

GOALS OF NEW ZEALANDERS

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A discussion paper by
NICK ZEPKE and JOHN ROBINSON



COMMISSION FOR THE FUTURE

COMMISSION

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A summary of replies from workshops
organised during 1978 by the
COMMISSION FOR THE FUTURE

REPORT NO. CFFR4/79

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OCTOBER 1979

The views expressed in this paper do not necessarily represent
the views of the Commission for the Future

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A summary of replies from workshop

representatives held in the

COMMISSION FOR THE FUTURE

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I. THE "WORKSHOP" PROGRAMME

The future of New Zealand concerns mainly the lives of people, not merely the future of institutions or systems. This basic assumption led the Commission for the Future (CFF) to investigate goals and aspirations of New Zealanders as a first step in its work programme for 1978.

Methods for discovering public opinion abound. The CFF originally considered three different approaches:

1. A formal interview social survey using a scientific sampling design.
2. An informal series of interviews with a wide variety of people about their views on the future.
3. An "open-ended" series of discussions in which groups describe their goals for New Zealand.

Of these methods, the formal interview survey was rejected as inappropriate. Structured interview surveys can be useful when the subject is clearly defined and the choices clearcut. In early 1978 the CFF had neither defined its subject area nor pin-pointed the choices available to New Zealanders. Moreover, many valuable ideas are lost when people's replies are fitted into some pre-ordained framework. When the objective is to explore the full range of goals of New Zealanders, the survey method used has to allow for the expression of divergent opinions if it is not merely to confirm or reject the pre-conceptions of the investigator.

The second of the approaches was adopted and has resulted in the publication of a book*. During seven months of travelling from Northland to Stewart Island, Peter Phillips talked at length to people with an enormous range of backgrounds, interests and values. From more than

* Peter Phillips, A Question of Priorities; New Zealanders in Conversation About the Future.

one hundred interviews, Phillips highlights options for change and describes changes that are already going on. The study describes people's views about alternative methods of decision making, about the ways we could relate to one another and at what a "multi-cultural" society might mean. It also examines the future of schools, work and television.

This present paper summarizes one outcome* from the third approach. In this, people were encouraged to form discussion groups of 6 - 8 people. Groups were asked to "brainstorm" about the goals they would like New Zealand to strive for. While all ideas were recorded in full initially, they were tidied up when brainstorming ceased, and written up as measurable goals. Groups were given headings under which they could, if they wished, record their goals. These headings were patterned on the goals developed by the Social Development Council. (See Appendix 1) Although groups were told that the whole workshop would take about three hours, they usually took much longer than this. The set of workshop notes that went out to groups can be found in Appendix 2.

A total of 234 invitations were issued in two phases. Although selection was not done in a scientific way, in the first phase 100 invitations went to groups representing a wide variety of views in diverse fields. All political party organizations were asked to participate; groups representing every conceivable religious conviction were contacted; community groups such as Corso, The Society for the Promotion of Community Standards, The National Council of Women and Mensa were asked; professional groups representing teachers, architects, accountants were approached as were service clubs, schools, cultural groups, manufacturing bodies and trade unions. During the second phase 134 workshops were sent out to groups which requested them.

* Another outcome will be published shortly. In association with the Hawke's Bay Year of our Future, organized jointly by the Hawke's Bay Community College, the Commission for the Environment and the Commission for the Future, Mrs. Te Rina Sullivan-Meads has been conducting a series of conversations with the Maori people of Hawke's Bay.

Fifty-eight workshops were finally returned. These represent the views of about 500 New Zealanders. Normally a return of 25% from mail surveys is quite respectable. But because many workshop guides were sent out on request, the actual return was disappointing. Letters received from groups who started but did not complete the workshops made it clear that the workshop design was too complex to finish within the span of time busy people were able to give to such a project.

So this report does not summarize the views of a representative sample of New Zealanders. In the main, the views expressed are those of European, well educated people in the community who want a change of social direction. Thus 30% of returns came from religious groups; 22% were from women's groups, while nearly 10% came from environmentalists. Appendix 3 lists the groups and people from whom workshops were received.

The authors do not think that this narrowness of viewpoint is a weakness as the Commission hopes to hold a continuing conversation with New Zealanders. The CFF hopes that people who strive for different goals from those summarized here will be stimulated into making their own goals known to the Commission. A second, more representative summary of opinion could then be prepared for further public discussion. The Commission's address is P. O. Box 5053, Wellington.

II AN OVERVIEW OF OPINIONS: SELECTING OPTIONS

The Commission for the Future (CFF) is charged by Act of Parliament to investigate the long-term (10 - 30 years) options for New Zealand. In its first 18 months of work it has identified a number of such options based on our resource endowment, social trends and trade and foreign relations opportunities. Three of these broad images have been publicised for discussion purposes.

1. A high-growth, industrialized New Zealand

This first alternative assumes that the major values of New Zealanders are materialistic and that the goal of the nation is economic success, measured as sustained growth in national production, and hence a rising standard of living (GNP per capita).

In such a future New Zealand's economy becomes less and less agricultural and more industrial. We use our rich energy endowment to manufacture and export industrial products. Our interdependence with the rest of the world remains high because of our need for overseas capital investment in our plant.

The rapid introduction of new labour saving technologies results in a high level of unemployment. However, the economy is growing at a sufficient rate to support a high level of welfare payments. All decision making is highly centralized. Local and regional levels of government are weak. Society is so complex that many people feel alienated from decision making. Yet, participation in decision making is not favoured because it is believed to produce delays in industrial growth.

New Zealand is highly urbanized. The two-generation family is the basic structure of society. This serves a growing economy well because it maintains a high demand for the products of industry. Every household unit has its own set of consumer goods, TV sets, and even a computer for example, and there is very little sharing. Within the home telecommunication technology provides people with a wide range of entertainment choices. Another use of electronics technology is for law enforcement.

2. A Self-reliant, self-sustainable New Zealand

The second alternative assumes that while New Zealanders want the economy to grow, they are also concerned with the direction of its growth. Non-material goals like environmental conservation and community participation as well as material well-being are considered important. The goal of the country is to create a sustainable society, and concern for the welfare of future generations is well developed.

In such a future there may well be some development of heavy industry, but the emphasis is on small-scale, high value enterprises. This implies that we encourage industries which are within the reach of New Zealand's capital and expertise. Forestry, agriculture, brain-power, craftwork and tourism are the main overseas exchange earners. We are self-sufficient in energy but are careful in how we use it. High grade energy like electricity, for example, is not allowed for low grade uses such as home heating.

People still live in cities, although many rural towns have been revitalized by the location of small-scale industries there. The role of central government remains important but local and regional initiatives are encouraged. Individual initiative is also encouraged. The role of community enterprise in social welfare has increased as the welfare state's functions have been taken over by communities and private insurance schemes.

Telecommunications technology enables ideas and information to be moved around the country, rather than people. TV sets and computers are readily available but people are also using their own labour more to produce vegetables, home manufactured goods for overseas markets. New Zealand society, in short, is founded on individual enterprise.

3. A Self-sufficient, small community based New Zealand

This third alternative assumes that New Zealanders' values and social structure change in a completely new direction. The consumer society is rejected, individual goals become the achievement of maximum personal satisfaction with the minimum personal consumption of

resources. The quality of the social and natural environments is all-important.

There is very little industrialization. The few industries that exist are small in scale. They produce for the New Zealand market only. As well as producing their own energy, local communities produce all the food they need. Agriculture is labour-intensive. Although farming productivity is consequently lowered, we do produce a small surplus of food for export. Forestry is very important because wood is used to meet our housing, furniture, utensil and energy needs. Overseas funds needed to import machinery and communications equipment are earned from the export of our agricultural surpluses, and by tourism.

The role of central government is greatly reduced. Its main function is to oversee tourism and our small amount of trade. The welfare state shrinks dramatically because the social cohesion of community life has eliminated the need for monetary handouts and centralized welfare services. Everyone has a place and everyone is cared for by the local community. Education, for example, is provided at the community level and emphasises the teaching of practical skills needed by the individual community.

There is no turning back on the benefits technology can bring. Computers and telecommunications help New Zealanders to keep a sense of nationhood for example. But the needs for technology are very carefully assessed. While the machine run hospital or factory has been rejected, for example, the local library has the latest information available on televue tapes.

Assessing Preferences

The opinions expressed in the workshops have been scrutinized in order to see whether a clear preference for one or other of these futures could be detected. Although the workshop participants have not had access to any of the alternative futures described above, with few exceptions this group of New Zealanders wanted the second, the self-reliant, sustainable New Zealand. The CFF wants to find out whether this is in fact the preferred future of a majority of New Zealanders.

III. A SUMMARY OF RESPONSES

There was sufficient consensus among the majority of contributors to allow the formulation of an overall response. Some opinions which differ from the majority are also noted.

COMMUNITY

1. Social Units

The central social unit is a small community, variously described as village, commune, extended family, kibbutz, street coop. and marae. There is a need to change town planning to assist this community development. "Every borough and city suburb to provide at least one extended family housing neighbourhood by 1985." The nuclear family will continue, but set within this extended and supportive framework. Cooperation among social groups, such as family, church and school will increase. Three groups mentioned the nuclear family only as the basic social unit, and one the individual: "Every individual is one social unit. When 1% of the population is practising the Transcendental Meditation technique, positivity rises and neutralises negativity, creating progressive evolutionary trends in the whole of society."

2. Community Decision-making

There is a general demand for increased participatory democracy, including one mention of worker participation. There is a divergence between the desire for local decision making ("local groups to plan for a street") and a more limited concept of discussion and submission, with decisions made by representatives. In both cases more information, more education in participation and more opportunity for consultation are demanded. Some wanted involvement of youth and school pupils ("from 12 up"), and "within their capabilities intellectually handicapped adults should be allowed to decide where they want to live or work and a variety of homes and jobs should be offered so they can make their own choice." One group, already quoted above, continued its particular theme: "It is no longer necessary to validate decisions through trial and error. With the enlivenment of pure consciousness on the level of community consciousness decisions are guaranteed success, through steps of progress in accord with natural law."

3. Community Objectives

There is a desire for increased communication, to be able to voice views and to feel part of the community, to develop caring and sharing, and to "learn to love". Thus people will gain a sense of identity. With a voluntary centre there can be facilities for various activities, including co-operatives and employment for intellectually handicapped. This will increase the options open to people, form a basis for extended family networks, and give everyone an opportunity to participate. In particular such activities will help women to broaden their range of interests.

4. Community Benefits

Increase in community facilities could lead to better community spirit and community identity, less frustration and helplessness, replacement of fear with trust, increased interaction between different age groups and cultures, less isolation of individuals and more employment for women. There could be moves towards family and community care of old, misfits, insane, etc. There could be less vandalism, perhaps sharing of money or socialism and fewer booze barns. There would be less dependence on welfare (more self-reliance), and some groups wanted to reduce unemployment benefits ("none for undeserving"). Also there could be easier access to government.

Added remarks on community:

- (a) The desire for change and recognition of isolation, etc., represent a rather critical comment on today's society.
- (b) One group made comments which did not fit into the above format as follows: "New Zealand will integrate polynesians into the European way of life by training them in basic skills which will make them suitable for New Zealand employment." "This goal (labour from overseas) will be achieved when New Zealand can regulate its labour requirements quickly to meet ever-changing needs of its manufacturing sector." This unsympathetic attitude was softened by: "New Zealand will be a country in which mutual understanding exists of the cultures, customs and lifestyles of all races."

INDIVIDUAL

1. Regard for others

Self-esteem comes first - "children cannot have regard for others unless they understand their own worth." Education in personal relationships and personal responsibility is required. Develop personal skills at school, in a system which values tolerance, initiative, cooperation and maximum individual freedom compatible with the good of others. The teaching of anthropology, sociology and history will help self-understanding. People must be able to make their own decisions, and self-reliance must be a goal for all. People must be taught to understand homosexuality, needs of the handicapped, mentally disturbed, etc. There should be meaningful work for all, no dole except for community work ("reduce bludging off the state"). Some stressed equality between men and women, others wanted a return of chivalry - "women are the weaker sex."

2. Freedom of choice

Almost all said that there should be freedom for the individual so long as it doesn't impinge on other people and the community. However one group felt that "freedom is a luxury which must be earned: economic necessity may preclude it for most people." Some felt that we have adequate freedom now, others that we need to guard against an erosion of human rights, and to reduce the too-large number of regulations and restrictions. Freedom can be preserved by a wider education of the young in politics, trade unions and law, by advice on homosexuality, drugs and contraceptives, and by allowing teenagers to run their own lives. "We often hear of freedom from and not freedom for. Too much emphasis is placed on freedom of the individual, too little on freedom of the individual-in-community." "There is no hope for the exercise of ingenuity except away from the assembly line and the career belt; need more flexibility." Some desire proportional representation and referenda on controversial issues. Also mentioned were: use SIS and data bank with restraint, introduce flexible working hours and protect freedom to change jobs, in particular women with children must be free to decide whether to work or not and therefore child-care facilities are needed, we need a freedom of information act and less secrecy in politics, introduce life-long education, and allow more dignity to the dying.

3. Relation to community objectives

While there was a general consensus on the need for greater participation and for encouragement of the individual to support the community, there was considerable difference of opinion on the extent of involvement. Opinions vary between "individual rights come before community objectives" to the (more frequently expressed): "the individual must serve the community, no man is an island." To some the latter option could include compulsory involvement, acceptance of community decisions and modification of personal ideals. Thus some felt the community is too conformist, others that more conformity is required. (Note: Such opinions need not be as contradictory as they seem; there could be scope for greater community involvement together with acceptance of diversity.) Differences should be fostered where they have perceived community value, with a multi-racial society distributed more evenly throughout the country. "Money and materialism should not come first; the community is very important in an age of survival." "The presentation of alternatives to young people should not necessarily have an economic basis." "Careful choice of the location of residential units within the community should be available so that contact with family and friends can be easily maintained."

4. Religious, political, ethnic and cultural differences

Most groups expressed the desire to create a genuine multicultural society, with more tolerance for language and cultural differences. There is a need for more discussion of differences, which can be utilised to enrich the life of all individuals - "variety is the play and display of nature." We "need to look for a values system which crosses all barriers of religion. Each ethnic group has something to offer for the common good and this needs to be recognised." There should be some control of immigration, and education of immigrants on living in New Zealand, coupled with a wider understanding of the cultural values of other ethnic groups. One group felt that "New Zealand society is becoming racist and should be 100% reversed", another stressed the need for "resolution of the Maori-Pakeha conflict over land." Some felt that our society is too severe on those religious groups which do not conform to the accepted religious-political line; a catholic group wanted more tolerance towards catholicism. One group wished to stop American directed churches taking money out of New Zealand. Many hoped for a bigger role of religion in the community, more involvement of young in religion, and

the discussion of broader responsibility.

HEALTH

1. Individual

The stress is on preventive medicine and the responsibility of the individual for his/her own health. Education is needed in schools on physical and mental health knowledge with advice on nutrition and healthy living. There must be a greater use of all media to promote health: "health education should teach the individual how to look after his body and attain optimum health through nutrition, hygiene, exercise and the philosophies of relaxation." In girls' schools information should be provided on breast cancer, pregnancy, birth and care of the young. The health system should not be based on the dollar; there should be full financial support during illness, free services to the young at schools; we should dispense with the dual private - public health system, and doctors should be placed on the same employment footing as other professionals in the health field. There exists a particular need for emotional help. One group suggested the need to "reduce the stress and strain of our present life style", another that "individual health is guaranteed by just 15-20 minutes each morning and evening spent in deep rest." (Note: it was a group of scientists which spoke of philosophies of relaxation, a mixed group of individuals which recognised the stress and strain of our life style, and a transcendental meditation group which suggested periods of deep rest.)

2. Social unit

There was dual emphasis on both the community and the family. Health facilities should be centred in the community, either health centres or group medical centres with more home visiting. More domicillary help is needed, and paramedicals could be at shopping centres for vaccinations, etc. There should be more family oriented health services, with doctors treating the family as a unit, and family units in hospitals. There is a desire for "continuation of home life style", with medical diagnostic kits for families, and "parenting" information. "Mental health needs attention - but not going overboard and telling housewives they'll break down soon and turn into cabbages, etc." More help is needed for housewives, to combat suburban neurosis and alcoholism. "We are concerned to

observe the number of children who do not come from a stable family background (broken homes, solo parents, homes where both parents work leaving children unsupervised) and who show signs of becoming the problem group (crime, violence) and who will be in time the parents of the next generation." Old people should be encouraged to live with families in the community; or old people's homes could be included with children's hospitals so they can be interested and work with the community.

"Elderly need to be able to move to warmer areas in winter months."

In order to eliminate battered babies, health and welfare people should be able to enter the homes of people at risk. There should be less division in facilities between rich and poor.

3. Health services

Dehospitalise and decentralise health and medical services, build more community health centres ("as in China"), introduce mobile clinics to take medical, psychiatric, pediatric, etc. care to all areas, and build cottage hospitals for minor injuries. Better health education - prevention rather than cure. At schools, teach hygiene, nutrition, basic first aid and have trained counsellors for sex education and VD checks. Make more use of radio and TV to promote knowledge, give courses to educate people in the signs and symptoms of nervous breakdown, and provide education about death. There should be more help for those who cannot afford it and free visits to GPs (although one group supported the user-pays principle). There should be free sterilisation of both male and female, more doctors per patient, a greater emphasis on walking and cycling, and dental care easily available to both city and country dwellers.

4. Hazards

Need a full-time drinking-driving blitz, more education on the use and abuse of alcohol, tobacco and other drugs. Prevent accidents by education in handling dangerous goods and machinery, take care of children near tractors and water holes. Increase registration and surveillance of chemicals, increase testing of artificial fertilisers, etc., and increase research and development budget for protective industrial clothing, etc. Take steps to control pollution and recognise Christchurch as a problem area. Increase inoculation programmes. Improve nutrition. Restrict the production and advertising of so-called

health foods and tonics, of harmful and useless products, etc. that cannot be shown to be beneficial to normal people; and eliminate many health additives. "Need to overcome hazards of: (a) male dominated professionals, decision-makers (e.g. on abortion questions) and planners, (b) human frailties and excesses in smoking, drinking, sexual activity."

RESOURCES

1. Standard of living

Expectations are too great; we must adapt to what we can support ("a sustainable standard of living based on human resources"); quality of life is more important. New Zealanders need to accept a lower standard of living. Many thought the present standard of living was adequate, and opinions varied from "no growth full stop" to "standard of living must be raised by overhaul of the economy". Wealth must be distributed more evenly and a basic income guaranteed - "equalise standard of living but not to the point of communism," "where the standard of living is reduced due to economic circumstances the lower income groups should be the last to be affected." Some however wish to reduce taxation and to peg levels of welfare. A revival of small towns is supported.

2. Property

There was a divergence of opinion on the right to ownership of land. To some there is a basic right to ownership: "territory means a sense of belonging to something." To others "the concept of individual ownership needs to be altered," "land is a natural resources and should be owned by the state." "A lease should be held and handed on at death." Both agree that some controls on individually owned property are needed, land should not be in the hands of the few, and there should be no absentee land owners, so that more people are able to own (or control) a small parcel of land. Housing loans should be available for the purchase of older houses. One group concentrated strongly on quality of life: "Pure consciousness is the single most precious property of every New Zealand citizen and the Transcendental Meditation programme provides the technique to develop it."

3. Development

The debate on the need for economic growth continued, with a

majority opinion: "a change is needed in the attitude that economic growth is necessary," "interests of New Zealanders should not be sacrificed for industrial economic development and tourism", and "New Zealand is too capitalist, there is too much stress on personal gain, wealth and status;" and a minority opinion: "There is a need to stimulate the economy - with more aggressive professional marketing and an increased number of migrants with technical skills," and "economic growth should be encouraged but not to the detriment of individuals." Development must be strictly controlled, and regional and community development encouraged. Emphasis should be on increased green areas, protection of native forests, smaller schools, medium density condominiums to utilize land more effectively, more recreation areas and "walkways before motorways."

4. Vocation

There is a considerable emphasis on increased satisfaction, job sharing, worker participation in management, more vocational training and job retraining, more vocational guidance in schools, decentralisation of industries, better job opportunities in smaller centres and country districts. There was a desire to "revive traditional crafts, which our obsolescent society has all but destroyed." "Technological advance needs to be controlled where there is conflict with maintaining job quality - more people emphasis than machines." There should be more government schemes for the unemployed, such as urban and rural work camps. Increased contact between schools and the outer world is suggested, together with opportunities for students to go into jobs for a while. The medical profession should use nurses more fully. Attaching high or low status to certain jobs should be discouraged; jobs should be more interesting and satisfying. There should be equal opportunity - women have a right to a vocation.

5. Leisure

New Zealanders in the future will have more leisure time (with possibly less people involved in work) and must learn how to use it. There must be education for leisure at school and through the mass media. Increased community facilities will increase opportunities for community activities and self-sufficient creative hobbies. Encourage cultural arts by greater allocation of public money. Leisure activities wasteful of

non-renewable resources should be eliminated or controlled and those activities which make use of renewable resources should be encouraged. There should be a greater emphasis on keeping fit and meditation. "A well developed appreciation of the fundamentals such as the beauties of the countryside, clean air, simple exercise such as walking and cycling and a deep appreciation and love of one's country." Provide part-time work for a happy and creative retirement. Provide more places for youth to go out at night, such as drive-in movies, barn dances.

6. Welfare

More energy should go into preventing the need for social welfare benefits, cutting back dependence on the welfare state - people must learn to look after themselves. Some thought this should be done through extension of easily accessible community resources with welfare "provided for all and not related to economic or social status." Others saw the need for cut-backs in welfare, stricter restrictions on dole, "stop handouts" and "less aid for professional bums." There was concern at the taxation burden caused by National Superannuation. There is a need for creches for children, short-term care centres in country districts, extended home services, more publicity for counselling services and more emphasis on prevention (of marital breakup, unemployment, accidents and illness).

ENVIRONMENT

1. Ecological Balance

"All industrial and social activities should be designed to achieve minimum irreversible change and pollution of the environment and maximum ecological balance with it." There must be a "recognition that the natural environment and retention of its features and quality is as important as material progress," that the "environment which is God created and given should not become man molded," and a "recognition that mankind shares the earth with other life forms." "The dawn of the Age of Enlightenment has led to the discovery of the fundamentals of agricultural and ecological balance. These are: Harmony with Nature, Balance, Resourcefulness, Conservation, Rest, Fullness, Vitality, Creativity, Nourishment and Growth." An overall energy plan is needed, plus extensive research into energy sources which are renewable and free from world fluctuations in supply. There must be increased education about

life cycles, a greater awareness of ecological balance, and "greater private and public responsibility: (1) higher penalties for industrial pollution together with low interest loans for development of effluent treatment plants, (2) commencement of major public works to be held until 6 months after completion and publication of environmental impact reports, (3) positive development of city recycling schemes with government loans and community participation." Aim for regional self-sufficiency in farming, using sewage and sea-weed for land nutrients. Finally, one group noted sadly that "there are enough people worrying about conservation but nothing constructive seems to get done."

2. Community Access

Individual and community access should be of right; increase access to coastlines, rivers, lakes, bush and mountains; expand facilities so national assets are within reach of every New Zealander; provide cheaper holidays for New Zealanders in New Zealand, including cheap family accommodation. Halt the development of coastal areas, city extensions, artificial lakes, etc. Encourage people to come outside, provide public education on the importance of safeguarding parks and natural resources; and require trampers to pass a basic survival course. There must be no expansion of tourism at the expense of the environment. "Child care is needed to free women for e.g. mountain climbing."

3. Creativity

Mini-festivals help bring people together to share cultural and recreational pursuits. Have more concerts, displays, etc. in the downtown areas on weekdays and at lunch-times. Build and use community centres for suburban classes in art, music, etc. and to encourage all creative pursuits from gardening to the arts. Make more use of TV and radio for education. Concern over TV was expressed: the standard in the appearance of homes is too high - entertaining becomes a hassle and children are often debarred from certain rooms because they must be kept in immaculate condition. Encourage alternate life styles and provide different types of buildings for homes. Present awards for re-utilisation of waste, creation of beautiful gardens, etc. More consideration should be given to the aesthetics of central business areas and factories.

4. Dealing with others

More use should be made of the actual people through discussion groups. Share responsibility for the preservation of features in one's locality - the environment should be a safe and happy place to bring up one's children. Far wider ranging and deeper penetrating education is essential to increase the appreciation of all New Zealand people of the rights and privileges and the obligations of each person in using and enjoying the environment. Slow down the pace of life - working life must allow abundant time for personal relationships, family and community life. The working week is too rigid. The present penal system is too rigid - need rehabilitation by a caring community. Respect should be shown for the Polynesian appreciation and cultural linkage to the environment. Rural and city dwellers should be less segregated, should develop a constant dialogue. There must be very heavy penalties on firms that breach pollution regulations. The limitations of the intellectually handicapped must be acknowledged, but they should be helped to lead a normal life where possible. "Make others think! Show your garden, your books, speak positively of survival into the 21st century."

NEW ZEALAND IN THE WIDER WORLD

1. Foreign Policy

Many expressed a strong desire for greater independence and a move to non-alignment. Strongly support the United Nations, aim for peace, support a comprehensive test ban and create a nuclear-free South Pacific. Withdraw from ANZUS. There must be a greater emphasis on accepting people as we find them, not as dictated by the major powers, and more recognition of communist countries. Support the new international economic order and the common fund to assist developing nations - New Zealand has some features of a developing nation and should align with others in South-East Asia, South America and the Pacific, and promote the establishment of a South Pacific common market. We should be against those who practise apartheid or racism, and stop playing sport with South Africa.

2. Trade

Wider markets should be looked for - trade with all countries,

ideologies, etc., whether traditional customers or not. There should be an emphasis on trading with our Pacific neighbours. Diversify exports, improve self-sufficiency and decrease imports. "Encourage trade deals that offer developing countries a chance to be equal, with dignity and not as products of oppression." Press for freeing up of trade barriers and in particular reduce trade barriers to poorer countries. Increase government to government barter deals. Increase incentives to private enterprise.

3. Aid

Aid must be directed to the self-help of the recipient, to assist developing nations to become independent. Fair terms of trade may be more important than monetary gifts. There should be an emphasis on provision of expertise, an increase in VSA. Some felt there should be no strings attached, others that we should ensure that aid is properly used; it was suggested that aid could be channelled through the United Nations. Aid should be 1% of GNP, and concentrated on Pacific neighbours - could be a good alternative to immigration. We should "assist women in developing countries to achieve full equality of opportunity."

4. Migration

A low population growth rate is desired. A controlled multi-racial influx is indicated, with no racial policy. Migration should favour our Pacific neighbours and more settlement assistance should be provided. New Zealand is losing too many professional people; give tax concessions or provide better pay and facilities in New Zealand.

5. Tourism

While some dislike the trend to mass travel, others wanted to allow more tourists to come by reducing fares. While some wanted to avoid New Zealand becoming a resort for rich overseas tourists; others wished to encourage visitors from other countries. Tourism should be carefully developed, protecting the environment and the New Zealand way of life. Money should not be a reason for exploiting what we have - but may not continue to have. Continue to develop the usual type of New Zealand holiday accommodation - camping, farm holidays, tramping routes, and invite overseas visitors to share this. Some suggested a two tier system: high class, high price; and minimum facility tourist areas.

APPENDIX I

GOAL AND OBJECTIVES FOR SOCIAL DEVELOPMENT

(Social Development Council)

Goal

A social, cultural, physical and economic environment which provides the maximum opportunity for each person now and in the future to achieve self-fulfilment in a caring community concerned for the rights and well-being of all.

Objective A.

To strengthen the spirit of community by ensuring each person has the maximum opportunity to:

- (1) Create and belong to family and other social units based on mutual co-operation and responsibility, affection, whanaungatanga and aroha.
- (2) Participate in community decision-making.
- (3) Contribute towards the generation of community objectives.
- (4) Contribute his or her unique qualities towards the achievement of community objectives.
- (5) Share in the benefits of attaining community objectives.

Objective B.

To enhance the dignity, freedom and independence of the individual by ensuring that:

- (1) Each person is regarded as having dignity and as being worthy of respect.
- (2) Each person has the maximum freedom of choice and action without encroaching upon the rights of others.
- (3) Decisions relating to community objectives take account of the views and situations of all persons living in the community.
- (4) Each person is encouraged to understand and appreciate the views and religious, political, ethnic and cultural differences of other persons and groups.

- (5) Each person has adequate access to processes of law and equal rights before the law.

Objective C.

To preserve life and promote health by ensuring that:

- (1) Each person has the opportunity to be as physically healthy and fit and emotionally healthy and stable as his potential allows.
- (2) A stable family or other intimate group is provided for children growing up (and dependent adults).
- (3) Adequate and readily available health services are provided.
- (4) The hazards of injury, accident and crime are kept to a minimum.

Objective D.

To share resources fairly by ensuring each person has:

- (1) The opportunity of a material standard of living at a level which enables him or her to enjoy a sense of belonging to and participating in the community.
- (2) The opportunity to own and enjoy property and possessions.
- (3) Access to the knowledge and skills which will lead to the development of the individual and the well-being of the community.
- (4) Vocational opportunities which are satisfying and within his or her capabilities.
- (5) Ready access to leisure time activities.
- (6) Ready access to the community social welfare services.

Objective E.

To enhance man's environment by:

- (1) Ensuring the ecological balance between man and his environment is such that his use and enjoyment of the environment does not endanger the quality of life of future generations.

- (2) Preserving ~~community~~ access to and enjoyment of the country's physical endowments and attractions.
- (3) Promoting the social, intellectual, artistic and creative and physical pursuits which enrich people's lives.
- (4) Helping people in other parts of the world in their efforts to achieve a better life.
- (5) Promoting world peace and justice and international understanding.

APPENDIX 2.

WORKSHOP NOTES

STEP 1: GETTING STARTED

1. *The Organizer*

She is responsible for -

- # asking people to join the group
- # arranging the place and time for the workshop
- # recording ideas emerging from discussion
- # sending the group's social goals to the CFF.

2. *The Membership*

- # The group should contain at least 6 but no more than 8 members.
- # It helps to have members who -
 - * know one another
 - * are prepared to speak freely in a group
 - * have minds and ideas of their own

3. *Place and Time*

- # Any *comfortable* room is acceptable. It should have:
 - * space to display wall charts
 - * facilities for making refreshments
 - * toilet facilities handy
- # Put aside at least 3 hours for the session. A day session starting in the morning is best, but evening sessions can be used provided that the whole business is concluded in the one session.

4. *Equipment*

- # A number of recording methods can be used
 - e.g. Blackboard and chalk
 - Large pieces of paper and markers
 - Overhead projector, transparencies, markers

5. *Environment*

- # Try to have furniture arranged so that members can look at one another yet watch the recording process.
- # Try to have refreshment available frequently.

STEP II: WHAT IT'S ALL ABOUT

1. *Social Development Goals*

We would like you to work within the framework outlined on the *Answer Sheets*. If, however, you discover goals which don't fit the framework, cheer, and create a new category. Similarly, don't worry if you can't find goals for each of the framework headings. Just leave a gap.

The *Answer Sheet* framework is loosely based on the Social Development Council's "Social Objectives for New Zealand Development" (*New Zealand at the Turning Point* pp 390-395). The section "New Zealand in the Wider World" is new, being designed to further the CFF's major task for 1978.

2. *Getting Started*

Discuss the topics on the answer sheets first. Make sure that all group members have the same understanding of what the topics mean.

3. *Defining the Topics*

To help with the problem of definition, here are some ideas about the meaning of the various topics.

3.1 *Community and ...*

A group of people with a common interest (e.g. "the nation" and also "your group").

* *Social Units*: Groups of people tied together by formal common bond (e.g. "the family", schools, church).

* *Decision Making*: Methods of community decision making. The range of opportunities available to people to participate.

* *Community Objectives*: Goals New Zealand communities strive for - and the roles of individuals in forming objectives.

* *Benefits*: The range of social, political and economic benefits available to various members of the community.

3.2 *The Individual and ...*

* *Regard for Others*: The rights of individuals to be respected regardless of race, creed ...

- * *Freedom of Choice:* Finding a balance between the individual's rights to freedom of choice and action and the rights of others.
- * *Relation to Community Objectives:* The extent to which individuals are allowed to deviate from community objectives.
- * *Religious, Political ... Differences:* The extent to which differences are allowed to exist and how much protection should be extended to people who are different.

3.3 Health and ...

- * *Individual Health:* The range of facilities available to individuals to keep physically and emotionally healthy.
- * *Social Unit Health:* The help provided to units like the family to keep physically and emotionally healthy.
- * *Health Services:* The range of health services provided by communities.
- * *Health Hazards:* Methods to keep health hazards like pollution, traffic deaths and industrial accidents down.

3.4 Resources and ...

(All the assets held by the community.)

- * *Standard of living:* The kinds of rewards available and the way their distribution is regulated.
- * *Property:* Encouragement of and controls on the accumulation of private property.
- * *Development:* The extent to which economic growth is encouraged.
- * *Vocation:* Opportunities provided for people to reach their full potential by working in a satisfying job.
- * *Leisure:* The range of facilities and opportunities for leisure provided by communities.
- * *Welfare:* The range of welfare services provided, who is to benefit from them, under what circumstances.

3.5 The Environment and ...

- * *Ecological Balance:* Balancing between preserving the long-term productivity of resources (e.g. soils) and our immediate need to exploit them.

* *Community Access:* The extent to which access to and enjoyment of the country's natural endowments are guaranteed and preserved.

* *Creativity:* The extent to which the community supports social, intellectual, artistic and physical pursuits.

3.6 *New Zealand in the Wider World*

* <i>Foreign Policy</i>	}	The range of options open to New Zealand, which option to choose and how to go about achieving that option.
* <i>Trade</i>		
* <i>Aid</i>		
* <i>Migration</i>		
* <i>Tourism</i>		

STEP III: BRAINSTORMING

1. *Discussion Starters*

You have been asked to take part in this project because your group represents a specific point of view. So, it is a good idea to start your brainstorming on subjects about which you feel most strongly. Only after you have exhausted ideas there need you go on to another of the many topics.

Don't worry about putting ideas into their framework slots during this part of the workshop. Just concentrate on recording the ideas.

2. *Recording Ideas*

Any idea is useful and worth recording.

Here are ideas which came up at other workshops. Please note the different forms in which ideas were presented. All can be changed into goals later.

* Do we want multi-culturism in New Zealand?

* We need a new priesthood.

* Advertisers have too much power. This raises the question of the dignity, of individuals. Also it raises the question of whether workers are merely the slaves of advertisers.

* There should be a shift to more service industry.

* Shouldn't we be helping poorer people and countries rather than always thinking about ourselves?

- * Education needs to be geared to responsibility, with more opportunity to learn by doing.
- * Aged people are badly treated in institutions.
- * I have lots of property but the City Council throws me out if I ever want to suggest changes.
- * I want to stop being exploited.
- * Voluntary work should be rewarded.
- * Why can't retired but hearty people be allowed to do more around the place?
- * Power is in too few hands. Why don't ordinary people have enough power?
- * We should give more aid to other people.
- * The housing situation has the effect of scattering kin and building isolated nuclear units.
- * Sharing may be forced upon us.

3. *Essentials of Brainstorming*

- # It is vital that ideas flow freely. Do not allow structuring, or closer examination of ideas, or arguments about them to occur during this part of the workshop, as divergent and even "wild" ideas are valuable.
- # If there is an occasional embarrassed pause at any stage, put in ideas of your own to start brainstorming blowing again.
- # When silences become frequent or when ideas are being repeated, it is time to stop!

4. *Grouping Ideas*

- # It is possible to get rid of repetitive and vague ideas by grouping together ideas which are similar. For example, these ideas, quoted above, seem to fall into a distinct group.
 - * Aged people are badly treated in institutions.
 - * Voluntary work should be rewarded.
 - * Why can't retired but hearty people be allowed to do more around the place?
- # The whole list of ideas quoted above might look like this when a code number is used to show up groups of similar ideas.
 - * Do we want multi-culturism in New Zealand? 1
 - * Do we need a new priesthood? 2

- * Advertisers have too much power. This raises the question of the dignity of individuals. Also it raises the question of whether workers are merely the slaves of advertisers .. 3
 - * There should be a shift to more service industry. 4
 - * Shouldn't we be helping poorer people and countries rather than always thinking about ourselves?.. 5
 - * Education needs to be geared to responsibility, with more opportunity to learn by doing 3
 - * Aged people are badly treated in institutions 6
 - * I have lots of property but the City Council throws me out if I ever want to suggest changes. 3
 - * I want to stop being exploited 3
 - * Voluntary work should be rewarded. 6
 - * Why can't retired but hearty people be allowed to do more around the place?.. 6
 - * Power is in too few hands. Why don't ordinary people have enough power?. 3
 - * We should give more aid to other people 5
 - * The housing situation has the effect of scattering kin and building isolated nuclear units 7
 - * Sharing may be forced upon us 7
- # Grouping ideas is good value as groups can be used to:
- * weed out repeated ideas
 - * clear up vague ones
 - * combine those that are similar
 - * marry the goals arising from groups to one of your answer sheet topics. (The ideas in Group 3, for example, belong to the "Individual" category while Group 6 belongs to the category "Community".)

STEP IV WRITING GOALS

1. Deciding on Goals

- # Take one "Ideas Group" at a time.
- # Change the Ideas into Goals. For example: "Why can't retired but hearty people be allowed to do more around the place?" could

be changed to this goal: "There should be more participation by the aged in community affairs."

Work through all the ideas, changing them into goals as you go.

2. *Writing Measurable Goals (or "Death to Fuzzies")*

While it is a perfectly good goal, "participation by the aged in community affairs" cannot be measured because both "participation" and "aged" are fuzzy terms.

Yet it is absolutely vital that your group's goals can be compared to the goals of the other ninety groups taking part in this project. In order to find out the goal priorities of New Zealanders we must be able to generalize from the information you send us. We can only do this if your goals are precisely stated in a measurable way.

Fuzzies can be killed by stating your goals in performance terms. By specifying for each goal performances which can be seen to be achieved, it will be possible to assess whether a goal has been achieved.

For example:

Goal: There should be more participation by the aged in community affairs.

Performance: Old age pensioners have the opportunity to contribute five hours voluntary community work per week.

The key feature of a goal stated in performance terms is the action verb.

Writing "Performance Goals" is easy if you follow these five steps:

Step One: Write down the goal.

Step Two: Jot down, in words and phrases, the performances that, if achieved, would cause you to agree the goal is reached.

Step Three: Sort out the jottings. Delete duplications and unwanted items. Repeat Steps One and Two for any remaining abstractions (fuzzies) considered important.

Step Four: Write a complete statement for each performance, describing the nature, quality, or amount you will consider acceptable.

Step Five: Test each statement with the question: if this performance was achieved, would the goal be achieved? When the answer is yes, the analysis is finished.

3. *Recording the Goals*

Write the goals and their performance measurements under the appropriate *Answer Sheet* headings.

- * You can state more than one goal under each heading.
- * You can state more than one performance for each goal.
- * Don't worry if you have gaps.
- * If a goal doesn't fit into a category, start a new one.

FURTHER REFERENCES

The procedures outlined in this booklet are not original. They are taken from many sources. If you are interested in following up some of the ideas, the following books will help you.

- * Inglehart, Ronald,
The Silent Revolution: Changing Values and Political Styles Among Western Publics, Princeton, N.J.: Princeton University Press, 1977.
- * Kirschenbaum, Howard and Simon, Sydney (eds),
Readings in Values Clarification, Minneapolis: Winston Press, 1973.
- * Mager, Robert F.,
Goal Analysis, Belmont California: Fearon Publishers (No date).
- * Metcalf, Lawrence E. (ed.),
Values Education: Rationale, Strategies, and Procedures, Washington DC: National Council for the Social Studies (41st Yearbook) 1971.
- * Task Force on Economic and Social Planning,
New Zealand at the Turning Point, Wellington: N.Z. Government Printer, 1976.
- * Wilson, John,
Language and the Pursuit of Truth, Cambridge Mass.: Cambridge University Press, 1967.

APPENDIX 3

LIST OF CONTRIBUTORS

1. *SUBMISSIONS RECEIVED THROUGH ORGANIZATIONS*

- * Aesthetician's Society, Auckland
- * Baradene College
- * Christchurch Diocesan Pastoral Council: Social Issues Subcommittee
- * Committee on Women
- * Hamilton Council of Churches: Women's Committee
- * Hamilton Teachers College: Year 2 History Students
- * International Confederation of Christian Family Movements, Christchurch
- * Joint Centre for Environmental Studies: Graduate Students, Christchurch
- * Mensa, Wellington
- * Methodist Churches:
 - New Lynn (4 submissions)
 - Riccarton
 - Mt Roskill
- * Methodist International Affairs Committee
- * Ministry of Cultural Integrity, Invincibility and World Harmony
(Transcendental Meditation), Wellington
- * Moral Re-Armament Association, Wellington
- * National Council of Women
 - Christchurch
 - Auckland
 - Wairarapa
 - South Canterbury
 - Hutt Valley
- * New Zealand Association of Social Workers: Hawkes Bay Branch
- * New Zealand Clothing Institute: Auckland Branch
- * New Zealand Federation of Parent Centres: Hamilton
- * New Zealand Federation of University Women
 - Auckland
 - Wellington
 - Waikato
 - Hutt Valley (3 submissions)
- * New Zealand Society for the Intellectually Handicapped
- * New Zealand Student Christian Movement: General Committee

- * Society of Friends (Quakers): Public Questions Committee
- * Student Teachers Association of New Zealand
- * St. Mary's College
- * Upper Hutt College
- * Workers Educational Association: Wider Horizons Programme,
Wellington (2 submissions)

2. *SUBMISSIONS RECEIVED FROM GROUPS WHOSE MEMBERS WERE NOT AFFILIATED
TO ANY ORGANIZATION: Names of Convenors*

- * H. Barr, Hamilton
- * I.C. Blair, Blenheim¹
- * J.R. Caughley, Christchurch²
- * M.J. Donald, Hamilton¹
- * B. Hager, Levin¹
- * A.H. Kirton, Hamilton²
- * E. Laan, Glen Eden, Auckland
- * H.A. Nation, Waipawa
- * D.F.G. Orwin, Christchurch²
- * L. Ritchie, Whangarei²
- * S. Rind, Christchurch²
- * J.T. Salmon, Waikanae²
- * D. Small, Christchurch
- * L. Tauroa, Hawera
- * R. Tattersfield, Auckland
- * Towntalk Seminar, Oamaru

Notes: 1. Contacted through New Zealand Values Party
2. Contacted through New Zealand Association of Scientists

