SCHOOL OF HISTORY, PHILOSOPHY, POLITICAL SCIENCE AND INTERNATIONAL RELATIONS

HISTORY
2006 TRIMESTER 2

HIST 224: New Zealand Labour History CRN 1940

COURSE ORGANISATION

TEACHING STAFF:
Course Coordinator and Lecturer:
Associate Professor Melanie Nolan
Room: OK 504
PHONE: 463-6751
EMAIL: melanie.nolan@vuw.ac.nz

Other Lecturers: James Taylor
Room: OK423
PHONE: 463-6754
EMAIL: james.taylor@vuw.ac.nz

LECTURE TIMES: Mondays and Fridays 2:00 – 3:00 pm
VENUE: Easterfield Lecture Theatre 206 (EA206)

TUTORIALS
There are three tutorials times to choose from; all tutorials are held in the Wood Seminar Room, 4th floor Old Kirk Building (OK 406)
Mondays 3.00 - 4.00 pm
Mondays 4.00 - 5.00 pm
Fridays 3.00 - 4.00 pm
Groups will be allocated in the first week and posted on the History notice board. Any changes to the tutorial programme will be announced in lectures and posted on the History notice board outside OK405.

OFFICE HOURS: Mondays 1.00 - 2.00 pm.
You are also welcome to telephone or email me.

ADDITIONAL INFORMATION
Information about any changes to the timetable or programme will be announced in lectures and posted on the History notice board.

PLEASE NOTE: TUTORIALS WILL COMMENCE IN THE SECOND WEEK OF TERM
COURSE DESCRIPTION

This course is an introduction to New Zealand labour history. Topics covered will include an analysis of class as a social relation; the changing relationship between work and leisure; and occupational, social and political change in the ‘long twentieth century’. New Zealand historians of late have concentrated upon race and gender. A recent article in the *New Zealand Journal of History* argues that ‘class has [now] virtually disappeared from New Zealand historiography’, and that historians of gender and race dominate (Vol. 38, April 2004). Since then, in 2005, four books were published on labour history in which class was central to the analysis: Fairburn and Olssen (eds.), *Class, Gender and the Vote*, Nolan, *Kin: A Collective Biography of a Working-Class New Zealand Family*, Nolan (ed.), *Revolution: The 1913 Great Strike in New Zealand* and Olssen and Hickey, *Class and Occupation*. This course considers the pattern of class in New Zealand historiography and the current concern of putting class firmly back at the centre of social commentary. In the process, students will be introduced to the methodologies employed by New Zealand labour historians. Indeed, students will be introduced to the research skills themselves.

AIMS AND OBJECTIVES OF THE COURSE

The History Programme seeks to produce graduates who can ‘read with accuracy and discrimination; weigh up evidence; come to terms with conflicting or different arguments; formulate arguments convincingly and concisely; write in a clear, logical and lively way; present oral arguments with lucidity and conviction; use library resources efficiently and constructively; and understand the nature and development of history as a discipline’.

In particular HIST224 is designed to achieve three objectives:
1. to introduce students to the historiography and the current debates in New Zealand labour history;
2. to introduce students to the sources and methods of analysis in labour history;
3. to encourage students to develop the ability to write, discuss and debate labour history.

Students passing this paper should be able to identity the major theories, sources, methods and controversies in New Zealand labour history.

The lectures are designed to raise issues concerning the key patterns and processes in New Zealand’s twentieth century labour and social history and historiography. The tutorial programme is designed to develop skills in reading, comprehension, analysis and criticism, together with those required for writing essays.

Texts and Course Materials

1. HIST224 Book of Readings, which can be purchased at the Student Notes Shop, Ground Floor, Student Union Building

2. Copies of the following books will be on Closed Reserve but students should consider purchasing their own copy of the following Recommended Texts:
   - Miles Fairburn and Erik Olssen (eds.), *Class, Gender and the Vote: Historical Perspectives from New Zealand*, Dunedin, 2005.

These books can be purchased from Vicbooks located in the Student Union Building on Kelburn Campus. Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from the shop the day after placing an order online. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays) and 10.00 am – 1.00 pm Saturdays. Phone: 463 5515

Victoria University of Wellington, History; HIST224: NEW ZEALAND LABOUR HISTORY, 2006/224/2
3. All students should have their own copy of *Writing History Essays*, which can be purchased at the Student Notes Shop, Ground Floor, Student Union Building.

4. As in most History Courses, effective use of library resources is vital to this course. There is no New Zealand labour history journal. However there are a number of specialist labour history journals which students may find useful. The VUW library holds most all these journals or you can have access them electronically via VUW. Melanie Nolan (MN) has runs of some of these journals.

**Australasia**
*Journal of Industrial Relations* (Australia) 1959+ Electronic Access 1959+
*New Zealand Journal of Industrial Relations* 1976+ Electronic Access 1976+
*Labour History* (Sydney 1963+) HD 4811

**Britain**
*History Workshop* (1976+) D1 H674 & Electronic Access 1995+
*Economic History Review* (1927+) HC10 HER & Electronic Access
*Saothar: Journal of Irish Labour History Society* (1975+) (you will have to interloan)
*New Left Review* (1960+)HX3 N532 and Electronic Access
*Social History* (1976+) HN1 S678 & Electronic Access 1976+
*Historical Studies in Industrial Relations* (Keele, UK) (1996+) MN has copies vol 1-16

**US and Canada**
*International Labor and Working-Class History* MN has Vol. 39+
*Journal of Social History* (1967) HN1 J87 & Electronic Access 1967+

**ASSESSMENT**
The course assessment is designed to assess analytical and writing skills as well as knowledge, understanding and critical appreciation of the topic area. It comprises:
1. Book review worth 30% due **Friday 18 August**
2. Essay worth 40% due **Monday 2 October**
3. Class test worth 30% **Friday 13 October** at lecture time (50 mins)

Assignments are to be put into the essay box at the History office, OK 405, 4th Floor, Old Kirk Building

**Course Assessment**
The book review is designed to develop student’s ability to appraise the historiography and think critically about it.
Students need to reveal evidence of critical thinking

The essay is intended to assess the extent of reading on a topic, the marshalling of evidence and the construction and development of a coherent argument within an essay context
Students need to reveal evidence of reading and an ability to make and sustain an argument

The end-of-course test assesses knowledge and critical appreciation of a range of topic areas. It will be based on the material presented in the course with particular reference to work covered in tutorials. Therefore Students are strongly encouraged to attend all tutorials.

**Word limits**
There is a 2,500-word limit for the two first assignments. It is most important that you **do not** exceed the word limit. Part of the task is that you write within the word limit. Students are advised that failure to keep to the word limit set for each assignment may have grade implications.
Workloads and Mandatory Course & Grade requirements
The Faculty of Humanities and Social Sciences suggests that students should be spending an average of 15 hours per week, including class contact hours, for a 200-level trimester course. This includes 2 hours of lectures and a 1 hour tutorial per week.

HIST224 students must regularly attend tutorials, submit both assignments, sit the final test and receive an overall pass grade. Students are required to gain an overall grade of C, 50%, for the work which is specified as contributing to this final grade. To pass the course, each student must satisfy the mandatory course & grade requirements, that is:
1. submit the written work specified for this course of a standard which indicates a genuine effort to complete the three pieces of written work set;
2. achieve a 50% pass rate, overall; and
3. Attend at least 8 tutorials.

Faculty guidelines permit you to miss up to 3 tutorials without penalty. Extra absences will result in a student failing terms, except in cases of serious illness (supported by a medical certificate), or serious personal crisis.

PLEASE NOTE: THERE IS NO PROVISION FOR MAKE-UP EXERCISES IN THIS COURSE TO COMPENSATE FOR ADDITIONAL ABSENCES EXCEPT UNDER THOSE CIRCUMSTANCES. You should allow for the possibility of unforeseen illness when using up your quota of permissible absences.

PLEASE NOTE that 20 October 2006 is the FINAL DATE on which any written work can be accepted by the Programme, since this is the date on which we must determine whether students have met the course requirements. This means that the provision for late submission with a penalty does not apply beyond this date. Permission to submit work after 20 October must be sought in writing from the Head of Programme, and will only be granted for serious medical reasons (supported by medical certificate), or in case of serious personal crisis.

NB: A student who has obtained an overall mark of 50% or more, but failed to satisfy a mandatory requirement for a course, will receive a K grade for that course, while a course mark less than 50% will result in the appropriate fail grade (D, E or F).

PENALTIES
Students will be penalised for late submission of essays—a deduction of 5% for the first day late, and 2% per day thereafter, up to a maximum of 8 days. Work that is more than 8 days late can be accepted for mandatory course requirements but will not be marked. However, penalties may be waived if there are valid grounds, e.g., illness (presentation of a medical certificate will be necessary) or similar other contingencies. In such cases prior information will be necessary.

AEGROTATS
Please note that under the revised Examination Statute (Sections 6-10) students may now apply for an aegrotat pass in respect of any item of assessment falling within the last three weeks before the day on which lectures cease. In the case of second trimester courses in 2006, the starting point for this period is Monday 25th September.

The following rules apply:

• where a student is not able to sit a test falling within these last three weeks because of illness or injury etc., an alternative test will be arranged where possible. If the student has completed in the view of the course supervisor, sufficient marked assessment relevant to the objectives of the course, an average mark may be offered. Where a student has an essay or other piece of assessment due in the last three weeks, and has a medical certificate or other appropriate documentation, the student will be given an extension.
• if none of the above is available to the student, e.g., if she/he has an ongoing illness, than an aegrotat will be considered. See Examination Statute 6-10 for a full explanation of the rules governing the provision of aegrotats in these circumstances.
GENERAL UNIVERSITY POLICIES AND STATUTES
Students should familiarise themselves with the University’s policies and statutes, particularly those regarding assessment and course of study requirements, and formal academic grievance procedures.

Student Conduct and Staff Conduct
The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University’s life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps can be taken if there is a complaint. For queries about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor. This Statute is available in the Faculty Student Administration Office or on the website at: www.vuw.ac.nz/policy/Student Conduct.

The policy on Staff Conduct can be found on the VUW website at:
www.vuw.ac.nz/policy/Staff Conduct.

Academic Grievances
If you have any academic problems with your course you should talk to the tutor or lecturer concerned or, if you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean of your faculty. Class representatives are available to assist you with this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website:

Academic integrity and Plagiarism
Academic integrity is about honesty – put simply it means no cheating. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. Plagiarism is prohibited at Victoria.

The University defines plagiarism as follows:
Plagiarism is presenting someone else’s work as if it were your own, whether you mean to or not.

‘Someone else’s work’ means anything that is not your own idea, even if it is presented in your own style. It includes material from books, journals or any other printed source, the work of other students or staff, information from the Internet, software programmes and other electronic material, designs and ideas. It also includes the organization or structuring of any such material.

Plagiarism is not worth the risk.
Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct (www.vuw.ac.nz/policy/student conduct) and may be penalized severely. Consequences of being found guilty of plagiarism can include:
• an oral or written warning
• suspension from class or university
• cancellation of your mark for an assessment or a fail grade for the course.

Find out more about plagiarism and how to avoid it, on the University’s website at:

Students with Disabilities
The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities an equal opportunity with all other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the Course Co-ordinator as early in the course as possible. Alternatively you may wish to approach a Student Adviser from...
VUWSA employs two Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office is located on the ground floor, Student Union Building:
Telephone 463 6983 or 463 6984, Email: education@vuwsa.org.nz.

**Manaaki Phipihinga Maori and Pacific Mentoring Programme**
Academic mentoring for Maori and Pacific Students studying at all levels:
Weekly session for an hour with a mentor to go over assignments and any questions from tutorials or lectures. Registered students can use the facilities study rooms and computer suite, at any time, at Kelburn & Pipitea. There are mature student and post grad networks.
If you would like to register as a mentor or mentee please contact the coordinator at:
14 Kelburn Parade- back courtyard, tel. 463 6015 or email: Maori-Pacific-Mentoring@vuw.ac.nz

### Student Support
Staff at Victoria want students’ learning experiences at the University to be positive. If your academic progress is causing you concern, the following staff members will either help you directly or quickly put you in contact with someone who can.

<table>
<thead>
<tr>
<th>Staff member</th>
<th>Location</th>
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<tbody>
<tr>
<td>FHSS</td>
<td>Dr Allison Kirkman</td>
</tr>
<tr>
<td></td>
<td>Murphy Building, room 407</td>
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<tr>
<td>Law</td>
<td>Kirstin Harvey</td>
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<td>Old Govt Building, room 103</td>
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<tr>
<td>Science, and Architecture and Design</td>
<td>Liz Richardson</td>
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<td>Cotton Building, room 150</td>
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<tr>
<td>Commerce and Administration</td>
<td>Colin Jeffcoat</td>
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<td>Railway West Wing, room 119</td>
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<tr>
<td>Kaiwawao Maori</td>
<td>Liz Rawhiti</td>
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<td>Old Kirk, room 007</td>
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<tr>
<td>Manaaki Phipihinga</td>
<td>Melissa Dunlop</td>
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<tr>
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<td>14 Kelburn Parade, room 109D</td>
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<tr>
<td>Victoria International</td>
<td>Matthias Nebel</td>
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<td></td>
<td>Rutherford House, room 206</td>
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The Student Services Group is also available to provide a variety of support and services. Find out more at:
www.vuw.ac.nz/st_services/
Email: student-services@vuw.ac.nz.
LECUTRE PROGRAMME

- Monday and Friday lectures are in Easterfield LT206 2-3.00pm
- Tutorials are on Mondays or Fridays and in OK 406
- The course is taught by Melanie Nolan with James Taylor taking the first two classes

Lecture Programme

Introduction
1. Monday 10 July: Film: ‘The Hamer and the Anvill’

The Language of Class in New Zealand?
3. Monday 17 July: What the New Zealanders were reading; Marx or Bellamy, George and Mills?
4. Friday 21 July: 1890 & the Maritime Strike

Class Still-born? The Un-Making of the New Zealand Working Class?
5. Monday 24 July: The Liberals ‘in the interests of the community as a whole’

A Social Laboratory or a battleground for Democracy?
7. Monday 31 July: The associational life of the ruling class
8. Friday 4 August: 1913

Class Solidarity? The Associational Life of the Working Class

Working Life in New Zealand
11. Monday 14 August: Short Hours and Good Conditions?
12. Friday 18 August: The Depression

Mid-semester Break: 21 August to 1 September

Labour Comes to Power
14. Friday 8 September: Socialist on economics & conservative on gender?

Affluence and the Palaces of Consumption
15. Monday 11 September: Full Employment and, in 1953, the World’s Third Highest Standard of Living?
16. Friday 15 September: Leisure and Spending

The Long Divisions
17. Monday 18 September: The Rise of a Middle Class, the White Collar Revolution and the Professionals

The Third Way
20. Friday 29 September: 1984 and all that. Whatever happened to the NZLP platform, ‘the socialization of the means of production, distribution and exchange’?

New Zealand Exceptionalism?
21. Monday 2 October: Something peculiar about working-class life in NZ?
22. Friday 6 October: Setting New Zealand in the Wider World

Conclusion
23. Monday 9 October: revision
24. Friday 13 October: Class test
**Reading Lists for Lectures**

These lists are bibliographies for the lectures and the essay questions for some of the essay questions below. Reference will be made to these works during lectures. They **are not required reading lists!**

Do try to read something for each lecture. The works in bold with the asterisks are the most important; they are all on closed reserve. Some of them are reproduced in this course book, too.

Excellent general sources include:
- The *Dictionary of New Zealand Biography* Vol. 1-5 which is online: [www.dnzb.govt.nz](http://www.dnzb.govt.nz)
- Ministry of Culture and Heritage History Group, [www.nzhistory.net.nz](http://www.nzhistory.net.nz)
- The Official New Zealand Yearbooks, 1900-2005

VUW, HIST489 research essays are available from the History Dept secretary. If you are having any difficulty locating material, ask Melanie Nolan.

**Abbreviations:**
- *NZJH* *New Zealand Journal of History*
- *IL* available through interloan, see MN
- *MN* See MN for a copy

**Lectures 1 & 2:**

- J. T. Paul, *Lest We Forget: An Industrial Milestone Passed*, Dunedin 1907; *Our Majority: Some Dark Shadows and High Lights of Industrial History: A Souvenir of the Twenty-First Birthday of the Dunedin Tailoresses Union*, Dunedin, 1910; *The Tailoresses’ Birthday: Twenty-one Years of Trade Unionism*, Christchurch, 1911; *A Trade Union’s Coming of Age: The Tailoress of yesterday and To-day: The Canker and the Cure*, Auckland, 1911; *Our Majority: And the After Years-1889-1939; Some Dark Shadows and High Lights of Industrial History*, Dunedin, 1939; *After fifty years: being a passing record of early exploitation of women and later achievement by trade unionism in the Christchurch clothing trade*, Christchurch, 1940; *After forty years*, Dunedin, 1929.


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**Lectures 3 and 4:** The Language of Class in New Zealand at the turn of the 19th and 20th centuries?


C. Campbell, 'Parties and Special Interests in New Zealand, 1890-1893', *NZJH*, Vol. 4, no. 1, April 1978, pp. 41-5.


**Lectures 5 and 6:** Class Still-born? The UnMaking of the New Zealand Working Class?


<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Notes</th>
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<tbody>
<tr>
<td>V. S. Clark</td>
<td>The Labour Movement in Australasia: A Study in Social Democracy</td>
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<tr>
<td></td>
<td>The New Zealand Liberals: The years of power, 1891-1912, Auckland,</td>
<td></td>
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<tr>
<td>Miles Fairburn</td>
<td>‘Social Mobility and Opportunity in Nineteenth Century New Zealand’, NZJH, Vol. 13, no. 1, April 1979, pp. 43-66.</td>
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<td></td>
<td>Newest England: Notes of a Democratic Traveller in New Zealand, with Some American Comparisons, New York, 1901.</td>
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<tr>
<td>Lectures 7 and 8</td>
<td>A Social Laboratory or a Battleground for Democracy</td>
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<tr>
<td>Henry Broadhead</td>
<td>State Regulation of Labour and Labour Disputes in New Zealand: A Description and a Criticism, Christchurch, 1908.</td>
<td></td>
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</tbody>
</table>


F. M. J. Irvine, ‘The Revolt of the Militant Unions: a Study of the Trade Union Revolt Against the Arbitration System in New Zealand, between 1906 and 1913, with particular reference to the part played by the Federation of Labour’, University of New Zealand (Auckland), 1937. (IL)


*Melanie Nolan Revolution: the 1913 Great Strike in New Zealand, Christchurch 2005, has a good bibliography of work on 1913, especially theses.


Lectures 9 and 10: The Associational Life of the Working Class


D. Keen, ‘Feeding the Lambs. The Influence of Sunday Schools on the Socialization of Children in Otago and Southland 1848-1902’, Ph.D., University of Otago, 1998. (IL)


William Pember Reeves, State Experiments in Australia and New Zealand, London, 1902.


J. D. Salmond, New Zealand’s Labour’s Pioneering Days, University of New Zealand (Otago), 1924, Auckland 1951, (fp 1949).

Lectures 11 and 12: Working Life in New Zealand


L. S. Hearnshaw, Hours of Work in War Time, Wellington, 1942.


Lloyd Jones and Bruce Foster, Last Saturday, Wellington, 1994.


W. E. Murphy, History of the Eight Hours’ Movement [Australasia], Melbourne, 1896.


Lectures 13 and 14: Labour Comes to Power


Barry Gustafson, Labour’s path to political independence: the origins and establishment of the New Zealand Labour Party, 1900-19, Auckland, 1980.


‘The Justification for Labour’s Housing Scheme: The Discourse of the Slum’.


Women and Labour


Elizabeth McCombs, Women and the Labour Movement, Wellington, 1933.


Lectures 15 and 16: Postwar Affluence and the Palaces of Consumption


J. K Hunn Report on Department of Maori Affairs with statistical Supplement, AJHR, 1961, G10.


Gordon Parry, Retailing Century: The First 100 Years of the DIC Ltd, Dunedin, 1984.


Lectures 17 and 18: The Long Divisions


Lisa Davies with Natalie Jackson, Women’s Labour force participation in New Zealand: the past 100 years, Population Studies Centre at the University of Waikato, 1993.


Peter Franks, ‘Organising the ‘Unorganisable’: The Formation of Clerical Unions and the Labour Press’, in Kerry Taylor and John E. Martin (eds.), Culture and the...


Grant McCall and John Connell, A World Perspective on Pacific Islanders Migration: Australia, New Zealand and the USA, Sydney, 1993.


Melanie Nolan with Shaun Ryan, 'Transforming Unionism by Organizing? An examination of the gender revolution in New Zealand trade unionism since 1975', Labour History (Sydney), no. 84, May 2003, pp. 89-111.


David Pearson and David Thorns, Eclipse of Equality: social stratification in New Zealand, Sydney, 1983.


Lectures 19 and 20 The Third Way


*Margaret Clark (ed.), The Labour Party after 75 Years, Wellington, 1992, (Occasional publication, Victoria University of Wellington. Dept. of Politics, no. 4).


Brian Roper, Prosperity for all? Economic, social and political change in New Zealand since 1935, Victoria, 2005.


Dick Scott, 151 Days: New Zealand Waterside Workers Union (Deregistered) Auckland, 1952.


Lectures 20 and 21: New Zealand Exceptionalism


Neville Kirk, Comrades and Cousins: Globalization, workers and labour movements in Britain, the USA and Australia from the 1880s to 1914, London, 2003. (include NZ from time to time)


## Timelines

### Labour Politics

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1867</td>
<td>Manhood Suffrage</td>
</tr>
<tr>
<td>1879</td>
<td>Working Men’s Political Associations in Otago and Wellington</td>
</tr>
<tr>
<td>1884</td>
<td>Trades and Labour Councils’ parliamentary committees</td>
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<tr>
<td>1887</td>
<td>First assembly of the Knights of Labour formed</td>
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<tr>
<td>1890</td>
<td>Liberal government sympathetic to labour elected and several unionists enter Parliament.</td>
</tr>
<tr>
<td>1893</td>
<td>Universal Suffrage</td>
</tr>
<tr>
<td>1894</td>
<td>Otago Trades and Labour Council establishes Workers’ Political Committee</td>
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<tr>
<td>1894</td>
<td>I C and A Act</td>
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<tr>
<td>1889</td>
<td>Liberal-Labour Federation</td>
</tr>
<tr>
<td>1901</td>
<td>Formation of Socialist Party</td>
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<tr>
<td>1904</td>
<td>Formation of Political Labour League</td>
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<tr>
<td>1905</td>
<td>Formation of Independent Political Labour Party</td>
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<tr>
<td>1906</td>
<td>New Zealand Workers’ Political Association (Liberal-Labour)</td>
</tr>
<tr>
<td>1908</td>
<td>First Labour Representation Committees formed in Wellington and Auckland</td>
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<tr>
<td>1910</td>
<td>Trades and Labour Council’s Labour Party formed</td>
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<tr>
<td>1912</td>
<td>Unity Conference and United Labour Party of New Zealand formed</td>
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<tr>
<td>1913</td>
<td>Unity Conference</td>
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<tr>
<td>1916</td>
<td>First New Zealand Labour Party government</td>
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<tr>
<td>1921</td>
<td>Communist Party of New Zealand (CPNZ) formed</td>
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<tr>
<td>1928</td>
<td>CPNZ joins Comintern</td>
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<tr>
<td>1935</td>
<td>Labour Party elected</td>
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<tr>
<td>1936</td>
<td>The CPNZ conference accepts the “United Front” policy</td>
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<tr>
<td>1943</td>
<td>Labour Party split with J A Lee’s post-expulsion Democratic Soldier Party</td>
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<tr>
<td>1957</td>
<td>Second Labour Government</td>
</tr>
<tr>
<td>1972</td>
<td>Third Labour Government</td>
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<tr>
<td>1984-1990</td>
<td>Fourth Labour Government</td>
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<tr>
<td>1999-</td>
<td>Fifth Labour Government</td>
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### Unionism

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>1884</td>
<td>First New Zealand Trades and Labour Congress</td>
</tr>
<tr>
<td>1889</td>
<td>Maritime Council formed</td>
</tr>
<tr>
<td>1894</td>
<td>Industrial Conciliation and Arbitration (IC and A) Act gives protection to unions</td>
</tr>
<tr>
<td>1908</td>
<td>Federation of Miners formed</td>
</tr>
<tr>
<td>1909</td>
<td>National Federation of Labour ‘Red Federation’ formed</td>
</tr>
<tr>
<td>1910</td>
<td>Shearers Union launches the Maoriland Worker but loses control to the FOL</td>
</tr>
<tr>
<td>1911</td>
<td>FOL membership doubled 6124 to 13971</td>
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<tr>
<td>1912</td>
<td>Labour Disputes Investigation Act</td>
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<tr>
<td>1913</td>
<td>United Federation of Labour formed</td>
</tr>
<tr>
<td>1919</td>
<td>Alliance of Labour formed</td>
</tr>
<tr>
<td>1921</td>
<td>I C and A Act amendment to provide for GWO</td>
</tr>
<tr>
<td>1921-24</td>
<td>New Zealand Shearers amalgamated with the AWU</td>
</tr>
<tr>
<td>1930</td>
<td>Alliance of Labour’s Open Conference of Industrial Unions in Wellington</td>
</tr>
<tr>
<td>1936</td>
<td>I C and A Act amendment restored compulsory arbitration and instituted compulsory unionism</td>
</tr>
<tr>
<td>1937</td>
<td>Federation of Labour formed</td>
</tr>
<tr>
<td>1939</td>
<td>Emergency Regulations provided for special war suspensions of labour legislation</td>
</tr>
<tr>
<td>1950</td>
<td>Militants walk out of Waterside Workers Union &amp; form TUC</td>
</tr>
<tr>
<td>1961</td>
<td>I C and A amendment introduces qualified preference in place of compulsory unionism</td>
</tr>
<tr>
<td>1973</td>
<td>Industrial Relations Act</td>
</tr>
<tr>
<td>1987</td>
<td>Labour Relations Act</td>
</tr>
<tr>
<td>1990</td>
<td>New Zealand Council of Trade Unions formed</td>
</tr>
<tr>
<td>1990</td>
<td>Employment Contracts Act</td>
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## Industrial Relations

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1890</td>
<td>Maritime Strike</td>
</tr>
<tr>
<td>1891</td>
<td>Bureau of Industries formed (it became Labour Department in 1892)</td>
</tr>
<tr>
<td>1908</td>
<td>Blackball Strike</td>
</tr>
<tr>
<td>1912</td>
<td>Waihi Strike</td>
</tr>
<tr>
<td>1914</td>
<td>General Strike</td>
</tr>
<tr>
<td>1912</td>
<td>Seamen’s strike</td>
</tr>
<tr>
<td>1924</td>
<td>Railwaymen’s strike</td>
</tr>
<tr>
<td>1928</td>
<td>National Industrial Conference</td>
</tr>
<tr>
<td>1932</td>
<td>Industrial Conciliation and Arbitration Act removes compulsory arbitration</td>
</tr>
<tr>
<td>1936</td>
<td>Factories Act amendment provides for 40-hour week and 8-hour day</td>
</tr>
<tr>
<td>1940</td>
<td>Economic Stabilisation Conference</td>
</tr>
<tr>
<td>1942</td>
<td>Emergency Manpower Regulations</td>
</tr>
<tr>
<td>1951</td>
<td>Waterfront Dispute</td>
</tr>
<tr>
<td>1968</td>
<td>Nil Wage Order</td>
</tr>
<tr>
<td>1974</td>
<td>Wage and price freeze</td>
</tr>
<tr>
<td>1984</td>
<td>Economic Summit Conference i.e. Tripartite Wage Conference: FOL, govt, Employers’ Fed</td>
</tr>
</tbody>
</table>

## Social

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1847</td>
<td>Sale of Spirits to Natives Ordinance</td>
</tr>
<tr>
<td>1873</td>
<td>Licensing Act &amp; amendments</td>
</tr>
<tr>
<td>1881</td>
<td>Licensing Act Sunday trading banned</td>
</tr>
<tr>
<td>1885</td>
<td>WCTU formed close relationship to tailoresses union</td>
</tr>
<tr>
<td>1886</td>
<td>NZ Alliance formed</td>
</tr>
<tr>
<td>1893</td>
<td>Stout’s bill fails</td>
</tr>
<tr>
<td>1894</td>
<td>Local Option: Prohibition/Reduction/Continuance (Prohibition. required 60% majority)</td>
</tr>
<tr>
<td>1905</td>
<td>Vote prohibition, 50/&gt;60</td>
</tr>
<tr>
<td>1908</td>
<td>Vote prohibition, 50/&gt;60; 12/76 districts -&gt; ‘dry’</td>
</tr>
<tr>
<td>1910</td>
<td>‘Simple Majority’ bill fails; 60% still req.</td>
</tr>
<tr>
<td>1911</td>
<td>first national poll: 55.8% for prohibition</td>
</tr>
</tbody>
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Victoria University of Wellington, History, HIST224: NEW ZEALAND LABOUR HISTORY, 2006/224/2
1914 Cleary and *Tablet* versus Bible-in-schools movement
1917 Six o'clock closing
1917 Father Kelly & *Tablet*
1918 Licensing Amendment Act
national continuance/state control/prohibition & simple majority decisions
1919 April temperance referendum & Dec general election: 3263 votes short 50%

Women and Labour
1873 Employment of Females Act regulated women’s factory working hours
1889 Tailoresses unions formed
1890 Sweating Commission
1891 Factories Act
1892 Servants’ registry Offices Act
Shops and Shop-assistants Act 1892 providing seats for women
1894 Industrial Conciliation and Arbitration Act empowers the Arbitration Court to take the sex of the worker into consideration in the compulsory arbitration system which was established
1894 Grace Neill appointed first female factory inspector
1895 Women’s Employment Bureau established
1904 Women’s Employment Bureau in Wellington closed
1896 Harriet Morison appointed the second female factory inspector
1908 Women’s Employment Bureaux re-established in four centres & Morison is transferred
1910 Barmaids required to register under Licensing Amendment Act
Margaret Scott Hawthorne, the only female factory inspector, resigns in 1910
1912 Formation of Housewives Unions
1918 Labour Party adds clause for ‘perfect equality between the sexes in every department of public life’ to the party’s platform.
1919 Female factory inspectors appointed in Auckland, Wellington, Christchurch & Dunedin

1920 Differentiated Bonuses
Women’s Employment Bureaux closed
Wellington Women’s Branch of the Labour Party formed
1922 General Wage Order
1927 Inaugural Women’s Labour Party Conference held for two days preceding NZLP conference
1929 second Women’s Labour Party Conference
1931 Third women’s labour Party Conference
1929 Official Women’s Unemployment Committees established under Unemployment Act
Women exempted from legislation effectively abandoning compulsory arbitration
1932 Elizabeth McCombs elected to parliament
1933 Basic Wage the male breadwinner wage
1936 Home Aid Service established
1938 Labour Party Women’s Advisory Committee established
1945 Minimum Wage Act: female rate = 60% male rate
1945 Amendment Min Wage Act: female rate = 63% male rate
1947 Amendment Min Wage Act: female rate = 66%
1949 Government Services Equal Pay Act
1960 National Advisory Council for the Employment of Women established
1966 Equal Pay Act
1980 Maternity Leave and Employment Protection Act
1982 Protective Labour Legislation restricting women’s nightwork repealed
1991 Employment Equity Act repealed

Loyalist Labour?
1915 National Registration
1949 Referendum; Military Training Act established compulsory military training
1958 Compulsory military training abolished
1961 Compulsory Military Service Act restored compulsory military training
1972 Compulsory Military Training abolished
1981 The Holidays Act (1981) maintained the rights of workers to minimum of eleven Statutory Holidays and three weeks of paid annual leave.
1990 Shop Trading Hours Act repealed

Leisure, the rise of the weekend & the paid-holiday
1840 8-hour day for Parnell & Wellington carpenters
1857 8-hour day for Griffin and the Auckland Carpenters and Joiners
1882 Demonstrations in Auckland and Dunedin in support of the legal enforcement of the eight-hour day
1882+ Eight hour bills fail regularly
1890 Maritime Council calls for Eight Hour Act and institutes "a general holiday" to be known as Demonstration Day, 28 October, the anniversary of its founding in 1889,
1891 Factories Act provided inter alia that women and workers under 18 were entitled to five holidays
1894 Industrial Conciliation and Arbitration Act enabled unions to apply for awards to Arbitration Court; a number won working week of forty-eight or even fewer hours, with penal rates for overtime.
1920 Anzac day became a holiday.
1936 40-hour week, 5-day
1944 Annual Holidays Act provides two weeks annual leave for all workers
1955 Public Holidays Act was passed to transferred falling on weekends & Monday-isation of provincial anniversary days
1965 Industrial Conciliation and Arbitration amendment Act: 2 January becomes tenth statutory holiday.
1973 Waitangi day becomes public holiday
1974 three weeks paid annual minimum holiday entitlement.
Class Notes

1. CLASS ANALYSIS

Class analysis is most common analysis you will come across in your reading of New Zealand Labour History. But what is class analysis?

There are two main theoretical traditions within class analysis:

1. Karl Marx
2. Max Weber

According to these two theorists class structure has emerged over time, although they differ on the sources of this social structuring.

1. Marxist Models: Class-Divided Society

Karl Marx 1818-1883; his writings include writings:

International Publishers of New York undertook a massive 50 volume collection of Karl Marx’s and Frederick Engels’ writings in 1975. The set collects in one place an English version of everything written by Marx and Engels.

Karl Marx & Frederick. Engels, German Ideology, part 1, Moscow, 1964 (fp 1846).


----, The eighteenth brumaire of Louis Bonaparte, London 1945, fp 1852.


----, Grundisse, St. Albans, Hertfordshire, 1973 (fp 1957-8).

most relevant parts have been published separately as Pre-Capitalist Economic Formations, E. J. Hobsbawm (ed.), London, 1964.

----, Preface to A Contribution to Critique of Political Economy, 1859.


Interpretative works:

M. M. Bober, Karl Marx’s Interpretation of History, Cambridge, 1948.


1. Marx’s Theory of Historical Development: Succession of socio-economic formations

Marx divided world history into successive modes of production

Primitive Communism---ancient soc---feudalism---capitalism---dictatorship of proletariat---communist:

from primitive communism to ancient society,

from ancient society to feudalism,

from feudalism to capitalism &

from capitalism to dictatorship of proletariat

& finally from the dictatorship of the proletariat to communism.

(There was an alternate route, that is, the Asiatic mode)

Each successive mode of production represented greater technological control over nature.
How did these modes of production change?
Marx suggested society was made up of two components:
1. Productive forces
   1. instruments & objects of production
   2. labour power, scientific & technical knowledge
2. Relations of production
   1. work relations
   2. ownership relations
Forces of production came into conflict with the relations of production over time; this was the motor of social and political change. Over time there was a:
1. increasing growth in technology
2. growth of proletariat
3. growing emmiseration of the proletariat
4. growing % of capital tied up in fixed assets & the rate of profit falls
5. growth in cut-throat competition

Debate amongst Marxists centre upon:
1. Is Marx laying down a single path which all societies must follow?
2. Is his theory 'scientific'. Did he think it could predict future developments? Can it?
3. If Marx’s chronology and typology are wrong, as a number of historians and theorists have argued, can we modify the chronologies and typologies to be consistent with the principles underlying his theory of history?
4. Is there a Marxist theory of history?
There has also been much criticism of Marx's theory of historical development. A number of questions are usually asked about the extent to which history does not follow the theory:
1. conditions stop the 'law' from operating?
2. forces are frozen by past and there is much 'carry-over' between modes of production?
3. it’s possible to miss stages?
But biggest dilemmas surround:

2. Base & ‘Superstructure’ in Marxist history
‘Base’ & ‘Superstructure’ in Marxist history is the relationship between the relations of production & the political, legal & ideological ‘superstructures’. Great Debate over the nature of historical materialism & what Marx meant by it. Contention revolves around whether or not Marx was a technological determinist?

i. What is the balance of freedom and determinism in Marxist theory? What is the primacy thesis?
ii. What is the relationship of the individual to society in Marxist theory?
iii. Was Marx an economic determinist?
3 main positions or stories to tell:
1. dialectical development
2. organic totality: independent & interpenetrate
3. fundamentalist (… in the last analysis) Causal determination or the ‘primacy’ thesis

Is the ‘trick’ is to let productive forces enjoy explanatory power while avoiding giving them a determinist one?

Two points should be stressed:
1. Marx himself was not an economic determinist and certainly not a ‘crude’ economic determinist as writings - particularly of the Stalinist and Cold War polemics – have suggested. His writings are open to interpretation but he believed that social institutions were relatively independent of the economy which is encapsulated in 2 metaphors of base & superstructure & dialectical materialism. Cohen embraces only the "technological" label & avoids (without foreswearing the determinist one (see p.29, n. 147).
2. Everyone with any sophistication is agreed: It should be clear that change doesn’t follow automatically from changes in the economic structures. Class struggle
occurs & the active intervention of human beings is necessary.
So where does class struggle come into it? That leads us to the third major aspect of Marx's work.

3. Marxism & class: the role of class conflicts and 'internal tensions'.
Marx was primarily interested in the analysis of social organisation into social classes under capitalism. Four main contentions:
   i. Class defined by relations to means of production
      Marx defined class in relation to the ownership of capital & means of production. According to his analysis there were two classes:  
      1. those who own property, ie the capitalist class  
      2. those who were propertyless, ie the proletariat  
      For Marx, the basis model of such societies is of a two-class structure  
   ii. Increasing impoverished proletariat: Expropriation  
      Marx predicted that eventually in a mature cap system there would be only capitalists & a proletariat. Capitalists were impelled to create profit by exploiting the proletariat. Capitalists only paid workers a proportion of the wealth they created & they expropriated the remainder. Marx believed that the proletariat would become increasingly impoverished.  
   iii. Increasing class consciousness  
      Workers would develop class consciousness in their impoverishment. They would become aware of their economic exploitation at the hands of capitalists & develop from a class 'in itself' to a class 'for itself'. They would be prepared to challenge capitalists & would change society in the process.

This class conflict or contradiction at heart of class society also suggests a theory of social change. Marx argued that class struggle is 'motor of history'; the rising capitalist class overthrew the feudal aristocracy & they would be similarly displaced in their turn by the working class. In capitalist society, Marx suggested that, other things being equal, society will become polarized with the developing class formation.

   iv. False Consciousness  
      False consciousness was the term used by Marxists to describe the situation where proletariat fails to perceive what they believe to be 'true nature' of its interests & doesn't develop a revolutionary class consciousness.

There is a huge debate between the Marxists, modern and neo-Marxists over the issue of class, class formation and class consciousness:
   i. Where do modern Marxists place occupations such as professions and management which do not fit into Marx's two-class model of proletariat and capitalist class? What about other 'omissions' and 'ambiguities' such as women?  
      Some neo-Marxists and Marxist-feminists have tried to redefine the model. See for example E. O. Wright and his work on the contradictory class positions.  
   ii. Is class conflict or class struggle the motor of history? Why haven't the predictions been realised?  
   iii. What are alternative non-Marxist approaches to the study of class?

4. Marxist historical writing
Whatever its faults, Marxism has been influential. It has had a major impact on New Zealand Labour Historiography:
   ii. Indirectly with a tendency to identify the working class with productive labour, that is labour devoted to making things & thereby, adding value to raw materials. This added value created by manual labour is appropriated by capitalists & distributed in part to white collar workers who created no value. Marxist theory says that production is far more important than tasks of distribution & exchange, paid employment more than unpaid. White collar workers, for example, that is, the largest contemporary group of
women workers, is not in focus. No hope of a revolution from them. ie, Marxism has determined our standards of what is ‘the working class’. Attention is given to the politically-conspicuous who helped form the Labour Party or participated directly in the great national confrontations. Secondly, labour history tends to be interested only in specific relationships of paid labour. Marx argued that there were two politically significant classes: cap. & proletariat. He predicted that wage labour would homogenize as capitalism developed. Traditional privileges of skilled workers would be undermined by creation of various reserve armies of labour of unemployed & of those willing to work for less than subsistence wages. If one takes view, then you focus on marketplace & give it priority over other sources of attitudes & behaviour.

Debate amongst Marxist historians about their writings tend to centre on:

1. How congruent is Marx's own historical writing with our understanding of Marxist theory? How far can historians ‘wander’ from Marx’s views and still be Marxist? Does the best Marxist history take Marxism with a ‘grain of salt’?
2. Are Marxist histories’ strengths or weaknesses anything to do with Marxism or are they the result of how they fare in a ‘conventional historical critique’?

2. Weberian Models: Class-Stratified Society

Max Weber 1864-1920; his writings include:


Interpretative works on Weber:


1. Weberian idea of rationalisation. No imminent collapse of capitalism.

Weber was critical of Marxist analyses of the imminent collapse of capitalism. He denied the possibility of developmental laws in sociology. Weber implicitly presented rationalisation as the master trend of Western capitalism society. Rationalisation is the process whereby every area of human relationships are subject to calculation & administration.

2. Weberian idea of the Role of Culture. Subjective orientation of individuals

Weber’s emphasis on the role of culture especially religion, in shaping human action appears to be a refutation of economic determinism. Sometimes the differences between the two are crudely portrayed as the importance of ‘subjective’ orientation of individuals cf. to the analysis of ‘objective’ structural effects in Marxism. One source of rationalization in Western society lay in cultural change brought about by Protestant ethics. Protestantism was not a direct cause of capitalism, but it did provide a culture which emphasised individualism, hard work, rational conditioning & self-reliance. The ethic had an ‘affinity’ with early capitalism, but Weber thought that
advanced capitalism society would no longer require any religious legitimacy.

3. **Weberian Status Groups and Markets**
Weber’s account of status groups & markets appears to be counter to Marx’s emphasis on economic class & relations of production. Three Principles

1. **Class Defined by Various Principles of Stratification**
Weber defined principles of stratification according to economic differences of market capacity that gave rise to different life chances;
   i. Capital was one source of market capacity & led to class. Thus, property-owners were a class & propertyless were another class - as Marx stated.
   ii. Skill & education, ie those skills were scarce on market, constituted a separate stratification principle
   iii. Social honour or status were also determinants.

2. **Four ‘Classes’**
   Thus Weber distinguished four ‘classes’
   1. propertied class
   2. intelligentsia; administrative & managerial class
   3. traditional petty bourgeois class of small businessmen & shopkeepers
   4. Working Class

3. **Class Conflict**
"Class conflict was common & was most likely to occur b/t groups with immediately opposed interests, for example, between workers & managers rather than workers & capitalists."

4. **Weberian History**
   1. Post-Weberian, (anti-Marxist), Postwar American Sociologists saw their society as classless. Class was diluted or people were declasse. The idea of a classless society was wildly popular & influential in the 1950s. Many historians were of the opinion NZ equalitarian and classless society although class was a player... had to rediscover poverty in the 1970s.

2. **British Sociologists saw society as divided into social groups or a multiplicity of classes.** At first manual/non-manual divide proliferated to a "Weberian approach". Then there was criteria allowance for a multiplicity of classes based on different levels of markets rewards, different types of work situations & different combinations of the two. This means that identifying just a few major classes is a matter of interpretation rather than being self-evident & objectively-determined.

3. This developed in ‘Weberianesque’ categorisations. A very popular division was to divide populations into three classes: working, intermediate & upper. It is almost a conventional sociological model of British class structure:
   1. Manual Workers are placed in working class
   2. Low-level non-manual workers, such as clerks & lower technicians in intermediate or middle class
   3. Managers admin & professionals in upper class. (A few sociologists place clerical workers in the working class, though this is not sociological convention and there is a huge debate over this.) Certainly the basic Weberian principle underlies this work: status as a variable cannot be reduced to class. If one takes a Weberian position as did C. Wright Mills in 1951 & David Lockwood in his 1958 study of black-coated workers, then, while shop & office workers’ objective position has determination, still important status differences between groups of white collar & blue collar workers.

4. **And beyond Weber**
   Many now utilise an ancestor of Weberian analyses: a continuum of rankings rather than broken ‘class’. People are ranked on a whole variety of factors unrelated to economically-defined class, such as occupation, religion, education, ethnicity. Weber’s notion of status has been developed into a multi-dimensional approach which treats social status & prestige as an independent fact which dilutes or even replaces economically-determined class. Most occupational rankings schemes used in studies of inequality assume simply that occupation could be ranked as "better" or worse than others according to income & prestige incumbents received.
TUTORIAL PROGRAMME

Week 1: NO TUTORIAL but you will be working on the Standard Story of New Zealand Labour History

Monday 10 July: Film: ‘The Hamer and the Anvill’
Friday 14 July: Teasing out the Standard Story of New Zealand Labour History

Fill out Tutorial preference sheets
Fill out Worksheet on Standard Story of New Zealand

Reading from Texts:

Week 2: The Language of Class in New Zealand? Historians changing her or his mind and patterns in the historiography

What is class? Is class a useful term to apply to New Zealand historically?
Have historians applied it to New Zealand history? How have historians such as Miles Fairburn, Melanie Nolan, Erik Olssen changed their views on class in New Zealand in the last two or three decades?

Reading:


Reading from Texts:
Miles Fairburn and Erik Olssen (eds.), Class, Gender and the Vote: Historical Perspectives from New Zealand, Dunedin, 2005, pp. 7-14, ‘Introduction’.

Week 3: Class Still-born? Egalitarianism and the institutions that cut across class: New Zealand mentality or central concepts in people’s thinking

What is egalitarianism? Did New Zealand have a class system? What is the benchmark of class that we have in mind when we talk about a class system?


Reading from Texts:

And
Lydia Bloy, ‘Class’ in the Eye of the Beholder in 1930s and 1940s New Zealand Society’, in Miles Fairburn and Erik Olssen (eds.), Class, Gender and the Vote: Historical Perspectives from New Zealand, Dunedin, 2005, pp. 175-91.
**Week 4: Revolution: Taking class history seriously?**
Why was there a Great/General Strike in New Zealand in 1913? Did New Zealand catch an international wave or were there indigenous reasons for the strike? Why was there a wave of industrial disorder in the capitalist world after the turn of the 20th century? How does looking at visual material help us reassess the nature of the 1913 strike?


**Reading from Texts:**
Seren Wendelken, ‘Visual Constructs of Wealth in the *Maoriland Worker*, 1911-12; ‘Cartoon and Intertext’ in Miles Fairburn and Erik Olssen (eds.), *Class, Gender and the Vote: Historical Perspectives from New Zealand*, Dunedin, 2005, pp. 193-216.

There is an exhibition, ‘Strike 1913: War on the Wharves’ at the Wellington Museum of City and Sea, 15 August to 12 November

**Week 5: Class Solidarity and the Associational Life of the Working Class: Church sources?**

Why did the working class show a preference for reformist rather than more militant or revolutionary forms of political action? Can churches be described as working-class institutions?


**Reading from Texts:**
John Stenhouse, ‘Church, Occupation and Class in Southern Dunedin, 1890-1940’, in Miles Fairburn and Erik Olssen (eds.), *Class, Gender and the Vote: Historical Perspectives from New Zealand*, Dunedin, 2005, pp. 51-74.

**Week 6: Working Life in New Zealand: New Zealand Census**
How can we measure change in people’s working life? What are the problems associated with the census data? How does comparative statistics help us?


**Reading from Texts:**

**Mid-semester Break: 21 August to 1 September**
Week 7: Why did it take so long for Labour to Come to Power?

Electoral Geography
Why have there been varying interpretations as to why the NZLP did not gain political power until 1935? Why did so many working people vote for ‘the Tories’? What are the problems with dealing with electoral geography?


Reading from Texts:

Week 8: Half Gallon, Quarter-Acre, Pavlova Paradise: Affluence and the Palaces of Consumption: Highly visible workplaces
In 1950, New Zealand boasted the third highest standard of living in the world, as measured by per capita gross domestic productivity, and many claimed that it had the ‘best way of life’. By 1987, this had fallen to 23rd in the OECD. Why do labour historians tend to want to disaggregate national statistics over standards of living and critically assess measurements? Why not accept that we were on the ‘sheep’s back’ in the 1950s and 1960s. Shouldn’t we simply concentrate on the cultural results of affluence such as the rise of ‘palaces of consumption’?

Helen B. Laurensen, Going up, going down: the rise and fall of the department store, Auckland, 2005.

Reading from Texts:

Week 9: The Long Divisions: piecing together the changes
What was the extent of occupational change in the twentieth century? How have work and workers changed? Why do we have no history of the white collar revolution in New Zealand? Why do we not have a history of work?


Reading from Texts

Week 10: The Third Way: Establishing benchmarks
What kind of party is the NZLP in which the rich seemed to have done well in New Zealand under the 4th and 5th Labour governments? Whatever happened to the party based on unions? Was the NZLP ever ‘that’ radical? Is it the case that it has always been a cacophony or is it the case that it is pale reflection of its original left origins?

Reading from the texts:

Week 11:  **New Zealand Exceptionalism: Summing it all up**
What was exceptionalism? Labour historians often work with international models. Was there anything distinctive, peculiar or ‘exceptional’ about the New Zealand experience?


Reading from the Texts:

Week 12:  **Essay Due and Class Test: No Tutorials this week**
ASSIGNMENTS

1. **Book review**  
   **worth 30%**  
   **due Friday 18 August**  
   **Word limit 2,500 words**

   Write a book review and critically review one of the following publications. These books are very recently published, so it is doubtful that you will find a published review before you complete your own assignment.

   Miles Fairburn and Erik Olssen (eds.), *Class, Gender and the Vote: Historical Perspectives from New Zealand*, Dunedin, 2005.

2. **Essay**  
   **worth 40%**  
   **due Monday 2 October**  
   **Word limit 2,500 words**

   Answer one of these questions, in most cases, using the reading lists above:

   1. What is wrong with the clear progressive historiographical story about the New Zealand work class and labour’s path to political independence and the establishment of a welfare state celebrated in four steps: 1890, 1912/13, 1916 and 1935? (Lectures 1 & 2: The Standard Turning Points: 1890, 1912-13/1916, 1935, 1951)

   2. How do historians explain the emergence of the language of class in New Zealand at the turn of the 19th and 20th centuries? (Lectures 3 and 4: The Language of Class in New Zealand at the turn of the 19th and 20th centuries)

   3. What is Erik Olssen referring to when he refers to the ‘unmaking’ of the New Zealand working class in New Zealand historiography? (Lectures 5 and 6: Class Still-born? The UnMaking of the New Zealand Working Class?)

   4. James Belich noted in his general history that while 1913 was not the Russian Revolution, it does seem to have been something rather closer to a class war than most historians allow. Why has 1913 been relatively neglected in the historiography? (Lectures 7 and 8: A Social Laboratory or a Battleground for Democracy)

   5. Should historians concentrate upon trade unions as the main associational life of the working class in the first part of the twentieth century New Zealand? (Lectures 9 and 10: The Associational Life of the Working Class)

   6. In what ways have historians argued that work was humanised in New Zealand by the mid-twentieth century? (Lectures 11 and 12: Working Life in New Zealand)

   7. Critically assess the historiographical debate over why the New Zealand Labour Party was not elected to government until 1935? (Lectures 13 and 14: Labour Comes to Power)
8. Is there any problem with how historians have measured the affluence of New Zealand workers and their internationally high standard of living in the 1950s? (Lectures 15 and 16 Affluence and the Palaces of Consumption)

9. Have labour historians concentrated on the change of work and underemphasized the change in workers during the twentieth century? (Lectures 17 and 18: The Long Divisions)

10. Why has there been so little consideration of working class politics in the later Twentieth Century in the historiography? (Lectures 19 and 20 The Third Wave)

11. In what ways have historians argued that New Zealand was exceptional or peculiar in international terms? (Lectures 20 and 21: New Zealand Exceptionalism)

12. Or, in consultation with Melanie Nolan, you may write your own question that concerns material covered in the course.

You might, for instance, wish to write an essay on how work has changed in the twentieth century for a particular group of workers, for instance, domestic servants or professionals. As this is a 200-level essay, it will be based on published sources.