

Leaders Are Made Not Just Born – Planning for Leaders And Leadership succession

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Whakatupuranga Rua Mano – Generation 2000 A Case Study

Introduction:

My task today is to draw on the experiences of the tribal development plan of a Confederation of iwi, namely Te Āti Awa, Ngāti Raukawa and Ngāti Toarangatira (A.R.T.) and discuss this plan in terms of the title of this presentation – Leaders are made, not just born.

This is Part II of a co-presentation with Turoa Royal and focuses on the tribal development plan called ‘Whakatupuranga Rua Mano’ – Generation 2000 (WRM) that was implemented in 1975 with a 25-year horizon.

This presentation includes the history of A.R.T., the key players in the facilitation and coordination of WRM, activities of WRM, including the establishment of Te Wānanga-o-Raukawa in Ōtaki, and an analysis of its success in terms of survival. The final section describes a view on the title of this presentation within the context of Whakatupuranga Rua Mano.

A Brief Account of History:

The three iwi are closely linked by whakapapa and have undertaken many joint ventures over the last two centuries. Ngāti Toarangatira originally came from Kāwhia; Ngāti Raukawa from Maungatautari and Te Āti Awa from the Taranaki region. For a myriad of reasons, the iwi left their homelands in the early 1800’s

and settled on the west side of the Tararua Ranges from approximately Palmerston North to Nelson. Today's descendants describe this area as –

*‘Mai i Waitapu ki Rangataua, mai i Miria te Kakara ki Whitireia,
whakawhiti atu i te moana o Raukawa ki Wairau, ki Whakatū’*

Te Rauparaha of Ngati Toarangatira, Te Whatanui and Te Ahukaramū of Ngati Raukawa and Te Reretāwhangawhanga and other chiefs of Te Āti Awa led their iwi to this area. The numerous migrations passed through Taranaki, particularly Ngati Mutunga territory, close relatives of Ngati Toarangatira. Some of them were enticed to migrate south with Ngati Toarangatira and Ngati Raukawa and then some continued further south and also on to Wharekauri/Chatham Islands.

The A.R.T. Confederation includes Ngati Raukawa who settled from the Rangitīkei River to the Kukutauaki stream near Waikanae, Te Āti Awa mainly in Waikanae & Kāpiti and Ngati Toarangatira from Kāpiti to Porirua and Nelson. Major joint ventures between A.R.T. over the last two centuries have reaffirmed the whakapapa ties among the iwi and contributed to their unity as a Confederation of iwi.

This background has been influential in the acceptance, engagement and fruition of Whakatupuranga Rua Mano. The joint ventures the Confederation have been involved with include the following:

Joint Ventures of The Confederation:

- | | |
|-------------|--|
| 1819 – 1822 | Migration from Kāwhia, Maungatautari, Taranaki |
| 1850 – 1851 | Building and establishment of Rangitātea Church, Ōtaki |
| 1860's | Ōtaki Māori Racing Club |

1908	Ötaki Māori Boys College
1936	Raukawa Marae, Ötaki – a Whare Rünanga for the Confederation Raukawa Marae Trustees established under the Māori Land Court Act
1943	Otaki & Porirua Trusts Board
1975	Whakatupuranga Rua Mano
1981	Te Wānanga-o-Raukawa, Ötaki

- Rangiätea Church was destroyed by fire in October 1995 and the Confederation is committed to erecting a replica of the original church. Architectural plans have been completed; the artwork is on the way.
- The Ötaki Māori Racing Club Course is leased for 99 years to a consortium in Horowhenua. Renegotiation of the lease is approximately 3 generations away. The Confederation has an amicable relationship with the lessee.
- The Ötaki Māori Boys College building became the original site of Te Wānanga-o-Raukawa, Ötaki. The buildings have been restored.
- Raukawa Marae is very active with hui of the Confederation and the community.
- Raukawa Marae Trustees continue to act as a representative body of the Confederation. All of the 69 Trustees are from the hapū and iwi of A.R.T.
- Whakatupuranga Rua Mano was reaffirmed in 1997 at a hui of the Confederation of A.R.T. called to consider the future.
- Te Wānanga-o-Raukawa in Ötaki has 1,500 students. Of this group, 40% are from the Confederation. The new marae based studies programme that started last year has 350 students from Whanganui, Whangaehu, Taihape, Porangahau, Arapuni and six marae of the Confederation.

The previous 200 years have formed a strong foundation for hapū and iwi of the Confederation to work and grow together. The joint ventures have been critical in our development and retention as a people. Future aspirations and the fruition of these will be the greater because of our history as a Confederation.

Raukawa Marae Trustees:

The Māori Land Court created the Raukawa Marae Trustees in 1936. This group has 69 Trustees representative of the hapū and iwi of A.R.T. The Trustees extended their vision to 25 years when they established an experimental programme of tribal development called Whakatapuranga Rua Mano with a primary goal of assisting the iwi and hapū to prepare for the twenty-first century. Over a period of 3 to 4 years, the objectives and principles were defined and refined as the Confederation learned more about themselves in relation to their social, educational, cultural, economic and political realities around them.

The Raukawa Trustees were the initiators of Whakatapuranga Rua Mano. While without a register of members, the Trustees estimated that there were about 40,000 descendants, 21 iwi and hapū associated with the 19 marae. This group met monthly and a standing agenda item was the WRM report. Typically the item led to discussion on planning and facilitating activities to prepare the Confederation educationally, culturally, politically and economically for the 21st century.

There were many well-respected kaumātua and pakeke whose action and behaviour were examples of dedication, commitment and generosity. A strong core of people, who were key in implementing WRM, facilitated its activities and encouraged others to participate. Due to their performance, the hapū and iwi responded by supporting and uplifting the kaupapa. These people who demonstrated these qualities were key to the manifestation of the kaupapa within the people. The people wanted to be a part of the kaupapa just as much as those who were initiating the activities. It could be said also that the hapū and iwi were inspired to express the qualities that were displayed by this core of people. The hapū and iwi determined their contribution and involvement in WRM.

The poor educational accomplishments among the Confederation in comparison to the rest of the population were a matter of concern to the Trustees to close the gap. The Raukawa Trustees often likened the scenario to two cars travelling in the same direction but at different speeds. Both cars make progress but the gap between them widens. The car in the front represented the rest of the population and the car at the back represented their own tamariki and mokopuna. This situation became the impetus to create better opportunities for their whanau. Any educational improvement would be a welcomed achievement. Their own education in Āti Awa-tanga, Raukawa-tanga and Toarangatira-tanga was important. The rejuvenation of the 19 marae and development of members of the hapū and iwi to undertake the formal roles on the marae was also a crucial area to expend energy in. The activities of Whakatapuranga Rua Mano were geared around these aspirations.

Whakatapuranga Rua Mano:

The development plan had 3 Missions – Pākehā, A.R.T. and Education. We are all familiar with Māori Mission i.e. Pākehā people telling Māori people what is good for us. Pākehā Mission is Māori people telling Pākehā what is good for them.

Pākehā Mission:

The Raukawa Trustees hosted hui for Pākehā people to convince them that;

- The Māori language is a national treasure and the gateway to discovery and re-discovery of Māori culture. Māori and Pākehā need to commit to its survival;
- Aspects of Māori culture such as whanaungatanga, tangihanga and speaking Māori language would be of great value to the nation;
- The promotion of Māori institutions must be encouraged for Māori development and as a basis for training both Māori and Pākehā people;
- Decisions made by Pākehā for the nation must encourage and promote Māori language and institutions for Māori people even though Pākehā may reject things Māori as having little value for them.

This Mission was exhausting for the Trustees. The output didn't meet their inputs. This lack of productivity did not wane their enthusiasm for Whakatupuranga Rua Mano. Many could have viewed this situation as a lack of success, others as a task too great for the Trustees. Nonetheless, the Trustees were determined to persevere and kept the ball rolling. They were exemplars of dedication and unwavering in their pursuit. By the early 1980s the Trustees re-directed their energies into the other 2 Missions.

Äti Awa-tanga, Raukawa-tanga, Toarangatira-tanga Mission:

The Trustees shaped four Principles that related to their mission in A.R.T.-tanga or discovering, re-discovering and expanding knowledge about themselves. Existing knowledge and beliefs needed to be identified and discussed then worked into a teaching and learning environment. Kaumātua and pakeke from within the Confederation gave of their time, energy and generosity to foster the development of the people.

The four Principles that maintained their focus were:

- The people are our wealth; to develop and retain
- The Māori language is a taonga; to halt its decline and revive
- The marae is our principal home; maintain and respect it
- Self determination

These principles were central to the survival of the Confederation.

Activities such as ‘Young Peoples’ hui’ that started in 1976 continue today. There have been 60 hui since 1976. ‘Total immersion hui’ from 1979 onwards were major contributions to these principles. So is Te Wānanga-o-Raukawa and its educational programmes.

The Raukawa Trustees in association with the Ōtaki and Porirua Trusts Board facilitated these events. The Trustees, kaumātua and pakeke spent many weekends, weekdays and evenings planning, organising and delivering activities to advance the four principles. Other people such as Māori Marsden and Hiko Höhepa from outside the Confederation also gave of their time and energy.

This Mission has been the most actively engaged by far, and has produced the most benefits for the Confederation. It has rejuvenated the people. There is a lot of activity, sharing and generosity amongst the hapū and iwi of A.R.T.

In 1975, the Confederation had no one under the age of 30 who could converse in te reo Māori. Today, there are approximately 700-800 descendants under the age of 30 that are able to make themselves understood in Māori and they are able to understand the language.

In 1975 we had 19 marae. Now there are 25 active marae of the Confederation and rejuvenation constantly occurring among the hapū and iwi. The hapū and iwi were given new life and purpose. They wanted to be a part of the kaupapa. The attitudes and actions of several key kaumātua and pakeke were instrumental in the engagement of the hapū and iwi. Nothing else would have transformed the status of the hapū and iwi other than themselves, which probably would have been based on them observing the work of others and the desire to participate and help out.

These principles were in the minds of the Trustees and in turn began to shape and/or re-shape their views and opinions. There were no pamphlets, apparel, propaganda or neon signs promoting these four principles or Whakatupuranga Rua Mano. WRM always appeared on the agenda of Trustees meetings and that's probably the main source of writings about WRM. It was centrally conceived, but whānau, hapū and iwi were the 'doers'. Funding wasn't an issue. Koha and small grants from here and there made everything tick like clockwork.

The determination and commitment of our people to this Mission has improved our chances of survival as a Confederation. We are in a better situation now than in 1975. However, there is so much more to do. The risk of decline and extinction still linger close by.

Education Mission:

The final Mission – Education, emphasised the need to raise the scholarly aspirations of the tamariki and mokopuna of the Confederation. Paying attention to learning and scholarly achievement, particularly but not exclusively, for people of the Confederation.

A strategy employed by the Trustees was to identify professions and careers and set goals for the Confederation to achieve.

Professions	No. at 1975	Goals
A) Accountancy	2	10 by 1985; 20 by 1990
b) Agriculture	1	5 by 1985; 10 by 1990
c) Architecture	2	5 by 1990; 10 by 2000
d) Dentistry	-	5 by 1990; 10 by 2000
e) Engineering	1	5 by 1990; 10 by 2000
f) High School Teaching	5	15 by 1985; 30 by 1990
g) Law	1	10 by 1990; 20 by 2000
h) Medicine	2	10 by 1990; 20 by 2000

i) Ministry	1	10 by 1985; 20 by 1990
j) Professional Music	1	5 by 1985; 10 by 1990
k) Veterinary Science	1	5 by 1990; 10 by 2000

It was hoped that the rangatahi would recognise the urgency of these goals and set out to make their contribution. The targets were guidelines for achievement but the main incentive was to affect behaviour by making the rangatahi think about what could be their contribution to scholarship.

The emergence of Te Wānanga o Raukawa at Ōtaki in 1981 provided new study options for the Confederation. Te Wānanga o Raukawa offers Certificate, Diploma, Degree and Masters programmes. A PhD programme will be offered in 2002. The range of opportunities of study has been increased and quality of life enhanced.

All 3 Missions have required a lot of dedication, determination, commitment and energy. The initiative came from firstly, the Raukawa Trustees. Secondly, from a core group of individuals who were totally committed to WRM. They weathered the storms, bore the brunt of frustrations but did not deviate from the kaupapa. Thirdly, whānau, hapū and iwi led themselves further to prepare their own destiny.

In terms of the four principles, the hapū and iwi have progressed in te reo Māori, marae maintenance and respect, the development and retention of the people and independence or self-governance. Te Wānanga-o-Raukawa in Ōtaki is a significant expression of self-determination. Despite these successes and achievements, to say that the Confederation is 'out of the woods' and surviving well would be illusory.

The last 25 years have created a better quality of life, but what of the next millennium? Will we still be around? Ko wai ka hua, ko wai ka tohu? Who will know? We must plan our future. In considering future planning, we ought to examine what has occurred over the last 25 years. Back to the Future!

A Model For Success:

In assessing the performance of Whakatupuranga Rua Mano, a model for success will be used that was part of a Master of Mātauranga Māori thesis by Pakake Winiata in 1997. The model was produced as a result of examining successful Māori events and activities such as Te Māori, Te Aurere, Waka hourua, Waka 1990 Celebrations and Te Wānanga-o-Raukawa. What were the determinants of success in these events? The model for success identifies six determinants:

- Ka uru ngā wāhanga katoa o te iwi hei whakapūmau i tōna mana
Every section of the iwi were involved in retaining its mana
- Ka huraina, ka whakapūmautia, ka whakawhānuitia te Mātauranga Māori
Re-discovered, discovered, restored and extended Māori knowledge
- Ka whakapakaritia te hunga rangatahi
Rangatahi were involved, strengthened and gained a lot of knowledge
- He oranga wairua tō te kaupapa mō te iwi
The kaupapa was spiritually uplifting for the iwi. Oranga wairua was important
- He Kaihautū tō te kaupapa e kaha ana ki te whakatutuki i ngā mahi
Leaders of the kaupapa were determined for the kaupapa to be successful
- Ka tautokona te kaupapa e ngā kai-whaipūtea
Sponsorship from National and International bodies

In respect to Te Māori, Te Aurere, Waka 1990 Celebrations and Te Wānanga-o-Raukawa, these six determinants were identified. The four events were spectacular and drew Māori and non-Māori together, young and old. The model for success predicts that if these determinants are present in kaupapa Māori events, the event will be successful. Whakatupuranga Rua Mano has all of these determinants. All six determinants must be identified in a kaupapa Māori. A score of 4 out of 6 will not produce the same success as 6 out of 6. The analysis is as follows:

Determinants of the Model for Success –Analysis

- The activities of WRM included tamariki, rangatahi, pakeke, kaumātua and even non-Māori.
Te reo Māori is central to the activities of WRM and degree programmes of TWR. This understanding in te reo Māori, discovered, re-discovered and advanced our knowledge of our values and practices.

- The beneficiaries of the activities of WRM were the rangatahi. After the initial dozen hui, rangatahi designed, called, directed and reported on hui.
- Learning and speaking te reo Māori was spiritually uplifting. Knowing how to speak Māori is a special joy that is felt deeply in our wairua. Understanding our values and practices has a similar feeling beyond intellectual stimulation.
- The Raukawa Trustees facilitated the kaupapa of WRM.
- The activities of WRM were supported by koha. In addition, as an offspring of WRM, Te Wānanga-o-Raukawa is indebted to voluntary presenters who gave of their time without cost to TWR. Either their workplace sponsored them or they gave of their time and expertise without charge.

It is not difficult to determine that the model of success is apparent in Whakatapuranga Rua Mano activities and in its offspring, Te Wānanga-o-Raukawa. What does this mean? The success of WRM must be meaningful too. It has contributed towards the survival of the Confederation. How do we measure this? What are the variables of survival? Let us turn to another model that can answer these questions.

Indicators of Hapu or Iwi Health and Well-being:

The Confederation will survive if its health and well-being is being maintained and/or increased. An article by Whatarangi Winiata called 'Hapu and Iwi Resources and their Quantification' provides a response to the questions above. In summary, the article describes 16 indicators that define and measure the health and well-being of hapū and iwi. These are categorised into Human and Physical resources:

Human –

1. The number of active members of the hapū or iwi
2. The number of members who have an extensive knowledge of the whakapapa of the hapū or iwi and can produce it instantaneously
3. The depth and strength of wairuatanga of the hapū and iwi
4. The depth and strength of the whanaungatanga within the hapū and iwi
5. The ability of the hapū or iwi to explain and defend their kawa and tikanga

6. The strength of the reo within the hapū or iwi
7. The number of active and effective kaumātua within the hapū or iwi
8. The state of health of hapū or iwi members
9. The level of educational achievements of hapū or iwi members

Physical –

1. The breadth, depth and general state of the ‘books’ or manuscripts of hapū or iwi
2. The condition of marae facilities of the hapū or iwi
3. The number and significance of taonga owned and controlled by the hapū or iwi
4. The amount of land owned collectively by the hapū or iwi
5. The size and stocks of hapū or iwi fisheries
6. The size and state of the financial assets of the hapū or iwi
7. The value of any radio spectrum parts owned or vested in the hapū or iwi

In confirming these measurements and returning to the questions stated above, if we align the activities of WRM to these variables, how would it size up and be measured in terms of its contribution to the survival of the Confederation? In brief, WRM scores fairly well. The activities of WRM have contributed to most of these variables.

For example, the restoration or renovation of 95% of marae of the Confederation scores well against variables 1, 2, 3, 4, 5, 6, 7, and 11. The ‘Young People’s hui’ and ‘Total Immersion hui’ where te reo Māori and A.R.T.-tanga were taught and learnt scores well against variables 1, 3, 4, 6, 7 and 9. The establishment of Te Wānanga-o-Raukawa and the required degree prescriptions of te reo Māori and Iwi and Hapū studies contributes to variables 1, 2, 3, 4, 5, 6, 9 and 10.

However, a further critical aspect is ‘favourable’ comments by other hapū and other iwi. If our activities did not attract favourable comment, this would not maintain or improve the health and well being of the hapū and iwi as measured above. Actions that are inconsistent with generosity only attract negative comments that diminish mana. The health and well-being of hapū and iwi is better maintained and increased if their actions are mana-enhancing of other hapū and iwi. Generosity or manaakitanga is critical to this equation of health and well-being of hapū and iwi.

Whakatupuranga Rua Mano and its activities have been successful and have made a significant contribution to the health and well being of the hapū and iwi and to their survival.

Leaders Are Made Not Just Born:

After the presentation of Whakatupuranga Rua Mano and its activities; a model for success and indicators of hapū and iwi health and well-being, it would be appropriate to discuss the topic in which my Uncle Turoa Royal and I were invited to present.

Particular reference to WRM was made when we were approached to present on this kaupapa. This part of the request has been fulfilled. The second part is a bit more elusive; discussing WRM in terms of the topic 'Leaders are made not just born'. Without a doubt, we are both privileged to be a part of this conference and acknowledge the contribution that the tribal development plan Whakatupuranga Rua Mano might present to Conference participants.

The concept of 'leader' is limited. This can be illustrated by comparing the concept of 'leader' with the attributes of 'rangatira'. Consider these statements about rangatiratanga attributed to Bishop Manuhia Bennett.

- Te kai a te rangatira, he korero
The food of a rangatira is talk
- Te tohu o te rangatira, he manaaki
The sign of a rangatira is generosity
- Te mahi a te rangatira, he whakatira i te iwi
The work of a rangatira is to unite the people

Of these three defining characteristics of a rangatira, the notion of 'leader', someone who has followers, is reflected in the third of these statements. The other two statements about rangatiratanga are not implied in the use of the word 'leader'. The term 'leader' may be be-fitting of a Pākehā community, but based on our own Māori knowledge base, it would not be appropriate for a Māori community. There's more to it than just leading a people.

The other two statements about generosity and commitment have been demonstrated in rangatira from centuries back and are central to moving Māori in a particular direction. The term 'leader' is deficient. Our knowledge base suggests 'rangatira' to be more appropriate. Whakatupuranga Rua Mano was little more than a vision and sub visions. Those who gave effect to the vision displayed the characteristics of rangatira that are listed above. They:

- Talked about what they wanted to do

- Did things that reflected a concern for the people of the Confederation while being accepting of the presence of others
- Emphasised the unity of the A.R.T. Confederation and they acted in ways that were mana enhancing of each other

It is the hope of those who have been associated with WRM that current and future generations will draw insights and understanding from the process of development through the application of the characteristics of rangatiratanga. Among these characteristics is the more limited concept of 'leadership', necessary but not sufficient in itself to explain the development of communities. Accordingly, a more revealing statement is that 'rangatira are made, not just born'. It is hoped that Whakatupuranga Rua Mano has contributed to the ranks of rangatira within the Confederation of Āti Awa, Raukawa and Toarangatira.

Although I may have demonstrated that WRM has been successful for the Confederation in terms of our health and well-being and survival, it may also suggest that in reference to those 'scores' against the determinants & variables, that the Confederation does have people, as a result of WRM activities, that could be rangatira for the whānau, hapū and iwi. That is up to the people to decide.

Conclusion:

Whakatupuranga Rua Mano is about the Confederation, for the Confederation and by the Confederation. The Raukawa Trustees have facilitated the activities of WRM. Whānau, hapū and iwi have enjoyed the rejuvenation of A.R.T.-tanga, te reo Māori, restored or renovated marae facilities, educational achievements and self governance as in Te Wānanga-o-Raukawa. The survival of the Confederation may be based on its continued contribution to the 16 variables of health and well-being; undertaking successful kaupapa Māori; extending generosity; enhancing the mana of other hapū and iwi and living according to our values, beliefs and practices. Whakatupuranga Rua Mano has been a strong foundation for the Confederation.

‘E kore au e ngaro; he kākano i ruia mai i Rangiatea

I will not be lost; I am a seed sown from Rangiatea’

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