

He Tangata
Manawanui

A Generous People



REFLECTIONS
ON LEADERSHIP
FOR THE FUTURE
OF NEW ZEALAND

2012 Alumni

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Introduction

He Tangata Manawanui - A Generous People came out of a year long experience that we shared on the 2012 Leadership New Zealand programme. As we listened to amazing and inspiring leaders from different sectors, industries and communities (some of whom have contributed in the pages following), we were struck by their generous love for this country and our people. So we often asked these leaders to outline their vision for Aotearoa New Zealand. More often than not they threw the question back on us: “You’re all leaders; what’s your vision?”

This is our attempt at an answer to that question.

The writers and other contributors to this book were asked to contribute their vision for any or all communities, sectors and industries in Aotearoa New Zealand. Not every person on the programme was able to provide a written or pictorial piece, nevertheless this is the collective effort across our whole cohort.

We believe that the leadership we regularly see on display in our media, in our board rooms, and in our businesses in Aotearoa New Zealand is often divisive and cursed by a tunnel vision that serves only a narrow band of people. In many ways, this is the charism of the Leadership New Zealand programme; to challenge young New Zealand leaders by inviting them to engage with difference and diversity so that we can dialogue with respect for each other.

Consequently, what you will see in the following pages is a group of leaders who have found a way to respect each other’s views in the midst of quite rigorous and intense discussion, disagreement, and argument. You will see a variety of visions for communities, sectors and industries in Aotearoa New Zealand. While the visions are quite varied, they have a desire to share passion, excitement, ideas and hope with whoever chooses to read them. They are visions marked by one wonderful shared quality: generosity of spirit.

Welcome. This is not a definitive statement on how to resolve all the woes in our large world. It is a small voice of hope provided generously to those with ears to hear.

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NZ Cultural Identity

Contributed by Carol Bellette



Ensuring an Authentic Organic-Econation by 2020

Brendon Hoare

Aotearoa New Zealand is an Organic Econation by the year 2020. It is a place that is ecologically sustainable, economically thriving and ignites the spirit.

Introduction

The Organic econation2020 vision's inception was in 1999ⁱ. By 2000, we had completed a national conference where it was endorsed by all production, trade and consumer sectors. In 2004 we were 80 percent on track with the initial plan. In 2012 Organic is mainstream, the fastest growing food sector in the world and providing answers to global issues.

Why should we have such a vision? To me living in Aotearoa brings with it a sense of global duty and a citizenship of responsibility. We have the ability to show the world we have big dreams that with persistence and determination can be real. Our nation is a place where people have said 'yes' to women having the vote, a forty-hour week, and an Organic econation. What other country in the world could demonstrate these preferred futures?

Organics has a long heritage, whose roots are in Natural Law. The rise of the modern Organic movement began in the 1930's. Those who led this drive were medical doctors, scientists and practitioners. With the advent of industrial agriculture and synthetic fertilizers, they observed the decline in human health and well-being.

What emerged was one of the first 'modern' organisations in the world known as the 'Humic Compost Club', or Soil Association. Their maxim of Healthy Soil, Healthy Food, Healthy People is an expression of Natural Law.

Andre Domineⁱⁱ explains the richness of Organic understanding by explaining that:

To use the word Organic betokens an attitude of respect which acknowledges that plants, animals and human beings are all part of the same system of life. This interconnectedness of all living beings determines their interdependence upon each other for better or worse. 'Organic' is therefore not a label which can be superficially used to decorate carrier bags, boxes, tins, or bottles, but is rather an attitude to life. It is only when farmers, gardeners and winemakers as well as officials, inspectors and traders allow themselves to be motivated in an appropriate way that the term Organic will become and remain a seal of quality and a guarantee. Only if consumers give active and consistent expression of their desire for Organically grown foodstuffs will the ground be prepared in a literal sense – upon which such products can flourish. Once the understanding is there that the Earth is alive, that it represents a multifaceted, complex co-existence of an innumerable number of living beings, without which there can be no healthy growth, it is only then that Organic cultivation can begin. Without this assumption there can be no Organic foodstuffs and no Organic wholefoods.

I want to live in the society that Domine describes. One that is knowledge rich, where its citizens are Earth, water and food articulate. Where maintaining the 'health' of the living system is a practice undertaken by a collective culture. I dare to believe that with heart and will it is possible.

Igniting the spirit through learning and understanding is pivotal to this transformation. We believe it is through a cultural transformation that the authenticity will emerge. Our current inability to see or comprehend complex and complete systems and act appropriately has left us wholly unprepared to deal with the current labyrinth of problems.

The answer is not only an intellectual one. Our heads are part of the problem; it is the heart and hands that are the agents of change.

Core competencies that would enhance an ecological biological conscious society include:

- Greater political competency;
- Knowing how to facilitate the participation of people and communities in ecological redesign of their own political and social systems;
- Our ability to access information kept from us by governments and business;
- Greater range of literacy in a greater range of competencies;
- Skills at working with the processes of change;
- Working with complexity, uncertainty and the unknown;
- Collaborating across difference;
- Being competent in the area of ecological design;
- Our ability to take issues of power, culture and gender into account;
- Immediate appropriate action.

What may be considered Organic today will be the norm for tomorrow. It may not however be the most sustainable.

Most of the Organic production models we portray as successful today are really only a re-hash of industrial models of yesteryear. We are required to enter into the re-design of our complete systems; socially, physically and spiritually. The transformation will include not only our farms, but our schools, parks and urban environments and language. It is one that leads us from sustainability to enhance-ability: a 'Whole Enhanced Organic Systems' approach.

A 'Whole Enhanced Organic Systems' approach is best understood as a paradigm that encompasses Organic systems in their entirety. From paddock to plate, the entire chain of activity would include the authenticity of our transport systems, packaging, business practices, and effects on biodiversity, watershed management and social well-being. It is in a sense the implementation target for the Organic principles and the Organics econation2020 concept. Methods of measuring such success are being explored through processes such as The Natural Stepⁱⁱⁱ and Odum's work^{iv} on embodied energy.

Conclusions

An ideal way to ensure there is authenticity is by having collective cultural [shared] understanding. There is however real concern that New Zealand lacks personnel who 'know through practice' what the Organic paradigm means, and how to implement it practically. Our dominant culture is too one-dimensional. Though education is touted as the means to accomplish this, the same holds true to many educationalists and their institutions.

We are working towards an Earth renaissance, yet the vision of an Organic econation requires time to digest and understand. All involved need to heed that however tempting, this vision is not a branding tool; it is an authentic message with real life positive applications.

Saatchi and Saatchi's Kevin Roberts made it quite clear in 2001^v that he believed the age of branding may be over. Increasingly, we are not fooled by slick quick fix messages and 'trust me' messages, which is why 70 percent of New Zealanders prefer an Organic future^{vi}. Our task is to ensure it is an authentic one.

What kind of Leadership?

Leadership is an emergent property. It is a talent that some have a natural propensity towards. All the polishing in the world will not make copper into gold, though it may fool some.

It has also been my experience that the most powerful and profound leadership is near invisible and rarely acknowledged. This is the curse for effective leadership because most leaders tend to seek acknowledgement in some form. It is even more difficult when the task covers generations. The need to understand and acknowledge lineage is critical therefore in progressing any vision.

Today leadership is easily expressed through sports and entertainment sectors. The temporal style has become iconic. This concerns me because meaningless patter and one-liners often accompany the iconic imagery. For me, one of the most infuriating terms is 'go forward.' Whenever I hear this term used in management or leadership scenarios, I always ask the obvious, 'Where to?' Seldom do I get a well thought through response. What is clear is that the industrial 'go-forward' leadership mindset is not appropriate for an Organic-economy.

Leadership towards an ecologically sustainable, economically thriving society with an ignited spirit demands:

- Vision; that reflects an expression of a collective intelligence;
- Authenticity; that those in roles of responsibility live the life they espouse;
- Teams; that support and are in turn supported;
- Vulnerability; with the demonstrable ability to admit error, and encourage critique of self and others;
- Communication; that is based on listening, and clear articulation of the issues and willingness to share the honours and abuse;
- Spirit; that is driven by compassion and separates the person(ality) from the issue;
- Political savvy-ness; ability to see the external forces at work locally, regionally and internationally;
- Ability to do the business; steadfastness, while being flexible, relaxed yet not collapsed;
- An attitude of selflessness.
- Advanced competencies include:
 - The ability to hold multiple worldviews at the community, regional, national and international levels simultaneously;
 - Multi lingual with at least one tribal language (e.g. Māori) and two international languages (English, Spanish, French and Mandarin);
 - Simultaneously understanding the historical context and future implications while making present day decisions. Four-dimensional thinking.

Truth and Honesty

Dr. Susan Krumdieck, Associate Professor in Mechanical Engineering, University of Canterbury

We love the Lord of the Rings. The key to a good fantasy story is that the struggle of one person, doing something which for all intents and purposes is beyond them, against all odds, fighting a powerful evil foe.... will save the world. Is our future like that? Are we on the cusp, at a tipping point, threatened by rising dark? Do we have to hope that some small, unlikely hero will do what wizards, kings and magical beings seem incapable of doing? Do we need to rely on the struggle of a few to toss away something really powerful in order to free us all from our own destruction? Maybe... but without the dramatic music.

The history of civilization shows the power of the myth. The stories we tell ourselves are too often more convincing than our own observations. We are very good at creating our own reality by collective consensus through organised reinforcement, special language, signs and symbols. People always have, and always will do this, but our current mythology delivers a power that is especially dangerous and destructive. The mythology of economic growth has turned us into consumer Gollums, obsessed with the things we believe are precious and drained of our connection to the natural world, our own humanity, and the future.

Well that is a bit dramatic.

Maybe we just need a bit of honesty. Growth is over. The cleverness we have attributed to ourselves, to have developed a complex high-tech civilization, was really just the utilization of an amazing resource, petroleum. Civilization Obesity. That one-time resource is being depleted. The amount of energy from liquid fuels that we have to use in our economy will not grow any further, rather it will decline over the next decades at least as fast as it increased last century. In order to manage the risks of climate disruption, we must decrease oil consumption much faster than that. There is no substitute for oil. There is no transition to renewable energy. There is no eco-friendly car.

There are no solutions there are only choices.

The good news is that adaptation is our choice. The better news is that we first world people do not need any more of anything except maybe time with our families, exercise, empathy and charity. Our wellbeing can be improved by using much less petroleum and coal – if we choose to re-develop and adapt our energy consuming systems.

My vision for Aotearoa is that we come clean, stop kidding ourselves, and adapt with wisdom and grace. We are not clean and green, and we are at risk if we do not change. My vision is that we make a 600-year plan for our resources, land, cities, water, whānau. My dream is that my profession, engineering, become the leaders in honest assessment of risks, benefits and transitional change to lower energy and material health. My vision for Aotearoa is that we all become indigenous. My hope for our humanity is that we continue the evolution we have begun in recognising and protecting the human rights of people regardless of race, religion or gender, and we extend human rights to people regardless of year of their birth.

Just let it go, Mr Frodo....

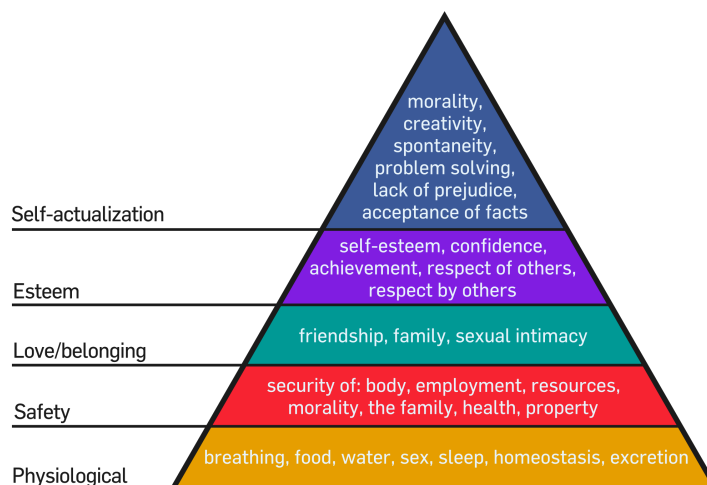
Wholeness for communities

Dion Blundell

Our hierarchy of needs

Maslow's Hierarchy of Needs basically states that until we have provided for people's basic needs, we can't be "actualised," that is we can't fully contribute to society. Maslow's Hierarchy of Needs is a pyramid in which one level sets the base for the level above it. When I speak of our basic needs, I see them as slightly different. I see the key needs as:

1. shelter
2. food
3. love and security



I regularly have conversation with people who think that these three are a given. However, my experience in South Auckland working with the younger members of whanau groupings is that this is not so. I meet children, youth and young adults who have guardians who, while they provide food and shelter, are unable for a variety of reasons to express and offer love and security. Or maybe it is a loving extended family that constantly struggles to balance their shelter costs with rising basic costs of food and utilities.

Community Revitalisation

A healthy and whole New Zealand where everyone has the opportunity to contribute in meaningful ways into society needs more than affordable housing and constrained food costs. We need a place that people wish to belong to with a genuine sense of belonging and kaitiakitanga (custodianship).

In Papakura this almost got off the ground, before a less than ideal local body election. People's needs had been listened to through garage meetings with the Mayor and Council representatives, proposals given to government, and Ministers had even visited. A community revitalisation project was to start: two of the streets in Papakura where there are high needs were to be revitalised. Then there was an election. A vocal wealthy minority re-defined peoples' needs as less tagging and free rubbish bags. This campaign of doubt in the existing council reached further than just the wealthy. For the sake of rubbish bags, a Council was being questioned. A smart local body electoral campaign, some disinformation, and the promise of free rubbish bags won the election. The minority voice won, and the majority voice of the marginalised was silenced. Now, the tagging is of a similar level to what it was and the free rubbish bags never materialised. Emotion and the voice of the wealthy effectively disrupted revitalisation.

Community revitalisation is possible. It is desirable and there is often buy-in amongst the marginalised of the community. Community revitalisation is one way of putting in place some of the basic building blocks of shelter, food and love. In Papakura we had at a point in time a group of people with a heart and consciousness for the marginalised. This voice has been silenced. One might say that the voice would spring up again in season. But the question is how long will it be until it is back in season and are we willing to wait?

Voice

Empowering a Super City, where there is now only one council, has been an important step in silencing the voice from the margins. The opportunity to speak to Council is reduced. Local boards have been set up, however they are only advisory. Self-determination and the ownership of decisions have been removed from local areas to a central body. While this "makes sense" in terms of the cost of

administration, it comes at a societal cost; a reduction of people's voice. The Super City impoverishes the voice of the margins by putting in place many filters to any form of effective change. A healthy society is a society that listens to and implements changes to enable peoples' basic needs to be provided for. I do not necessarily mean government help. Sometimes we simply need to give people a way to determine how things are structured and implemented so there is a real sense of "buy-in" to our local direction. Self-determination (tino rangatiratanga) is as important as resources. Tino rangitaratanga is something done collectively; it is held, owned, and worked through in a community group.

Representation

The marginalised require representation. Representation that not only listens to voices, but also partners with those voices to lead action. Listening must lead to action or transformative change if Aotearoa New Zealand is to be healthy and whole. In urbanised areas like Papakura there are many people who no longer have affiliations to community groups. So community revitalisation will need to look also at the strengthening of community groups who can be a strong representative of local communities. One step may be a local board that is able to implement, not just listen. However, the current model of local governance in Auckland has lead to a local board in Papakura with no real self-determination. It appears to be a cynical way of silencing or managing voices from the margins. This view is not an indictment of the local board, but rather an observation that the new Super City has served to further marginalise voices from the margins and remove representation.

Encouraging voluntarism

Society needs people to contribute to society in their areas of strength and passion. Buying things will never be as effective in creating community as someone contributing to society. Using a centralised approach can be patronising unless engaged in a genuine conversation. Generally there is an erosion of grassroots self-determination. The un-tapped resources of a community are huge when people are given self-determination. Drive, effort and energy can be large when input is valued as this gives them hope that they will be listened to. Gareth Morgan in *The Big Kahuna* talks about giving people a living wage to recognise the contribution that all make to society. If we were to take up his idea, there could potentially be a huge injection into society of voluntarism from people in their areas of passion. Morgan's idea at its heart builds on Maslow's hierarchy of needs, to help people work to their potential. The key to encouraging voluntarism is to tap into peoples' hearts. This is only possible if they already have food, shelter and love. Something of this need is recognised by Morgan in the living wage concept.

What to do

If society is to be whole we need:

- voice
- representation
- voluntarism

This starts to come into place organically when we take collective responsibility for meeting each other's basic needs. Morgan's *The Big Kahuna* should be read as a way of putting into place one step on the path to a whole community. The challenge in all of this is to listen to the voice of the margins and to respond by empowering the margins, allowing the marginalised to have self-determination and custodianship. We need to recognise all the skills and talents that reside un-tapped because we do not allow people to have sufficient food, shelter and love and to take responsibility for our own actions, to think, with what I am about to do whose voice will I silence?

To give voice to the margins is the responsibility of all of our organisations. We simply need to ask our workers: what are the struggles that you have and what are your dreams for your children and grandchildren? A socially responsible organisation says, "It is part of my responsibility to New Zealand to help these dreams become a reality."

Our uniqueness and individuality

Sarah Hipkiss

My vision for New Zealand is one where we embrace our uniqueness and individuality as we mature as a country. We are too quick to compare ourselves unfavourably to other places in the world rather than understanding the richness that we have.

We have a myriad of cultures and a rich heritage from those who first arrived generations ago through to those who have arrived recently as well as a number of permeations in between. New Zealand in the future will fully understand that all these cultures have much to offer and will seek to understand and integrate these. We are already world leaders in trying to create this blended society which still maintains the integrity of an individual's heritage and in the future we will become world leaders in successfully achieving this.

New Zealand is rich in natural resources that are becoming increasingly scarce overseas – land and water amongst them. We have a reputation for innovation in using these resources and a unique image around the world for integrity and safety. My vision is that we safeguard these resources – using them certainly but in such a way that we protect our environment, our waterways; use our mineral deposits in such a way that we protect the natural beauty of our country. In the future New Zealand will continue to use its innovative attitude to become a world leader in sustainability, in creating niche products and adding value to these natural resources, not just sell them to the highest bidder.

New Zealanders have a pragmatic “can do” attitude but underlying this is an affinity with nature and a love of beauty. Our education system will evolve to support this, rather than a system that developed to support the industrial era. Individual's key areas of intelligence will be developed and encouraged – whether this is in science or the arts. We will have an education system that allows innovative ideas to be explored and teaches us the history and present of our country and society. This system will underpin New Zealand's future as a land of balanced, forward thinking individuals who work together to make the most of all aspects of our environment.

Confident and collaborative

Claire Balfour

I envision a future for New Zealand whereby people have the confidence to say what they feel. For the populous have a louder voice for safe self-expression and do not allow themselves to be dampened down by the current social etiquette of 'We don't say that sort of thing here' which allows for abuse to occur.

For us all to be proud to live in a country where we protect our most vulnerable members of society, requires a shift from a culture of compliance and acquiescence to one of bold pride feeling justified to complain against injustices.

To strengthen our collective culture to stand up for what we believe to be right or wrong, without fear of prejudice or punishment, and to stand freely in our self-acceptance.

Implied permission is given to be oneself in whatever form that takes; gender identity, sexual orientation, physical and cognitive capabilities, ethnicity, age, educational status, vocational expertise, a wealthy pocket and healthy spirit, or not, and to draw upon this rich pool of New Zealand social diversity to develop our present and future opportunities, while preserving personal freedom and equity.

We could collaboratively cultivate a healthy nation of people with robust bodies and minds to nurture not only their families, but also their wider community and country.

Building upon our physical and emotional strengths could develop New Zealand into an academic and industrial nation by evolving our IP and natural resource productivity to become debt free and independent of other nations, enabling us to govern ourselves to protect our chosen way of life.

We should endeavour to protect the natural beauty of the land whilst making us sustainable and preserving the landscape for future generations. Increasing New Zealand tourism is not only a way to increase national revenue but can act as a blueprint for other countries of how living in a wee corner of paradise can operate successfully.

The diversity dilemma

Philip Patston

My passion is to encourage creative thinking and exploration of values, beliefs and assumptions about diversity. I aim to change, fundamentally, the way future generations respond to human diversity, by increasing awareness, acceptance, and self-esteem in those who are open to change.

We need a fundamental shift in how we define diversity, by asking two simple questions in any situation:

- How are we unique?
- How are we common?

I believe we have a powerful opportunity to manifest diversity as the natural synergy of similarity and difference, uniqueness and commonality that exists in all people, in all places, at all times.

To follow is an inquiry into just four current notions of diversity (of course there are many more) – gender, function, ethnic culture and sexuality – about which I believe Aotearoa needs to engage in deep conversation – to create a healthier social future.

Gender

The conversation about gender equality has long been commonplace in workplaces around New Zealand. It's the foundation of the Equal Employment Opportunities (EEO) movement and, as the precursor to cultural diversity and "family friendliness", is often the corporate world's only claim to some semblance of equity.

Here's the dilemma: Binary notions of gender – i.e. male and female - are on the decline with transgender and genderqueer people challenging more and more the idea that one has to stay the same gender or, in fact, be either one or the other.

Another seldom explored dynamic is that of masculine and feminine traits. Dominance, logic and decisiveness may be generalised as masculine traits, among others; intuition, creativity and caring as feminine. Masculine traits are often more likely to be nurtured and valued in men than in women. Feminine traits, in contrast, though more likely nurtured in women, may also more likely be valued in men, depending on context.

Of course there are biological differences too, the impacts of which are skewed mostly, if not always, in favour of males. As for the transgender and genderqueer sphere, most people either don't get it or don't want to get it. I remember, aged 16, seeing Boy George for the first time in the 80s and silently celebrating the coming of the age of androgyny. Naïvely I believed the world would become a place where gender just didn't matter. Alas, I was and still am in a small minority with that fantasy. The inquiry around gender going towards 2020 is about recognising the distinction between, and fluidity of, gender biology, roles and identity. The challenge is to decay the importance of gender definition in a modern society. The question is, why do we need M or F on our passports anymore?

Function (aka disability)

Disability awareness is slowly becoming more commonplace in workplaces around New Zealand, though it hasn't really taken off like other diversity issues. You find it sometimes in community organisations, particularly disability service providers, and some Government agencies. In most cases the corporate world asks, "What does disability have to do with us?"

So here's the dilemma: Awareness of disability is a red herring. Everyone is aware on some level that what we call "disability" exists in some people (medical model). Some are even aware that "disability"

can be seen as a social construct of environmental, attitudinal and policy barriers that exclude 20 percent of society (social model).

What we need to become more aware of is "function". We need to be aware that physical, cognitive, sensory, emotional and even spiritual function exists along a spectrum of diversity and everyone's function is either determined or changes as a result of birth, age or accident. We need to be aware of the high value placed on "positive" function, such as walking, seeing, hearing, understanding and control over emotions. We also need to be aware of the huge fear we have about losing function (which I call "dysfunctionphobia"), the denial of which causes us to think, speak and act in ways that create environments that potentially impede everyone.

The inquiry here is how to decay ideas about people being "disabled" or "non-disabled" and create the space for function to change without catastrophising it. "Brand Disabled" is pretty unattractive – because of the impact of what I talked about in the last paragraph – and so people clamber to avoid association with that box.

Reframing function as "unique" (different in a way worthy of note) and "common" (ordinary and slightly boring) creates a new, more engaging brand of "functional diversity" — one box in which everyone exists. The challenge is to organise our personal, professional and social lives to accommodate any kind of function. The question is, how do we begin to believe that people adapt really well to functional change if they relax into it, so there's nothing to fear?

Ethnic culture

Growing awareness of cultural diversity has become commonplace in workplaces around New Zealand.

But here's the dilemma: Culture is changing constantly, particularly among generations, and there's no one-size-fits-all solution. Learning what is culturally appropriate in one context may or may not be relevant in another.

The inquiry here is how to create the space for culture to emerge fluidly and comfortably by decaying expectations about what is the right and wrong way to do things. It's about generously allowing people to get things wrong and politely explaining why and being prepared to authentically apologise when a mistake is realised.

An event I attended once was a wonderful example of allowing space for culture to emerge. There was occasion for the whānau of an award participant to respond in honour of her achievement. This was signalled to the organisers, but nothing else needed to be known. The karanga and waiata blended beautifully with the rest of the proceedings. The challenge is to let go of control and decrease our investment in social outcomes. The question is, in what other ways can we let cultural diversity emerge, adapt and evolve?

Sexuality

Growing awareness of diverse sexuality in the workplace is one thing.

But here's the dilemma: What if the dominant culture of the organisation is to talk about the ideals of heteronormative marriage and children, mums and dads, with no mention of two mums, two dads and civil unions? The assumption is that everyone is straight and an employee may still feel unsafe to come out. In fact, the "spotlight" of awareness may create a shadow that shrouds a non-heterosexual colleague in "otherness". They may not want to be the only one.

The inquiry here is how to decay the talk of heterostereotypical family, the assumptions of heterosexuality and the culture of a common sexual ideology. The challenge is to create an open space for a different conversation, where sexual identity isn't the focus. Of course, some people may feel "entitled" to talk about heterosexuality and its virtues. The question is, what responsibility do we all have to stop assuming that everyone shares this value?

It's education Jim, but not as we know it...

Pat Snedden, Executive Chair, Manaiakalani Education Trust

Sometimes there are moments in our life when our balance is tipped. The world suddenly looks different. I had one of those moments in October 2009.

I was in charge of a major urban development project in Glen Innes in Auckland called the Tamaki Transformation Programme (TTP) and I was invited to the local primary school at Point England to see what they were doing with technology in their school. Expecting to see the principal and his senior staff I was somewhat surprised to be in a room with seven, 9 to 11 eleven year olds who proceeded, after an accomplished mihi whakatau (greeting) from the oldest boy, to describe to me for the next fifteen minutes without notes or adult support and with full control of audio-visual aids their expertise in technology.

It was a stunning performance, not least because all these children were of Māori and Pasifika backgrounds and were living in one of Auckland's poorest state housing areas. Their school is a Decile 1A school. In thirty years of direct involvement in community development, treaty work and business with Maori and Pasifika people I had never seen anything so impressive.

As if to emphasise this overturning of expectation the youngest girl in the group, a Tongan and beautifully articulate, explained to me that their teacher had come to school pregnant that year. The principal seeking to find a replacement had advertised without success until her class made an unusual request. Would it be possible they asked, if they could advertise for the replacement teacher? The answer was positive and they proceeded to create a movie advertisement, describing who they were, what they were good at and what they were looking for in a teacher. These 10-11 year olds attracted a large number of applicants both national and international. As I sat with them in the classroom they showed me the movie of a woman addressing them at 6.30am in the morning, pitching to them her qualifications for the job and suggesting that if they liked her they should recommend that the principal employ her. On the day of my visit she was teaching in the classroom.

This was not school as I remembered it. Their expertise as I was later to discover was not the cherry-picking of the best students to appear before local influence brokers to impress. This was a genuine cross-section of children, all of whom had auditioned to become Point England ambassadors to tell others who would care to enquire just how they engaged in learning in that school. It was a revolution.

Russell Burt, principal for 17 years and teacher at the school for over 20 then explained the leap in learning outcomes that were being achieved in the seven schools in the local Tamaki cluster in reading and numeracy due to the Manaiakalani Programme. For a start their children arrived at school with a learning age, on average at three years old. The national average learning age at start of school is five years.

As Russell told it, by time of leaving primary school these Tamaki children if they were to meet the average of the New Zealand education achievement distribution in reading and numeracy they needed to learn fast.

In sum the children had to learn on average 1.5 times as fast as the average child per year, every year for five years to reach that point of parity. What was truly surprising, as Russell took me through the results, the children in the Manaiakalani Programme were nearly there.

What's more all participating schools had experienced increased attendance levels, greatly reduced truancy rates and a sharp improvement in on-task behaviour as students had become much more engaged.

The long tail of educational underachievement of Maori and Pasifika children was genuinely being shortened. Could it be true?

I decided to check this out and invited all the local school principals to a meeting. Everyone turned up and to my question: Is this the real deal? The answer was unequivocally positive. Why aren't you all doing more of it then I asked?

Two reasons: Changing the teaching methodology to embrace e-learning and securing the technology were barriers to a Tamaki wide successful implementation. If they could meet these challenges then there could be widespread support in the cluster for full implementation. TTP decided to meet this challenge.

Fast forward to school year 2012. We now have nine schools operating with 1:1 netbooks (1,500 children) all financed by parents who from an average income base of \$19,000 per annum per adult have invested \$40 deposit and are paying \$3.50 per week over three years to fund their child's computer. Two more schools have joined this year.

We have raised money to start a wireless network for the whole of the Tamaki area (Glen Innes, Point England and Panmure) that is now 25% complete. We have professional development around e-learning available to teachers in all participating schools and we are progressing to common IT infrastructure in the cluster so there is a single pipe-line from any of the primary/intermediate schools to the secondary school and all are working of the same technology base.

Tamaki College, the only secondary school in the Manaiakalani Programme, this year became the first low decile state secondary school to go fully digital. Every one of the 700 plus students is operating off the netbook for all their learning. Remember this is happening in an environment, which when measured by all the external socio-economic metrics, is profoundly challenged. It is NZ's oldest state housing community.

At its heart the Manaiakalani Programme is an inside-out transformation by this community. These parents when faced with the dire outcomes for their children's educational future if there was no change have responded to school leadership in the area to change these outcomes. This process has been on slow burn since 2001 but has received successive boosts with Government money since 2002 for learning improvement.

When the digital world exploded in 2005 with YouTube and all other social media the students in Tamaki adopted this new world with relish.

Last year we formed the Manaiakalani Education Trust. Our job is to enhance this opportunity by resourcing the re-tooling of the schools to be on the front of this positive learning wave. The central vision of this Manaiakalani cluster is to make digital citizens of these children, able to access their learning anywhere, any time, any place and any pace.

This approach has directly enabled the heightened engagement of children directly improves educational results. Teachers raise their students' capability in reading, writing, thinking, listening and speaking, supporting students in publishing their digital work locally, nationally and internationally using web 2 technology.

Today, three years on from my first encounter, the success of this programme has come in large measure from the ability to coalesce a new kind of partnership that includes government departments, community, whanau, schools, commerce, volunteers, philanthropists and local government. The results are climbing and the evidence of performance is being gathered and evaluated by Auckland University Uniservices and the Wolf Fisher Research Centre under the guidance of Professor Stuart McNaughton.

We expect by school year 2013 to have eleven schools participating in the Manaiakalani Programme with 2500 children, 1750 on 1:1 netbooks. Not a single family in Tamaki with a child in any of the Manaiakalani Cluster Schools has declined to invest in their child's future.

Anarchy in the NZ

Graham Cameron

Our whānau have been actively involved in communities for over a decade now. We have volunteered, sat on boards, managed community organisations, set up new initiatives, closed down initiatives, built friendships, had horrible break ups; we have given our best to see our communities succeed because we think resilient communities are central to our ongoing survival and prosperity. Community is central because our systems are collapsing around us: nation states are disintegrating or lapsing into greater injustices to hold their ideology together; the corporation is a doomed institution as it relies on the acquiescence of the poor to continue to profit and grow; and our capitalist economic system is collapsing under the weight of its own largesse. Community in the midst of the collapse needs to be self-sufficient and self-governing, so we believe that anarchism is our future.

What's Anarchism?

An entirely free society, where government is no longer necessary, can only exist where people respect one another, accept responsibility, treat each other fairly, and have compassion for their fellow man [sic]. In short: we don't need government if humans are humane.^{vii}

Anarchism is a political philosophy which considers the nation state to be undesirable, unnecessary, and probably harmful. Other than that, traditions of anarchism are wide and varied. The central tendency of anarchism as a mass social movement has been represented by anarcho-communism and anarcho-syndicalism (individualist anarchism is a literary phenomenon). The key to anarchism is not like many other political systems; giving power and control to a different group of individuals so they can implement their good idea about how to run things. The key to anarchism is to always put relationships between people above the use of power. Anarchism always requires us to be very aware of our power and to use it in a healthy manner that honours the power of other people.

Our choice to pursue anarchism in community came out of our experience of faith communities. We experience a great richness of identity and meaning in being Christian and Anarchist. The key writer on Christian Anarchism is Jacques Ellul, who saw no contradiction, but definitely some tensions in the relationship between the philosophy of Anarchism and a power-less strand of Christianity. Tensions aside, Ellul was convinced that “anarchism is the only answer to the modern state and politics when the milieu and action become technical and order and organisation are imposed.”^{viii} Ellul's Christian Anarchism is established on the belief that a radical personal and collective revolution is needed to subvert/replace/transform/over-throw the social and political structures and technology that destroy the human person, and that a purely political revolution will not achieve this.

Anarchism is already here

Anarchism already exists in Aotearoa New Zealand across a network of communities and individuals. We can claim to share some common features including the repudiation of 'power-over' relationships and a commitment to justice in an unjust world. Anarchism allows our communities a greater sense of involvement in their own liberation. Anarchism is consciously counter-cultural when it is understood to:

- be an impulse of humanity, not a theory;
- seek to create an ethical society free of the assumed 'need' for coercion and domination;
- only move towards that society by the use of ethical strategies and tactics, notable in its commitment to non-violence and personal transformation;
- seek to disperse power, not seize it, so it can be lived out now as powerful and imperial systems crumble.

This vision of an ethical society links to the reality of existing self-determining communities throughout Aotearoa New Zealand that are seeking:

- the devolution of authority;
- the decentralisation of power;
- the redistribution of wealth;
- to unmask the idolatrous consent to alienated labour;
- the conscientization of people;
- the constructive criticism and remoulding of technology;
- to protect and nurture our mother creation.

All of the great mythologies, the Great Truths of the world, show support for ethical societies, the need to transcend and overthrow abusive systems, and the community as the capstone of human physical and spiritual development. Here in Aotearoa New Zealand, we also support Māori to realise their dreams, and recognise the marae as a model of community that can be more in balance and harmony with our creation.

Why would you want to do all that?

In an age of conformity and addiction to growth, it is hard to imagine an environment further removed in experience and values from the anarchist communities than the bland excuses for neighbourhoods most people live in. A contributing, loving and valuable life is found in an anarchist community with open doors and open debates.

Not so much a philosophy as a way of life, anarchism, and more specifically anarcho-syndicalism, is a reclamation of a collective sense of values and significance and a redefining of what it means to be community in a collapsing geo-political world. In our political system, so often defined by the wrestle for and maintenance of power, communities that establish themselves outside of the boundaries defined by power-over institutions can re-establish a voice and a charism that is their own.

It is about admitting that what we have got is broken; that we do not need to pretend it still works or have to try and fix it; and then asking each other what we would like to do now.

The Path

From Kahlil Gibran "The Wanderer"

Contributed by Anil Varma

There lived among the hills a woman and her son, and he was her first-born and her only child.

And the boy died of fever whilst the physician stood by.

The mother was distraught with sorrow, and she cried to the physician and besought him saying, "Tell me, tell me, what was it that made quiet his striving and silent his song?"

And the physician said, "It was the fever."

And the mother said, "What is the fever?"

And the physician answered, "I cannot explain it. It is a thing infinitely small that visits the body, and we cannot see it with our human eye."

Then the physician left her. And she kept repeating to herself, "Something infinitely small. We cannot see it with our human eye."

And at evening the priest came to console her.

And she wept and cried out saying, "Oh, why have I lost my son, my only son, my first born?"

And the priest answered, "My child it is the will of God."

And the woman said, "What is God and where is God? I would see God that I may tear my bosom before Him, and pour the blood of my heart at His feet. Tell me where shall I find Him?"

And the priest said, "God is infinitely vast. He is not to be seen with our human eye."

Then the woman cried out, "The infinitely small has slain my son through the will of the infinitely great! Then what are we? What are we?"

At that moment the woman's mother came into the room with the shroud for the dead boy, and she heard the words of the priest and also her daughter's cry. And she laid down the shroud, and took her daughter's hand, and she said, "My daughter, we ourselves are the infinitely small and the infinitely great; and we are the path between the two."

Creativity is not a luxury item

Angela Green

My dream is that New Zealand is a creative country. That we would not only recognise the value of creativity but have delivery mechanisms for allowing it to flourish. That we are richer for it, inside and out.

I believe creativity is the essence of who we are, it is an expression of our truest most authentic self, and can take a myriad of forms. It is a positive energy, and when harnessed and exploited it has the potential to unleash immense socio political and economic results. Creativity is lived in by us, every day. It is a physical space of colour, individualism and stimulation in which to work and reside. It is the mental space for experimentation, laterality, neuroplasticity and constant questioning. It is a social space for people to work and communicate in a variety of ways; a dedicated time for us to problem-solve, trouble shoot, invent and innovate. Creativity is comfortable with difference, it does not shy away from it. Creativity is the space for conflict and debate but also reflection and shared experience.

Creativity is not PC, left leaning, tree hugging, fluffy, pinko liberalism. Creativity is action, rigorous debate, the practice of change and the absolute understanding that every human being has a role to play. Creativity is not a luxury item. It's the backbone of thinking and experience and that golden economic word: productivity.

"Every child is an artist, the problem is staying an artist when you grow up" – Pablo Picasso

So why are we reluctant to embrace this concept? We are of the general understanding that it is a good idea to encourage our children through primary and secondary schools to think creatively, problem-solve, and express themselves. So again, why do we sever that creative artery for our young adults and through into adulthood, drain them of a sense of self, place, connection and expression, then scratch our heads as they become listless and anaemic right at the point we need them to be fully contributing members of society?

Where was it ever decided, anywhere and by anyone that work should not be fun or fulfilling, either in what it is that we work for, or who it is we work with? It does not mean we need to stop working hard, efficiently, productively but the way in which we approach work can be broken open. Why are the offices and buildings of our policy and thought makers so overwhelmingly beige? It follows, then, that the thinking is similarly beige. Steve Jobs says that "creativity is just connecting things." So let's put the next Cabinet meeting in the middle of the Otara markets. Let's make the next IBM conference in DOC huts on the Tongariro Crossing. Heck, let's schedule the next meeting of the Fonterra Board of Directors at Kelly Tarltons.

But let's get 'serious'. What about the cost? Are we still so content to count profit and value only in dollars and cents? Are we really only motivated by money? It is my belief this is not so. And by the way, we can make changes in our places of work and play with very little money. Do not underestimate the other drivers in our lives aside from money: the common good; personal fulfillment; a desire to help others; a unique way of working; fun; challenge; a crush on the receptionist.

Earlier in the year, a speaker shared this quote with us. It acknowledges the value of investing in people, empowering them to think, dream and become the authors of a better future:

"If you want to build a ship, don't drum up people to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea." ~Antoine De Saint Exupery

A quick Google of the vision statements of New Zealand's top performing companies would give us the impression that people sit at the heart of their value proposition. People profit if you will. It is my belief that creativity and people profit go hand in hand. And that is the vision that I wish to be part of building for New Zealand.

Equal opportunity

Fenella Gray

A very simple vision with so many complexities:

To be a country of equal opportunity for every resident in New Zealand.

The key word in this vision is opportunity; people will still need to make their own choices of how they use the opportunities available. Where I see New Zealand society at present, I believe it will take at least two generations for the impact of this vision to be seen.

This can be achieved through:

1. Education:

- a. Giving everyone the basic skills of reading, writing and arithmetic;
- b. Support made available to assist with special needs;
- c. Identify individual talents; encourage and nurture this in our children;
- d. Teaching our children that all the skills they have are important;
- e. Encouraging children within their skill set;
- f. Engage older students and adults to mentor the next generation.

2. Developing self worth:

- a. Working within community groups to encourage children and adults to believe in who they are;
- b. Through parents, families, employers, teachers and communities recognising and rewarding the achievements of people;
- c. Working with children to have a realistic view of what is achievable;
- d. Encouraging children to give something a go; the outcome may be surprising;
- e. Emphasise that mistakes are a learning tool and not failure.

3. The decisions and choices we make:

- a. Providing people with the tools to know how to make decisions and choices - including the recognition of consequences;
- b. Parents and wider family members working through choices with children;
- c. Being prepared to make sacrifices to achieve your goals;
- d. Being committed to the choice you have made and working really hard to achieve it;
- e. Revaluating choices made and looking to learn from what worked and what didn't.

By ensuring all New Zealanders are provided with an equal opportunity to learn and grow they can then make informed choices within their lives and have more say in their own destiny and own this for themselves.

It's okay

Bernie Grant

What is the living, learning and future story I want my child/his cousins/his friends/my great grand children to become/ to be living in?

It's okay not to know; it is not okay not to learn.

It's okay to ask for help. It is not okay to suffer quietly.

It's okay to be unique, to be different. It's not okay to belittle difference.

It's okay to be connected in real time. It's not okay to live on line, all of the time.

It's okay to enjoy work, it's not okay to live at work.

It's okay to share in laughter. It's not okay to be laughed at.

It's okay to show emotion, it's not okay to laugh at emotional people.

It's okay to share stories, it's not okay to "tell" untruthful stories on purpose.

It's okay to love; it's not okay to lust after what is not yours.

It's okay to want to be loved. It's not okay to force love.

It's okay to change your mind. It's not okay to not tell people you have changed your mind.

It's okay to be ethnically strong; it's not okay to be racist.

It's okay to promote yourself and your successes. It's not okay to do it at the expense of others.

It's okay to be strong, independent and forthright. It's not okay to be domineering.

It's okay to verbalise your opinions. It's not okay to be verbally abusive.

It's okay to hassle someone to get the truth. It's not okay for you to forget to use your manners when doing the hassling.

It's okay to be passionate and stand up for what you believe. It's not okay to not listen to other people's ideas and their beliefs.

It's okay to be honest, direct and truthfully. It's not okay to be honest, direct and truthfully in order to intentionally hurt someone.

It's okay to want more for you and yours. It's not okay to take what is not yours.

It's okay to stand up for your friends, it's not okay to blame your friends.

It's okay to be a kiwi, to stand strong as an individual, as a whanau, as a nation.

It's okay to be happy and content with what you have, with the lot you have been given.

It's okay to just "be". It is after all your choice.

Empowering our children today for a prosperous future tomorrow

Linda Vagana



A VISION FOR NEW ZEALAND

Empowering our children today for a prosperous future tomorrow

A Healthy New Zealand

Annah Stretton

VISION FOR A BETTER NEW ZEALAND, A HEALTHY NEW ZEALAND

BY
Annah Stretton



EDUCATION: Let's teach our kids about the health benefits of food

DISCOVERY: Introducing the concept of growing and raising our own food

PREPARATION: Being taught how to prepare and cook food in the home environment

CONNECTION: Discovering the connection and conversation that comes from a family enjoying a home cooked meal together

Without our health we have nothing - nothing at all!

Ask any successful person to rank the three most important things to them and health will always come first. The list would possibly look a bit like this:

1. Health
2. Happiness
3. Success

To do something towards a change, to make a start, is to simply do one small thing; and it is not diet, it's not about denying all the foods we know and think we love. Seriously, does a chocolate bar really taste better than a fresh slice of paw paw? I think not. When did our perspective become so skewed?

How do we head towards this very necessary change that needs to be made?

After a recent trip to India and a visit to two of their slums, one of which had a million residents, I saw the effect that education was having on the children. Charities working in the slums are

How and when did we become so apathetic and reliant on the system in regards to our health?

Improving our health has got to be the most important and critical change that we collectively need to make as a country and there are so many reasons why.

1. We simply cannot afford the ever increasing health bill.
2. Living unhealthy lifestyles affects our mindset, our measure of self-worth and our resultant outputs.
3. There is a very real solution to this problem that starts with the individual.

targeting children to change the pathway forward for the new India, enabling them to attend school and gain the very necessary education that will eventually break this poverty cycle. (Of the total 1.2 billion population in India, 700 million live in poverty).

So how do we stop this cycle of poor health in NZ?

Once again, I believe the answer lies in education. At primary school level we need to introduce a lifestyle balance into the curriculum, teaching kids how to cook, how to grow food and the characteristics and health benefits of food. A generation that grows up with this knowledge is bound to make better choices. These are the years where habits start to form, so let's make them great ones rather than relying on the home environment for this learning as we have in the past.

Education is the only way forward

Fact: educated and informed individuals simply make better decisions and what better starting point can there be than the primary school children of NZ!

FACT: THERE'S A NEW GENERATION OF KIDS THAT HAVE NO KNOWLEDGE AS TO FOOD ORIGINS OR HOW TO PREPARE AND ENJOY A BALANCED MEAL



Vision without Execution is a Mirage

Murray Wu

During 2012, I participated in several workshops and forums that explored aspects of a vision for New Zealand: the role of science in driving economic progress; strengthening of communities and individuals through high quality housing and urban development; and developing social enterprises that deliver societal outcomes while being financially sustainable. These visions all seemed to be sensible and likely to be taken positively by most New Zealanders. However, participants in the workshops were frustrated that they had been working on the same issues for many years with insufficient progress.

Why is it so difficult for intelligent, well-intentioned and influential people to take a vision and turn it into a reality? What can be done to move a society towards its vision? A vision is ultimately just an idea, a “What”. If a vision remains just that, then it is no better than a mirage. I want to suggest some ideas as to the “How” and propose some approaches to achieving that “How.”

A starting point for understanding how a vision might be achieved is Dave Snowden’s Cynefin Framework.^{ix} The framework provides a way of understanding the complex relationship between outcomes (or effects) and actions (or causes), and identifying appropriate approaches to take action.

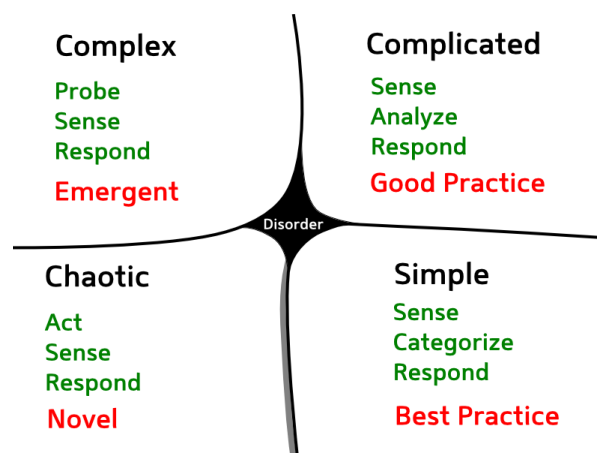


Figure : The Cynefin Framework

The four domains are:

- **Simple**, in which the relationship between cause and effect is obvious. The approach is to Sense - Categorise - Respond, and we can apply best practice.
- **Complicated**, in which the relationship between cause and effect requires investigation and/or the application of expert knowledge. The approach is to Sense - Analyse - Respond, and we can apply good practice.
- **Complex**, in which the relationship between cause and effect can only be perceived in retrospect, but not in advance. The approach is to Probe - Sense - Respond, and we can sense emergent practice.
- **Chaotic**, in which there is no relationship between cause and effect at a systems level. The approach is to Act - Sense - Respond, and we can discover novel practice.

If we regard the vision as an *effect*, then as a society we should act to identify the causes that best enable us to achieve that effect. In the **Simple** domain it is immediately obvious what we need to arrive at the desired effect. Cause and effect relationships are predictable and if we did the same thing again we would end up with the same effect. The **Complicated** domain also contains clear cause and effect relationships, but in this case there are many right answers requiring the input of experts to identify an appropriate approach. The **Complex** domain represents an area where cause and effect are

bound into a network of interactions, which represents most matters concerning people, culture, politics, innovation, and nature. The right answers to achieve a desired effect are not obvious. When the desired effect is achieved, then we can rationalise a reason for it, but we are not able to predict the result in advance. The strategy to use in this domain is to take action and gain a sense of the patterns. If a matter resides in the **Complex** domain and we try strategies from the **Simple** and **Complicated** domains then we may succeed by luck. However, the results will not be able to be replicated because the network may change in subtle ways. Command and control management, intolerance for failure, and simplistic thinking will not succeed in this domain. The tools that work include discussion, constructive dissent, and diversity. In the **Chaotic** domain there is no sense of cause and effect. The only strategy to use is to attempt something to try to move the matter into one of the other domains.

The Cynefin Framework provides context for a number of action-oriented strategies that are used in real life. In late 2012 I attended the closing presentation of a workshop in which 50 law students and other young people worked for two days to draft a constitution for New Zealand. The development of a constitution is a **Complex** matter in both its effects (legal and societal ideals) and its causes (legal frameworks, societal and cultural values, and historical context). The approach taken in the workshop was to provide context from thought leaders to stimulate thinking (*probe*), use some tools to encourage analysis and synthesis (*sense*), and provide a simple framework to build a constitution (*respond*). The tools were highly participative in nature and use of time pressure promoted a bias to action. The important effects at the conclusion were that the thought process had begun and many people had become highly engaged with the task of creating a constitution. Patterns had started to emerge in the thinking of the group. Several more iterations of *Probe – Sense – Respond* would have likely resulted in a high quality constitution.

Conclusion

For New Zealand to progress towards a vision we need to recognise that Simple cause and effect does not exist. Society has many elements that form a Complex system with patterns that can be difficult to discern. In order to be able to make progress towards a Complex vision we have to be willing to take risks, try new ideas, and have a holistic view – Probe - Sense - Respond. This requires an open society, opportunities for a diverse range of New Zealanders to participate in governance, and for leaders to act with courage in the knowledge that failure is acceptable.

Maybe the Danes can tell us something?

Mike Playle

When visioning to make New Zealand a better place, inspiration has often come from taking a look at what other countries are doing in terms of improving their bit. Naturally, the first port of call is to look west and see what's going on in Australia. Following that, there's plenty of inspiration to be had when focusing attention towards Asia; Singapore being a notable place of interest. If that's not proving inspirational enough, there's always Scandinavia to peruse, particularly if you're predisposed towards social security and high taxes.

However, before searching abroad, it is prudent to take a look at how things are at home. Luckily, the task is relatively easy thanks to the Organisation for Economic Co-Operation and Development (OECD), who have created a rather useful tool called the "Better Life Index" which, according to the OECD, allows citizens to compare well-being across 36 countries (including New Zealand) based on 11 dimensions in the areas of material living conditions and quality of life. The measures include such factors as housing, income, jobs health, life satisfaction, and work-life balance. How does New Zealand rates in terms of the Better Life Index? Surprisingly well. Second in terms of Health, top five for Civic Engagement, we are a safety conscious nation, our education is fine and we look after the environment. In fact, compared with other countries, we do very nicely and sit as one of the top nations.

But what do we look like when compared against other countries who we know have got a pretty good handle on living conditions and quality of life. Let's start with Australia, which has to be the most obvious comparison by virtue of the fact that New Zealanders appear to be flocking there by the stadium-load every year. Like us, Australia also scores highly on the Better Life Index. Actually, when looking across all the measures, the Australians score slightly higher than we do, which perhaps highlights that life may be just be a little bit better in the Great Southern Land. In the Index, we fail in the measures of income and work-life balance. Simply put, we work horrendous hours for very little money. No wonder it is more difficult to get a one-way ticket from New Zealand to Australia than it is to get a ticket going in the opposite direction. Perhaps those New Zealanders who are leaving our shores for Australia are telling us that the vision for this country lies in Australia. However, Australia has an even worse work-life balance than we do. We are talking the sort of balance that you find every morning as you rise from your office chair and are greeted by your computer screen and the person clearing your rubbish bin of last night's takeaway.

The Americans do well in terms of housing and income, but by living there you run the risk of being shot and sued while travelling from your high paid job in the city to your McMansion in the suburbs. The Swiss have the best jobs, the Finns the best education, the Swedes look after their environment and the Japanese are the safest. But it is the Danes who score highest for both life satisfaction and work-life balance. What do the Danes have that we do not, and can we look to them to help us build our vision for Aotearoa? As a nation, Denmark:

- is a world leader in protecting the environment;
- operate one of the more free and competitive economies;
- have the world's lowest level of income inequality;
- have a social system characterised by a large welfare state, a high level of public expenditure and a universal social system (including health care);
- like their Scandinavian neighbors, are one of the most socially progressive cultures in the world.

While all very impressive, and being somewhat helped by the fact that they are situated just short of a nine iron from Europe's richest nation Germany, the one feature of Danish society that provides an insight going forward is that Denmark has one of the world's lowest levels of income inequality. The greater the level of inequality the more likely as a country you are to be worse off in many social indicators including crime, education, income, health and welfare. Both comparatively and intuitively

we know that New Zealand is a great place to live. The OECD's Better Life Index tells us this and so too does the United Nation's Human Development Index (HDI). According to the HDI, our well-being is in the top five in world. However, things look decidedly less rosy when you adjust for inequality. In this situation, New Zealand doesn't make the top 10, top 20, or even top 30. We sit alongside such countries as Singapore, Brunei, Qatar, Bahrain, and Chile, who are in the top quartile for well being overall, but miss out entirely when the HDI is adjusted for inequality. We are a country of 'haves' and 'have nots,' and the gap between the two groups appears to be getting wider. As the gap grows, we will be worse off in all aspects of well-being.

So, what's my vision for Aoteroa? More equality please! Perhaps as a starter, we need to have a discussion about what it is we want to give to our country and what are our expectations in terms of what we would like to get back. Too often the conversation revolves around focusing on what we are not getting, or that we cannot pay for this or cannot afford that. So you end up with two protagonists pulling in the opposite direction, and no one wins, except perhaps the lawyers.

A Collaborative New Zealand

Fiona Davies

In contemporary New Zealand there are a number of significant issues which concern the majority of the nation. There are a number of excellent initiatives and groups with positive solutions. There is probably little disagreement amongst most New Zealanders as to the key ingredients to living well in this country: safety; a clean environment; good education; good health; national and personal wealth; no poverty. Many intelligent New Zealanders have sound ideas on where we should be going and how we could get there. Most also agree that the nature of our three year political governance system is not a practicable model to enable long term strategy, but it is the least worst system the world has seen to date. So how can we create a New Zealand that allows its inhabitants to live well and in harmony?

One of our advantages is our size and isolation. We have a history of courage, innovation, and preparedness to 'punch above our weight'. Could we break free from the constraints of accepted democratic political governance practice and create a new system for a sustainable, vibrant nation collaboratively directed by its people? What if we took parts of the corporate governance model and adapted it to create a national governance model?

Most large non-government organisations are acutely aware of their vision, develop long-term strategies to achieve the vision, manage their operation, and make decisions in line with long term goals. These organisations have shareholders or members who appoint suitably qualified people to manage, and have systems of governance to monitor performance and ensure they are getting their desired result from the organisation. So to overlay the 'corporate model' in its most simplistic form, the voting population would be the shareholders. A Board of Directors would be appointed to oversee the governance of the New Zealand 'Company' on behalf of the shareholders. The Board would appoint a CEO (Prime Minister) and key senior managers (Government Department heads). While an overall vision for New Zealand is achievable, developing the goals, priorities and actions is more challenging. Some may align nicely, but others may conflict, and so compromise would need to be sought.

Although a naive business analogy, if we could take the best of business and political models to develop a national framework that central government, businesses, community groups, and citizens could align to, we would have the foundations for a collaborative approach to negotiate compromise and ultimately achieve a set of common goals. For trust and faith in any such system, New Zealanders would need access to good quality information and communication to allow them to make informed decisions about whether the vision, strategies, and action plans are on track.

Fortunately, we are now in the midst of an exciting new technological age where that level of information flow is viable. There are already examples of citizens and governments using social media, development of apps, and the concept of crowd-sourcing to shape government policies, to create innovative solutions to civic problems, to share government data and to enable participatory budgeting and economising. Technology can fundamentally reframe the way governance can work, and I believe New Zealand is small enough and innovative enough to harness the opportunity to facilitate a new form of national governance.

This is a simplified exposition but what is the likely result of keeping with the status quo? We will continue to have a plethora of academics and inspirational public speakers with great ideas but with no robust way to connect and collaborate, and a governing body that is paralysed by its own political system so that is unable to make any definitive strategic change.

If every New Zealander was given the opportunity to state their vision for their country, I would expect there would be a core of consistent themes and aspirations. We want to be safe, we want to be well, and we want this for our future generations to enjoy. How we get there and what compromises have to be made along the way is crucial; currently we do not have a workable system to get there. My vision is a New Zealand that has a highly efficient and collaborative population and a world-leading system which enables us to truly work together to create a high degree of wellness for all our citizens and our natural environment.

We're better than that.

Claire Teal

Catalytic Passion...

I love Aotearoa New Zealand. It is my home, my memories, and the place I plan on spending my future. I feel blessed to live here, and I want to acknowledge that from the outset. However, there are things about my country that make me shake my head in disbelief. I am not a watcher; I am a doer. For me, having passion for something is a catalyst for wanting to see, and be involved in making change happen for it. Being part of the Leadership New Zealand programme during 2012 has made me think harder and more definitely about what some of those changes might look like than I ever have before. During the year, I have kept heading to three key themes I see as the key ingredients for Aotearoa New Zealand having the kind of future I dream of:

The **ability to really talk *with* each other**, which will lead to:

- A more favourable climate for **equality, both of opportunity and of value placed on contribution**, and as a result,
- The potential for a greater **focus on economic development, as opposed to economic growth**.

This is my attempt to explore these themes; it is a once-over-lightly and I acknowledge that none of them are really as simple as I paint them in this limited-space context. I also acknowledge that I look at them from behind the lens of my reality. When I give examples, I focus on the issues that are in front of me right now. As I said, I am a doer. I have a big vision for Aotearoa New Zealand, but I need to be able to apply it into the things that are real and tangible for me right now; the things that I can start with, putting ideas into practice.

Equality, both of opportunity and of value placed on contribution...

Is Aotearoa New Zealand a country of equality? I am about to use examples here from a context I know. Other people may have chosen to write from the perspective of what it is like to live in Aotearoa New Zealand as Māori, as a child growing up below the poverty line, as a person with a disability, or as a recent migrant. As a society, we are really not as equal as we might seem.

Women in Aotearoa New Zealand enjoy extensive freedom, safety and equality. So everything's sorted for us, right? Wrong. Because I am a woman, I can still, on average, expect to be paid nearly 10 percent less than a man for doing exactly the same job^x. I would have a very low chance of ever directing a company at a high level, given women fill only nine percent of the available director roles on NZX listed companies^{xi}. Furthermore, a political career could be tricky, given only 33 percent of MPs are women^{xii}. Sixty five percent of work done by women is the crucial work done in either the home or the Community and Voluntary Sector, and many of us work part-time^{xiii}, giving us a skewed and incorrect reputation of being lower-skilled and less ambitious than both men and, ironically, women working in other industry sectors. You might be rolling your eyes right now, but ask yourself: do I have equal opportunities to participate in and an equal voice about decisions affecting me? Is my contribution as a woman really equally valued?

In Aotearoa New Zealand, we trumpet our diversity while behaving like we are scared of it. The majority of our key decision making tables are still populated by white, middle-class, middle-aged men. Really being a diverse country means engaging with that diversity. I believe in that old catch-cry 'nothing about us without us'. I would love to see us as a country having the guts to ask and honestly answer questions like 'who is impacted by what we do?' and 'who's input is going to add another dimension to the decisions we need to make?' I'm not a big fan of 'quota' systems, but I do see them as a way of getting equal involvement and representation happening. Until we can trust ourselves to

equally engage with and value diversity, then we need to find ways of making it happen.

A focus on economic development, as opposed to economic growth...

Several of the speakers who joined us this year spoke of the need for future leaders in Aotearoa New Zealand to understand economic development vis-à-vis economic growth. As we relentlessly push for a national fiscal surplus and obsess with 'catching up with Australia,' dollar signs seem to blank out some cold, hard realities that there is actually poverty in Aotearoa New Zealand^{xiv}. The OECD ranks Aotearoa New Zealand 20th out of 35 countries for its rate of child poverty^{xv}; 21 percent of New Zealand's children live in poverty^{xvi}. This figure makes me feel physically ill. What use is a country with a surplus if a quarter (and rising) of its children have to live below the poverty line in order for us to achieve this?

The health and wellbeing of a nation's children is like the canary in the mine for the health and wellbeing of the nation as a whole. The gap between rich and poor is at its widest ever^{xvii}, with low- and middle-income earners struggling harder and the high-income earners getting richer^{xviii}. A strong economy is vital for any country, what I challenge is the way in which we seek to develop it. Countries are made up of people and environments. Instead of asking 'how can we balance the books, or save or make money, or catch up with Australia?', I'd like us to ask 'how might this decision really affect people and the environment; what are the costs and benefits of this decision, given those impacts; is this a short-term monetary gain at the expense of the long-term health and wellbeing of our nation's people and environment?' Asking the questions is only one step in the process. It needs to be followed by having enough diversity present to answer them robustly, and a willingness to act on the answers.

Learning to talk with each other...

As I said at the start, I think in many ways this theme underpins the other two. Dialogues about important issues for our country collapse or do not operate as effectively as they could, because we cling to our agendas and our silos and our assumed positions of power or inferiority. We all have our own biases and viewpoints, and it's ridiculous to think we'll always have harmony and agreement. What I *am* advocating is finding a new default mode with our communication. Watch 'communication' happening in pretty much any situation in Aotearoa New Zealand; we really struggle to be challenged with alternative viewpoints, take criticism, or be outvoted. We default to defensiveness, blame-laying, argumentative, avoidance or topic-changing. We act like we are either scared of each other or lost in arrogance. We are better than that. We need to be better than that.

If we're truly to become a country of equality of opportunity and contribution that is driven by economic development, we need to learn to talk with each other. I would love to see us as a country not only having the guts to ask and honestly answer difficult questions, but to also put our agendas to the side and the issue in the centre. Are we courageous enough to make the calls we need to make to resolve / support this issue in a way that empowers and strengthens our people and our environment? Courage and responsibility; in my eyes, that's what it's going to take. As I said at the start, there are things that make me sad about Aotearoa New Zealand, but there are things that I adore. The fact that we rise to the challenge is one of them. I'm excited to be here, now, on the cusp of a time where equality, holistic views of economic growth and development and effective and courageous conversations may just become a 'business as usual' part of the fabric of my country.

He aha te mea nui o te ao? He tangata! He tangata! He tangata!

What is the most important thing in the world? Tis' people! Tis' people! Tis' people!

Transformation and Legacy

Lydia Sosene

Māori and Pasifika people in Aotearoa New Zealand have their roots deeply embedded in the communities of the Pacific Rim. Their legacy should be to build on this heritage to do what is required to transform Aotearoa New Zealand into a nation that welcomes solutions from other countries on the Pacific Rim. A failure to do so has already seen the opportunities to resolve some challenges and problems lost due to the blinkered visions of governments and communities in Aotearoa New Zealand. The legacy that we leave behind for our children, grandchildren, and those yet to be born should be our priority.

Aotearoa New Zealand has massive potential on the global scale. We do have economic and social challenges, in particular child poverty and violence in our communities of those who are marginalised through no fault of their own. Unleashing a transformation in our communities requires that we put education at the forefront of our strategies, allowing children from all backgrounds to realise their full potential. At the very least they should not have to worry about where their next meal comes from! My own work in the community gives me great hope that we can realise our potential, as I have helped facilitate different conversations at the local level centred about youth development, economic development and the environment. As our ancestors say:

E tuai tuai, ta te ma'ona ai

It is very long coming, but it will be satisfying.

Our happy place

Ewen Anderson

The Big Picture

New Zealand is a country blessed with many great attributes. But as with anywhere inhabited by people, there are problems, and of course we can work on our strengths as well.

I think what we all ultimately search for can be simply and easily defined – we want to be happy. However, just what makes us happy, and especially how we achieve those elements in our life, is far from easy to define – and the focus we bring to that search will differ greatly from person to person. My vision for New Zealand is in essence to have a vision. To have a clear, widely understood and broadly agreed view of what is required to make us happy as a nation – and then to have the clarity of thought, courage, drive, commitment and passion to doggedly pursue that purpose.

The Starting Point

As with any vision, a necessary first step is to have a clear understanding of where you are at. I would like New Zealanders to truly appreciate what they have, both good and bad.

My version of New Zealand's current reality is a country which, amongst other things:

- Has tremendous and diverse natural beauty, with rich resources such as water and energy, and on the whole is relatively unpolluted and clean.
- Is about to face the challenges wrought by climate change.
- Is populated by a people that by world standards are generally tolerant and welcoming, though like all human populations suffers from a degree of intolerance and discrimination.
- Is a mix of mono and multiculturalism.
- Has an opportunity to be a, if not the, global model for race relations and engagement with its indigenous people. It is a country needing to choose the right path to avoid a significant deterioration in racial harmony.
- Has shocking child abuse statistics and other social ills wrought by inter-generational poverty, ill health and poor education.
- Has a significant proportion of children growing up without regular father figure role models in their lives.
- Has a strong sense of social responsibility, though that has also created an unhealthy welfare dependency that is holding back solutions.
- Is still caught up in many of the restrictive and unhealthy Victorian era mores brought by the early European settlers – leading to what seems to be a national depression crisis and an appalling suicide rate.
- Retains a pioneering and entrepreneurial spirit with a galvanising 'little guy against the world', can do attitude.
- Has its economic future increasingly tied to Asia.
- Has fantastic leisure and outdoors opportunities available to all parts of society.
- Has developed a strong sense of national identity, pride and camaraderie through sport.
- Celebrates success well, though places too much emphasis on sporting success vis-à-vis success in other spheres of activity.
- Has not yet learned to encourage and reward a media that is balanced, responsible and focused on the real issues facing society.
- Has the tremendous advantage of being remarkably untainted by corruption.
- Has a genuinely world class, though stressed, public health system.
- Has a world class and evolving education system.

- Has a broadly effective and representative system of government.

All in all, has a golden opportunity to truly make this the best place in the world to live, for all its inhabitants.

The End Game

I believe the end game involves a state: where everyone has access to the basic necessities of life, health and wellness; where we have a healthy natural environment and a strong social fabric; where we are free from the worst types of discrimination and intolerance; where we have a just and fair culture; equality of opportunity; freedom of speech; the opportunity for rest and leisure; a strong sense of identity; and a belief in control over our destiny.

The Game Plan

I believe the key enablers for this game plan are:

- A world class and holistic education system that teaches our young people how to think and how to relate to people who have different perspectives.
- Visionary and courageous leadership, including leveraging the power of storytelling to communicate a compelling vision.
- A sustainable approach to all aspects of life, including how we use the environment, in the way social issues are tackled, and in all sectors of our economy and society.

In addition there are a number of contributing mechanisms, structures and institutions that need to be put in place, driven to completion or made more effective, such as:

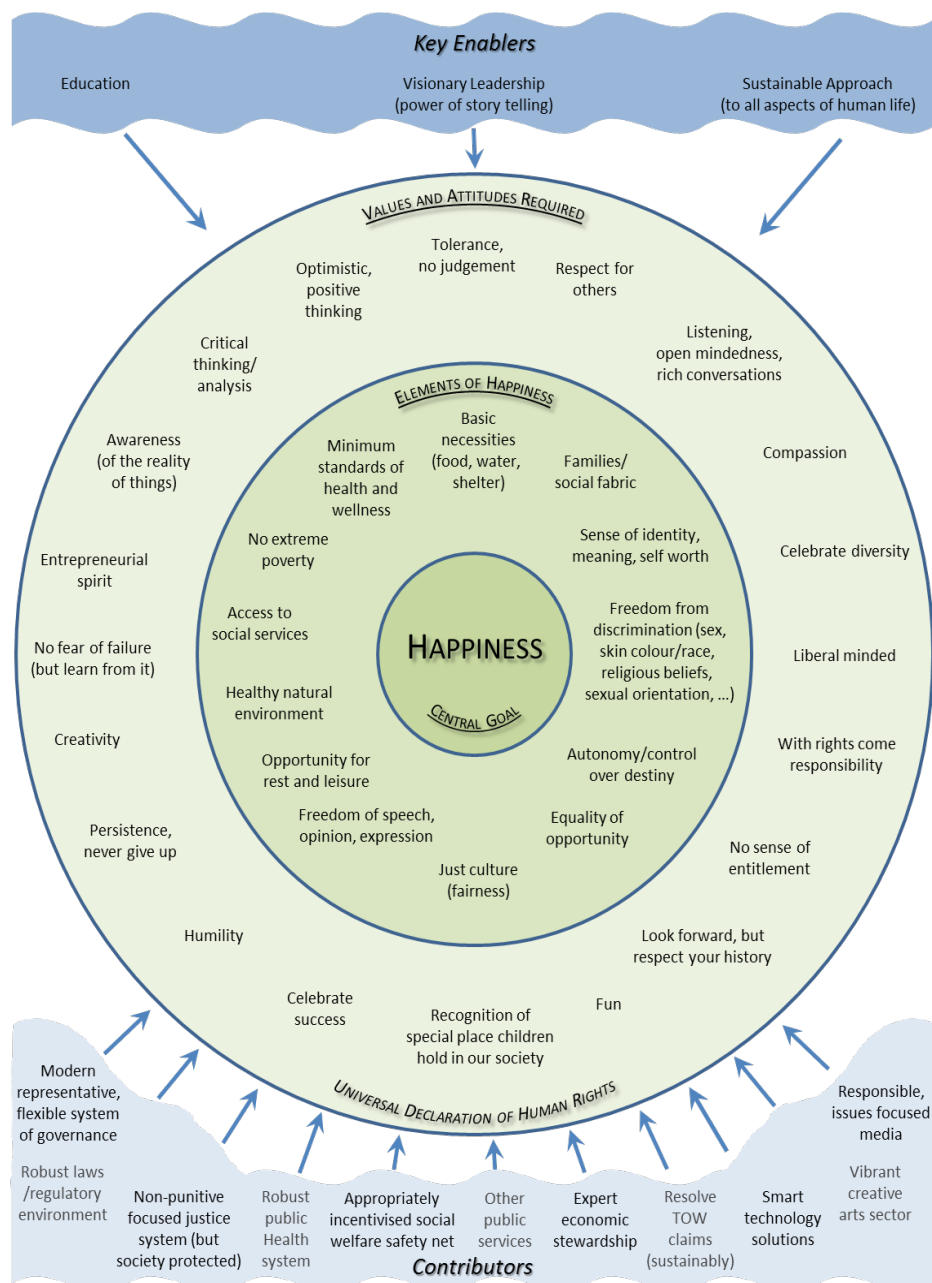
- A modern, representative and flexible system of governance with a robust regulatory environment and a rehabilitative focused justice system. One particular change that I believe should be made is to increase the parliamentary term from three to five or six years to create a more strategic government.
- Expert economic stewardship, including recognising the increasing importance of Asia and the power shift to this region.
- Driving the Treaty of Waitangi process to completion. Recognising that this is not an end in itself but a platform to facilitate the creation of vibrant and successful iwi groups that are an economic and social success.
- Encouragement of a vibrant and creative arts sector.
- Intelligent use of technology, including addressing the tyranny of distance.
- Retention of our social welfare safety net with better directed incentives.
- Encouragement of a balanced, responsible and issues focused media.

Some of the values and attitudes I believe are required amongst our people include:

- Openness to new ideas and thinking to challenge existing paradigms.
- An ability to celebrate and respect a diversity of thinking, perspectives and views in our nation.
- A willingness to replace our ingrained judgements and subconscious intolerance with conscious tolerance, including in our attitude to race relations. We must be completely intolerant of factions that promote intolerance, such as fundamentalist religion.
- A deep respect for family and the importance of a strong social fabric.
- A common courtesy and respect for others.
- An acceptance that with rights come responsibility, and disavowing any sense of entitlement.
- Compassion for others, especially those most vulnerable in our society (in particular, our children).

- An ability to look forward, while respecting the lessons of our past.
- A willingness to adopt logical and rational fact based thinking, not emotive and/or extreme positions.
- A critical, enquiring mind.
- An optimistic and positive outlook with a willingness to celebrate success.
- An entrepreneurial spirit and a preparedness to take risks.
- Persistence and a never say die attitude.
- Humility.
- Integrity in all you do.
- An openness to and respect for our creative side.
- A desire to have fun and not take life overly seriously.
- And finally, a recognition that no-one is perfect, and most of the time people are simply trying to do the best they can with the skills their life experiences have equipped them with.

So this is my vision for New Zealand – though it will no doubt continue to evolve and change over my lifetime, as I gather new information and have my ideas challenged. I welcome those discussions!



Bone deep and shared stories

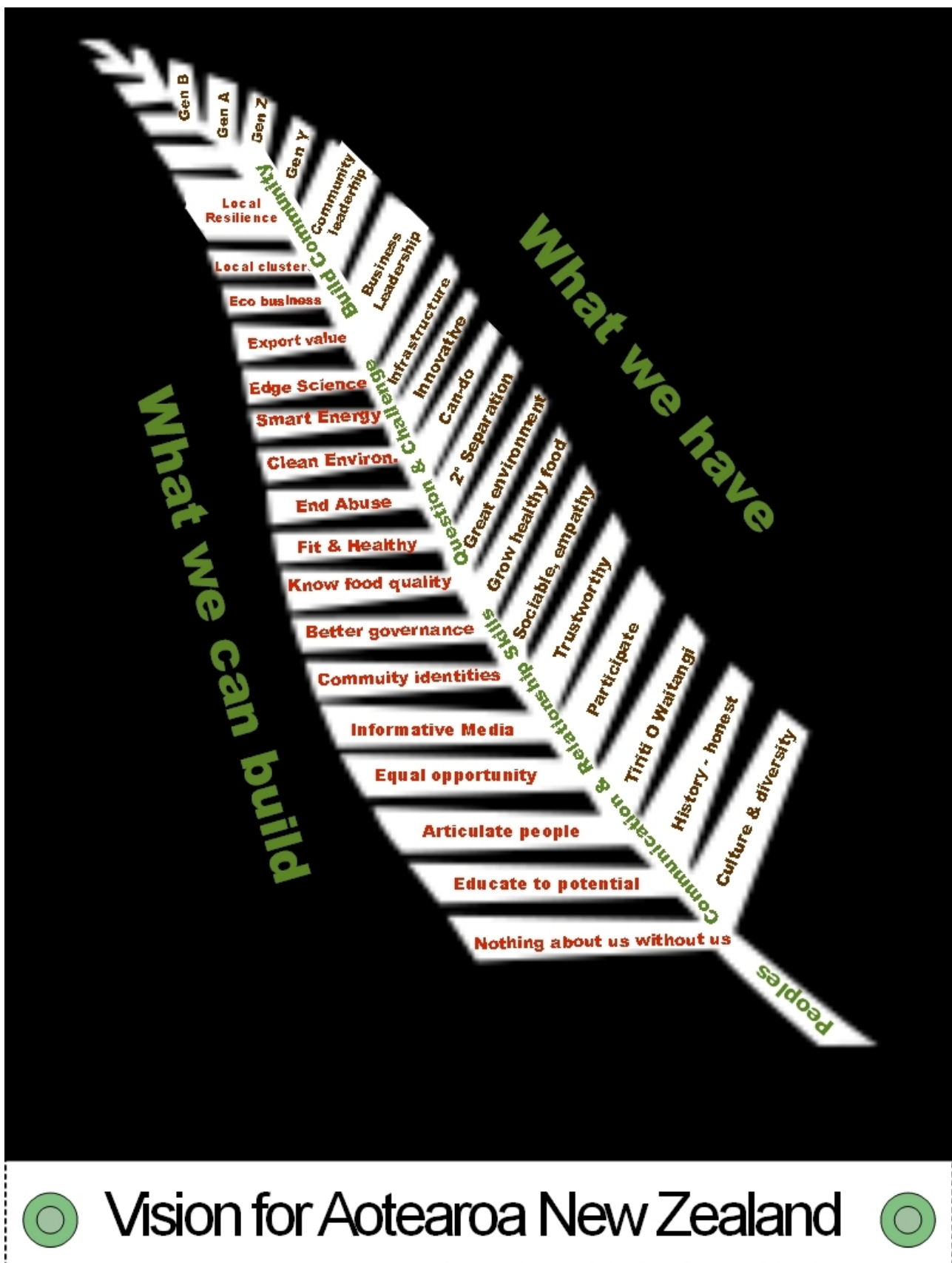
Richard Llewellyn

My vision for Aotearoa New Zealand is for us to become a nation that has a bone deep and shared understanding of the many stories that have made us who we are, the many different faces of contemporary New Zealand today, and the future possibilities and challenges we collectively face.

A nation that is able to harness and retain that shared understanding of where we have come from, what is unique about New Zealand now, and what is the future we collectively aspire to, and then to ambitiously use that knowledge and spirit as a competitive advantage to build relationships with the brave new world in a way that strives for those aspirations and benefits every single one of us.

Building on our Strengths

Julian Inch



In closing

This is not a closed book. It has been developed in a format that allows for further contribution and addition. Our hope is that you will be inspired to contribute to a dialogue about leadership around the issues of our land, our community, our people and our nation.

We want to thank those speakers from our 2012 programme who have contributed to this book: Dr Susan Krumdieck, Brendon Hoare, Richard Llewellyn, Pat Snedden and Annah Stretton. Your contributions are a testament to your generous desire to improve leaders and leadership in Aotearoa New Zealand.

Very few of the leaders who have contributed to this book are well known media figures or national personalities. This is, of course, because we are a nation of leaders serving our communities of interest or need everywhere from very small clubs to large corporations. The right to speak to others about your vision is not defined by the size or influence of your position. So we invite you to speak to us.

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