

LEADERSHIP IN THE COMMUNITIES
OF THE FUTURE

Greetings and good day from New Zealand. Addressing you this morning is indeed a privilege and a surprise. My wife and I came over here to assess for ourselves the effectiveness of the Institute programs and we certainly didn't expect to make a contribution. My problem is to relate my 3.1 million people in New Zealand and a town of 9,000 people of Havlock North to the immensity of the USA and of Chicago. You know everything here is big: your cities are big, your population is big, your buildings are huge, and so are some of your people. Even the Grand Canyon is big.

We come from a multi-racial society. We were first settled by the Moriori then the Maori came along from Polynesia and ate the Moriori, so we don't have any problems with the Moriori, just the Maori! Then we have the migrating Pacific Islanders. The Maori has a problem, and I say this respectfully as it's his problem and not ours, with ancestral tribal lands. I think that's the main cause of friction in New Zealand: the failure of the white man to recognize the Maori's attachment to his land. Some of the areas are traceable back to a thousand different people and this is one of the problems we have got to overcome when we deal with Maori land.

As with any multi-racial society, we have the problems created by Polynesian population concentrations, compounded by breakdown in tribal influence. Anybody who has lived in a Polynesian country, in land where tribal influence is important, will know that there is a tradition of strict discipline and there is also what is known as an extended family or community. Everybody is cared for. I think it was only the red Indians who used to put their old people out back in the cold and carry on. The old people died and that was one way to get rid of them. We put our folks in old people's homes. It's the disappearance of the shared family experience that is causing our problems with the Pacific Islanders in New Zealand. Problems are also caused by the breakup of tribal groups through intermarriage. You might think that the marriage between the whites and the Maori would be the problem but that's not the case. Instead it is the intermarriage between tribal groups resulting from increased transportation and their ability to adapt themselves to various areas in New Zealand.

The region that I come from is Hawkes' Bay, 200-300 miles south of Auckland. Our region is agriculturally based. Our primary production is meat, wool and horticultural pursuits. Centered in our area are major processing factories which provide an economic base for the whole area. Marketing for Havlock North is about as well developed as any in New Zealand. It is a spirited community, basically generous and sharing. Through experience I have found that those people who make the biggest contributions towards our life in Havlock--that is the sharing and the caring and the contribution in monetary terms--are those who have a faith, and in the main, a Christian faith. This comes through time and time again. We have four churches and they are very active in welfare efforts and certainly provide for the immediate needs of their own members and the members of the other churches. I believe that community motivation and positive leadership is necessary in any community. I also believe that once a goal is established by consensus

in a community that leadership is required to see it through. People ought to know what they want but they don't know how to get there.

We are just completing a library where one-quarter of a million dollars of the library is debt-free. Following the decision to build the library, I was involved in raising \$125,000 from the public in fund-raising methods. After having done that much, I thought we could go back to the public and say well, we're going to raise a loan to build the rest of the library. That was not so. Public spirit thought we should have other priorities such as improving the water supply. We had a loan poll and we lost. Even though we'd raised \$125,000 towards this project, the people still said no, we don't want to raise the loan to build the library. Did they want the library or didn't they? Just before the poll I was asked to go on a talk-back session on the radio and they couldn't find anybody to represent the anti side but they still allowed me to speak.

It really comes down to a case of listening to people and then understanding what they are saying. People rang up and said, "Hey, Mr. Mayor, I don't like our water supply, or Mr. Mayor, there is a bit of roading outside my place that needs doing before the library." They wanted to tell me about these things, and I listened. They weren't against the library. They had other priorities, but they weren't all the same priority. There were a thousand different priorities, in fact there might have been a different priority for every person living in Havlock North. So you've got to listen. I went back to my Council the next week with a new set of plans for another library, which ~~was~~ a little bit cheaper than the original one. I said to the Council, "We're going to build this library." The Council laughed at me and said, "Oh, the people voted against the library." I said, "You haven't listened." I believe in our communities you've got to listen.

We went ahead with public fund-raising. We had a village fair and 5,000 people out of a village of 9,000 people turned out to participate. We had many medieval dinners, garden parties, and swim-a-thons. We raised the balance and today we are going to open our debt-free library. If people hadn't wanted their library they wouldn't have participated, but I think it was a matter of listening to what people were saying. I believe the essence of community is the motivation of leadership. I'm thrilled to see the mandates of this Symposium that point to that. I believe you must first define the community challenge and when you accept it you must look and behave as though you believe in that challenge.

In response to a nation-wide appeal through the Red Cross for funds for Kampuchea, my community raised after two weeks of campaigning, intensive radio, TV and all the rest for the Red Cross nation-wide, \$4,500. And I thought, how dismal! Simply by getting a T-shirt and getting my young son to stencil on the front "I Care...Do You?", saying I would go without a meal for a day each day for a week and then asking the media, the TV, the radio and newspapers to cooperate, our town, by creating the news that we were motivated people, in 10 days contributed another \$50,000 towards that appeal. I didn't have an organization and it wasn't me, it was what I represented.

They identified with me. I identified with my T-shirt! They identified with a campaign. They didn't know that I didn't have a big campaign team. It looked as though we had thousands of people. You create the news and you can manipulate the media. Usually it's the other way around over here. It's what you do. You don't give out press releases; if you create a traffic jam on the corner, of course the media will turn out. I think most of our Viet Nam demonstrators demonstrated that.

A welfare system that looks after people from the cradle to the grave deadens people's initiative. They are hooked on a system that looks after them for family benefits, for unemployment benefits, for every other benefit you can imagine. I believe that our leaders in both our communities and our countries need to know where they are going. And more importantly, they must define for themselves a spiritual power and communicate the fact that they have it. I could not lead as effectively in my community without my Christian beliefs and I have found in my community and outside my community that people respect that belief. Without a spiritual belief and a spiritual power leadership is bankrupt, because you are not sure where you are going. To the surprise of many I suggested that we should open our Council meetings with a prayer and a Bible reading. And it's still a wonder to many visitors that this is a ceremony performed at the beginning of each Council and accepted by all.

I want to emphasize the importance of the leadership in our communities of the future. Leaders must be informed, they must be trained and they must be skilled. They must be people who are able to listen, to discern and to lead in discussion and direction. The motto adopted by our Community Meeting illustrates this. On a scroll depicting learning, was inscribed: "Communication in Action."