

JOHN STANSFIELD

# THE COMMUNITY ORGANISER AS ENTREPRENEUR



*John Stansfield*

**John Stansfield is unashamedly** a radical who has demonstrated a lifetime commitment to social justice. He is a thought-leader who has a talent for the critical thinking that can analyse problems, and then shape the solutions that will make a difference. And he is a serial social entrepreneur who has had a deep impact on how community organisations are managed in New Zealand and the Pacific, and on how we address a range of issues from problem gambling to waste management.

From an early age, John Stansfield had a sense of the importance of unionism and community organising, and understood that collective action was an effective and solid basis for innovation and enterprise. While studying at Massey University in Palmerston North, he was elected to the Student Union, where he was involved in starting the first commercial FM radio station, and also founding Student Job Search. This later evolved into a career as a trade union advocate.

At the time, he was somewhat mystified as to where these interests in unionism and community organising had come from, as they could not be seen in the rest of his immediate family. It wasn't until his mid-thirties that he found out that the Stansfields are descended from one of families of the Tolpuddle Martyrs, a group of 19th century English agricultural labourers whose struggle for the recognition of workers' rights was a critical chapter in the formation of the early Trade Union movement.

Stansfield got involved in establishing and managing a range of community organisations — on tenancy rights, health and disability issues, and running social services. He gained a reputation as someone who was constantly brimming over with creative ideas, while also having the practical common sense to make the innovations happen.

Stansfield: “I’ve had a life sentence in the community sector, with precious little time off for good behaviour. One of the reasons for this is that for too much of my life I have been seduced by ideas — each a new lover to obsess over, each the latest greatest and most important truth. And as awesome, and powerful as any seed is, an idea is pretty useless if it isn’t used. As I’ve got older, I have come to realize that this world is awash with ideas — knee deep in great ideas — a few of which are truly original. Indeed I would argue that the most frequent reason my brilliant ideas don’t get acted upon is a chronic oversupply of other brilliant ideas!”

- As Stansfield developed a reputation as an effective manager of community services, he started to get called into other not-for-profit organisations to help them solve their more intractable problems:

“I was often called in just shortly before the death of the organisation, and I was really there to offer the last rites. I got frustrated and burnt out, and a lot of it was pretty dire. I could have kept up this sort of consultancy for years ... but I knew that this work was superficial and not very satisfying. I seemed to be fixing the same problems all over the place, and soon came to the conclusion that this work was not consistent with what we know about the process of development. I realised we had to intervene earlier and work to build the capacity of these organisations.”

This insight led Stansfield to co-found a new Graduate Diploma in Not-For-Profit Management at Unitec. The design of this programme started from the premise that the not-for-profit sector had evolved a unique culture in which it addresses major challenges in the context of strongly held values. The diploma programme would need to be thoroughly steeped in this same culture and values.

Stansfield: “I’m against much of what has been taught in terms of western management theory for community organisations ... because what they teach is certainty, and having lots of rigour by numbers, which is really good at keeping you where you already are. It’s not a useful theory for going into uncharted waters — which is where most community group managers are going. So the challenge in designing this programme has been to develop other ways of learning and knowing stuff. The challenge is in how to build the capacity of the not-for-profit sector in a way that enables it to be better at embracing uncertainty.”

Stansfield and the Unitec team visited more than 60 agencies and talked to their boards of governors, chief executives and the front-line staff. These interviews showed them that the groups wanted management and leadership education — but they wanted it delivered in a completely different way.

The diploma programme would have to fit into the lives of busy and under-resourced managers, rather than expecting them to fit in with the institution. These were leaders who did “just-in-time” learning, and “just-enough” learning — so they wanted to access this education





*John Stansfield presenting his social innovation workshop at the NZSEF Retreat*

one bite at a time. The programme needed to respect people’s existing knowledge, and use it. There needed to be experiential learning rather than a lecture format. And the individual and competitive styles of education needed to be balanced with a collective and collaborative approach to learning.

Stansfield: “We really challenged the Unitec institution to understand a community development perspective, and also understand how the existing institutions just weren’t meeting it. The diploma programme we came up with was totally focused and targeted on what the people had told us that they wanted. I think that’s why it has been hugely successful”

Unitec now offers the Not-for-Profit Management programme in Auckland, Hamilton, Wellington, Christchurch and Dunedin. A version for Maori healthcare providers is also offered in Auckland and Christchurch.

The programme modules are six days long and they are offered in two blocks of three days. Subjects include skills for leadership, entrepreneurship, financial management, governance, and strategic planning, and how to influence public policy and social change. The students are encouraged to study as many or as few of the programme modules as their schedule allows. Unitec has also been able to offer scholarships (funded by the Tindall Foundation) to those managers and organisations who could not otherwise afford the fees.

The Not-for-Profit Diploma programme has spread to the Pacific in conjunction with the United Nations Development Programme and Piango (Pacific Islands Association of Non-Governmental Organisations) . This has led Stansfield and his Unitec colleagues to lecture and work with community leaders in various countries from Guam and Saipan (in the North Pacific) to Papua New Guinea, Samoa, Tonga, Fiji, and Vanuatu.

- In 2003, John Stansfield took over the leadership of the Problem Gambling Foundation, an important social service provider that was in the midst of enormous challenges.

Stansfield: “The organisation was fundamentally broken. Its charismatic founder and director had resigned amidst a scandal. The business was barely solvent and had very poor management systems. Parts of the organisation had a dispirited and dysfunctional staff that was steeped in a culture of entitlement. And the bottom line was that, as a foundation, it had no clear strategy on what it should do about gambling.”

Stansfield quickly moved into fix-it mode and steered a major transformation of how the foundation was managed. And by 2005, the foundation had sorted out its financial and management problems, had moved into a \$3 million premises in Auckland, and was one of the largest organisations of its type in the world.

This turn-around in fortune was not just a matter of fixing up the management. There was also an important change of thinking for the foundation board and staff about the nature of gambling harm and how communities engage with gambling issues.

When Stansfield started his crisis management, he made sure he took a deliberate period of time to stop and think. He devoured everything he could read about the problem gambling situation, and he sought out the critical conversations he needed to have in order to gain perspective on the issue.



“In this deep thinking phase, I went back through all of the statistics. All of a sudden the numbers jumped out and hit me — almost half of the gamblers seeking treatment in 2003 were women, when 12 years earlier there were no women seeking treatment. I had to ask: What happened to New Zealand women? How come they got weak and became gambling addicts all of a sudden? When I looked into it I found that they almost universally started to get into trouble with a single product — the pokie machine. About 85 percent of problem gambling was coming from this one product. And in the case of the most marginal group — Maori women — 94 percent of the harm was coming from this one product. This notion that a whole class of people could be hurt by a single product made it clear to me that this wasn't a problem of individuals, but a problem with the product.”

This insight led to a fundamental shift in thinking. The Problem Gambling Foundation, along with most organisations of its type in the world, had been operating from an addictions paradigm. The inevitable consequence of this was that the focus of concern is on the addict, already harmed, and not on the environment.

Stansfield: “Problem gambling was a sector dominated by an industry of counsellors, and as such, it was incapable of sensibly targeting supply or prevention. The *addictions paradigm* focuses on the

harm after the harm has happened. It simply manages the problem. But under a *public safety paradigm* we are immediately focused on the gambling product and the gambling environment. We did the critical thinking and concluded that what we really need to shift is public attitudes. The machines are unsafe. We needed to more deeply acknowledge that gambling is a conscious and pernicious industry and you just cannot trust the people in control of this industry to do the right thing ... because there is far too much money involved.”

The challenge for Stansfield and the Problem Gambling Foundation became how to radically change the way that gambling machines were regarded and understood in New Zealand. How do you convince a society — which is in receipt of over \$300 million annually from charity money drawn from pokie machines — that these very machines are doing more harm than good?

Stansfield: “We needed to be innovative about creating a campaign for change. We needed to be able to tell the story so that it became bigger than the foundation and would take on a life of its own. We got clear and direct about our messaging. We would describe the pokie machines as “the crack cocaine of gambling”. Or we would say that having these machines at your corner pub represented a transfer of wealth from the poor to the rich, from the women to the men, and from the brown to the white. We would more clearly make the links between problem gambling and crime — the benefit fraud, stealing, and some violent crime that was being perpetrated by people trying to fund their Pokie habits. And we would back up all these statements with research and statistics.”

In addition to this, the foundation reached out to those other organisations who were relying on charity money from Pokie machines in order to fund their own operations. Trustees and managers were encouraged to reconsider: Is this really the best way to fund your work in the community?

Over the next five years, the Problem Gambling Foundation campaigns showed immediate success in changing these public attitudes. Research shows the majority of New Zealanders now believe that gambling machines do more harm than good, and there is a low level of trust in both the gambling industry and the trusts that distribute the money that comes from the pokie machines. But Stansfield points out that the foundation cannot claim complete credit for this shift in attitudes ... a sadder element here is also the fact that so many New Zealand families now know and care about someone who has “crashed and burned” as a result of their addiction to these gambling machines.

The foundation’s major purpose behind the public awareness campaign was to get the gambling industry to the bargaining table, and get it to take responsibility for the harm it has been doing. This has started to happen. The industry has also started to consider software restraints on its machines — software that can track players and read their play in real time and determine whether they are safe, are in the midst of a problem gambling episode, or if they are laundering money.

In the meantime, the example of the New Zealand Problem Gambling Foundation has started to be noticed internationally. The shift in thinking from an *addictions paradigm* to a *public safety paradigm*, and the strategies in campaigning for change, are now being replicated in similar organisations around the world.

- In 1992, John Stansfield joined with a group of friends to buy 45 hectares of hilly gorse-covered land on Waiheke Island. They established the Orapiu Grove Farm organics partnership which became an exploration into alternative approaches to land ownership, and how to make a living through sustainable organic farming. Most of the partners are involved in other occupations, but they all have a home on the farm.

Stansfield: “I came to the green end of things a little later in life ... I think when your hair turns grey, then your hands start to turn green. One of the drivers behind the farm was to create a place where we could experiment, and try a few things out, learn and practice some alternatives ... and it’s been pretty rewarding as that.”

The main commercial crop is the grapes which produce an award-winning wine under the name of *Awaroa*. It is so popular that it’s often sold out before it’s bottled. There’s also a

grove of olive trees producing olive oil, and a lavender garden that makes enough money to support one household. A longer-term plan is to develop an organic café on the farm, and also create retreat spaces in the native bush for eco-tourists who want to escape Auckland for a while.

Stansfield: “There is a genuine warmth and a love amongst the partners which holds this venture together ... it has become very much our family and a safe place to be a part of. Safety in this sense is an important thing because if you want to experiment, you don’t want to be in the cold winds of the marketplace, and you don’t want to be up for ridicule. You want to be able to say: let’s try this! or let’s have a dabble at that! The experimenting is very important, because failure is a necessary cost of invention. And you have to be a bit forgiving and relaxed with one another if you are really going to do anything truly interesting ...”

- One of the more interesting things on Waiheke Island is its creative and collective approach to waste minimisation and recycling. Waiheke has strongly embraced the goal of becoming a “zero waste” community (with a target of sending zero waste to landfill). And Stansfield is a co-founder of the Waiheke Waste Resource Trust which leads a vigorous programme of waste and recycling initiatives aimed at local schools, businesses and the wider community.

Stansfield: “On Waiheke we used to have our own local government and we did things pretty much the Waiheke way. Then other people decided that we needed to be compulsorily amalgamated with the Auckland City Council. One of the things we lost in this process was our treasured approaches to waste and recycling. Everything just got thrown into the back of compactors. We were pretty grumpy about this, because Waiheke is a pretty “green” place. So we started to organise as a community.”

Waiheke residents had some luck when the Local Government Amendment Act No.4 was passed which said that councils had to have local waste management plans. So they organised around this opportunity in order to make their management plan consistent with



*John Stansfield, Stephanie McIntyre and Sir Stephen Tindall in conversation at the NZSEF Retreat*



The Clean Stream team featured in *The Listener* during their fight to retain the Waiheke rubbish and recycling contract

the values of the community. The Waste Resource Trust sought the assistance of CBEC (a Kaitia-based organisation with established waste management skills), and a commercial venture called Clean Stream Waiheke Ltd was established. This business tendered for, and was awarded, the waste and recycling contracts on the island for the next seven years.

Stansfield: "I tell poor communities that they should get hold of the rubbish before the rich find out how valuable it is! There's so much in rubbish which we should be turning into stuff and into jobs. What we worked out is that if you want to achieve "zero waste", then you have to concentrate on the "three Rs". The first two involve doing everything you can to *Reduce* and *Reuse*. *Recycling* is what you do when you have failed to do the first two things. And the rule of thumb with recycling is that you should never move a product until you have got it to its highest value, and its greatest density, and you have extracted all of the labour value you can in the place that you are."

The Waiheke community soon embraced these "three Rs". The Waste Resource Trust employed two waste educators who gained a huge level of buy-in from the island residents. Waiheke achieved a massive 60% diversion rate from the landfill — much higher than the rest of Auckland City. And with local composting education, the amount of food waste being collected from local households was running at about half that of Auckland City.

Clean Stream ran a demolition yard, and a re-use shop at the transfer station. The rubbish trucks ran on used vegetable oil that was collected from local restaurants and converted into bio-diesel. The community-owned business was an important source of jobs — 26 people were employed — and the \$1.5 million a year from the rubbish contract was largely redirected back into the Waiheke economy.

It was also actively pursuing innovations in recycling. They developed a form of glass crushing which turns broken glass into a useful product. They researched and developed new product processes which can turn low-level plastic waste into fibre boards that can be used as building materials.

The Waste Resource Trust attracted all sorts of volunteering from people whose passion was to create new ideas for how to recycle things. One year, there was a particularly good

harvest from the fruit trees on Waiheke Island. So the Waste Resource Trust decided it would run preserving classes for the locals — salvaging four-and-a half tons of jam jars for local people to fill with their preserves.

Alongside all this, the trust also hosts a popular annual festival called “Junk to Funk” which has a fashion show of wearable arts and body sculpture created from recycled, reusable and natural materials.

- In 2008, John Stansfield left his role as CEO of Problem Gambling to concentrate on the Waste Resources Trust and the Clean Stream business. He was concerned that the contract for recycling on Waiheke was coming up for renewal. He knew that the community organisation would be facing stiff competition for the contract — especially from Trans Pacific Industries, the large and powerful Australian company which controls most of the waste management in New Zealand.

The fight for this contract, and for the acknowledgement of the clear value that the community enterprise was demonstrating on Waiheke, was a fight that consumed Stansfield and many Waiheke residents over the next two years. Yet it was ultimately a fight they lost as, in July 2009, the Auckland City Council awarded the contract to Trans Pacific Industries in the face of dramatic protests from the Waiheke community.

At stake was a 10-year \$23 million contract for the rubbish and recycling collection on Waiheke. But the loss of the contract also represented a major change in how recycling on the island would be handled. Instead of households sorting out their own recyclables, they have changed to a “co-mingled” collection process where householders put all their glass, plastic, cardboard and cans into a single bin, from which they are collected and shipped off the island — to be later sorted out by the Visy Materials Recycling Facility (MRF) in Onehunga. The green waste is also shipped off the island instead of being processed locally as before.

What obviously gets lost here are all the local jobs that come from transforming this waste into useful resources. And it’s not as though the \$21.9 million MRF facility in Onehunga is replacing those local jobs with a more efficient process and more valuable end-product. Auckland’s *Metro* magazine has pointed out that while the MRF facility is supposed to separate glass from the plastic, cardboard and cans — it actually doesn’t do as good a job as it was designed to do. The plant has had trouble with broken glass getting into all the other recyclables, almost from the start, and this has brought down the useable value of all the other recyclables.

Stansfield points out that the debate and struggle over the recycling collection process goes right to the heart of how people usually see waste management: “One of the big problems is that people tend to see it as an engineering problem. But it’s not an engineering problem ... it’s a human behaviour problem, and it requires a community development approach to address it. On Waiheke, we knew that people were actually quite smart, and they could separate out their rubbish at the household level, and they will get involved and do the right thing if you give them the tools and the information. An engineered approach is one that says that people are really stupid so we should just give them big bins and build a factory somewhere where the engineering fairies will sort it all out.”



*The NZSEF Fellowship on a visit to the Waiheke Island Transfer Station*

The Waiheke fight for their local rubbish contract was embraced with the same level of enthusiasm and creativity that they had brought to their vision of being a “zero waste” community. There was a vigorous campaign of town meetings, letter-writing, local education, song-writing, film-making, marches on Auckland City Council meetings, and protest demonstrations (... one of which drew attention to the mountain of un-recycled glass that was being stockpiled at the Visy MRF facility).

But, in the end, the Auckland City Council made its decision. Stansfield: “When we lost the contract ... emotionally, I was absolutely battered. I still think it’s quite crooked that we lost. It is certainly not what people in Waiheke wanted. It is certainly not cheaper, or safer. It is certainly not more sustainable. But the thing that still moves me is the memory of people in the middle of winter walking down to the Waiheke ferry in the early morning, in the dark and in pissing rain. This was our community heading to Auckland to have its say. And we had solo mums, and the local millionaires and the home-schooled kids and pensioners marching on City Hall for the rights of the jobs of their rubbish collectors. That made me very proud of the community that I live in.”

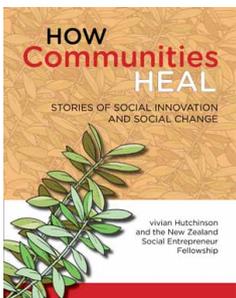
Stansfield points out that Waiheke residents have taken this particular rubbish contract off Trans Pacific Industries once before, under a more benign council environment: “... It is possible that some time in the future we will have a council serious about its role in supporting community and local economic development, and we may well win the contract back again. In the meantime, we will continue to maintain the fire of ‘doing the right thing’ in our community.”

- John Stansfield was first in the New Zealand Social Entrepreneur Fellowship to take advantage of the Lex Mundi pro-bono legal support that was available for social entrepreneurs in the network. This support helped Stansfield restructure the Waste Resource Trust business activities into a not-for-profit company that is owned by a trust. A leading lawyer at Simpson Grierson adapted existing legal frameworks in a way that may become relevant to other social entrepreneurs whose enterprises do not fit the standard company or not-for-profit legal models.

Stansfield observes that one of the main things he has learned (or relearned) from the Social Entrepreneur Fellowship is the importance of stepping away from the fray and doing the deliberate and deep thinking: “I was quite honoured to be asked to be part of this because it gave me a korowai, or cloak, that said we are going to give you some time to go away and think. This has been an enormously privilege and I don’t think it happens too often or too easily. I got some space to think more broadly about my work, and the particular issues I was dealing with at the time.

“Being a social change agent is like swimming towards the horizon — the goal is constantly moving. Periodically we need to create times for ourselves where we can stop and tread water. We can either reflect on how far from the shore we’ve come, or just celebrate the fact that we are still afloat!

“I gained ‘fellowship’ out of this group too ... which I think has been quite important. I was able to make the links with what other people are also doing, and draw out the lessons from across a whole bunch of things. We really need to recognise how much stepping into a broader context really feeds both your thinking and yourself.”



## Notes and Links

- This article by Vivian Hutchinson is part of the [HOW COMMUNITIES HEAL project](#) — stories of social innovation and social change featuring members of the New Zealand Social Entrepreneur Fellowship. It is available online at [tinyurl.com/hchstansfield](http://tinyurl.com/hchstansfield)
- *John Stansfield* can be contacted at [john@wrt.org.nz](mailto:john@wrt.org.nz) or at Waiheke Waste Resources Trust, PO Box 119, Oneroa, Waiheke Island, Auckland 1240
- *Tolpuddle martyrs* ... a group of 19th century English agricultural labourers from Tolpuddle in Dorset who formed a Trade Union lodge. They were arrested for swearing a secret oath as members of the *Friendly Society of Agricultural Labourers*. The Martyrs were sentenced and transported to Australia. Their harsh sentence provoked a campaign of petitions and mass demonstrations which were an important element in the birth of the British union movement. See [en.wikipedia.org/wiki/Tolpuddle\\_Martyrs](http://en.wikipedia.org/wiki/Tolpuddle_Martyrs) and [www.tolpuddlemartyrs.org.uk/](http://www.tolpuddlemartyrs.org.uk/)
- *The Graduate Diploma in Not-For-Profit Management* website is at [tinyurl.com/djtkay](http://tinyurl.com/djtkay)
- *Not-for-Profit education in the Pacific* ... see [www.piango.org/Graduate-Diploma-Programme.html](http://www.piango.org/Graduate-Diploma-Programme.html)
- *The Problem Gambling Foundation* website is at [www.pgfnz.org.nz](http://www.pgfnz.org.nz)
- *being innovative about our messaging* ... see “*Outrageous Fortune*” [www.youtube.com/watch?v=gTwQX6Ka1Zw](http://www.youtube.com/watch?v=gTwQX6Ka1Zw) and “*Dirty Money*” [www.youtube.com/watch?v=N2hvaW-NIYc](http://www.youtube.com/watch?v=N2hvaW-NIYc)
- *Orapiu Grove Farm* ... see *Country Calendar* TV ONE 7 July 2007 “*A Pleasure Shared*” [tvnz.co.nz/view/page/410965/1208708](http://tvnz.co.nz/view/page/410965/1208708)
- *interview with John Stansfield* by Tim Lynch on GreenplanetFM 4 Dec 2008 at [tinyurl.com/yex9nf9](http://tinyurl.com/yex9nf9)

- The *Waiheke Waste Resources Trust* website is at [www.wrt.org.nz](http://www.wrt.org.nz)
- *zero waste community* ... more than 70% of local councils in New Zealand have adopted the target of zero waste to landfill, see [www.zerowaste.co.nz](http://www.zerowaste.co.nz)
- “*Waiheke fights to keep successful recycling scheme*” TV3 *Campbell Live* 12 June 2009 [www.youtube.com/watch?v=Eddl9qNsRO8](http://www.youtube.com/watch?v=Eddl9qNsRO8)
- “*Keep your Wheelie Bins in Auckland*” song by Anu Grace and video by Scott Ewing at [vimeo.com/4452481](http://vimeo.com/4452481)
- *the campaign to keep Waiheke’s Waste Resources in local hands* ... has been archived on the internet at [www.waihekedoesitbetter.org.nz](http://www.waihekedoesitbetter.org.nz)
- “*Bin There, Done That – a Waiheke entrepreneur knows how to make good use of bad rubbish*” by Sarah Barnett, *Listener* 30 May 2009 available at [tinyurl.com/3r4xz8b](http://tinyurl.com/3r4xz8b)
- *Metro* article ... “*Climbing Mt Visy*” by Simon Farrell-Green *Metro Magazine* (March 2010)
- “*Look Ma No PowerPoint*” John Stansfield workshop presentation to the *New Zealand Community Economic Development Conference* 10 February 2010 available at [www.ced.org.nz](http://www.ced.org.nz)
- *Lex Mundi* legal support to the *New Zealand Social Entrepreneur Fellowship* ... see [www.lexmundiprobono.org](http://www.lexmundiprobono.org)
- In 2011, John Stansfield took a new job as Advocacy and Campaigns Director for *Oxfam New Zealand*. See *Ideas* interview of John Stansfield by Chris Laidlaw 5 June 2011 “*Is the International Food System in Crisis?*” at [www.radionz.co.nz/national/programmes/ideas/20110605](http://www.radionz.co.nz/national/programmes/ideas/20110605)
- “*How Shared Dreams and Values Promote Social Change*” John Stansfield interview with Hildy Gottlieb on the *Chronicle of Philanthropy* website 10 August 2011 <http://philanthropy.com/article/How-Shared-DreamsValues/128590>
- *John Stansfield comments* taken from workshop presentations at the NZ Social Entrepreneur Fellowship Retreats at Long Bay 2007 – 2009, and interview with Vivian Hutchinson 25 June 2008, and interviews for the HOW COMMUNITIES HEAL project 5 March 2010 and 18 March 2010.
- More articles in this series, and further information on the HOW COMMUNITIES HEAL project can be found at [www.nzsef.org.nz/howcommunitiesheal](http://www.nzsef.org.nz/howcommunitiesheal)
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