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THE EFFECTS OF INTEGRATION OF NEW ZEALAND'S
ROMAN CATHOLIC SCHOOLS

by

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CONTENTS

	Page
LIST OF TABLES	ii
LIST OF FIGURES	v
ACKNOWLEDGEMENTS	vi
ABSTRACT	vii
PREFACE	ix
CHAPTER ONE : THE INTEGRATION OF NEW ZEALAND'S ROMAN CATHOLIC SCHOOLS	1
CHAPTER TWO : THE COST OF INTEGRATION OF NEW ZEALAND'S ROMAN CATHOLIC SCHOOLS	24
CHAPTER THREE : THE SPECIAL CHARACTER OF NEW ZEALAND'S ROMAN CATHOLIC SCHOOLS	64
CHAPTER FOUR : STATE SCHOOL/ROMAN CATHOLIC SCHOOL CATHOLICS : A COMPARATIVE RESEARCH	89
CHAPTER FIVE : WAS IT WORTH IT?	125
FOOTNOTES	147
APPENDICES : A - INTRODUCTORY LETTER TO SCHOOL PRINCIPALS AND PARENTS OF STATE SCHOOL CATHOLICS IN RESEARCH	148
B - SAMPLE DESIGN AND FIELD WORK	149
C - STUDENT QUESTIONNAIRE	150
D - HOUSING LOAN APPLICATION SAMPLE	152
E - DEED OF AGREEMENT SAMPLE FOR INTEGRATION	154
F - LETTER MINISTER OF EDUCATION TO EAA (15 MARCH 1984) - HOUSING CORPORATION LOANS TO CATHOLIC SCHOOLS	169
BIBLIOGRAPHY	170

LIST OF TABLES

Table	Page
1. 1 Pupils in New Zealand Schools	10
1. 2 Lay Teachers in New Zealand Catholic Schools (Per cent)	10
1. 3 Teacher-Pupil Ratio in New Zealand Catholic Schools	11
1. 4 Primary School Rolls 1977/82	22
2. 1 Catholic Numbers (1981)	28
2. 2 Hamilton Diocese Primary Schools: Existing Debts and Estimated Costs of Integration (November 1982)	33
2. 3 Hamilton Diocese Secondary Schools: Existing Debts and Estimated Costs of Integration (November 1982)	34
2. 4 Palmerston North Diocese Total Cost for Primary Schools Integration (September 1983)	39
2. 5 Palmerston North Diocese Total Cost for Secondary Schools Integration (September 1983)	40
2. 6 Hawkes Bay Deanery Parish Levies (September 1983)	41
2. 7 Wanganui Deanery Parish Levies (September 1983)	41
2. 8 Palmerston North Diocese Pre-Integration Debt (1982)	42
2. 9 Dunedin Diocese Catholic Primary School Rolls (1962/66/82)	44
2.10 Christchurch Diocese Integration Budget (April 1983)	45
2.11 Wellington Diocese Total Cost for Primary Schools Integration (September 1983)	46
2.12 Wellington Diocese Total Cost for Secondary Colleges Integration (September 1983)	47
2.13 National Cost of Integration to Catholic Church	49
2.14 Government Grants to Catholic Schools 1977-1981	53
2.15 Cost of Integration to the Government 1977-1983	53
2.16 Church Costs by Dioceses Summary for Integration	61
2.17 State Costs (to date) for Integration	62
2.18 Housing Corporation Loans for Integration 1970-1984	62
3. 1 Staffing in Catholic Primary Schools 1975-1983	70
3. 2 Staffing in Catholic Secondary Schools 1975-1983	70

Table		Page
4.20	Belief in Jesus in Tabernacle by Type of School (Percentage)	108
4.21	Belief in Jesus in Tabernacle (Yes) by Type of School by Class/Form (Percentage)	109
4.22	Belief in the Holy Spirit by Type of School (Percentage)	109
4.23	Belief in the Holy Spirit (Yes) by Type of School by Class/Form (Percentage)	110
4.24	Summary: Catholic Practice by Type of School	111
4.25	Catholic Belief by Type of School	116

LIST OF FIGURES

Figure	Page
4. 1 Catholic Practice by Type of School (Summary)	123
4. 2 Catholic Belief by Type of School (Summary)	124

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ABSTRACT

The principle aim of this thesis was to investigate Integration, in particular the integration of Roman Catholic Schools in New Zealand. By March 1983 every Roman Catholic School had integrated (258).¹

Historically, in the 1960's and early 1970's, 252 teaching Religious left their schools, many left religious life. Their defection created a spiritual problem, disillusioned youth left the Church. At this point, the Catholic Authorities missed an opportunity: to investigate causes of the spiritual malaise and to ask serious questions about whether Catholic schools were the best solution to it. Instead they turned a spiritual problem into a financial one by replacing the religious with paid lay staff. In turn, this financial problem became a political one, with the Catholic Authorities seeking increased Government assistance to their schools. In 1973, the Labour Party, in Government, called a State Aid Conference from which a Steering Committee drafted the concept of Integration, in 1975, to become a Bill (Act?).

This controversial Private Schools Conditional Integration Act, termed the 'shotgun wedding', steamrolled through the dying session of Parliament amidst continual protest from the National Party, in Opposition. The Act provided for the conditional and voluntary integration of private schools into the State system on a basis in which their special character is preserved and safeguarded. Special character is the Trojan Horse inserted into a Bill that has had the effect of jeopardising the goodwill hard won by many Catholics in New Zealand regarding their schools.

With Integration, the Roman Catholic Bishops agreed to meet the up-grading costs of all New Zealand Catholic Schools before the State is

prepared to take over their future maintenance. Few non-Catholic Private Schools went ahead with this upgrading integration condition having got what they wanted: a continuance of State Aid. This serious financial commitment signed for all Roman Catholic schools has caused a financial crisis within the Catholic Church diverting money and energy from other Church projects and neglecting Catholic children in State schools.

Besides the enormous cost to the Catholic Church, millions of dollars of Housing Corporation money is loaned to Roman Catholic schools for two-thirds² of their cost at a time of loan cut-backs. Whilst State schools are drastically cut back financially there appears to be no cut back financially of Government money to integrated schools. Bitterness and ill-feeling is mounting in the State sector. What a cost to the Catholic Church for it seems their spiritual problem that became a financial problem, then a political one is boomeranging back as a spiritual problem. A questionnaire on Faith (taken from the Baptismal questions) and on practice (from Canon Law) was given, as part of this thesis, to Catholic children in State schools and in Roman Catholic schools, under exactly the same conditions [State school Catholics score higher in Faith]. Was it worth it to pour millions of dollars into a system, from which 600 religious had left since Integration, and which still claims to have a special character belonging to the Roman Catholic church, with half its lay-staff non-Catholics?

PREFACE

This thesis arose from a probing into why youth who had been educated at Roman Catholic schools were leaving the Church. From many interviews, the blame often seemed levied at their education. Therefore, the starting point was Catholic schools. Contact was made with every university in New Zealand for research on Roman Catholic schooling. None was found. At this stage Catholic Authorities had agreed to integrate all schools at a cost of over \$60million. It was assumed that before facing such a cost their product would have been tested. Requests for research studies into the effectiveness of Roman Catholic schools was made to those involved only to find there was no such research done on their New Zealand schools. It just seemed to be taken for granted that they were effective despite the drop-out rate of youth from the Church after years of Catholic schooling.

The author sought overseas studies on Catholic Education. From this began a correspondence with Michael Hornsby-Smith who, as a Catholic Sociologist and lecturer at the University of Surrey, undertook research into the religious outcomes from Catholic schools in England and Wales. He realised that the Catholic community in England and Wales had devoted much of its energy and resources to the establishment and maintenance of schools, yet vital questions concerning their academic and religious outcomes remained unanswered because the necessary research had not been undertaken.

Through corresponding with Professor William McCready, sociologist at Loyola University of Chicago, who had also studied Catholic schools, contacts were given for Australian research workers which the author followed through. Fahy had undertaken a research into the effectiveness of some Australian Catholic schools.

With this background knowledge, obtained from all available books on Catholic Education, including recent Vatican findings, the author concentrated next on Integration. Whilst most private religious schools judged that integration was not in their best interests the Bishops of New Zealand chose integration for all their schools.

Maureen Wilson's thesis on State Aid to Private Schools proved valuable introductory material, followed by the blue book of the Steering Committee for integration. John Joliff, Integration Officer, Department of Education, supplied valuable background material together with a copy of an integration agreement. Personal contact through telephone and letters with Joliff, formed the primary source of this introductory section. The Honourable Merv Wellington, Minister of Education, kindly supplied further initial background material. Colin McGeorge and Ivan Snook's book Church, State and New Zealand Education, provided useful background information.

Early in the thesis it was decided that a back-up study was needed on the outcomes of Catholic schooling. The product must measure the cost. So a questionnaire was planned which would test the faith and practice of Catholic children of both Catholic schools and State schools. Two prominent priests, one an educationist, the other a theologian, approved the questionnaire as a suitable gauge of faith and practice.

The next step involved access to Catholic schools. This proved difficult. At first strong opposition seemed to halt the research. Then, after the approval of one school Principal, the others agreed but on condition that their schools would not be identified in the thesis. To safeguard this confidentiality it was imperative that no differentiation by sex should be given in the Tables of Chapter Four.

Once the Catholic schools questionnaires were completed, the next step spanned three months of personal interviewing by the author of State school Catholics in their homes, with their parent's prior approval. It was essential that the author administer all questionnaires so that there be perfect uniformity for comparative research.

All questionnaires were then forwarded to the Computer Centre at Massey University for processing of data.

Because Integration is a controversial issue it has received considerable attention by the press, especially the two Catholic Weeklies: The Tablet and Zealandia. The newspaper study provided continual amounts of information for this thesis.

Added to these were private interviews with Pat Hault, 9 May 1983, at his Executive Office for Catholic Education in Wellington; with Father O'Neill, SM, one of the original negotiators for Integration; with Marshall, Labour MP (by phone); Jack Mulheron, Society for the Protection of Public Education (by phone), and with some involved in Private religious schools in New Zealand, which chose against integration.

Numerous letters sought information from Catholic Diocesan Education Offices, regarding cost of Integration. Unfortunately the author met with unexpected secrecy, especially in the Auckland Diocese. Though the Bishop recommended this information be made available for thesis purposes, it was still withheld. Right up to the eleventh hour the author tried to obtain this data. Bishop Gaines, Hamilton, strongly recommended that the finance data presented to Government of all Diocese cost be made available to bring the thesis up to date, but this too was refused. The data was kept secret. During the negotiations (late 1983) with Government the author sought this

information from the Minister of Education three times, and finally tried under the Information Act but no Diocesan figures were given. Letters remained unanswered, costs remained secret. The Labour Education spokesman Marshall MP, in an interview by telephone, admitted knowing nothing of the Catholic submission to Government which in January of 1984 secured for Catholic schools a further \$6.6million of Housing Corporation money at 7.5 per cent.

Apart from the Minister's refusal to provide finance data, it was only within the Catholic sector that information was withheld. Government Offices, such as Housing Corporation and Department of Education untiringly answered queries. Executive members of the New Zealand Educational Institute for State Primary teachers and the Post Primary Teachers Association readily made all requested data available. This thesis is a result of such data. It was carried out for the good of the Roman Catholic Church. The author hopes it to be a stimulus to further sociological research.

CHAPTER ONE

THE INTEGRATION OF NEW ZEALAND'S ROMAN CATHOLIC SCHOOLS

"We thought we were saving Catholic Schools from going down the drain. Instead a privileged class of schools seems to have been created by the politicians keen to buy the Catholic vote."
(Auckland Star, 1982)

Over one hundred years ago, Religious teaching Orders were established in New Zealand so that Catholic children could have an education in which their religion was integrated with secular schooling.

Ivan Snook, Professor of Education at Massey University and an authority on Integration, wrote:

For the first hundred years of our history, successive Governments refused to give any public money to private schools. The schools were allowed to exist and politicians regularly praised their contribution to society - but finance was not forthcoming. From the 1940's there were relatively minor concessions such as milk, textbooks, and transport...

(Snook and McGeorge, 1981, p.45)

For over eighty years, the schools managed to keep pace with the steady growth in the population. But by the 1950's, the post-war rapid increase in population strained to the utmost the capacities of Catholic schools. The Catholic people faced the high cost of acquiring land and of building new schools in new housing areas. The Catholic Authorities increased their lobbying for State Aid. In 1954 the issue became a political issue when Archbishop McKeefry threatened to mobilise a Catholic-bloc vote to call parties and politicians to account on the question of State Aid, stating that Catholic males might think twice about fighting for New Zealand in wartime if their schools were still denied a fair deal (Snook and McGeorge, 1981).

Their lack of success was due to the strong and prolonged opposition both from secularists and from the Protestant lobby, who were adamant that Catholic schools should not have State funds while Catholics continued to oppose the Protestants' right to teach the Bible in State schools (New Zealand Listener, 1981). This opposition, according to Colin McGeorge, Lecturer in Education at Canterbury University, flowed from the realization by Catholics that some Catholic children would have to go to State schools.

If there were religious instruction in those schools it would centre on the scriptures and, asked one member, is that not 'Protestantism, pure and simple'? Catholic children who could not have a Catholic education should not have to suffer a Protestant one and hence Catholics opposed religious instruction in state schools.

(Snook and McGeorge, 1981, pp.8-9)

In 1956, just two years later, a petition was presented to the House of Representatives, by Mr W.S. Otto, President of a Catholic Men's Association - the Holy Name Society. The petitioner sought increased financial assistance for private schools. The Education Committee of the House considered this petition in some detail, heard numerous submissions on the subject and recommended that no action be taken (PPTA, 1973).

Mr D.M. Rae, reporting to the House on behalf of the Committee stated that the representations made did not

in any way reveal, apart from the strong case made by the petitioner, any desire on the part of the majority of the people to depart from the free, secular and compulsory system of education now in operation.

(Hansard, 1956, p.2726)

The negative recommendation was a unanimous one and was accepted by the House. However, during the 1956 debate one or two Members of Parliament stated that this matter was of such importance that it should be investigated by a separate Commission.

In 1960, the Government established a Commission under the Chairmanship of Sir George Currie, and, in addition to its wide terms of reference, instructed it specifically

to consider also the question of financial assistance to private schools.

(PPTA, 1973, p.2)

In the same year, 1960, the Catholic Education Council for New Zealand was formed with the immediate purposes of preparing submissions to be presented to the Currie Commission. The Most Reverend J.P. Kavanagh, of Dunedin, was elected the Chairman of the proposed Council and the Church spokesman before the Currie Commission.

In 1962, the Commission presented its findings, and in Chapter 17 of its Report, presented nineteen pages of carefully reasoned argument on the State Aid question. In addition it devoted a further twenty-one pages of appendices to documenting the existing State expenditure on private schools, the Catholic Education Council case, and the situation in overseas countries. It studied forty-five submissions and sent its secretary and research officer overseas to study the operation of overseas systems. It also examined in detail the various arguments put forward in support of State Aid. In the end it recommended no extension of financial aid to private schools:

...the issue of financial assistance to private schools is significantly linked in so many submissions with a lively fear that the most likely effect of such assistance would be to heighten once more those differences of a sectarian nature which have in more recent years been noticeably subdued in our public life.

(Currie Commission, 1962, p.711)

On the principle of "distributive justice" the Commission found no legal or administrative precedent by which it could make a recommendation:

The Commission finds it difficult to conceive how a State could conduct its public finances in relation to the provision of services that a community as a whole demands, if it had all the time to be prepared to recompense citizens who, for whatever reason, either could not or would not make use of those services.

(Currie Commission, 1962, pp.707-708)

The Currie Commission found it to be widely held that

the influence of public education on three generations of New Zealanders has been pervasive and socially beneficial, assisting them towards a feeling of kinship and community.

(Currie Commission, 1962, pp.709-710)

However, at the same time, the Commission expressed concern

that the provision of financial assistance from public funds must inevitably stimulate a demand from among their adherents for more, the Commission thinks that if further assistance were granted, competing school systems might well be established in this country... The situation of schools run by private companies without religious affiliation must also be taken into account.

(Currie Commission, 1962, pp.713-714)

It is now a matter of history that the Currie Commission recommended no change in the matter of State Aid to private schools, but within the body of the Report lay a statement:

...the ultimate solution of this problem, which brings up basic questions of the relationship between the State and the Churches and between the individual and society, is to be found rather within the realms of politics and of community attitude and belief rather than of pure logic or educational theory.

(Currie Commission, 1962, p.698)

This statement was taken up as a challenge by the Catholic community, now organised as it had never been before. The Commission recognized that the problem was a political one rather than an educational one and invited Catholic parents and others, to persuade the community, through public

discussion and political action that they were disadvantaged. The success of Catholic parents, teachers and hierarchy in doing just this is clearly visible today (Welsh, 1983).

Their efforts were assisted by the growing unity... a bringing together surprisingly those Protestants and Catholics concerned with the administration of their private schools. No longer could they work in opposition of views for both were seriously in need of State Aid for their schools.

Maureen Wilson (1975), has argued that the setting up of the group ICIS (Inter-denominational Committee of Independent Schools) was very significant in bringing about a change in the political climate. The four elected representatives of the original ICIS were: D. McKenzie, Chairman (Presbyterian Board of Education); N. Fitzpatrick, Secretary (Church of England Schools' Governing Bodies Association); R. Hubbard (Catholic PTA); H. Izard (Seventh Day Adventist Schools). The Committee intentionally avoided publicity until their case was before the Government. In October 1963, led by a Supreme Court Judge, they made their first approach to Government. Success in obtaining additional State Aid increased the status of the ICIS, and its membership was broadened to eleven with H. Hubbard becoming the Chairman. From 1963-1972 the ICIS were recognized by the Government as the chief negotiators for the private schools.

In 1963, Government approved a scheme for the provision of basic equipment to private schools. In 1968 Government approved grants towards ancillary staff, administration and available loans up to one million pounds per annum; in 1970, a further extension towards teachers' salaries. By 1971-72, private schools were receiving 1.7% of the Education vote (State Aid Conference, 1973).

The request by ICIS in 1973 for the continuance of aid as negotiated with the National Government in 1970 was rejected by the Labour Government. Wilson (1975) remarks that 'this has led some ICIS members to believe that the Labour Government is adopting a policy of divide and rule, that is, split the ICIS and force the majority of private schools to integrate'. The author will point out that this is what actually has happened, except that the others got exactly what they had wanted, i.e. 'the continuance of aid as negotiated in 1970', but under a National, not a Labour Government - all Catholic schools integrated (258) but only nine out of nearly 100 other private schools. The ICIS split when the Catholics, once integrated, withdrew their membership.

Catholic schools in the 1960's and 1970's had two problems, one very obvious, the other less so. The obvious issue was, of course, the need of money. The other issue was the change in attitude of the Religious who up to the 1950's had almost entirely staffed the Catholic schools. We will concentrate on this latter issue in order to obtain a clearer perspective.

For the first half of this century few internal problems faced Catholic schools as regards the commitment of their Religious teachers. The Religious priests, brothers and nuns many recruited from Ireland were noted for their strong, unwavering faith and steady commitment to Catholic schools and colleges. On the whole Catholic schools seemed to produce loyal and determined Catholics. Among the Catholic community there were few, if any, doubts about the worth of Catholic schools. Money spent on them was money well spent.

The New Zealand Catholic School System was based on the assumption that sufficient teaching Religious would continue to be available, but, in the sixties and early seventies things began to change drastically. According

to Pat Hoult, Executive Director of New Zealand's Catholic Schools:

We experienced a lot of young people leaving our Catholic schools and walking out of the Church. Now, at the same time, we also saw a lot of Religious walking out of the Church - Priests, Brothers and Nuns. They not only left Religious life, they left the Church too. That must have been quite shattering to a lot of young people who had been taught by a certain Religious and then come the holidays and after the holidays you find the Brother, Nun or Priest is no longer there and he moves down town. He's just Mr So and So. Now, after all they've been taught, that must have been quite a problem for these young people.

(P. Hoult, 1983)

At this point, the Catholic authorities missed an opportunity: to investigate causes of the spiritual malaise and to ask serious questions about whether Catholic schools were the best solution to it. Instead, they turned a spiritual problem into a financial one by replacing the religious with paid lay staff.

To employ lay staff in Catholic schools meant heavy financial expense to the Catholic community. I asked Hoult if any research was undertaken at this critical time. He admitted that no formal or structured research was carried out (Hoult, 1983).

Since Vatican II (1962-1964), startling changes in the philosophy behind Catholic Education have emerged. In the Introduction to its Document on Education, Most Rev. Emmet Carter, Canada, wrote:

What is most distinctive about this document is the insistence upon the integration of Christian education into the whole pattern of human life in all its aspects...

The contrast is with a form of thinking and acting of another age when it was considered best to keep Christians away from the world lest they be contaminated thereby...

This is hardly the norm for the 20th century Christian. This mentality had generated the idea that Catholics were making tremendous sacrifices for a Christian education in order to segregate their children and to protect them.

The present Declaration spells the official and definitive end of any false thinking on this score. The Church here states with utmost clarity that it has no desire to remain away from the world in a form of isolation but that Christian education is in the world... since man must work out his salvation in the concrete situation in which God has placed him and must achieve this not by protection but by contributing to the whole human community of which he is an integral and inseparable part.

(Documents of Vatican II, 1966, p.635)

The American Bishops, at their meeting in Atlantic City, 1967, queried whether the Catholic Church should be operating schools at all. In the USA, the Catholic school enrolment from kindergarten through High School, has now dropped 44% (Tablet, 1983).

In Australia, also, a movement away from Catholic schools is gaining momentum. As parents see their friends sending their children to State schools, and, coping with their religious education at home or through the Parish, the attitude towards Catholic schools is changing (P. Gill, 1972).

In 1969, in New Zealand, a Catholic priest stated that:

as finances continue to decline, religious Orders continue to diminish in numbers - the Church is obviously running out of the money and manpower needed to maintain its stake in education.

An increasing number of Catholics do not find this a cause for alarm, but rather for rejoicing.

They argue that the money and manpower available in the Church would be better employed elsewhere than in the teaching of subjects for the most part identical to those in the State school curriculum.

The mandate of the Church is, after all, to teach what Christ taught the Apostles, not algebra and geography, and it has to teach all men, not concentrate on a diminishing fraction of Catholic children.

Some Church officials were determined to suppress discussion of the present state of affairs; arguments from principle seem to carry little weight with them. Only collapse of the system would force a drastic re-assessment.

Meanwhile, a massive transfusion of State moneys might keep the sick patient breathing for a few more years.

(State Aid Conference, 1973)

The following year December 1970, Government approved a further extension of State Aid by providing assistance towards the cost of teachers' salaries. Despite this additional assistance the Catholic schools continued to be in difficulty. The attitude to Catholic schools in New Zealand appeared to be little influenced by overseas trends, and internal problems (of defecting Religious teaching personnel) did not lead to research by those responsible for Catholic schools.

By 1972, the Catholic school system consisted of 232 schools, 64,662 pupils, 2,021 full-time teachers and 321 part-time teachers (Catholic Education Council's Submission, 1973).

The relative position of Catholic schools' pupils to total New Zealand pupils over the preceding years is illustrated in Table 1.1.

The Catholic Education Council put the decrease in rolls down to the effects of establishing new schools and maintaining existing schools (Catholic Education Council's Submission, 1973). However, with decreasing numbers of Religious in Catholic schools, some Catholic parents opted for the State schools.

TABLE 1.1
PUPILS IN NEW ZEALAND SCHOOLS

<u>PRIMARY</u> <u>SCHOOLS:</u>	YEAR	STATE	OTHER		TOTAL	CATHOLIC	TOTAL PRIVATE
			CATHOLIC	PRIVATE			
		(000's of Pupils)				%	%
	1935	200	23	4	227	10.1	11.9
	1945	214	26	4	244	10.5	12.1
	1955	322	40	4	366	10.8	12.0
	1960	373	47	6	426	11.1	12.4
	1965	416	50	8	474	10.5	12.1
	1970	467	44	7	518	8.5	9.8
	1972	465	45	7	517	8.6	10.3
<u>SECONDARY</u> <u>SCHOOLS:</u>							
	1935	31	2	3	36	5.6	13.1
	1945	45	4	5	54	8.3	16.7
	1955	72	8	7	87	9.4	17.1
	1960	100	11	8	119	9.1	16.2
	1965	133	15	10	158	9.5	15.9
	1970	159	18	10	187	9.7	15.2
	1972	169	20	11	200	9.9	15.3

The teaching staff in Catholic schools has undergone a significant change since the 1950's when the schools were staffed almost entirely by members of religious teaching Orders. The percentage of lay teachers has increased significantly during the 1960's and by 1972 it was (Table 1.2):

TABLE 1.2
LAY TEACHERS IN NEW ZEALAND CATHOLIC SCHOOLS (PERCENT)

	<u>YEAR</u>	<u>TOTAL</u> <u>TEACHERS</u>	<u>LAY</u> <u>TEACHERS</u>	<u>PERCENTAGE</u> <u>LAY</u>
PRIMARY	1969	1268	329	25.9
	1972	1302	497	38.2
SECONDARY*	1969	694	127	18.3
	1972	719	270	37.6

*Full-time only

The teacher-pupil ratio (see Table 1.3) has been improved due to the trend to smaller classes and other changes taking place in education in New Zealand.

TABLE 1.3
TEACHER-PUPIL RATIO IN NEW ZEALAND CATHOLIC SCHOOLS

	<u>PRIMARY</u>	<u>SECONDARY</u>
1959	1 : 42.2	1 : 25.4
1969	1 : 35.9	1 : 25.5
1971	1 : 34.9	1 : 24.6
1972	1 : 34.3	1 : 22.8

The Catholic people faced increased costs owing to:

- (a) the reduction in class sizes requiring more teachers and classrooms in existing schools;
- (b) the Religious teaching Orders being unable to supply additional teachers;
- (c) the high cost of acquiring land and building schools in new housing areas, where this could be afforded and loan finance paid for.

By 1972, the Catholic Education Council of New Zealand estimated that their capital expenditure over the next six years would be \$15million. A further supply of teachers would be required: one hundred and seventy-five for the Primary division and one hundred and thirty-five for the Secondary division. On 1972 salary rates this would cost nearly \$1.5million a year.

The General Election of November 1972 brought a Labour Government into power, whose published policy on private schools included the following:

- Independent schools that wish to integrate themselves into the State system will be assisted to do so.
- Salaries and conditions of any teachers at these schools will be safeguarded.

- Existing aid to independent schools will be continued at present levels.
- A conference of all parties concerned, political as well as educational, will be called to determine a fair and just solution to this problem.

In May 1973 the Government, in terms of the Manifesto statement, convened a State Aid Conference under the chairmanship of Hon. P.A. Amos, Minister of Education. Each of the organisations represented presented submissions and other groups were enabled to present their point of view. The conference, on its third and final day, went into committee to discuss two main items: (Department of Education (Wellington))

- (a) The possibility and implications of integration into the State system.
- (b) The possibilities for change and implications for a non-integrated system.

This latter item particularly related to the level of State Aid to schools which decided not to integrate.

It is worth noting that a number of Catholic groups had made private submissions to the 1973 Conference, as their opinion was not represented in the Catholic delegates' submissions. One such submission was that of Mr Justice Casey presenting the views of the Auckland Diocesan Schools Commission. He stated, they would welcome the opportunity

to have our schools recognised as partners with the National system in which both State and Catholic schools work together for the good of New Zealand youth. Neither we nor our children, as citizens of New Zealand, should ever have been separated from such a National system.

This opinion was reinforced by the submissions of the Auckland Primary and Intermediate Principals' Association of Catholic Schools which stated: 'If given the opportunity to be Catholic schools within a national system we would be prepared to accept this'.

An interest in integration was not confined to Auckland. The Secondary Schools' Principals' Association of the Diocese of Christchurch also mentioned, in their submission, the possibility of Catholic Schools becoming part of the national system.

Wilson (1975) remarks that it seems strange in view of the preliminary work which had been done by certain sections of the Catholic community on conditional integration that no mention was made of this by the Catholic delegates to the Conference. Perhaps this reflects the fact that only one delegate was from Auckland and three from Wellington; also, they were committed to supporting the ICIS, and, integration was not part of the ICIS' thinking. The Catholic delegates were, therefore, embarrassed by the above Catholic private submissions. They were also not happy with those of the Catholic Federation of PTAs.

The State Aid Conference resolved to set up a steering committee under the chairmanship of the then Director-General of Education, comprising representatives of state teaching and controlling authorities and independent school authorities and teachers. The steering committee was to explore ways of covering the items set out in the agenda and with power to set up such working parties as necessary. Appropriate working parties were established under the aegis of the steering committee (Department of Education (Wellington)).

On 18 June 1973, the Steering Committee, at their first meeting set up two groups to study the separate issues of integration and non-integration. Only the Catholic authorities were asked to join the discussions on the private school side for integration. When the discussions on integration were well launched, representatives of the non-Catholic private schools were added to them (Report of Steering Committee, 1974).

Wilson (1975) reports that approximately twenty meetings were held to discuss integration some full meetings of the working party, other meetings of the various sub-committees. At the first meeting on July 6, 1973 it became obvious that primary appointment procedures and enrolment policy would be the problem areas, and fees would cause difficulties. In October 1973, two sub-committees met, one to discuss staffing, the other control and transport. Hinton, Assistant-Director General of Education, considered the Catholic system of control unsuitable. A combined control and staffing paper was presented not in the name of the people on the sub-committees but of the Catholic delegates. It was expected for a meeting on November 22, 1973, but did not appear till March 15, 1974. There was some drama surrounding this paper. The Catholics wished to present it to a combined meeting of the two sub-committees, a good tactical move as the strong men of the State side, Warner and Simmonds, were not members of either sub-committee. Warner and Simmonds objected strongly to this proposal. Warner described the paper as one which had nothing to do with integration, but rather, was an attempt to obtain State funds and statutory sanction of the status quo. The Catholic paper was the subject of two meetings. At the end of these, the State representatives agreed to prepare a paper. It was totally unacceptable to the Catholic party. Both sides took a hard and generally incompatible line.

It appears that there were no Catholic members in the second working party considering possibilities for change and implications for a non-integrated system. The 50% State Aid and non-integration working party got nowhere (Interview Fr P.J. O'Neil with EAA).

The Steering Committee's Report was presented to the Hon Amos, Minister of Education, on 8 November 1974. It stated that the organisations represented at the discussions

felt very strongly indeed upon many of the issues and obviously they have presented their arguments strongly and well, both orally and in writing, and frequently. For us now to repeat those arguments or to record principles which one party or another would think inviolate would mean re-opening the whole discussion...

(Report of Steering Committee, 1974)

They presented an unpolished document for integration. The Private Schools Conditional Integration Bill was introduced into the House in July 1975 and referred to a Select Committee.

Snook (1981), argues that the original negotiations were shrouded in 'secrecy', but this claim is hotly denied by Catholic spokesmen. Mr John Kennedy, editor of the Catholic newspaper, The Tablet, wrote in a national weekly:

It is arrant nonsense to say that the Act was passed in conditions of secrecy... I covered these negotiations as they unfolded. Their progress was regularly reported to the Catholic Education Council.
(The New Zealand Times, 1981)

According to Snook (1981) this confident 1981 claim contrasts starkly with views expressed in The Tablet at the time. On February 12, 1975, Mr Piggin, an Auckland lawyer prominent in Catholic Education, wrote:

The negotiators have become exponents of integration... and confidentiality was made a justification for secrecy. Any attempt to distribute copies of the proposals was heavily chastised.
(The Tablet, 1975)

He also said:

It is a fact that the Catholic Education Council... which met in full assembly in May, 1974, never saw the proposals now made public.
(The Tablet, 1975)

Though the Select Committee sat for several weeks in public hearings and received over sixty submissions, the Society for the Protection of

Public Education (The Integration Story, 1980) pointed out that this Parliamentary Committee was abandoned when only half of these submissions were heard; a few hours before the Bill was to be considered by Parliament, the Catholic Bishops, ignoring the State Aid Conference demanded last-minute amendments giving them the right to charge fees (attendance dues) in their schools and to limit rolls.

Hansard records that the Education Board's Association Representative called the Bill a "shotgun wedding"; and there was plenty of Parliamentary comment on the 7 October 1975, only three days prior to the Royal Assent. The Opposition Party (National) opposed the Bill for its contradictory provisions, the lack of consultation with the State teacher and education representatives in the drafting of the final amendments and the haste with which the Conditional Integration Bill was "steamrolled" through Parliament.

The Honourable B.E. Talboys (National) claimed:

I have never heard a Minister doing what this Minister of Education has done - simply refusing to have any discussion with other than a select group on the amendments made. I feel ashamed at the way it was done.

The Honourable W.L. Young found that

some people did not even have an opportunity to present their evidence. Some were asked to reduce it, or to give a synopsis, whilst others were allowed to give their evidence in full.

The Honourable L.W. Gandar protested most vehemently on behalf of all those other organisations which

were neither heard nor given the opportunity to be heard, or which were not consulted between the time of the amendments being made and the Bill being introduced into the House - as the Catholic Education Council had been - and which had also no chance of seeing the amended Bill or of making submissions to the Minister.

The National Party in Opposition (Hansard, 1975), continued to protest against the undemocratic manner in which the Integration Bill was handled.

Mr Harrison realised that

there had been precious little time or opportunity for anyone interested in the legislation to obtain a copy of the Bill and far less opportunity for anyone to make a proper in-depth study of the implications of the amendments.

The Honourable G.F. Gair was quite sure

members were unaware of the nature, the purport, and the significance of the amendments agreed to by the Minister as results of discussions with the Catholic Education Council; he urged that following the second reading the National Party, in Opposition, move that the Bill be referred back to the Education Committee for further consideration.

The Honourable Sir Roy Jack considered

the hammering of a strongly and rightfully objected to Bill as very wrong... it is full of fish-hooks and broken glass. It should be sent back to a Committee so that it can be properly dealt with... as it stands it is thoroughly bad legislation.

Three days after the above records (Hansard, 1975), the Bill received the Royal Assent, 10 October 1975:

An Act to make provision for the conditional and voluntary integration of private schools into the State system of education in New Zealand on a basis which will preserve and safeguard the special character of the education provided by them.

The General Election of November 1975 brought a National Government into office. Just one month after expressing such strong opposition to this Bill, the National Party, according to Jack Mulheron (The Integration Story, 1980), Secretary for the Society for the Protection of Public Education, seemed to forget its opposition to the Act, increased aid to private schools and extended the general secrecy and one-sided consultation.

Mulheron (The Integration Story, 1980) argues, that when

the State favours one religion it denies another and creates a situation which has made religion the most violently divisive factor in the history of human society.

Snook, a Catholic, is concerned that

specially on the part of Catholic Authorities, that having suffered what they regarded as a great injustice for a long time, they're now riding the crest of a wave, the right-wing wave in the country... they've got the political parties on their side and I don't see anything resolved in the near future except in this rather nasty way that John Kennedy has drawn attention to - that there could be a very bad swing in the community back towards an anti-Catholic feeling.

Another prominent educationist, who has followed integration from grass-roots, confidentially informed me that the Catholic lobbyists may have pushed the Minister, and believes we may have an increase in antipapist propaganda and activity.

Whatever the outcome in the future, in 1983, eight years after the Act was passed we find considerable concern being expressed by teacher organisations and state school interests who are demanding a review of the Integration Act. The Minister of Education makes it clear that he has no intention of doing so.

THE ACT

The Act itself is quite lengthy but the main provisions are as follows:

- After integration a private school continues to have the right to reflect through its teaching and conduct its special character.
- The Act expressly provides that integration shall not jeopardise the special character of an integrated school.

- Except as provided within the Integration Act all the provisions of the Education Act 1964 apply to integrated schools and such schools shall be controlled and managed in the same manner as state schools.
- The proprietors (owners) of any registered private school may negotiate an integration agreement, in terms of the Act, with the Minister of Education. There must be a separate integration agreement for each school.
- If circumstances warrant either the Minister or the proprietors may, after appropriate consultation and discussions, cancel an agreement.
- An Integration Standing Committee has been set up under the Act. It is representative of integrated schools, state teachers and controlling authorities and the Department of Education. It has power to consider any matter related to integration, inquire into problems as they arise and to take recommendations to the Minister, integrated school proprietors and controlling authorities.
- Integrated primary schools are controlled by the Education Boards and managed by school committees.
- The school committees in integrated schools are elected by parents and have a proprietor's representative also. In state schools the householders within the district, not necessarily parents, elect the School Committee.
- Integrated secondary schools are controlled by a Board of Governors which includes at least one proprietor's representative and at least five representatives of parents.

Integrated primary schools jointly nominate a representative on the Education Board covering the area. Additionally they participate on a ward basis for the election of education board members in the same manner as state schools.

- An integrated school may not charge tuition fees. If provided for in an integration agreement proprietors may charge attendance dues solely for the purposes of meeting capital costs of improvements as required by the integration agreement and for meeting debts or mortgages associated with the land and buildings. (Note: Resources can be pooled). No dues may be used to provide the school with building or associated facilities to a standard higher than those in a comparable state school. The Minister must approve the level of any dues and publish details in The New Zealand Gazette.
- Proprietors of an integrated school continue to own the land and buildings and are responsible for meeting costs of any approved capital development. Loans may be approved to assist proprietors for this purpose.
- If the proprietor at any time feels the special character of an integrated school is in jeopardy the matter can be referred to the Integration Standing Committee.
- Any problems which may arise over enrolment will be dealt with by Enrolment Review Committees. These committees endeavour to resolve the difficulty between the parties concerned. The Act sets out criteria that these committees must have regard to when considering any difficulties.
- Teachers in a private school at the time it integrates have their salary and status protected. The protection lapses when they move to another integrated or state school.
- Where, after integration, teaching appointments are being made to an integrated primary school the District Appointments Committee is to be augmented by a representative of the Proprietor. The representative will advise the committee about the suitability of applicants.
- For special teaching positions, for example Principals, Directors of Religious Studies etc., as set out in an integration agreement, the representative may consult with an advisory group nominated by the School proprietors. The Appointments Committee must then appoint a suitable teacher from those deemed acceptable by the advisory group.

- The state will meet the running costs of an integrated school in the manner as for state schools. Capital costs remain the responsibility of the proprietors (Department of Education (Wellington)).

All Catholic schools expressed their intention to integrate although the Proprietors (Bishop and Religious Orders) were reluctant to proceed until technical amendments were made to the legislation. Fr P.J. O'Neil, one of the Catholic negotiators on integration, informed the author that

the Bishops held a meeting and expressed reservations about a few elements of the Act, really technical matters:

- (1) Did the Act bind the Crown?
- (2) Interpretation of Proprietor - an amendment to give power to the Proprietor, usually the Bishop or Religious Order.

After Amendments by the new National Government in 1976, the Bishops approved the Act and gave permission for the Catholic Authorities to apply for Integration.

Cardinal Delargey was keen, but, Bishop Kavanagh was cautious.

(Interview Fr P.J. O'Neil with EAA)

Hon M.L. Wellington, the Education Minister, and Bishop John Mackey, the Bishop of Auckland Diocese, negotiated fast track measures to help mobilise those involved at individual school level. During these meetings, Bishop Mackey likened the integration process to crawling through a pipe, with all the Catholic schools lining up to get through. The Bishop urged his people to complete as quickly as possible all the paperwork. He asked the "fat ones", his term for the schools with particular difficulties, to save themselves until last:

We don't want the "fat ones" blocking up the pipe!

This education tour was followed by fortnightly, then monthly meetings between Wellington and Mackey, each with officials, to insure that no log-jams occurred.

Hoult, the Executive Director of New Zealand Catholic Education, remarked that the Catholic system

was more one in name than fact. INDEPENDENCE was the name of the game!

(Minister of Education to EAA)

One final concern was pointed out to the author by a member of the Independent Schools Teachers' Association

after being aided through the association into gaining 100% State Aid, the Catholics, have now gradually withdrawn from this Association. The gradual withdrawal of the priests, brothers and nuns from anything to do with the body, as their schools integrate has greatly disappointed the Association, which was founded in a spirit of Ecumenism... for a number of years, before integration, there was a great feeling of fellowship and exchange of ideas prevailed... now they have all left, apart from one teacher from a non-Catholic school. They seem to have chosen to neglect their old association.

One question may arise. Why did so few private schools, other than Catholic decide to integrate? They studied integration, they weighed the costs, not only financial, but historical buildings, customs, character and tradition that they feared would be lost - they chose against integration. One school had a Cathedral service of rededication; and as Table 1.4 shows Private school rolls, in New Zealand are increasing. Most are (other than Catholic) religious.

TABLE 1.4
PRIMARY SCHOOL ROLLS 1977/82*

	1977		1982		% Roll Change 1977/1982
	Roll	% Total	Roll	% Total	
Integrating	39561	7.6	37258	7.7	-5.8
Private	9688	1.9	10594	2.2	+9.4
State	470947	90.5	436863	90.1	-7.2

* Department of Education Statistics, 1982

In Secondary schools, from 1977/1982 there is a +0.2% change in the roll for Private schools, whilst Catholic schools had no change, and State schools a 0.2% loss.

The question is now being asked: "Was it a wise decision on the part of the Bishops of New Zealand to integrate all their Catholic schools?"

Two factors, one, the fall-off of religious teachers; and, two, the age of Ecumenism raises the question whether the Catholic Church in New Zealand should change her focus from Catholic schools, which are concerned with a low percentage of New Zealand's total Catholic population, to a focus on evangelization, irrespective of age, race, or creed.

1983 saw all 258 Catholic schools integrated by signed agreement with the State.

The financial state of New Zealand's Catholic church, as a result of Integration, is serious. In the next chapter the cost of this integration will be, as data was made available, uncovered. Recent claims in an Australian Catholic paper by New Zealand-born Jesuit, Father Greg Jordan, that integration on this side of the Tasman has "caused grave problems for the Catholic system" have been rejected by Pat Hoult, who heads the National Catholic Education Office (Zealandia, 1983). The cost is a grave problem.

CHAPTER TWO

THE COST OF INTEGRATION

"I personally question seriously the spending of massive amounts of money to bring schools up to State standards... when one-third of all families in the diocese receive their education outside the Catholic School System."

(Zealandia, 1982)

Father Geof Gray, Director of Religious Education in the Christchurch Diocese, went on to say that it was

irresponsible, if not unjust to put so much of Catholic financial resources into child-centred education when in fact, the main thrust of the Church at present is toward adult and family-centred education.

(Zealandia, 1982)

With the thrust of Vatican 11 towards adult education why did this emphasis on the education of children occur in New Zealand? Why didn't the Catholic Authorities press for increase in State Aid without Integration? By increased State funding, the Catholic community would have avoided the massive amounts of money being now spent to bring their schools up to State standards.

Father Greg Jordan, rector of a Catholic University College in Tasmania, argues that the New Zealand 'Government's achievement of integration was due largely to a "break" in the Bishops' ranks. The break, said the New Zealand born Jesuit, meant that

the punch went from a drive for the alternative - an increase in government funding for private schools without integration.

(Zealandia, 1983)

But Mr Hoult, National Director of Catholic Education rejects this,

claiming he has no idea what Father Jordan means when he speaks of a break in the Bishops' ranks:

I was in the integration negotiations from the beginning, and was never aware of anything like that.

(Zealandia, 1983)

The author contacted personally one who had also been in the integration negotiations from the beginning and was told

There were suspicions that Bishop Delargey and some of his advisors in Auckland were making statements to the Department...

There were suspicions that Bishop Delargey was talking 'over the tea-cups' with certain influential people...

Bishop Delargey was very pushy for integration...

He suspected we were proceeding with too much caution.

There were suspicions, an atmosphere created, but, no proof.

In a previous interview with one of the negotiators, the author was informed that Bishop Delargey was keen, but, Bishop Kavanagh was cautious about integration. Another negotiator admitted there were suspicions regarding Bishop Delargey's enthusiasm for integration; Jordan claims that

having opted for integration, the New Zealand Bishops "were halfway across the log" when told that their schools would have to be upgraded to Government standards.

The Church was immediately faced with a massive bill.

(Zealandia, 1983)

Hoult denies this critic's claims:

there was no question of New Zealand's Bishops being caught halfway across the log. It must be remembered that the conditions for integration were discussed, and the Bishops agreed to them before the Act was passed. One of the things the Bishops accepted was that our schools would have to conform to State standards.

(Zealandia, 1983)

What the Bishops agreed to:

For every school the integration procedure begins with the school proprietors completing a detailed integration questionnaire covering land, buildings, staffing, roll figures, etc.

They must also provide site and floor plans for the school. The department then analyses this information and in conjunction with the proprietor of N.Z. Catholic Education Office, arranges a series of visits to each school.

Visit One:

An introductory, explanatory visit by senior departmental officers. In the case of Catholic schools they are accompanied by representatives of the N.Z. Catholic Office, and for primary schools representatives of the local education board.

Visit Two:

An inspection of the school by departmental staff to assess it in terms of state accommodation, deferred maintenance and equipment codes. Education personnel also participate in this inspection in the case of primary schools.

Visit Three:

An inspection by Ministry of Works and Development personnel to examine structural, fire protection and safety matters such as water, heating and sewerage. In order to cope with the workload the Ministry of Works in some cases is engaging private consultants to report on structural aspects of buildings. The results of the Ministry's inspection, Visit 3, and the earlier Visit 2 are incorporated in a schedule of works, to be completed by the proprietor, which forms part of the Integration agreement.

Visit Four:

A meeting between senior education officers and the school staff to explore any issue which teaching staff may raise on aspects of integration which could affect them.

(Report on Integration)

Most non-Catholic private schools which investigated the Integration Act moved no further after the Education Department minutely inspected and finally reported on the buildings. The author was informed that one school would have lost a building, together with other anomalies over buildings - some would have had to be demolished and then replaced, so, eventually, after two years investigation into Integration, the Board of Governors

decided that Integration was not in the best interests of the school

There would have been loss of true independence and loss of the true special character and the ability to be an independent alternative to the State system. We decided against integration - staff, parents and pupils gathered in the Cathedral for a special re-dedication service. We have not regretted our decision.

The Catholic Bishops of New Zealand on the other hand opted to accept Section 40 of the Integration Act, taking upon themselves, as the representatives of the Catholics of New Zealand, the responsibilities to

accept and meet the liability for all mortgages, liens, and other charges upon their land and buildings; and

...pay for... such improvements to the school buildings and associated facilities, as may be required in accordance with the integration agreement

...pay for such capital works... required, from time to time, by the Minister, with the view of replacing, improving, or enlarging the school...

insure all the buildings, chattels and other assets... owned by them...

(The Act: Section 40)

Consequently, with all Catholic schools integrating, the Catholic community in 1983 is faced with a massive bill to meet the cost of Integration. Hoult told the author that he did not know the actual cost to the Catholics:

there are a lot of estimates around... some of the work won't be done for a few years yet. Our building costs have been growing at more than 15% a year. If you have inflation running over five years you double the cost over those five years... We won't know exactly what it's going to cost at all. The \$60million estimate was made about two years ago. But it's not a cost to be met right now or even in 1988. It has to be spread over 25-30 years because most of the money used to get the work done will be borrowed.

(Taped interview Hoult with EAA, 1983)

The relative position of Catholic schools' pupils to total New Zealand Catholic population, for whom millions of dollars is being spent, is illustrated in the following Table:

TABLE 2.1
CATHOLIC NUMBERS 1981*

Catholic School Totals		Total N.Z. Catholics	School/Total in Percentages
Primary	36149	457,920	7.9%
Intermediate	3333)	457,920	5.2%
Secondary	20741)		
	<u>60223</u>	<u>457,920</u>	<u>13.1%</u>

* N.Z. statistics from Hamilton Diocesan News, November 1982
Catholic School statistics from Director's Report on Catholic Education.

On 7.9% of the Catholic population in New Zealand is spent the money needed to integrate Primary schools; on 5.2% of the Catholic population, the money needed to integrate Secondary schools and Intermediates. It is important to keep these percentages in mind when diocesan expenditure is considered. On the National scale, no mention is made of the money spent on Catholic children in State schools. Bishop Peter Cullinane, of Palmerston North, Diocese, wrote his concern of this to the people of Hawkes Bay:

It is significant that the efforts being made on behalf of those other children are strong where there is no Catholic school, and weak where there is a Catholic school...

When most of our resources, of money, people, time and attention are focussed on Catholic schools, there aren't any resources - of money, time, people or energy left even for thinking of the other children.

(Letter, 1980)

Linked with Catholic schools are other 'consumers' of Catholic money:

On a national levy system:

Estimated national cost to Catholics for Loreto Hall (Catholic Teachers' College)	\$ 230,769
New Zealand Education Office (Pat Hault, Executive Director and Staff)	\$ 189,861
Diocesan Educational Offices (6)	\$ 390,000
Religious Education Offices (Diocesan)	\$ 420,000
Total (1982)	<u>\$1,230,630</u>

The main purpose of the N.Z. Catholic Education Office was to negotiate integration agreements and implement them. These agreements are now all negotiated so that this task is completed. Prior to integration, the employment of teachers, salaries, etc., concerned this office. This role is now unnecessary. The State Education Boards and the Boards of Governors fulfill this role for all Catholic schools (since March, 1983). Yet integration seems to have in no way lessened the staff and expenditure.

Despite the availability of Catechetical Certificates from State Teachers' Colleges, the Diocese of New Zealand, seem to spend as much on Loreto Hall for the training of teachers, as they do on Holy Cross College, Mosgiel for the training of priests. (1982).

Cullinane argues:

when most of our resources of money... are focussed
on Catholic schools, there aren't any resources of
money... left...

(Letter, 1980)

Together, the Dioceses of New Zealand share responsibility, on a levy basis, for the following:

National Cost to Catholics (Statistics calculated from 13% levy, 1982)	
N.Z. Catholic Communication Centre, Wellington	\$ 53,623
Ecumenical Activities	\$ 15,246
Commissions	\$ 6,161
Chaplaincies	\$ 17,555

The above estimates show how the Catholic Authorities have opted to put "all their eggs (money) in one basket", namely Catholic schools. The Catholic Church in New Zealand is in the unique position of being one of the biggest educators in New Zealand, and yet it has little contact with at least one-third of Catholic children attending State schools, little is done for the education of adult Catholics who comprise 80 per cent of the Church membership. Yet if the money was available Catholic Communications could be the educator as Father Jim Lyons of Catholic Communications, is fully aware. He argues:

To suggest that substantial sums of money be diverted from the Catholic school system is, in some eyes, a heresy, but the profound effects of the media revolution must be faced.

Using the money for media education may be more effective than using it on buildings... I can see no other source of money for Catholic Communications, than money that is now planned to be used for Catholic school buildings.

(Tablet, 1982)

This 1982 statement, has (in 1983), gone unheeded.

Catholics wrote to the Editors of both New Zealand's Catholic Weeklies expressing their concern at the massive amounts of money being spent on Catholic schools because of Integration

I would like them to look at scrapping the existing system of Catholic schools, swallowing their pride and getting to grips with the needs of the people of the parishes and in the wider community... the poor, the blind, the captive.

(Zealandia, 1982)

Another writes:

In the past 80-90 per cent of our income has been spent on Catholic schools. We almost bankrupted ourselves, and integration into the State system has been the answer...

The Bishops of Wellington and Palmerston North issued a pamphlet stating "we have faith in our schools" to the tune of \$20million... I wonder if the Bishops are reading the signs right?

Why are parents who have educated two or three children at Catholic schools now sending younger children to State schools?

(Zealandia, 1981)

But the main area of concern is the lack of interest by Church authorities in Catholic children in State schools. The author asked Hoult if the National Catholic Education Office was spending money or doing anything for Catholic children in State schools. His reply was:

"No."

(Taped interview Hoult with EAA, 1983)

Veritas argues:

When we began making a serious effort to educate Catholic children outside Catholic schools it soon became obvious that a disproportionate amount of our resources in money and manpower was being expended on Catholic schools... sometimes scandalously disproportionate.

(Tablet, 1983)

The author, for research purposes, obtained the following from a teacher responsible for the Catholic instruction of State Catholics:

Enclosed are the figures that you wanted. This year we have been lucky and the Parish has given us a good donation, \$200.

The same year the Parish spent \$26,172.00 on Catholic children in Catholic schools. As Veritas pointed out - a scandalously disproportionate amount of money is being spent to benefit only those children in Catholic schools, whilst State school Catholics are left with little money; with little, if any manpower from their Church.

Despite ever-increasing criticism within the Catholic church over integration, the Catholic authorities in their Report, May 1983, saw the most obvious advantage of integration to be the payment of full salaries to religious, priests, nuns, brothers, who prior to integration received only a stipend from the Church because of their vow of Poverty. However, the Report admits:

Integration is proving very expensive for proprietors of Catholic schools. As more and more agreements were signed and the costs of rebuilding and remodelling could be assessed with reasonable accuracy, it became clear that the Church in New Zealand has a very large financial commitment, not only for future upgrading, but also for servicing the debts accumulated from the past.

It is easy for the attitude to develop that the responsibility for meeting the financial commitment rests with the Proprietors (the Bishops and religious orders) alone, that there is some inexhaustible pot of gold at diocesan or order headquarters which will cope with all financial demands.

Nothing could be further from the truth. Instead of pots of gold, there are pools of debts...

(Directors of Catholic Education Report,
1983)

Later in 1983, Hoult said in Choice:

There is still a major task that remains as a considerable challenge. That is the carrying out of the works programmes that are required to bring our schools up to the state standard... The difficulty that presents itself is one of funding the work in the short term and in particular in the immediate present. These difficulties are the subject of an investigation within the Church's educational administration and also of discussions with the Minister and the Department to discover the ways and means whereby they may be overcome.

(Choice, 1983)

Prior to Integration many schools were in debt, and now, after integration, added to these existing debts, are the massive debts from

rebuilding and remodelling. By citing the existing debts and integration debts, in the six dioceses of New Zealand one realises that

contrary to public belief that the Church is on a winner with integration, the real situation is that it faces an outlay of millions...

You do not need to be an accountant to realise that with such large sums involved, the repayment of the capital and interest involved with loans represents a bill of frightening proportions.

(Tablet, 1983)

TABLE 2.2

HAMILTON DIOCESE PRIMARY SCHOOLS:

EXISTING DEBTS AND ESTIMATED COSTS OF INTEGRATION (NOVEMBER 1982)

	<u>Existing Debt</u>	<u>Integration Cost</u>	<u>Total Debt</u>
Cambridge, St. Peter's	5,533	85,254	96,787
Fairfield, St. Joseph	30,145	186,181	216,326
Frankton, St. Columba	15,004	192,081	207,085
Gisborne, St. Mary's	14,891	452,347	467,238
Hamilton, Marist	12,253	277,908	290,161
Hamilton, St. Mary's	5,180	163,235	168,415
Huntly, St. Anthony's	13,462	144,684	158,146
Matamata, St. Joseph's	515	217,254	217,769
Matata, St. Joseph's	1,182	167,457	168,639
Melville, St. Pius X	51,290	83,564	134,854
Morrinsville, St. Joseph	11,074	84,324	95,398
Ngaruawahia, St. Paul's	3,432	38,358	41,790
Opotiki, St. Joseph's	785	115,617	116,402
Otorohanga, Our Lady's	1,327	172,627	173,954
Paeroa, St. Joseph's	1,450	172,627	174,077
Putaruru, St. Mary's	3,059	233,994	237,053
Rotorua, St. Michael's	2,180	135,508	137,688
Rotorua, St. Mary's	1,420	150,881	152,301
Taumarunui, St. Patrick's	1,853	85,254	87,107
Tauranga, St. Mary's	1,573	129,378	130,951
Te Aroha, St. Joseph's	10,250	241,404	251,654
Te Awamutu, St. Patrick's	63,920	147,881	211,171
Te Kuiti, St. Joseph's	4,392	54,267	58,659
Te Rapa, St. Peter's	595	52,464	53,059
Waihi, St. Joseph's	4,730	38,627	43,357
Whakatane, St. Joseph's	360	174,008	174,368

TABLE 2.3

HAMILTON DIOCESE SECONDARY SCHOOLS:
EXISTING DEBTS AND ESTIMATED COSTS OF INTEGRATION (NOVEMBER 1982)

	<u>Existing Debt</u>	<u>Integration Cost</u>	<u>Total Debt</u>
Gisborne, Campion	123,000	722,529	845,529
Hamilton, Sacred Heart	125,000	591,270	716,270
Hamilton, St. John's	52,047	514,620	566,667
Rotorua, McKillop	3,400	603,816	607,216
Rotorua, Edmund Rice	108,220	548,135	656,355
			<u>\$3,392,037</u>

Hamilton Diocese School Debt = \$7,656,446 (approx. \$7.7million)

Number of pupils in Catholic Primary Schools : 4,437

Total debt for 4,437 pupils : \$4.3million

Number of pupils in Catholic Secondary Schools : 1,951

Total debt for 1,951 pupils : \$3.4million

These pupils represent 9.1 per cent of the total Catholic population in the Hamilton Diocese. Little is left for the remaining 90.9 per cent. The total parish collections in the Diocese 1981/1982 was \$734,000 out of which must come a 13 per cent levy of the Catholic National Budget. Little imagination is needed to realise the enormous drain integration has turned out to be. How is this cost to be met?

1. In Hamilton Diocese the parishes with schools will be required to raise one-third of the money in cash or loans.
2. Attendance dues will be charged for the next twenty-five years. In 1982 the income arising from Attendance dues is as shown below:

<u>Attendance Dues</u>	<u>Pupils</u>	<u>Total</u>
Primary schools @ \$60 per year	4,437	266,220
Secondary schools @ \$180 per year	1,951	351,180
		<u>\$617,400</u>

3. The Hamilton Diocesan Development Fund with interest rates at 8 per cent for two years, and over three years by arrangement; provides loans to schools for integration work. In 1982, it had \$440,000 out on school loans.
Housing Corporation loans are available for two-thirds Integration cost.
4. Existing debts on all the schools of the Diocese are pooled as the Church owns the schools and the Bishop is 'Corporation Sole' in the name of the Catholic community. If a new building is required at any school in the Diocese in the future, the cost of building has to be met by the Catholic community and the debt will go into the 'Pool' - to be paid from the 'Pool'.
5. Attendance dues go into the 'Pool' and can be used only to service loans over the next twenty-five years.
6. The 'Pool' is administered by a Proprietor's Board of Management which consists of the Bishop, the Chancellor, the Representative of the two religious communities working in Diocese, two from Diocesan Secondary schools and three from Diocesan Primary schools, the Diocesan Accountant, the Diocesan Lawyer and the Diocesan Director of Schools.

Each integrated school in the Diocese has a schedule of work over the next five years to be done before the State takes over responsibility for 100 per cent maintenance and repair. Within the Diocese there are 26

Diocesan Primary schools; 3 Diocesan Secondary schools and 2 Secondary schools, though owned by Religious, which form the Diocesan Pool.

Integration is straining some parishes to the limit. Rotorua has a second collection³ of \$57,700 (1982), some of which goes to the Diocese. Rotorua's school debt is \$1.4million. Rotorua has two primary and two Secondary. Since parishes with schools have to raise one-third of the money in cash or loans what is left for Catholic children attending State schools, who are also the Diocese's responsibility? What is left for adult education which ranked as number one in the Church's priority regarding Catholic education following Vatican Council 11? These are only two of many queries Catholics are now asking, as the enormous debt due to Integration is revealed.

Later in 1983 Hamilton Diocese will appeal to the people of the Diocese for loan monies to the Diocesan Loan Fund, which is over and above the existing Diocesan Development Fund. this is to carry out the work of Integration at the time of maximum need - which will be November, 1983.

Auckland Diocese

The author has been unable to obtain Diocesan Integration costs and existing debts on Catholic schools. The Chancellor of the Diocese, who held the data wrote:

The information you seek [for your thesis] is as far as this diocese is concerned, confidential.
(Mons. Wright, Chancellor, 1983)

From private correspondence the author obtained the estimated cost of integration in three of Auckland's fifteen secondary schools to be \$5million.

If three secondary schools cost \$5million to integrate, what is the total secondary cost for fifteen schools? Would the secondary school cost

be around \$20-25million? Also to be taken into account is the already existing debt on these secondary schools prior to integration. One college carried a debt of \$700,000 before future integration costs. Then there are Auckland's forty Primary schools and its twelve intermediate schools attached. What is their cost?

In September, 1982, Bishop Mackey writing to the priests and people in Auckland Diocese gives a clue to the integration cost:

We need to borrow more than \$20million dollars over the next five years...

Repayment of the capital debt will take thirty years...

(Zealandia, 1982)

Two-thirds of the cost would be a loan of \$20million, therefore total cost for Auckland would be approximately \$30million.

Taking into account the inflation rate, interest on loans etc., one can easily see the Church has a real financial problem as a result of accepting to integrate all its schools and Bishop Mackey warns his priests that they can expect "a great deal of questioning at the grass-roots level" in the coming year (1983) (Zealandia, 1982). The following year, as Bishop Mackey predicted, the criticism of integration began to grow. Zealandia reports:

Although the integration of Catholic schools into the State system is now a fact, there is still a lot of misunderstanding of its effects in some quarters, according to Mr Gerry Brown, director of the Auckland Diocesan Catholic Education Office.

(Zealandia, 1983)

Brown states:

This is particularly true of money matters.

From the outset the church and the various religious orders made it plain that they wanted to retain ownership of their schools, both grounds and buildings.

By doing that the proprietors agreed to bring their buildings up to the standards required by the State and to meet the costs involved...

Brown argues:

At no stage was any secret made of that fact, or that there would be a need for school dues.

But Brown admits:

While the Catholic education authorities had no doubt about the costs, they were surprised by the escalation of building charges between the time the Integration Act was signed in 1976, and when the bulk of the improvement work occurred several years later.

(Zealandia, 1983)

The Auckland Diocese carries the largest levy - 28 per cent - of the National Catholic debt. Prior to Integration, education-associated expenses, such as the costs of administration of the Parnell Education Office, the Religious Education Centre, Loreto Hall Teachers' Training College and the Auckland share of the National Education Office in Wellington, used to come largely from school fees. Now, with integration, such fees can be used only for the servicing of debts on schools.

Children going to debt-free schools still have to pay attendance dues because the Bishops pooled all debts. Catholic education will perhaps never be free. In the case of Auckland, the financial situation is serious. With five new churches needed in 1983, with existing school debts and now escalating building costs for both churches and integrated schools, the Catholics of Auckland face the reality:

the funding of the special character appears to bring the Catholic education question full circle: Catholics will always have to pay extra for Catholic education, even if - or perhaps especially if - it takes place in integrated schools.

(Zealandia, 1982)

Palmerston North Diocese

TABLE 2.4
 PALMERSTON NORTH DIOCESE TOTAL COST FOR
 PRIMARY SCHOOLS INTEGRATION : (SEPTEMBER 1983)

	<u>Roll 7/83</u>	<u>Total Cost*</u>	<u>Cost Per Pupil</u>
Dannevirke, St. Joseph's	135	319,112	2,364
Eltham, St. Joseph's	56	51,485	919
Feilding, St. Joseph's	167	475,282	2,846
Feilding, St. Dominic	25	77,912	3,116
Foxton, St. Mary's	63	34,436	547
Greenmeadows, Reignier	269	284,962	1,059
Hastings, St. Joseph's	318	260,866	820
Hastings, St. Mary's	245	457,217	1,866
Hawera, St. Joseph's	244	602,460	2,469
Inglewood, St. Patrick	102	72,752	713
Kaponga, St. Patrick	41	12,134	296
Manaia, Sacred Heart	51	73,322	1,438
Marton, St. Matthew	113	443,259	3,923
Napier, Marist	151	109,604	726
Napier, St. Patrick	285	179,651	630
New Plymouth, Sacred Heart In	81	10,207	126
New Plymouth, St. Joseph	244	280,613	1,150
New Plymouth, St. J. Bosco	102	102,371	1,004
New Plymouth, St. Pius X	97	97,374	1,004
Opunake, St. Joseph	134	123,150	919
Pahiatua, St. Anthony	77	106,097	1,378
Palmerston North, St. James	171	70,108	410
Palmerston North, St. Mary's	159	322,143	2,026
Palmerston North, O.L.O.L.	259	329,622	1,273
Patea, St. Joseph's	44	106,337	2,417
Shannon, St. Joseph's	37	14,048	380
Stratford, St. Joseph's	176	134,767	766
Taihape, St. Joseph's	138	102,236	741
Waipawa, St. Columba	78	88,295	1,132
Waipukurau, St. Joseph's	68	122,677	1,804
Wairoa, St. Joseph's	151	383,334	2,539
Waitara, St. Joseph's	184	288,722	1,569
Wanganui, St. Anne's	95	89,954	947
Wanganui, Marcellin	322	612,430	1,902
Wanganui, St. Mary's	150	515,860	3,439
	<u>5032</u>	<u>7,354,799</u>	<u>1,462</u>

* Total Cost includes accumulated deficits on the school, together with maintenance and capital works costs for integration.

(All Statistics from J.A. Stone,
 Executive Advisor P.N. Catholic
 Education, 1983)

TABLE 2.5
PALMERSTON NORTH DIOCESE TOTAL COST FOR
SECONDARY SCHOOLS INTEGRATION : (SEPTEMBER 1983)

	<u>Roll</u> <u>3/83</u>	<u>Total Cost</u>	<u>Cost Per Pupil</u>
Feilding Hato Paora	225	1,244,540	5,531
Greenmeadows St. J. Maori	235	957,745	4,076
Hastings, St. Johns	368	934,495	2,539
Napier, Sacred Heart	332	1,097,925	3,307
New Plymouth, F. Douglas	518	1,230,998	2,376
New Plymouth, Sacred Heart	285	1,548,005	5,432
Palmerston North, St. Peter's	793	1,671,848	2,108
Wanganui, St. Augustine's	215	824,369	3,834
Wanganui, Sacred Heart	349	649,884	1,862
	<u>3320</u>	<u>10,159,809</u>	<u>3,229 (Average)</u>

Palmerston North Diocese School Debt = \$17,514,608 (approx. \$17.5million)

Apart from this debt of \$17.5million, there are loans to be serviced within the Diocese. For Secondary schools alone loans amount to over \$2million.

Loans to Secondary Catholic Schools

Archdiocesan development fund (A.D.F.)	\$1,212,971
Housing Corporation	\$1,153,990

Loans to Primary Catholic Schools

Archdiocesan development fund (A.D.F.)	\$ 247,710
Housing Corporation	\$ 737,625

In Palmerston North Diocese the costs associated with integration are being financed by attendance dues and Parish levies.

Attendance Dues for 1983

Primary schools @ \$72 per year	
Secondary schools @ a minimum of \$210 per year	\$ 110,804 (Combined total)

Some Catholic parents are finding it difficult to meet these dues, particularly in times of unemployment. Outstanding fees for 1983 are \$46,357.

TABLE 2.6
PARISH LEVIES TOTAL FOR FOUR YEARS AT SEPTEMBER 1983

<u>Hawkes Bay Deanery</u>		<u>Outstanding 1982/83</u>
Dannevirke	\$ 40,000	
Hastings East	104,680	\$ 6,543
Hastings West	68,120	22,677
Havelock North	21,360	
Napier	59,200	
Napier South	62,880	
Takapau	4,080	128
Taradale	102,080	7,710
Waipawa	9,000	
Waipukurau	25,800	
Wairoa	30,440	
	<u>\$527,640</u>	<u>\$37,058</u>

TABLE 2.7

<u>Wanganui Deanery</u>		
Castlecliff	\$ 10,520	\$ 4,277
Gonville	31,640	3,956
Marton	30,880	
Wanganui	101,160	
Wanganui East	30,040	
	<u>\$204,240</u>	<u>\$ 8,233</u>

Total levies for 1983-1988 = \$731,880

These Parish levies are, as one Parish priest wrote to his Parishioners 'an immense drain on Parish resources'. With an education commitment of \$6,543 every quarter from the second collection, there is little left to even think of helping Catholic children in State schools, who also are the Parish's responsibility. Out of this fund \$200 was granted to these State school Catholics for after-school Catechetical classes.

Accumulated deficit = \$1.8million pre-Integration.

Prior to integration the Palmerston North Diocese had an accumulated deficit on teachers salaries of \$1.8million represented by a separate bank overdraft and not included in these total costs.

To the estimated costs of integration must be added the debts on the Diocese Secondary schools, which prior to integration, were:

TABLE 2.8

PRE-INTEGRATION DEBT ON PALMERSTON NORTH DIOCESE SECONDARY SCHOOLS*

Feilding, Hato Paora	\$ 420,744
Hastings, St. John's	97,684
Hastings, Tenison (closed)	8,339
Palmerston North, St. Peter's	313,955
Wanganui, St. Augustine's	258,096
New Plymouth, Francis Douglas	370,158
Napier, Sacred Heart (additions)	86,483
	<hr/>
	\$1,555,459
	<hr/>

* This is Your Diocese, 1982.

Pre-Integration debt on Primary schools = \$302,762

It is evident the existing debts and accumulated deficit didn't seem to deter the Palmerston North Diocese, numbering 65,988 Catholics, in 1981, from signing integration agreements of approximately \$17.5million.

In February, 1982, Peter Cullinane (Proprietor) informed Catholics that

with an annual inflation rate of 15%, the cost of spreading integration work over ten years would double the original cost.

(This is Your Diocese, 1982)

This means that within ten years the Catholics of Palmerston North will need nearly \$38-40million for debts on their Catholic schools.

The ironical fact is that in 1980 Bishop Cullinane wrote:

Our schools have been absorbing most - nearly all - of the Catholic community's resources, not only of capital, buildings and salaries, but also of personnel, time, energy and attention...

It is significant that the efforts being made on behalf of these other children are strong where there is no Catholic school, and weak where there is a Catholic school. This highlights the fact that a creative search for better ways of sharing and even preserving the faith within the wider Catholic community, are not likely to emerge so long as we are concentrating only on the schools.

(This is Your Diocese, 1982)

Why did he go ahead with signing integration agreements? There were only two schools: St. Mary's, Hastings; Our Lady of Lourdes, Palmerston North; integrated by October 1980, when he wrote these words of concern. Bishop Cullinane closed Tenison Catholic Secondary College for girls the same year, December 1980, and many Catholics looked to their new Bishop, ordained April 23, 1980, to take a strong lead not only for the newly constituted Diocese of Palmerston North but for the whole of New Zealand:

It is not a matter of Catholic schools versus other ways of sharing the faith. Rather, it is a matter of proportion in the allocation of limited resources to the various forms of apostolate...

(This is Your Diocese, 1982)

Unfortunately his wide view, as indicated above, failed to stem the pouring of millions into integrating the schools in his diocese, and his signature ended the hopes of many for a wider perspective, and a new dynamics in catechetical training outside the school framework.

Dunedin Diocese

There is a general decline in Catholic children attending Catholic schools in the Dunedin Diocese, as Table 2.9 shows. This may be due to a general drop in school enrolments.

TABLE 2.9
 ROLLS CATHOLIC PRIMARY SCHOOLS - DUNEDIN DIOCESE*

	<u>1962</u>	<u>1966</u>	<u>1982</u>
Total roll	5,662	6,136	3,731

*Tablet, 1982

The Dunedin Diocese forwarded to writer an early estimate indicating a cost of ten to twelve million dollars to upgrade their twenty-five Primary schools and five Secondary schools.

Dunedin Diocese school debt = \$11-12million

Christchurch Diocese

Zealandia reported that the Christchurch Catholic Education Board

is in the "box seat" in administering the demands of integrating Catholic schools...

The Christchurch Catholic Education Board administers the whole financial side of the operating - instead of this aspect being handled by the chancery, as it is elsewhere.

Bishop Ashby's reason for doing this was that education expenditure could otherwise be obscured in the general diocesan expenditure, and also that educational finances could be monitored by those most capable of doing it and most concerned with it...

Bishop Ashby established the Board in 1969, following the setting up two years earlier of the Christchurch Diocesan Catholic Education Fund - a type of credit-union bank...

Christchurch is also unique in that there is a Primary Integration Authority and a Board of Proprietors of Secondary schools... This is different from Wellington/Palmerston North, which has one Board only... especially in the area of competing demands for slices of what, ultimately, is the one financial cake.

(Zealandia, 1982)

The General Manager of Christchurch Catholic Education Board kindly supplied their Cash Budget which was prepared April 8, 1983:

TABLE 2.10
CHRISTCHURCH DIOCESE INTEGRATION BUDGET (APRIL 1983)
PARAMETERS

Percentage Annual building cost increase
Percentage Annual dues increase
Percentage of Capital works funded by loan finance
Percentage of Capital works funded by suspensory loan
Percentage of Housing Corporation annual repayment (table mtge)
Percentage Interest rate on bridging finance

At March 1983 costs

Cash Out	1983/84	1984/85	1985/86	1986/87	1987/88	1988/89
Buildings						
- Capital	3,401,000	2,474,000	2,189,000	73,000	68,000	1,300,000
- Maintenance	207,000	74,000	124,000	36,000	8,000	-
Repayments						
- Deficits ★	423,000	510,000	575,000	623,000	660,000	654,000
- Existing ■	158,000	158,000	158,000	158,000	158,000	158,000
Insurance	39,000	45,000	50,000	50,000	50,000	50,000
Admin. Expenses	173,000	150,000	150,000	150,000	150,000	150,000
Other Costs ▲	144,000	144,000	144,000	144,000	144,000	144,000

★ Represents pre-integration costs such as teacher salary deficits.*

■ Represents capital and interest repayments on loans for rebuilding for integration.

▲ Teacher courses associated with the Catholic character.

* This increase in pre-integration deficits maybe due to interest on bridging finance or a bank overdraft.

The Christchurch Diocese's primary schools cater for 4260 children, with another 3500 in Secondary colleges.

Christchurch Diocese School Debt 1983-1988 = \$9.9million.

Wellington Archdiocese

TABLE 2.11
 WELLINGTON DIOCESE TOTAL COST FOR
 PRIMARY SCHOOLS INTEGRATION (SEPTEMBER 1983)

	Roll 7/83	Total Cost *	Cost Per Pupil
Blenheim, St. Mary's	409	702,688	1,718
Carterton, St. Mary's	95	329,741	3,471
Eastbourne, St. Antonio	39	65,139	1,670
Featherston, St. Teresa's	116	192,148	1,656
Heretaunga, St. Brendan	243	632,660	2,604
Kaikoura, St. Joseph's	98	163,810	1,672
Levin, St. Joseph's	233	222,792	956
Lower Hutt, St. Bernard In	267	336,682	1,261
Lower Hutt, Sts. P & P	483	451,479	935
Masterton, St. Patrick	242	198,747	821
Motueka, S.P. Chanel	53	60,797	1,147
Naenae, St. Bernadette's	120	104,056	867
Nelson, St. Joseph's	334	474,368	1,420
Otaki, S.P. Chanel	99	97,091	981
Paraparaumu, St. Patrick	325	424,767	1,307
Petone, Sacred Heart	156	656,157	4,206
Picton, St. Joseph's	24	66,946	2,789
Plimmerton, St. Theresa	161	193,127	1,200
Porirua, H. Family	245	356,608	1,456
Reefton, Sacred Heart	45	62,866	1,397
Taita, St. Michael	312	464,847	1,490
Tawa, St. Francis X	175	141,226	807
Titahi Bay, St. Pius X	185	398,602	2,155
Upper Hutt, St. Joseph's	548	295,769	540
Wainuiomata, St. Matthew	163	268,340	1,646
Wainuiomata, St. Patrick	164	255,166	1,556
Waiwhetu, O.L.O.R.	167	224,619	1,345
Westport, St. Canices	151	162,428	1,076
Brooklyn, St. Bernard	104	19,229	185
Island Bay, S.F.D. Sale	277	1,045,457	3,774
Johnsonville, St. Brigids	172	653,579	3,800
Karori, St. Teresa's	288	187,741	652
Khandallah, St. Benedict	233	413,228	1,774
Kilbirnie, St. Patrick	153	586,406	3,833
Miramar, Marist/H.C.	377	406,659	1,079
Newton, St. Annes	281	935,143	3,328
Northland, St. Vincent de Paul		8,681	-
Seatoun, St. Anthony	98	337,391	3,443
Thorndon, Sacred Heart	206	135,385	657
Wilton, Card. McK.	260	224,589	864
	<u>8101</u>	<u>12,957,154</u>	<u>1,599</u>

* Total cost includes pre-integration debts, maintenance and capital work costs for integration.

(All Statistics from J.A. Stone,
 Executive Advisor P.N. Catholic
 Education, 1983)

TABLE 2.12
WELLINGTON DIOCESE TOTAL COST FOR
SECONDARY COLLEGES INTEGRATION (SEPTEMBER 1983)

	<u>Roll</u>	<u>Total Cost</u>	<u>Cost Per Pupil</u>
Lower Hutt, St. Bernard	491	1,790,476	3,647
Lower Hutt, Sacred Heart	640	529,065	827
Masterton, Chanel	435	1,136,937	2,614
Porirua, Viard	640	1,900,857	2,970
Silverstream, St. Patrick	664	3,369,400	5,074
Island Bay, Erskine	172	1,902,711	11,062
Kilbirnie, St. Catherine's	274	1,481,000	5,405
Kilbirnie, St. Patrick	796	2,593,805	3,259
Thorndon, St. Mary's	568	1,216,058	2,141
		<hr/> 15,920,309 <hr/>	

(All Statistics from J.A. Stone,
Executive Advisor P.N. Catholic
Education, 1983)

Wellington Archdiocese School Debt (1983) = Approx. \$29million

Is all this expense essential? The New Zealand Educational Institute (NZEI) compared the cost of two new schools, one State (Chartwell) and the other Catholic (Cardinal McKeefry). The Institute argues:

When private schools are established the scale of buildings and facilities is often significantly better than is the case with the comparable State schools...

Cardinal McKeefry School in Wellington is a four classroom school designed for an estimated roll of up to 160 boys. The school is fully equipped with a library, tuck shop, assembly area, head teacher's office, staff room and generous provision for storage.

The reported cost of the school buildings was \$104,000 and an additional \$32,000 was spent on other facilities.

By comparison...

Wellington Education Board also erected a new four classroom school at Chartwell, a short distance from the Cardinal McKeefry School, for the same size roll. This building was designed in accordance with the Education Department buildings code for primary schools and comprises four classrooms, staff room and head teacher's office. The contract price for the erection of the building, heating, and associated ground works was \$69,500.

(NZEI Submission, 1973)

Another example is that of secondary colleges. One religious superior writes:

With regard to the cost of building, I can only speak for ourselves... It will cost us over \$2million dollars in building, but we will have extremely modern buildings and facilities... we should have the best schools in N.Z...

Because of the enormous drain Integration is having on the Archdiocesan pastoral projects the Authorities called in professional fund-raisers from Australia. The NSW-based National Fund Raising Counsel of Australia set up the Catholic Foundation of the Archdiocese of Wellington, against much criticism from both priests and laity, because of its elitist nature. Priests were asked to submit the names of potential (wealthy) contributors:

Trustees (who give \$25,000 or more) are able to be members of the management;

Fellows (who give between \$7,500 and \$25,000) may have three members on the Board of Management;

Members (who give between \$2,000 and \$7,500) may have two representatives on the Board of Management.

The biggest worry seems to be that those who contribute most will have the biggest say - a principle that is seen to cut across traditional Catholic pastoral policy.

(Zealandia, 1982)

Summarising the Diocesan estimates, the National cost to the Catholic Church in New Zealand is shown in Table 2.13.

TABLE 2.13
NATIONAL COST OF INTEGRATION TO CATHOLIC CHURCH

Auckland	\$ 30 million*	
Hamilton	\$ 7.7million	
Palmerston North	\$ 17.5m + \$1.8m (pre-debt) = \$19.3million	
Wellington	\$ 29 million	
Christchurch	\$ 9.9million	
Dunedin	\$ 12 million	
Total NZ Cost	\$107.9million	Building and Maintenance
2/3 Loans @ 9% 30 years**	\$194.1million	Interest on Housing Corp Loans
	<u>\$302 million</u>	

* Auckland's estimate from Bishop Mackey's statement (Zealandia, 1982)
"We need to borrow more than \$20million" (=2/3 cost in Loans therefore
assume total cost = \$30million)

** Written reply Minister Education to Butcher, MP, 1983: "Integrated
schools have Housing Corporation Loans for 2/3 cost @ 9%".

Sale of Catholic Land

The author had difficulty in obtaining information on Catholic land sales to pay for integration. Herald-Tribune reported 'School is selling land':

The site where the old school building stood before the fire would be subdivided into two sections and sold, Mr Leogreen, Principal of St. Mary's Primary, Hastings, said.

This was partly to conform to coding regulations and also because the money was needed to rebuild St. Mary's.

(Herald-Tribune, 1983)

Many Catholics within this area expressed objections to the sale stating that these sections next to the Church should be held by the Bishop in order to erect Pensioner Housing. Several pensioners pay taxi fares, which they can scarcely afford, to get to Mass on Sundays, and the Church authorities should be catering for the elderly as well as the youth.

To obtain a correct view on the situation the author asked the Department of Education if this land must be sold because of coding regulations. The Director General kindly arranged this reply:

There are no "coding regulations" concerning the size of grounds in relation to various types of schools. However, this department has adopted for primary schools optimum areas of land related to the roll of the school. For primary schools with rolls of up to 305 pupils the figure is 1-1.5 hectares and for rolls over 306 the acceptable area is 2-2.5 hectares.

The maximum roll in the integration agreement for St. Mary's School Hastings is 285 and on this basis the school would be entitled to a site area of 1.5 hectares. At the time of integration the area of the proprietor's land was approximately 3 hectares which included the church and other property on the corner of Kauri and Frederick Streets. These areas were excluded from the integrated school site area for a comparable state school. The proprietor elected to exclude a further 0.58 hectare at the rear of the school site. After allowing for these excluded areas of land, the school site as integrated is approximately 2 hectares.

The Proprietor, the Bishop of Palmerston North, was not required to subdivide and sell any land over and above the requirements for the integrated school. The additional land remains the property of the proprietor to retain or dispose of as he sees fit.

(Director General of Education, 1983)

The sale of the Convent, attached to St. Mary's in Hastings met severe criticism. A building that housed the Convent chapel was regarded by many as sacred. Many felt this convent property should have been held by the Bishop of Palmerston North for church use. Religious who had once lived in the Convent felt sad. They considered it would have been an excellent retirement home for the elderly Sisters who had served the Palmerston North Diocese in the field of education.

Further land sales within the Diocese are planned in Taihape, Wairoa, Hastings East and West, Ohakune, Takapau, Foxton, Stratford, Wanganui and Palmerston North in order to reduce the present indebtedness due to

integration and to limit further borrowing. In Wellington Diocese, the Mercy nuns have auctioned off eleven sections for prices ranging between \$43,000-\$60,000 (Zealandia, 1983).

Salaries of Religious

Many religious are travelling overseas to study since integration has provided teaching communities with salaries which because of the members' vows of poverty go into the Orders assets.

Religious Orders with a surplus of funds from members' salaries, now paid to them through integration, are being asked by the Proprietors to consider using these to offer loans to the Church to help cover school costs (Zealandia, 1983).

Integration has helped Religious Orders greatly. They are financially much better off. Obviously integration is a great burden to the Catholic laity, for the Proprietors look to them for attendance dues, levies and fund-raising dollars. But, what about the man-on-the-street taxpayer? His contribution is seen in the cost to the Government of integration hidden in the Budget.

Cost of Integration to the Government

The Government maintains the grounds and buildings of Catholic Schools, pays their teachers' salaries as well as the caretakers and auxiliary staff. It also provides the basic equipment and furniture in Catholic schools and pays for the training and in-service training of its teachers.

Grant Integration

Back in 1976, the Government recognised the financial problems facing the Church's schools, so approved Grant Integration. This grant was to

provide support for the Catholic school system until its schools were integrated. However, by 1979, the Roman Catholic proprietors continued to confront a major financial problem. This had two main elements:

- funding an increasing expensive system;
- upgrading schools for integration.

During 1980 Grant Integration was further increased by:

- \$2.5million for the financial year 1980/81;
- the payment from February 1981 of teachers salaries in integrated schools.

The Minister of Education pointed out to the writer that:

Pat Hoult, Executive Director of Catholic Education, admitted in 1980 that some Catholic schools might have to close was in no way a threat, it was a fact of life.

(Minister of Education Office)

Their schools were in serious financial difficulties.

On 24 September 1980, Archbishop Williams wrote to the Government on behalf of the Catholic Bishops and other proprietors of Catholic schools.

The Minister of Education replied:

The contents of your letter have been given detailed study as has the pace of integration and the procedures whereby schools may integrate into the state system. Additionally, I studied supplementary, confidential proposals put forward by the Bishops' Conference with the view of alleviating financial difficulties faced by you (Archbishop Williams) pending integration of your schools. It was also helpful to meet with you and your colleagues on Friday, 21 November.

I recognise the problems which you are facing and I am also mindful of the principles underlying the integration legislation and the spirit in which these principles were developed. As mentioned to you, I therefore have taken the opportunity to discuss with my Cabinet colleagues ways and means whereby Catholic authorities may be further assisted pending the integration of their schools.

I am able to inform you that the Government has agreed to provide a further \$.25million by way of Grant Integration this financial year. This will bring to \$8.5million the money made available to your school system this year over and above State Aid... You will recognise that this is substantial Government assistance...

(Minister of Education, 1980)

TABLE 2.14
GOVERNMENT GRANTS TO CATHOLIC SCHOOLS 1977-1981

<u>Year</u>	<u>Grants A B C</u>	<u>Grant Integration</u>
1977/78	\$14,089,980	\$ 2,170,305
1978/79	16,721,009	3,024,896
1979/80	15,397,623	5,743,358
1980/81	23,041,900	8,750,000
	<u>\$69,250,512</u>	<u>\$19,688,759</u>

(Statistics from Director's Report,
Catholic Education, 1979 and 1981)

The following Table shows the cost of integration to the Government supplied by the Department of Education.

TABLE 2.15
COST OF INTEGRATION TO THE GOVERNMENT 1977-1983

<u>Year</u>	<u>\$000</u>
1977/78	\$ 1,719
1978/79	3,208
1979/80	5,827
1980/81	8,828
1981/82	41,909
1982/83	26,950 (voted)
	<u>\$88,441</u>

(Department of Education Statistics, 1983)

The above Table includes all integrated schools, Catholic and non-Catholic schools. Table 2.14 applies only to Catholic schools.

At a time when Vote: Education is fighting a losing battle against inflation and cuts in government spending, the NZEI argues that significant sums are being devoted to integration:

The Estimates for the 1981/82 financial year allocated to integration \$35,000 for travel, transport and communications; \$20,000 for other operating expenditure; and \$45,340,000 for grants, contributions, subsidies, and other transfer payments.

Taking the third figure of well over \$45million, which the Minister of Education says is not taken out of general education spending but comes from elsewhere; allowing about 50% of it for salaries, what is the remainder spent on? Why is the process of integration costing so much? It should be remembered that:

- (a) The buildings are required to be brought to state code by the proprietors (they are eligible for low cost Housing Corporation loans) - no cost to state.
- (b) The basic equipment is already supplied by the state under the basic equipment scheme as it has been since 1972.
- (c) Free textbooks are supplied by grants as are those for state schools.
- (d) Library books are supplied by grants as are those for state schools.
- (e) Heat, light, etc. paid as per grants for state schools.
- (f) Swimming pool upkeep as per grants for state schools.
- (g) In-service training days must be shared with integrating schools with no increase in the overall allowance.
- (h) Advisers already visit private schools, integrating or not.

All of this is met from the public purse: IN ADDITION parents who send their children to private schools are eligible to claim a tax rebate.

Where, then, is the remaining \$23million being spent?

Quite clearly, integration costs do not seem to be receiving the same "cuts" as do other aspects of the education budget.

(NZEI Report, 1982)

In 1983 there were cuts of \$104million in Vote: Education on State schools by the Government. Yet it cost the tax-payer \$43,000 (Minister of Education letter to M.E. Brooke, 1982) in 1982 to convey 85 passengers to Francis Douglas College and Sacred Heart in New Plymouth whilst State school students living in Stratford and attending New Plymouth Boys' High School or any other State school there are not eligible for transport assistance.

For Catholic schools alone, the cost of integration to the Government in 1983/84 terms is estimated to be \$44.7million. This estimate represents the additional cost over and above that which would have been paid if they had remained as private schools (Minister of Education letter, 1983).

The Society for the Protection of Public Education argues:

the Integration Act is being used as a cover to extract millions of dollars from the public purse for private use...

Prior to the 1981 elections the Catholic Bishops approached the Prime Minister directly for help in their desperate financial plight. He responded generously with millions of dollars. Barely three years later the Catholic Authorities can not only afford to have more in-service training than public schools, but also continue to operate full-time staff in national and district education offices when their schools are integrated and the administrative work is done by the state boards...

Recently the Minister of Education cut the Outdoor Education Grant of some \$70,000; at the same time he can inform us that the Government will pay \$43,000 in 1983 to transport 85 pupils out of South Taranaki public school area to travel to two integrated schools in New Plymouth, Sacred Heart and Francis Douglas.

(Segment, 1983)

In December 1983, with an election again due in 1984, the Catholic Authorities have again approached the Government for financial assistance. Choice reports Hoult as saying:

(Financial) difficulties are the subject of an investigation within the Church's educational administration and also of discussions with the Minister and the Department to discover the ways and means whereby they may be overcome.

(Choice, 1983)

The author tried to obtain information on the subject (for thesis purposes), but to date has been unsuccessful. The Minister states:

Discussions are being held with representatives of Catholic School authorities. Under these circumstances it would be inappropriate for me to release the information you have sought.

(Minister of Education letter, 1983)

Secrecy surrounds the issue of Catholic school debt. One does not need to be an accountant to realise the cost just to service their loans.

Housing Loans for Integration

On the 12 April, 1983, David Butcher, Labour MP for Hastings, put this question for written answer to the Minister of Education:

Is it possible for schools integrated within the State system to obtain concession finance to upgrade their facilities; and, if that is possible to what extent has it been engaged in to date, and is there any limit on the funds available?

Hon. M.L. Wellington (Minister of Education) replied:

The first part of the question is not altogether clear but I take it that the end concerns the availability of loan money from Government sources.

Integrated schools may obtain loans from the Housing Corporation to meet part of the cost of works needed to bring the schools up to appropriate state standard as specified in the integration agreement for each school. Such loans may be made available for up to two-thirds of the cost of the upgrading work and are made in terms of Section 22 (Loans to Industry) of the Housing Corporation Act at the current prime interest rate. At present this is 9%.

This provision is an extension of the scheme introduced in 1969 for loans to independent schools. Since that scheme was extended in March 1981 to integrated schools and schools negotiating integration 88 loans totalling \$10,731,365 have been approved. The actual expenditure of this total would of course be spread over a number of years.

There is at present an expenditure limit of \$3,000,000 per year on the total loans for integrated and independent schools.

(Complimentary letter Butcher to EAA, 1983
[this does not correspond to Housing Corporation data to EAA])

The Housing Corporation (see Appendix C) of New Zealand supplied the following data to the author:

Since 1970 we have made a total of \$19,472,970 available up until 31 March 1982.

(Housing Corporation of NZ, 1983)

The Minister of Housing kindly made available the amount for the year ended 31 March 1983:

The Housing Corporation approved a total of 46 loans to integrated schools for a total of \$5.25million.

(Minister of Housing, 1983)

The Minister of Education states:

For the 1983/84 financial year loans for integrated schools are expected to be approximately \$4.4million.

(Minister of Education, 1983)

1983 statistics for Palmerston North/Wellington Diocese show Housing Corporation loans to be:

	<u>Housing Loans</u>
Primary Schools	\$2,141,099
Secondary Schools	3,900,345
	<hr/> \$6,041,444 <hr/>

The largest loan was \$2,105,000 for St. Patrick's, Kilbirnie.

(Statistics from Palmerston North Catholic Education Office, 1983)

Segment states 'St. Patrick's is a superior school building, and, if it represents "state standards" there are few, if any, state schools, to match it' (Segment, 1983).

How can the Catholics service these loans? The author asked Hoult.

This was his reply:

In approving loans the Minister shall have regard to the need to make such loans available on such financial terms as will permit the Proprietors reasonably to meet approved new capital commitments ... The Minister could say to us:

"To pay all that back in those terms is unreasonable - we will adjust it some how or other."
(Hoult, 1983)

Daily Telegraph, together with many other national papers, in April 1983 carried the headlines:

CATHOLICS SEEK CHEAPER LOANS
(Daily Telegraph, 1983)

This was a result of the editor of the Catholic newspaper Tablet writing:

Afterall, if companies can obtain suspensory loans, a portion of which is not repayable provided the purpose of the loan is achieved after relatively short periods, why cannot the same be done for the Church? Any submissions the Church makes on these matters would receive careful and sympathetic hearing.

(Tablet, 1983)

The call for cheaper interest rates or for loans to be wiped off is well timed, according to the Society for the Protection of Public Education:

Mr Wellington toured the main Catholic Diocese, about the same length of time before the last election, assuring Catholics that none of their schools would close for financial reasons. So Mr Kennedy's call can be expected to grow in volume over the next few months. Faced with the prospect of losing a Minister who has complied with their every wish, the private/integrated school alliance no doubt hopes for a desperate gesture of generosity in exchange for their controlled votes.

(Segment, 1983)

Tablet reports:

About two-thirds of the cost (\$60million, two years ago) to upgrade schools will come from loans provided through the Housing Corporation, with the Church finding about one-third.

(Tablet, 1983)

Therefore about \$40million Housing Corporation money will be required to upgrade New Zealand's Catholic schools (1981).

Attendance Dues

In Guidelines for Integration put out by the New Zealand Bishops' Conference this statement appears:

If a parent refuses to pay Attendance Dues, the principal CANNOT ENROL THE CHILD. (*Italics is theirs*)

Article 35 of the Act states:

Every pupil enrolled at an integrated school shall be given free education on the same terms and in accordance with the same conditions as pupils enrolled at a State school are given free education.

Where did the ruling on Attendance Dues come from then?

Jack Mulheron, SPPE, believes

a few hours before the Bill was to be considered by Parliament, the Catholic Bishops, ignoring the State Aid Conference, demanded last minute amendments giving them the right to charge fees in their schools.
(The Integration Story, 1980)

So under Section 36 of the Act, Proprietors gained the right to charge Attendance Dues. As one Proprietor put it to the author:

Attendance Dues can be charged against a capital debt - so it is in essence a good thing to be in debt and allow posterity to pay for the schools. This goes for the whole Catholic system.

In a taped interview, criticism of Section 36 was expounded by Pat Harrison, Principal of Queen's High School, Dunedin:

That section of the Act that legislated for expulsion on the grounds of inability of parents to be able to pay attendance dues, I believe runs counter to anything in any system of education.

That is elitism at its very worst... That section of the Act should be repugnant to anybody who educates children at any level...

I feel it is something that should be reviewed.
(PPTA Journal 1, 1983)

Hoult replied:

I'm not saying that I would agree to legislation being changed...

I think there is one important thing to get a balance on this, that if you remove that then it's possible for a majority of parents whose children attend an integrated school to simply refuse to pay the dues and the proprietor is left with a debt he can't repay.

(PPTA Journal 1, 1983)

In spite of Hoult's justification for integration:

Integration means that those who would not have been able to continue to exercise a choice for a different school because of increasing costs will now be able to do so.

(PPTA Journal 1, 1983)

the fees, now attendance dues, have increased 20% since integration.

Zealandia reports on this:

Catholic parents received a double shock, in the Wellington and Palmerston North Diocese with their first 1983 payments. To assist the Catholic Education Management Board with its particularly heavy commitments in 1983/84 parents have been asked to pay dues, now increased 20%, for the full year, or at least two terms.

(Zealandia, 1983)

It is obvious Zealandia states:

If Catholics thought that Integration would end their money troubles over schools they were wrong.

(Zealandia, 1983)

Summary of the Costs of Integration

TABLE 2.16
CATHOLIC CHURCH COSTS BY DIOCESES

Auckland*	no data supplied estimate only \$ 30 million	40 Primary schools 15 Secondary schools Total
Hamilton	\$ 4.3million \$ 3.4million \$ 7.7million	26 Primary schools 5 Secondary schools Total
Palmerston North	\$ 7.3million \$ 10.2million \$ 1.8million \$ 19.3million	35 Primary schools 9 Secondary schools Pre-Integration debt Total
Wellington	\$ 13 million \$ 16 million \$ 29 million	43 Primary schools 9 Secondary schools Total
Christchurch	no individual data just total given \$ 9.9million	36 Primary schools 8 Secondary schools Total
Dunedin	no individual data just total given \$ 12 million	27 Primary schools 5 Secondary schools Total
Total Cost New Zealand	\$107.9million	Building and Maintenance
2/3 Loans @ 9% 30 years	\$194.1million	Interest of Loans (Housing Corp.)
	<hr/> \$302 million <hr/>	

* Auckland's estimate from Bishop Mackey's statement (Zealandia 19 September, 1982), "We need to borrow more than \$20million". (= 2/3 of cost in Loans, therefore assume total cost = \$30million)

TABLE 2.17
STATE COSTS (TO DATE) OF INTEGRATION

1977-1983 Cost to Government	\$ 88.4million
1983/84 Grant to Catholic Schools	\$ 44.7million
Total State Costs	<u>\$133.1million</u>

TABLE 2.18
HOUSING CORPORATION OF NEW ZEALAND LOANS FOR INTEGRATION

1970-1982	\$ 19.5million
1982/83	\$ 5.25million
1983/84	\$ 4.4 million
Total Loans (to date)	<u>\$ 29.15million</u>

To date Housing Corporation Loans total \$29.15million. In written reply to Butcher, MP, the Minister of Education, on 12 April 1983, stated:

Integrated schools may obtain loans from the Housing Corporation... up to two-thirds of the cost of the upgrading work... (at) 9%.

The figure in Table 2.18 of \$29.15million does not take into account delayed upgrading allowed for, as the following letter, addressed to a Major Superior by the Bishop of Palmerston North, shows:

When the integration agreement for College is being drawn up, you might consider requesting a wider than five years span in which to complete the scheduled works. I would respectfully suggest even 10 to 20 years, in order to avoid any more expenditure on College than necessary before we can be clearer on questions relating to co-education. I do not mean to suggest that it might take twenty years to reach this point; I am only suggesting that you leave yourself room to move in regard to works which subsequent decisions might render superfluous...

In checking out the finance sheet for Palmerston North Diocese the author found this College had spent little of the enormous amount required to up-

grade the College. It is within the next ten to twenty years that the further \$40million in Housing Loans will be used by the Catholic Church to upgrade its schools. These loans need to be serviced at 9% which adds a further \$194million to the total cost over a thirty-year loan span. The grand total over thirty years to integrate its schools is approximately \$302million. Is it any wonder Tablet, 25 January 1984, carried this heading:

Money Crisis Worry for Bishop Ashby:

Paul escaped danger from rivers and robbers, but he could never escape the daily pressure of his anxiety for all the Churches. Now the sleepless nights are caused by integration.

"An acute financial crisis" has arisen in the Christchurch Diocese because of it.

Bishop Brian Ashby told Hokitika parishioners recently that bringing Catholic schools up to State standard was presenting the diocese with a major financial problem.

This chapter has shown that the cost of integration to the Catholic Church is high and has been estimated to be \$107.9million. Spread over a number of years this cost will be approximately \$302million. Two-thirds of the cost will be met by Housing Corporation Loans. To service these loans and to pay for capital works, attendance dues are compulsory for those attending Catholic schools. The actual cost to the Government has been estimated to be \$133.1million. Both approval and criticism have come from within the Catholic Church. The next chapter will turn to the 'raison d'etre' for spending millions - to preserve the special character Catholic schools profess to have.

CHAPTER THREE

THE SPECIAL CHARACTER OF NEW ZEALAND'S CATHOLIC SCHOOLS

The KEY to Integration is the Special Character of the School.

(Guidelines for Integration, 1979)

In 1979 the Bishops of New Zealand issued Guidelines for Integration, a Handbook of 32 pages for Proprietors of Catholic Schools. The words "special character" appear nearly ninety times in the Bishops' small handbook.

In the Integration Act, itself, Section 3 states:

Integration shall not jeopardise the special character of the school.

What is special character?

There seems to be confusion over the term. Philip Rousseau, lecturer at Auckland University, in his article (Zealandia, 1983) "Integration: Safe-guard or Surrender?", points out:

We want our Catholic schools to be different, to have a special character, yet we remain vague as to what that character is.

We ensure that our children jump through the same hoops as those in "secular" schools, for much the same reasons.

Ask parents what special character might mean, and you get any number of answers. Ask the Authorities, and they say it is whatever the Bishop shall from time to time determine.

Bishop Peter Cullinane, of Palmerston North Diocese, in an address to Primary School Principals of Catholic Schools, said:

A State school is at the service of a pluralist society, and its proper function is to serve a society that is pluralist.

The pluralist society, which the State school represents, has no higher point of reference for human relationships than what can be enforced by law or convention, therefore it is well nigh impossible to agree on any higher moral ideals... The Catholic school is different. The Catholic school brings together more highly committed people.

(Zealandia, 1983)

Cardinal Williams, senior prelate of the Catholic Church in New Zealand, in his opening address at the Board of Governors' Seminar, at Viard College, Porirua, March 1983, had this to say:

Integration does not make our schools State schools... In the secular view, the purpose of education is to fit people into the existing social and economic order without disturbing accepted standards and values... No Catholic College properly fulfills its task if it counts its success by the number of pupils it has managed to 'fit in' to society, without disturbing its accepted standards and values.

Veritas, a prominent Catholic lay columnist writing in New Zealand's Catholic Weekly, The Tablet (1983), found the result of Catholic College education appeared to make some pupils unwilling to 'fit in', not to society, but to the Church. He states:

To them, some aspect of the "special character" of our schools which they encountered only led them to a cooling of Catholic practice after school - if not a total abandonment. And it provided them with an almost endless store of stories which qualified as black comedy... a common New Zealand experience.

Veritas asks:

Isn't it about time that Catholics of New Zealand, and particularly the parents of Catholic children, were told in reasonable precise terms just what our schools understand by the term "special character"?

One such parent, puzzled over this special character in Catholic schools, asks:

Why does the principal of the local Catholic Intermediate tell me it's the school's job to impart Christian values and attitudes, and it's my job to teach Catholic Doctrine?

(The Tablet, 1983)

In New Zealand's other Catholic Weekly, Zealandia, another parent, expressing concern over the effects of Integration and the special character maintains that

it is impossible to create a Catholic environment when, as could happen, the majority of the staff are non-Catholic.

(Zealandia, 1983)

Rosminian Father Philip Catcheside (Zealandia, 1983), one of the Catholic negotiators in the discussions which led to the passing of the Conditional Integration Act, sees the "special character" manifesting itself as

the expression of courtesy, care for others, help for the sick. It will appear on the games field, on the buses, in the shops... attitudes to honesty, drink, justice,

but also suggest that

most people will recognise the impossibility of putting into legal language a definition of something that is as intangible as the "Catholic character" of our schools.

(Zealandia, 1983)

The representatives of Australia's Teachers' Federation, Gerry Ticknell and Ray Costello who, in 1981, undertook an investigation of New Zealand's Integration System, found

the most significant point is the effect of "special character" which seems to be something of a Trojan horse, laden with difficulties, both philosophical and practical. Most of the difficulties arise out of the notion that "special character" is in some way indefinable, and hence cannot be subject to clear and specific guidelines.

(ATF Report on New Zealand's Integrated Schools System, 1981)

However, the Bishops of New Zealand, in 1979, issued their handbook Guidelines for Integration, in which the term "special character" appeared nearly ninety times in the thirty-two pages. They admit in the preface that the preservation of the special character

is a task committed specifically to bishops in the Catholic Church...
The procedures and rules set out in the guidelines are to be observed by all to whom they apply.

The contents of their Guidelines are for Proprietors' Representatives: on Boards of Governors; on School Committees; on Appointments Committees; and for the Proprietors' Servants, Agents and Licensees. Included in the instructions are the rules for Enrolment and Preference, with a section for chaplains to Integrated schools, concluding with a brief statement for teachers on the character of Catholic schools.

The same phrases and clauses are repeated throughout each section:

The key to integration is the special character of the school.

Integration shall not jeopardise the special character.

Preserve and safeguard the special character.

Maintain the special character.

... relating to the special character.

For the information of teachers, a brief statement appears:

The special character of a Catholic school is defined in the Integration Agreement as a school in which the whole school community, through the general school programme and in its religious instructions and observances, exercise the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese.

(Guidelines for Integration, 1979)

According to the Guidelines, the appointment of teachers to Catholic schools is a source of difficulty:

An applicant's suitability to a Catholic school is most relevant... The Proprietor's representative must ensure that the committee never appoints a teacher who will jeopardise the special character of the school... The decisions concerning suitability rest with the appointments committee and decisions concerning acceptability lie with the Proprietor's representative... only those candidates who are deemed to be acceptable may be appointed.

... Only a practising Catholic could adequately fulfill these requirements (Principal)

... Only a committed Catholic can fill the post of Director of Religious Studies.

For other appointments:

... An acceptable candidate is one who not only is willing and able to teach religious education, but also has the personal qualities which would lead the Consultative Advisory Group to accept the appointment of such a teacher in that Catholic school.

(Guidelines for Integration, 1979)

What are the criteria for acceptance? There appears to be some confusion over this issue. Brother Pat Lynch (Zealandia, 1982), Chairman of the Conference of Major Superiors, is reported as saying:

the fundamental essence in maintaining the special character of Catholic schools lies in the conviction and commitment of teachers.

Yet, there are some convinced and committed Catholic teachers who have applied for positions in Catholic schools only to find they are rejected and the position is readvertised. They are informed that their application has been unsuccessful in terms of Section 68 of the Private Schools Conditional Integration Act 1975. Section 68 (5) of the Act states:

the District Appointments Committee shall consider only those applicants who are stated in the report from the Consultative Advisory Group (appointed by the Bishop) to be acceptable for appointment.

(The Private Schools Conditional Integration Act, 1975).

On the issue of why dedicated Catholics are found unacceptable for such positions as Director of Religious studies, Hoult told the writer he could think of circumstances where the person is

totally committed to the idea that the only way to teach religion is by using the Catechism. As far as the Bishop is concerned that's not acceptable as a method of teaching religion today so the group appointed by the Bishop to appoint these teachers would have to say that the applicant was unsuitable to teach religion in one of our schools because the person is far removed from what is required to be taught or the methods to be used, or the syllabus. I don't know.

(Hoult, 1983)

Gerry Brown, Auckland's Director of Catholic Education also defends the staffing appointments method by saying:

We accept only those considered suitable by the Proprietor's Consultative group.

(Zealandia, 1983)

It appears paradoxical, when a recent issue of the Listener, according to Veritas (The Tablet, 1982) there was this thought-provoking statement:

Throughout the Catholic secondary system some 38-40% of positions are presently held by non-Catholics, among them other Christians, atheists and agnostics. All have received a warm welcome and many of them hold senior positions.

Veritas hopes that:

they did receive a warm welcome, but there are Catholic parents who can be excused for wondering just whether, if that is one of the consequences of Integration so quickly after its beginning, just how high the percentage will go and just how the Catholic character of our schools will be preserved. Parents have a right to know.

The staffing in the Catholic schools Table 3.1 shows a decrease in the number of Religious (priests, nuns, brothers) teaching in schools.

TABLE 3.1
STAFFING IN CATHOLIC PRIMARY SCHOOLS 1975-1983*

	1975	1976	1978	1979	1981	1983	
Religious	679	622	507	450	314	290	-389 (decrease)
Lay	700	776	975	1049	1005	1133	+433 (increase)
Percentage Lay	50.7%	55.5%	65.7%	70%	76.2%	79.6%	

TABLE 3.2
STAFFING IN CATHOLIC SECONDARY SCHOOLS 1975-1983*

	1975	1976	1978	1979	1981	1983	
Religious	463	444	386	359	307	252	-211 (decrease)
Lay	503	617	691	783	842	916	+413 (increase)
Percentage Lay	53.1%	58.2%	64.2%	68.6%	73.2%	78.3%	

* Director's Report, May 1976, 1978, 1979, 1981, 1983.

The total loss of religious to Catholic schools in New Zealand since the Integration Act, 1975, was 600.

In 1979 there were seventy-three religious doing renewal courses outside New Zealand. Twenty-nine were employed in Education offices according to the report presented to the May Catholic Education Conference, 1979, by the Major superiors. Chapter One (p. 7) gave Hoult's testimony, as Executive Director of Catholic Education that a lot of religious priests, nuns, brothers not only left the schools, they left the religious life and the Church as well. At this point, the Catholic Authorities turned a spiritual problem into a financial one by replacing the religious with lay staff. This financial problem will boomerang back into a spiritual problem in that many of the lay are not Catholics. Hoult admits he foresaw difficulties regarding the special character of Catholic schools because of staffing:

some non-Catholics got on the staff because the principal was anxious about obtaining a teacher to teach a certain subject. At the point the school integrated all teachers on the staff would have the absolute right to appointment and the right to stay there, unless it could be established that in some way a teacher was jeopardising the special character. And that might not be easy if they have already been on your staff for a while before the schools integrate.

(The Tablet, 1979)

The only statistics obtainable to illustrate the percentage of non-Catholics among lay staff per Dioceses are:

TABLE 3.3
PERCENTAGE NON-CATHOLICS ON LAY STAFF IN CATHOLIC
SECONDARY SCHOOLS FOR 1981 AND 1983

<u>Diocese</u>	<u>Catholic Lay</u>		<u>Non-Catholic Lay</u>		<u>Percentage Non-Catholic</u>	
	<u>1981</u>	<u>1983</u>	<u>1981</u>	<u>1983</u>	<u>1981</u>	<u>1983</u>
Auckland/Hamilton	180	211	191	191	51.4	47.5
Wellington/Palmerston North	131	144	119	147	47.6	50.5
Christchurch	51	63	75	70	59.5	52.6
Dunedin	42	39	52	51	55.3	56.6

(There were no figures available in the Primary Division, nor in the secondary other than 1981, 1983).

At the centre of staffing in Catholic schools there are two conflicting viewpoints:

1. The Catholics want Catholic teachers to preserve their special character.
2. The NZEI etc. are concerned that non-Catholics don't get more jobs in Catholic schools.

Within the Palmerston North Diocese, the Bishop's representative on the Hawkes Bay Education Board, Mr Dennehy, stirred up a hornets nest, according to the Herald-Tribune when he stated at the Board's meeting:

The ideal situation in Catholic schools would be to have Catholic teachers to help preserve the special character...

He argued that

other subjects like mathematics are important, but not as much as maintaining the special character of the school.

In reply, a Board Member, Robert Burgess said that

he was worried about favourability in appointing teachers if they were of a particular faith. This could lead to things like only appointing Maori teachers to Maori schools, leading to a super apartheid-type system in education.

(Herald-Tribune, 1983)

This expressed desirability for only Catholic teachers in Catholic schools has not gone undetected. Segment (1983) indicated how a teacher applied for a position advertised in Gazette (the teachers' gazette with teaching positions advertised) 12 September 1982, No. 463, St. Bernadette's Catholic Primary school, Naenae. This teacher, after applying for many jobs and receiving rejection slips due to number of applicants, and scarcity of teaching jobs in New Zealand, was delighted to receive the appointment notice to St. Bernadette's school. She rang the school to introduce herself and to make some preliminary enquiries. She was asked:

"Are you a Catholic?"

"No."

"That's strange."

Shortly afterwards she was advised by the Wellington Education Board that the job was to be readvertised. And it was, but, this time it was 'tagged': Gazette, 17 November 1982, No. 538, St. Bernadette's Catholic Primary school, Naenae: Position related to the SPECIAL CHARACTER of the school. This tag meant 'Catholic only need apply'. Asked for an explanation, the Wellington Education Board simply stated to Segment:

The job had to be readvertised so that the tag could be inserted. This teacher had slipped through the net of the Special Appointment Committee.

According to Segment this committee that accepts teachers on their private acceptability criteria together with all the legal safeguards embodied in the Integration Act had failed for the protection of the special character of the Catholic school. But, it was easily fixed - a tag

was added, and the job readvertised. Hoult explained to Segment

The tag doesn't remain permanently with any
one position...

The tag can be removed...

The tag can be transferred...

Segment's comment:

How convenient!

Segment (1981) argues that teachers complain to them that the Integration Act could well be interpreted to make almost anything jeopardise the special character. On suggesting that the matter be referred to the Education Board or the Teachers' Union, and that they would help with the complaint

the response to our offers has been very interesting
and distressing:

"No. Promise you won't do anything. Don't mention
my name or the school's. I need a job."

According to Segment, the teacher who is disciplined by the integrated school for the way he conducts his private life (according to his own conscience and personal choice) is being treated unjustly:

Teachers in schools which are paid for by the State
must have the right to control their private lives
"outside" school hours without fear of intimidation.
The private lives of teachers will always be seen as
"inimical" to the "special character" of at least
some of the parents of the children they teach.

(Segment, 1981)

There is an obligation to the right of religious liberty; one must defend it
for others to the same degree as one demands it for oneself.

Segment (1981) suggests:

the Catholic Bishops and their communities need to
be reminded that a State school which "disciplined"
a teacher for his or her Catholic activities "out-
side" school hours, would, with justice, be accused
of bigotry.

The Gazettes for November 1983, illustrate the reason for the very deep ill-feeling over teaching positions being tagged for Catholic schools, especially in this time of job shortage:

TABLE 3.4
PERMANENT POSITIONS IN CATHOLIC SCHOOLS
ADVERTISEMENTS, GAZETTE NOVEMBER 1983

	<u>'Tagged'</u>	<u>Others</u>
Secondary	30	13
Primary	25	4
Total	55	17

The writer, a teacher in a State school, is well aware of the now bitter feeling, in time of teacher unemployment, resultant from the disproportionate number of tagged positions appearing in the teachers' Gazettes.

Snook (1981) argues that part of the original attraction of 'integration' was the belief that

there would be free movement of teachers from one type of school to another to the advantage of both.

While this is happening to some extent, certain developments are operating against it. As we have seen, some positions in integrated schools are 'special' positions and are advertised with a religious 'tag'. A school of twenty staff may have up to twelve special positions; a school of five teachers may have three special positions. Positions in integrated schools are not genuine options for many qualified teachers.

There is a request by one Education Board for support from member Boards for a review of the provisions of the Integration Act relating to the 'tagged' (about 70%) positions in integrated schools (Hawkes Bay Education Board, 1983): 'We welcome Christian staff members for the valuable work they do in a state system' wrote a state school Principal in Listener (1982) 'but

this welcome is rarely reciprocated by integrated schools'. This means that a Catholic teacher may have two avenues open for promotion and mobility between both integrated and state schools, whereas a teacher who is not a Catholic would not. Related to this, persons of lesser quality may gain promotion in a Catholic school by reason of the restricted nature of the field of applicants and may then be in a position to put the promotion level achieved to advantage by transfer to other schools (ATF Report, 1981). A Board member, Robert Burgess, told the meeting of the Hawkes Bay Education Board (in reply to the Proprietor's representative stating that their ideal was to have Catholic teachers for Catholic schools), that

there should be no difference in criteria for teacher applicants and the Catholic schools should not have integrated into the state system if they did not want to accept that system in its entirety.

(Herald-Tribune, 1983)

Ticknell and Costello, investigating New Zealand's Integration System for the Australian Teachers' Federation found that the issue of teacher selection in integrated schools was emerging as a fundamental problem. Related to it are the issues such as:

discrimination in employment on ground of religious belief and invasion of privacy, questions relating to a person's living arrangements and preferences...

Catholic authorities hold that it is not a requirement of theirs that teachers willing to take religious instruction be Catholics... Their requirement is that the teacher be sympathetic to the special character of the school, and not seek to undermine it.

(ATF Report, 1981)

Now with the acute shortage of teaching positions in New Zealand, some teacher College students are following the recommendation of the Assistant Director of Education, Mr A. Hinton:

If I were a primary teacher, I'd do a religious instruction course to add an extra string to my bow, in this time of job shortages.

(Segment, 1982)

These courses are available for students attending the Teachers' Colleges. Teachers with this qualification have greater job opportunities as they have the 'ticket' to the special character of a Catholic school as well as the chance of a State school position. This attitude to 'open' tickets to take religious instructions in Catholic schools, irrespective of one's affiliations, has met with strong criticism from both parents and some clergy within the Catholic church. At the 1983 Annual General Meeting of the Catholic Parents-Teachers Association it was pointed out that

some Catholic schools' religious education is second-rate, even disastrous... some teachers are inadequate for teaching religious education.

(The Tablet, 1983)

Even within the Bishops' ranks there appears to be ambiguity regarding who should teach in Catholic schools. Bishop Cullinane, Palmerston North, in an address to Catholic primary school principals (1983) said that

those who staff a Catholic school are called to a personal commitment to the gospel... non-Catholic Christians are capable of the same commitment to the gospel that we have, and even better commitment...

He goes on to say:

the right living of an individual, when it stands out as an exception and is different from the living of those nearby... it might be either virtue and sanctity or simply eccentricity and idiosyncrasy... because it is different from other people's behaviour... there is no room for such in the (school) community. The staff is a community.

(Zealandia, 1983)

In a letter to the priests and people of the Auckland Diocese, Bishop Mackey urged Catholic teachers in State schools to consider their responsibility and seek appointment in Catholic schools. He expressed a need for Catholics not gospel-committed Christians as outlined by Bishop Cullinane, He wrote:

If the laity, in their various roles are not willing to shoulder these responsibilities, then the best that Bishops, priests, religious and advisors can do in the area of integrated schools, will be in vain.

He exhorted Catholic teachers to teach in Catholic schools so as

to foster the beauty and goodness that belongs to the special character of Catholic schools.

(Zealandia, 1982)

Most Catholic authorities appear unhappy with the number of non-Catholic teachers. According to Snook (1981) only necessity has led to their appointment and the policy is in the opposite direction.

At the Annual General Meeting of the Catholic Education Council, May 1983, it was reinforced that the most important source for the preserving of the special character of the Catholic school was the teacher. The person of the teacher was considered more valuable than any method or audio-visual resource for Education in Faith. They believed

it depends chiefly on the teachers whether the school achieves its purpose.

When we consider that Catholics are often worried because non-Catholics get jobs in integrated schools whereas the NZEI etc. are concerned that they don't, sources of conflict are likely to bedevil the New Zealand Catholic schools integration system for as long as the right of 'special character' is not qualified by other counter-balancing rights or obligations (ATF Report, 1981). The ATF Report stresses:

appropriate weight must also be given to the public character of integrated schools. Such considerations would lead to a stress on:

- (1) the importance, in a democratic and multi-cultural society, for children from different cultural backgrounds to meet and interact and to learn about each other's lives and beliefs;
- (2) the need for public schools to transmit the common heritage and aspirations of the society within the framework of public policy;

- (3) the requirement for non-exclusivity and comprehensiveness of service;
- (4) non-discriminatory employment practices and respect for privacy and choice amongst teachers.

Each of these (and other) considerations argues for some limitations on the 'special character' of a school and we could reasonably expect that an integrated system would give due weighting to each.

(ATF Report, 1981)

But the Catholic authorities do not see the importance to be, that of children from different cultural backgrounds meeting and interacting and learning about each other's beliefs. They see rather that children of the Catholic belief should be educated apart from non-Catholic children, so to achieve this purpose have separate schools for them, to which only Catholic children should go.

According to Guidelines, a handbook for proprietors of Catholic schools, pressure was applied on Catholic negotiators in 1974/75 by the State representatives to accept that open enrolment should apply to integrated schools exactly as it does to State schools, i.e. any parent should have the right to enrol its child in an integrated school and the school must enroll all who seek enrolment. This was totally rejected at the insistence of Bishops, major superiors and a widely representative group of Catholics with an interest in Catholic schools both primary and secondary. As a compromise (so that Catholics could have first use of schools) the schools would be protected from, as Guidelines (p.24) states 'being swamped by non-Catholics' ... agreements were reached and incorporated in the Private Schools Conditional Integration Act. Up to 5% of the maximum role, if space permits is available to non-Catholic pupils.

Conditions of Enrolment in Catholic Schools:

1. The pupil is to participate in the general school programme that gives the school its SPECIAL CHARACTER (PSCIA S.30).
2. Every parent or guardian must agree to pay attendance dues.

In both 1 and 2 above, if the parent refuses, the Principal cannot enrol the child.

3. Preference for enrolment goes to those parents who can present evidence of preference, i.e. a statement signed by a parish priest that the applicant has established a connection with the parish.
4. Non-preferential pupils maybe then enrolled, if space permits, provided they do not jeopardise the SPECIAL CHARACTER of the Catholic school.

A sample copy of an Integration Agreement, supplied to the author by the Department of Education, indicates how the special character of a Catholic school is protected:

Integration Agreement (see Appendix D). The Bishop of Dunedin is the Proprietor of St. Joseph's School, Balclutha.

The School is a Roman Catholic school J1-F2 offering education with a Special Character.

The School's Special Character as is hereinafter described, shall incorporate the Education with a Special Character as provided in the school AND IT IS HEREBY AGREED AND DECLARED that the school shall at all times in the future be conducted and operated so as to maintain and preserve the School's Special Character and these presents shall be interpreted so as to maintain and preserve the Special Character of the School.

The school has a roll of sixty-nine (69) pupils... It is agreed that the maximum roll of the school shall be eighty (80) pupils.

In accordance with Section 7 (6) (h) of the Private Schools Conditional Integration Act 1975, unless the Proprietor and Controlling Authority otherwise agree and subject to places being available, the number of pupils whose parents do not have a preference of enrolment at the school in accordance with the provisions of Section 29 (1) of the Private Schools' Conditional Integration Act 1975, shall be limited at all times to

four (4) pupils out of the total roll of the school and the Controlling Authority shall not enroll more than that number PROVIDED THAT to maintain and preserve the Special Character of the School the Controlling Authority in classifying such pupils so enrolled shall endeavour to reasonably distribute them through the range of classes offered by the school.

This discrimination of pupils has not gone unnoticed by educationists. Mrs Pat Harrison, the Principal of Queen's High School, has this to say:

The State school has the greatest SPECIAL CHARACTER of all. That is we care for all children who enter our gates, without regard to their creed or religion or their socio-economic standards, and, that's the greatest character of all.

(PPTA Journal, 1983)

According to Segment (1982), screening goes on in Catholic schools in terms of special character so that "difficult" pupils are rejected and sent to State schools. In this, they see the danger that, while the great moral strength of public schools is that they are open to all, it is clear that this admirable quality will lead to hardship and a reduction of the quality of education, if the Government persists in promoting private schools to win their vote. The author has been told by a reliable source who wishes to remain anonymous that Catholic children who are troublesome are removed from the Register of the Catholic school once places can be found for them in a neighbouring State school. The State takes their rejects. The author followed this up and found this was the case. A Form 2 Catholic girl was expelled and arrangements were made for her to attend the local State Intermediate.

On the other hand, this selectivity of pupils for Catholic schools has its drawbacks. In some cases, a gradual decline in roll has been accelerated by the 5% restriction on non-preferential (non-Catholic) enrolment so as not to jeopardise the "special character" of Catholic schools. One such case is St. Paul's, Auckland. Zealandia reports:

St. Paul's had quite a number of non-Catholic pupils. Now (with integration) it is restricted to seventeen (17) places for pupils without a specific connection with the SPECIAL CHARACTER of the school. Where there are schools there are often fewer Catholics, and where there are Catholics, there are not always schools - in South Auckland's suburb of Mangere, for example.

(Zealandia, 1982)

Despite this less frequent case of St. Paul's, there is considerable concern over the rolls in Catholic schools, especially in this time of falling rolls, when Catholic schools, unlike State schools are not zoned, and, by 'right' no Catholic child shall be refused admission to a Catholic school, unless he/she jeopardises its special character.

Rodney Holm, PPTA's Integration spokesman, maintains

unequivocal evidence is now emerging of the fact that State schools can expect little or no protection from the setting of maximum rolls for integrated schools. They are farcical and a pointless exercise, if they are allowed to be exceeded at will, and without considering the impact of neighbouring State schools.

Holm goes on to say

The Minister's main argument was that Catholic children will never be excluded from Catholic schools. We put it to him that this made maximum rolls pointless. He denied this.

(Segment, 1982)

St. Joseph's School, Upper Hutt has had its maximum roll increased and a supplementary agreement signed. NZEI protested, but agrees with SPPE (was CDSE) that "agreements in such circumstances are worthless" (Segment, 1982).

The writer is grateful to Father O'Neil, S.M., one of the Catholic negotiators for Integration, for supplying the roll numbers of all Catholic primary and secondary schools in New Zealand. The following summary excludes schools where no change occurred since date of integration. Also excluded are the South Island schools due to the amalgamations and little evidence of roll changes.

TABLE 3.5

CATHOLIC SCHOOL ROLL CHANGES INTEGRATION TO OCTOBER 1983

EDUCATION DISTRICT	DECREASE IN ROLL	INCREASE IN ROLL
AUCKLAND		
In Primary/Intermediate	19	31
Largest Decrease: St. Mary's, Avondale, -53 pupils. Integrated 8.9.80. 493 pupils (1980) to 440 pupils (1983).		
Largest Increase: De La Salle College, Mangere East, +36 pupils. Integrated 25.11.81. 217 pupils (1981) to 253 pupils (1983).		
In Secondary	6	10
Largest Decrease: Pompallier, Whangarei, -63 pupils. Integrated 6.7.81. 436 pupils (1981) to 363 pupils (1983).		
Largest Increase: Carmel College, Milford, +45 pupils. Integrated 14.10.81. 433 pupils (1981) to 478 pupils (1983).		
SOUTH AUCKLAND		
In Primary/Intermediate	16	11
Largest Decrease: St. Mary's, Hamilton, -36 pupils. Integrated 26.5.80. 356 pupils (1980) to 320 pupils (1983).		
Largest Increase: St. Peter's, Cambridge, +24 pupils. Integrated 28.10.81. 154 pupils (1981) to 178 pupils (1983).		
In Secondary	1	3
Largest Decrease: McKillop College, Rotorua, -18 pupils. Integrated 25.11.81. 257 pupils (1981) to 239 pupils (1983).		
Largest Increase: Sacred Heart, Hamilton, +24 pupils. Integrated 17.11.80. 588 pupils (1980) to 612 pupils (1983).		
TARANAKI		
In Primary/Intermediate	6	6
Largest Decrease: St. Joseph's, Hawera, -20 pupils. Integrated 28.10.81. 264 pupils (1980) to 244 pupils (1983).		
Largest Increase: St. Pius X, New Plymouth, +17 pupils. Integrated 29.9.82. 80 pupils (1982) to 97 pupils (1983).		
In Secondary	0	2
Largest Increase: Sacred Heart, New Plymouth, +26 pupils. Integrated 18.2.82. 257 pupils (1982) to 283 pupils (1983).		

EDUCATION DISTRICT	DECREASE IN ROLL	INCREASE IN ROLL
WANGANUI		
In Primary	6	3
Largest Decrease: St. Peter's College, Palmerston North, -16 pupils. Integrated 17.3.82. 265 pupils (1982) to 249 pupils (1983).		
Largest Increase: St. Mary's, Wanganui, +13 pupils. Integrated 2.3.83. 137 pupils (1982) to 150 pupils (1983).		
In Secondary	1	3
Largest Decrease: St. Peter's College, Palmerston North, -37 pupils. Integrated 17.3.82. 543 pupils (1981) to 506 pupils (1983).		
Largest Increase: Sacred Heart College, Wanganui, +45 pupils. Integrated 24.5.82. 298 pupils (1981) to 343 pupils (1983).		
HAWKES BAY		
In Primary	6	5
Largest Decrease: St. Mary's, Gisborne, -42 pupils. Integrated 2.2.82. 324 pupils (1982) to 282 pupils (1983).		
Largest Increase: Reignier, Taradale, +20 pupils. Integrated 24.11.82. 249 pupils (1982) to 269 pupils (1983).		
In Secondary	0	4
Largest Increase: St. John's, Hastings, +12 pupils. Integrated 1.2.83. 346 pupils (1982) to 358 pupils (1983).		
WELLINGTON		
In Primary	16	16
Largest Decrease: St. Patrick's, Paraparaumu, -40 pupils. Integrated 3.11.80. 366 pupils (1980) to 326 pupils (1983).		
Increases in the Wellington District are so large that several schools will be listed :		
Sacred Heart, Thorndon, +37 pupils, Integrated 25.11.81. 169 pupils (1981) to 206 pupils (1983).		
St. Brendan's, Heretaunga, +22 pupils, Integrated 14.10.81. 221 pupils (1981) to 243 pupils (1983).		
St. Joseph's, Upper Hutt, +35 pupils, Integrated 14.7.80. 513 pupils (1980) to 548 pupils (1983).		
St. Francis de Sales, +68 pupils, Integrated 13.4.83. 209 pupils (1982) to 277 pupils (1983).		
St. Michael's, Taita, +20 pupils, Integrated 25.5.81. 292 pupils (1981) to 312 pupils (1983).		
St. Patrick's, Masterton, +40 pupils, Integrated 16.2.83. 202 pupils (1982) to 242 pupils (1983).		
St. Peter and Paul, Lower Hutt, +21 pupils, Integrated 25.11.81. 462 pupils (1981) to 483 pupils (1983).		
St. Teresa's, Karori, +23 pupils, Integrated 26.5.82. 255 pupils (1982) to 258 pupils (1983).		

EDUCATION DISTRICT	DECREASE IN ROLL	INCREASE IN ROLL
WELLINGTON		
In Secondary	3	6
Largest Decrease: Erskine, Island Bay, -49 pupils. Integrated 27.4.83. 213 pupils (1982) to 164 pupils (1983).		
Increases in the Wellington District are so large that several schools will be listed :		
St. Patrick's, Kilbirnie, +44 pupils, Integrated 20.7.81. 716 pupils (1981) to 760 pupils (1983).		
Sacred Heart, Lower Hutt, +42 pupils, Integrated 26.5.80. 585 pupils (1981) to 627 pupils (1983).		
St. Bernard's, Lower Hutt, +28 pupils, Integrated 25.5.81. 442 pupils (1981) to 470 pupils (1983).		
St. Patrick's, Silverstream, +47 pupils, Integrated 24.4.83. 611 pupils (1981) to 658 pupils (1983).		

TABLE 3.6
CATHOLIC SCHOOLS ROLL CHANGE 1983

	<u>DECREASE</u>	<u>INCREASE</u>
Primary		
Total for North Island (NZ)	69 schools	72 schools
Secondary		
Totals for North Island (NZ)	11 schools	28 schools

Schools with no roll change are excluded.

In their analysis of New Zealand's integration system, Ticknell and Costello, saw, this demand from Catholic schools for

increased roll entitlements at a time when Government schools are forced to accept reductions in their rolls and, hence, in their staff and in their curriculum options as a source of conflict.

This source of conflict is hidden in the Trojan Horse of "special character"... Whereas a State school has a zoned district and declines in size, staffing and resources, when the population in the district declines; the integrated school is not zoned... the allegation is that an unzoned, integrated school, refurbished and staffed to State levels, and therefore made more attractive at public expense, can employ moral suasion on Catholic parents to send their children to it and can hold or boost its enrolments at the expense of the surrounding State schools.

(ATF Report. 1981)

This is evident in the Wellington District. One religious superior writes:

It will cost over \$2million in building, but we will have extremely modern buildings and facilities... We should have the best in New Zealand!

The NZEI has complained that applications are regularly made by the Catholic Authorities for increased roll maximum. In the case of one school this occurred twice within a few months (NZEI Recommendations Annual Meeting, 1983). The author queried Hoult on this apparent farce of maximum rolls. The reason, according to Hoult, that there are maximum rolls for Catholic schools is that State teacher organisations were demanding 'open enrolment' ...Catholic schools were to be neighbourhood schools like any State schools. Since we run Catholic schools to educate Catholic children we couldn't accept open enrolment... Yes, the Parish priest does recruit and will continue to recruit:

If a Catholic priest wants to go along and say to Catholic parents: "Why aren't you sending your children to a Catholic school, CCD (course for state school Catholics) is pretty hard to run, it's better if they go to the Catholic school - What about it?" He can do that.

(Hoult, 1983)

So recruiting goes on.

Need for money to service the \$112.2million Integration debt is aided by obtaining more and more pupils, who must pay attendance dues. Religious' salaries don't appear to be used to pay off this debt, but to their own advantage, e.g. sending members overseas to study. Little information was forthcoming on what actually happens to the thousands of dollars received fortnightly by religious, e.g. priests at St. Patrick's, Wellington and Silverstream. In 1983, salaries from 542 religious, many in positions of responsibility, brought in an estimate of \$15million. What is happening to this money obtained because of the special character of Catholic schools?

Father Dennis Horton, Editor of New Zealand's Catholic Weekly Zealandia, commenting on the special character of Catholic schools warns

we must see that our schools operate on Christian lines, with a structure and a policy that truly reflect the mind and heart of Christ.

(Zealandia, 1983)

Basil Mitchell, Professor of Philosophy at Oxford University, writes in the London Tablet (1982) that the ethos of the school is all important

if a school claims to be Christian and does not preponderantly express this truth in its dealings with its members, its Christian witness will fail: the young will experience a contradiction...

There are confusions over what actually constitutes the SPECIAL CHARACTER of New Zealand's Catholic schools. The concept is vague.

The Catholic character is under pressure from secular teachers' organisations and there is now a campaign under the way to reduce the number of tagged positions in Catholic schools.

It is time that either a detailed theory legitimised the term, or admit, what the Society for Protection of Public Education (formerly Committee for Defence of Secular Education) affirm

special character has allowed integrated schools to retain the same control as they exercised as private schools. These schools have conceded virtually nothing in exchange for full State funding and the right to a full say in what other people's children get in their State education.

(Segment, 1981)

Even within the Catholic community, itself, there are numerous queries, (resulting from the Integration of all Catholic schools), as to what the so called "special character" is, as their schools appear little different from State schools, apart from time set aside for liturgical services and religious instruction. Even these are now, under 78A of the Act, found in some State schools.

Philip Rousseau, of Auckland University, himself a Catholic points out the confusions regarding the special character of Catholic schools. He asks:

How would a special character affect the teaching say of history or biology? What is it about the discipline of those subjects that such a character can modify?

He adds:

Not the beliefs and backgrounds of teachers, most of whom will be trained in secular institutions, and many of whom will not be Catholic. Not in the content of the syllabus which is determined by State authorities...

One of the reasons, according to Rousseau, why Catholics accepted integration was that they decided they could not afford their schools. They have reacted with genuine concern and efficiency, to a practical emergency; but without asking enough questions. Regarding the special character he continues:

the school debt incurred by integration, in bringing our buildings up to standard, has NOTHING to do with special character. It is a matter of bricks, drains, windows, roofs.

The Government has decided that walls which enclose a "special character" should cost us more than walls which do not. And we have agreed.

So none of the sacrifice will actually insure the special character. It will just keep it warm and dry.

(Zealandia, 1983)

In conclusion it must be asked whether special character really exists - the Bishops of New Zealand have used it as the KEY to integration. This chapter has shown how, despite its indefinability and intangibility it has unlocked the door to many privileges denied to public schools: the right to choose their own staff; to choose their pupils; to fire teachers; to send pupils off to public schools if they are troublesome or their parents refuse to pay their attendance dues; to extend their rolls; to keep out non-Catholics (apart from 5%) and not to be subject to zoning like public schools. Yet, in spite of all these privileges, Catholic parents are concerned whether this "special character" can work. People are asking if Catholics schools,

with their special character and costing the Church \$112million (\$302million over 30 years) are really being effective.

The next chapter will look at the effectiveness of Catholic schools in the light of the results of a survey which was carried out in four Catholic schools and given to State school Catholics in the same area.

CHAPTER FOUR

STATE SCHOOL CATHOLICS/CATHOLIC SCHOOL CATHOLICS

- A COMPARATIVE RESEARCH

Catholic schools are said to be ineffective in their primary aim. There are some who maintain that there is no discernible difference in the Catholic practice of pupils educated in Catholic schools when compared with that of Catholics educated in non-Catholic schools.

The truly significant factor, it is claimed, is the home and not the school and it is the religious quality of the home which determines the pupil's practice.

In fact Catholic schooling can in some cases alienate pupils from the Church, so that when they leave school they leave the Church (Signposts and Homecomings : 10).

(Report to the Bishops of England and Wales, 1981)

The Bishops of New Zealand cannot share this opinion for in March 1983, at a cost estimated to near \$107.9million to the Catholic church, they signed agreements for the continuation of all Catholic schools under the Integration Act (1975):

"The school is a Roman Catholic School...(it) exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church."

(Catholic Schools' Integration Agreement)

These are the key words:

1. Practices of the Roman Catholic Church
2. Worship of the Roman Catholic Church
3. Doctrine of the Roman Catholic Church

So any investigation into the justification of spending over \$107million must survey these three key words in every integration agreement. Do Catholic school children practise, worship and believe the doctrine of the Roman Catholic Church?

A survey would be given on Faith (Belief) and Practice. Furthermore, to justify the existence of separate Catholic schools the practice, worship and doctrine variables must be stronger in pupils attending Roman Catholic schools than in those attending State schools, otherwise there is no justification for the authorities within the Roman Catholic Church to put nearly all the Church's money into the integrating of their schools.

In a letter to the priests and people of the Auckland Diocese on 3 September 1982, Bishop Mackey wrote:

The primary purpose of our schools is to transmit the Catholic faith and its traditions... Only a faith commitment can make the Catholic character a reality in the schools... We need to borrow more than \$20 million dollars over the next five years...

The cost factor of integration which has led the New Zealand Catholic Bishops and Parish priests to be so preoccupied with money matters to meet the massive debt of integration, together with the knowledge of so many Catholic youth, after years of Catholic schooling, being lost to the Church, led the author to this comparative research. In May 1983, at the Annual General Meeting of New Zealand's Catholic Education Council, the Director's Report stated: "Remove the faith element and Catholic schools could no longer justify their existence". The purpose of this research is therefore exploratory in the light of the transmitting of Catholic faith and practice. The reality of this transmission cannot be explored apart from an overall analysis of Catholic pupils in the two main educational systems: State and Catholic, within New Zealand's society. Inequality in money, personnel and time contributed by the Church to State school Catholics is expected to result in a significantly weaker faith and relative non-commitment by these pupils. On the other hand, the faith and practice of those attending Catholic schools is likely to be:

- i. strong - reinforced by the special character of all Catholic schools.

- ii. regular - due to ready availability of [daily] Mass and the Sacrament of Confession (Reconciliation).
- iii. orthodox - instruction daily in Catholic beliefs.

Methods

The study comprised two stages:

1. A survey of the extent of practice and belief in four Catholic schools, two primary and one secondary in one New Zealand urban centre, Maryville (pseudonym), and one secondary in Oceanville (pseudonym).
2. A survey of the extent of practice and belief in the same urban area of Catholic children in State schools.

All pupils in Standard Three (8-9 years old) through to Form Four were studied: ages range from eight to sixteen. All non-Catholics in these classes would be withdrawn before the questionnaire was administered.

(a) Sampling

The objective was to obtain an accurate sample of Catholic pupils in Maryville, large enough (i) to permit reasonably accurate generalisation, and (ii) to generate a sample from State schools for comparison.

Through the generous co-operation of the Principals, on the condition that their schools would not be named, four Catholic schools produced a sample of 546 pupils. As some of the schools were single sex, no sex differentiation appears in analysis to avoid recognition of individual schools. Apart from one Catholic school, the Principals were at first very reluctant to permit the research. An introductory letter (see Appendix A) was produced and the Principals were shown the questionnaire prior to the survey. No questionnaire was left in the school for staff members.

The Catholic school sample was drawn from the two primary schools, and one Secondary in Maryville. One group travelled to Oceanville for secondary schooling. This presented a problem in the sampling because the primary schools in Oceanville were not surveyed, whilst the Secondary sample contained pupils from both Maryville and Oceanville. This difficulty was overcome by obtaining from Parish census the number of pupils attending the schools there so that the sample balanced, to approximately one-third State school Catholics in Maryville, so that the State school sample came to about 30% of the Catholic school sample. This is close to the actual ratio in the area.

The State school sample was obtained from the census list of two parishes in Maryville. The other parish had no census list so names were obtained from class-mates and parents. Only the names of secondary pupils were obtained from census in Oceanville Parish. As the census was incomplete further names were obtained from form-mates and parents. The author is grateful to the priests who made the census available for the research. The census provided the name, address and phone number (where applicable) of each child. A sample of 224 State school Catholics was obtained.

(b) The Questionnaire for the Belief/Practice Survey

A copy of the questionnaire appears in Appendix B.

The instrument used was termed 'Students Questionnaire' because it was felt that a 'test' on 'belief and practice' heading would deter pupils. It was central to the methodology that a free and honest response be obtained so the questionnaire stated: 'Please DO NOT PUT YOUR NAME on this. Feel free to answer exactly the way you feel, for no-one you know will see the answers'. To achieve this end the author personally administered the test, no teacher was able to see the results as all papers were collected by me. Before administering the questionnaire pupils were given a sample question

which was first completed orally: "Almost all the questions can be answered by circling the one answer that applies to you. For example:

1. I am living in ... (circle one)

Japan; New Zealand; France."

Pupils were trained so there was no ambiguity.

The questionnaire classified the pupils by age, sex and class/form. Five questions were on Catholic practice. Cardinal Thomas Williams kindly verified the following and supplied the Canon Law Number. Under normal circumstances, a Catholic goes to:

- Saturday Vigil or Sunday Mass (Canon 1246 and 1248)
- Holy Communion at least once a year (Canon 920)
- Confession (Reconciliation) at least once a year (Canon 989)

It is also a practice amongst Catholics to pray to Our Lady. Four questions were on Catholic Belief:

- Belief in God
- Belief in the Eucharistic Presence of Jesus in the Tabernacle
- Belief in the Holy Spirit

Together with this basic Catholic Trinitarian Doctrine is a fourth:

- Belief in a Life after Death (Heaven/Hell).

The questionnaire which contained only twelve questions, was designed to survey the BASICS of the Catholic Religion as found in the Baptismal Promises and in the Precepts of the Church.

(c) Data Gathering in the Belief/Practice Survey

All the Catholic schools were surveyed on 11 February 1983. It was imperative that these schools be completed in one day due to the difficulty in gaining entrance because of the sensitive nature of the questionnaire. Pupils who

were away that day were excluded. At this stage, no mention was made of comparing the results with State school Catholics. In administering the test each question was read out aloud, by me, so that any backward readers could follow. Time was allowed for questions if they did not understand, e.g. one S3 girl asked the meaning of 'seldom' in question 7.

One teacher responsible for Religious Instruction in the school objected strongly to the questionnaire. On 16 February, five days later, from the same school came a letter from the Principal:

Maryville Catholic School
16 February 1983

Dear Miss Atkins,

The staff discussed your question paper given at our school. Concern was expressed as to the accuracy of results due to the lack of understanding of the questions.

The staff also questioned the relevancy of two or three of the questions, e.g. "Life after death"; and felt these were questions asked a generation ago.

Hope you note these areas of concern.

... Principal of Maryville

I did note these areas of concern because the questions were taken from Catholic Baptismal Promises:

BAPTISMAL PROMISES	QUESTIONNAIRE
Do you believe in God?	Q. 9 Do you believe in God?
Do you believe in the resurrection of the body and life everlasting?	Q.10 Do you believe in life after death (Heaven/Hell)?
Do you believe in Jesus Christ?	Q.11 Do you believe Jesus is present in the Tabernacle?
Do you believe in the Holy Spirit?	Q.12 Do you believe in the Holy Spirit?

A little later a Bishop wrote to me:

"You recently did a survey in some of our schools, and, as reported to me, some of your questions in that survey were open to more than one interpretation..."

I'm sure you will realise it could prove unhelpful to your thesis."

In reply I asked the Bishop to inform me which questions were ambiguous, so I could make allowance, but the Bishop did not provide this information. Were they the Baptismal Promises - impossible! The only others were on practice of the Faith. [The questionnaire was unpopular and me too!]

The second stage of the research involved the personal interviewing of State school Catholics and their parents in their homes. This was carried out from 11 February to 12 May 1983, mostly in the evenings and on weekends when the children would be home. The names and addresses were obtained from the Parish census mainly. Sometimes several phone calls were needed to find parents home. It was essential to obtain the parent's permission before interviewing their child. The parent refusal rate at first was three out of two hundred and twenty-four cases (1%). On the third approach one of these parents consented leaving the final refusal rate for the study as two (0.8%). The high completion rate demonstrated the co-operation of State school Catholics so the research would be a benefit to the Catholic church. Without their co-operation this part of the research, which is so vital to the study on integration, would have proved impossible.

The questionnaire was administered by me personally to Roman Catholic respondents who were attending State schools under exactly the same conditions as in Catholic schools. I read the questions aloud, allowing the student to say if the question or words were not understood, though there were no cases where the child found any ambiguity. No-one else in the household answered the questions for them or saw their answers, as in Catholic schools. The

only identification on questionnaires was 'State' and 'Catholic' at the bottom of the sheet for easy identification and sorting.

It was difficult to locate all the Catholics in State schools as one Parish had no census. This was overcome by parent co-operation in giving names. At first there was concern that we did not have a valid sample, but this concern was dispelled when allowance was made for Oceanville numbers. On consulting Pat Hoult, Executive Director of Catholic Education, re target State population, I was referred to the Parish Priests to check out the correct State/Catholic school ratio for Maryville. This double-check confirmed the sample presented here of 222 State school Catholics to be reliable and valid.

(d) Data Processing for the Belief/Practice Survey

The 768 questionnaires were coded for computer analysis. Prior to sending the sheets for computer analysis, Kyra Bell undertook the arduous task of doing a count for individual schools and classes. The data was double-checked by me. This count has proved invaluable for Tables showing divisions of classes according to type of schools, for each question.

General Characteristics of the Respondents

Table 4.1 shows the distribution of respondents. The profiles of the Roman Catholic and State schools were congruent, except for Form Four level which appears to be under-represented in the State school. On the one hand, the difficulty in obtaining State school Catholics names in the Oceanville Parish, because a complete census was not available may partially account for this discrepancy of 8%. On the other hand, the State school pupils, at Standard Four level were over-represented by 5.4%. It appears the State Primary schools in Maryville from S3 to S4, and the Intermediates represented a greater Catholic population, whilst the Catholic Secondary Colleges in Maryville and Oceanville had a larger Catholic population.

TABLE 4.1
CHARACTERISTICS OF RESPONDENTS CLASS LEVEL
BY TYPE OF SCHOOL (PER CENT)

Class Level	Type of School			
	Roman Catholic		State	
	%	N	%	N
Standard 3	12.5	(68)	13.5	(30)
Standard 4	9.5	(52)	14.9	(33)
Form 1	11.2	(61)	12.2	(27)
Form 2	10.8	(59)	12.6	(28)
Form 3	29.3	(160)	28.4	(63)
Form 4	26.7	(146)	18.5	(41)
Total	71.1	(546)	28.9	(222)

100% (768)

The sex distribution of the sample is shown in Table 4.2. In both State and Catholic schools the sample is very similar.

TABLE 4.2
GENDER BY TYPE OF SCHOOL (PER CENT)

Type of School	Boys	Girls
Roman Catholic	48.9% (267)	50.9% (278)
State	47.7% (106)	52.3% (116)

(-1)

'Age' is the final variable which was used to compare the composition of the samples. Table 4.3 shows that the age profiles of the samples are very similar. The slight differences between the primary/intermediate age groups are reversed at the secondary level. While the samples included only Form Three and Four at Secondary level, the slight age discrepancy may be accounted for by the pupils who could be fourteen, fifteen or sixteen in Form Five, so excluded from sample.

TABLE 4.3
AGE GROUP BY SCHOOL (PER CENT)

Age Group February 1983	Type of School			
	Roman Catholic		State	
	%	N	%	N
8	1.6	(9)	0.5	(1)
9	11.2	(61)	14.9	(33)
10	11.4	(62)	12.6	(28)
11	9.9	(54)	13.5	(30)
12	13.4	(73)	15.3	(34)
13	28.2	(154)	23.9	(53)
14	23.1	(126)	18.0	(40)
15	1.1	(6)	1.4	(3)
16	0.2	(1)	0.0	(0)
Total	71.1	(546)	28.9	(222)

100% (768)

Table 4.4 shows the distribution of the respondents according to gender in both State and Catholic schools. State schools showed a reverse to Roman Catholic in the nine, ten and eleven year age grouping with a greater male population, whilst the twelve year age group contained a high degree of congruence. The survey was conducted early February which could possibly account for the low representation in Form Four in the fourteen age group. Also, the difficulty in obtaining names of State school Catholics in Oceanville, due to an incomplete Parish census may partially account for this discrepancy at the fourteen age level. However, the thirteen years age level is similar.

TABLE 4.4
AGE GROUP BY TYPE OF SCHOOL AND GENDER

Age Group (Years)	Type of School				
	Roman Catholic		State		
	Boys N	Girls N	Boys N	Girls N	
8	3	6	0	1	
9	27	34	21	12	
10	36	26	13	15	
11	20	33 (-1)	18	12	
12	32	41	12	22	
13	79	75	27	26	
14	64	62	13	27	
15	6	0	2	1	
16	0	1	0	0	
Total Sample	267	279	106	116	= 768

Table 4.5 shows the distribution of pupils by age to be similar, a 2:1 ratio, for most age levels, with, as seen earlier, a slight discrepancy; in the Secondary level it lowers the percentage ratio, for 13-14 year grouping, mounting to the 2:1 ratio again at the 15 year level.

To summarise briefly the comparison of the characteristics of the respondents attending Roman Catholic schools with those of Catholics attending the State schools there was a high degree of congruence between the two as regards sex, age and class levels (S3-F4). There was one minor reservation which concerned the apparent under-representation of State Catholics in Form Four. Nevertheless, subsequent checks with the Executive of Catholic Education in New Zealand and Maryville's Parish priests indicated that the sample was reliable and valid, and thus, the data from the student questionnaires can be generalised to a larger Catholic population.

TABLE 4.5
 TYPE OF SCHOOL BY AGE (PER CENT)
 FOR EACH AGE GROUP

Age Group (Years)	Type of School					
	Roman Catholic		State		Total	
	%	N	%	N	%	N
8	90.0	(9)	10.0	(1)	100	(10)
9	64.9	(61)	35.1	(33)	100	(94)
10	68.9	(62)	31.1	(28)	100	(90)
11	64.3	(54)	35.7	(30)	100	(84)
12	68.2	(73)	31.8	(34)	100	(107)
13	74.4	(154)	25.6	(53)	100	(207)
14	75.9	(126)	24.1	(40)	100	(166)
15	66.7	(6)	33.3	(3)	100	(9)
16	100.0	(1)	0	(0)	100	(1)
Total Sample		546		222		768

Before moving on to the analysis of the data it should be noted that, due to the availability of Catholic schools, attendance at Catholic schools in Maryville is above the national average. In other respects Maryville's pattern of respondent characteristics approximates to that of New Zealand.

Analysis of the Data

Mass Attendance

Table 4.6 shows that just under three-quarters of those attending Mass went weekly. There was a fault in the questionnaire in that the author failed to state on the 'weekly' response category - 'Saturday Vigil or Sunday'. By this omission those attending Catholic schools, could possibly have replied 'yes' to weekly Mass attendance due to their having to attend the compulsory Mass during school hours as a class. However, they may never attend Mass out of school hours, so voluntary attendance at Mass was not really discovered. 'Saturday Vigil or Sunday' was in the original draft but we thought this too

TABLE 4.6
ATTENDANCE AT MASS BY TYPE OF SCHOOL (PER CENT)

Type of School	Daily		Weekly		Monthly		Several Times a Year		Once a Year		Never		
	%	N	%	N	%	N	%	N	%	N	%	N	
Roman Catholic	1.5	(8)	72.2	(394)	11.5	(63)	9.9	(54)	2.0	(11)	2.2	(12)	(546)
State	0	(0)	71.2	(158)	15.3	(34)	8.1	(18)	2.3	(5)	2.7	(6)	(222)
													(-4)
													(-1)

cumbersome so switched to just 'weekly' not knowing at this stage that pupils attending the Maryville and Oceanville Catholic schools had school Masses. In the State Catholic survey, many pupils were Maoris. In Maryville there was a monthly Maori Mass which explains the over-representation of State pupils among the monthly Mass-goers. In comparison there were few Maoris in the Catholic School sample.

Daily Mass was provided at at least two schools. Only eight out of 546 pupils took advantage of this daily opportunity, which is a surprisingly low percentage (1.5%).

The attendance at least once a week at Mass by types of school is broken down in Table 4.7 to show a clearer class/form profile. There is a sharp contrast between Standard Three/Standard Four in both State and Catholic schools, with a 16% and 19% decrease at Standard Four level. This decline in attendance reappears with a 10-11% decline at Form Two level, to 66.1% (Roman Catholic) and 64.3% (State). In the Catholic schools, a drop to 68.5% occurs at Form Four level, after a rise to 76.7% in the Third Form. A similar drop appears in the State schools but this occurs to a lesser degree in Form Three (69.8%) rising to 80.5% in Form Four.

TABLE 4.7
 MASS ATTENDANCE AT LEAST ONCE A WEEK BY
 TYPE OF SCHOOL AND FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	86.9	(59)	67.4	(35)	77.7	(47)	66.1	(39)	76.7	(122)	68.5	(100)
State	76.7	(23)	60.6	(20)	74.1	(20)	64.3	(18)	69.8	(44)	80.5	(33)

The reception of Holy Communion at Mass was congruent in both types of schools as is shown in Table 4.8. It is important to bear in mind that 10.4% of State school pupils had never received this Sacrament. In the Catholic church, those wishing to receive the Sacrament of the Eucharist (Holy Communion), usually must undergo a series of instructions. The writer believes that the percentage who had not made their first Communion reveals the deficiency within the Church regarding Catholic children in State schools (compared to children in Catholic schools). Little was being done by way of religious personnel, money and time to instruct them for the Sacraments.

TABLE 4.8
 RECEPTION OF HOLY COMMUNION BY TYPE OF SCHOOL (PER CENT)

Type of School	Daily		Weekly		Monthly		Several Times a Year		Once a Year		Never		*Missing Those Who Haven't Made First Communion
	%	N	%	N	%	N	%	N	%	N	%	N	
Roman Catholic	1.3	(7)	69.2	(378)	11.4	(62)	10.8	(59)	1.8	(10)	4.0	(22)	1.5 (8) (546)
State	0	(0)	68.1	(150)	12.6	(28)	6.3	(14)	1.8	(4)	0.9	(2)	10.4 (23)* (222)

Table 4.9 shows the at least once a week reception of Holy Communion by class and forms, according to school type, confirming the indications contained in Table 4.7 : that there is a rise, then fall, as class follows class or form with only slight pattern variation between schools.

TABLE 4.9
RECEPTION OF HOLY COMMUNION AT LEAST ONCE A WEEK
BY TYPE OF SCHOOL AND FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	77.9	(53)	63.6	(33)	77.7	(47)	66.1	(39)	74.2	(118)	65.0	(95)
State*	70.0	(21)	54.6	(18)	70.4	(19)	64.3	(18)	66.6	(42)	78.0	(32)

* 10% of State school children had not made First Holy Communion.

Within the structure of the Catholic religion there is the Sacrament of Confession or Reconciliation which is a pre-requisite for the first reception of the Eucharist (Holy Communion). Usually pupils at Standard One level is the age group made ready for this Sacrament of Reconciliation, so by Standard Three Catholics, under normal circumstances should have made their first Confession. Table 4.10 repeats the 10.4% State school pupils who have never made their first Confession, so are excluded from Communion. Some Catholics go weekly to Confession. Only 4% is shown here despite the availability of Confession during school-time at Roman Catholic schools. Only one-third receive the Sacrament monthly of those attending Catholic schools, 7.5% never. Catholic school pupils go more often (one-third monthly or more) compared to State (15% monthly), but allowance must be made for the 10% who have not made their first Confession, together with the lesser availability of the Sacrament. It is apparent, at Catholic schools the gradual decline from Standard Three to Form Four, from 60.2% (S3) to 25.3% (F4) in the monthly reception of this Sacrament (see Table 4.11).

TABLE 4.10
 CONFESSION (SACRAMENT OF RECONCILIATION)
 BY TYPE OF SCHOOL (PER CENT)

Type of School	Weekly		Monthly		Several Times a Year		Once a Year		Never		Missing *Never Made First Confession		
	%	N	%	N	%	N	%	N	%	N	%	N	
Roman Catholic	4.0	(22)	28.9	(158)	45.1	(246)	13.2	(72)	7.5	(41)	1.3	(7)	(546)
State	1.9	(4)	13.5	(30)	46.8	(104)	24.8	(55)	2.7	(6)	10.4	(23)*	(222)

TABLE 4.11
 CONFESSION (SACRAMENT OF RECONCILIATION) MONTHLY OR
 MORE BY TYPE OF SCHOOL AND FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	60.2	(41)	51.9	(27)	32.9	(20)	32.2	(19)	22.6	(36)	25.3	(37)
State*	23.3	(7)	21.2	(7)	18.5	(5)	10.8	(5)	12.8	(8)	4.9	(2)

* 10% of State school children never made First Confession.

Because prayer plays an important part in the life of a Roman Catholic, pupils were asked how frequently they pray (apart from school prayers). Table 4.12 shows that daily prayer among Roman Catholic school pupils is marginally lower than the State pupils, and a larger proportion of the Roman Catholic pupils (11% Roman Catholic, 1.4% State) seldom or never prayed at all. A closer analysis by class/form appears in Table 4.13 on daily prayer. There is an apparent drop-off in the Catholic Secondary schools from 70% (S3) at Primary level to 45.7% at Form Four level. A reverse trend was evident among State school Catholics with a 73.2% at Form Four level.

TABLE 4.12
PRAYER BY TYPE OF SCHOOL (PER CENT)

Type of School	Daily		Weekly		Monthly		Several Times a Year		Seldom		Never		Missing		
	%	N	%	N	%	N	%	N	%	N	%	N	%	N	
Roman Catholic	58.8	(321)	14.8	(81)	7.3	(40)	4.8	(26)	10.3	(56)	3.7	(20)	0.4	(2)	(546)
State	63.1	(140)	29.3	(65)	3.6	(8)	2.7	(6)	1.4	(3)	0.0	(0)			(222)

TABLE 4.13
DAILY PRAYER BY TYPE OF SCHOOL AND CLASS/FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	70.0	(50)	65.5	(34)	60.6	(37)	67.8	(40)	57.4	(91)	45.7	(67)
State	60.0	(18)	54.6	(18)	70.4	(19)	60.7	(17)	60.3	(38)	73.2	(30)

Within the Catholic Church there is a tradition of praying to Our Lady, the Mother of the Church and of Jesus (God). From an early age children are taught this devotion so pupils were asked: "Do you pray to Our Lady?". Here there was no question of frequency, just a simple 'yes' or 'no' for one, either has or has not devotion to Our Lady. Table 4.14 shows that a higher percentage of State school Catholics practice devotion to Our Lady than those attending Roman Catholic schools.

TABLE 4.14
PRAYER TO OUR LADY BY TYPE OF SCHOOL (PER CENT)

Type of School	Yes		No		
	%	N	%	N	
Roman Catholic	80.0	(437)	19.8	(108)	(546)
State	87.4	(194)	12.6	(28)	(222)

Table 4.15 sets out the data by class/form level. As in daily prayer seen in Tables 4.12-4.13 there is a steady drop in Roman Catholic schools from 97.2% (S3) to 64.3% (F4) of over 30%. State Catholics have a slighter irregular pattern of dropping off to a lesser degree (20%) but rising in Secondary level to 88.9-95.1% in contrast to 77.3-64.3% in Roman Catholic schools.

TABLE 4.15
PRAYER TO OUR LADY BY TYPE OF SCHOOL AND CLASS/FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	97.2	(66)	92.4	(48)	93.4	(57)	83.0	(49)	77.3	(123)	64.3	(94)
State	96.7	(29)	75.2	(25)	81.5	(22)	72.7	(23)	88.9	(56)	95.1	(39)

The next four Tables present data on the beliefs of Catholic children from Standard Three-Form Four at Maryville Catholic and State schools and one Secondary school at Oceanville. They are simple questions taken from the Baptism promises of the Catholic church, which form basic doctrine. The previous set of Tables (4.6-4.15) tested the basic practice of Catholics. Summaries of belief and practice arising from these Tables will be given at the end of the belief section of analysis.

Data on Belief of Catholic Children, Standard Three-Form Four (Maryville and Oceanville).

Table 4.16 compares the belief in God among 768 Catholic pupils in the sample. Those attending Roman Catholic schools scored 10% lower than those attending State schools. There were only two at Roman Catholic schools who admitted they did not believe in God (none in State schools), and 59 pupils (10.8%) at Roman Catholic schools were unsure if there was a God compared to 4 pupils (1.8%) at State schools.

TABLE 4.16
BELIEF IN GOD BY TYPE OF SCHOOL (PER CENT)

Type of School	Yes		No		Unsure		Missing		
	%	N	%	N	%	N	%	N	
Roman Catholic	88.6	(484)	0.4	(2)	10.8	(59)	0.2	(1)	(546)
State	98.2	(218)	0.0	(0)	1.8	(4)	0.0	(0)	(222)

This difference is examined more closely in Table 4.17 by class/form levels. In Catholic schools, by Form Four nearly 20% cannot say: "Yes - I do believe in God..." a sobering thought! In State schools there are 2.4%.

TABLE 4.17
BELIEF IN GOD (YES) BY TYPE OF SCHOOL AND CLASS/FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	92.8	(63)	96.2	(50)	91.7	(56)	94.9	(56)	87.5	(139)	82.2	(120)
State	100.0	(30)	100.0	(33)	100.0	(27)	96.4	(27)	96.8	(61)	97.6	(40)

It was the question dealing with belief in life after death which raised a storm of protest from the staff of one Catholic school yet, the Baptismal promise for a Catholic asks: "Do you believe in the resurrection of the body and life everlasting?" Only three-quarters of those attending Catholic schools do believe this, as Table 4.18 shows, compared to 98.6% of pupils attending State schools. This was a surprising result on a basic belief of the Catholic faith.

TABLE 4.18
BELIEF IN LIFE AFTER DEATH BY TYPE OF SCHOOL (PER CENT)

Type of School	Yes		No		Unsure		Missing		
	%	N	%	N	%	N	%	N	
Roman Catholic	76.6	(418)	2.2	(12)	20.9	(114)	0.4	(2)	(546)
State	98.6	(219)	0.5	(1)	0.9	(2)	0.0	(0)	(222)

Table 4.19 shows the responses to belief in Heaven/Hell given by the individual classes and forms. State school Catholics showed an unwavering faith in eternal life whilst those in Catholic schools showed a depressingly low 68.6% to a 72.6%, from Standard Three-Form Four with an improvement at Standard Four-Form One level of 86%, compared to 100% in State schools.

TABLE 4.19
BELIEF IN LIFE AFTER DEATH (YES) BY TYPE OF
SCHOOL AND CLASS/FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	68.6	(49)	86.5	(45)	86.4	(52)	74.7	(44)	76.7	(122)	72.6	(106)
State	100.0	(30)	100.0	(33)	96.3	(26)	100.0	(28)	98.4	(62)	97.6	(40)

In Catholic churches, a tabernacle, usually in the front or side of the church contains the Eucharist. It is a basic Catholic belief the Eucharistic Presence of Jesus in the tabernacle (of churches). To examine this belief is reaching out to a fundamental doctrine of the Catholic faith. Table 4.20 shows the results of this examination of those attending State schools, 95.5% believed in the Eucharistic presence of Jesus. However at Catholic schools approximately two-thirds believed whilst one-third could not say, "Yes, I believe in Jesus presence in the Tabernacle". In Form One and Four nearly

TABLE 4.20
BELIEF IN JESUS IN TABERNACLE BY TYPE OF SCHOOL (PER CENT)

Type of School	Yes		No		Unsure		Missing		
	%	N	%	N	%	N	%	N	
Roman Catholic	68.7	(375)	3.8	(21)	27.1	(148)	0.4	(2)	(546)
State	95.5	(212)	0.0	(0)	4.5	(10)	0.0	(0)	(222)

40% at Catholic schools compared to 7% at State schools lacked this strong faith, as Table 4.21 shows. Whilst none at State schools denied this article of Faith, twenty-one (3.8%) in Roman Catholic sample did.

TABLE 4.21
BELIEF IN JESUS PRESENCE IN TABERNACLE (YES) BY
TYPE OF SCHOOL AND CLASS/Form (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	80.7	(55)	86.5	(45)	74.4	(45)	61.1	(36)	65.4	(104)	61.5	(90)
State	100.0	(30)	97.0	(32)	96.3	(26)	93.0	(26)	95.2	(60)	92.7	(38)

A question direct from the Baptism promises: "Do you believe in the Holy Spirit?" resulted in response difference of nearly 20% between respondents attending the two types of schools. Table 4.22 shows over one hundred (112) pupils at Roman Catholic schools were unable to say, "Yes, I believe there is the Holy Spirit" (in Catholic Doctrine, the third Person of the Blessed Trinity) compared to five pupils in State schools.

TABLE 4.22
BELIEF IN THE HOLY SPIRIT BY TYPE OF SCHOOL (PER CENT)

Type of School	Yes		No		Unsure		Missing		
	%	N	%	N	%	N	%	N	
Roman Catholic	78.9	(431)	2.2	(12)	18.5	(101)	0.4	(2)	(546)
State	97.7	(217)	0.0	(0)	2.3	(5)	0.0	(0)	(222)

Table 4.23 shows an apparent dropping off in Faith appears among fourth formers at the Roman Catholic schools (67.1% believed) which is not apparent in the State schools (97.6% believed). This is surprising, as at this level pupils are usually preparing for the Sacrament of Confirmation (receiving the Holy Spirit).

TABLE 4.23
 BELIEF IN THE HOLY SPIRIT (YES) BY TYPE OF
 SCHOOL AND CLASS/FORM (PER CENT)

Type of School	Standard Three		Standard Four		Form One		Form Two		Form Three		Form Four	
	%	N	%	N	%	N	%	N	%	N	%	N
Roman Catholic	88.3	(60)	96.2	(50)	91.7	(56)	83.0	(49)	74.2	(118)	67.1	(98)
State	96.7	(29)	100.0	(33)	100.0	(27)	93.0	(26)	98.4	(62)	97.6	(40)

Summary on Catholic Practice by Type of School (see Table 4.24)

In an interview with Hoult, the Executive Director of New Zealand's Catholic Schools, the author pointed out, as these statistics also verify, that Catholic children in State schools go to Mass.

"Not all that many of them", Hoult replied. "The point I'm making is that the reason that the Catholic church remains strong and the reason that Catholic people are going to Church on Sundays is because it has schools."

"You think the Catholic school does that?" the author asked.

"It keeps the committed members high", Hoult said.

But the author reiterated: "I think a high percentage of those are State school Catholics practising their faith."

Hoult, in reply was most emphatic: "No, no, very few, no, no, very few."

(Hoult, 1983)

Are the authorities deluded about the situation? What backing have they in the way of research for such statements as Hoult's? They seem to take it for granted that Catholic schools produce committed Catholics. They seem to take it for granted that State schools don't. No research had been done in New Zealand to test the effectiveness of Catholic schools. In business no-one spends millions of dollars, such as the Roman Catholic authorities, \$107 million on Integration, without first testing the worth and success of the

TABLE 4.24
SUMMARY: CATHOLIC PRACTICE BY TYPE OF SCHOOL

Questions	Type of School	
	Roman Catholic (N = 546)	State (N = 222)
4. Weekly Mass	73.8% (402)	71.2% (158)
5. Weekly Communion	70.5% (385)	68.1% (150)
6. Monthly Confession	32.9% (180)	15.4% (34)
7. Daily Prayer	58.8% (321)	63.1% (140)
8. Prayer to Our Lady	80.0% (437)	87.4% (194)

product, in this case the effectiveness of the Roman Catholic school in New Zealand. There was none.

One overseas study by a leading religious Sociologist in England, Anthony Spencer, on Mass attendance on one Sunday found that for the age group, 35 and over, the attendance rate of those who had been at non-Catholic schools out-stripped and stayed above (survey was 15-over 65 age group) the attendance figure for those who had been to Catholic schools (Spencer, 1968).

Overseas studies on those attending Catholic schools (to test their effectiveness) appear in England, Australia and America. To cite a few: Michael Hornsby-Smith, Sociologist, Surrey University, sent the author Catholic Education in which he expounds on the religious disaffection of Catholic adolescents. In his Southwark Survey of 47 Catholic schools:
56% of the 15-year old boys attended Mass, weekly;
63% of the 15-year old girls attended weekly Mass.
He states:

Many religious, priests and teachers believe that a process of disaffection with the Church/or with religion in general sets in well before the end of secondary education.

(Hornsby-Smith, 1978)

Fahy, in his study of the 'Religious Effectiveness of some Australian Catholic High Schools' (1980), in a sample of 2,821 year 10 and year 12 students, reports that slightly more than half (56%) attend Mass weekly, i.e. "on the weekend". This is the same (56%) as English study above. Failure to put 'weekend' on my questionnaire means some of the 73.8% included the weekly school Mass, not weekend. A staff member of Oceanville Secondary Catholic College had conducted a private research on Mass attendance there with a 50% weekend attendance result.

In America, Joseph Fichter (1964) conducted a nationwide study of young men aged 18-22 on Church attendance. His respondents listed the Catholic school in third place of importance in continued Mass attendance. First and second place went to contacts with priests and parents.

In support of the Student questionnaire result, Tablet confirmed:

Compared with last year (1981) there has been a fall off of 25 percent in the numbers from Catholic schools attending Sunday Mass in Greymouth Parish. The result was obtained through the priests in the parish.

The same Tablet reports:

A priest member of the Christchurch Diocesan Pastoral Council is alarmed to hear from people in positions of responsibility that 'going to Mass' is not important or is 'not a measure of a person's faith'.

(Tablet, 1982)

Pope John Paul II has stressed the fundamental importance of Catholics observing the obligation to attend Mass on Sundays in an address to a number of American Bishops declaring: 'the vitality of the Church depends to a great extent on the Sunday Eucharistic celebration', (Tablet, 1983).

Conclusion: There is no discernible difference in Mass attendance for the two types of schools.

Two findings were emphasised in the question on Holy Communion:

1. 10.4% State school Catholics had not been instructed for this Sacrament, so were unable to receive it.
2. In combining the reception of the Eucharist with Belief in the Presence of Jesus in the Eucharist (Q.11) 25.8% of those attending Catholic schools, in the survey, receive the Eucharist at Mass without believing in the Presence of Jesus in the Eucharist. This irregularity is not found among State Catholics.

Fahy (1980) reports 37% of 2,821 students at Australian Catholic schools received weekly Communion on weekends. This New Zealand survey is not accurate for Roman Catholic schools as 'weekend' was not stipulated.

Conclusion: For those 'eligible' to receive Holy Communion, there is no discernible difference for the two types of schools.

The Sacrament of Reconciliation is lowly rated in both types of schools. Taking into account that 10.4% of those attending State schools had not been instructed for this Sacrament there is no significant difference between both types of schools. With the Sacrament being made available during school hours, one would expect the Catholic school pupils to rate higher than less than one-third attending once a month, and 7.5% never.

Fahy (1980) found, in his sample of 17 Catholic High Schools, a still lower rating of 17% attending Confession at least monthly.

Conclusion: Roman Catholic school pupils go to Confession more often than those attending State schools, though both types of schools were rated low.

In Australia Fahy found that among 2,821 students at Catholic Colleges about 21% prayed daily out of school hours. The New Zealand example here from 546 at Catholic schools just over half pray daily (58.8%), slightly lower than those attending State schools. Twice as many in State schools pray weekly, only 1.4% seldom or never pray compared to 14% defectors in Catholic schools.

Conclusion: State school Catholics pray more frequently than those attending Catholic schools.

State school Catholics who depended on their parents or relations for the transmitting of their Faith had deeper devotion to Our Lady through prayer than those attending Catholic schools, nearly 20% of whom never prayed to Our Lady. In Australia Fahy found 36% of his Catholic school sample rarely or never prayed to Our Lady.

Conclusion: State school Catholics have a greater devotion to Our Lady than those attending Catholic schools.

Before drawing conclusions from the Faith section a few research comments surrounding the practice or lack of practice from Catholic school pupils. The author sought information knowing the survey results. A leading priest in Catholic Education wrote:

Your wonderings about Catholic schools and their value, are shared by many including myself. However we appear to be committed to this institutional monster for the present. There are certainly many other needs.

(Letter to EAA, 1982)

Another priest, working at a University remarked:

Anyone who has serious contact at a tertiary level with the products of Catholic schools must be greatly preoccupied by the evident failure to produce either convinced or informed Christians.

The author was told by some parents of State school Catholics that they withdrew their children from the Catholic school because they were teased by their class-mates in the Catholic school because they went to Mass on Sunday. Incredible? No. This same finding was sent to me from a Youth Affairs Officer in a certain Diocese within New Zealand:

Youth who attend Catholic schools tend to try to de-emphasise the importance of religion in everyday life. This occurs not only in Catholic schools but tends to be brought out more by those youth in Catholic schools.

He makes the following specific finding:

In one Catholic school we visited, because the group as a whole were not influenced favourably by peer groups towards youth activities and Church involvement, one student out of 52 students attends a youth group and this one is very much an outsider and considered to be a "holy roller" or "bible basher". The peer group in this kind of example tends to be geared more towards parties and alcohol.

The following is a text of a letter sent to a Catholic Secondary school:

Thank you for informing me of my son's forgetfulness; I will ensure that he takes his sports gear in future. I was prompted to look back to my own Catholic school-days, when our teachers were more concerned with whether or not we were at Mass on Sunday, and whether or not we prayed... Maybe it's a sign of the times that today it seems more important to wear the right uniform, to excel in debating or some academic subject... I'm criticizing a system that seems more and more geared to be listening to the world than to God...

(Zealandia, 1983)

The Faith of Catholic students (S3-F4) in both Catholic and State schools, in some cases, showed a difference of 20% between schools (see Table 4.25). Those attending Catholic schools scored 10% lower in their belief in God than State Catholics. Two stated they were atheists whilst 10.8% (59 pupils) were unsure if God existed. A columnist wrote in one Catholic paper that there were:

Atheists in Our Schools.

TABLE 4.25
SUMMARY: CATHOLIC BELIEF BY TYPE OF SCHOOL

Questions Belief in:	Type of School	
	Roman Catholic (N = 546)	State (N = 222)
9. God	88.6% (484)	98.2% (218)
10. Life After Death	76.6% (418)	98.6% (219)
11. Jesus in the Tabernacle	68.7% (375)	95.5% (212)
12. Holy Spirit	78.9% (431)	97.7% (217)

The author followed the lead by writing to the columnist concerned. I actually queried the genuineness of his statement. He replied:

I have been told by a priest who is in a position to know that there are pupils who make such statements. I cannot be more explicit without endangering confidentiality.

In his Australian study Fahy found only 62% of 2,821 students in Catholic High schools who agreed there was a God.

Conclusion: Belief in God is weaker among Catholic school pupils. Fewer believe in God compared to State school Catholics.

Only three-quarters of those attending Catholic schools believed in a life after death - Heaven/Hell, which was 22% lower than the scoring for State school Catholics. This was the controversial question believed by a Catholic school staff to be of another generation, though it forms one of the questions on the Baptismal rite within the Catholic church. Does this give rise to the question: "Is Doctrine being taught in our Catholic schools?" G.H. Duggan, SM, writes in Tablet:

Children in primary schools have only the haziest notion of the elementary truths of the faith...

(Tablet, 1983)

One primary class rated at 68.6% believing there was a Heaven/Hell compared to 100%, at the same level, in the State school sample.

Conclusion: Belief in a Life after Death is almost unanimous among State school Catholics whilst over one-quarter of those attending Catholic schools doubted a Life after Death.

Belief in the real presence of Jesus in the Eucharist was doubted by 30.9% (169) pupils attending Catholic schools compared to a 95.5% belief among State school Catholics. This was an unexpected lack of Faith among Roman Catholic school pupils on a basic doctrine of Catholicism. The Eucharist is the centre of Roman Catholicism. "Are we short changing our Catholic youth?" asks a priest specialised in giving New Zealand Secondary school retreats. In a letter to the author he stated:

It has struck me time and time again that our teens (whom I see on school retreats) don't seem to connect being a Christian with following Christ - being a Christian is always seen as being "kind". God knows what they think being a "Catholic" means!

Areas in which they are weak are the history of the Church, and knowledge of doctrine (or even the need for it). This means that they have little awareness of belonging to the Catholic Church as opposed to any other "Christian" Church - and they don't have much appreciation of the sacraments, especially the Eucharist.

Following up this letter, the author contacted Catholic youth from the large urban area concerned, and received this report:

The Christian Education we received had little concrete relevance to the Catholic Faith... The school was run by Religious and their numbers decreased considerably (1981) and more and more lay teachers assisted in the area of Christian living. We had two hours a week on Christian living... On the whole we didn't think we learnt very much... we understand it must be difficult to present a stimulating course directly relevant to the Catholic faith to adolescents.

We would have appreciated something more about the Church we are part of (we studied other religions: Mormon, Hare Krishna etc.), instead we left school with only vague ideas about the Church's teachings. This lack of concrete material was blatantly obvious, and in consequence no-one enjoyed Christian Living or was even interested in it; the two hours per week became known as 'sleep sessions'.

Two years later, when this report was given me, (in strict confidence not to reveal the source), only about five out of eighty from their large Roman Catholic school's Sixth and Seventh Forms were still practising Catholics. To reassure the authenticity of this report another area was contacted to find three out of thirty College leavers were still Catholics. According to Father G.H. Duggan, SM, writing in Tablet:

Great numbers leave Catholic Secondary schools unable to give a coherent account of Catholic teaching on matters of Faith and morals, and cannot give a reason why they are Catholics rather than Protestants, or Christians rather than Muslims or Hindus. As could have been predicted, a majority give up the practice of the faith, and not many take it up again.

(Tablet, 1983)

It appears, if Catholic youth are taught more of the Humanity of Christ and less of His Divinity, the emphasis will rest on human values and gradually a de-emphasis on His Divinity will be transferred, for example, to lack of Faith in the Eucharist, that Christ is truly present. This seems to be the case among some attending the Catholic research schools, as the following conclusion shows.

Conclusion: Over one-quarter (30.9%) attending Catholic schools doubted the real presence of Jesus in the Eucharist. Those attending State schools had an almost unanimous belief that Christ is truly present.

Cardinal Oddi, a major Vatican figure, complained that children often are not taught enough solid doctrine:

The Trinity cannot be mentioned because the child will not understand it. Sin cannot be mentioned because the child will acquire a guilt complex. Hell cannot be mentioned because the child will be traumatised...

He goes on to say:

No catechist has the right to deny the child knowledge of the fundamentals of the faith.

(Tablet, 1983)

In these conclusions evidence shows those attending Catholic schools seem to be weaker in their faith than those attending State schools on solid Catholic doctrine. This also occurred in the final question on belief in the Holy Spirit - the third Person of the Blessed Trinity, with nearly 20% difference between the two types of schools with 97.7% believing in the State sample compared to just over three-quarters (78.9%) from the Roman Catholic school sample.

Conclusion: Belief in the Holy Spirit is stronger among those attending State schools than among those at Roman Catholic schools.

Figures 4.1 and 4.2 illustrate graphically the percentage difference between the two types of schools on Practice (4.1) and Belief (4.2).

Is one in New Zealand led, looking at these results from the samples which were reliable and valid, to agree with the report made in 1981 to the Bishops of England and Wales:

There are some who maintain that there is no discernible difference in the Catholic practice of pupils educated in Catholic schools when compared with that of Catholics educated in non-Catholic schools.

(Signposts and Shortcomings: 10)

The report has other critical comments about the Church's involvement in education:

The resources of the Church both in finance and manpower are so fully committed to schools and colleges that not enough is left over to make provision for research in religious education at all levels and to supply the needs of groups beyond the reach of established Church institutions. Many of these groups have been largely neglected...

Catholic education is a purely pragmatic venture which has arisen from historical circumstances without coherent thought about the principles involved... it is uncritically assumed that Catholic schools are a necessary part of the Church's work in this country (England and Wales).

Pupils brought up exclusively within a Catholic environment are unlikely to be well prepared to take their places effectively in a pluralist society.

Finally the report warns:

Schools are not the whole of the Church's mission (even in catechesis) so that their demand on the resources of the Church must be limited... it would not be right for the Church to concentrate a disproportionate amount of its limited resources on one single enterprise, however important.

(Signposts and Shortcomings: 94-95)

The Roman Catholic Church in New Zealand has done exactly this - by agreeing to integration of all their schools they have concentrated a disproportionate amount of its limited resources on one single enterprise - Catholic schools. The Rector of St Kevin's College, Oamaru, New Zealand, Br B.J. Lauren, said that a visiting priest from Australia, Father G. Jordan, SJ, quoted in Zealandia, judged Integration as a sellout of the New Zealand Catholic Education system. Br Lauren admitted in Tablet:

It is true that many definite drawbacks and worries could now be more clearly identified... I think Integration has the potential to destroy the Catholic system.

(Tablet, 1984)

Recently, five Patrician Brothers from Australian Catholic schools, said in Auckland:

Integration has not yet hit Australian Catholic schools... We hope it never will...
 (Zealandia, 1984)

In New Zealand, a leading priest in Catholic Education wrote to the author:

Your wonderings about the value of Catholic schools are shared by many including myself. However, we appear to be committed to this institutional monster for the present... There are certainly many other needs.

A recent report to Basil Cardinal Hume, head of the Roman Catholic Church in England and Wales, has caused a stir among Catholics in these countries:

The confidential report confirmed that 27 out of 37 Catholic public school newcomers arriving at Cambridge University had already lapsed from the faith... The figures make nonsense of the schools' claim to be forming Christian gentlemen and future Catholic lay leaders... such are the most intelligent of their 'best' schools.

(Tablet, 1984)

'Veritas' Tablet's lay-columnist, recently queried the report of Mr Peter Walsh, a youth worker for the Palmerston North Diocese, that 4000 young Catholics had broken their link with the Church. In 'Spotlight on New Zealand' Veritas writes:

I assume this is a realistic assessment, since it is made by a teacher with recent experience of teaching in the Catholic system and continuing experience of Catholic young people... We are producing young Catholics who, are unable to say why they are Catholics and why they are not anything else.

(Tablet, 1984)

This chapter has shown that there is no discernible difference in the Catholic practice of pupils educated in New Zealand's Catholic schools when compared with that of Catholics educated in non-Catholic schools, which is

in agreement with the report to the Bishops of England and Wales. It has also shown that the State school Catholics have a stronger faith than those Catholics attending Church schools. These research results raise complex and important issues which are not being faced and cannot be faced properly because there is no research, and, apparently, some reluctance to encourage it.

A recent letter to the Editor of Tablet asks:

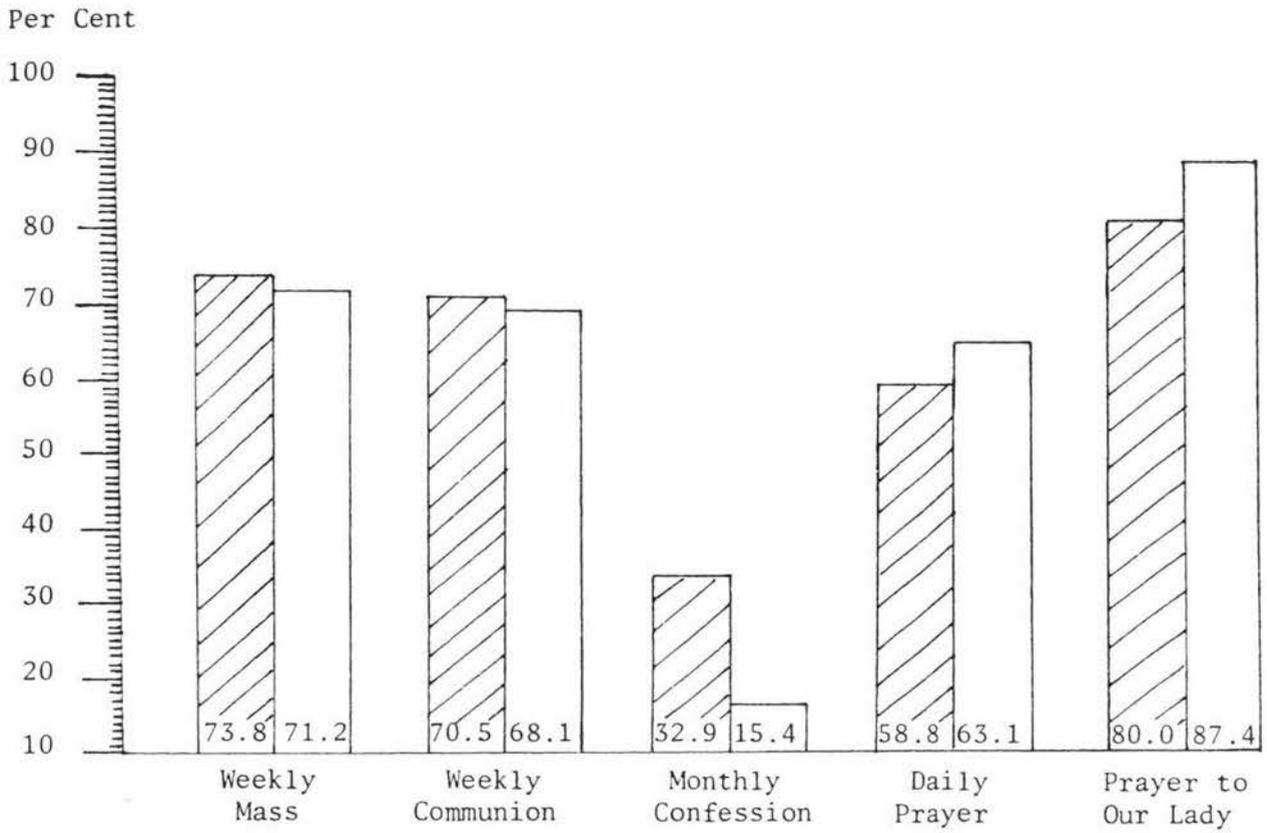
that we look at the end result of the millions we have poured into Catholic schools, both in terms of money and effort. They have failed, they are failing, they will fail.

As parents, we demand to know why. As parents, we demand to know why the reasons we send our children to Catholic schools are not being fulfilled. When the system fails, and we realise that the hope for our children's continuance in the faith depends on removing them from that system, you who could not and would not answer our question will turn to us and say "Why?"...

It is funny how Orwell's 1984 is only taken as a warning against State authority and not as a warning against Church complacency.

(Tablet, 1984)

FIGURE 4.1
CATHOLIC PRACTICE BY TYPE OF SCHOOL
SUMMARY



Key

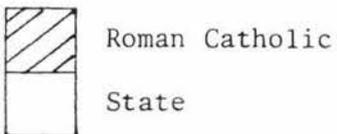
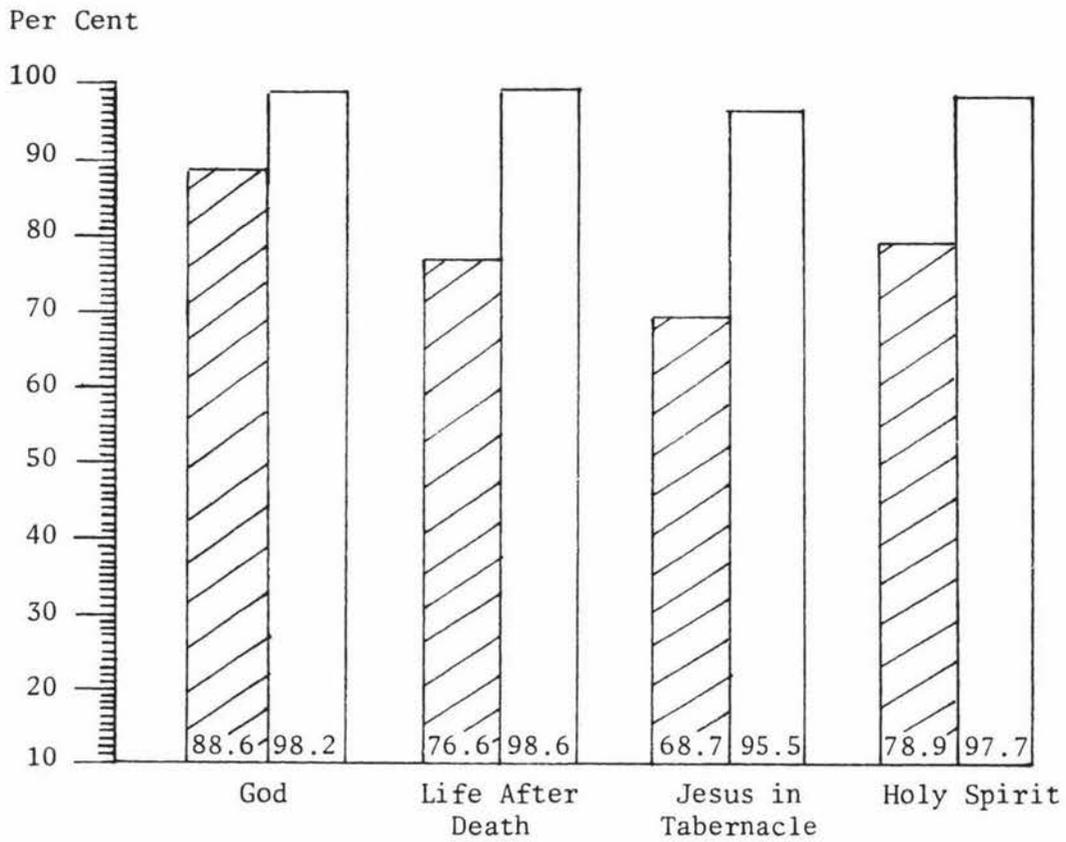
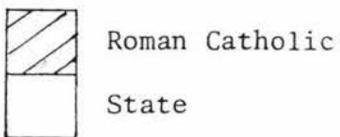


FIGURE 4.2
CATHOLIC BELIEF BY TYPE OF SCHOOL
SUMMARY



Key



CHAPTER FIVE
WAS IT WORTH IT?

It is a major irony that the Act which was to heal at last the wounds of 1877 should have served to open them anew.

(Snook and McGeorge, 1981)

The New Zealand Roman Catholic School System was based on the assumption that sufficient teaching Religious would continue to be available. But their change in attitude in the late 1960's and 1970's created a problem as many left their religious communities. At this point, the Catholic authorities missed an opportunity: to investigate causes of the spiritual malaise and to ask serious questions about whether Catholic schools were the best solution to it. Instead they turned a spiritual problem into a financial one by replacing the religious with paid lay staff. Was it worth it?

Back in 1969 a Catholic priest in New Zealand stated that:

Some Church officials were determined to suppress discussion of the present state of affairs (re Catholic schools); arguments from principle seem to carry little weight with them. Only collapse of the system would force a drastic re-assessment.

Meanwhile, a massive transfusion of State moneys might keep the sick patient breathing for a few more years.

(PPTA Submission, 1973)

This massive increase in State moneys came with integration. As one major superior wrote: 'the main benefit we see (of integration) is the cost factor... so we have to accept integration as a saviour'. But what a cost!

The Private Schools Conditional Integration Bill was introduced into the House in July 1975 and referred to a Select Committee. Snook (1981), argues that the original negotiations were shrouded in 'secrecy', but this claim is hotly denied by Catholic spokesmen. Mr John Kennedy, editor of the Catholic newspaper, The Tablet, wrote in a national weekly:

It is arrant nonsense to say that the Act was passed in conditions of secrecy... I covered these negotiations as they unfolded. Their progress was regularly reported to the Catholic Education Council.

(The New Zealand Times, 1981)

According to Snook this confident 1981 claim contrasts starkly with views expressed in The Tablet at the time. On 12 February 1975, Mr Piggan, an Auckland lawyer prominent in Catholic Education wrote:

The negotiators have become exponents of integration ... and confidentiality was made a justification for secrecy. Any attempt to distribute copies of the proposals was heavily chastised.

(The Tablet, 1975)

He also said:

It is a fact that the Catholic Education Council... which met in full assembly in May 1974, never saw the proposals now made public.

(The Tablet, 1975)

Though the Select Committee sat for several weeks in public hearings and received over sixty submissions, the Society for the Protection of Public Education (The Integration Story, 1980) pointed out that this Parliamentary Committee was abandoned when only half of these submissions were heard; a few hours before the Bill was to be considered by Parliament, the Catholic Bishops, ignoring the State Aid Conference, demanded last-minute amendments giving them the right to charge attendance dues in their schools and to limit rolls.

Hansard records that there was plenty of Parliamentary comment on the 7 October 1975, only three days prior to the Royal Assent. The Opposition Party (National) opposed the Bill for its contradictory provisions, the lack of consultation with the State teacher and education representatives in the drafting of the final amendments and the haste with which the Conditional Integration Bill was "steamrolled" through Parliament. The ill-effects of

such hasty legislation are seen today. The irony is the short-lived memory of the National Party. At the end of 1975, Mr Harrison (National M.P.) stated:

there had been precious little time or opportunity for anyone interested in the legislation to obtain a copy of the Bill (Integration) and far less opportunity for anyone to make proper in depth study of the implications of the amendments.

(Hansard, 1975)

Yet coming into power one month later the National Party seemed to forget their protest against the undemocratic manner in which the Integration Bill was handled, so that, in 1983, the voices of the State teacher and employer organisations seeking a repeal of the Integration Act go unheeded. Snook, a Catholic, is concerned that

specially on the part of Catholic authorities... now they've got the political parties on their side... that there could be a very bad swing in the community back towards an anti-Catholic feeling.

(PPTA Journal, 1983)

The apparent disproportionate weighting to the "special character" clause in the Integration Act is initiating this bad swing. Special character is said to be indefinable, but its a Trojan Horse used by the Roman Catholic authorities. The term appears ninety times in the Bishops' thirty-two page handbook Guidelines to Integration. By it they demand provision at State Teachers' Colleges for special courses of training for the Catholic teaching of religion, wholly or partially at public expense. By it Proprietors of Catholic schools have direct representation on the Education Boards. By it Catholic schools are excluded from zoning as State schools are zoned, thereby being able to draw pupils from other zones. Bitter feeling is now being expressed as State school rolls drop, in some instances, because the Parish priest has been sent out recruiting from their schools.

In the 1960's for the first time goodwill between Protestants and Catholics nurtured with the formation of the ICIS (Inter-denominational

Committee of Independent Schools). Together they worked and achieved increased State Aid most successfully. But this goodwill dwindled as the Catholics withdrew from the ICIS after integration, to the disappointment of the Protestants in this ecumenical age.

The Minister of Education's decision to allow the integration of a number of Form 1 to 7 Roman Catholic schools in urban or provincial centres at a time when such teachers of Form 1 and 2 were relatively better paid than those in the State system, with State money, brought bitter feelings for State Intermediate teachers. At that time there was not relativity between the two sectors. The situation would not have been so bad if the Minister had allowed the State system to set up Form 1 to 7 urban schools.

All these privileges granted to Roman Catholic schools by the Minister of Education whilst being denied to the State sector has meant bitter feelings. The State sector are not against Catholic schools, as some Catholics imagine, but against the way the Catholic authorities have almost manipulated the Government. As a result an anti-Catholic feeling is mounting. Other examples are in the schools themselves, such as the massive building programmes carried out by some Catholic schools before integration so that their schools are superior to State schools. As one major Superior wrote: "We will have the best schools in New Zealand". Another factor is the speed with which integration agreements were prepared, resulting in failure by the Catholic authorities to allow sufficient time to keep the legal requirement in the Act, of consultation with the State system, teachers and school boards. In three months sixty-nine Catholic schools integrated. Under these fast-track procedures the Integration Act (6:2) became almost a farce, as it was impossible for the PPTA and NZEI to examine and comment on the agreement to the Department of Education. This little time allowed to the State sector on the part of the Catholic authorities naturally sowed seeds of distrust, suspicion and opposition.

A major source of disharmony is the demand of Catholic schools to increase their roll entitlements, whilst State schools are forced to accept reductions in their rolls and, hence, in their staff. In the Wellington area alone, eight Catholic Primary schools show major roll increases of up to over 60 pupils, in one school. Hoult justified this to the author in a taped interview:

Yes, recruiting does go on... If a Catholic priest says: "Why aren't you sending your children to a Catholic school? It's better if they go up there." He can do that and no one can take it away from him.

The purpose of setting a maximum roll for Roman Catholic schools was to protect the neighbouring State schools. But this is a farce as the demands for roll increases seem to be always granted. In the North Island of New Zealand seventy-two Catholic Primary schools have increased their rolls since integration, twenty-eight Secondary schools. This is understandable with recruiting to meet the enormous debt through attendance dues, and also the allegation that an unzoned, integrated school, refurbished and therefore made more attractive at public expense can employ moral suasion on Catholic parents to send their children to it. The result is disharmony and loss of goodwill, especially in those areas where it is now clear knowledge that recruiting did go on, and due to it a State school teacher has lost his/her job with the consequent falling roll.

A corollary of this is the use of State money to carry Catholic children past the State schools to integrated schools through Regional bus services, at a cost of \$43,000 per annum in one area. Such actions only cause the loss of goodwill when State school pupils are not allowed the same privilege. Is it worth it?

Teacher appointments are a major source of unrest. On the one hand some convinced and committed Catholics who have applied for positions in Catholic schools find they are rejected in terms of Section 68 of the Integration Act and the position is readvertised. Hoult justified this to the author (taped interview) by saying:

He could think of circumstances where the person is committed to the idea that the only way to teach religion is by using the Catechism. As far as the Bishop is concerned that's not acceptable as a method of teaching religion today so the group appointed by the Bishop to appoint these teachers would have to say that the applicant was unsuitable to teach religion in one of our schools because the person is far removed from what is required to be taught.

Bishop Cullinane informed Catholic Primary school principals (1983):

those who staff Catholic schools are called to a personal commitment to the gospel... non-Catholic Christians are capable of the same commitment to the gospel that we have, and even better commitment...

He goes on to say:

the right living of an individual, when it stands out as an exception and is different from the living of those nearby... it might be either virtue and sanctity... because it is different from other people's behaviour... there is no room for such in the (school) community. The staff is a community.
(Zealandia, 1983)

Such philosophy seen in these statements of Hoult's and Bishop Cullinane's have caused the loss of committed Catholic teachers to a system crying out for such teachers. Was it worth it?

On the other hand, Catholics are often worried because non-Catholics get jobs in their schools whereas the NZEI etc. are concerned that they don't. When we consider teacher appointment procedures in Catholic schools, sources of conflict are likely to bedevil the New Zealand Catholic schools integration system for as long as the right of 'special character' is not qualified by other counter-balancing rights or obligations.

As the Australian Teachers' Federation Report on the New Zealand Integration system stated:

appropriate weight must also be given to the public character of integrated schools, e.g. the importance, in a democratic and multi-cultural society, for children from different cultural backgrounds to meet and interact and to learn about each other's lives and beliefs.

But the special character has excluded non-Catholics (apart from 5% who must be evenly distributed in classes) from Catholic schools. Their schools would be protected, as Guidelines states 'from being swamped by non-Catholics'.

Is such exclusiveness in keeping with the Ecumenical movement?

There appears to have been some confusion over integration. Many thought integration meant as the Oxford Dictionary states: 'ending of racial (in this case religious) segregation'. In 1983 it appears rather to be the consolidating of religious segregation, by New Zealand's Roman Catholic schools.

Segregation at a cost to both Church and State: at a time of the savings of \$104million by the Government on State schools, it is natural for State school teachers, (many suffering from unemployment because the Government cannot afford to reduce class-sizes, to make jobs available for them), to draw the conclusion that this Government saving has been poured into integrated schools. To date the financial cost to the State of integration appears to be \$133.1million. The Minister of Education denies integration has affected state school funding.

Bitterness is building up when, e.g. state schools find their Outdoor Education Grant of \$70,000 has been cut due to lack of State funds, yet in Taranaki alone, in 1983, the funds of Government were used (\$43,000), just

to transport 85 pupils to Catholic schools. What about the cost in other areas? Such actions only fan the opinion that the State system is being bled to the advantage of Catholic schools. The simple fact that tax-payers money is being used to support 95% plus, Catholic enrolments in Catholic schools, and an annual cost in excess of \$40million to pay teachers' salaries and Grants has brought the regret:

We thought we were saving Catholic schools from going down the drain. Instead a privileged class of schools seems to have been created by the politicians to buy the Catholic vote.

(Auckland Star, 1982)

Unfortunately, for the reputation of the Roman Catholic church in many cases this is happening. Erskine College is being upgraded at the cost of \$11,062 per pupil and St. Patrick's, Silverstream, with a total college cost of \$3.3 million and \$5,074 per pupil according to the September 1983 Catholic Education Board's statistics. The result appears to be the creation of two school systems, one well endowed, one deprived.

State teacher organisations faced with unemployed teachers, due to the lack of Government money to accommodate more teachers, see a rising suspicion and even hostility among teachers at the almost unquestioned amount of money being poured into Integration, at, what to them, appears to be the expense to State schools. State teacher organisations argue that many State schools do not meet the building code and are urgently in need of refurbishing but funds are not available. On the other hand, schools intending to seek integration are receiving long-term low interest loans from State Housing funds. A recent example was the granting of 90% instead of the two-thirds cost to Catholic schools - in all a further \$6.6million Housing Loan money. State schools can't have loans, so they see Catholic schools are in a privileged position.

Despite the shortage of loan money for housing in New Zealand, Catholic schools have loans up to \$2million for a single school. Up to date, with the recent increase, \$35.75million in loan money has been made available for integration purposes. It will appear that on the basis of two-thirds⁴ cost over \$70million of Housing Corporation finance will be used by the Catholics to integrate their schools.

Was it worth it to use Housing Loan money in a time of recession and many families are without housing? Loan money must be paid back. Interest must be paid. The Minister of Education (12 April 1983) stated this to be 9%.⁵

To repay Loan money the Catholic schools may charge Attendance Dues. As one major Superior put it:

It will cost us over \$2million in building, but we will have extremely modern buildings and facilities ... this money is being borrowed from the Housing Corporation and the present school fee structure will become attendance dues - it is only the latter that can be charged against a capital debt according to the Integration Act - so it is in essence a good thing to be in debt and allow posterity to pay for the schools.

Built into the Integration Act is the security that every child attending a Catholic school must pay (fees) attendance dues. In Guidelines for Integration put out by the New Zealand Bishops' Conference this statement appears:

If a parent refuses to pay Attendance Dues, the principal CANNOT ENROL THE CHILD. (*Italics is theirs*).

Was it worth it? To exclude poorer children?

In doing the research (Chapter Four) the author found several Catholic families who could not attend a Catholic school because of the compulsory attendance dues.

In a taped interview, criticism of this Section 36 of the Act was expounded by Pat Harrison, Principal of Queen's High School, Dunedin:

That section of the Act... I believe runs counter to anything in any system of education...

That is elitism at its very worst... That section of the Act should be repugnant to anybody who educates children at any level...

I feel it is something that should be reviewed.

Hoult replied:

I'm not saying that I would agree to legislation being changed...

If you remove that then it's possible for a majority of parents whose children attend an integrated school to simply refuse to pay the dues.

Many thought that integration meant free education, instead Catholic parents, in times of recession and unemployment, are faced with a 20% fee increase. They feel they have been misled by the Executive Director of Catholic Education's words:

Integration means that those who would not have been able to continue to exercise a choice for a different school because of increasing costs will be able to do so.

Though Article 35 of the Integration Act states clearly that every pupil enrolled at an integrated school shall be given free education on the same terms and in accordance with the same conditions as pupils enrolled at a State school are given a free education, this will never happen in New Zealand's Catholic schools because of the enormous debt Catholic authorities have run up on their schools.

Secrecy surrounds the cost to the Catholic Church of integration. In a taped interview, the author asked Hoult the cost of upgrading the buildings (schools). He replied, 'I haven't got that figure'. Three times the author asked for Auckland's cost figures. They kept them secret. The Director of

one Education Board wrote for the cost figures, for this thesis, but was denied access. Bishop Gaines recommended my obtaining them - they were still kept secret. Why?

Wellington and Palmerston North Diocese costs are direct statistics for September 1983, so are accurate. Their present debts are \$29million and \$19.3 million respectively. Spread over ten years this could double with inflation to over \$90million. Hamilton Diocese was also detailed per school. The author totalled the New Zealand cost to upgrade Catholic schools to be \$107.9 million. Spread over ten years this would almost double. As they plan a thirty year spread one realises the massive debt laid on the shoulders of Catholic laity, without their even knowing the total cost, nor being consulted as to whether this money should be spent in this way.

An Australian Jesuit, rector of a Catholic University College in Tasmania claims that integration this side of the Tasman has caused grave problems for the Catholic system resulting in a serious financial state for New Zealand's Catholic Church.

Why did so few private schools, other than Catholic decide to integrate? They studied integration, they weighed the costs of upgrading, not only financial, but historical buildings, customs, character and tradition - they chose against integration as they feared these would be lost. The cost of integration was too high. Jordan saw a 'break' in the Bishops' ranks as the cause of today's financial crisis. They should have gone for the alternative - an increase in government funding for private schools without integration. The Catholic Church in New Zealand is now suffering seriously because of the Bishops' opting for integration at a cost, with loan interest over thirty years, to the Catholic laity of \$302million approximately.

Was it worth it to put the Church in such a debt?

Was it worth it to divert so much time from evangelisation to money matters? Bishops, priests, religious and laity to be involved in a mammoth multi-million dollar enterprise for the sake of two-thirds of Catholic children in New Zealand?

Was it worth it to import professional Australian fund-raisers and thereby tarnish the reputation of the Church by launching special foundations in which the wealthy who subscribe \$25,000 become trustees, whilst those who are poorer, with \$2,000 to \$7,500 to give, just become members but have little say in the administration of this multi-million dollar Catholic Foundation Fund. Control will be reserved for the wealthy subscribers. What a level to reduce the Church to pay for integration!

Was it worth it to sell Convents to secular organisations to pay for integration? What about the selling of land near to Catholic churches on which could be erected retirement flats for elderly Catholics, only to pay for the cost of Integration?

Was it worth it to levy Parishes against the accumulated deficit from the operations of the Catholic Education Board on a pupil basis? This amounted to \$889,386.00 for only two Dioceses? The function of the Catholic Education Office is replaced by the State administration with integration, why not a lessening of staff and running expenses?

What a cost to Parishes to be levied against the total cost of integration on the basis of \$10 per Parishioner. Parishes find such levies as \$22,000 a year to pay for integration, a serious hardship out of weekly collections, leaving very little for the Parish itself. Within two Dioceses apart from receiving Attendance dues, amounting to nearly \$4million, Parish

levies received, amounted to nearly \$2.5million the cost of administration alone, within these two Dioceses came to nearly \$0.6million for integration.

Was the cost worth it?

A Director of Religious Education in New Zealand has honestly asked:

Is it right to spend massive amounts of money to bring Catholic schools up to State standard, when one-third of all families in the diocese receive their education outside the Catholic school system?

(Father G. Gray, Zealandia, 1982)

Is it right to spend nearly half a million dollars on just over one hundred children attending a Catholic school, whilst within the same Diocese a mere two hundred dollars is allocated for the Catholic education of the same number attending State schools. Is it right and justified to spend \$3.3million to integrate one Catholic school at the cost of \$5,074 per pupil, for example, when Catholic children in State schools have little, even nothing, in many cases from the multi-million dollar Catholic Education purse? They too are the responsibility of the Bishops. The Catholic Authorities have neglected the Catholic children in State schools in comparison with Catholic children in Catholic schools. The survey showed that 10.4% of Catholic children between S3-F4 inclusive, in State schools had never been instructed for their First Holy Communion! Only one Parish, in the survey, was taking advantage of the Nelson system and sending a priest and a nun into the State school for religious instruction of Catholic children there. Catholic children in State schools depended mainly on their parents for instruction in their faith. Many homes visited in the survey, in which the children were attending State schools, had never had a visit from a priest for over eight years. The priests were not attending the State schools for the authorised Catholic instruction weekly. Neglect was evident.

Inequality in money, personnel and time contributed by the Church to State school Catholics was expected to result in a significantly weaker faith and relative non-commitment of these pupils. On the other hand, the faith and practice of those attending Catholic schools was likely to be strong - reinforced by the special character of Catholic schools; regular due to the ready availability of daily Mass and the Sacrament of Confession (Reconciliation); orthodox due to daily instruction in Catholic Doctrine.

The questionnaire given to the S3-F4 pupils was based on the Precepts of the Church for practice; and the questions from the Baptism ritual of the Roman Catholic religion formed the questions on Faith. Despite the criticism by letter from a Catholic Principal of a research school that two or three questions, e.g. "Life after death" were felt to be obsolete, and from the Bishop of his diocese that the questions were ambiguous, the author disagrees. Neither the precepts of the Church nor the questions asked in a Baptismal ritual are obsolete or ambiguous. The questions on practice came from Canon Law, which is certainly free from ambiguity. The author concedes a lack of differentiating weekend Mass did cause a discrepancy.

Since the sample was obtained from the Parish census, and the percentage of State Catholics verified by the Parish priests concerned, the author believes the sample used was a true one. The administration of the questionnaire was carried out by the author in all cases and under exactly the same conditions by reading out each question thus catering for backward readers.

The author believes that the pattern of respondent characteristics of the samples approximates to that of New Zealand, though the salient difference of the Roman Catholic school sample was the above average, nationally, of those attending Catholic schools due to the more than average availability of such schools in that part of the country. A discrepancy in the question-

naire, in that the author failed to state 'Saturday vigil or Sunday' Mass, Holy Communion means that the compulsory weekly school Masses camouflaged those who never voluntarily attend.

The survey results showed that there was little difference in percentage between those attending weekly Mass among State school Catholics and Roman Catholic school ones. But Hoult, Executive Director of New Zealand's Catholic schools rejected this claim by stating in a taped interview with the author:

"The Catholic Church remains strong and the reason that Catholic people are going to Church on Sundays is because it has schools. They keep the committed members high."

But the author reiterated:

"I think a high percentage of those are also State school Catholics practising their faith."

Hoult in reply was most emphatic:

"No, no, very few, no, no, very few."

It is evident that there is a built-in conclusion that because of Catholic schools the New Zealand church has first-class Catholics. Their corollary is that those attending State schools are second-class Catholics. To reinforce the state result the author wrote to the parish priest of Tauranga Parish, where most Catholic children attend state schools. His reply was that the State school Catholics practise their faith as well as those attending the Roman Catholic school - as with this research result, he had found no differences. There is a difference in Weekly Communion of 12%, but one must take into consideration that over 10% of State school Catholics had not had the opportunity to be instructed in the Sacraments of Confession and Communion.

Overseas studies have shown that Catholic education has little effect on Catholic practice, in fact, in his Southwark Mass Survey of 47 Catholic schools, Michael Hornsby-Smith, a Catholic sociologist, found 56% of the

fifteen year old boys attended Mass weekly and 63% of the fifteen year old girls, and he states:

Many religious, priests and teachers believe that a process of disaffection with the Church or with religion in general sets in well before the end of secondary education.

(Dr Hornsby-Smith, 1978)

Fahy, in his study of 2821 year ten and year twelve students at some Australian Catholic High Schools, reports that slightly more than half (56%) attend Mass weekly. His 1980 result is the same as the English 1978 survey above, (56%).

In New Zealand, the Tablet confirmed (3 August 1983) that there had been a fall off of 25 per cent in the numbers from Catholic schools attending Sunday Mass in the Greymouth Parish. The result was obtained through the priests in the parish.

The number attending Reconciliation appeared low in both types of schools. Ten per cent of State school Catholics said they had never been instructed to make their First Confession. The Catholic schools rated higher with 180 out of 546 pupils going monthly (32.9%) which is a higher rating than Fahy's sample of 17 Catholic High Schools where only 17% are attending the Sacrament monthly.

State school Catholics depended mostly on their parents or relations for the transmitting of their faith. It was evident that they had a greater devotion to Our Lady and prayed more frequently (daily) than those attending Catholic schools. In Australia, Fahy found 36% rarely or never prayed to Our Lady in his Catholic High school survey - in this New Zealand one 20% attending Catholic schools had no devotion to Our Lady compared to 12.6% of State school sample.

One finding came from this research, sent to the author by a New Zealand Diocesan Youth Affairs Officer. He wrote:

Youth who attend Catholic schools tend to try to de-emphasise the importance of religion in everyday life. This occurs not only in Catholic schools but tends to be brought out more by those youth in Catholic schools.

In one Catholic school we visited... one student out of 52 students attends the youth group and this one is very much an outsider and considered to be a "holy roller" or "bible basher". The peer group in this kind of example tends to be geared more towards parties and alcohol.

One wonders was it worth it to spend millions, in fact almost bankrupt the Church on Integration without TESTING the product of Catholic schools in New Zealand? In so doing the Bishops of New Zealand have had their priorities wrong. Back in 1964 the psychiatrist Dr Jack Dominian (invited to New Zealand recently by a Bishop), wrote in the Catholic Herald:

The time has come for the Church to make an agonising reappraisal of its priorities and either to raise the family and its needs to the same status or place it above education, for without a stable family the effects of education are a relative waste.

(Catholic Herald, 1964)

Without a stable family the effects of education are a relative waste - a sobering thought, for New Zealand's family-life is commonly unstable.

The report to the Bishops of England/Wales (1981) stated the same conclusion as Jack Dominian's:

The truly significant factor, it is claimed, is the home and not the school and it is the religious quality of the home which determines the pupil's practice.

(Signposts and Homecomings: 10)

This was certainly the case in the State school Catholics data on both practice and faith. The influence of the home was paramount. The report (England/Wales) supported this New Zealand data:

Catholic schools are said to be ineffective in their primary aim. There are some who maintain that there is no discernible difference in the Catholic practice of pupils educated in Catholic schools when compared with that of Catholics educated in non-Catholic schools.

In fact Catholic schooling can in some cases alienate pupils from the Church, so that when they leave school they leave the Church.

(Signposts and Homecomings: 10)

The second part of the questionnaire revealed this dwindling in Faith among Catholic school Catholics. They scored 10% lower in their belief in God. Two stated they were atheists, whilst 10.8% (59 pupils) were unsure if there was a God, compared to 1.8% (4) in State schools. Fahy found in his Australian study, only 62% of 2,821 students in Catholic High Schools believed there was a God. Only three-quarters of those attending Catholic schools believed in a life after death - Heaven/Hell, which was 22% lower than the State school sample, that is 128 pupils from Catholic schools and 3 State. There was an unexpected doubting of 169 pupils (30.9%) from Catholic schools in the real Presence of Jesus in the Eucharist. Only 68.7% believed this basic doctrine of Catholicism compared to 95.5% from State schools. From the data on reception of Holy Communion it was found that 25.8% of the Roman Catholic school sample were receiving the Eucharist without a belief in the real Presence in the Sacrament. This discrepancy did not appear among State school Catholics. Belief in the third person of the Blessed Trinity - the Holy Spirit showed nearly a 20% difference between the two types of schools with 97.7% believing in the State sample compared to just over three-quarters (78.9%) from the Roman Catholic school sample.

Taking into consideration the 10.4% of Catholic children at State schools who have never made their first Confession and Communion, there is little difference between the practice of the Faith among the two types of schools. However this same congruence does not appear regarding belief in

the basic doctrines of the Roman Catholic church. The finding was the reverse of that expected:

Strong - reinforced by special character of Catholic schools.

Finding: the reverse - Faith of many was weaker than State pupils.

Regular - due to availability of daily Mass and frequent Confession.

Finding: Yes, by 2% of sample for Mass and Sacraments without counting discrepancy 'weekend'.

No, by 5-7% weaker for prayer than State Catholics prayer-life.

Orthodox - due to daily instruction in Catholic Doctrine.

Finding: No, by 31.3% - 11.4% weaker than State Catholics on ALL Faith questions.

At the cost of \$107.9million for integration was it worth it? State school Catholics practise in spite of the State school environment, or, even, is this conducive to a greater Catholic identity? Seeing these survey results, was it worth it to go ahead with the cost of integration (which is nearly bankrupting the Church) when the State school environment has proved fertile for the practice and holding on to belief of those Catholics educated there? Is it right to load the Catholic community with a massive integration bill of \$302million (interest spread over 30 years and capital)?

Is it right that the financial statement of total costs is kept secret, even for the purpose of this thesis, as well as for those expected to pay? No explanation is forthcoming of the assistance to meeting the debt from the \$250-\$350 in the hand a week that teaching priests, nuns and brothers are receiving in wages from the State. Lay-Catholic wage earners are expected to contribute from their wages to meet the integration debt, and they do not profess a public vow of poverty as religious.

Was it worth it to go ahead into integration when the Catholic authorities knew that Catholic children were being educated in a defecting environment in which many priests, nuns and brothers were walking out of not only religious life but the Church as well?

Was it worth it to go ahead with integration when the Catholic authorities knew that Catholic children educated in this defecting environment were also leaving the Church at the end of their schooling?

Was it worth it to go ahead with integration without any formal and structural research being done into the "Effectiveness of Catholic schools?" What managerial concern goes ahead to spend \$107.9million dollars without first testing its product?

Was it worth it to continue nearly all Catholic schools with the dwindling of religious personnel who have opted out of education which was the purpose for which their order was founded?

In an age of Ecumenism, was it worth it to continue at such a cost, to the detriment of other essential Church projects, a segregated religious education system, admitting only 5% non-Catholics?

In an age of shortage of priests in Parishes throughout New Zealand, necessitating some Parishes to be closed, was it worth it and is it right to go ahead with integration and thereby continue to employ 100 priests or more in Catholic Colleges when some New Zealand parishes are without priests?

It is difficult to predict the future. However, the issue is also a political one. Will the Catholic Authorities, having in 1984, won-out by obtaining 90% of their "Bills" in Housing Loans, now turn to Section 42 of

the Act and try to have these housing Loans (an additional \$46million in the next 7 years) written off? Hoult explained in taped interview, Section 42, to author by saying:

"They could say to us to pay all that (loan) back in those terms is unreasonable - we will adjust it some how or other."

This seems a possibility built into the Integration Act.

Integration agreements have been signed by the Catholic Authorities for all New Zealand Catholic schools. They answered "Yes" to integration without many Catholics even knowing the cost. The latter are to face the bill. Sadly, their "Yes" has meant a very bad swing back to an anti-Catholic feeling as teachers in State schools see the effects of integration.

It is difficult to predict the future. The Catholic Authorities do not want the Act reviewed. The Minister of Education, Mr Wellington, has been insensitive to the way the Act has been handled. His refusal even to discuss comprehensively the concerns raised by the State education system has meant that real concerns have gone unattended, and some concerns which may turn out to be only imagined have not been defused.

Very little has taken place to honour the use of the word "integration" in the legislation. Integration means "the ending of segregation".

Very little has been done to achieve a unity for all children within New Zealand society to whom is due the best possible education. Integration with a powerful adjective: CONDITIONAL - it is the conditions hidden in the Act that contain the gun-powder! Its effects are destructive.

It is difficult to see how the Roman Catholic schools do have a special character belonging to the Roman Catholic Church when over half their lay-

staff are non-Catholics, and 600 religious have left the schools since the Integration Act was passed.

It is difficult to predict the future. Obviously, Integration has severely crippled the future works of the Catholic church in other vital fields of evangelisation, social services, adult education, for all their eggs are in one basket "Catholic schools". Was it worth it?

Has it ever occurred to the Bishops of New Zealand, what an apostolate lays open in State schools? Imagine if all Catholic schools were "sold" to the State. Imagine the money for evangelisation instead of millions in debt. Imagine the Catholic youth being trained as apostles. Imagine the effect of realising their CATHOLIC IDENTITY. Imagine more Catholic teachers in State schools, even nuns. Why not? The effects of a REAL INTEGRATION in education would be sublime.

FOOTNOTES

1. Prior to Integration some schools were registered as two: Intermediate, Secondary. With Integration, some Catholic schools became F1-FVII, thereby reducing the number of Roman Catholic schools from 258 to 249.
2. "On 24 January 1984, the Government increased Housing Corporation Loans to Catholic schools from two-thirds to 90%". Letter Minister of Education to EAA (15 March 1984).
3. First collection at Sunday Masses goes to support clergy, Presbytery staff, Diocesan Administration. Second collection goes to Parish Operating costs, maintenance, Diocesan Education Levy, National Levy and Diocesan Levy for facilities and services viz Catholic Education Office in Diocese.
4. "On 24 January 1984, the Government increased Housing Corporation Loans to Catholic Schools from two-thirds to ninety per cent" (Letter, Minister of Education to EAA, 15 March 1984).
5. Now 7.5 per cent (ibid).

APPENDIX A

INTRODUCTORY LETTER TO SCHOOL PRINCIPALS AND PARENTS
OF STATE SCHOOL CATHOLICS IN RESEARCH

Department of Sociology

3 February 1983

To Whom it May Concern

Miss Anne Atkins is enrolled for an MA (in Sociology) at Massey University.

This year she is undertaking a survey among Roman Catholic children. Information from this survey will be written up in her thesis.

Professor Ivan Snook and I are her supervisors. We have examined her proposal and are satisfied by it. We ask that if at all possible you cooperate with her in the conduct of her research.

Graeme S. Fraser
Professor of Sociology

Ivan A. Snook
Professor of Education

APPENDIX B

SAMPLE DESIGN AND FIELD WORK

The listing of Catholic students for this study was composed firstly, of all those, between Standard 3 and Form 4 inclusive, attending Catholic Schools in the selected area; and, secondly, of all those, between Standard 3 and Form 4 inclusive, attending State schools in the same selected area in New Zealand. State School Catholics were obtained from Parish Censuses (1982).

This procedure yielded a combined listing of 770 cases. Five hundred and forty-six of these cases were from Catholic Schools, whilst, two hundred and twenty-four came from State Schools, resulting in a 41% ratio of Catholic respondents in State Schools to Catholic respondents in Catholic Schools. In 1980, this selected area had a higher than National average attending Catholic Schools, with only 34-39% at State Schools.

FIELD WORK

Field work for the study was conducted on 11 February 1983 in the Catholic Schools, and between 12 February 1983 and 12 May 1983, to the individual State School Catholics.

Prior to attending the Catholic Schools, permission was obtained from the Principals. The Questionnaire was administered by me to individual or combined classes. Each question was read aloud and time was given to allow students to ask help if they did not understand, e.g. one S.3 girl asked the meaning of 'seldom' in Question 7. Papers, unnamed were collected by me, as pupils were guaranteed no-one they knew would see their paper. It was essential this fieldwork be completed in one day. Only the Catholics present that day did the Questionnaire (546).

APPENDIX C
STUDENT QUESTIONNAIRE

You are one of several hundred Catholic students in ... who are filling out this Questionnaire. Please DO NOT PUT YOUR NAME on this. Feel free to answer exactly the way you feel, for no one you know will ever see the answers.

Almost all the questions can be answered by circling the one answer that applies to you. For example:

1. I am living in ... (circle one)
Japan New Zealand France

PLEASE BEGIN THE QUESTIONNAIRE WITH QUESTION 1 BELOW. THANK YOU.

1. How old are you? years
2. What is your sex? Male Female
3. What Form or Class are you in? S3 S4 F1 F2 F3 F4
4. How often do you go to Mass?
Daily Weekly Monthly Several times a year Once a year Never
5. How often do you receive Holy Communion?
Daily Weekly Monthly Several times a year Once a year Never
6. How often do you go to Confession (Sacrament of Reconciliation)?
Weekly Monthly Several times a year Once a year Never
7. How often do you pray (apart from school prayers)?
Daily Weekly Monthly Several times a year Seldom Never
8. Do you pray to Our Lady? Yes No
9. Do you believe in God? Yes No Unsure
10. Do you believe in Life after Death (Heaven, Hell)? Yes No Unsure
11. Do you believe Jesus is present in the Tabernacle? Yes No Unsure
12. Do you believe in the Holy Spirit? Yes No Unsure

THANK YOU FOR YOUR COOPERATION

NOTE: Discrepancy in Question 4 - MASS ATTENDANCE

Question 4 on the original Questionnaire appeared as:

'Saturday Vigil or Sunday'

This was considered cumbersome so it was changed to: 'Weekly'

In the revised version, I failed to put (apart from School Masses) after Question 4. This omission may have resulted in a possible failure to detect Catholics in Catholic Schools not fulfilling their Sunday obligation. In the two Secondary Schools daily Mass is available to students. Class Masses are available every two weeks in one Primary School and once a term in the other Primary School. In a future study this discrepancy would be rectified.

APPENDIX D
HOUSING LOAN APPLICATION SAMPLE

An example of the work involved in the Integration of a School, from a financial view-point, is outlined in the application of a loan from the Housing Corporation of New Zealand.

1. Name of School : Hato Paora College
Address : "Parorangi", R.D. 7, Feilding

2. Total Roll : F3 - F5 184
F6 & F7 23
Total 207 boys

Projected Rolls:

	198 /8	198 /8	198 /8
F3 - F5	191	194	197
F6 - F7	24	26	28
Totals	215	220	225

3. Total Staff : 15 Male: 13 Female: 2

4. Estimates of Full Cost 24 August 1982:	Costs Eligible for Loan Moneys:
Site works \$ _____	Site works \$ _____
Building work \$75,000.00	Building work \$75,000.00
Professional Fees \$ 9,000.00	Professional Fees \$ 9,000.00
Total \$84,000.00	Total \$84,000.00

Amount of Loan applied for (up to two-thirds of eligible costs) \$56,000.00

Estimated date of commencement: December 1982

Estimated date of completion : May 1985

Expected Progress payments:

a. Own Funds \$28,000.00

Month of January 1983 \$10,000.00

Month of February 1983 \$18,000.00

(Note: Non-Government Funds must be expended before loan funds may be uplifted.)

b. Loan Moneys \$56,000.00

Month of March 1983 \$16,000.00

Month of April 1983 \$20,000.00

Month of May 1983 \$20,000.00

The School Integration Costs:

Specialist Classrooms	\$380,000.00	
Library	\$150,000.00	
Upgrading C Block	\$ 75,000.00	
Temporary Classrooms	\$ 30,000.00	
Office and Staff Room	\$100,000.00	
Tennis Courts	\$ 20,000.00	
Carving Shed	\$ 8,040.00	\$ 763,040.00

Hostel Costs:

Grey Street Buildings	\$ 61,343.00	
Filter Shed	\$ 14,000.00	
Ablution Block	\$?	\$ 75,343.00

Father's Accommodation:

Maintenance		\$?
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Existing Debt:

To A.D.F.	\$441,997.00	
To Bank of New Zealand	? \$130,000.00	
To Maori Affairs	\$ 18,747.00	\$ 590,744.00
		<u>\$1,429,127.00</u>

At Integration there were 207 pupils. The Maximum Roll was set at 225 pupils.

DEED OF AGREEMENT SAMPLE FOR INTEGRATION

THIS DEED OF AGREEMENT is made the 8th day of June

One thousand nine hundred and eighty-two (1982)

BETWEEN THE ROMAN CATHOLIC BISHOP OF THE DIOCESE OF DUNEDIN a

"Corporation Sole" (hereinafter with his successors referred to as "the Proprietor") of the first part

and HER MAJESTY THE QUEEN acting by and through the Minister of Education (hereinafter referred to as "the Minister") of the second part

WHEREAS

- A The Proprietor is the owner of St Joseph's School BALCLUTHA (hereinafter referred to as "the School")
- B The School is a Roman Catholic Primary School for boys and girls from new entrants to form two offering Education with a Special Character.
- C The School was established in 1954 and up to the effective date of integration was conducted and staffed in part by members of the Roman Catholic Religious Order of Women known as the Sisters of Saint Joseph of the Sacred Heart. The said Order will continue after the effective date of integration to offer teaching staff to the School, so long as it has members available for that purpose.
- D The Minister and the Proprietor have agreed to enter into this Deed of Agreement pursuant to the Private Schools Conditional Integration Act 1975, whereby the School is to be established as an integrated School.

NOW THIS DEED OF AGREEMENT WITNESSETH THAT IT IS HEREBY CONVENANTED AGREED AND DECLARED BY AND BETWEEN THE PARTIES HERETO AS FOLLOWS :-

1. THAT the Minister and the Proprietor HEREBY AGREE that the School is to become an integrated School pursuant to the Private Schools Conditional Integration Act 1975.

Handwritten signature and initials. The signature is a cursive scribble, and the initials are 'JPK'.

2. THE School's Special Character as is hereinafter described, shall incorporate the Education with a Special Character as provided in the School AND IT IS HEREBY AGREED AND DECLARED that the School shall at all times in the future be conducted and operated so as to maintain and preserve the School's Special Character and these presents shall be interpreted so as to maintain and preserve the Special Character of the School.

3. ON behalf of the Proprietor it is hereby agreed that:

- (a) The Proprietor is the owner of all the land and improvements more particularly described in the First Schedule hereto (hereinafter referred to as "the Proprietor's land") and of which for the purposes of this Deed of Agreement, the School premises form part only. The School premises for the purposes of this Deed of Agreement being the land and improvements more particularly described in the Second Schedule hereto (hereinafter referred to as "the School premises").
- (b) The Proprietor shall set apart and appropriate as owner all the School premises and all the chattels and other assets of the Proprietor associated with the School exclusively for the purposes of the School as an integrated School, so that the Controlling Authority of the School shall have the exclusive right to the possession and use of the School premises and chattels

- PROVIDED THAT -



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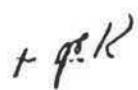
- (i) At the request of the Proprietor, the School Committee may grant the use of the School premises and chattels to the Proprietor or other person or persons at any time when the School premises and chattels are not required for school purposes and the School Committee shall not unreasonably or arbitrarily withhold its consent. The School Committee may require the Proprietor or other person or persons to pay a reasonable fee to the School Committee as a condition of such use.
- (ii) With the consent of the Proprietor, the School Committee may grant the use of the School premises and chattels to other person or persons at any time when the School premises and chattels are not required for School purposes and the Proprietor shall not unreasonably or arbitrarily withhold his consent. The School Committee may require any such person or persons to pay a reasonable fee to the School Committee as a condition of such use.
- (c) The Proprietor shall accept and meet the liability for all mortgages, liens and other charges upon the land and buildings comprising the School premises.
- (d) The Proprietor shall plan, pay for, and execute the improvements described in the Third Schedule hereto, to the School premises so as to bring the School buildings and associated facilities forming



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part of the School premises up to the minimum standard for comparable State Schools prevailing at the effective date of this Deed of Agreement. Such improvements to be carried out in accordance with the dates specified against such improvements in the Third Schedule hereto. The Proprietor shall upon completion of any improvements to electrical services described in the Third Schedule hereto arrange for the local Electrical Supply Authority to inspect the School premises in terms of Regulation 45 of the Electrical Supply Regulations 1976.

- (e) The Proprietor shall plan, execute and pay for such capital works and associated facilities at the School as may be approved or required, from time to time, by the Minister pursuant to Section 40 (2) (d) of the Private Schools Conditional Integration Act 1975.
- (f) The Proprietor may own or hold upon trust, and control and maintain, any land, buildings and associated facilities that, although not part of the integrated School premises in terms of this Deed of Agreement are regarded by the Proprietor as appropriate to maintain the Special Character of the School.
- (g) The Proprietor shall insure all the buildings forming part of the School premises and the Proprietor's chattels (if any) owned or held upon trust for the purposes of the School and the other assets owned by the Proprietor for the purposes of the School against risks



normally insured against, in some responsible insurance office in New Zealand, and further acknowledges the obligation on him created by Section 40 (2) (h) of the Private Schools Conditional Integration Act 1975.

- (h) No person employed at the School and paid for his services in whole or in part out of moneys appropriated by Parliament, shall be paid by the Proprietor or his servants or agents any remuneration additional to that provided for by the Private Schools Conditional Integration Act 1975 or shall be granted or permitted any condition of service more favourable than that permitted in the case of a person employed in a comparable position in a State School PROVIDED HOWEVER that a teacher to whom the provisions of Section 71 of the Private Schools Conditional Integration Act 1975 apply, shall continue to be paid no less than the same salary, and be accorded the same status, as he received or was accorded on the day before the effective date of the integration of the School.

4. THE land and buildings constituting the School premises are subject to the mortgages, debts, liens, encumbrances, easements, licences, restrictions and other matters which affect the title to or enjoyment of the land and have the appurtenances or benefits attaching to the land more particularly described in the First Schedule hereto.



H. P. d.

5. THE Special Character of the School is that it is a Roman Catholic School for boys and girls established by the Roman Catholic Bishop of the Diocese of Dunedin, New Zealand, for the Roman Catholic Community of the Diocese of Dunedin, which promotes and supports the School and of which the School is part, to provide and to continue to provide Education with a Special Character, that is to say:

The School is a Roman Catholic School in which the whole School community through the general School programme and in its Religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese of Dunedin.

6. THE Proprietor of the School subject to the provisions of this Deed of Agreement:

- (a) Shall continue to have the responsibility to supervise the maintenance and preservation of the Education with a Special Character provided by the School;
- (b) Shall continue to have the right to determine from time to time what is necessary to preserve and safeguard the Special Character of the Education provided by the School and described in this Deed of Agreement;

- (c) May invoke the powers conferred upon him by the Private Schools Conditional Integration Act 1975, if in the opinion of the Proprietor the Special Character of the School as defined and described in this Deed of Agreement has been or is likely to be jeopardised or the Education with a Special Character provided by the School as defined and described in this Deed of Agreement is no longer preserved and safeguarded.

7. (a) THE Controlling Authority of the School shall be the Education Board of the Otago Education District as constituted pursuant to Section 15 of the Education Act 1964.

- (b) The School shall be managed by a School Committee constituted pursuant to the provisions of Section 26 of the Private Schools Conditional Integration Act 1975.

The School Committee shall consist of:

- (i) One (1) member to be appointed by the Proprietor of the School;
- (ii) Four (4) members to be elected by the parents of children attending the School PROVIDED HOWEVER that in the event of the School roll altering at any time then the number of such members shall be fixed by ascertaining the number of members that a State School Committee would have, based on the current School roll in accordance with the provisions of the School Committees Administration Regulations 1965 and subtracting one from that number.

- (c) Any election conducted pursuant to Section 26 of the Private Schools Conditional Integration Act 1975 shall be conducted as nearly as possible in the manner prescribed by the School Committees Administration Regulations 1965 and any regulations made in amendment thereof or in substitution therefor and the provisions of those regulations shall, with any necessary modifications, be applied accordingly.
- (d) The control and management of the School shall be exercised subject to the provisions of Section 25 (6) of the Private Schools Conditional Integration Act 1975.

8. THE School had a roll of sixty-nine (69) pupils as at the 30th September 1981 being the year when the roll figures were last compiled. It is agreed by and between the parties hereto that the maximum roll of the School shall be eighty (80) pupils.

9. THE Proprietor agrees that pursuant to Paragraphs (d) and (e) of Clause 3 of this Deed of Agreement he will bring the School up to the minimum standard of accommodation laid down from time to time by the Director-General for a comparable State School.

10. (a) PREFERENCE of enrolment at the School under Section 29 (1) of the Private Schools Conditional Integration Act 1975 shall be given only to those children whose parents have established a particular or general religious connection with the Special Character of the School and the Controlling Authority shall not give preference of enrolment to the parents of any child unless the Proprietor has stated that those parents have established such a particular or general religious connection with the Special Character of the School.
- (b) In accordance with Section 7 (6) (h) of the Private Schools Conditional Integration Act 1975 unless the Proprietor and the Controlling Authority otherwise agree and subject to places being available, the number of pupils whose parents do not have a preference of enrolment at the School in accordance with the provisions of Section 29 (1) of the Private Schools Conditional Integration Act 1975 shall be limited at all times to four (4) pupils out of the total roll of the School and the Controlling Authority shall not enrol more than that number PROVIDED THAT to maintain and preserve the Special Character of the School the Controlling Authority in classifying such pupils so enrolled shall endeavour to reasonably distribute them through the range of classes offered by the School.
- (c) Wherever any difficulty arises related to enrolment at the School in terms of Section 54 of the Private Schools Conditional Integration Act 1975, it may be referred to

the Controlling Authority of the School pursuant to the provisions of the said section.

11. IT is agreed by and between the parties hereto that as Religious observances and Religious instruction form part of the Education with a Special Character provided by the School, Religious observances and Religious instruction in accordance with the determination made from time to time by the Roman Catholic Bishop of the Diocese of Dunedin shall continue to form part of the School programme in accordance with Sections 31 and 32 of the Private Schools Conditional Integration Act 1975.

12. THE Proprietor, together with his servants, agents and licensees shall, subject to the proviso to Section 40 (2) (i) of the Private Schools Conditional Integration Act 1975, have at all reasonable times access to the School to ensure that the Special Character of the School is being maintained.

13. THE Proprietor, together with his servants, agents and licensees, shall have at all reasonable times access to the land and buildings of the School constituting the School premises sufficient to enable him to exercise the powers and carry out the responsibilities vested in him and imposed on him by the Private Schools Conditional Integration Act 1975 and by this Deed of Agreement.

14. AN advertisement for the position of Principal of the School shall in accordance with Section 65 (1) (a) of the Private Schools Conditional Integration Act 1975 state that a willingness and ability to take part in Religious instruction appropriate to the Special Character of the School shall be a condition of appointment. Any person so appointed to the position of Principal shall accept these requirements as a condition of appointment. The Principal so appointed shall accept and recognise a responsibility to maintain and preserve the Special Character of the School.

15. THERE shall be one (1) other teaching position at the School which in accordance with Section 65 (1) (c) of the Private Schools Conditional Integration Act 1975, shall be a position of importance carrying a responsibility for Religious instruction and an advertisement for the position shall state that a willingness and ability to take part in Religious instruction appropriate to the Special Character of the School shall be a condition of appointment. Any person so appointed to this position shall accept these requirements as a condition of appointment PROVIDED HOWEVER that in the event of the staffing entitlement of the School altering at any time during the currency of this Deed of Agreement then the number of teaching positions designated under Section 65 (1) (c) of the Private Schools Conditional Integration Act 1975 as positions of importance carrying a responsibility for Religious instruction shall be determined in accordance with the then current staffing entitlement of the School under the Education Act 1964 and Regulations made thereunder and as is more particularly described in the Fourth Schedule hereto.

16. THE Proprietor may with the consent of the Controlling Authority in accordance with Section 69 (1) of the Private Schools Conditional Integration Act 1975 arrange for any retired teacher to undertake voluntary tasks to assist in the School with the teaching of Religious observances and Religious instruction appropriate to the Special Character of the School.

17. IT is agreed by and between the parties hereto that as Religious observances and Religious instruction form part of the Education with a Special Character provided by the School the Proprietor may employ any person as a Chaplain or otherwise, for the purposes of Religious observances or instruction and the provisions of Section 69 (2) and (3) of the Private Schools Conditional Integration Act 1975 shall apply.

18. THE Proprietor of the School shall have the right to enter into an Agreement with the parents or other persons accepting responsibility for the education of a child providing that, as a condition of enrolment and attendance of that child at the School, the parents or other persons shall pay attendance dues established in respect of the School or group of Integrated Schools owned by the Proprietor or Proprietors of other Roman Catholic integrated Schools at such rates and subject to such conditions as may be approved from time to time by the Minister, by notice in the New Zealand Gazette in accordance with Section 36 of the Private Schools Conditional Integration Act 1975.

19. THE School is a Primary School for boys and girls from new entrants to form two and shall remain so until such time as an agreement to a change in this organisation of the School is reached between the Proprietor and the Minister and the parties hereto enter into a supplementary Deed of Agreement to give effect thereto.

20. WHERE any of the costs associated with the conduct of the Proprietor's land and buildings that are not part of the School premises cannot be separated from the costs associated with the operation of the School premises, the Proprietor and the School Committee and/or the Controlling Authority shall contribute to such costs according to their respective use of the services and facilities.

21. IT is acknowledged by and between the parties hereto pursuant to Clause 20 hereof that certain of the services and facilities on or serving the Proprietor's land and buildings are used in common for the purpose of the School premises and as is more particularly delineated on the plan forming part of the Second Schedule hereto. In particular, the sewerage system is used in common and the costs of maintaining that service and facility shall be apportioned as provided in Clause 20 hereof. Where such service or facility is wholly or partly situated outside the School premises the Proprietor will continue to make that service or facility available to the School premises.

22. IT is agreed by and between the parties hereto that the Minister and the Proprietor shall be jointly responsible for the exterior maintenance of Block B and the costs of such maintenance shall be apportioned one-third to the Minister and

23. THE Proprietor shall not engage any teachers between the date of execution of this Deed of Agreement and the effective date of integration other than those whose names have already been notified by the Proprietor to the Director-General of Education without first obtaining the consent of the Director-General.

24. THE Proprietor shall reimburse the Minister for the payment of salary, wages and the proportion of School holiday pay due and paid by the Minister in respect of the 1982 School year to any person employed at the School up to the effective date of integration. PROVIDED THAT the Proprietor shall not be required to reimburse the Minister in respect of any salary, wages and holiday pay which has been paid to teachers up to the date of integration by the Minister in accordance with the terms of the Minister's letter of 4 December 1980 to Archbishop Williams.

25. THE Minister shall subject to Clause 3 (d) and (e) and Clause 22 of this Deed of Agreement after the effective date hereof maintain the School premises and the associated facilities in a state of repair order and condition as for a comparable State school under the same Controlling Authority and provide for the maintenance of the chattels as though the School were a State School. The School shall be entitled to such furniture and equipment as the Controlling Authority supplies from time to time to comparable State Schools.

26. THE effective date of this Deed of Agreement shall be the 9th day of June, 1982.

27. ON and after the effective date specified in this Deed of Agreement the School shall be an integrated school in terms of the Private Schools Conditional Integration Act 1975.

IN WITNESS WHEREOF these presents have been executed the day and year first hereinbefore written.

SIGNED by JOHN PATRICK KAVANAGH

The Roman Catholic Bishop of the
DIOCESE of DUNEDIN a Corporation
 Sole, and Sealed with his Seal of
 Office in the presence of :

John Patrick Kavanagh

J. White
 Chancellor of the Diocese
 277 Rattray St
 Dunedin

SIGNED FOR AND ON BEHALF OF HER
MAJESTY THE QUEEN by MERVYN LANGLOIS
WELLINGTON Minister of Education in
 the presence of :

Mervyn Langlois

M. J. Ylther
 12 Hahira Road
 Hatactai,
 Wellington.

(Private Secretary)

APPENDIX F

LETTER MINISTER OF EDUCATION TO EAA (15 MARCH 1984)
- HOUSING CORPORATION LOANS TO CATHOLIC SCHOOLS



OFFICE OF THE
Minister of Education
WELLINGTON, NEW ZEALAND

15 March 1984

Ms. E. A. Atkins

HASTINGS

Dear Ms Atkins

Thank you for your letter of 28 February concerning Housing Corporation loans to Catholic schools.

All loans to private and integrated schools granted prior to 4 August 1983 were at the Housing Corporation's prime interest rate of 9%. From 4 August 1983 the interest rate was reduced to 7.5%. As the interest rate on loans is reviewable annually, all loans granted at 9% will be reduced to 7.5% at the next review.

On 24 January 1984 the Government decided to increase the loans available to integrated Catholic schools from two-thirds of the capital cost of upgrading work to 90%. The interest rate on these loans is at the normal Housing Corporation lending rate of 7.5%.

The submissions for financial assistance from the Catholic school proprietors were made in confidence to the Government and it would not have been appropriate for such matters to have been discussed with any other party.

Yours sincerely

Minister of Education

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