

WORKING PAPERS IN MAORI STUDIES
AND LINGUISTICS

ANTHROPOLOGY DEPARTMENT
UNIVERSITY OF AUCKLAND

Suggestions for a Maori Studies Syllabus for Secondary Schools.

Topic: The Social Life of the Maori Today

by

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THE SOCIAL LIFE OF THE MAORI TODAY

Introduction: In comparison with other branches of the humanities or even other branches of Maori Studies, what we know of the social system of the contemporary Maori is indeed meagre. Nevertheless we do have sufficient resources to make a useful start at the post-primary level with the tasks of informing and of eliciting questions. But facts are one thing and knowledge of them another, so until teacher training curricula for this subject are better defined, more widely accepted and better supported by the fruits of current research, it would be unwise for any author of 'Suggestions for Secondary Schools' to assume that the average teacher has any real familiarity with Maori social life. (What follows therefore makes no concession to those having a degree with advanced units in Maori Studies and/or Social Anthropology, or who are themselves Maori — or are Maori-speaking pakeha). Moreover, it must remain a matter of opinion at this stage as to the precise relation that the study of Maori society should bear to other subjects on the school calendar.

Approach: Let me take this last point a step further. The (pakeha) teacher may be forgiven for assuming that the Maori today is, in essence, 'just like us', if only because this assumption has long held wide currency. And the same allowance may be made if he therefore comes to the conclusion that there is no case for singling out Maori society for special study. But like any half-truth this 'one-people' belief is misleading, and cannot properly justify such a conclusion. The belief overlooks, for instance, the fact that the word 'Maori' (referring to indigenous New Zealanders) is of mid-nineteenth century origin and if used uncritically, confuses common cultural identity with political unity. Seeing the Maori as a brown pakeha clouds the reality of much contemporary Maori social life — life which is, as ever, tribally based and owing little to any pakeha genius. Apart from tribal histories themselves (which anyway deal mostly with the pre-European era) one can search in vain through accounts of New Zealand affairs over the past 130 years to read a sustained analysis of the relations between any one or more tribal group and the population at large. Thus we read of the settlers of such-and-such and 'the local Maoris', or today, of the 'Maori' crime rate, 'Maori' land development in the North (or wherever); even the 'Maori' community of Auckland, and so forth. In effect, standard New Zealand histories, as well as most current reports, omit reference to the Maori contribution as seen by the Maori, and ignore the fact that the latter tends to view his place in the scheme of things from his own tribal standpoint — rather than on the mere basis of being not pakeha. Hence, only a close look at what we do know of Maori social organization will tell us how far we have yet to go to get beyond statistical descriptions and dubious generalisations made on the basis of one or two local studies. At all events, setting the Maori apart for the purpose of discussing his different social structure, organization and values should at least make the pupil aware of this 'other side'; and at the same time it should lead him some way towards understanding Maori urban immigrants who, finding themselves divorced from their tribal communities, seek substitutes in cultural groups, student groups and the like.

More briefly if more tritely, there is the Maori in a pakeha context and there is the Maori in a Maori context, and the two are separate and distinct. This may well seem like so much double-talk and accordingly, I would suggest to the sceptic that part-way through the year's course he invites a local tribal elder to address the class on the ritual and etiquette of his people and on their recent political and economic fortunes. (Should permission be obtained to tape the address there would be enough illustrative data to last the remainder of the year - and succeeding years.) If nothing else, it will give colour to subsequent discussion and a frame of reference for reading.

Notes on literature:

1. Books pupils could read.

- (a) Forms III and IV: Metge 1966 or Schwimmer 1966 or Pearce 1968.
- (b) Forms V and VI: Winiata 1964, Ausubel 1965, Dept. of Industries and Commerce 1967, Williams 1969, Hohepa 1970
- (c) All: An Encyclopaedia of New Zealand (Vol.2) 1966, (pp.408-87, espec. pp.460-8), Oxford New Zealand Encyclopaedia 1965 ('The Maori'); and journals Te Kaunihera and Te Ao Hou.

2. References for teachers.

- (a) Family and community: Winiata (Ch.5) 1964, Metge 1964, Hohepa 1970.
- (b) Political relations:
 - (i) 19th century developments: Sinclair 1957. Miller J. 1958, Gorst 1959, Miller H. 1966, Dalton 1967, Wards 1968.
 - (ii) 20th century developments: Metge 1964 (Chs. 3,4,12,13), Pocock 1965, Winiata 1966, Brookes & Kawharu 1967, Schwimmer 1968 (Chs. 1, 6,7,15), Williams 1969, Hohepa 1970 (Chs. IV & V). See also Te Kaunihera (re Maori committees and councils).
- (c) Economic development:
 - (i) General and recommended: Hunn 1960, Dept. of Maori Affairs 1964, Dept. of Industries and Commerce 1967, Schwimmer 1968 (Chs. 1,4,8,11,12,13,15,16).
 - (ii) Development in specific communities: Metge 1964 (Ch.2), Hohepa 1970 (Ch.III).

(d) Religion:

(i) Traditional beliefs and ritual: Best 1922.

(ii) Adaptation: Keesing 1928, Ngata and Sutherland 1940, Greenwood 1942, Henderson 1963.

(iii) Religion and community: Hohoepa 1970 (Ch.V), Schwimmer 1965.

(e) Youth: Alexander 1951, Cody 1956, Ritchie 1963, Ausubel 1965, Harre 1966.

(f) Race relations: This, in my opinion, is a difficult subject to handle in any systematic way, especially for post-primary pupils. In any event, aspects of race relations are pertinent to all the subjects listed above, since these concern Maori response to an increasing range of choices for social action made possible by pakeha settlement in New Zealand. Nevertheless, teachers may refer with profit to: Ausubel 1960, Thompson 1963, and Mol 1966.

3. (a) Bibliography:

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| Alexander, R.R., | 1951 The Story of Te Aute College. Wellington, Reed. |
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| Best, Elsdon, | 1922 Spiritual and Mental Concepts of the Maori. Wellington, Govt. Printer. |
| Brookes, R.H. and Kawharu, I.H. (eds.), | 1967 Administration in New Zealand's Multi-racial Society. Wellington O.U.P. |
| Cody, J.F., | 1956 28 (Maori) Battalion. Wellington, Whitcombe and Tombs. |
| Dalton, B.J., | 1967 War and Politics in New Zealand. Sydney, Sydney University Press. |
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| Gorst, J., | 1959 The Maori King (2nd Ed.). Auckland, Pauls. |

- Greenwood, W., 1942 'The Upraised Hand'. Journal of the Polynesian Society 51:1-81.
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- Henderson, J. McL., 1963 Ratana. Wellington, The Polynesian Society.
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- Keesing, F.M., 1928 The Changing Maori. New Plymouth, Avery.
- McLintock, A.H., (ed.), 1966 An Encyclopaedia of New Zealand. Wellington, Govt. Printer.
- Metge, Joan, 1964 A New Maori Migration. London, Athlone.
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- Miller, Harold, 1966 Race Conflict in New Zealand. Auckland, Blackwood and Janet Paul.
- Miller, John, 1958 Early Victorian New Zealand. London, O.U.P.
- Mol, Hans, 1966 Religion and Race in New Zealand. Christchurch, National Council of Churches.
- Ngata, A.T. and Sutherland, I.L.G., 1940 Religious Influences in Sutherland, I.L.G.(ed.) The Maori People Today. Wellington, N.Z. Institute of International Affairs and the N.Z. Council for Educational Research.
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- Pocock, J.G.A., (ed.) 1965 The Maori and New Zealand Politics. Auckland, Blackwood and Janet Paul.
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- Sinclair, Keith, 1957 The Origins of the Maori Wars. Wellington, N.Z.U. Press.
- Thompson, Richard, 1963 Race Relations in New Zealand. Christchurch, National Council of Churches.
- Wards, I., 1968 The Shadow of the Land. Wellington, Govt. Printer.
- Williams, J.A., 1969 Politics of the New Zealand Maori. Auckland, O.U.P.
- Winiata, Maharaia, 1966 The Changing Role of the Leader in Maori Society. Auckland, Blackwood and Janet Paul.

(b) Miscellaneous:

Much useful information is to be found in Government reports, especially those of the Department of Maori and Island Affairs, made annually to Parliament (G.9 - Govt. Printer). Brief references to the Maori also appear in several sector committee recommendations to the National Development Conference (e.g. The Manufacturing, Labour, Education Training and Research, Social and Cultural committees - Govt. Printer). Probably the most useful of all, from a teaching point of view, are the quarterly journals of the New Zealand Maori Council, 'Te Maori' (formerly 'Te Kaunihera Maori) and of the Dept. of Maori and Island Affairs, 'Te Ao Hou'. More technical articles on socio-cultural development appear from time to time in the Journal of the Polynesian Society.

An address given by the present writer at a teachers' refresher course in 1968 is appended. It attempts a thumbnail sketch of sundry aspects of Maori social organisation today.

