

It is not kindness if it kills hope

Daniel McCaffrey 2009

There are a few towns in the middle of the North Island that drown the soul in sorrow.

Despite being once inhabited by good honest New Zealanders they are the villages of the damned.

They are economically dead. Hope has taken the bus out of town.

Contrast these towns with the villages of the tribal people of south east China.

There people are bubbling with life. They make fascinating clothes of such brilliant variety and design.

Their food is a magic mixture of clever use of scarce materials and local pigs, chickens and vegetables

Everyone is busy, making buckets, sharpening hoes, digging garden, feeding pigs, minding chickens.

They sing their own songs. The reason the towns of the central north island are economically dead is the same as that for remote aboriginal Australian settlements, as the Inuit of Alaska, Native Americans on the reservations and the project housing estates of Britain.

Passive welfare can destroy a community in two generations.

The first rule is that earning any money is punished severely.

Earn over the prescribed amount and you lose the dole or your welfare.

This punishment for effort destroys people.

In welfare towns you won't see a gardener trying to make a few dollars selling a surplus.

You won't find a small shop selling local crafts or any single enterprise either selling goods to strangers or to their own.

To do so is to risk jail.

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Millions of years of human evolution where people earned their keep has been stopped dead.

For the first time in human history earning your keep is punished.
So how did this come about.

It was well intentioned and framed by people who themselves know that passive welfare is poisonous.

They would never live in a state house, nor see their children set up for life on the dole.

But they sit on the committees and the policy councils that cement their voting blocks into permanent and stultifying dependency in the welfare ghettos of the country.

The Christian socialism of the 1930's has morphed from laws built to prevent poverty to a system that cements people permanently into it.

So there are no gardens of allotments, no small chicken farms, no tool making or furniture making, no clothes are mended or soups concocted.

No meals are made and frozen for the future.

Once you destroy the enterprise and ambition to earn a few more dollars you destroy the core humanity of a person.

You have made them worthless.

Useless to everyone and a shame to themselves.

No one asks why solo mothers do not marry the fathers of their children and settle into domestic harmony.

Why on earth would they marry men who are worthless.

When the men had work, semi-skilled jobs in the freezing works forests and factories they were worth marrying.

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Now they are just parasites who sponge of the welfare of the women and children.

Why would a mother want depend on idle men who throw loud parties and wreck cars on the lawn.

The government is a far more dependable source of income. So the parents are no example to the children and everyone despite having time on their hands have no accomplishments to show for it.

The future will be the same as today, and the same as yesterday.

The dole will arrive as it always has.

Since it cost no one any effort to earn it doesn't matter what it is spent on.

Its gone in no time is a wasteful way on fast food booze and weed.

Since the honest and the scared cannot earn over the stipulated amount its left to the dishonest to make a fortune in the drug trade.

Yet there is so many things that could be done.

People from the cities could be enticed down for pig hunting trips, hiking, and orienteering.

You could build a few cabins in the woods for writers, families that need a break.

Even a few forest camping parks at the side of the road would generate a few bob.

For a town with a river or lake there could be houseboats, canoes and kayaks for hire, bikes to ride through the forests, 4 wheel drives organised for maniacs through the countryside.

What trouble would there be in getting together a collection of old Holdens all tinned up like mad max and hiring them out for some real tourist action on a piece of scrap land.

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You start a few real fresh food restaurants with deer and pig an affordable specialty and organise a chop house with food at bare bones rates.

It is not too hard to rear a few pheasants, ducks, pigs, whatever and sell them in the restaurants.

To grow a few fresh vegetables instead of buying the incredibly overpriced imports from out of town is possible for almost anyone.

I believe if there were no welfare but for emergencies all sorts of enterprising things would happen to earn a few dollars.

I believe that when these people started to generate wealth they would astonish us and themselves with their ingenuity and abilities.

Furthermore instead of being permanently subsumed in perpetual misery as the voting fodder for their minders and a drag on the poor hard working lower wage earners and taxpayers they could once again take their place in the real economy.

As they by their own efforts purchased the comforts of homes, furniture and the ordinary staples of life and made a contribution to their country and society the honest pride of their achievements would finally shame the minders and managers of welfare misery to go and themselves earn an honest living and devote their learning and skills to the betterment of all.

What has happened to these towns is that passive welfare has driven them out of the normal economy. Any progress is punished with loss of income. People adjust to this unreal economy quite fast and they become welfare serfs.

The hurdle from the dole to a modest wage, from a dream, to an earner is truly immense.

So even though the small towns of southeastern China are poorer in material things

They are places where the people have a pride in their achievements and glow with integrity and honour in their many accomplishments.

They live on no ones charity.

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Noel Pearson, the Aboriginal activist addressing an audience in the prosperous suburb of Leichhardt in Sydney in 2000 said “If I put you mob on welfare in three generations you would be utterly destroyed”.

A walk through any welfare area in the Northern Territory, Nevada, the Central North Island, Manchester or Detroit will show you in no time flat that he knows what he is talking about.

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