

# The Maori Portion of The Church.

## Christian Order and The Maori People.

The following are the views expressed by a lady mission worker:—  
Question 2:

I think on the whole tribal loyalty is a good thing. However, the Church should exercise her authority and see that the leaders are trained in Christian principles in order that they may be able to keep their people together, and lead their people in loyalty to Church and State.

3. Most certainly Maori and pakeha should worship together in one Church. Most Maoris understand the English language well enough to follow the services. The Maori clergy take the services most reverently and beautifully in English, creating a very decided spiritual atmosphere. There is no reason, as far as I can see, why the services should not be partly in English and partly in Maori in cases where a Maori clergyman is officiating.

The pakeha should know his Church services well enough to follow, and in the case of a pakeha the Maoris can quite well understand English.

It would be a great saving of time and transport where several churches are served by the same vicar, if alternate Sundays could be arranged instead of a Maori and a pakeha service going on at the same time in the same place. Besides convenience how can we expect true brotherhood between the two races, if in the very place where all differences should cease, we are separated.

4. The many sects are one cause of decline of Maoris in their adherence to the Church. More definite Church teaching is needed among the young people, and some Church social life, so that they don't feel that religion is a thing apart from everyday life.

### Needed in the Cities.

5. Maori hostels and social centres under Christian management are greatly needed in our cities. There the young people could meet together and have their recreation away from the evils usually surrounding such recreations.

6. No doubt Social Security has in some cases, encouraged laziness and thriftlessness. Many have had too much money, with no idea of its value, or the best way of spending it. It takes away too much of the responsibility of the father in providing for the family, and too often the family are no better off. It tends to

foster the spirit of "grab all you can" but don't give anything yourself.

The children and young people need to be encouraged to put their best into whatever job they are doing and to be independent and self-supporting. Here the church can take a lead in teaching those principles as part of the Christian religion.  
Question 9.

With a view to preparing young Maori people to take an adequate place in the new world that lies ahead of them, what essential principles should guide their education?

- (a) By the State?
- (b) By the Churches?

Finding—

- (a) By the State.

(i.) The primary requirement is character training. Instruction in theoretical and practical "facts" is inadequate unless the personality is integrated and well founded on a sound philosophy of life.

(ii.) There should be provision of sufficient knowledge for young Maoris to comprehend, appreciate and criticise constructively our contemporary institutions and mode of life. Social studies should be sufficiently wide in their scope to prevent an insular outlook, but related sufficiently to the local situation in this country to give a "living" appeal to the students.

(iii.) Thus, alongside of general instruction in New Zealand history, the Maori side should be carefully taught and emphasised. Appreciation of Maori history traditions, lore, language and crafts should be developed by genuine study, not a mere acquisition of items for entertainment.

### Guarding Against Dangers.

(iv.) A great number of Maoris and other New Zealanders should be naturally bi-lingual, but care should be taken to guard against the dangers inherent in bi-lingualism, particularly that of dabbling in each language with an inadequate equipment of vocabulary in either, for purposes of real thought. Inevitably English will be the major language required for ease of movement in the modern world, and thoroughly training should be given in ability to give expression, both oral and written, in fluent and grammatical English.

(v.) Education should include encouragement of self-expression, as a

result of instruction and practice in music and handicrafts.

(vi.) Vocational guidance as a recognised feature of modern education is particularly necessary for the young Maori in his confusing new world, but it should follow only a sound general education.

(viii.) As a basis for the development of strong self-control and personal discipline the young Maori should be given instruction in the principles governing national and individual physical fitness.

(viii.) In view of the fact that the great majority of Maori girls will marry young and establish homes, there should be close identification of the education of girls with training in homecrafts and infant welfare. This should be basic for all girls, even for those whose special aptitudes qualify them for further training for careers other than home-making.

(ix.) Similarly, among boys there should be a basic element of training in the use of tools and facility in handicrafts to fit them for those activities which will chiefly claim them, particularly rural life and skilled trades. Again, this should be basic even for some who find their way into certain professions, as no man can be considered well educated who has not learned to use his hands.

- (b) By the Churches.

Education by the Churches, if in Church schools, should be governed by all the above principles so as to fit Maori pupils for constructive citizenship.

### At the Centre.

Religion should be at the centre, not brought in from the margin of the education; the schools should be organised and led as Christian units, and staff should be chosen equally for their ability to live and teach the Christian faith as for their scholastic attainments. By personal example in every phase of life Christianity should be taught and demonstrated as the force that has been behind our best and most beautiful achievements and the only hope for the future fulfilment of our best ideals.

The test of all Maori education should be its ability to equip Maori young men and women to react constructively to their environment, with poise and dignity, always remembering with pride that they are Maoris.

We would affirm the principle that Church boarding schools for Maori youth should be maintained as specifically Maori boarding schools for the training of as many Maori young