

What I Did, Saw, Thought, Learned and Photographed in New Zealand During The Faculty Seminar Abroad

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During the seminar abroad this past summer I kept a fairly complete record of what I did, saw, and thought, and the lectures that I attended. What follows is a lightly edited transcript of the 60 pages of handwritten notes I took during the New Zealand portion of the trip, along with a small selection of the photographs I took. It's my hope that this will give a sense of the broad range of experiences that seminar participants share and of the large amount of information gained while visiting a new country.

A caveat: as these are transcripts of my notes they will be somewhat fragmented. Sometimes I sat down and gave reflections on what had passed – other times I just recorded random thoughts. A number of the entries are my notes on lectures given to us by faculty at University of Otago in Dunedin. Any incoherence in these lectures should be attributed to my note taking and transcription skills rather than to the skill of the lecturer.

Henceforth begins the transcript!

5/21/2001

Toward the end of our flight to Auckland. So far, except for the expected accents of the Qantas crew, nothing has been very unusual.

A couple of interesting notes, though. The international date line is not straight. It appears that in the Southern Hemisphere the deviation from linearity seems to be designed to avoid splitting New Zealand in two.

The breakfast served on the plane already shows that we're going into a place strongly influenced by British culture. It consisted of sausages (bangers), a grilled tomato, and some kind of potato cake.

Just before heading into Auckland, we were shown a highly commercial video, promoting various tourist items. Tourism is clearly being promoted.

We landed in Auckland safely. Customs and passport control were very smooth. Unlike many countries, the customs officers went out of their way to be courteous. There was a sniffing dog at the baggage claim area that was very thorough. I don't know if it was looking for drugs, food, animals, or all three. An announcement over the P.A. system said that the fine for not declaring animals, food or agricultural products was up to 100,000 New Zealand Dollars.

In contrast to this level of security at baggage claim, at the New Zealand Air domestic terminal, security was non-existent. No searches, no examination of baggage, no X-Ray machine.

We looked at the airport bookstore and there was a good selection of New Zealand and Australian contemporary literature, although there were also tons of British and American bestsellers as well. This seems to be a nation of readers. When I was

waiting in the lounge for the flight to Dunedin, everyone was reading the morning paper – everyone.

A potentially interesting point. The design of the Auckland Airport had two parallel runways with taxiways on the edge. The terminal is in between the runways, running the full span of the distance between them. This design makes expansion difficult. Does this imply something about expectations and attitudes toward growth, or simply shortsighted planning by the airport designer?

90-95% of the passengers going into Air New Zealand Flight 407 (Christchurch, Wellington) were of European descent. The same was true of the passengers coming off of the flight from Dunedin/Wellington. We heard a lot about the integration of Maori into the mainstream of NZ society, but this suggests that economically the Maori are still underrepresented.

5/21/2001 Flight from Wellington to Auckland

I sat next to a young man named Peter, married with three children, 7, 5 and 2. He was going to Wellington for a meeting on climate change. He's an industrial consultant and is working on a plan for a large company to give them flexibility in dealing with shifting climate and shifting climate policy.

New Zealand's greatest contribution to greenhouse gases is methane, not carbon dioxide, from all the farm animals. The second biggest contribution is nitrous oxide.

Peter was born on a sheep farm in the very South of the South Island. He went to Lincoln College in Christchurch, with a degree in Agricultural Technology. He hasn't worked in that field. He's lived in Auckland for 12 years and will be moving to Wellington soon.

Jenny Shipley (the former Prime Minister) and a lot of the delegates to Parliament were on our flight. Apparently they go home for the weekend, and then fly down (or up) to Wellington for the sessions each Monday.

Peter told me that there used to be two domestic carriers, Air New Zealand and Qantas New Zealand, but that one went "knees up" one month ago. He attributes it to bad management.

Wellington was gorgeous to fly into. It's a small city in a valley off the harbor. The nearest houses seem to come to within 50 yards of the runways, and there's water at each end. A short way off are short craggy bush and forest covered mountains. On the whole it's the prettiest landing I've ever been part of. On the way down, Peter told me that Wellington's airport is rated one of the most dangerous airports in the world, in part because of the strong winds (with frequent shear), in part because of the short runways, and in part because of the water at each end of the runway. The proximity of the residential neighborhood can't help much.

5/21/2001 The approach to Dunedin was very pretty. Farmland all over the region between the airport and the city. There was even grazing land between the taxiway and the terminal. The fields are separated by hedgerows, giving an appearance of the south of England to the area. There were snow peaked mountains to the left as we left the airport. On the right was a lower range with tree and bush topped mountains. Our driver keeps telling us about how wonderful the country is. Very positive, very charming.

5/22/2001

Yesterday, Mary, Louis and I went for a walk through Dunedin. We started at the University bookstore. They had an excellent selection of New Zealand fiction (of course). (I say of course, but our bookstore doesn't have even a good selection of American fiction.) Book prices were similar to ours or were much more expensive. The ones that were comparable in price were manufactured in New Zealand. The others were manufactured overseas and imported. Most books were in the latter category.

The main shopping area in Dunedin is very attractive and very young. Most of the restaurants we observed were aimed at student populations, small, inexpensive and mediocre in appearance. Lots of clothing stores, and bookstores, and most of the stores were on the trendy side.

One highlight was discovering the public art gallery, which actually is a small free museum. One of the installations was by a local printmaker, Jo Ogier, who did a series of prints and transparent hangings on Captain Cook's journeys. Mary particularly liked them and asked about the artist as we left, and was given her address.

We continued walking through Dunedin and eventually made our way over to the train station. It's a beautiful old station dating to the turn of the century. It was hard to find a schedule and it was not clear just how heavily the trains are used. It is clear that there is a tourist train that runs to a picturesque gorge on the weekends., and it is clear that there is a train that runs between Christchurch and Invercargill, but it is not clear how widely the train is used other than these two runs. Tom Brooking told us that the gauge of the track (3 ½ feet) is unusually narrow, so that the first hour out of Dunedin the train is limited to a speed of 7 M.P.H. This may have discouraged its recent use.

After leaving the train station, we noticed a print making shop across the street, and sure enough, it turned out to be Jo Ogier's. We were let in and looked at the prints for sale which were by several local printmakers. The ones by Jo Ogier were striking. We eventually struck up a conversation with the artist who let us in, who turned out to be Jo Ogier herself.

The train station is near the Courts of Justice. The local paper, the Otago Daily Times, and several law firms, and several self-defense companies are all located near the courts (as well as a couple of pubs). The nearness of the courts and press is reminiscent of London. (Mary later reminded me that the courts were near a company called "Fishy Business" and near a locksmith.)

We returned up George Street to an Indian restaurant where we each has a set meal of 5 entrees, bread, and rice, and a local beer for a grand total of \$18.95 NZ, about \$8.00 each. The food was average. This restaurant was clearly aimed at the student population.

5/22/2001 Our first lecture. "Energy, Nuclear Policy and the Environment in New Zealand" The speaker is Professor Geoff Kearsley, Dean of the School of Social Sciences. What follows are my notes from the lecture.

New Zealand is self sufficient in energy. Hydroelectric energy, oil/gas, geothermal energy, coal, some burning of wood, and some methane from landfills are the

energy sources. Wind energy has real potential. Despite the overall energy self sufficiency, New Zealand is not self sufficient in petroleum.

The bulk of the hydropower is in the big rivers of the South Island. Two of the hydroelectric projects are in the North Island. One fourth of the total energy produced in New Zealand is in the form of electricity, and 2/3 of this comes from hydropower. There is one oil/gas field, one geothermal source, and lots of coal, but as is the case throughout the world, they're running out of the anthracite grade.

The biggest challenge is that the bulk of New Zealand's energy resources are in the South Island, while the bulk of the population is in the North Island. Energy costs are identical across the country, although the cost to produce the energy is four times as high in the North as in the South. The transmission costs are high. The South Island supplies all energy for all cities up to Wellington, so that all the energy produced in the North Island can be used for areas North of Wellington.

New Zealand began developing hydropower in the 1880's, mostly to serve the Gold Industry. In the 1920's it was developed on a large scale. In the 1930's the first large dam was built in the Waitaki area. It was tied into the development of the welfare state at the same time.

The hydropower project in one lake in the World Heritage Area is a completely underground power station. The entire power output of this station is used to power a single aluminum smelter. It takes fully 10% of the country's electrical power.

Two rivers in the Waitaki area are linked to make a high lake/canal system to generate electricity. It has seven dams which eventually feed the Waitaki River. The northern river of the two is near a volcano. This river has turbidity sensors to warn of impending seismic disturbances.

The second major scheme in the South Island is in the Clutha River. This scheme feeds central Otago. It included dams at Roxbrough and Clyde. The Clyde River dam was an energy disaster.

One problem with hydro development – half of the snow pack melt goes into the sea, and isn't being used for irrigation or power. There's not enough hydropower in the South for all the country. Most of the remainder is generated by combustion of natural gas. The plants have been designed with the limited size of the natural gas reserves in mind and can easily be converted to coal burning plants.

Another problem with hydropower is that it can be disrupted by nature. One year a drought brought the water levels below the minimum necessary to generate power, and New Zealand had to burn lots of Natural Gas to make up the deficiency.

Coal reserves are 15 billion tons. Most of this is located in the South Island. However, most coal production is in the North Island. It's used at the rate of 3 ½ million tons per year. There was just a new discovery of one billion tons of high grade coal. 5% of electricity comes from a geothermal station.

Currently New Zealand can produce all the natural gas it uses and half of its petroleum needs. One gas field will run out in 2006. The rest will run out in 2014.

Nuclear power is not an option currently. The greatest power needs are near Wellington and Auckland. The problem is siting. Wellington is too earthquake prone, and Auckland is on a volcanic field. There is no logical safe place for a nuclear plant. There is no major nuclear presence in New Zealand. There are no experimental reactors,

and no nuclear vessels or weapons are allowed in the country. This policy caused the U.S. to withdraw from the ANZUS mutual defense treaty.

Energy policy used to be autonomous, but then the government took over the policy. It occurred in the late 70's or early 80's. It was brought about by the entry of Britain into the EU. It dragged down the New Zealand standard of living, because Britain was no longer able to give special trade benefits to New Zealand. The economic changes brought about cataclysmic changes to agriculture. As a result the Muldoon government "borrowed and hoped", and used energy projects to try to recover from the economic blows. This policy failed.

Recently the state has progressively disengaged from control of energy transmission. It is now forming generation, transmission and retailing companies which are all independent. The result has been increased power costs and smaller investment in new resources.

There is a 1.5% increase in energy consumption per year. By 2020 the use of coal will grow. At that time, all energy in the North is projected to be coal generated, while the South's predominant power source will be hydropower.

5/22/2001 Meeting with the International Office Staff at University of Otago

Otago is the oldest University in New Zealand. There are 15,000 students, 1100 of whom are international students. There is a strong focus on internationalization. This includes internationalization in all aspects of the University experience.

Otago has students from 58 countries. Geographically it is as far as you can get from the rest of the world, but at the same time it is strongly connected to the rest of the world. So far they've sent four students to the University of Richmond, and we've sent seven to Otago. There is an expectation that the New Zealand students will be ambassadors from New Zealand to the University of Richmond, and from University of Otago to University of Richmond. They're also supposed to help the International Education Office inform students about Otago.

For UR students going to Otago, they have a peer program, and strong orientation program. The program is strong on integration into the regular student population. If students apply early enough they are placed with local students, who come from all over New Zealand. There is a strong opportunity for weekend travel. Students can come to New Zealand before the start of the term, or stay after the term is completed. In addition there is a summer school running from January to February.

A bit of nomenclature: their term for courses is papers. A series of papers making up your degree program is called a course. Students typically take papers in one subject only, following the British model, but there is a new trend toward students taking a smattering of diverse papers as part of their course.

Biochemistry is very strong at Otago. Science is strong and the coursework matches ours well. There is good lower level geology. They also have an interdisciplinary environmental studies program. One caution: the semesters here and in Australia are reversed with respect for ours. If a chemistry major is coming to one of these Universities for a semester, care must be taken to make sure that the sequence of topics in full year courses can make a good match, or alternatively that students plan

ahead to make sure that they've made plans to cover the coursework before and after coming to New Zealand or Australia.

5/22/2001 Another Lecture. This one's by Tom Brooking, from the History Department. "Kai Tahu, Scots and Kiwis: A Potted Social, Cultural, Environmental History of Otago and New Zealand"

I) Environment

The vegetation of the Otago peninsula is rainforest, but in blocks. The rest is covered with heavy native grasses. The only mammals on the island before humans arrived were two kinds of bats. The climate is damp, with 30 inches per year of rainfall. 100 miles inland is semi-arid with rainfall of about 15 inches per year. The environment supports sealing, whaling, farming and some forestry.

New Zealand is isolated. That is its great strength and its great weakness. It is a strength because it forces them to reach out to other countries. It is a weakness because it is hard to maintain its economy.

At the time of the original settlement, the South Island was not important in the Maori world, since most Maori live on the North Island. Some drifted down to the South Island and fought with the original settlers, but also intermarried with them. There were never more than 6000 Maori in the whole of the South Island.

The Maori name for the peninsula was Otako. It was not an important place for the Maori. They couldn't raise their main crop of yams here because of the climate so they switched to a hunter-gatherer mode of sustenance. This was very different than the Maori civilization in the North Island.

Seals and Moa were the main early food sources for the Maori. The Moa was hunted to extinction. Aside from the ecological impact of the Moa's extinction, the hunting method had an enormous impact as well. Moa were flushed out of hiding by setting fire to the hunting grounds. As a result, even as early as 1500, the Maori had reduced the forestation by 50%. Later they became more conservationist in nature.

The small Maori population helps to explain the ease of European settlement of the South Island. In the South there was no initial fighting between the Maori and Europeans. The European settlers hunted seals and whales. They killed off the bulk of the seal population in about 20 years. Whaling in New Zealand was focused on the Right Whale, although other whales, including the sperm whale famous by Melville, were hunted in these waters. It was called the Right Whale because it was easy to catch and didn't sink when dead the way many species did.

Right whales, sperm whales and seals were nearly hunted to extinction. However, the Right Whale is coming back. The Sperm Whale is back. The Seal population is back to the point where they need to be culled. The predominant breed is the New Zealand Fur Seal.

The situation in the South Island set up a system of race relations in which intermarriage was very common. Initially these were common law marriages – stable long-term relationships that were not sanctified by church marriage. There is much less intermarriage in the North Island.

A person's identity as Maori depends on self-identification not blood. After the European settlement, some South Island Maori became whalers and farmers. The introduction of the potato helped their transition into agrarians.

The Maori signed the Treaty of Waitangi because they felt that it was advantageous. One reason was the promise of protection by the Crown from land expropriation by colonists. Another was the promise of technological advances, such as advances in boat building. Other factors in signing the treaty included the fatalistic attitude that the British had been there so long that they weren't going to just go away. Yet another factor was the promise of aid from the Crown in keeping the peace. However, the promise of the Treaty of Waitangi was not realized.

Dunedin itself was settled by Scots. (Dunedin is an old name for Edinburgh.) It was settled as an experiment in religious freedom. An early minister was Tom Burns, the nephew of Robert Burns (Tom did not apparently approve of the Carpe Diem attitudes of his Uncle. It is perhaps only chance that placed the statue of Robert Burns facing a pub and with his back to a Church.)

Half of the original settlers were Presbyterian and half were Free Church.

The settlement started as a Wakefield settlement. Wakefield was a colonial reformer, so as a result the early New Zealand settlements were idealistic in their social and political structures. The model was hierarchical with a few wealthy landowners, and a few self sufficient farmers, and the bulk of the workers consisting of self sufficient laborers who could become landowners after 20 years labor. The model didn't work. There was a feeling among the leaders of the community that religion was necessary to make the colony work better. As a result the leaders of the colony got Free Church members from Scotland to emigrate. The colony becomes more or less Presbyterian, but an unusual version of Presbyterianism, as evidenced by Tom Burns' church, which is very grand for a Presbyterian Church. At least part of the answer to the anomaly comes from the fact that Burns's wife was a high Anglican.

First Presbyterian Church, Dunedin

Dunedin was very law abiding in its origins (similar to the settlement of Canada and in contrast to the settling of the American West). The settlers were very educationally oriented. A love of education was widespread and present for all genders. There were lots of educational opportunities relatively early in Dunedin's history. For example, there was a High School for boys and girls before 1870. In certain periods of its history, New Zealand had more colleges than England.

One very important event in the history of Dunedin and the Otago peninsula was the discovery of gold. There was a big rush which produced 4% of the world's gold. The rush was big enough to mark the end of the Wakefield settlement. The colony became more egalitarian. Many libraries and Mechanic's institutes were constructed as a result of the gold rush.

New Zealand was born modern, because it was born after the industrial revolution. There were few Catholics in the colony in its early days. 15% of the current population is Catholic.

The gold rush led to a wave of immigration from Australia and Europe. This had strong political ramifications since the miners supported universal suffrage. The population of Dunedin grew to 18,000 because of the mine economy. The University was founded mostly on gold money, but with a little wool money as well.

As a result of this Dunedin became New Zealand's number one city. The next phase of its prosperity was grain. Oats grew well in the Dunedin area, and was used as feed for horses. Large fortunes were amassed from oats, and great estates, of 30,000 to 40,000 acres were established. Some of these estates yielded incomes of 35,000 to 40,000 Pounds Sterling (in today's currency several million dollars). The great estates were broken up by the liberal governments of the 1890's.

As refrigeration came in Dunedin waned. It was the end of the grain bonanza. The next major industry was textiles. It employed over 600 men in some places. There were sweatshop scandals between 1888 and 1890. As a result laws were passed that got women and children out of the factories. This industry in turn ended because of tariff wars. As a result until the 1970s textiles for New Zealand were made in Britain.

The breakup of the great estates led to a bit of rural regeneration. Dredging for gold led to development of heavy engineering. The fat lamb and dairy farming led to the development of farm machinery. The New Zealand society of the 1890s was highly liberal, and somewhat of a social laboratory. There was a significant Fabian Socialist present in the Otago peninsula at the time.

After 1900 the Otago peninsula began a long genteel decline. Both the 1st and 2nd World Wars were very hard. There was an enormous commitment in Dunedin. New Zealand as a whole lost 17,000 men in WWI and 11,000 men in WWII, in both cases huge percentages of its population. In WWII, the battles of Midway and Coral Sea ensured that the Japanese never made it to New Zealand.

The University of Otago continued to grow in the early 20th century. A Dental School was added in 1907, and a Law School in 1905. During WWII, a School of Physical Education was instituted. A School of Consumer and Applied Science was founded in 1909. Until 1988 University of Otago had a student population of 6,500. A new government caused the doubling of the size of the student population to 15000 FTE, and 17000 actual students. The University is a powerhouse in Biology.

If you include the student populations from the Polytechnic University and the College of Education that are also located in Dunedin the total student population is around 20,000. There are good town-gown relations.

New industries are now developing. Computing is one. Wool is coming back. Some reforestation is going on, with the wood mostly used for pulp. The wood, a kind of white pine, was chosen as the crop because of its short harvest cycle. Fishing is also coming back, with Orange Roughy, Brill, and Salmon the principle commercial species. Tourism is increasing because of the "clean environment" It is clean but not as clean as it could be. "Terror tourism", i.e. bungee jumping and other dangerous sports, are a growing source of income. New Zealand needs to start shipping out more finished goods and less raw materials.

5/22/2001 Evening

Today I had lunch at the student union with Louis and Charles. The talk was around our common experience in the New York Metropolitan Area and our common affection for modern art. A good group.

This afternoon we had two tours, one of Dunedin, and interesting one, and then a tour of the Early Settler's museum, given by the museum director. Both tours were fascinating but there was too much to remember it all.

A few nuggets. First, lawn bowling is the most widely practiced sport in Dunedin. Professional sports are widely followed. Rugby is the most popular. Less popular are net ball and basketball. Professional basketball leagues are operated here. Some of the players are U.S. imports.

Racing, especially trotting, used to be very popular here, but is falling off in popularity. The main reason seems to be competition from government lotteries. Gambling appears to be endemic. Tom Brooking said that it's partially responsible for the low rate of savings among New Zealanders.

AIDS is a small problem but present. Chlamidia is a more serious venereal disease.

Tom keeps mentioning New Zealand's isolation – Australia is the nearest country and is some 1200 miles away. The second nearest land mass is Antarctica.

Another comment. They seem to live with beauty here. The beach views were just gorgeous. The view of the harbor from the Town Belt (a belt of trees grown to make sure that the city "breathed" and to provide a source of timber for the city) was lovely as well.

We went into the First Presbyterian Church. It is much less austere than is typical because of the pastor in charge during its construction (Tom Burns, vide supra) was married to an Anglican woman.

The city jail is modeled after Scotland Yard, showing the strong influence of Britain during the formative years.

We saw a bypass built for commercial trucks that exposed the back of a large number of buildings. Two of the owners had fake fronts painted onto the backs of their buildings, but what was more remarkable was the complete absence of graffiti in the two years since the construction of the bypass.

The Early Settler's Museum is a museum of local history. It was originally started as a place to display photographs of the earliest (European) settlers. Hierarchy in the placement of the pictures was based on how early the arrival of a given person was. While the Museum has expanded the range of its exhibits, one room is still devoted to

early settler portraits. The range of exhibits now includes exhibits about the Maori, including an exhibit on the Treaty of Waitangi.

5/23/2001 9:00 A.M. Otago Museum

The museum is interesting because in 1996 it was the beneficiary of an act of Parliament that guaranteed that a fixed sum constituting about 60% of its funding would be supplied from four local councils. An interesting feature of the act of Parliament is that the local councils can only increase funding or keep it the same. In the last five years, the result has been stable funding, but also extreme difficulty in getting increases, since each increase has to be maintained in the future.

The major effects on the Otago Museum have been a major infusion of capital that has led to expansion (an increase in square footage equal to 70% of the original square footage of the museum) and modernization of the facility. The other major affect has been that it has been reconstituted as a public institution.

They have a very public focus – very aware of how they're presented to the public and how the public views them. 40% of the budget comes from sales from the bookstore, Café and rental of spaces. Endowments are not a significant source of funding. The central government provides only \$6,000.00 NZ in comparison for \$30 Million, NZ for the central museum. The museum is regional, serving three regions, Central Otago, Waitaki and Clutha. In the last five years visitors have increased by a factor of 6 from 40,000 to 240,000 this year.

The collection includes carvings and Maori artifacts, animal exhibits (stuffed and skeletons), artifacts from other cultures, a maritime exhibit, Polynesian items, and exhibits on the natural history of the region. 10% of the holdings are exhibited at a given time. There are no catalogs of the holdings published by the museum because there are no available funds.

5/24/2001 More notes on yesterday.

One additional note on the museum visit yesterday. I asked if there was a substantial endowment of the museum (it dates back to 1868) or any major effort to develop one. The answer was no. There is no strong tradition in New Zealand of establishing such endowments. Sandy McAndrew, our hostess, attributed it to there being no tax advantages for such philanthropy.

A note on store hours. Stores are not open past 5:00 P.M. or 5:30 P.M. in the evenings except in some cases on Friday. There is beginning to be a trend of some stores opening on Saturday, although typically for ½ day. Sandy said that most people in the past have had to do their shopping during lunch hours.

This leads to the question – what fraction of the women work? What percentage of them work because it takes a 2 income family to survive? If the typical situation is a one-income family, then that can explain the shop hours – the women do the shopping while the men work. Otherwise it reflects a remarkable respect for the importance of balancing work and leisure (a respect that is weaker in the U.S. than just about anywhere in the industrialized world.)

Yesterday in addition to our museum visit we visited the Marine Study Institute (of Otago University) and a Marae. The Marine Study Institute was interesting. Techniques were very much up to date as was the science. The students were impressive, both at the Masters and Ph.D. level. The bulk of the projects had an applied flavor. Examples of this were a study of the effect of growth factors on the color and yield of sea

urchin roe, a study determining the factors that affect the uptake of growth drugs by salmon, aquaculture of seahorses for export to China (for medicinal purposes) and to the U.S. (for pets). The scientists were the same as anywhere (obsessed by the questions they're trying to answer.)

The visit to the Marae (pronounced Már-eye-ee) was interesting. First the structures were rich with carvings and symbolism. The living building had stained glass windows with a flounder motif (it should be noted that these motifs were abstract representations in every case) that indicated the ability to provide for guests.

The house and the church were decorated with carved columns or ceiling ribs with motifs indicating different ancestors. Each image represented a specific ancestor. In the church, there were four different patterns for the stained glass. One was unidentified, one was the flounder pattern, one represented the ascent of humankind from infancy to the grave, and the final represented the path to the sea. The beautiful altar (no photograph, alas) had a pattern representing the tears of the albatross. The "tears" are an excretion of salt water through the nostrils of the bird, and the inclusion of the motif simply represents the local importance of the albatross as food and raw material.

The inability to identify the fourth motif leads to an observation – this group of Maori is moribund or at least appears to be. There are approximately 6000 in this family group. Our host indicated that about 1,500 are active or associated with the Marae in some way. Fifteen or twenty "do all the work". Three or four of the 6000 are fluent in Maori and of these only two learned the language through traditional means. No church services have been held in the Maori Church (except marriages) for 5 or 6 years. Not the signs of a healthy community. On the positive side for this Hui (the name for the family group), they can afford two full time staffers to represent their interests to the government. They settled with the government in 1998. They are enthusiastically trying to revive the Maori language with a series of "all day lessons" in the immersion style. But they are in a weak state and have a long way to go.

One interesting point is that they are considering putting some lessons on Maori heritage on the web via various distance-learning techniques. However the tribal elders are opposed to revealing tribal secrets in this way.

Another very interesting point is that our host says that the signature of the Hui's ancestor on the treaty of Waitangi is in question. The claim is that he never signed the treaty at all, but rather signed a receipt for sale of land to the Crown, and the even his signature on the receipt was forged. The claim is that the ancestor was literate but that the signature on the receipt was an X. The host did not press this issue too much.

Another interesting observation: the curator of the Early Settler's Museum showed us a facsimile of the original of the treaty of Waitangi, and it was rat eaten and the words were running. The copy that was hung in the Marae was made from an intact copy with all the words intact. This suggests a significantly higher valuation of the treaty of Waitangi on the part of New Zealand's Maoris. The reason that the copy hung in the Marae was because of the ancestor that was the "signatory".

All this adds up to a sense of betweenness on the part of the Maori. In the Maori Church there was a stained glass memorial to New Zealand Maori's lost in WWI. This

window seems to encapsulate this sense of betweenness. First, there is the image of the Maori in the British style battle dress. Second, the contrast between the loyalty of the Maori to New Zealand that led them to sacrifice their lives for the British along with New Zealanders of European descent, and the need for a clear identity that used the Maori tongue for the memorial.

This same point is brought out in another stained glass window from the Church, which had a Maori warrior and woman present at a nativity in which every other participant, including the attendant angel, is of European descent.

Another interesting point. In the Church Museum (at the Marae) there were two segregated walls with picture of the families of the ancestors who formed the Hui. There were two founding families. This reminded me of the room showing photographs of the early settlers in the Early Settler's Museum. From an anthropological point of view this is interesting. The high value placed on respect for and even worship of ancestors in Polynesian society is well known. What is notable is that in a European settlement founded on egalitarian principles, there was an immediate attempt to establish a form of hierarchy, in this case based on the date of arrival in New Zealand. This is very similar to the American groups such as the D. A. R., the Descendants of the Signers of the Declaration of Independence (D.S.D.I.), and the Colonial Dames that claim status from the early arrival. It is in contrast to attitudes about early arrival in Australia, and in fact runs counter to an Australian tendency to give short shrift to any attempts at self-aggrandizement (the tall poppy syndrome (vide infra)).

Another observation. Each family has an animal that it is in some way associated with (but in a different way than the aboriginal totems). One may not eat his family's animals. Our host pointed out that due to intermarriage between Huis, someone may be descended from Huis with 15 different animals and may be forced to become a vegetarian.

5/24/01 10:15 Lecture Professor Peter Holland, Head of Department of Geography
"New Zealand's Dynamic Environments"

New Zealand is in the ocean hemisphere. It's remote from most of the rest of the world. New Zealand is rapidly becoming aware of its place as an Asian (or perhaps more aptly, Pacific) nation. The generation of Professor Holland's parents thought of Great Britain as "home". This changed when Britain joined the E.U. (or at least indicated this to the world by signing the treaty of Rome.)

New Zealand's world is a Pacific world, an Asian world, a South American world, and in fact, a west coast of North America world. The cars that New Zealanders drive are Japanese. They used to be British for inexpensive cars and American for expensive cars.

The New Zealand Experiment (the environmental experiment). New Zealand has a unique tectonic relation. A kinetic track goes into the North Island and becomes the Alpine fault on land. The Indo-Australian plate is west of New Zealand. The Pacific plate starts at the edge of the west coast. West of the Alpine divide is moving northward

and East of the Alpine divide is moving southward. "The country is being pulled apart by faults." New Zealand is very mobile. Earthquake activity is very high.

Many of the large New Zealand cities and towns are sitting on top of volcanoes. In the North Island, there is an active volcanic belt running through the center in a line with the South Island. One volcano 120,000 years ago erupted with such violence that it destroyed a 120 square kilometer area and send dust as far as Hawaii. Auckland is sitting on top of an active volcanic area.

New Zealand houses are designed to be flexible so that they can better withstand earthquakes. The extreme North of the country is low in earthquake activity. The Dunedin area to the center of the South Island and the belt directly south of the low activity belt is moderate in activity. The west of the south island is very active. There are many earthquakes higher than 7 on the Richter scale.

Biological Issues: New Zealand was settled approximately 1000 years ago by the Moari. Everything below 3-4000 meters in altitude would have been forest or dense savannah. There was a tremendous decrease in the amount of vegetation until just before the European settlement, mostly through fire. At the time of settlement, there was some 50% less vegetation than at the time of the Moari settlement.

The South Island has lost little vegetation since then, but the North Island has lost approximately another 75% of its forest. Only now is there an interest in preserving the remaining plants and animals.

"New Zealand is a happy home to thousands of foreign species." In Canterbury alone some 80 foreign species have thrived. Between 1860 and 1900 an average of 5 new naturalized plants were added each year. Since 1900 its gone to almost 6.5 each year. Most of the new species find their niche in disturbed land. This implies that to control the impact of naturalized plants it is necessary to control the disturbance of the land. This requires careful control.

5/24/2001 Trip to the North Country

We ended the day with an extended outing to the North Country. Note that this still refers to the South Island, and not even the North of the South Island, but simply the territory just North of the Otago Peninsula. We started by driving to a small shipping city named Oamaru, which is also the source of one of the most prized façade stones, (named naturally Oamaru stone). The picture below, in the older part of the town, shows a building constructed of the characteristic stone.

After a brief visit to Oamaru we headed to Moeraki. On the way we saw a stile on a hillside dedicated to the memory of Thomas Bryce. When we asked what momentous act earned him this memorial, we found out that it was to memorialize the first shipment of frozen lamb from New Zealand. This merely serves to underscore the importance of lamb and agriculture to the New Zealand economy.

Moeraki is the site of an interesting natural wonder, the Moeraki Boulders. The boulders are interesting because of their perfect spherical shape as shown in this first picture. However, this is combined with a stunning setting, shown in the second of the three pictures. The third picture shows something about the origin of the shape of the boulders. In this picture one of the boulders is shown before it has been completely eroded from the cliff face. Since the boulders are already spherical while in the cliff face, it shows that the shape is not due to action of the waves on rougher primitive forms, but

due to some freak of crystallization during the initial formation. Based on what I know about surface tension, one conclusion would be that the boulders were crystallized extremely rapidly.

5/25/2001 Professor Keith Ballard, Dean of the School of Education "Education in Society: Some thoughts on culture, colonization and ideology."

How is education embedded in social contexts?

New Zealand has had sixteen years of New Right market economic policies.

When Professor Ballard was in England, University was not an option for people of his class. But it was both open and free when he came to New Zealand. The New Right has changed the society to the point where it may not be recognizable.

The creation of poverty. One of the effects of the New Right policies has been an increase in the number of New Zealanders below the poverty line over the last 16 years. This increase in poverty is not a necessary consequence of globalization, but it is a consequence of the privatization policies. There has been an attempt by the government to ameliorate the affects of the policies.

Education has political contexts. Teachers can be viewed as transforming educators. Culture is a common language: "collective knowledge, attitudes, values and ways of thinking and acting." (Buxten, 1998). Colonization is an expression of imperialism involving economic expansion supported by strategies that name and define what and how we should know the world (Smith, 1999). First wave of colonization was the colonization of the Maori. In the second wave, now that we're not collectively responsible, we're responsible individually.

Social justice is the equity of access to societies resources. It includes self determination and the right to equal access to materials.

A culture of commerce. State funded schools need to budget for advertising. Education is under funded so that they need to attract fee paying students. It forces schools to act as businesses. The society is not commercialized. Many government activities are now either privatized or corporatized. Hospitals, universities and schools all have business goals. Tariffs have been eliminated and as a result industries have closed down. No automobiles are manufactured in New Zealand. No shoes are manufactured in New Zealand. Television is now all commercial. It has 24% New Zealand content, and little resemblance to the diversity of New Zealand life.

After 16 years of a market model economy, there are intensifying educational inequalities. There is a widening gap between high and low performing schools. There is a sharper degree of ethnic polarization. There is a segregation of schools socioeconomically.

In 1984 4.3 % of New Zealand households were in poverty – in 1993, 10.8%. Other statistics that have risen that corroborate this increase include the number of children in poor households, the number of single parent families (dominated by Maori and Pacific Island families), and an increase in the need for food distribution to the poor.

"Social cohesion is being seriously undermined by classic expressions of poverty and the inability of poor New Zealanders to participate equitably in their own society...disproportionately this affects Maori, Pacific Islanders, women and children"

This leads to pressure for schools to “perform” given the social factors leading to nonperformance. (See When Schools Compete: A Cautionary Tale, by Fisk).

Maori and Colonization

The treaty of Waitangi: 6 February 1840, was between the British Crown and the Maori. It gave the Maori “exclusive and undisturbed possession of their lands...forests, fisheries and other properties.” Article 2. Professor Ballard went to University in New Zealand but knew nothing about the Maori even to the point when he was a historian. But then he went to a seminar on sensitivity to Maori issues. It asked the participants to consider the question, “What if Japan had won in WWII?” What would you be wearing, what church would you go to, what would you eat, etc.”

By 1880 the Maori lands were taken.

The national examination is a system failing the Maori (Waitangi Tribune). In general, at all levels of education, Maori are substantially less represented than non-Maori.

Keith’s Potted History

1642 Abel Tasman “named” New Zealand

1769 Captain Cook took “formal possession”

1850s Maori commercial enterprise – including four water mills, and 43 coastal vessels were trading with Australia.

1840s “a time of prosperity and promise for Ngai Tahu, based on their traditional resource, the land”

1891 MacKay investigates land taken and the impoverishment of the Ngai Tahu. Some of the younger men remarked that it would be better for them all to die as this appeared to be the future for them. (A good book to read on the dispossession of the Maori is Ask That Mountain)

School principles spoke of “the perceived mandate that markets give to racism and the breaking down of the social fabric of communities. There is a concept of cultural safety. “In our interactions with each other it is essential that we do no harm”, so we need to know enough about each other, about the “other” to avoid doing the harm.

A backlash against the required seminars on sensitivity to Maori issues began when a nursing student refused to take the seminar on Maori relationships. The press kicked in with accusations of political correctness.

The economically affluent support policies that impoverish their fellow citizens. They create a rationale to justify this in which the poor are “architects their own fate.”

5/25/2001 The main activity today was a boat trip down to the albatross nesting area on the headland of the bay. Along with an unusual profusion of birdlife even for a small city harbor, we saw the deep water port, Point Chalmers, and the dockside storage for White Pine and wood chips. We also saw a ship embarking.

The cleanliness of the harbor was remarkable. Most harbors I know of don’t smell particularly good, with at least some degree of fishiness. The Dunedin harbor was wonderfully clean smelling.

Part of the reason for the cleanliness of the harbor is that the bulk of the population is concentrated near Dunedin at the foot of the harbor. Since the population of

Dunedin is small and the harbor is 22 km long, the sparseness of the population at most points surely contributes to its cleanliness. However if Dunedin and the small communities along the harbor weren't careful about effluents, the harbor could still be badly polluted. This suggests good attention to clean water policies along the bay.

Housing is very inexpensive in Dunedin. Average urban houses in good neighborhoods are running about 120,000 NZ (about \$50,000-60,000 U.S.) and the median income is around 34,000 NZ. Apparently the average job in NZ pays about 25,000 NZ so that implies that most families are two career families.

The albatross colony was neat! (Well not NEAT per se, that not being a well-known characteristic of avian species. But it was interesting.) On the way we passed some old gun emplacements that were manned during both World Wars but never fired. (One of our speakers said that New Zealand had been very afraid of Japanese invasion during WWII but that the battles of Coral Sea and Midway had stopped all that and "Thank You Very Much".) They are empty now and sported the only graffiti that I've seen since coming to Dunedin.

The albatross colony is protected and we were able to see both adult and nesting albatrosses. We also saw a large nesting area of Stewart Island shags, a type of cormorant. The New Zealand Fur Seal which was almost wiped out in the time of the whalers was there in profusion as well. The captain of our boat said that the reason that the multiple species could coexist in such a small area is that they each ate a different species of fish.

We were told that the water near Dunedin was cold, and it was indeed. The wind in the Harbor was cold but not unpleasant, but when I got doused by a liberal splash of water when a wave hit the bow I found it a very chilling experience.

As we approached the headlands we were told that it was the site of the original Maori settlement (actually the largest of 5) on the Otago Peninsula. I photographed the site, which is now the site of a small village and the site of the Marae we visited. Our guide told us that half of the Maori population was lost in the first years after the European settlement, mostly to measles and influenza, the first fever producing diseases to be experienced by the Maori. Every time the colony would start to recover, another group of whalers would land. The Maori practiced burial at sea, and Dunedin Harbor has the only identified burial site.

Greenstone, bone and tidbits. When we were in the information center for the albatross site, there was a sign for sale: "Warning – Sheep Next 1200 km", 1200 km being the full length of New Zealand. It is a joke of course, but everywhere you go you see a pasture with sheep or cows. This really is a country dominated by agriculture. A new thing is farming deer. One farm was spending an enormous amount to build 12 foot fences to contain the deer.

The main form of Maori craft is carving. The buildings we saw were decorated with ornate carvings (even the entrance to the Auckland airport for arriving international passengers was an intricate Maori carving). They do a variety of items for purchase. They make carvings out of wood, whalebone, bone and the native jade, called greenstone.

The greenstone has spiritual value attached. There is a tradition that carved greenstone should not be purchased for one's self but need to be a gift from someone else. The traditional carvings are all symbolic. There is one with a triple twist crossover that symbolizes unity. The traditional double twist crossover means infinity. A fish hook

design means growth and prosperity. A swirl pattern means growth and new beginnings. It is an abstract representation of the unrolling of a fern frond, and is supposed to be the guardian of new born babies.

We're moving on to Australia next. New Zealand has been a wonderful country. Beautiful, friendly, very interesting, and ummm, very, very beautiful.