



# Are we doing enough for New Zealanders who serve in our military?

ONLINE SURVEY RESULTS

29 July 2020



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## EXECUTIVE SUMMARY

This report accompanies the Veterans' Advisory Board's report: *A Military Kawenata for New Zealand, Report for the Minister for Veterans*.

In December 2019, the Veterans' Advisory Board was asked to undertake a national conversation about a military Covenant or Kawenata between those who serve in our Defence Force, and the Government and people of New Zealand. The Board was specifically asked to canvass the views of New Zealanders about the possibility of establishing a Kawenata here and propose how a Kawenata could work in New Zealand.

To guide the national conversation, a Kawenata was described as:

*a written promise or agreement that binds the parties in a permanent relationship, like a pact. A Kawenata could acknowledge the potential harm that service people and their whānau may face, and the service they give. It could make a commitment to ensuring they are not disadvantaged by their service, in comparison to other New Zealanders. It could also help to ensure service people and their whānau receive support if they need it.*

This report presents the results of an online survey conducted as part of the national conversation. A total of 6152 responses were received during the survey period from 18 May to 7 June 2020. Any individual or organisation could respond. There was a high response rate from people connected to the services – including current or former service people, their whānau and wider networks.

## Key Findings

The following are the key findings of the online survey:

- 92% of respondents agreed or strongly agreed that New Zealand has a moral obligation to support its service people and their whānau.
- Only 37% of respondents consider that New Zealand values its service people.
- 89% thought that service people and their whānau should receive more recognition and support.
- Where respondents considered that service people and their whānau should receive more recognition and support, 90% agreed that there should be something in place that commits to recognising and supporting service people and their families.
- 71% of respondents saw value in having a Kawenata and a further 20% thought there may be value. Only 5% considered there was no value in having a Kawenata and 3% were not sure. These figures indicate a strong level of support for a Kawenata from those it is intended to benefit – service people and their whānau.
- Only 20% of respondents agreed or strongly agreed that New Zealand does a good job of supporting service people and their whānau. A further 49% disagreed or strongly disagreed and the remaining 30% were neutral.
- There was strong support for more of most types of specific support. The top five categories of support were health, transition, financial, whānau and organisational support.

- From the comments that respondents made, there is a strong expectation that any Kawenata should be enduring, protected, and unique to New Zealand, and that it should result in tangible and meaningful benefits for service people and their whānau.

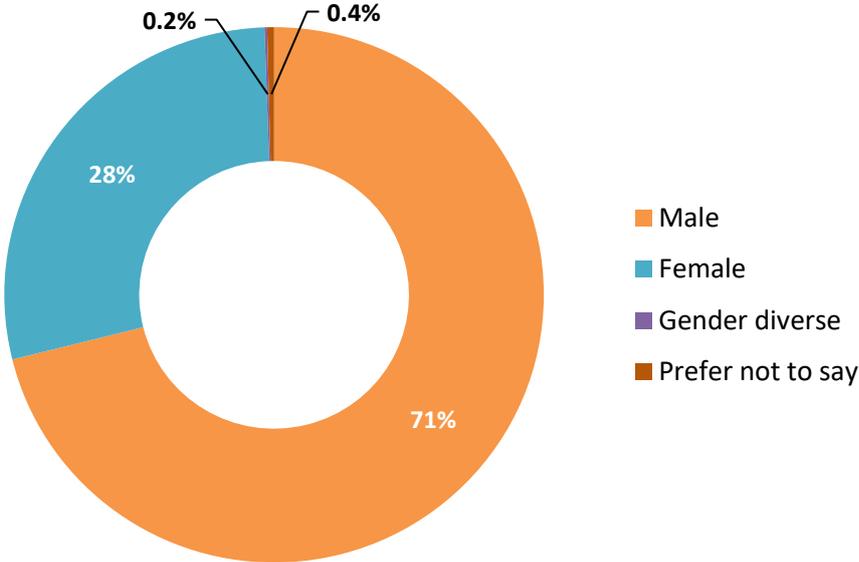
# DEMOGRAPHIC INFORMATION

## Individuals and organisations

The majority of survey respondents (99%, 6,102) submitted as individuals. Less than 1% responded as an organisation or group (50). There were 28 formal, 12 informal and 10 unknown organisations.

## Gender

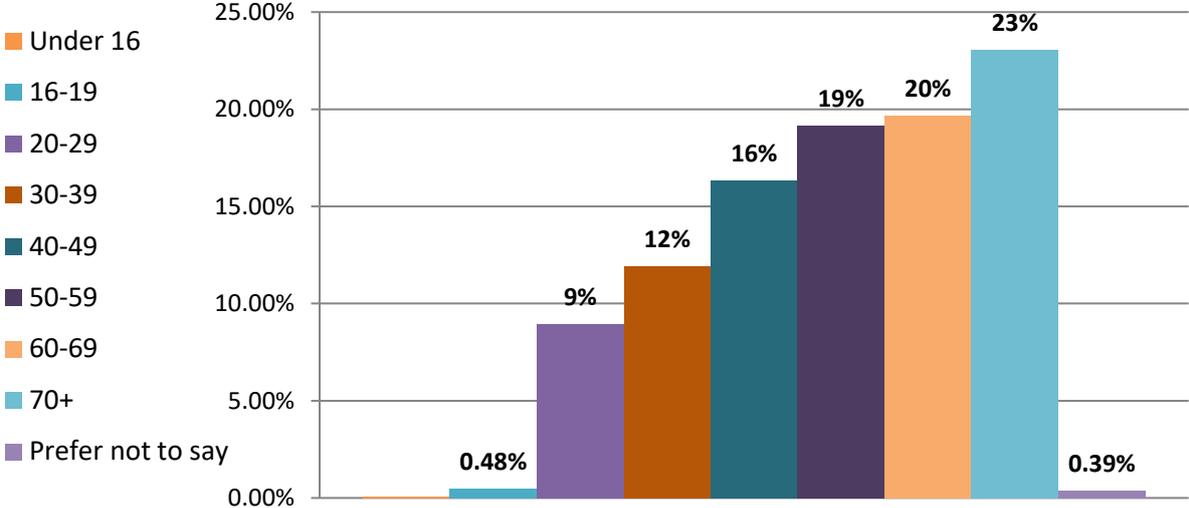
Which of these do you identify with?



The majority of survey respondents (71%, 4,340) identified as male, while 28% of respondents identified as female (n=1,728). Less than 1% (10) identified as gender diverse and less than 1% (25) elected not to say how they identified.

# Age groups

Which of these age groups do you fall into?

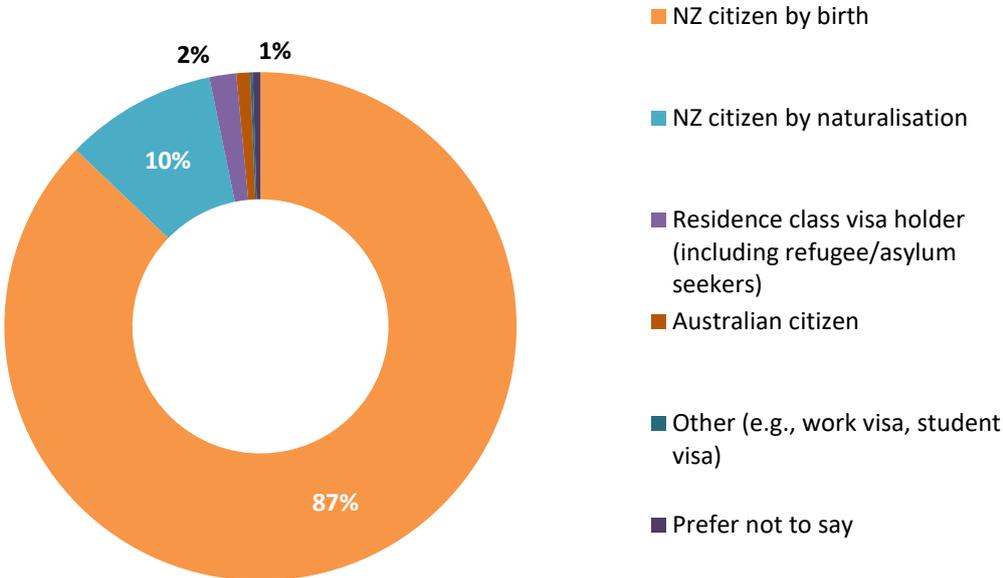


**Less than 1% of respondents were under 16, aged between 16-19 or preferred not to say.**

The largest group of respondents were over 70 years of age (23%, 1,407). This was followed by respondents aged between 60-69 years (20%, 1,200), 50-59 years (19%, 1,169), 40-49 years (16%, 997), and 30-39 years (12%, 727). Nearly 9% of respondents were aged between 20-29 years (546), fewer than 1% of respondents were aged between 16-19 years (0.5%, 29) or younger than 16 years old (0.07%, 4). Finally, 24 respondents (0.03%) preferred not to state their age.

# Residency status

How would you describe your residency status?

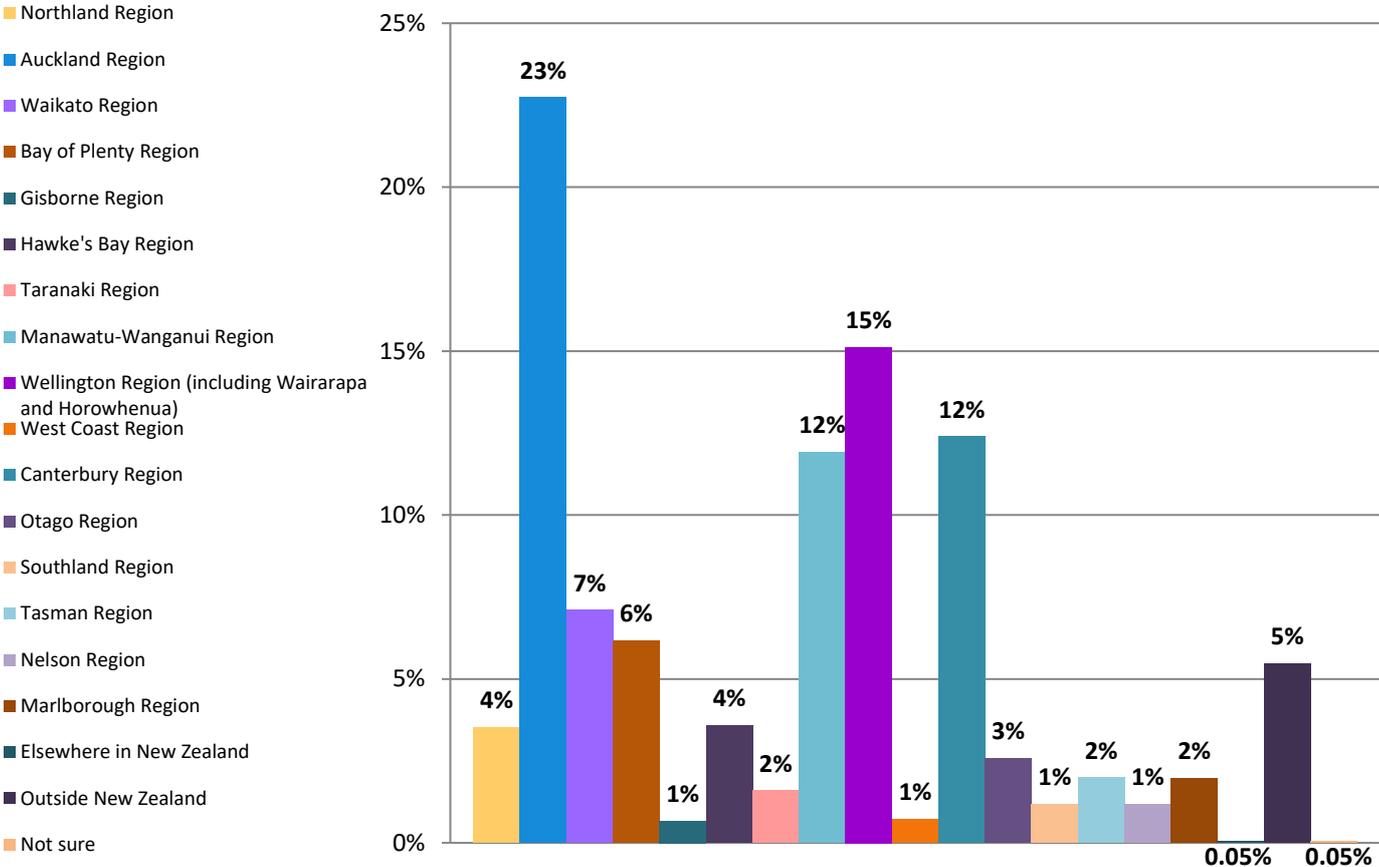


**Less than 1% of respondents had other residency statuses or preferred not say.**

The majority of respondents (87%, 5,323) were New Zealand citizens by birth, while almost 10% of respondents (585) were New Zealand citizens by naturalisation. Less than 2% of respondents (103) were residence class visa holders (this category includes refugees and asylum seekers). Less than 1% of respondents were Australian citizens (53), had a different residency status or preferred not to state their residency status.

# Location within New Zealand

## Which region of New Zealand do you live in?



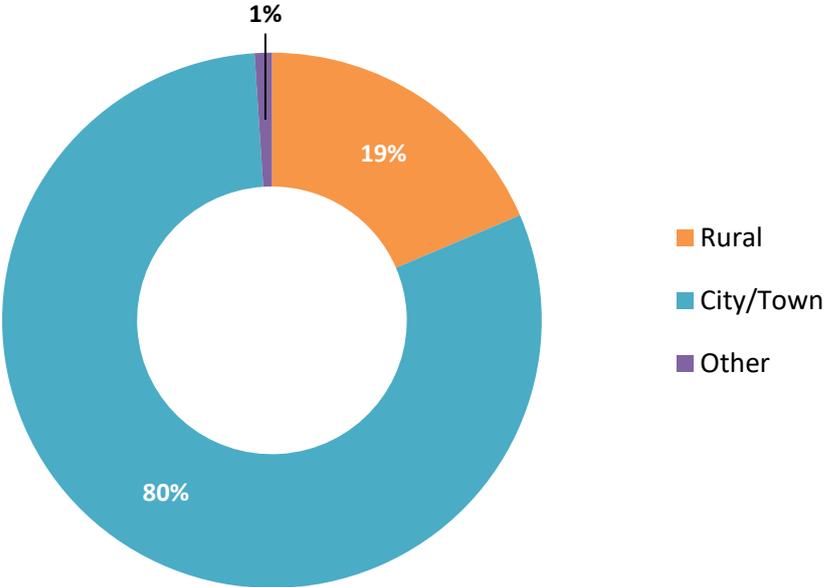
### Less than 1% of respondents lived elsewhere or did not know where they lived.

The largest group or 23% (1,387) of respondents lived in the Auckland region, although this was lower than national proportions (33%). Another 15% of respondents (923) lived in the Wellington region (including Wairarapa and Horowhenua), slightly more than national proportions at 11%. Nearly 12% of respondents (727) lived in the Manawatu-Wanganui region, more than national proportions of 5%. A total of 2.5% of respondents (157) lived in the Otago region, lower than national proportions of 5%. 0.05% of respondents (3) lived elsewhere in New Zealand and 5% of respondents (334) lived outside New Zealand.

Similar to national proportions, other respondents were located in Canterbury (12%), Bay of Plenty (6%), Hawke's Bay (3%), Northland (3.5%), Waikato (7%), Tasman (2%), Nelson (1%), Marlborough (2%), Taranaki (1.5%), Southland (1%), West Coast (0.7%), Gisborne (0.7%).

# Live in a rural area, city or town

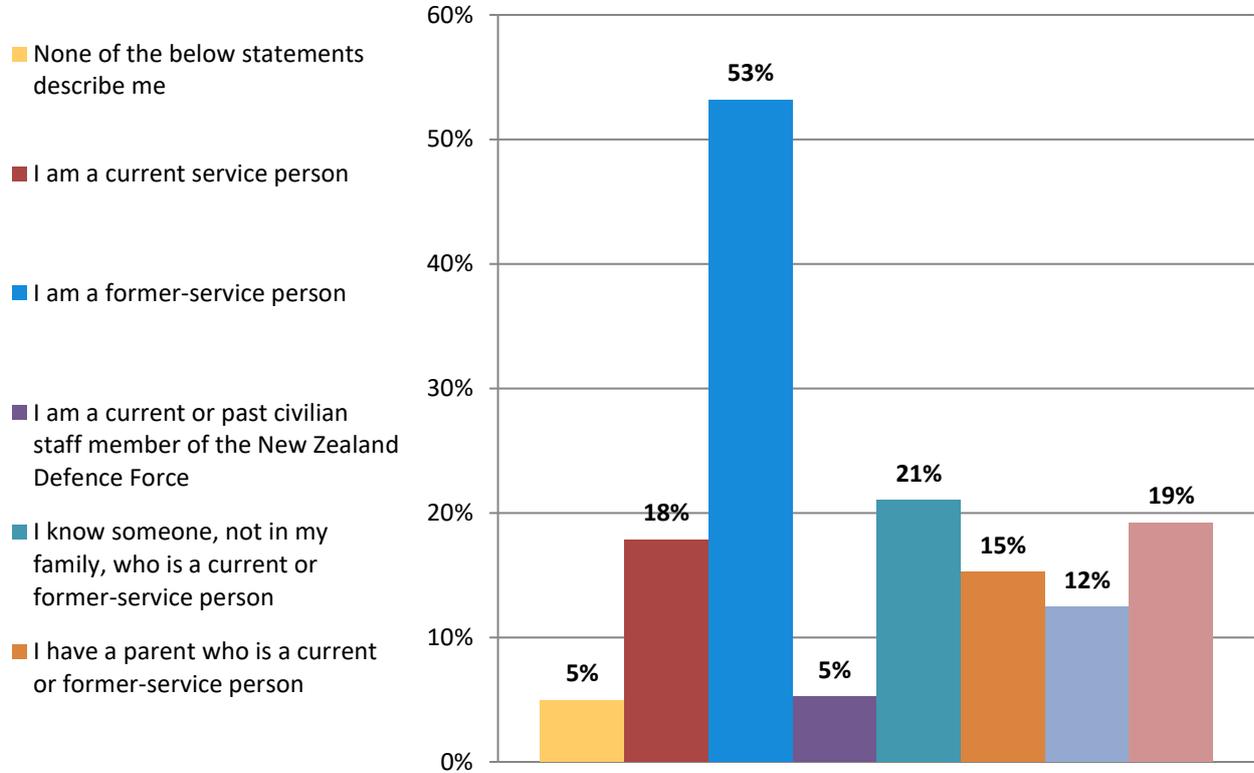
Do you live in a rural area, city or town?



Respondents were asked whether they lived in a rural area, town, or city. 80% of respondents (4,906) lived in a city or town, almost 19% of respondents (1,134) lived in a rural area. This was slightly more than national proportions of approximately 13.5% New Zealanders living in rural areas. A total of 1% of respondents (63) were categorised as “other”.

# Proximity to service people

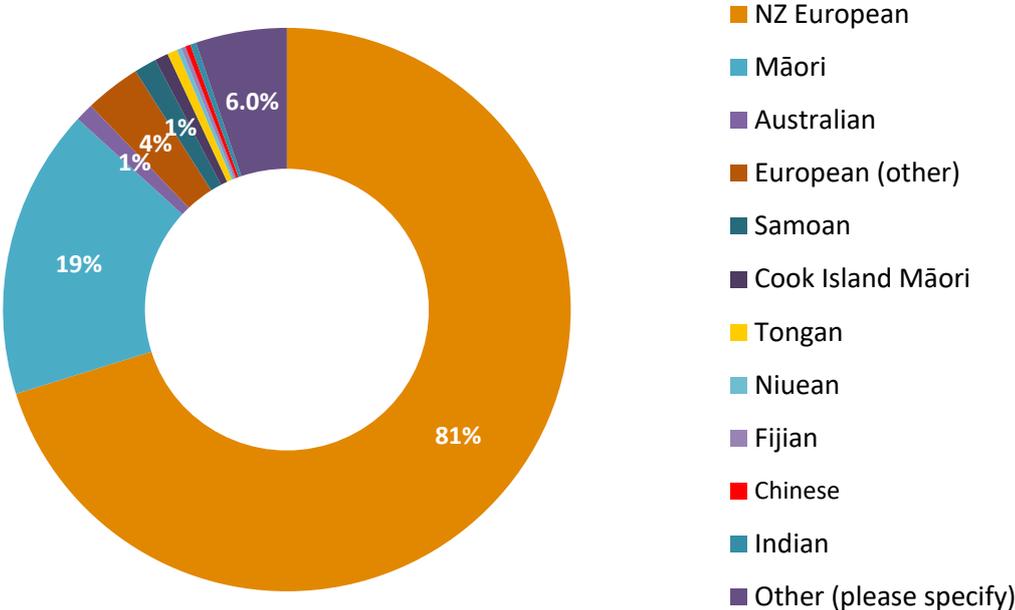
Which of these statements describes you? (please select all that apply)



The survey asked respondents whether they were current or former service people, had family members who were, or knew someone that was a current or former service person. Respondents could select all categories that applied, and many respondents had relationships with more than one service person. 53% of respondents (n=3,245) were former service people and 18% of respondents (n=1,088) were current service people. 21% of respondents (n=1,281) knew someone, who was not in their family, who was a current or former service person. 15% of respondents (n=930) had a parent who was a current or former service person, and 12% of respondents had spouses or partners who were current or former service people (n=759). 19% of respondents had another direct family member who was a current or former service person. 5% of respondents (n=319) were current or past civilian staff members of the New Zealand Defence Force. Less than 5% (n=301) had no link to service people.

# Ethnicity

Which of these ethnicities or groups do you identify with? (Please select all that apply)

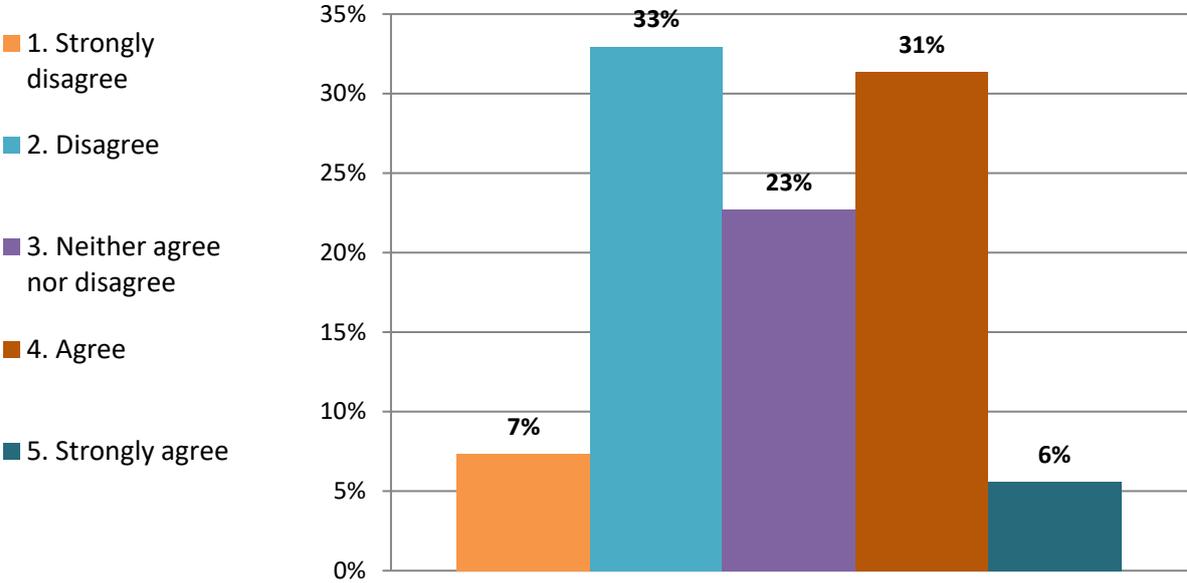


**Less than 1% of respondents identified as Cook Island Māori, Tonga, Niuean, Fijian, Chinese, or Indian.**

Respondents could select as many ethnicities as they identified with. 80% of respondents (n=4,914) identified as New Zealand European. 19% of respondents (n=1167) identified as Māori and almost 4% of respondents (n=223) identified as European. 1.5% of respondents (n=90) identified as Samoan. 0.9% of respondents (n=54) identified as Cook Island Māori, almost 0.7% of respondents (n=40) identified as Tongan, and 0.4% of respondents (n=24) identified as Indian. 0.3% of respondents (n=21) identified as Chinese, 0.3% identified as Niuean (n=18) and 0.3% (n=18) identified as Fijian. 6% of respondents (n=363) identified as another ethnicity, not listed. The “other” category included those who identified as being African, American, Middle Eastern, Pacific other than those listed, and Asian other.

# FINDINGS

## Does New Zealand value its service people?

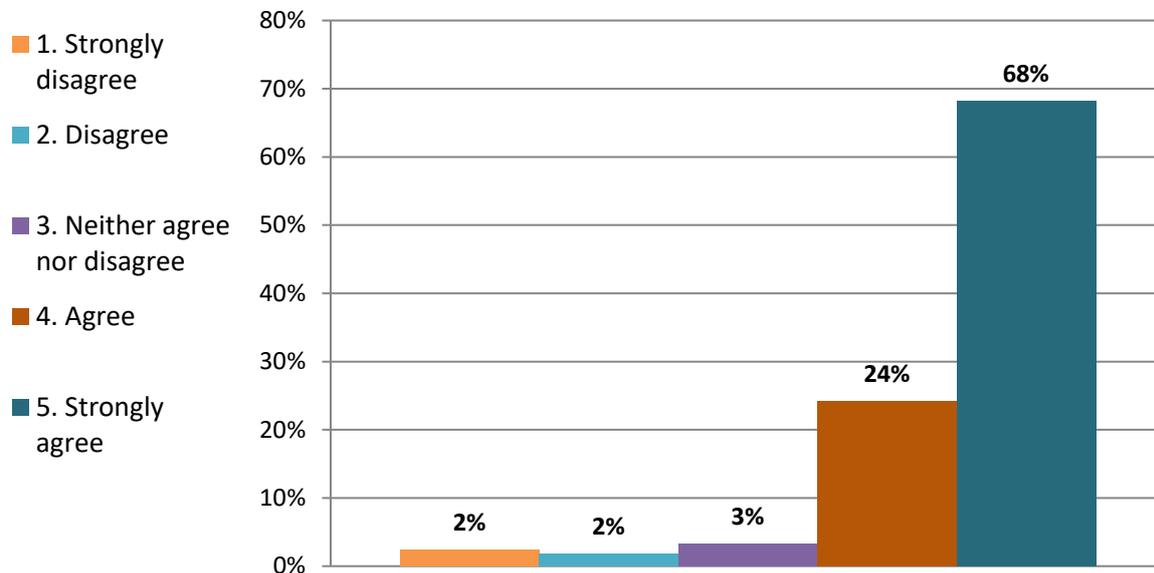


Respondents were asked to rank on a scale of 1-5 whether they agreed with the statement that “New Zealand values its service people”. ‘1’ represented strong disagreement, ‘5’ represented strong agreement.

33% of respondents (n=2,028) disagreed with the statement. 31% of respondents (n=1,930) agreed with the statement. 23% of respondents (n=1,398) neither agreed nor disagreed with the statement. 7% of respondents (n=452) strongly disagreed that New Zealand values its service people and 6% of respondents (n=334) strongly agreed with this statement.

## Moral obligation to support

Using a scale of 1 to 5, how much do you agree or disagree that New Zealand has a moral obligation to support its service people?

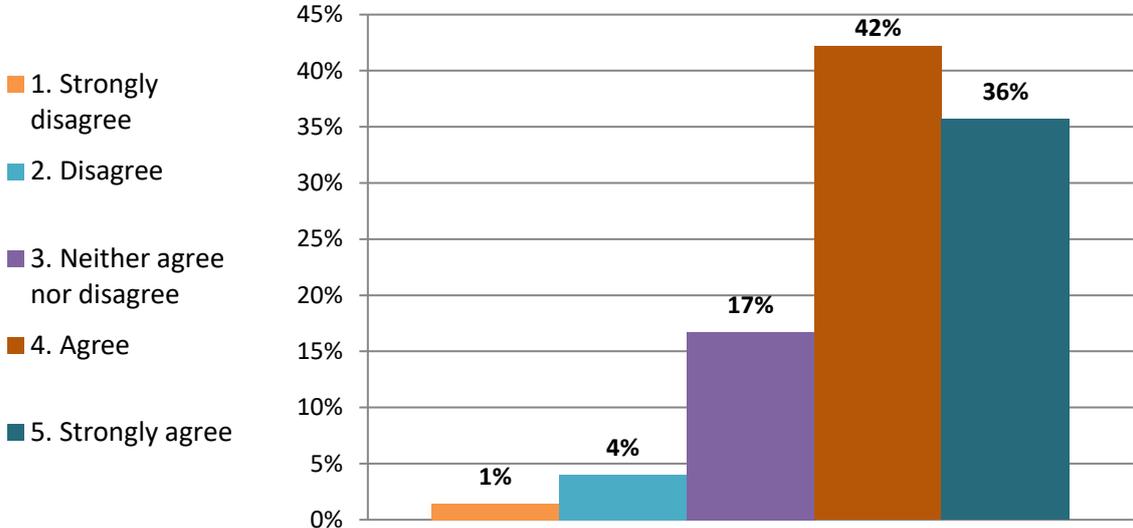


Respondents were asked to rank on a scale of 1-5 whether they agreed with the statement "New Zealand has a moral obligation to support its service people". '1' represented strong disagreement, '5' represented strong agreement.

A total of 68% of respondents (n=4,199) strongly agreed with the statement, 24% of respondents (n=1,493) agreed with the statement, 3% of respondents (n=199) neither agreed nor disagreed with the statement. 2% of respondents (n=148) strongly disagreed with the statement and less than 2% of respondents (n=113) disagreed with the statement.

## Lives of service people and their whānau

Using a scale of 1 to 5, how much do you agree or disagree that service people and their whānau have more challenging lives than other New Zealanders?



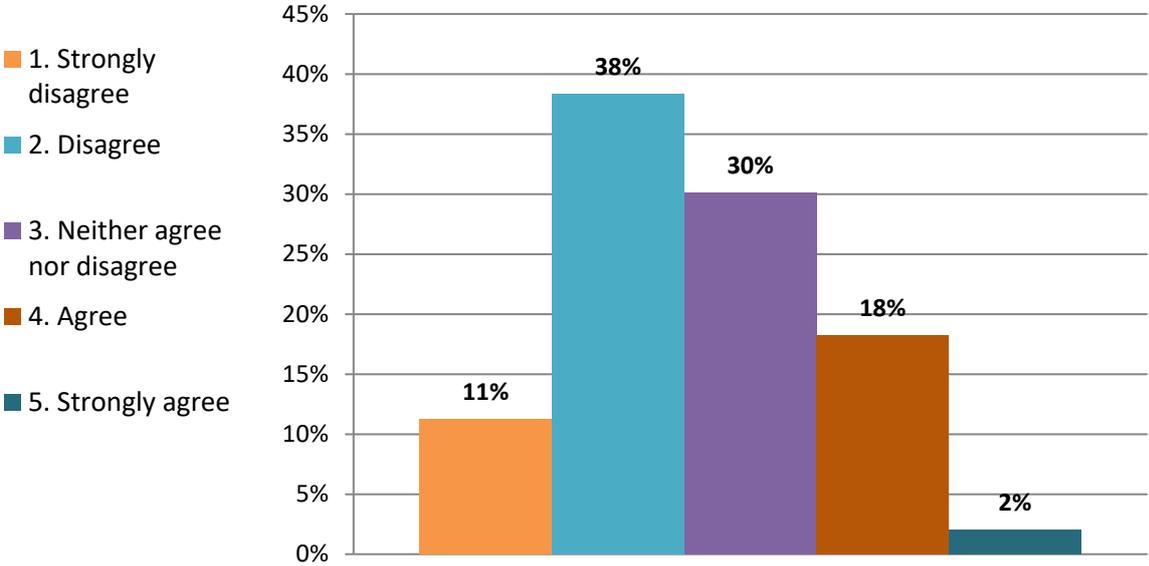
### Most respondents agreed that service people and their whānau have more challenging lives than other New Zealanders.

The survey asked respondents to rank on a scale of 1-5 whether they agreed with the statement “Service people and their whānau have more challenging lives than other New Zealanders”. ‘1’ represented strong disagreement, ‘5’ represented strong agreement.

A total of 42% of respondents (n=2,593) agreed with the statement, and 36% of respondents strongly agreed with the statement. 17% of respondents neither agreed nor disagreed with the statement and 4% disagreed with the statement. Just over 1% of respondents strongly disagreed with the statement.

## Current support levels

Using a scale of 1 to 5, how much do you agree or disagree that New Zealand does a good job of supporting service people and their whānau?



### Most respondents disagreed that New Zealand does a good job of supporting service people and their whānau.

The survey asked respondents to rank on a scale of 1-5 whether they agreed with the statement “New Zealand does a good job of supporting service people and their whānau”. ‘1’ represented strong disagreement, ‘5’ represented strong agreement.

38% of respondents (n=2,361) disagreed with the statement, 30% (n=1,853) neither agreed nor disagreed with the statement and 11% (n=692) strongly disagreed with the statement. 18% of respondents agreed with the statement (n=1,122) and 2% of respondents (n=124) strongly agreed with the statement.

## Perceptions of New Zealand Defence Force activities

### What kinds of things or activities do you think service people do for New Zealand?

The survey sought to obtain insights into the general public’s awareness and understanding of what service people do for New Zealand. As such the results were filtered to exclude responses from current and former service people, and civilian New Zealand Defence Force staff.

#### Overseas activities

Many respondents referred to overseas activities and deployments as being a key role of the New Zealand Defence Force. Respondents who identified overseas missions referred most commonly to the provision of support to disaster-stricken countries, support to allies, disaster relief and assistance efforts, provision of humanitarian aid, peacekeeping, and security.

Some respondents identified the training of other nation's defence forces as part of the work carried out overseas.

Very few respondents mentioned war or "fighting", when these topics were raised, it was generally in the context of New Zealand acting in a peaceful or support role.

Those who knew someone, not in their family, who was currently serving, were most likely to identify overseas activities as being part of the role of service personnel in the New Zealand Defence Force.

### **Domestic activities**

Many respondents identified that service people undertook domestic activities including civil defence and emergency response. There was strong awareness of the role the New Zealand Defence Force plays in disaster response and recovery, and many were aware of its role in search and rescue missions.

Some respondents noted New Zealand Defence Force's participation in community engagement, support to other government agencies including New Zealand Police, and support in times of crisis.

Those whose partners were current or former service people, and those who knew someone, not in their whānau, who was currently serving, were most likely to identify domestic activities as part of New Zealand Defence Force's role.

### **Protection of New Zealand territory, interests, and values**

Around a quarter of respondents mentioned protection of New Zealand's territory, borders, citizens, sovereignty, interests, and values. Very few respondents raised maritime patrol and surveillance, including protection of New Zealand's Exclusive Economic Zone and fisheries. Some respondents referred to defence and defending freedoms and land.

Some respondents mentioned the role of the New Zealand Defence Force in representing New Zealand internationally, and "raising the profile of New Zealand".

### **Sacrifices**

Some respondents, especially children and partners of service people discussed the sacrifices made by service people and their families. Specifically, they mentioned time away from family and separation from loved ones, and the lack of predictability in service people's lives. Those with no link to service people were least likely to mention sacrifices made by service people and their whānau.

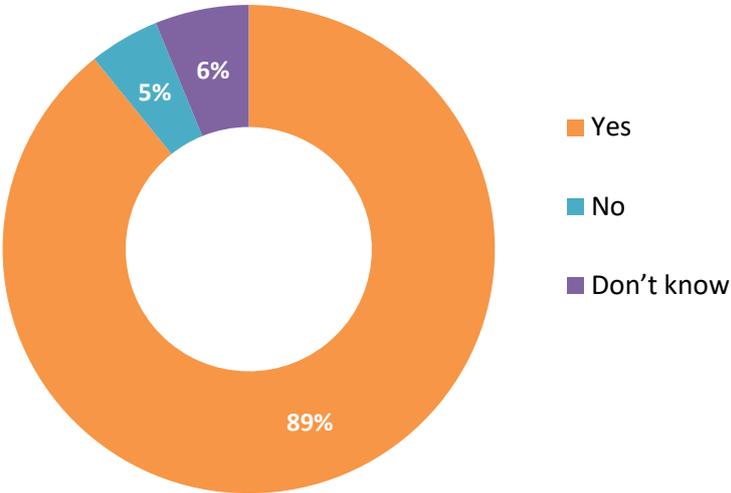
### **Proximity to service people**

Those who were closely related to a service person had more understanding of the activities of New Zealand Defence Force while those who were less closely related to a service person or had no relationship to a service person were less able to identify New Zealand Defence Force work and activities.

Very few respondents had no understanding of what New Zealand Defence Force does or were unable to identify any New Zealand Defence Force activity.

## More recognition and support

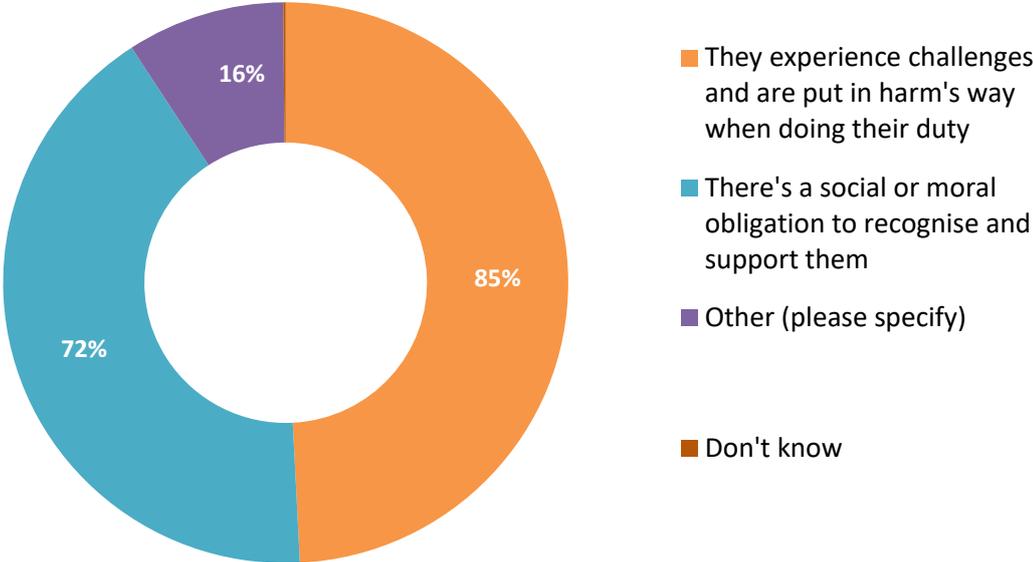
Do you believe service people and their whānau should receive more recognition and support?



**Most respondents believed that service people and their whānau should receive more recognition and support.**

A total of 89% of respondents (n=5,488) believed that service people and their whānau should receive more recognition and support. 4% of respondents (n=285) did not believe service people and their whānau should receive more recognition and support and 6% of respondents (n=379) did not know.

# Why do you think service people and their whānau should receive more recognition and support?



## Less than 1% of respondents stated "don't know"

A total of 5,490 responses were received on why service people and their whānau should receive more recognition and support (respondents were able to select multiple options or specify other reasons).

Approximately 85% of survey respondents (n=4,685) thought that service people and their whānau should receive more support and recognition as they experience challenges and are put in harm's way when doing their duty.

Just over 70% of survey respondents (n=3,964) indicated that service people and their whānau should receive more recognition and support as there is a social or moral obligation to recognise and support them.

Just under 15% of respondents (n=861) gave another reason. Common themes from these responses are discussed below.

## Impacts and consequences of service and deployment

Many respondents who gave another reason why service people and their whānau should receive more recognition and support raised the impacts and consequences arising from service including deployment. These respondents also spoke of the specialised training they receive, the long term effects of this training, and the roles they perform that others would not want to.

Current and former service people in particular noted that service people have a duty to serve, protect, and represent New Zealand. A range of respondents – including service people and their whānau – described how service people relinquish some personal freedoms and rights in order to serve, such as having little choice or say regarding their duties, postings, and other employment conditions while serving.

Some respondents highlighted how service and deployment can have negative impacts on the whānau of service people, such as experiencing long periods of separation which can put a strain

on relationships and result in missing key milestones (e.g. birthdays, weddings, tangi/funerals); frequent relocations and a lack of stability and routine; and mental health challenges experienced by whānau members.

Some others described the physical and psychological impacts of service, such as physical injuries and disabilities, impaired hearing and vision, and mental health challenges including Post Traumatic Stress Disorder (PTSD), depression, anxiety, and suicidality. Former service people in particular noted that these health issues can become problematic over time, and do not necessarily manifest immediately after their service ends.

*They dedicate their youth to serving NZ under conditions and circumstances they seldom control - they go where the country needs them. They often sacrifice family time, certain freedoms, their physical and mental health in the course of their service. These sacrifices are either unique to the military or are unique in their combined effect (Former service person).*

### **Current support is inadequate**

Respondents described instances of current support as being inadequate or difficult to access and called for greater levels of support for service people and their whānau.

*A lot of service people suffer when leaving the service with no help offered or not knowing where to turn to (Current service person)*

Current and former service people in particular suggested that more support is needed to help service people and their families and whānau transition from military life to civilian life. Specifically, they suggested greater employment support and opportunities to retrain or gain recognised qualifications to transition to a new career.

*Speaking from experience as a former serviceman, I see the need for more support regarding NZDF personnel integration into civilian life. This can be in the form of job seeking assistance, mentoring on adjustment of attitude and bearing in the civilian world etc. (Former service person)*

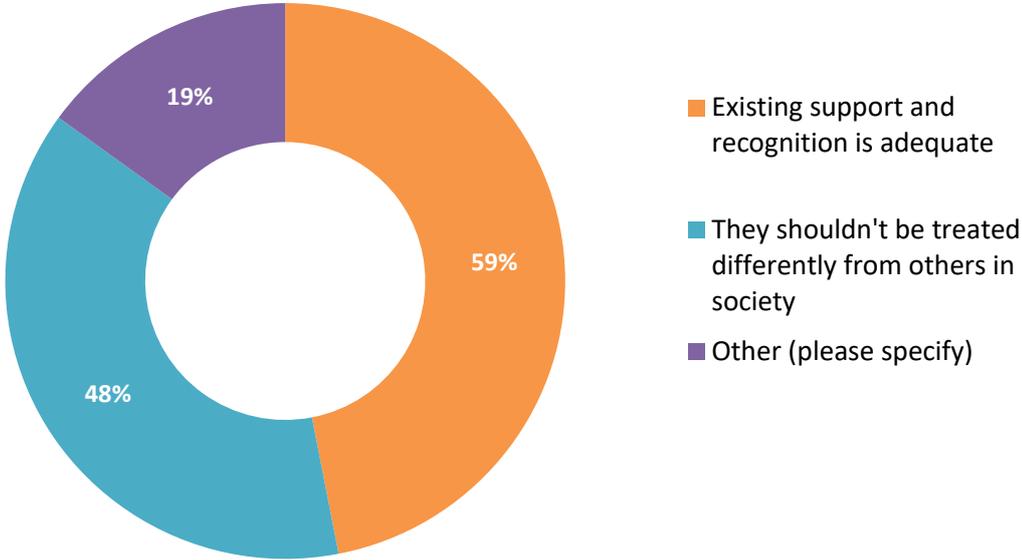
Other examples of support that were mentioned included support for whānau while a service person is deployed; financial support; physical healthcare/medical care; mental health and wellbeing support; and practical support.

A few respondents, including service people, noted that providing a greater level of support was more important than a greater level of recognition.

### **Recognition of service people**

A few respondents specifically commented on the need for more recognition of service people. These respondents described wanting to see greater recognition of the training, skills and experiences of service people; of the commitment of service people to serving and protecting New Zealand; and greater awareness and understanding among the public on the duties and activities that service people perform.

## Why do you think service people and their whānau should not receive more recognition and support?



A total of 286 responses were received that discussed why service people and their whānau should not receive more recognition or support. Only respondents who had previously said they did not believe service people and their whānau should receive more recognition and support were directed to this question.

### Existing support and recognition is adequate

Just under 60% of respondents (59%, n=169) stated that no further recognition or support is required as existing recognition and support is adequate.

This was also reflected in the 18% of respondents who stated 'other'. These respondents elaborated on this answer, specifying that current recognition was adequate but greater support was needed, or that recognition and support were adequate but access to support services required improvement.

### Service people should not be treated differently from others in society

Nearly half of respondents (48%, n=137) indicated that further support and recognition was not required as service people should not be treated differently from others in society.

A few respondents who provided further details under 'other' referred to the work of others in society, such as emergency services, nurses, and teachers, as being equally as important as the work conducted by New Zealand Defence Force personnel, but not equally recognised or supported.

*For the work they do, they receive remuneration and benefits that far exceed other essential workers such as nurses and teachers.*

### **It is a choice to enter the New Zealand Defence Force**

Some respondents stated that service people should not receive additional support or recognition as it is the service person's choice to join the New Zealand Defence Force and service in the military.

These respondents, including current and former service people, explained that no further support or recognition was required as service people are aware of the risks they face in choosing to serve and have voluntarily elected to take the position despite these risks.

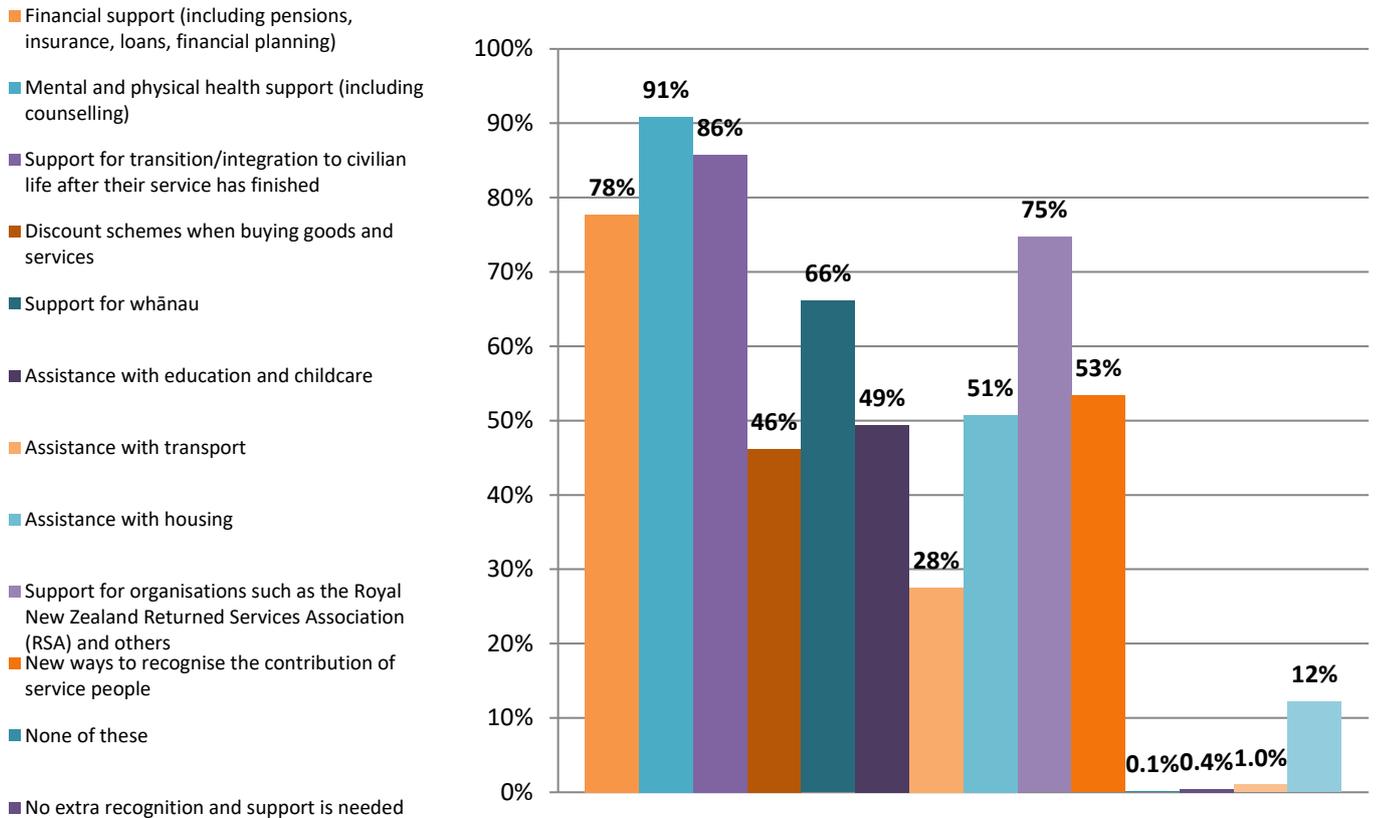
### **Other responses**

Very few respondents were concerned that providing more recognition and support or providing benefits would be akin to "military worship" or be used as a recruiting tool by the New Zealand Defence Force.

Very few respondents stated that extra support and recognition should be awarded on an individual basis, to those who most need or deserve it.

*Military personnel are individuals so each case [should be] treated on merit not blanket cover or lack of due to military title.*

## What kinds of support and recognition do you think service people need more of?



**Less than 1% of respondents selected "none of these" or "no extra recognition and support" is needed. 1% of respondents selected "not sure"**

A total of 5,867 responses were received that discussed the types of support and recognition that service people need more of. Approximately 13% of respondents (n=715) provided further comments or other answers under 'something else'. Where these comments elaborated on the support and recognition options provided in the survey, they have been discussed together.

### Physical and mental health support

Most respondents (91%, n=5,331) indicated that service people need more and longer-term physical and mental health support.

This was strongly echoed by those who provided further comments under 'something else'. These respondents wanted to see both physical healthcare (including medical and dental care) and mental health support (including alcohol and other drug support) that is either free or subsidised for service people. They wanted the stigma around mental health to be removed.

As mentioned in the responses about why service people need more recognition and support, former service people in particular raised the importance of long-term physical and mental health support as health issues can become problematic over time and be ongoing.

*Health support, most leave the military then suffer knee, shoulder, back issues, and have to rely on ACC or be turned down due to 'gradual degradation vs accident' as the cause. Free or heavily subsidised*

*medical/health insurance after serving is the ideal situation. (Current service person)*

*Acknowledge the mental health issues that can arise from simply serving in the military and provide free, ongoing support to any who suffer mental health issues. (Former service person)*

Support for healthcare and wellbeing initiatives was strong across all types of respondents (including current and former service people and whānau).

### **Support for transition to civilian life**

Many respondents (86%, n=5,033) were in favour of service people receiving more support to transition from military life to civilian life.

A few respondents further elaborated about this type of support. These respondents commented on a current lack of support to transition to civilian life after leaving military service and largely described this transition as difficult. Respondents called for a greater level of support to make this transition smoother, such as providing more support to retrain or gain recognised qualifications to transition to a new career. They sought both short-term and long-term support.

*Provide pathways for employment, it's tough for soldiers when they leave the military, giving them employment opportunities would be massive. (Former service person)*

*Many Vets struggle to adjust to civilian life. Guidance & support is badly needed. (Former service person, family member of service person)*

### **Financial support**

Just under 80% of respondents (78%, n=4,560) signalled that service people need more financial support.

A few respondents provided more detail on what financial support could include. Most of these respondents suggested a pension or superannuation scheme that was separate from KiwiSaver, with a few suggesting that this scheme could be based on length of service. Other respondents spoke of a need for easier access to insurance (particularly health and life insurance) and support in the form of financial advice, planning and finance management.

### **Support to organisations**

Many respondents (75%, n=4,384) indicated that greater support should be provided to organisations such as the Royal New Zealand Returned Services Association (RNZRSA) and others.

Of those who provided additional comments, there were varied views across respondents, including current and former service people, on the effectiveness and relevance of some organisations that support service people. While there were a few respondents who suggested that the RNZRSA and local RSAs be better equipped to support service people, respondents largely expressed how the associations were becoming less relevant to service people, especially younger members. Comments included that they are too focused on drinking or being a club, and do not provide the level or type of support that service people require.

A few respondents spoke positively of other organisations, such as *No Duff*, and suggested that *No Duff* be better equipped to support service people.

*I have had poor interactions with RSA - I have had better assistance from No Duff - they cared about me and genuinely helped me out of a dark time in my life. (Former service person)*

*Better support for organisations like SSANZ and NODUFF. These hard working volunteers do great work with donations and very little support. Sadly the RSA is missing the mark and is perceived as being stuck in the past, it is also perceived as looking down on contemporary veterans (Former service person)*

### **Support for family and whānau**

Just over 65% of respondents (66%, n=3,878) suggested that there should be more support for the whānau of service people.

Very few respondents provided further comment on the need for support for whānau. Those who did provide further comment largely spoke of the need for greater support to whānau while service people are on deployment, or ongoing support to families if a loved one is injured or killed during service. This is discussed further below in the section on what a Kawenata should include or do for the whānau of service people.

### **New ways to recognise the contribution of service people and further recognition**

Just over half of all respondents (53%, n=3,131) signalled the need for new ways to recognise the contribution of service people. Although this figure was lower than for other forms of support, respondents emphasised the need for increased recognition of the contribution of current and former service people. They wanted greater public awareness and promotion of service people's duties and activities to improve the general public's understanding and attitude towards them. Other respondents suggested more widespread public education.

Specific examples of new ways to recognise the contribution of service people included creating more events to celebrate service people and running publicity campaigns or documentaries to raise public awareness. A few respondents sought greater medallic recognition (particularly for non-operational service).

Other suggestions included establishing more public holidays and recognising current and former military service more frequently than on Anzac Day alone. A few respondents noted the importance of recognising all conflicts New Zealand has been involved in (including on Anzac Day), particularly more modern conflicts such as in Afghanistan, citing concerns that only World War I and II service is recognised.

*Greater awareness and public recognition of the work our services do. Similar to US and AUS. Their public are proud of their services. Here little is appreciated or understood. (Former service person)*

*Highlight more of what they do and create more of an understanding for civilians so that they can also show appreciation and support. (Family member)*

### **Assistance with housing, education, childcare, and transport**

Approximately half of all respondents indicated that service people should receive more assistance with housing (51%, n=2,976) as well as education and childcare (49%, n=2,899). Fewer respondents indicated that service people need more assistance with transport (28%, n=1,615).

Very few respondents provided comments on the need for greater housing, education, and childcare support. Comments included:

- **Housing support:** including the need for reduced rates or more affordable home loans; more support to find suitable and affordable housing, particularly when relocating; and better-quality housing at military bases and camps.
- **Education support:** including more higher education opportunities for service people and their partners, particularly once the service person has retired; and scholarships for children of service people.
- **Childcare support:** particularly while the service person is deployed.

### **Discount schemes for buying goods and services**

Just over 45% of respondents (46%, n=2,712) were in favour of service people receiving discounts for buying goods and services.

### **Other suggestions for support and recognition**

Of the 12% of respondents that specified 'something else', a few commented on New Zealand Defence Force conditions and entitlements. Respondents suggested that service people should receive tax breaks while on deployment, while others believed that current service people receive poor pay and sought better remuneration. Respondents also discussed how service conditions appeared to have eroded, with few benefits connected to serving. Respondents suggested that improved benefits and incentives were needed to increase recruitment and retention of service people.

A few respondents provided more general comments on the support that service people should receive. These comments included wanting to see support that was ongoing, holistic and wrap-around in nature, and support options that gave service people more choice about what support they want to access depending on the unique needs of each service person and their whānau.

Respondents also suggested that there needs to be greater awareness of the types of support available to service people, including clear communication on what support service people and their whānau are eligible to receive.

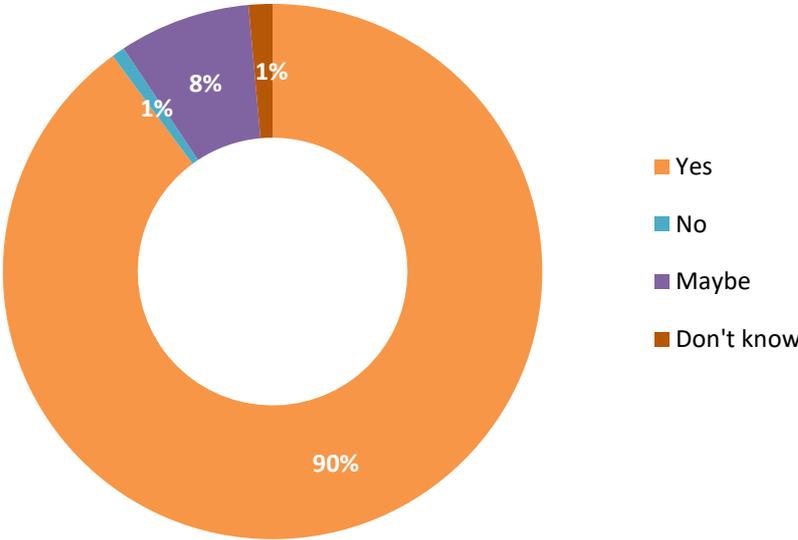
Other suggestions of support or recognition included: a gold card for service people; an ID card that provides proof of their status as a service person; continued access to military base facilities after retirement; and cultural support.

### **Don't know what types of support or recognition service people need**

Approximately 1% of all respondents (1.01%, n=59) did not know what types of support or recognition service people needed more of.

## Something in place to provide support and recognition

Do you think New Zealand should have something in place that commits to recognising and supporting service people and their whānau?

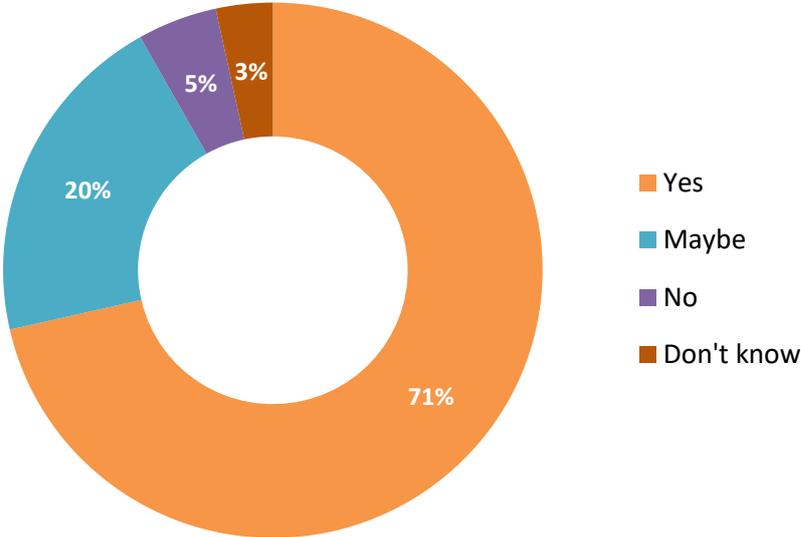


**Most respondents thought New Zealand should have something in place that commits to recognising and supporting service people and their whānau.**

People who believed there should be more recognition and support for service people, were then asked if there should be something in place that commits to recognising and supporting service people and their whānau. A total of 90% of respondents (n=5,274) agreed, and 8% of respondents (n=463) selected 'maybe'. Just over 1% of respondents (n=84) did not know, and less than 1% disagreed.

## Value of a military Kawenata

Do you think there is value in having such a military Kawenata for New Zealand?

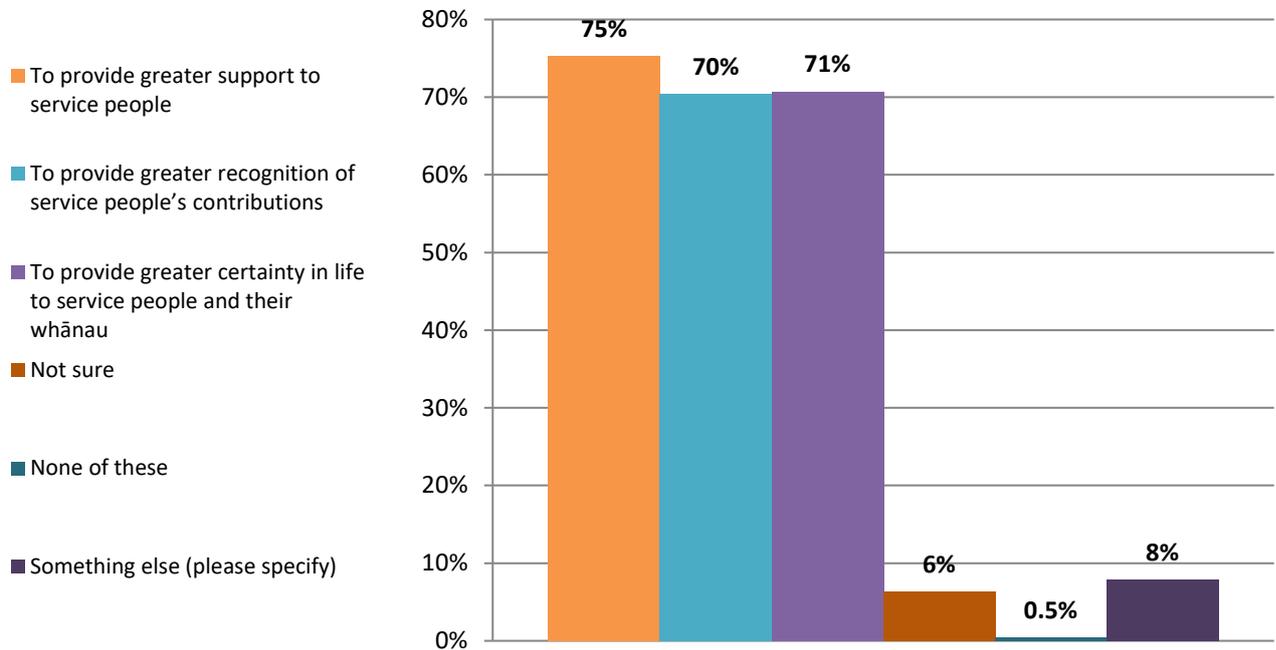


**Most respondents believed that there was value in having a military Kawenata for New Zealand.**

The survey asked respondents if they believed there was value in having a military Kawenata for New Zealand. A total of 71% of respondents (n=4,395) agreed that there was value in having a military Kawenata for New Zealand, and 20% of respondents (n=1,254) said maybe there was value in having a military Kawenata. Only 5% of respondents (n=294) said there was no value in having a Kawenata and 3% of respondents (n=209) did not know.

## Main benefits of a Kawenata

What do you think the main benefits of a Kawenata could be? (please select all that apply).



**Less than 1% of respondents selected "none of these".**

A total of 5,859 responses were received on what the main benefits of a Kawenata could be<sup>1</sup>.

Most respondents selected one of the three options provided. Approximately 6% of respondents (371) were unsure what the main benefits of a Kawenata could be. Less than 1% of respondents (27) responded that none of the options provided captured what the main benefits of a Kawenata could be. Just under 8% of respondents (n=464) suggested other benefits of a Kawenata or provided further details on the optional answers provided.

### Provide greater support to service people

Approximately 75% of respondents (4,412) indicated that providing more support to service people would be one of the main benefits of having a Kawenata.

A few respondents provided further comments on how greater support could be the main benefit of having a Kawenata. Suggestions of the types of support that could be provided for service people largely echoed the types of support discussed previously, such as physical and mental health support; financial support; assistance with housing, education, and childcare; support to transition from military life to civilian life; and general support for family and whānau. Respondents also suggested that having a Kawenata could help raise awareness of support avenues for service people and their whānau, including greater awareness of the support they are eligible to receive.

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<sup>1</sup> Only respondents who answered yes or maybe to the question 'do you think there is value in having such a Kawenata for New Zealand' were asked the question what they thought the overall benefits of a Kawenata could be.

A few reiterated comments on how providing greater levels of support to service people is more important than providing more recognition.

*It should have strong statements regarding NZs obligations to support its veterans (Former service person)*

*Acknowledge the need to support and continue to support service people (Former service person, family member of service person)*

*Focus on the substance of what it delivers. Make the 'Kawenata' the ribbon that ties the support / actions together (Former service person)*

### **Provide greater certainty in life to service people and their families**

Just over 70% of respondents (4,146) signalled that one of the main benefits of having a Kawenata is that it would provide greater certainty in life to service people and their families.

*Give assurance that they will be looked after (Former service person)*

*It holds the Crown accountable for ensuring that Service personnel are not exploited and duty of care is given when needed (Current service person, family member of service person)*

*A binding contract that can't be broken. To effectively look after service men and women for the rest of their lives even post retirement (Former service person)*

*A legally binding contract that holds NZ to account for any and all issues and problems that result from service to NZ. It should ensure that they are supported even after their service has been completed (Former service person)*

*Sounds good in principle, but the sceptic in me doesn't believe it would go far enough [...] Something more legally binding would give me more assurance that successive Governments would have to adhere to the precepts (Current service person)*

### **Provide greater recognition of service people's contributions**

Approximately 70% of respondents (4,124) indicated that one of the main benefits of having a Kawenata would be to provide more recognition of service people's contributions.

A few respondents made further comments. They thought a Kawenata could be a means to show gratitude to service people, and to recognise the duty, commitment, and contributions of service people. Others commented that a Kawenata could raise the profile of service people in New Zealand and contribute to improving public awareness or invigorating public support of service people and the New Zealand Defence Force.

*A promise to recognise those who put their country before themselves. Acknowledge the sacrifice that they and their families make to our nation (Former service person, family member of service person)*

*A Kawenata should be the foundation of respect and gratitude that would be easily recognisable to the general public of NZ (Current service person)*

*A Kawenata might lead to greater acceptance that military personnel do make special contributions to the interests of the nation, and on occasion*

*and on some issues ought to be especially revered and acknowledged for those contributions (Current service person, family member of service person)*

*It is important not to forget our service people who have given so much for New Zealand. If this helps achieve the respect and recognition they all deserve than it is a good thing (Family member of service person)*

### **A Kawenata must be meaningful and tangible**

Some respondents were wary that a Kawenata might result in lip service only and would not provide tangible support and recognition to service people and their family and whānau. Respondents explained that if a Kawenata is established in New Zealand, then it will need to be meaningful and tangible, and not simply be a written agreement without action or follow-through.

*Sounds like a hollow promise. Just like many that have come before it. Do, don't just say. Actions speak louder than words (Current service person, family member of service person)*

*It has to have substance, signalling actions and intent, which are delivered adhered to by people whose purpose this is, with resources dedicated to this mahi and obligations (Current service person)*

*It must have substance and be meaningful otherwise it will be toothless (Former service person)*

*A [Kawenata] will have to have teeth and resources to be effective (Former service person)*

Respondents commented that a Kawenata could be a formal commitment that holds the Government accountable to a duty of care to service people and their whānau. They considered it important to have a formal commitment, particularly to ensure ongoing support after leaving service.

Respondents mentioned that in order for a Kawenata to be effective it would need to be bound by legislation. Most respondents who commented on the nature of a Kawenata felt it ought to be enduring, binding, and legally enforceable so that it would not be subject to the political whims of the government of the day. This sentiment was particularly strong among current and former service people. Very few respondents suggested that a Kawenata be a living document that adapted as new needs emerge.

### **Recruitment and retention**

Very few respondents indicated that a Kawenata could improve recruitment and retention of service people in the New Zealand Defence Force. Respondents suggested that a formal commitment to support and recognise service people might provide greater incentives or encourage more people to enter military service.

*Recruitment - if you know your family and yourself will be looked after, you are more likely to serve your country and ultimately put yourself in harm's way.*

## What do you think a Kawenata should include or do for the whānau of service people?

A total of 3,671 responses were received that discussed what a Kawenata should include or do for the whānau of service people<sup>2</sup>.

### Provide tangible support to family and whānau of service people

Many respondents – including service people, whānau of service people, and others described how a Kawenata should include or provide tangible support to the whānau of service people.

The types of tangible support mentioned by respondents varied, and common themes are discussed below.

#### *Health and wellbeing support*

A recurring suggestion among respondents, including service people and whānau of service people, was that a Kawenata should recognise the health and wellbeing needs of whānau of service people, and ensure that whānau receive health and wellbeing support. As for the needs of service people discussed previously, respondents suggested that whānau should have access to ongoing, free or subsidised physical healthcare and mental health support. These respondents considered health and wellbeing support important as families can experience challenges such as supporting a loved one with PTSD after service, or intergenerational health impacts from exposure to toxins during service.

*Offer support to the whānau for those returning service personnel suffering from mental illnesses a result of their service and because the family bears the brunt of the service person's service (Former service person, spouse of service person)*

*A Kawenata needs to focus on ensuring whānau wellbeing is looked after as well as for the service person (Māori, former service person)*

*I struggled with PTSD and integrating into society [...] I am quite withdrawn from both civilian and service people now, just relying on family, as that is where the support is for me. Therefore, it is the families that also need the support to deal with situations like this (Former service person)*

Some respondents also spoke of the need for continued support in the event that a loved one is injured or killed during service, such as support to cover funeral costs, mental health support, or other continued forms of financial support.

*Kawenata should identify and support the whānau of the veterans who lost their lives or were wounded in battle (Former service person, family member of service person)*

#### *Support during deployment*

Some respondents specifically identified support to whānau during the service person's deployment as a key form of tangible support that should be included in a Kawenata. Respondents

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<sup>2</sup> Only respondents who answered yes or maybe to the question 'do you think there is value in having such a Kawenata for New Zealand' were asked what they thought a Kawenata should include or do for the whānau of service people.

commented that support to whānau during deployment could include practical support such as house maintenance; assistance with childcare and parenting while one parent is absent; or financial support to travel and visit loved ones while they are deployed.

*Support whānau in way of childcare as my husband is away a lot and I am alone with my three boys in a town with no family as we had to relocate for his job in the army (Family member of service person)*

#### *Assistance with childcare, housing, education, employment, and finances*

A few respondents discussed the need for tangible support in the form of assistance with childcare, housing, education, employment, finances and other forms of social support. Discussion included the need for:

- greater support to obtain suitable housing, particularly when facing multiple relocations, and due to the cost of housing near military bases and camps;
- reduced rates for home loans;
- subsidised childcare;
- tertiary education opportunities or scholarships for both the children and partners of service people;
- discount schemes for service people and their families;
- pensions that are transferred to immediate whānau following the death of a service person; and
- employment support to partners of service people, particularly when searching for new jobs due to relocating.

*Solo parenting for long periods of time 24/7 without family support (often posted away from extended family units) can be all consuming, isolating and restrictive. I personally don't have parents or siblings, close family to rely on etc anyway, so each time we move city or post somewhere new, it's on me to integrate from scratch into new communities every time. New schools, new gp start up costs, befriending new social groups, there's no support systems in place for emergency babysitting for example, until I've established new friendships that I trust and that takes time. [... ] I don't have many job opportunities that work around my responsibilities to my children. (Family member of service person)*

*Provide child care support, particularly when both parents are serving. Social support for the spouses who often have to find a new job in each new posting. Provide social support for children of service people in managing changing schools and disrupted relationships with friends and family.*

#### *Transition support*

Similar to the challenges and needs of service people, a few respondents noted that whānau can also face a difficult transition from military life to civilian life. Respondents suggested that whānau often need support to help their loved one transition to civilian life.

*Transition to civilian life as well, as they are affected. (Māori, former service person, family member of service person)*

*Many relationships struggle or fail during the transition phase back to becoming a civilian. Greater mix of support service would help smooth out the bumps (Family member of service user)*

*Support them to help their service person integrate back into society (no proximity to service person)*

### *General support*

A few respondents discussed the need for more support for whānau more generally and did not include details on what that support should consist of. Within these comments, respondents suggested that whānau be able to choose or tailor support based on their own unique needs.

*Offer guidance & assistance where required, when required as required (Māori, Former service person, family member of service person)*

A few respondents commented that whānau of service people should receive the same level of support as service people, or as others in New Zealand who receive support from the government.

Very few respondents suggested that whānau do not need more support, with some of these respondents explaining that that focus should be on providing support to the service person only.

*Nothing I think this should be about the service person not the whānau. If we give the service person the right support then whānau don[t] need recognition*

### **Recognise the commitment of the whānau of service people**

Some respondents suggested that a Kawenata should recognise the commitment of whānau of service people, and the impacts of service on their lives.

As discussed previously a range of respondents – including service people, family members of service people and others – discussed the impact on whānau by the service of their loved one. A few respondents described how whānau make sacrifices so that their loved one can serve, and can face challenges such as caring for a loved one who returns from service; long periods of separation; impacts from frequent relocation; raising children as a solo parent; and limited career opportunities.

A few respondents raised concerns that whānau of service people are currently unseen and unrecognised. These respondents called for more inclusion of whānau as a core aspect of military life, including greater recognition of the unique role that family and whānau play.

*Recognize the contribution and sacrifices that the families of service people make to allow that service to occur (Current service person)*

*Recognition of the role whānau play as it's not always easy to provide support (Family member of service person)*

*Recognition for the sacrifices they make with a whānau member in the military. Especially children of serving members (Family member of service person)*

## Given that this would be a uniquely New Zealand Kawenata, what would be important to reflect or include?

A total of 3,236 responses were received that discussed what a uniquely New Zealand Kawenata would include or reflect<sup>3</sup>.

### Diversity and inclusivity

Many respondents considered it important that a uniquely New Zealand Kawenata reflect the ethnic diversity of New Zealand and the New Zealand Defence Force. Respondents wanted a Kawenata to recognise the gender diversity of the New Zealand Defence Force. Many respondents emphasised the importance of inclusivity and representing all those who served or are serving.

*A Kawenata is an opportunity to promote inclusive[n]ess (Former service person)*

Current and former service people highlighted the importance of being able to identify with a Kawenata and see their identities reflected in it.

*It would need to reflect the unique diversity and makeup of our forces (Current service person)*

A few respondents voiced concerns that everyone party to a Kawenata be treated the same, emphasising the importance of unity, while other respondents felt a Kawenata ought to demonstrate cultural sensitivity.

### Awareness and recognition of service people

Many respondents mentioned that a uniquely New Zealand Kawenata should include recognition of service. Many suggested that a uniquely New Zealand Kawenata be used as a means of increasing knowledge about the history and role of the New Zealand Defence Force, and as a way to acknowledge and recognise the sacrifices made and variety of work that service people perform.

A few responses suggested that the New Zealand Defence Force values of courage, commitment, comradeship, and integrity could be reflected in a Kawenata, possibly as the foundation on which it could be built.

### Te ao Māori inclusion, tikanga, the Treaty of Waitangi, and other values

There was a strong sentiment from respondents that a Kawenata should include or reflect Māori tikanga, kawa and values, with a few respondents recognising that Māori constitute a large proportion of the New Zealand Defence Force.

Respondents suggested a range of values that should be reflected in a uniquely New Zealand Kawenata; with whanaungatanga and manaakitanga being the most commonly cited values that respondents felt ought to be included. Other concepts and values raised by respondents included mana (dignity and respect), kotahitanga (partnership and togetherness), and kaitiaki (stewardship). These respondents did not contextualise these concepts or elaborate on how they

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<sup>3</sup> Only respondents who answered yes or maybe to the question 'do you think there is value in having such a Kawenata for New Zealand' were asked what would be important to reflect or include in a uniquely New Zealand Kawenata.

could be included or reflected. A few respondents also mentioned that a Kawenata ought to have a Māori kaupapa.

*Must protect and respect the mana of the veteran (Māori, family member of service person)*

*It should include the sense of togetherness that we are all in the waka together while in and out of the service (Current service person)*

Some Māori and non-Māori respondents felt that a Kawenata ought to include the Treaty of Waitangi or the principles of the Treaty, namely partnership, participation, and protection. No suggestions were offered as to how these principles could be incorporated or what effect they would have.

### **Include the family and whānau of service people**

A range of respondents – including service people, whānau members, and other respondents – suggested that the family and whānau of service people should be recognised and included in a uniquely New Zealand Kawenata. Some respondents recognised that whānau also made sacrifices and felt they should be recognised and compensated for this.

*Definitely family of these service people. They are as much invested in the duties to New Zealand as their loved ones serving (Māori, Family member of service person)*

A small number of respondents stated that whānau did not need to be included or recognised in a uniquely New Zealand Kawenata as the service person should be the focus.

### **Language of a Kawenata**

A few respondents discussed the language that should be used and the way a Kawenata should be written. Respondents' views varied, and discussion included whether a Kawenata should be predominately te reo Māori, English, or bilingual; and whether a Kawenata should have alternate equivalent versions in both te reo Māori and English.

### **Types of support a uniquely New Zealand Kawenata would provide**

A few respondents provided suggestions about the tangible support that could result from a uniquely New Zealand Kawenata, such as health and wellbeing and other support mentioned elsewhere in this report.

## Do you have any other comments about a Kawenata for New Zealand?

Finally, respondents were given the opportunity to provide further comments on a Kawenata. A total of 2,772 responses were received.

Nearly half of these respondents indicated that they did not have any further comments to make about a Kawenata.

Some respondents, particularly current and former service people, provided further comments in support of a Kawenata in New Zealand. They described general support for the idea of a Kawenata, that a Kawenata is long overdue, and were hopeful that a Kawenata would soon be established.

*I believe that done well, this will be a major next step for our service personnel, their whānau, the NZDF, and Aotearoa NZ (Current service person)*

*A great idea and I hope it goes ahead (Current service person)*

*I think this is a very good idea and something we should have had in place a very long time ago (Former service person, family member of service person)*

Very few respondents provided further comments in opposition of a Kawenata. Most of these respondents explained that military service was voluntary, and therefore did not warrant a special agreement or commitment.

A few respondents reiterated the potential, and need, for a Kawenata to be an enduring, meaningful, and tangible commitment.

*Our servicepeople sign on to serve their country and it would be reassuring for them to know that were anything to happen to them that the Government had signed a Kawenata committing to serving the whānau in particular, but also committing to support them should they need that support (Former service person)*

Others raised concerns with the use of the phrase 'Kawenata', noting that not everyone inherently understands what 'Kawenata' means, and suggested that a different name be chosen.

A few respondents pointed to Australia, the United Kingdom, and the United States – suggesting that the covenants established in these countries, and their means of supporting and recognising service people, be looked to as examples of what a New Zealand Kawenata could look like.

## METHODOLOGY

### Online survey responses

The online survey was open for a three-week period, from 18 May to 7 June 2020. Survey responses were received online via the Survey Monkey platform. A total of 6,152 complete responses were received, while 825 incomplete responses were omitted from analysis. All complete responses were uploaded to NVivo 12 qualitative analysis software and coded to a coding framework based on themes and questions asked in the survey.

### Identification of respondents

The survey did not request personally identifiable information, but demographic information was requested. This was to help understand different perspectives and the level of support or otherwise for a Kawenata by different variables such as age and ethnicity. Respondents were able to select “prefer not to say” for all demographic questions. Organisations were asked to provide their name but had the option to remain anonymous. Only one response was permitted per device, however it was possible for people to respond more than once using different devices such as a phone and a computer.

### Quantification of respondents

The following classifications have been used throughout this report to quantify the number of respondents who commented on a given topic within a theme or question. These classifications are approximate only and designed to indicate the weight of opinion for various themes.

**Table 1: Classifications used to quantify numbers of respondents**

Classification	Definition
Most	More than 90%
Many	60% to 89%
Around half	41% to 59%
Some	11% to 40%
Few	4% to 10%
Very few	Less than 3%

### Summary of respondents

This section summarises the respondents who answered the survey.

#### Number and type of respondents

6, 152 respondents answered the survey. This included:

- 6,102 individual responses; and
- 50 organisation or group responses. Of these, there were 28 formal organisations, 12 informal groups, and 10 unknown (no name was provided).

## Proximity to service people

Individual respondents included:

- 1,088 current service people;
- 3,245 former service people;
- 2,103 people who had at least one family member who was a service person;
- 319 former or current civilian New Zealand Defence Force staff;
- 3,245 people who knew someone (not in their family) who was a service person; and
- 301 people who had no relationship to a service person.

Note: Respondents could select more than one category of relationship, for example current service people could also select that they had a family member and knew someone who was a service person.

## Coding and analysis

All closed-ended questions were automatically coded within Survey Monkey and NVivo 12. The closed-ended questions where respondents had selected “other”, (namely location, ethnicity, and proximity to a service person) were manually re-classified to clean the data for further analysis.

Using NVivo 12, respondent’s answers to open text questions were coded to a comprehensive thematic framework based on common themes within the answers. The majority of responses were coded, and all survey responses were read to ensure themes were captured within coding and analysis. The analysis was supported by queries developed so that survey responses could be analysed by classification attribute such as proximity to a service person.

The data was cross tabulated by age and ethnicity, to check for relationships between these key demographic attributes and particular responses.

## Filtering

The survey asked respondents what activities they thought the New Zealand Defence Force was involved in. Answers to this question were filtered to exclude responses from current and former service people and civilian New Zealand Defence Force staff. This filtering was applied in order to gain insights into public perceptions and understanding of the New Zealand Defence Force.

## APPENDIX ONE: ONLINE SURVEY QUESTIONS

### About this survey

The Veterans' Advisory Board know that the vast majority of New Zealanders respect and honour our former and current military service people. This was very evident on Anzac Day when thousands stood in their driveways in a unique show of respect.

But could we, or should we do more to recognise and support the people who serve and defend our country today, and every day – including their whānau?

The Veterans' Advisory Board believe it is time to have a national conversation about how we support and recognise those who serve us. We want to know how New Zealanders feel about our service people and what our country does for them. We wish to find out whether New Zealanders think we should have a binding agreement or 'Kawenata' between service people and their whānau, the Government, and the people of New Zealand.

A Kawenata is a written promise or agreement which binds the parties in a permanent relationship, like a pact.

### Mission: Feedback survey confidentiality statement

#### Confidentiality of survey responses

All individual responses are anonymous. Some demographic information is requested to understand perspectives, for example gender and rural vs urban. No individual responses will be shared, and no personally identifiable information will be disclosed. The comments individuals make may be quoted, but they will not be identifiable.

Survey responses from groups and organisations may be referenced or quoted in our report, unless they have advised they wish their responses to be confidential.

#### How survey responses will be used

Survey responses, along with other information gathered will help to inform the Veterans' Advisory Board's report, including findings and recommendations. The report will be provided to the Minister for Veterans.

#### Storage of information

Survey responses are sent over a secure, encrypted connection.

The Veterans' Advisory Board takes its responsibility to protect information seriously. All information will be protected and stored on a secure database in accordance with the Privacy Act 1993.

#### Access to information

For questions regarding the treatment of survey responses please email: [survey@missionfeedback.nz](mailto:survey@missionfeedback.nz). Please be aware that after submission, a search of all responses will be required to locate an individual survey. This will take time, and may not be possible, given names and contact details are not collected.

1. Are you responding:

- As an individual?
- On behalf of a group or organisation? (*Please skip to Question 9*)

### **About you**

Firstly, just a few questions about you:

2. Which of these do you identify with?

- Male
- Female
- Gender diverse
- Prefer not to say

3. Which of these age groups do you fall into?

- Under 16
- 16-19
- 20-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70+
- Prefer not to say

4. How would you describe your residency status?

- New Zealand citizen by birth
- New Zealand citizen by naturalisation
- Residence class visa holder (including refugee/asylum seeker)
- Australian citizen
- Other (e.g. work visa, student visa)
- Prefer not to say

5a. Which region of New Zealand do you live in?

- Northland Region
- Auckland Region
- Waikato Region
- Bay of Plenty Region
- Gisborne Region

- Hawke's Bay Region
- Taranaki Region
- Manawatu-Wanganui Region
- Wellington Region (including Wairarapa and Horowhenua)
- West Coast Region
- Canterbury Region
- Otago Region
- Southland Region
- Tasman Region
- Nelson Region
- Marlborough Region
- Elsewhere in New Zealand
- Outside New Zealand (***Please answer 5b***)
- Not sure (***Please answer 5b***)

5b. If you live outside New Zealand or don't know what region you live in - what is the name of the nearest city or town to where you live?

6. Do you live in a rural area, city or town?

- Rural
- City/Town
- Other

### **Links to service people**

7. Which of these statements describes you? (***Please select all that apply***).

- None of the below statements describe me
- I am a current service person
- I am a former service person
- I am a current or past civilian staff member of the New Zealand Defence Force
- I know someone, not in my family, who is a current or former service person
- I have a parent who is a current or former service person
- I have a spouse or partner who is a current or former service person
- I have another direct family member who is a current or former service person (***Please specify their relationship to you***)

## **Ethnicity**

8. Which of these ethnicities or groups do you identify with? (*Please select all that apply*).

- NZ European
- Māori
- Australian
- European (other)
- Samoan
- Cook Island Māori
- Tongan
- Niuean
- Fijian
- Chinese
- Indian
- Other (*Please specify*)

*Please skip to Question 10*

## **Questions for groups or organisations only**

9a. What is the name of your group or organisation?

9b. My group or organisation wishes to remain anonymous

- No
- Yes

9c. How many people are you responding on behalf of?

- 1-10
- 11-50
- 51-100
- 101-200
- More than 200

## **Values, obligations and support to service people**

These questions are about military service people and their whānau. That is, people who have served, or are currently serving, in the New Zealand Defence Force. This includes the Navy, Army, and Air Force, but not civilian Defence staff.

10. Using a scale of 1 to 5, how much do you agree or disagree that New Zealand values its service people?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

11. Using a scale of 1 to 5, how much do you agree or disagree that New Zealand has a moral obligation to support its service people?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

12. Using a scale of 1 to 5, how much do you agree or disagree that service people and their whānau have more challenging lives than other New Zealanders?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

13. Using a scale of 1 to 5, how much do you agree or disagree that New Zealand does a good job of supporting service people and their whānau?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

14. What kinds of things or activities do you think service people do for New Zealand?

15. Do you think service people and their whānau should receive more recognition and support?

- Yes
- No (***Please skip to question 17***)

- Don't know

### **Recognition and support for service people**

16. Why do you think service people and their whānau should receive more recognition and support? (***Please select all that apply***).

- There's a social or moral obligation to recognise and support them
- They experience challenges and are put in harm's way when doing their duty
- Don't know
- Other (***Please specify***)

***Please skip to question 18***

17. Why do you think service people and their whānau shouldn't receive more recognition and support? (***Please select all that apply***).

- Existing support and recognition is adequate
- They shouldn't be treated differently from others in society
- Other (***Please specify***)

***Please skip to question 20***

### **Types of recognition and support for service people**

18. What kinds of support and recognition do you think service people need more of? (***Please select all that apply***).

- Financial support (including pensions, insurance, loans, financial planning)
- Mental and physical health support (including counselling)
- Support for transition/integration to civilian life after their service has finished
- Discount schemes when buying goods and services
- Support for whānau
- Assistance with education and childcare
- Assistance with transport
- Assistance with housing
- Support for organisations such as the Royal New Zealand Returned Services Association (RSA) and others
- New ways to recognise the contribution of service people
- None of these
- No extra recognition and support is needed
- Not sure
- Something else (***Please specify***)

19. Do you think New Zealand should have something in place that commits to recognising and supporting service people and their whānau?

- Yes
- No
- Maybe
- Don't know

### **Kawenata for New Zealand**

One way that New Zealand could express its support and recognition of service people and their whānau is through an agreement or 'Kawenata' between service people and their families, the Government, and the people of New Zealand.

A Kawenata is a written promise or agreement that binds the parties in a permanent relationship, like a pact.

The Kawenata could acknowledge the potential harm that service people and their whānau may face, and the service they give. It could make a commitment to ensuring they are not disadvantaged by their service, in comparison to other New Zealanders. It could also help to ensure service people and their whānau receive support if they need it.

20. Do you think there is value in having such a military Kawenata for New Zealand?

- Yes
- Maybe
- No (*please skip to question 24*)
- Don't know (*please skip to question 24*)

### **Benefits of a Kawenata**

21. What do you think the main benefits of a Kawenata could be? (*Please select all that apply*).

- To provide greater support to service people
- To provide greater recognition of service people's contributions
- To provide greater certainty in life to service people and their whānau
- Not sure
- None of these
- Something else (*Please specify*)

22. What do you think a Kawenata should include or do for the whānau of service people?

23. Given that this would be a uniquely New Zealand Kawenata, what would be important to reflect or include?

## Comments

24. Do you have any other comments about a Kawenata for New Zealand?

Thank you for participating in this survey commissioned by the Veterans' Advisory Board. Your opinion will help shape what happens next for service people and their whānau. We will be reporting to the Minister for Veterans on the results of the survey in early August.