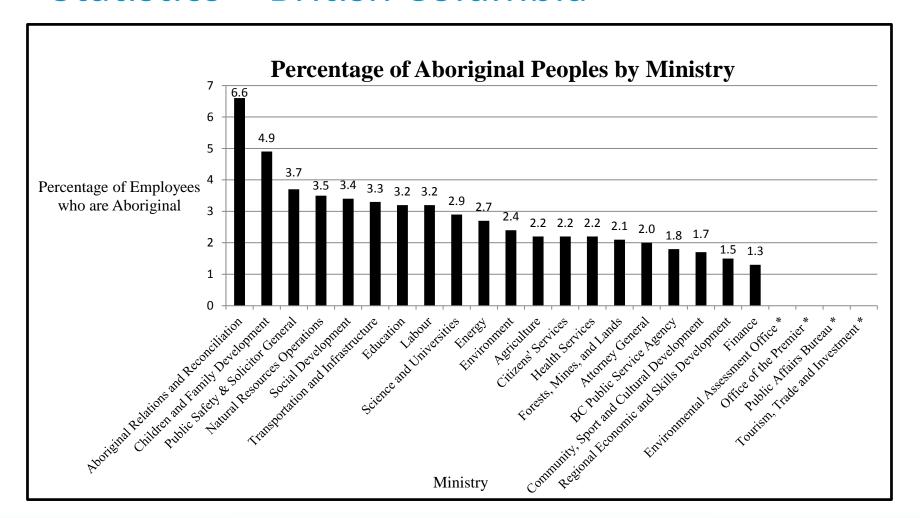


# Indigenous Employment in QPS, % at each Salary Level, 1993/94 and 2014/15

| Salary<br>level | 1993/94 |      | 2012/13 |      | 2014/15 |
|-----------------|---------|------|---------|------|---------|
|                 | Number  | %    | Number  | %    | %       |
| + A08           | 4       | 0.2  | 136     | 2.6  | 2.57    |
| AO8             | 4       | 0.2  | 133     | 2.5  | 2.46    |
| A07             | 16      | 0.9  | 167     | 3.2  | 4.45    |
| A06             | 42      | 2.3  | 684     | 13.1 | 15.96   |
| AO5             | 99      | 4.5  | 582     | 11.1 | 9.38    |
| AO4             | 147     | 8.1  | 758     | 14.5 | 14.79   |
| AO3             | 314     | 17.4 | 1107    | 21.1 | 22.94   |
| AO1/2           | 1146    | 63.3 | 1659    | 31.7 | 27.45   |
|                 |         |      |         |      |         |



#### Statistics – British Columbia





#### **Preliminary Findings**

- No, there is not one specific understanding of leadership across diverse Aboriginal Public Servants. Differences emerging between Canada and Australia
- There was a common personal approach to the way work that is undertaken by Indigenous Public Servants, one focused on community
- Walking in two worlds, building bridges, ham in the sandwich, acting as an interface may be an outcome for some Indigenous Public Servants that comes from the personal desire to make an impact for their peoples
- Challenges are a by-product of this approach – churn, pre-choice, token, burden
- Non-Indigenous public servants and people need to 'unsettle' the status quo



### Comparison

| New Zealand     | Canada                | Australia                |
|-----------------|-----------------------|--------------------------|
| Co-created path | Recognize need but no | State funding to         |
| Ceremonies      | clarity (will?) to do | Indigenous organizations |
| Personalization |                       | but no mainstreaming     |



#### Weberian bureaucracy



- Rational-Legal
- Traditional
- Charismatic

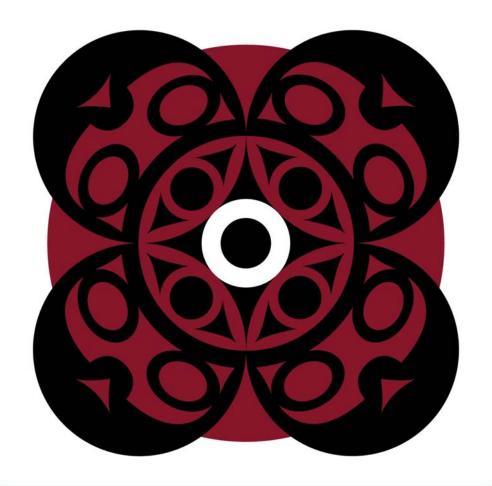


#### **Discussion Questions**

- 1. What would it look like to have a State sector which fully acknowledged Māori values and culture, in policy making and in public service structure and processes?
- 2. What would need to change in the State sector to bring this about?
- 3. How might that fit with the underlying idea of a bureaucracy which still exists today— one with rules about neutrality, authority, hierarchy, merit and so on, which are deliberately designed to 'iron out' different cultural understandings and practice?



#### **Shared Voices (Dylan Thomas)**





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# Leading from Between: the Challenges and Opportunities of Indigenous Public Servant Leadership

Te Wharewaka o Pōneke, Taranaki Wharf, Wellington 09 Poutū-te-rangi 2017



# Te kai a te rangatira, he kōrero The food of a rangatira is conversation Te tohu o te rangatira, he manaaki The sign of a rangatira is generosity Te mahi o te rangatira, he whakatira te iwi The work of a rangatira is to unite the people



#### But for a very long time now the Māori people have been subject to a bombardment of statements such as the following -

"Maoris must adopt the modern way of life."

"The opportunity is already there for any Māori with the intelligence and the application."

"The Māori people should be capable of better things than at present."

"There is not a sufficient number of Māori leaders setting an example to their people in the various professions."

They have also been quoted as a problem from every possible angle.



# Value proposition or values proposition?

- Educator of non Māori
- Visual representation of diversity
- Role model
- Bridge & broker
- Expert (on what?)
- Relationship rescue service

- Culturally fluent
- Networked
- Solving for pattern
- Innovative
- Intergenerational
- Integrated development perspective
- Whānau lens



#### Whānau at the centre

...remedies from above imposed upon the excluded..

OR

...solutions that address multiple problems instead of one...

(it started with a piece of wall paper & some crayons)











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All in this together? Can citizens help improve public outcomes through co-production?

Speaker: Professor Tony Bovaird and Dr Elke Loeffler

Wellington

22 March

Lean Thinking

Speaker: Professor Zoe Radnor

Wellington

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|---|------------|----------------|
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#### **Enquiries**

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