

Chapter 1 : An American Looks at New Zealand | NZETC

An American Looks at New Zealand This essay was first published in the *Journal of the Polynesian Society*, December, as a review of David P. Ausubel's *The Fern and the Tiki* (Angus & Robertson).

Dr Ausubel begins by noting a number of contradictions in the behaviour of New Zealand pakehas, for example the casualness of adult relations in contrast to the strictness in rearing children, the history of bold experimentation in social legislation in contrast to the timid conformism of opinion on social questions. By observation, by interviews formal and informal, and by the use of personality tests they are not described but presumably they were designed for this special purpose he set out to investigate these paradoxes. It is not possible to give an adequate summary of his findings, but it is particularly desirable that a small island population of predominantly homogeneous ancestry, living in the South Pacific in the twentieth century, should consider them. The national self-image, as Dr. Ausubel sees it, is of a people reserved and modest, easy-going and friendly, practical and adaptable, forthright but courteous. But in fact and in contrast he found us reserved and introverted, hostile to strangers, touchy in our interpersonal relations, contentious on committees, intemperate in the correspondence column, maudlin in Memoriam, prickly under criticism, assertively egalitarian page 86 in principle but in practice both deferential and secretly resentful towards authority. We are hostile to the intellect; we are lackadaisical in our attitudes towards work, having neither ambition, efficiency, enterprise nor foresight; we reserve our best energy for sport and for home jobs. Our smugness about our place in the world, about our educational system, our standards of public health and our standard of living are not in fact justified, and, further, it covers a sense of insecurity and a sense of international insignificance of which we prefer not to be reminded and which we conspire to ignore. Now all of this is true, but much of it has been said before. I find it hard to believe that Dr Ausubel, whose coverage of New Zealand habits was so wide, should have been unaware of an essay by R. Chapman and another by myself, both of which describe and criticise the behaviour and assumptions of the New Zealand pakeha. He might have found too, that, less explicitly, some of his criticisms have been anticipated in New Zealand verse and fiction for the past 30 years. If he had consulted this literature he might have been able to use the introspective insights of the native social critic to reinforce the insights special to a trained psychologist from a different and more complex society. He might have been able to detect blind spots in the assumptions of the native critics and advanced the criticism a stage further. He might also have found clues to the discrepancies in national behaviour that could have saved him from some of the more unfortunate errors into which he is led by his assumption that he is first in the field. It has led him too into unnecessary self-justification and advocacy of the superiority of American behaviour and into a tendency to repeat himself: In many places his interpretations are hasty and wrong, and it is here that he has laid himself open to the unfair strategies of journalist-reviewers who have simply lifted sentences from their context with little more comment than an exclamation mark. For example it is not generally true that pakeha New Zealanders think that American culture and public taste are inferior; it is not unexceptionally true that they are always careful to list their degrees and qualifications p. Few New Zealand students page 87 wear caps and if they did, where else could they carry them but in their hands? Do American students keep theirs on? If Dr Ausubel is figuratively describing a mental, rather than a physical, attitude, then I can only say it is not my experience with students. It would have helped his case if he had. Again, Dr Ausubel shows confusion on the question of the state and status of New Zealand universities, a confusion which is all the more surprising when one recalls that he was in New Zealand at the time of considerable public debate on the question. The fact is directly due to understaffing, and university teachers are very much aware that they should be free to give more time to research. There are examples of reporting so inaccurate as to be misleading. Commenting on press reports of guest speeches to meetings of professional societies, he says: His definition of a bodgie on p. There may or may not be an increase in juvenile crime in these towns: Dr Ausubel traces many of our peculiarities to the authoritarian discipline of the secondary schools, which, he says, strikes pupils as arbitrary, tyrannical and unrelated to the standards of conduct they know they can expect to live by when they leave school, and so fails completely to develop self-discipline,

creating an unwholesome adolescent hostility towards adults and the public attitudes they profess but do not observe. He lays so much stress on it that he imputes to it these consequences: The list is so extensive that he feels it necessary to correct himself in a footnote explaining that these traits of behaviour which I in no way question may be caused by a number of factors. The single explanation to which his partisan spirit has led him will not suffice, even to explain the current increase in adolescent hostility to adult institutions and traditions. Further Dr Ausubel shows no understanding of the fact that the strict school discipline has to be seen in a historical context of a sudden increase since , when the school leaving age was raised to 15 in secondary school populations, so that, as Phoebe Meikle has recently said, the secondary schools have had only a short experience in dealing with pupils of all ranges of ability, and of a concurrent desperate shortage of teachers, with a consequence of oversize classes. One would reasonably infer a claim to objectivity based on the research methods appropriate to a sociological investigation. This is not to assert that they are not supported with instances or that he has not observed extensively and, where his own predilections are not involved, objectively. It means that it is impossible to offer such comprehensive interpretations as Dr Ausubel does without a bold reliance on intuition. One illustration will serve. I have seen groups of New Zealand sportsmen, not bodgies, assembled in a certain North Island town for a sports meeting, behave very loutishly in public, i. Yet most spectators were thoroughly amused and thought this was quite normal behaviour for the occasion. As one who has commented before on the willingness with which pakeha New Zealanders violate the morality they profess, I can accept that every attitude represented by the behaviour Dr Ausubel describes is true. Yet I find it hard to envisage the scene without providing details whose absence to my mind seriously affects the reliability of the description. My first reaction was to want to know what town? Was each merchant tormented by one sportsman or more than one, and if so, how many? On further reflection I found what I think might be the clue: If my reconstruction is right, it is an alarming symptom of our psychic health more alarming than the recent Hastings affair that a semi-institutionalised holiday from our professed moral code should release so much contempt for human decency and dignity; and we need to be told so. And my questions have still not been answered. If he had provided important details and removed the criticism from its partisan context, he might have had the effect he so clearly desiresâ€”to shock pakeha New Zealanders out of their complacency into critical self-scrutiny. It is a recurring fault of this book that its author spoils his own case. He has been too quick off the press. A year was long enough to observe the paradoxes in the behaviour of the pakeha New Zealander and to describe his real image as distinct from his self-image; but the time page 90 that passed between field-work and publication was not long enough for Dr Ausubel to do more than organise his material and process it into a number of general findings partly based on improvised intuition. What is missing is the more profound mental effort that would have followed up his intuitions and tested them against further data from the field. Dr Ausubel needed to stay longer in New Zealand if his criticisms were to have that kind of percipience and aptness that is incontrovertible. If, after testing his guesses against further evidence, he had explored them further, or revised them, or both, he might have found deeper explanations than he provides. As he leaves us, the paradoxesâ€”which are undeniableâ€”are not satisfactorily explained. In the last analysis the most valuable part of this section of the book is the list of discrepancies, and its value for the sociologist is that it points general directions where some careful and objective research might be done. In fact, it is arguable that future visiting research psychologists and sociologists will find more formidable material in New Zealand pakehas than in the compatriots whom they more frequently come to study. II By far the best section of the book is the two chapters on race relations. He does not claim that his findings are representative pp. Nevertheless, he has presented a wide and probably complete range of such attitudes, and most New Zealand readers will have met some of them in their own experience. I can confirm, from experience canvassing several hundred houses and flats in Parnell with the recent petition against the exclusion of Maoris from selection for the South African tour of a national rugby team, that most of these attitudes are current, and that a common pakeha attitude is one of confused patronising goodwill that is fundamentally hostile to attempts by Maoris to order their own affairs. Besides this, Dr Ausubel presents, what is unusual in discussions of race relations in New Zealand, a range of Maori attitudes to the pakeha and Maori reactions to pakeha prejudice. For a brief popular survey of current pakeha attitudes to the Maori and current Maori attitudes to the pakeha,

these 67 pages are both valuable and unique. Dr Ausubel admits that the racial situation is, in relation to that of page 91 some other countries, reasonably good pp. He was surprised at the frequency of frankly anti-Maori sentiments; he soon could define the outline of a common pakeha stereotype of the Maori as lazy, shiftless, unreliable, improvident, happy-go-lucky, with such occasional concomitants as living off social security and family benefits, being sexually promiscuous and frequently drunk. Behind patronising attitudes he found a deep-seated belief in Maori inferiority, a belief partly reflected in the ignorance of and indifference to the history and traditions of local Maoris, and more seriously reflected in unwillingness to understand current problems the Maori people are facing. Many pakehas are willing to accept Maoris as equals only if they conform to European values and standards, while other pakehas may deride them for attempting to act otherwise than they are expected to. Many pakehas, too, are unable to distinguish between the enforced segregation of a minority and segregation that is desired by them: For most pakehas integration means assimilation and they dislike any perpetuation of distinctively Maori values and traditions since it offends their desire for complete conformity. Dr Ausubel is right to point out that a nation that boasts of being a modern welfare state should be ashamed of the standards of health and sanitation that exist in some rural Maori communities. Besides this critical survey of the attitudes of a majority to a minority, Dr Ausubel recognises the existence of a number of pakehas who live and work unselfishly among Maoris, speaking their language, knowing their culture and traditions, and working with them for their advancement. Turning to the attitudes of the Maori, Dr Ausubel finds a range of attitudes, from shyness and suspicion through a relatively benign hostility and some surviving bitterness over confiscations to sullenness in reaction to pakeha prejudice. He also discusses the attitudes of Maoris to themselves, attitudes formed in the context of pakeha prejudice: Since Dr Ausubel does not generalise too freely, and recognises that Maori attitudes vary from district to district, it is difficult to fault this section of the book. Nevertheless, there are a number of minor criticisms I should like to make. There is a difference in degree between the two expressions Dr Ausubel cites on p. The second I cannot claim to have heard, not in those words anyway; the attitude, as I will show later, I have met, though I suspect it is very infrequent. The first implies a pakeha sense of superiority, but it is in my experience said as often in good page 92 nature as in contempt. An Auckland Maori student himself a lecturer, and one who, for various reasons, I cannot suspect of telling me what he thinks I would like to be told has told me he has had no experience of what Dr Ausubel on p. Again, while Dr Ausubel is right to say on p. If there were any serious social penalty, they would not do so. I feel too that Dr Ausubel himself has accepted too readily some of the components of the pakeha stereotype of the Maori on p. Even to state these half-truths in these terms is to falsify the situations that have led to their currency among pakehas, and to explain them away so loosely is to ignore the real and complex social and economic factors that have produced them: I would be interested too in the source of the figures on which Dr Ausubel bases his assertion p. This part of the book should be read and considered by every New Zealander who believes or professes to believe that racial equality is one of the fundamental premisses of the New Zealand social code. The prediction may strike us as far-fetched but, since we have been warned, we have only ourselves to blame if it should turn out to be true. I should like to add a caution of my own. During my canvassing, I ran into an anti-Maori attitude more extreme than I should have thought possible. The speaker was a youth of about 20 who had been in Borstal for some crime against property. He added that his hatred was very deep and that it was based on his association with Maori youths in Borstal and that it was commonly shared by other pakeha inmates. It seemed that what he objected to was Maori cliquishness: It is possible of course that the antipathy between the two groups reflects a difference in the psychological tensions or pressures that motivated their crimes. Nevertheless, since the racial ratio in Borstal is probably different from that outside, and nearer to what may hold in the cities in the future, I think some research into the aetiology of racial tension in Borstal would be very valuable. It is to be hoped that it is more carefully thought than his section on the pakeha national character, and more in the spirit of his section on race relations. One can be sure that it will at least be more friendly in its approach than his section on pakehas, but it could be harmful and misleading if it is as hasty and reckless.

Chapter 2 : New Zealand people | New Zealand

New Zealand can be a welcome culture shock to the average American: sheep outnumber its million residents by a ratio of about six to one, farming is an important part of its economy, and the.

Yet in New Zealand there is a new use coming into habit: It is symptom of an increasing attitude of unprincipled opportunism. Can means may in New Zealand. In the past this has meant no power without permission. It might be reversed and come to mean power is permission, might is right. Some papers and organizations seem to exist for no other purpose than to enforce conformity: Now that the Seditious Libel Bill is law, it is an open question whether the jury habit will prove too strong for Mr Holland by criticizing the government in spite of the law, or whether as I fear is more likely it will co-operate with the law by making advance judgments on those people likely to be the victims of this law. Do others do it? I doubt if a New Zealander has any other moral referee than public opinion: This is noticeable when a lot of New Zealanders go to another country of people with inferior standards of material comfort, as in a war. With our troops the home-grown moral standards were valid only among themselves: Egyptians and Italians were fair butt for a cruel, predatory and jocularly cynical approach. Soldiers in search of more innocent sport would throw chairs at the orchestra in cheap cabarets; the sport of the A. Of course British troops did these things and Australians, I believe, were worse, and of course such conduct is as old as the Vikings and older. Yet there is a special quality in the ease with which the New Zealander violates his home-town respectability, and admits it to be an expedient for getting by without trouble. A less violent example illustrates this: Three old ladies from Dunedin waiting to be admitted to the gallery, because they wanted to hear Mr Churchill. A Swedish woman was the first to get a pass: A foreigner getting into the British House of Commons before a British subject! A British policeman putting a foreigner before the British! Mr Churchill would give a lot to know about this! The suspicion that a rival or enemy had done something she claimed to disapprove of was a challenge to do the same thing, to beat the rival at her own game. We boast when under alcoholic liberation we violate our professed code of morals. Think of the animal comeback in the remark, common among New Zealand troops, usually said with a touch of flattery: We are in other ways as hypocritical. We claim to be social democrats at heartâ€”or did two years agoâ€”but we have a great respect for the man who can get away with it. In public we condemn the profiteer, in private we connive and rather admire him and envy him his opportunities. So in public we always say the right thing, to which we are not committed. Any platform statement in New Zealand is suspect: When the Prime Minister spoke from the B. He was on his best behaviour, like a soldier sending home greetings on a Sunday-morning broadcast. In fact Mr Holland did end with a message to all at some address or other. Politicians and editors say one thing without expecting to be taken at their word: Mr Holland was reported in the London evening Star as saying: So with us all: And we feel no hypocrisy because we know everyone else does the same. It is usually the man who tries to live up to his word who is called hypocrite. An English schoolmistress left New Zealand in Since we usually see morality as restraint on lust, most of us wondered what she meant. I think it was this: Though we pride ourselves that of course we have no colour bar, no one protested at first except some trade unions which were, most people assumed, just being trouble-makers; but when General Kippen-berger spoke up, everyone sat up and listened because he was a war hero. We proclaim the sanctity of property, yet we enjoy small thefts say raiding a hotel meat-safe outside a country dance-hall: We legislate to protect our forests and birds: We are the most puritan country in the world, yet we love a dirty story. Mr Sargeson wrote in Landfall March If others do it, it is right; yet we spend half our energy disapproving the conduct of others. There is no emotion we feel so at home in as moral indignation. There is nothing unites us so much as having someone else to condemn; in fact we feel we are being sociable, doing our neighbour a good turn when we agree with him in condemning a third party. The talk of the housewife watching and reporting the conduct of her neighbours is an obverse assertion of her own virtue, a projection of the guilt she feels at having in herself motives to the conduct she condemns, a constant vigil over, and scratching of, her own emotions. If it is argued that villagers in every country are gossips I say they are not always malicious. There is not the same readiness to defame or ascribe disreputable motives. I

know a Tyneside village where people talk small-talk about other people but their interest is kindly; as a New Zealander I found this unusual. There is no emotion or sentiment we will allow ourselves unless it has sanction and precedent. We fear precision and definition in most activities except engineering, sport and military drill. Even educated people fear to speak French with correct attention to nasals and fine vowels: The New Zealander is afraid of voicing any confident thought or unsanctioned emotion. The New Zealander suspects anyone who is sure with words, he thinks it is either glibness or showing off. Could we take kindly to a Christopher Fry? I know I hate talking anything but gossip in a bus or train or in the pictures: The wise man never mentions his learning, after the same pattern as the popular ideal of the returned soldier who never mentions his battles. IV Now when most men in a community distrust their personal feelings there is a paucity of common experience. This is something the artist feels. There is no richness, no confidence any of us can fertilize our creations with. Beneath the life of the community we sense the sour, dumb struggling drive, we sense like Colin McCahon a strength in that drive the stronger for its being so innocently pent. It is doubtful if we can have a sensuous poet who does not develop his lushness by alienating himself from common men who would wound or coarsen it: Besides the deeper drive for security, for love, for happiness that is in all communities, there is a shallower drive for a common referential experience. To this need one can impute the gossip of the small town, the endless interest in things that bore the intellectual moored there. Whose paddock is this? Whose is that new car? Who lives in this house since Tom Dwyer went away, and how much did he sell it for? Accidents of circumstance in the comings and goings of people, those people themselves, become constants, universals, in a common framework of experience. The man who has left his home town loses contact with this experience: The search for common pegs on which to hang social intercourse takes strange forms among youths. Imported comic recordings become shapers of popular culture, of an influence unknown in the country they come from: Three years ago there were records first played fifteen years before, still played and still demanded: Another device among youngsters is the passing craze for foolish colloquy: Others are the reproductions of comic question-and-reply from current films featuring Eddie Cantor, the Marx Brothers, or Abbott and Costello. In there was something mysteriously comradely among artillerymen at Wingatui in greeting one another Whacko! Girls caught on, and the cry became faintly suggestive of sexual expectation. It is a strange country where two girls and two soldiers could introduce themselves by the invocation of a meaningless word, then laugh with flushed embarrassment and end up going to a dance together. Yet all this conversational small-change is seized to fill a need in New Zealand—the need for a common experience to talk from, and the need for conventions to account for and place emotions unrecognized in the threadbare constitution of social behaviour. So there is an aching need for art in our country. Of course there is creation—in thousands of vegetable gardens and at carpentry benches in back sheds; the creative urge always goes to make something immediately useful or money-saving. But we need an art to expose ourselves to ourselves, explain ourselves to ourselves, see ourselves in a perspective of place and time. But the New Zealander would shy from it because he is afraid to recognize himself. The youngster seizing on current song-hits, comic recordings and films and not-so-comic books—or the youngster of cults that build model aeroplanes, listen to hot jazz, or receive and transmit by short wave—is seizing a readymade and fake social binder out of fear of having to face the creation of one that belongs. A play that presented without sentimentality the patterns of New Zealand life would possibly bore an English audience: Of course we are a cultural colony of Europe and always will be: The expectation of unreality has been confirmed by popular fiction, films and one-act plays. No artist can work without an audience willing to co-operate: This is something New Zealanders will not do. For besides the unreality foreign and commercial, there has always been a leaning to dishonesty in local art. Take the verse of Hughie Smith, the Bard of Inangahua. He was really a bard, an entertainer in an isolated society in the days before wireless and cinema. Now most of his verse reads like Burns respectable and in dotage: Yet they expected the sentimentality: Strangely enough there has been less of this nostalgia about England. Some English customs and dialects are more foreign to us than Irish or Scots. Unreality is in every local amateur effort at written expression.

Chapter 3 : Live permanently in New Zealand | Immigration New Zealand

Home; New Zealand; New Zealand More to explore with American and Qantas Daily service on the Dreamliner. We fly from Los Angeles (LAX) to Auckland (AKL) every day starting October 28, , on our state-of-the-art Boeing Dreamliner.

You are subject to local laws. If you violate local laws, even unknowingly, you may be expelled, arrested, or imprisoned. Penalties for possessing, using, or trafficking in illegal drugs in New Zealand are severe, and convicted offenders can expect long jail sentences and heavy fines. In New Zealand, driving under the influence could land you in jail. Roadside sobriety checks by police are common. Be aware that the blood alcohol limit in New Zealand is lower than that in most U. Furthermore, some laws are also prosecutable in the U. If you are arrested or detained, ask police or prison officials to notify the U. Some heavily populated parts of New Zealand are in areas of high seismic activity. In recent years, several large earthquakes and aftershocks have occurred throughout the country, resulting in widespread damage to infrastructure, injuries, and deaths. Many tourists come to New Zealand to participate in extreme adventure sports, such as bungee jumping, sky diving, hiking, rappelling, climbing, motorcycling, and kayaking. Injuries and death can result from participating in such activities. You should use caution and common sense when engaging in adventure sports. Make sure you have travel medical insurance and that it covers your sport. See our section on Medical Insurance below. Never participate in adventure sports alone. Always carry identification, and let someone else know where you are at all times. Before kayaking, check the river conditions and wear a life jacket. When hiking, rappelling, or climbing, carry a first aid kit, and know the location of the nearest rescue center. New Zealand is an island nation, and the government is serious about preserving its delicate ecosystem. If you do not declare goods considered to be a biosecurity risk, such as fresh fruit, seeds, and plants, you can receive an instant fine of NZD approximately USD. When importing a pet, you will need thorough veterinary documentation and a quarantine period will be required. The MPI may seize and destroy unfinished wood products, used hiking shoes, gardening tools, fresh food items, and items such as used pet carriers. Thoroughly clean any hiking equipment or sports gear prior to your arrival in New Zealand.

Chapter 4 : Working & Living in New Zealand | New Zealand Now

What I liked best about New Zealand is the pace of life and scenery. The lack of keeping up with the jones's that makes it enjoyable to concentrate on the more important things in life. The friendliness and helpfulness of most people we met.

Chapter 5 : Work in New Zealand | Immigration New Zealand

My experience of being an African American in New Zealand Check out Part Two! blog.quintoapp.com

Chapter 6 : American New Zealanders - Wikipedia

Look up our top quality network to get to know open-minded expats from United States of America in New Zealand. Obtain and share insider tips in our New Zealand Expat Forums - e.g. how to hire a babysitter fluent in your native tongue for your children or where to get stuffed turkey in Christchurch.

Chapter 7 : American Expats in New Zealand - Meet other Americans in New Zealand | InterNations

NEW Virtual Issue: Changes, Challenges and Responsibility A n A merican L ooks at O ld N ew Z ealand: THE NEW ZEALAND JOURNAL, , OF JOHN B. WILLIAMS OF SALEM MASSACHUSETTS W. J. Gardner.

Chapter 8 : Hoverfly - Wikipedia

American-ethnic New Zealanders are distributed across New Zealand, with percent living in the Auckland Region, percent in the Wellington Region, percent in Canterbury, percent in the wider North Island, and percent in the wider South Island.

Chapter 9 : New Zealand International Travel Information

Following that I was looking for some new opportunities, I was looking for a change from the position I was in, and saw that there was a very big need for structural engineers in New Zealand, following the Christchurch uhm earthquake.