

tion of the individual for a fuller life in a finer society. The Church Maori secondary schools envision this aim, but do not get there. A plan of the Department of Education to continue the dual system to include Maori secondary education offers a possibility of improvement, but this will not be realized unless the Department also assumes a clearer and more inclusive educational purpose.

The elementary schools of the Native Schools Service in the villages have approached this end. They were led to it largely by a realization that effective teaching practice demands a close contact of school and community. The Maori parents, whose interest in their children is a model of affectionate support without over-determined demands, from the beginnings of Maori education of 1857 have gone more than half-way to meet the school; and, since this was community-centred, it has been of tremendous influence and help in harmonious cultural change.

The pity is that, except for technological changes in village housing, agriculture, and the household arts, and for a turn to calvinistic morality (only partially congenial to the Maori as yet), the direction in which this lively elementary school system works is not clearly envisioned. The problem is not solved by European - New-Zealander either, and it is probable that as in other respects, the Maori village, with its conservatism, would refuse to be out in the vanguard. So, in the meantime the Native schools teach the indispensable techniques of literacy and calculation, a somewhat dis-harmonious morality which does not catch on very well, and the attitudes and habits of an individualistic competitiveness which even to-day work against the only economic and political trend that is open to Maori society as a promising way to greater prosperity.



Lack of Caste Distinctions

Social relations between the Maori and European - New-Zealanders are not a subject of any planned programme, although some groups utter intentions for or against assimilation. The Maori moves in New Zealand social life with a general absence of caste distinctions and disabilities. Refusal of any public services would give him the legal recourse open to all New Zealand citizens.

In spite of this sets of social class evaluation do exist in Maori and European - New-Zealand society. They are somewhat modified in comparison with those current in Europe and the United States by the relatively slight economic differentiation in New Zealand. Since the Maori is on the average lower in the socio-economic scale than the European - New-Zealander, there is a class-colour situation similar to that in Brazil. The lower limits of this economic-status position are marked clearly by the fact that the male Maori is not engaged in menial occupations. A few girls work in other households prior to marriage, but none of the men are domestic servants, doormen, cleaners—in the cities or elsewhere. Correlated with this is the fact that the Maori is likely to hold status evaluations more firmly and distinctly than the average European - New-Zealander. This is more a cultural heritage from the aristocratic past of his society than a compensation for elements of disprivilege in his present position.

Sometimes Maori nationalism includes a sense of racial superiority. In several cases Maori university students have broken off engagements to European New Zealand girls under pressure from the Maori parents. Nevertheless, inter-marriage has been frequent, is continuing, and will probably increase. There are no legal barriers, nor can they arise. New Zealand, which does not readily make ideological formulations, gets as near to one on the position of the Maori as on any other point; and the prevailing pride in the Maori population and its position in New Zealand cannot be frontally attacked.

(Continued at foot of page 32.)