

Nationalist Trends in the Transformation of New Zealand's Maori Language Policy

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Language is an important carrier of human culture and a specific method for communication between humans. It is one of the most important symbols of human identity and flags of dividing group identity. At present, in the modern national state, the government is paying more attention to language policy and being more and more prudent to it. In the process of making and implementing language policy, the government must take into account a range of factors such as the country's national history, politics, culture, economy, and relations between different social groups. From the mid-nineteenth century, when New Zealand became a British colony, until the mid-twentieth century, the Maori people were inspired to defend their rights and respect for themselves by the rise of Maori nationalist ideology and Maori political radicalism in a struggle that lasted more than 100 years. Until 1994, there were more than 800 kohanga reo, early childhood institutions that established Maori language instruction independent of the school system, and the nationalism drives to revitalize the Maori national language was at its peak. The process of revolution on Maori language policies in New Zealand reflects a trend of nationalist thoughts from Maori becoming more deep. Exploring the process of change in New Zealand's Maori language policy will help to develop the study of the social history of indigenous peoples during the colonial period and will contribute to the study of the development of colonized countries and regions in the post-colonial period. The change in New Zealand's Maori language policy has provided an important example of the preservation and revitalization of the indigenous languages of the world's former colonies, which is of great significance for the preservation of linguistic and cultural diversity.

Keywords: language policy, Māori, Nationalism, New Zealand

Introduction

Language is one of the important symbols that constitute the distinctive characteristics of a country. Today, in New Zealand, unlike the government attitudes of Australia and Canada towards their country's aboriginal people and related culture and language policy, the government pays the most important attention to the Maori language and culture, which is incomparable. The changes in language policy could reflect the complex development of the history and social life in one country or one zone. A country's official language usage power is like a piece of cake, the smaller the power of one party's language division, the stronger the power of the other party's changes in language policy. The same is true for changes in Maori language policy.

Since the independence of the New Zealand government and the prevalence of multiculturalism around the world, the language of the indigenous Maori people has gradually been valued. At present, there is almost no domestic research on the connection between New Zealand's Maori language policy reform and nationalism.

This paper attempts to start from the development process of Maori language policy in New Zealand, and from a nationalist perspective, analyzing the changing process of the New Zealand government's attitude from banning the usage of the Maori language to defining the Maori language as one of the official languages. In this process, expounding Maori people they fought for their liberty and the trend of nationalist ideology gradually emerged among them. It is hoped that it can further promote the research on the development of aboriginal languages in the colonized areas of New Zealand in the post-colonial era. At the same time, it is of great significance to protect the diversity of languages and cultures in the world and promote multilingual culture.

The Development Process of Maori Language Policy

From the initial word-of-mouth transmission to the complete ban with the arrival of British colonists, and then to the New Zealand government identifying the Maori language as one of the official languages after independence, the development of the Maori language in New Zealand has gone through many twists and turns. But in the entire process, until the Maori people finally won the victory, the awakening of national individual consciousness and the gradual development of nationalist thoughts among the Maori nation were indispensable and important links. The language development process of the Maori people is a microcosm of the suffering experienced by the Maori people.

Word of Mouth Period

The Maori, the indigenous people of New Zealand, came to New Zealand in their wooden canoes as early as 800 AD. Before the so-called New Zealand civilization composed narratives in English, New Zealand Maori already had indigenous Maori oral literature. They don't have a specific way of recording in written form, nor do they express themselves by repeating a fixed action or gesture. Instead, they express themselves through singing, composing poems, and poetry-like actions, which cover a wide range of content. At that time, Maori were still in the ancient Stone Age. The Maori tribe has low productivity and poor material life, so the cultural form recorded in writing has hardly been developed, and it was not even recorded in written form until the 1830s. However, they were passed down from generation to generation through oral tradition and became household names (任荣珍, 1988, pp. 71-77).

Since the Europeans did not understand Maori at first, the rich poetic content of Maori is less well understood. It was only with the deepening of colonization and social development that more and more Maori people converted to Christianity and New Zealand officially became a British colony. It was not until that time the Maori lyrics were recorded. Most of these recited poems are used to express the joy, anger, sorrow, and joy of the group, and they are almost always accompanied by dances, gestures and other movements when recited. They are all performed by one social group in front of another social group, so these poems have the meaning of social communication or group challenge.

Colonial Period—English-dominated “Exclusionary Policy”

In 1814, British Christian missionaries led by Samuel Marsden arrived in New Zealand and signed the Treaty of Waitangi in 1840, officially declaring New Zealand as one of the British colonies (范丽娟, 2018, p. 19). Europeans, mainly the British, settled here as the legal rulers of New Zealand in the treaty signed. The social situation that emerged after these types of treaties were signed was that British immigrants poured into New Zealand in large numbers (罗伯特·卡普兰, 2014, pp. 192-198). British immigrants brought more advanced production methods and production technologies, and those who controlled the basic means of production were British immigrants. This made the Maori realize the need to move closer to the British language and culture, and learning English would help them survive. However this treaty caused a conflict between the European colonists and the Maori people because since they had the same rights as the British subjects and were protectors of Queen Victoria, they should no longer be divided into two parts with the European colonists. In this way, the idea of assimilation began. This made the already unequal social status hierarchy between the Maori people and the British even deeper. During the colonial period, the Maori language was gradually marginalized.

In this period, Maori were forced to develop a cultural tendency to move closer to English language learning and the English language education system. Because they believed that learning the Maori language would not be helpful to their development in New Zealand society, and some people even thought that speaking Maori was a shame. Maori children had been isolated from traditional Maori villages since they were young, learning white culture and using English. The language and culture of the Maori people in New Zealand were almost devastated by the Western colonial governments, causing the Maori language and Maori cultural society to lose their vitality.

The Period of Maori Language Revitalisation and Development

Although New Zealand became independent in 1907, English was the only official language in New Zealand from the 1840s to the 1970s.

However, throughout the process of revitalization and development of the Maori language, the Maori people have begun to awaken to their awareness of the cultural protection of their nation. For example, in 1930, the New Zealand Teachers' Union planned to include the Maori language as a course in the curriculum. But it was vetoed by New Zealand's colonial administration, some Māori-inhabited areas still included the Maori language in the curriculum. Therefore, since 1960, young people who have received the British and American education system have been influenced by the American civil rights movement, global decolonization, global cultural trends, and the United Nations' concern for indigenous rights, coupled with the expansion of the urban Maori population. The occurrence of relevant issues such as life, education, housing, and other issues caused them to take to the streets to protest. They demanded the revitalization of the Maori language and culture and the Maori people resisted language loss. With the gradual development of national consciousness, Māori-language broadcasts gradually appeared. The most important policy in Maori language broadcasting was the passing of the 1989 Broadcasting Act, which set up the Broadcasting Commission and required the commission to reflect and develop New Zealand's identity by promoting the Maori language and culture. Broadcasting was mainstream which had the effect that raising the Maori language situation in New Zealand's local people and enhancing their own recognition as part of their daily lives. This move made people begin to pay attention to the Maori language,

and at the same time increased the value of the Maori language in people's minds, prompting more and more people to want to learn the Maori language.

Since 1987, Maori has officially become one of the official languages of New Zealand, and New Zealand educational institutions have taught Maori from kindergarten onwards. In 1989, New Zealand has been playing the language of the city's original inhabitants. Both reforms will improve the quality and standard of Maori education as a part of New Zealand's education important development content of the exhibition. The spread and development of language start from the accumulation bit by bit, and it needs to be developed step by step.

Nationalism in the Process of Maori Language Policy Reform

The capitalist nation-states that developed in the early stages, could expand externally when the looted resources accumulated to a certain amount. The British Empire on which the Sun Never Sets carried out foreign colonial expansion according to a very typical development model of a capitalist country, based on its extensive colonies to meet its development and domestic excess capacity, each capitalist country has expanded externally to alleviate the domestic economic slowdown caused by the industrial and technological revolution, thereby competing for overseas markets, and war is about to break out. The outbreak of world disputes in worldwide trade market weakened the national strength of the British empire and the government began to show signs of weakening management.

The Period of Early Sprouts of Nationalism in Maori

The signing of the Treaty of Waitangi in the 1840s resulted in a large influx of British colonists that required that Maori each chief ceded sovereignty over his territory and obeyed the British Law. The land area of New Zealand islands is small and long, and the balance between resources and population is fragile. Because land use rights were flexible, the British colonists had a wide range of authority over these dominant rights and they had a large scale of land as their means of production. The land resources that Maori originally relied on have correspondingly become less. Under the influence of global maritime trade throughout the 19th century, the entry of foreign colonial interests caused the island to experience more disorder than anyone could have imagined. But in the process of the rise and flourishing of maritime trade, the Maori people of New Zealand discovered many opportunities that could change their current life, production, and exchange. Obtain corresponding benefits by forming alliances with foreign speculators. New Zealand's unique natural resources provide a wide range of opportunities for the Maori people. Some sealing and offshore whaling trade ships not only employ Maori but also purchase Maori food. Throughout the process, as the land available to the Maori people was lost, the Maori people also discovered the hugely profitable trade market in the capitalist world underworld ocean trade. So after the Treaty of Waitangi was signed, Maori realized that the colonists believed they had permanent rights to use the land. It was during this period that the Maori people realized the importance of negotiating with the British.

In 1847, the colonial government intervened in Maori education (譚光鼎, 1998, p. 18). Governor George Gray formulated the Education Ordinance, which expected Maori children to learn European white culture and English from an early age. However, the policy was unable to be implemented and proceed because of the war. After that, not only did the Maori language improve through the promotion of written texts, but Maori language education also began a long road of development.

This was one of the earliest response of the Maori people to national interests. Although they are still in the period of English dominance, for the Maori people, seeking authoritative value and trade benefits for their own nation is an important manifestation of the emergence of early nationalism.

The Period of Development of Nationalism in Maori

It was not until 1863 that the war between the white people and the Maori people of New Zealand came to an end. As expected, the colonial government won the victory and the government confiscated 3 million acres of arable land. Maori lost a lot of land during the war and also lost their means of survival, and Maori society almost collapsed. The government built Maori indigenous schools and Maori children attended Maori schools and were separated from white children. The policy of assimilation was still implied (Parsonage, 1956, pp. 5-11). In 1879, the Education Department was created and the administration of Native Schools was transferred to this new Department. A Native Schools' Code or Syllabus was compiled, English was to be the only language used in the schools, and the Maori Scholarship system was commenced. There were fifty-seven Native Schools. Although Maori continued to seek justice in many cases throughout the 1870s, these efforts were in vain, and by the end of the 19th century it was widely believed that the Maori people were on the verge of extinction. Their numbers reached their lowest point in 1896.

When World War I broke out, New Zealand, as a member of the Commonwealth, was also involved in the battle during the Battle of Gallipoli. New Zealand decided to recruit Maori to join the army to fight. Although many tribal chiefs initially strongly opposed this decision, when the New Zealand government met the demands of the chiefs and tribes in different ways, New Zealand began to form a force with a backbone of Maori. This battle resulted in heavy casualties, with most of the casualties coming from Australia and New Zealand. After the war, most of the Maori returned to New Zealand with the team, and New Zealand built a monument to the Maori who participated in the war. Throughout World War I, more than 300 New Zealand Maori were killed. After returning home, Maori became heroes. Therefore, the Maori people also received the attention of the colonial government on their own land, and society gradually began to pay attention to the Maori nation. The need for a regenerative force and a new approach to the Maori problem was recognized.

In 1970, many Maori reaffirmed their Maori identity and emphasized that the Maori language was an integral part of their culture. Maori leaders at the time also gradually recognized the crisis of the loss of the Maori language, so organizations to revive the Maori language began to emerge. For example, Nga Tamatoa (The Young Warriors) petitioned Parliament for the promotion of Māori. Beginning in the mid-1970s, a wave of Maori political radicalism emerged in New Zealand. Language is powerful, as a symbol of the continuation of a national culture, the Maori language is a strong weapon for the Maori nation to rise up.

The Period of Victory of Nationalism in Maori

After the Second World War, the British Empire lost its colonial governance rights in the world, its social and economic development was stagnant and declining, and its world hegemony fell, which made it reflect on the existing government authorities at that time (Wellington, 2009). Subsequently, New Zealand became independent in 1947 under the laws of Westminster in 1931. In New Zealand, the Maori nation is the largest indigenous nation, and the New Zealand government hopes to take this opportunity to build a multicultural society and maintain the order of the New Zealand authorities. Since the 1960s, the Maori cultural renaissance

movement has begun, and in the 1980s, the Maori nation has had an extremely high voice for the restoration of its own national culture and language. Whether language issues are handled properly will directly affect political, social, economic development and social stability. So, in order to solve the problem of impending language loss and alleviating the voices of many in society, Maori leaders established the first early childhood teaching institution in 1982 that uses Maori language throughout the teaching process and is independent from the school system—Language Nest (Kohanga reo). Later, in order to deal with the graduates of the Language Nest, the Language Nest was first established in 1982 and by 1994 it had 800 schools were established, and the craze for reviving Maori language and culture reached its peak and continued to develop and influence the nation. The spread of language promotes the cultural identity of the Maori nation and sets a benchmark for national culture.

Maori established the first Maori school at Hoani Waititi Marae in West Auckland in 1985 (Kura Kaupapa Maori), the first Maori primary school, was led by Pita Sharples despite the lack of government support and funding sources. Maori people used Maori language throughout the teaching process, and Maori culture was also included in the curriculum. It was not until 1989 that the New Zealand government legislated recognition of Maori primary schools. And Wataki Mediation Tribunal submitted opinions on the establishment of Maori as an official language. The significance and necessity are explained in detail. At this point, the Maori language, as a symbol representing the culture and identity of the Maori people, began to be promoted and protected as an officially recognized and respected culture in society.

Conclusion

A national language not only assumes the functional purpose of government and education, but also symbolizes the identity of the people as citizens of the country. First, after New Zealand became independent, how did it step by step improve national cohesion and strengthen national identity through the national language education policy. The most important thing is to be able to unite the ethnic minorities in the country and increase cohesion between countries and ethnic groups. The development of Maori nationalism has played a positive role in the development and establishment of the Maori language policy. After the Maori national language was established as the official language of the country, bills and reforms of Maori national education have been put on the agenda since the early 20th century. Maori language and culture have achieved unprecedented development compared with a hundred years ago. Government encouragement and respect are the result of the Maori people's struggle and hard work. Nationalism plays a vital role in the entire process. Throughout the nation, from land occupation to colonial rule, to cultural assimilation policies, the Maori national language was established as one of the official languages. Throughout the process of struggle, the Maori nation has continuously rebuilt and stabilized its national consciousness and worked hard for its national identity. "For many centuries, language supremacy and the purity of the dominant language have been focal issues in power struggles, national and ethnic identity in many lands" (Simpson & Yinger, 2013, p. 44). At the same time, the establishment of a common language is one of the important factors of "national identity". In the process of the Maori people's struggle and appeal for national interests and national culture, their national language has further become an important symbol of the internal cohesion and mutual identification of the "nation". This can prove the continuous development of Maori nationalism. And the Maori ethnic language policy plays a mutually reinforcing role in the continuous development.

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