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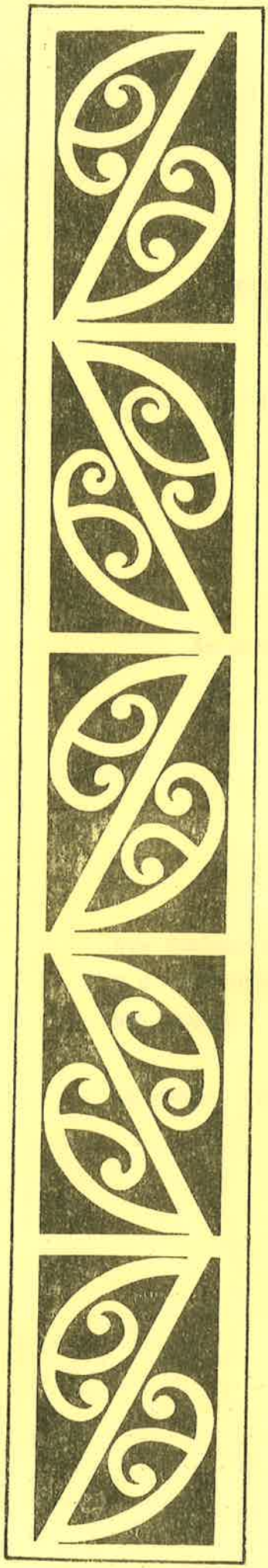
A. Jean Metge 1979



Whakatupuranga Rua Mano-Generation 2000:

An Experiment in Tribal Development

Whatarangi Winiata

Planning Paper No. 4

Te Kaunihera Whakakaupapa mo Aotearoa
New Zealand Planning Council

WHAKATUPURANGA RUA MANO: GENERATION 2000

AN EXPERIMENT IN TRIBAL DEVELOPMENT

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WHAKATUPURANGA RUA MANO - GENERATION 2000

An Experiment in Tribal Development

Introduction

Late in 1975 a confederation of iwi (tribes) and hapu (subtribes) located more-or-less between the Rangitikei River and Cook Strait extended their planning horizon to 25 years when they established an experimental programme of tribal development, known as Whakatupuranga Rua Mano-Generation 2000, with the objective of assisting the iwi and hapu of the confederation to prepare for the twenty-first century.[1]

In 1979, the confederation, after nearly 4 years of experimental activity, continues its search for the meaning of being prepared for the twenty-first century and for the most appropriate activities for moving its member iwi and hapu toward it. The Trustees have been learning by doing.[2]

The principal iwi involved in the confederation are Ngati Raukawa-, Ngati Toa-, and Te Atiawa-ki te Tonga (in the South). There are 21 iwi and hapu and, at present, 19 marae.

The Confederation

The Confederation has a population of about 40000. The iwi and hapu are listed below by the towns and districts in which the residences and marae of their respective members are concentrated:

a. Bulls, Feilding, Tokorangi:

1. Ngati Kauwhata.
2. Ngati Parewahawaha.
3. Ngati Pikiahu.

b. Himatangi, Foxton, Shannon:

1. Ngati Rakau.
2. Ngati Te Au.
3. Ngati Turanga.
4. Ngati Whakatere.

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1. The name Whakatupuranga Rua Mano-Generation 2000 was coined in 1975 well before the emergence of the "Generation 2000" project associated with the International Year of the Child.

2. The objective and subobjectives of the programme and the constraints and principles are being defined and refined more-or-less simultaneously as activity occurs and as the confederation learns more and more about the social, economic and political realities of its region, the principles and aspirations of the iwi and hapu of the confederation and the human, financial and other resources which are accessible to the confederation. Most of the activity has been in the form of hui and during these many ideas which have been relevant to the task of defining and refining the objectives, subobjectives, constraints, principles and other elements in the development process have surfaced.

c. Levin, Ohau:

1. Ngati Huia ki Poroutawhao.
2. Ngati Kikopiri.
3. Ngati Ngarongo.
4. Ngati Pareraukawa.
5. Ngati Takihiku.
6. Ngati Tukorehe.

d. Manakau, Otaki:

1. Ngati Huia ki Katihiku.
2. Ngati Kapumanawawhiti.
3. Ngati Koroki.
4. Ngati Mai-Otaki.
5. Ngati Pare.
6. Ngati Wehiwehi.

e. Waikanae, Porirua, Wellington:

1. Ngati Toa.
2. Te Atiawa.

Representatives of these iwi and hapu comprise The Raukawa Marae Trustees a body created by the Maori Land Court in 1936 primarily to administer Raukawa Marae, Otaki. By adopting Whakatupuranga Rua Mano-Generation 2000 The Trustees have expanded their range of activities considerably.

Raukawa Marae, which was completed and opened in 1936 and is the marae matua (i.e. the principal marae) of the confederation, manifests one of a number of cooperative ventures undertaken by the iwi and hapu of the confederation some of which extend back into the pre-European era.

Rangiatea Church (established in 1849), the Otaki Maori Racing Club (1885), the Otaki and Porirua (educational) Trusts (1943) and, of course, Raukawa Marae (1936) are examples of cooperative ventures. Probably the most significant symbol of the alliance of these three tribes is Rangiatea Church the centenary and complete restoration of which were celebrated in 1950. Its construction was inspired and guided by Te Rauparaha and Hadfield in the 1840s and as Ngati Raukawa, Ngati Toa and Te Atiawa approach the twenty-first century Rangiatea is a unifying force regardless of the many religious persuasions represented in these iwi.

Thus, Te Atiawa who came to the region from Waitara, Taranaki, Ngati Toa who migrated from Kawhia and Ngati Raukawa (and its subtribes) who came from Maungatautari (Cambridge) have had an alliance which pre-dates the arrival of the European. This alliance continues to thrive and Whakatupuranga Rua Mano-Generation 2000 which expresses concern for the need to focus attention on human development throughout these iwi, will assist the alliance to endure while drawing strength from it.

The 21st Century

In 1975 when the Trustees began to think about planning for the twenty-first century emphasis was put on the relatively poor educational accomplishments of tamariki (children, nieces and nephews) and mokopuna (grandchildren, grand-nieces and grand-nephews) of the individual trustees themselves and of other elders in the confederation. The Trustees were aware of the statistic, widely publicised during the educational conferences during 1972-1974, that on the average Maori children were doing half as well as all children. The Trustees compared this situation to two cars travelling in the same direction but at different speeds: both make progress but the gap between them widens. The Trustees believe that in our educational system the car in front is represented by the Pakeha people and the rear car by their own tamariki and mokopuna who, stripped of many of their cultural characteristics including their ancestoral language, are distinguishable from Pakeha people only by colour. The Trustees are familiar with cultural distinctions and prejudices. Two-way cultural prejudice has been common in New Zealand. However, this is not in prospect. The risk, which The Trustees are attempting to reduce, is that strictly colour prejudice will emerge in an essentially mono-cultural community.

One of the subobjectives of Whakatupuranga Rua Mano-Generation 2000 is to close the gap between the educational accomplishments of the tamariki and mokopuna of the confederation and their counterparts in the rest of the community by the year 2000. However, while the closing of this gap would be a welcome achievement, there is concern about the lack of instruction in our formal education system on Raukawatanga, Toatanga, and Atiawatanga. The threat of continuing disintegration of marae communities and their values is present and the existence of this is the reason for adopting as a subobjective the rejuvenation of all marae associated with the Trustees by the year 2000. This means making each marae the best home in the iwi or hapu in physical terms with increasing numbers of kai-korero (speakers), kai-karanga (women able to karanga), kai-waiata (people able to waiata), kai-karakia (people able to take spiritual services of all kinds), ringa-wera (kitchen workers) and other active participants.

To repeat, two major subobjectives of the confederation for the year 2000 have emerged:

a. To close the gap in educational accomplishments between the tamariki and mokopuna of Raukawa, Toa and Atiawa and of the rest of the community.

b. To rejuvenate the many marae in the confederation.

It is anticipated that other subobjectives and the full meaning of being prepared for the twenty-first century will emerge as The Trustees continue their explorations.

Activities of The Raukawa Trustees, April 1, 1976 - March 31, 1979

In the last 3 years The Trustees have conducted a number of hui. These are listed in Appendix 1 and have been classified as follows:

Pakeha mission	17
Raukawa-, Toa-, Atiawa-tanga mission	9
Education mission	10
	36

Official and unofficial registrants at these hui have totalled 2578. (Many people, particularly among the tangata whenua (local people) have attended several of the hui so that this figure does not represent "new" people only.) Those hui which were aimed at Pakeha mission drew 1320 including tangata whenua; those hui concerned mainly with education attracted 980; and, those hui which dealt with Raukawatanga, Toatanga and Atiawatanga had a total of 438.

The Trustees are proceeding on faith. They believe that action is needed and that their efforts will prove beneficial. They realise that there is little by way of research findings to show that they are on the right track. Favourable predictions for the outcomes of their actions are not obviously defensible. Their work is being undertaken with "mission" in mind as they seek to convince and convert!

There have been many other hui on marae of Ngati Raukawa, Ngati Toa and Te Atiawa which could have been included in the analysis. These have been planned and conducted by local hapu and iwi rather than by The Trustees as an official part of Whakatupuranga Rua Mano. Indeed, several marae - Parewahawaha in Bulls, Takapuwahia in Porirua, and Arohanui ki te Tangata in Waiwhetu to name a few - were actively encouraging these types of hui well before Whakatupuranga Rua Mano was launched.

Pakeha Mission

Pakeha mission is, of course, aimed at Pakeha people just as the Maori mission, which has been successfully operating for a century and a half, has focussed on Maori people. The Pakeha people in the Raukawa region are the target of this mission which aims to convince as many of these people as possible that:

a. The Maori language is a national treasure and the gateway to Maori culture especially Maori literature. However, the Maori people are not the sole trustees of the language which for its survival will require a commitment to this end from the nation. Such a commitment can be expressed in a variety of ways. We have suggested as one the acceptance and pursuit of the following objective: that succeeding generations be better in the language than their parents. This is language revival defined. A vision which The Trustees have in mind for New Zealand a century from now has the Minister of Finance of this country presenting his Budget in English or in Maori or parts of it in one language and parts in the other to an audience which is at ease in both languages.

b. There are aspects of Maoritanga which, potentially, are of great value to New Zealand society. Whanaungatanga (the extended family and the way such a family works), the tangihanga (a real life drama with ordinary people involved and in which grief and despair are openly shared) and the Maori language (as a source of well being because of the extra power of communication and the additional source of insight it makes possible) are examples.

c. In the next several decades the promotion of Maori institutions must be encouraged as a source of inspiration for Maori development and as a basis of training for Maori and Pakeha people.

d. Since they are the principle decisionmakers, even if they reject things Maori as having value for themselves they must encourage and promote Maori language and Maori institutions for Maori people at least.

In Maori minds and hearts the Pakeha people have veto power in New Zealand decisionmaking. Resource allocations are determined by Pakeha people and their decisions reflect their values, preferences and attitudes. Pakeha mission aims to penetrate these values, preferences and attitudes to cause Pakeha decisionmaking to be more sympathetic to Maori values, procedures and institutions.

One way to ensure that decisionmaking in New Zealand is reflective of Maori values is to allow Maori people the freedom (and the resources) to make decisions which are of their own persuasion. The Bishopric of Aotearoa is an example of a new institution which gives Maori people freedom to make decisions which are based on present day Maori values and preferences. At the same time the Maori people remain within the Anglican Church which, over the years, has not been particularly responsive to Maori values and procedures. (For 50 years the Anglican Church resisted giving the Bishop of Aotearoa status equal to that of a diocesan bishop to share episcopal oversight of the Maori people and to develop the work of the Church among the Maori people.)

A second way by which decisionmaking in New Zealand might be made more sympathetic to Maori values is to ensure that a Maori viewpoint is expertly documented and presented when matters of significance are being studied, debated and decided. Roughly speaking, this is the current practice. However, many examples can be found of significant institutions in which zero or little recognition of the Maori presence is to be found. The Commission for the Future has zero, the New Zealand Parliament a little and most public bodies reflect a position which falls in that range.

Combinations of these and other avenues of ensuring that decisionmaking in New Zealand shows adequate concern for Maori values can be suggested. However, whatever system is used Pakeha mission will be a prerequisite to avoid total submission to Pakeha kawa or outright confrontation and conflict. Moreover, the dual experience of burden and pleasure of cultural adjustment in New Zealand should be shared. New Zealand history reveals that the burden (and pleasure) of cultural adjustment has fallen squarely on the Maori people. Pakeha people who are bilingual or bicultural (Maori/Pakeha) are rarities.

The Trustees believe that Pakeha mission will be beneficial. But Pakeha mission is an enormous and never ending task. Indeed, it may be too great for the Trustees even though their focus is limited to Pakeha people in the Raukawa region.

Raukawa-, Toa-, and Te Atiawa-tanga

The content of Raukawatanga, Toatanga and Atiawatanga has two elements:

a. Principles by which decision for the confederation are made.

b. Existing knowledge and beliefs.

a. The Principles. These are not obvious. The Raukawa Trustees have not resolved what they should be. There is considerable uncertainty in this area. A great deal of discussion and testing will be required. Examples of (possible) principles are:

a. That the marae is our principal home and, as such, it must be well serviced and maintained and thoroughly respected. It is the place where distinguished manuhiri (visitors) are to be extended hospitality and where extended families meet for significant events.

b. That the language, as a deeply treasured taonga left by the Maori ancestors of New Zealand, is to be protected from further decline and our activities must guarantee revival.

c. That the people are our wealth and that their development and retention is more important than the development and retention of any other tangible resource.

d. That we will strive to govern ourselves. (That all decisions of significance to the confederation and its people be subject to initiatives or responses from and close scrutiny by The Trustees or their representatives.)

Other principles have yet to be formulated and, with these four, thoroughly discussed by The Trustees. For adoption a principle will require large majority support if not unanimity. A great deal of experimentation and analysis in this regard lies ahead.

b. The Existing Knowledge and Beliefs. These include whakapapa, history, waiata, haka, other literature, kawa, traditions, language and resource management. Teaching-learning experiments which focus on these areas are being tried. One experiment, which will take about four years to complete, comprises a series of visits by a group of trustees and others to one marae in the confederation every 2 months. During the 2 days in residence there will be discussion, mainly in Maori, of the whakapapa, history, waiata and so on of the host marae. In addition there will be discussion on the aspirations of the tangata whenua.

It is well known that all of the marae in the region are extremely shallow in terms of their human resource for those activities requiring the use of Maori. At this time there is not one Ngati Raukawa, Ngati Toa or Te Atiawa child in the Raukawa region who is able to converse freely in Maori. Moreover, probably less than 5 percent of the adult population of Ngati Raukawa, Ngati Toa or Te Atiawa has this capacity. An experimental bilingual education system for one of the smaller towns in the region has been designed and is the subject of discussion with the Department of Education. Financing for the first two years is being sought from various sources.

The Trustees are exploring programmes to promote Raukawa-tanga, Ngati Toa-tanga and Te Atiawa-tanga by way of missions led by young people. A proposal for training and subsequent service in the field for a total or 2 or 3 years on a voluntary basis was floated recently and was quite well received. Its implementation is being studied.

An important byproduct of the many hui which have been part of the Whaka-tupuranga Rua Mano-Generation 2000 experiment is the enhanced confidence and ability of the tangata whenua to handle the affairs of their respective marae. Many have willingly attended classes during the week and have been enthusiastically engaged on weekends in giving life and action to Raukawa-tanga, Toatanga or Atiawatanga. An outstanding high school Maori language teacher has been a prominent influence in this regard. A close working relationship between the high school and the Raukawa Marae has been nurtured.

Education Mission

When Whakatupuranga Rua Mano-Generation 2000 was initiated emphasis was placed on the need to close the gap in educational accomplishments to which reference has been made. The strategy has been to identify some well-known professions, set goals for the confederation and promote these among the youth. These professions, the number of Ngati Raukawa, Ngati Toa and Te Atiawa qualified at present and the goals are as shown in the table below:

TABLE

Professions, Those Qualified at Present, Goals

Profession	Qualified at Present	Goals	
Accountancy	2	10 by 1985;	20 by 1990
Agriculture	1	5 by 1985;	10 by 1990
Architecture	2	5 by 1990;	10 by 2000
Dentistry	-	5 by 1990;	10 by 2000
Engineering	1	5 by 1990;	10 by 2000
High School Teaching	5	15 by 1985;	30 by 1990
Law	1	10 by 1990;	20 by 2000
Medicine	2	10 by 1990;	20 by 2000
Ministry	1	10 by 1985;	20 by 1990
Professional Music	1	5 by 1985;	10 by 1990
Veterinary Science	1	5 by 1990;	10 by 2000

The Trustees hope that their young people will recognise the urgency of these needs and will "internalise" these goals and be stimulated to make their contribution. Particular areas of training rather than high education per se are emphasised to encourage detailed thinking about careers.

The targets for the individual professions may not be achieved. The aim is to affect behaviour by encouraging the young people to consider at least one professional career and to contemplate the advantages and disadvantages of pursuing a professional career.

Whakatupuranga Rua Mano-Generation 2000 was launched with the improvement of educational attainment foremost in the minds of the Trustees. This will be a vital element in ensuring that the confederation has the necessary knowledge and skills to make well-considered decisions; not just to make decisions on the marae, but also to make their contribution to the major decisionmaking in New Zealand. The Trustees believe that educational attainment is a key factor in commanding the respect and influencing the decisions of important national institutions most of which are directed by Pakeha people.

Lines of Future Development

At a hui in December 1978 the Trustees adopted nine proposals, which have since been discussed with the Government. Some of them, specifically, amending the Maori Reserved Land Act, establishing a Maori financial institution, appointing a Trustee of the Maori language, seeking financial assistance from the Government to help marae cope with the costs of educational visits and establishing a Maori academy of performing arts, would be of national benefit. Some were specifically directed at furthering Whakatupuranga Rua Mano-Generation 2000, though, if they are successful they could become examples for similar projects in other parts of the country. These include research into the health of the members of the confederation, the acquisition of artifacts that have an importance to Ngati Raukawa, Ngati Toa and Te Atiawa, and the establishment of a secretariat for the Raukawa Trustees.

The secretariat would be responsible to the Trustees for a variety of things such as identifying and updating the titles of all Maori land in the region, advising the Trustees on legislation affecting their poeple, establishing a communication network among the hapu, conducting surveys and so on. Financing for at least 1 year has been offered and the Trustees have advertised for an Administration and Research Director. (Unfortunately the fact that the job cannot be guaranteed for more than a year has discouraged some well-qualified people from applying.)

The most important proposal is to establish the Raukawa Trustees' Centre of Learning. The aims of this centre will focus on encouraging and promoting research and study into the origins, history, literature, and contemporary developments of the Ngati Raukawa, Ngati Toa and Te Atiawa. The hostel of the former Otaki Maori Boys' College could be adapted to this purpose and negotiations for the use of the building and for capital to undertake the necessary alterations and renovations should be underway by the end of the year.[3] It is intended that the Centre will have residential and other courses of study and that it will collaborate with other institutions when appropriate. It is also envisaged that it will have a resource centre which will include a library and taonga collection. The Centre of Learning will assume responsibility for the Whakatupuranga Rua Mano-Generation 2000 programme.

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3. The hostel is owned by The Otaki and Porirua Trusts of which children of the confederation are the beneficiaries.

The proposals which were developed with the wide and sweeping aims and objectives of the 1962 Maori Welfare Act in mind, appear as Appendix 2 and the current state of progress on each is recorded in Appendix 3. Regrettably there has been relatively little financing available to carry through the hopes and aspirations which are reflected in this Act. Indeed, the Trustees are of the view that those who framed and promoted the legislation were insincere or unaware of its financial implications. The proposals of The Trustees are consistent with the Act and will be a test of its meaningfulness.

Conclusion

If the confederation is successful it will have made a major contribution to New Zealand society. Ngati Raukawa, Ngati Toa and Te Atiawa will be true to themselves, their programmes can be conducted in a way which will be fair to all concerned, they are confident that they will build friendship and goodwill and that their work will be beneficial to New Zealand society at large.[4]

Whatarangi Winiata
Whakatupuranga Rua Mano Subcommittee
The Raukawa Trustees
30 September 1979

4. Rotarians will recognise the association with their four-way test.

APPENDIX 1

Events of Whakatupuranga Rua Mano, 1976-1979

Date	Description of the Event	Total Number of Participants (includes tangata whenua)	
1976			
April 11	The Raukawa Trustees met principals (or their representatives) of public high schools in the Raukawa region to discuss the prospects of guiding an increasing number of our young people into professional careers. (Raukawa Marae).	350 (E = Education Mission)	E
July 18	Maori 6th and 7th Formers in the Raukawa region and their families met to share views and opinions on their prospects of successfully following a professional career. (Raukawa Marae).	100	E
October 1-3	Teachers of English, mainly from secondary schools within Raukawa, spent the weekend receiving instruction on and discussing a multicultural approach to teaching English. (Raukawa Marae).	110 (P = Pakeha Mission)	P
1977			
January 29	Scholarship holders of the Otaki and Porirua Trusts Board during 1977 met to discuss their career aspirations. (Raukawa Marae).	100 (R = Raukawa, Toa Atiawa-tanga Mission)	R, E
March 6-10	Principals, other senior staff of secondary schools and inspectors spent five days on Raukawa Marae to consider cultural issues in the administration of schools.	70	P
September 3-4	Scholarship holders of the Otaki and Porirua Trusts Board and family members were on Raukawa Marae to talk about career possibilities.	60	R, E
September 10	Kuia and koroua of Ngati Raukawa, Ngati Toa and Te Atiawa met to discuss kawa. (Raukawa Marae).	40	R

September 11	A meeting of 6th and 7th Form Maori pupils of Manawatu, Horowhenua, Waiopehu and Otaki met on Tukorehe Marae to share ideas of their schooling and prospects.	30	E
September 18	Kuia and koroua met University students to discuss marae kawa. (Raukawa Marae).	30	P
September 30 October 2	Teachers of history and social studies met on Raukawa Marae to experience and discuss marae life.	70	P
October 15-16	Members of the Ministry of Foreign Affairs and of the New Planning Council spent a weekend on Raukawa Marae to study and experience kawa.	80	P
November 26	Children, parents and teachers from Taita Intermediate School spent a few hours on Raukawa Marae to experience and be told about marae life.	220	P
1978			
January 21	A meeting of children of Ngati Raukawa, Ngati Toa and Te Atiawa met on Raukawa Marae to discuss their identity and their future.	100	E
February 2	Ministers of Education and Departmental staff from Australia and New Zealand met on Raukawa Marae to discuss multicultural education.	60	P
February 4-5	Conference on Oceanic Art at Raukawa Marae.	50	P
February 10-12	A conference on Raukawatanga, Toatanga and Atiawatanga for the tribes and subtribes of the Trustees held on Raukawa Marae.	50	R
February 24-26	Staff and students of the Wellington Clinical School gathered on Raukawa Marae	60	P
March 5	Children of Ngati Raukawa, Ngati Toa and Te Atiawa met on Tukorehe Marae to talk about the year 2000.	30	R

March 10-12	Department of Education Curriculum Officers and their families gathered on Raukawa Marae	60	P
April 7-9	Pupils and staff from Samuel Marsden School at Raukawa Marae.	50	P
April 21-23	Prospective layreaders for the Maori pastorates of the Anglican Church launched their programme on Raukawa Marae.	40	E
April 28-29	Children and parents of the Wellington Region Playcentres to discuss how Maori Culture and the Playcentre movement can complement each other.	100	P
May 12-14	Administrative staff and families, Department of Education, at Raukawa Marae.	50	P
June 16-18	Students and staff of the Faculty of Architecture at Raukawa Marae.	60	P
July 7-9	Pupils and staff of the Maori clubs and classes at Otaki and Wellington East Girls' Colleges at Raukawa.	50	E
July 21-24	Pupils, parents and staff involved in the regional finals of the Korimako Public Speaking contest.	60	E
July 29-30	Members of Ngati Raukawa, Ngati Toa and Te Atiawa met on Raukawa Marae to discuss identity (and its manifestations).	40	R
August 24-27	Children of Ngati Raukawa, Ngati Toa and Te Atiawa met on Raukawa Marae Thursday night, spent Friday in Wellington at the Department of External Affairs and Saturday, also in Wellington, at the Wellington Clinical School.	90	E
November 3-5	Wellington Playcentre parents and children on Raukawa Marae.	60	P
December 1-3	Members of Ngati Raukawa, Ngati Toa and Te Atiawa on Raukawa Marae to develop proposals to present to the Hon. Duncan MacIntyre on the general topic "Land and other Resources".	40	R

1979

January 7-16	A total immersion course in Maori for Ngati Raukawa, Ngati Toa and Te Atiawa at Raukawa Marae.	8 "full students" 20 "auditors"	R
January 16-20	Children of Ngati Raukawa, Ngati Toa and Te Atiawa on Raukawa Marae for five days to identify with their Marae by restoring their carvings.	50	R
March 17-28	Rotarians and exchange students on Ngatokowaru Marae.	110	P
March 23-25	Pupils and staff from the Whanau at Wellington High School at Raukawa Marae.	80	P

Summary

Type of Hui

P	=	Pakeha Mission	17
R	=	Raukawa-, Toa- and Atiawa-tanga Mission	9
E	=	Education Mission	10
			36*

*There were 34 events of which 2 were classified both 'R' and 'E' giving a total of 36 for the analysis.

APPENDIX 2

Developmental Proposals Initiated by The Raukawa Trustees in 1978

PROPOSAL 1

To establish in Otaki -

THE RAUKAWA TRUSTEES' CENTRE OF LEARNING

1. The aims of the Centre would focus on encouraging and promoting research and study into the origins, history, literature and contemporary developments of Ngati Raukawa, Ngati Toa and Te Atiawa. These aims would be facilitated by the development of a resource facility (comprising a library and taonga collection), the promotion of residential and other courses of study, and collaborating with educational and other institutions with which the Centre shares interest. It would assume responsbility for the Whakatupuranga Rua Mano-Generation 2000 programme.

2. Initially, the Centre's staffing would include a director, a research librarian, a secretary, a visiting researcher and support for cleaning and maintenance.

3. Financing for staffing and other operating expenses would be requested from Government together with some of the funding required for capital works.

(It is possible that for the Centre's initial and principal activities the Trustees, through the generosity of The Otaki and Porirua Trusts Board, will be able to provide the shell of a building and the land on which it stands.)

PROPOSAL 2

To establish -

A SECRETARIAT FOR THE RAUKAWA TRUSTEES

1. The terms of reference of the Secretariat would include:

   a. To identify and update the titles of all Maori land in the region spanned by the Raukawa Trustees and to encourage the use of these lands for the maximum benefit of the tribes which are represented on the Trustees.

   b. To advise the Trustees (and their hapu) on legislation and legislative proposals affecting their people.

   c. To establish a communications network among the hapu by a newsletter (in Maori and English) and by other means of a variety of topics including lay descriptions of legislative and other matters which draw on specialised and technical language.

d. To conduct surveys of hapu of the Trustees to compile a roll and to collect data on health and other areas of interest.

e. To provide secretarial services to the Trustees.

2. The Secretariat would collaborate with (indeed, it could be part of) The Raukawa Trustees' Centre of Learning.

PROPOSAL 3

To ask the Minister of Maori Affairs to help in the acquisition of artifacts that have importance to Ngati Raukawa, Ngati Toa and Te Atiawa should they become available for sale.

(We can identify some of these now and expect to be able to do so with others in the future. If and when the Raukawa Trustees' Centre of Learning is established it will provide space and conditions which are suitable for housing artifacts and other taonga.)

PROPOSAL 4

To conduct a programme of research and publicity concerning the state of health of Ngati Raukawa, Ngati Toa and Te Atiawa and to promote programmes to encourage patterns of behaviour to improve the standard of health among these tribes and of the community at large.

A full-time researcher and support services for approximately 1 year and part-time support thereafter would be involved.

PROPOSAL 5

That the original intentions of the Maori Reserves Land Act be confirmed by amending the Act to ensure just and equitable financial returns to owners.

(The setting of returns of 4 or 5 percent of the land values and 21 year terms in perpetuity are grossly unjust to the owners of Maori land subject to perpetual lease arrangements.)

PROPOSAL 6

That a financial institution with lender of last resort facilities from the New Zealand Government be established.

It would specialise in financing Maori organisations; it would have access to all markets for its own borrowing; it would be designated a trustee investment from its inception; it would assume the assets and many of the financial activities of the Maori Trustee; and, it would provide research and consulting services on land and other matters concerning Maori people.

PROPOSAL 7

That the following position be established -

with terms of reference stated in concepts which are appropriate to those describing the Trustee of a financial trust. The Maori language can be viewed as a resource in the sense that it is a source of well-being and pleasure.

The Trustees would be required:

a. To halt the further decline of the language.

b. To find ways and means to stimulate the long term revival of the language.

PROPOSAL 8

That the Minister of Maori Affairs encourage the Government to find ways and means to assist marae in coping with educational visits.

(There has been a substantial increase in these visits in recent years. They are very desirable as part of the total educational scene. The Raukawa Trustees would like to encourage them but in due course may face serious financial and staffing constraints and be forced to restrict their involvement.)

PROPOSAL 9

That a Maori Academy of Performing Arts be established with financing arrangements similar to those applying to the Symphony Orchestra.

A total budget equivalent to 8 to 10 percent of that of the Orchestra would seem to be appropriate.

The Raukawa Trustees are mindful of the contributions of their tupuna, Inia Te Wiata (whose ashes were returned to Otaki), to the performing arts.

Another of our tupuna, Kingi Tahiwi (whose remaining sister, aged 91, lives in Otaki) was a distinguished composer and a promoter of Maori performing arts.