

would seriously hamper the reintegration of Maori society. The return of Maori soldiers in 1918, fewer in numbers, gave some indication of this problem, and Maori communities have ever since been under the load of its inadequate solution. But far more important at that time were those Maori veterans who obtained jobs in the Civil service, or were in a position to start farming on a satisfactory basis; for these men became one of the most potent sets of leaders in social reintegration which the Maoris have had in a hundred years. The opportunity for using fully the leadership of the seven or eight thousand young men who will return from this war is one the Government must not miss.

No Racial Segregation in Schools

The Maoris so far have had less to do with the direction of their schooling than with that of the economic and health programmes in their behalf. The direction and staffing is predominantly a European - New-Zealand affair, although a comparatively recent start on encouraging more Maoris to enter teaching shows good results.

A dual elementary school system expresses an actual difference in the educational needs between the Rural Maori child and the European - New-Zealand child. There is no intention or element of racial segregation in this system and its operation; no quotas or subterfuges of zoning separate children in the two systems. Where a Native school and an Education Board school are in the same vicinity, European - New-Zealand and Maori children make their own choice. More than half of the Maori school population attend the schools of the national system, but European - New-Zealand children who find it convenient to do so also attend Native schools. Attendance is free and compulsory for all children until a minimum age of fifteen.

An excellent job of teaching gives high standards in the basic techniques of literacy and calculation. The curriculum of the Native school is adjusted to the local environment in a way which efficiently links learning with experience habits, and known facts as to the child's situation; and it also brings the child

into the national culture in some of the more formal areas of thought. Some effectiveness is lost by the failure of the majority of the Native-school teachers to learn the Maori language, but the active interest of the Maori parents in the education of their children stops the school from resembling the culturally isolated institution which it so often is on an American Indian Reservation.



High education for those Maoris who remain culturally distinct from European - New-Zealand is, not in as satisfactory a state. Maori students attend all the secondary schools and the university on an equal basis. They have access to some special scholarship funds which go part way to compensating for the rural seclusion of so many of them. The dual national system stops at the elementary level, but secondary schools for Maori students are run by the various churches. Although many graduates of these schools have become prominent, their operation gives little cause for satisfaction:—their curricula tend to be extremely academic, and mechanically mixed with some vocational courses in agriculture and domestic science.

Many other peoples in contact with Western civilization face the same problem. New Zealand's educational philosophy recognizes little necessity for schooling beyond vocational necessity, but there is a conflict over the choice of vocation. The parents and children have to choose between pre-professional training and industrial-agricultural; and the Maori parents, in harmony with the national majority, refuse to recognize the statistical limitation of opportunity for the pre-professionally trained student. As with the usual American high school, the programme of most New Zealand secondary schools is badly disintegrated and seldom approaches an effective prepara-