

THE AMALGAMATION OF SECONDARY SCHOOLS

**A CASE STUDY OF
AMALGAMATION CULTURE SHOCK
IN A RURAL NEW ZEALAND
CATHOLIC COMMUNITY**

**A thesis
presented in partial fulfillment of the requirements for
the degree of Master of Educational Administration at
Massey University, Palmerston North, New Zealand**

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1999

CANDIDATES STATEMENT

I certify that the thesis entitled The Amalgamation of Secondary Schools: A Case Study of Amalgamation Culture Shock in a Rural New Zealand Catholic Community and submitted as a part of the degree of Master of Educational Administration at Massey University, Palmerston North, is the result of my own work, except where otherwise acknowledged, and that this thesis (or any part of the same), has not been submitted for any other degree to any other university or institution.

Signed

M Claire Hills

Date

December 12th 1999

ABSTRACT

This case study examines the process which led to the formation of Chanel College by the amalgamation of St Bride's and St Joseph's colleges in 1978. From 1970 - 1999 a radical restructuring of Catholic secondary education in New Zealand resulted in the closure of twelve single sex secondary schools for girls and the amalgamation of twenty-six secondary schools. Chanel College was the first New Zealand Catholic secondary school to bypass the co-institutional transitional phase of amalgamation and to be a co-educational college from its beginning. As time passes there is the possibility that important understandings that were part of the history of the merger might be lost and stakeholders in each of the merging organisations might feel that their own roots and mission have not been given enough recognition and respect in the new organisation.

The community which provides the focus of this case study had experienced a long period of stability followed by years of rapid cultural, educational, and leadership change. The tortuous progress of amalgamation for the Catholic community in the Wairarapa provides an ideal opportunity to examine the importance of leadership and process in the management of significant educational change.

The importance of managing the culture shock of amalgamations is often underestimated or overlooked. This form of culture shock involves the confusion, disorientation and severe emotional stress associated with moving from a familiar culture to one most unlike the old environment. If this management issue is not addressed effectively there can be a significant area of 'unfinished business' which leaves a bitter legacy for a new school struggling to create an accepted culture of its own.

The stakeholders also find themselves involved in a situation which is often not of their choosing where they face the often unwelcome task and ongoing process of creating a new culture where the unconscious taken for granted beliefs, thoughts and values which had provided the foundation for the merging schools must be revisited until a new culture develops which is accepted by the new community as appropriate to its needs. In the *Conclusions and Recommendations* section the stakeholder and community management issues often encountered in the amalgamation process are summarised and management recommendations are made and solutions proposed.

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St Bride's and St Joseph's students in 1977 with Sister Barbara who became Assistant Principal of Chanel College in 1978



Signs of the changing times recorded by *Wairarapa Times Age* photographers: Wairarapa Automobile Association staff remove the signpost to St Joseph's College and replace it with the new Chanel College sign. Des McGurn, on the left, was a St Joseph's old boy.

NOTES ON THE RESEARCHER

There are problems and challenges involved in writing recent history 'from the inside.' I teach at the college which is the focus of the research and I was at various times on the staff of one of the amalgamating colleges. My personal situation however, is somewhat unusual. While it is to be expected that I might experience some tensions in my role, my educational background and the nature of my involvement in Catholic schools can be seen as a positive asset in this instance.

I was educated at state schools, Masterton Central School and Wairarapa College. I became a Catholic in 1965 in my final year at Victoria University. I married Peter in 1966, which was also my first year of full time teaching. Most of our eight children have received both their primary and secondary education at Catholic schools. This has enabled me to appreciate the perspectives of the parents as well as the teachers. Most of my teaching experience since 1967 was part time until my return to full time teaching in 1985. I have taught in secondary schools every year since 1966 except on two occasions when I had three children under the age of five. In the early 1980's I commenced extra mural study at the Advanced Studies For Teachers Unit at the Wellington College of Education and at Massey University to complete my BA and Diploma of Teaching and later decided to study for the Diploma of Second Language Teaching.

Prior to marriage my knowledge and experience of Catholic culture and educational organisations was minimal. I decided to look for opportunities to teach in Catholic schools for three reasons:

- I wanted to find out first hand how they operated
- Having been educated in co-educational schools myself I wanted to have the opportunity to experience single sex education
- Since my own children would probably be educated in Catholic schools with which I was not familiar, I wanted to be assured that they would receive a good education.

My experience in Catholic schools is therefore as teacher and learner, as participant and observer, as parent, archivist and recorder of important aspects of their history. After an initial teaching appointment in 1966 at Sacred Heart College in Island Bay, Wellington, I have been teaching in rural Wairarapa New Zealand since 1967. I have taught in five out of seven of its secondary schools: Solway College, Wairarapa College, St Matthews' College, St Bride's College and Chanel College where I have taught part time and full time since its establishment in 1978. My teaching experience has therefore included single sex and co-educational colleges, state, private and integrated schools.

My first piece of published historical writing was as editor of *Central School 1865 - 1990* written to co-incide with the 125th jubilee celebrations. I established the Chanel College Archive, edited of the annual college magazine for ten years, and *The Story of Catholic Education in the Wairarapa 1883 -1995*. I have also contributed essays to the New Zealand Dictionary of Biography Volumes III and IV on three Irish Catholic priests who made outstanding contributions to the development of the Catholic Church and Catholic education in the Wairarapa.

My teaching experience in Catholic schools co-incided with a time of religious and educational ferment within the Catholic Church. Following the Second Vatican Council and the Declaration on Christian Education, lay people and the religious teaching orders entered a period of intense reflection and fundamental change in the culture of Catholic schools. This co-incided with a period when the composition of the Catholic Church in New Zealand was changing. Statistics confirm that until World War, II 95% of European Catholics in New Zealand were either of Irish birth or Irish descent. This was to have a profound effect upon the development of New Zealand Catholic culture and Catholic schools. Unlike the majority of New Zealand Catholics I have no Irish forbears. I am of Scottish descent. I grew up in the Wairarapa where branches of my father's family (the MacKays and the Aysons) had lived for four generations. My mother, Grace Caradus, a secondary teacher before her marriage, is a great granddaughter of suffragist Elizabeth Caradus, who, with her husband James, was a pioneer in adult education in Auckland. The Caradus family tradition in education includes secondary textbook author and Senior Inspector of Secondary Schools in New Zealand, Edward Caradus, his brother William, former Principal of Mt Albert Grammar, and younger brother Charles, secondary inspector of technical subjects in Auckland. My mother's brother John was Deputy Principal of Napier Boys High School. The knowledge of my Scottish heritage, its clan culture and its New Zealand history has been assisted by books produced by enthusiastic family historians: *The Ayson Story- From Glenshee to Otago 1853 - 1990* published by the Clan Ayson of New Zealand Society and *Courage and Perseverance - the Caradus Story* written by Ailsa Caradus.

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Images of life at St Joseph's College taken from the 1997 magazine

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METHODOLOGY

In the original thesis proposal I intended to gather written evidence derived from the research literature on the amalgamations of educational institutions, documentary material from school archives, newspapers and questionnaires and oral evidence gained from semi-structured interviews and informal interviews. As the research proceeded many very valuable primary source documents became available which contained a large amount of information of direct relevance to the research objectives. This information led me in new directions and resulted in the acquisition of further documents which broadened the scope of the cultural objectives of the research. I became aware that the St Bride's/St Joseph's amalgamation experience occurred within a timeframe in which there was a paradigm shift from single sex to co-educational Catholic secondary education that was particularly noticeable in provincial New Zealand. Many of the questions in the questionnaire were answered in the information to which I gained access and by the people to whom I spoke. I therefore decided to abandon the questionnaire at a relatively early stage in the research..

The Literature Review and ERIC searches conducted early in the process revealed that there is very little research literature presently available specifically focusing on the cultural change management issues involved in the merger of educational organisations in general and even less on the amalgamation of secondary schools in New Zealand. Much of the limited range of accessible research material related to Catholic schools available is stored in the archives of the various religious congregations who have been involved in founding and operating Catholic schools. Access to the information and the archivists was very useful in comparing the Chanel College experience with developments in Catholic education elsewhere in New Zealand happening in the same time frame. This information has been organised into tables in the appendix.

Articles carried by educational journals overseas provide a number of valuable insights related to educational mergers in the tertiary sector. Although there is little research

literature on how amalgamation affects the stakeholders, much relevant information can be gained from contemporary media coverage of the people, the places, the schools and the cultural issues. The media sources, theses and research projects which provided useful information are listed separately in the reference section. As this case study has a strong cultural focus I have included a number of significant photographs which illustrate the cultural aspects referred to in the case study. The names of the photographers, where known, are acknowledged in the captions beneath the photographs.

Document Searches and Archives

The documents used in the writing of this thesis are listed in detail in the Reference Section. What follows is a brief description of sources, their location and usefulness. The following archives were used in the search for primary source documents related to the research objectives of this thesis.

Name of Archive	Location
The Archives of the Catholic Archdiocese of Wellington	Wellington
Chanel College Archive	Masterton
Marist Brothers' Archive	Auckland
Wairarapa Archive	Masterton
Wairarapa Times Age Archive	Masterton

The archivist of the **Catholic Archdiocesan Archive in Wellington**, Sister Martin de Porres RSM, was very supportive. While she could only find one document which was directly relevant to the research objectives her extensive personal knowledge and experience in leadership and management positions in Catholic schools was of great assistance in our telephone interviews and fax communications. Sister De Porres was formerly the Deputy Principal of St Peter's College Palmerston North at the time of its amalgamation and later became Principal of St Mary's College in Wellington.

I established **The Chanel College Archive** in 1990. It has separate sections for all the Catholic parishes and Catholic schools in the Wairarapa. It houses the magazines of St Bride's, St Joseph's and Chanel College, architectural plans, a wide selection of photographs, newspaper cuttings, school rolls, documents and various records,

including the minutes of the meetings of the St Joseph's College Advisory Board and the Integration Agreement and related correspondence.

The Marist Brothers' Archive is a purpose built archive in Auckland. It has extensive, very well organised records of the contribution made to Catholic education throughout New Zealand by the Marist Brothers of the Schools. Many of the documents it holds on St Joseph's College and Chanel College are also in the Chanel Archive in original or copied form but the Marist Archive also has other documents I had not previously located, as well as a series of annals of the various schools established by the Brothers.

The Wairarapa Archive is another purpose built archive with a small but growing section on education in the Wairarapa. It has an extensive collection of photographs of Wairarapa schools, many of which were contributed by my father, but no documents that might assist the scope of this research apart from the insights about the Masterton Catholic community gained from the minutes of the Masterton Catholic Women's League.

The Wairarapa Times Age Archive was used to discover how the local media interpreted, reported and presented the amalgamation of St Bride's and St Joseph's to its Wairarapa readers. I conducted an issue by issue search of Wairarapa Times Age newspapers from 1974 - 78 and also found relevant material in other years related to the scope of the research. The individual reports are listed in detail in the references in the newspaper section.

Archivists From Various Religious Congregations made a very valuable contribution by providing information for the tables included in the appendix which illustrate how Chanel College fitted into what was happening elsewhere in Catholic education in New Zealand at the time leading up to and following amalgamation. The members of the various religious congregations who assisted in this process are recognised (with their permission) in the Acknowledgements section. As they are located all over the country I found that phone interviews were much a more satisfactory method of obtaining information than sending letters as the answer to one question would often lead to a

new question I had not anticipated. Each person was a key holder of the 'institutional memory' and therefore able to provide interesting anecdotal evidence. They also had access to literature and information relevant to the thesis which they were willing to make available to me.

Since this thesis has a strong cultural focus and since culture is created by people, **semi-structured interviews and conversations** provided very valuable information related to personal experiences and feelings related to the amalgamation process. The people contacted felt more comfortable 'talking about it' than adopting a formal interview approach. This may well be because many of them have known me for many years. These 'interviews' were often preceded by or followed up by telephone calls. It is understandable that some people's memories were more extensive than others given that it is now over twenty years since the amalgamation process began. Some still had documents in their possession they were willing to share. Nobody who was approached for assistance refused to assist with the research. The information in the documents frequently acted as a very useful memory trigger in bringing to mind the events in the past in which they had been involved. The conversations would sometimes bring to mind a document in their possession or give me the opportunity to cross check and verify information gained from a variety of sources. As the research proceeded a clear pattern developed of **personal anecdotes** relating to the severe cultural stress that is part of educational mergers.

Photographs

In research with a strong cultural focus well chosen photographs can reflect significant aspects of organisational culture. The photographs included have been selected with this factor in mind. The photographers, where known, are acknowledged in the captions.

Tables

As the research progressed many patterns became apparent. The majority of these patterns have been organised into tables as listed on page 3. It also became clear that a core leadership group were members of a number of key decision making structures. The membership and the duration of these groups have also been organised into tables for easy reference

Triangulation

Once the thesis reached draft status I gave copies to the following people for cross checking and for any comments they might care to make:

- Sister Myra (Tarcisius) Superior of the Brigidine Congregation, member of the St Bride's College Board of Governors and teacher at St Bride's College and Viard College
- Brother Barry Ryan FMS, Marist Brothers' Provincial from 1999
- Brother Henry Spinks FMS, former Principal of Chanel College, former member of the Chanel College Board of Governors and immediate past Provincial of the Marist Brothers
- Ted Paris, former Chairperson of the St Bride's Board of Governors, member of the Co-ordinating Committee, foundation Chairperson of the Chanel College Board of Governors and the first to formally propose amalgamation
- Bill Orange member of the St Bride's Board of Governors, the St Bride's Board of Governors Sub-Committee on Education, the Co-ordinating Committee, St Joseph's Advisory Board, Chanel College Board of Governors
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- Joan Gray, foundation member and President of the St Bride's Old Girls Association and Secretary to the St Bride's Board of Governors
- Gabrielle Rolls, foundation member and Secretary of the St Bride's Old Girls Association and non voting member of the St Bride's Board of Governors and former member of the Chanel College Board of Governors
- Helen Nicholson, Chairperson Chanel College Board of Trustees and former student of St Bride's College
- Peter Tolich, Principal of Chanel College
- Margaret Biggs, Assistant Principal of Chanel College, staff member of Chanel College since 1979
- Father Norman Pettit, parish priest of St Patrick's Church Masterton 1975 - 1978

I thank all those who participated willingly in the triangulation process. I am particularly indebted to those who personally experienced the amalgamation process from its beginning. All of them have been particularly supportive about the accuracy of the content and the fairness of the interpretation.

INTRODUCTION

MERGING EDUCATIONAL ORGANISATIONS IS AS TOUGH AS IT GETS

Whether an institution is public or private, the merger experience is as tough as it gets'

Gail S Chambers, 1983, p17

Whether they live in the rural heartland, a small town or a large city, the amalgamation of churches, commercial operations and educational organisations has become an increasingly common, often painful, personal experience for New Zealanders in the last few decades. The criteria of economic rationalisation, cost efficiency and changing social needs have fuelled a merger movement which shows no signs of diminishing.

In the dairying industry, for instance, 95 companies were operating 224 factories in 1970. By 1996 fifteen companies operated twenty-four factories. In banking bigger has become regarded as better. The Commercial Bank of Australia merged with the Bank of New South Wales which in turn merged with Trustbank. Postbank merged with ANZ. In the 1920's amalgamation, then called 'consolidation,' led to the merger of a number of rural schools and caused much resentment. In recent times those in educational authority in the state primary sector have decided that given rural depopulation, the progress in transport, communications and technology and given limited financial resources, it is better to rationalise the number of small country schools in New Zealand and to persuade those judged to be unviable to merge with a larger school within a reasonable distance from the school to be closed. (*Listener* 28/11/98, p27) Amalgamation is now an issue for state schools in the cities as well. The *Evening Post* published an illustrated report on 15th December 1998 about the celebration march of the staff and pupils of Puketiro School and Otonga School who merged to form Maungaraki School at the beginning of the 1999 school year. Denominational education systems are no exception. The ecumenical movement has resulted in the merger of many Protestant churches throughout the country. The amalgamation of

Catholic secondary schools in the provincial areas of New Zealand and in some cities has been a developing trend since the 1970's. In the tertiary sector of education Massey University is in the process of merging with the Wellington Polytechnic and is now poised to take over the Auckland College of Education after becoming the first education institution to obtain the Commerce Commission's permission to merge.

The amalgamation of educational organisations is a particularly challenging and little researched area of change management. It affects everybody in the organisation one way or another and therefore is a catalyst for cultural change. The arguments in favour of amalgamation are fiscal, the better use of scarce educational resources and the opportunity to offer broader curriculum options for the students. However compelling such arguments may be, each school is a cultural community with its own special character and amalgamation results in radical cultural change. The merging of two organisations is particularly stressful and it creates its own particular kind of culture shock. Change brings with it internal and external conflict, loss and the need for new processes and structures. It is unrealistic to expect that all the participants in a change process will be positive and supportive. It is normal to find that there will be some who will be openly hostile and others who will be determined to undermine it. Who controls the change and the extent to which the stakeholders are given the opportunity to have control over the change which affects them directly are key issues in any amalgamation. The depth and duration of the culture shock depends to a very large extent on how the amalgamation process is managed both beforehand and afterwards.

Culture refers to a people's way of life and how they collectively understand it. Its significance in schools is recognised by many researchers, one of whom defines it as:

"the shared philosophies, ideologies, values, assumptions, beliefs, expectations, attitudes and norms that knit a community together."

(Owens, 1987,83)

Neville (1992) reinforces the importance of culture in relation to change management. Fullan (1986) argues that it is essential for everybody involved to have a clear understanding of what is at stake in relation to the school as a social institution. Schein (1991) emphasises the importance of culture in providing a sense of continuity and identity for a learning community. Senge (1995) recommends designing the most

inclusive process possible which starts with the people ready to start and brings them together in such a way that their individual visions can start to interact.

Amalgamation necessarily involves giving up a familiar and valued culture and starting the perilous journey of creating a new culture. It is not a journey for the fainthearted. It is always easier to remain with the familiar and trusted status quo and to resist something that is going to change established patterns. Once the decision to amalgamate has been taken it is not easy for a community to agree upon what should be done and how it should be done. Creating a new culture is an ongoing process involving a lot of debate, trial and error and reflection. However the problems are addressed, radical cultural change is the outcome of educational mergers. Questions about culture should never lose sight of the individuals living in the culture and how they are affected by its evolution. As Brueder points out

“...there is the possibility that the history of the merger will fade and important understandings that were part of the merger discussion will be lost.....”

(Brueder, p 52)

If this happens the emergent culture suffers a significant cultural loss.

Little research has been done in New Zealand on the process leading to the amalgamation of educational organisations and how the people involved are affected. While it is true that each educational organisation has a unique culture, it is important that there is a growing bank of easily accessible research data derived from, and therefore relevant to, the New Zealand educational context. Such descriptive research assists the growth of our understanding about how radical educational change affects people and it also provides data for subsequent research.

This case study is an instance drawn from a class. The `class' consists of new schools which are formed from the amalgamation of old ones. The amalgamation of two schools to form a new one is a particular area of change management which cannot be divorced from the particular historical and social context in which it occurs.

This case study will:

- examine the historical and social context in which the amalgamation of St Bride's and St Joseph's College became a priority

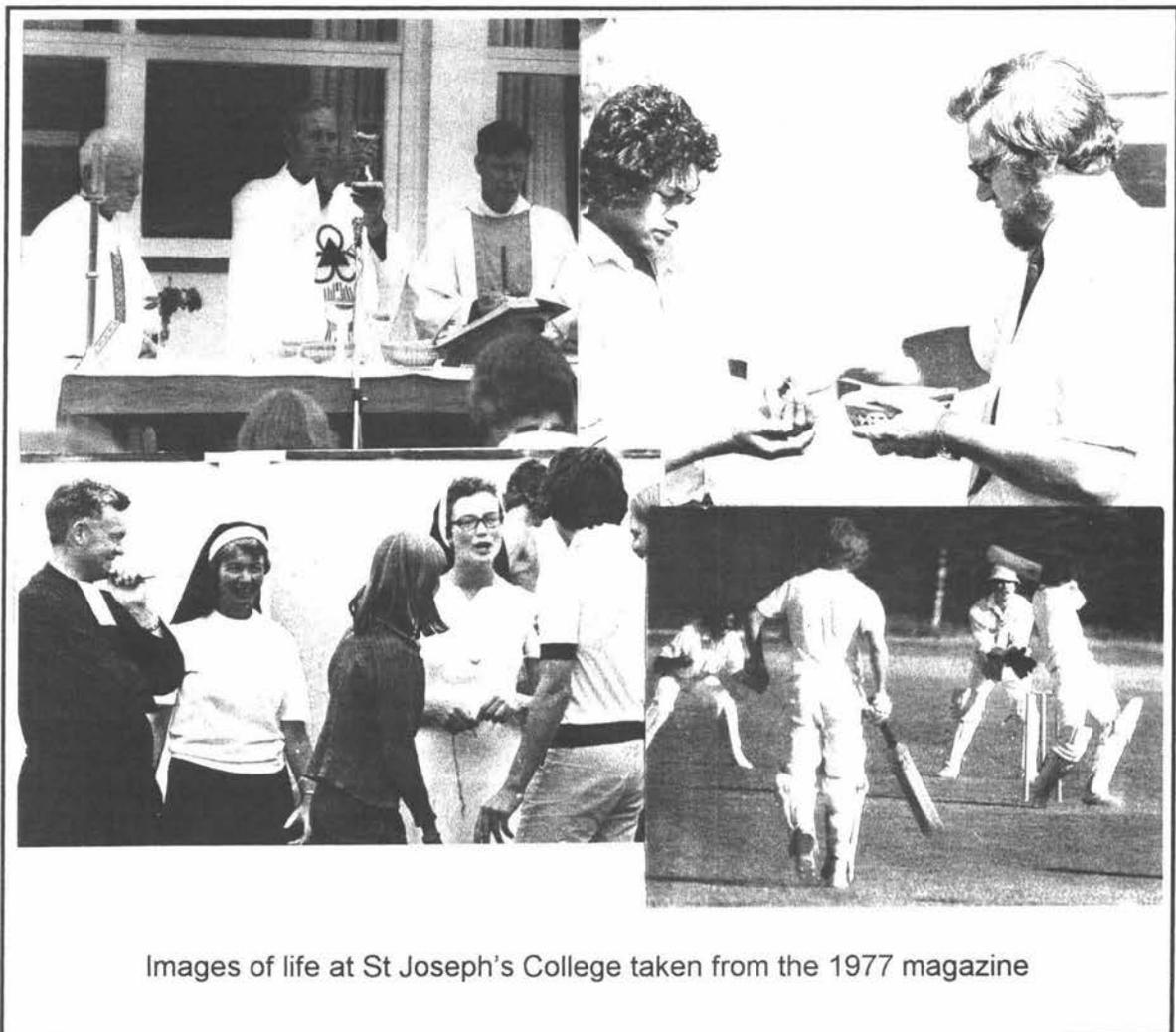
- isolate the factors which led to the establishment of Chanel College in 1978
- examine the management of the amalgamation process
- present and reflect upon the debates which accompanied the amalgamation process
- examine the issues and difficulties in creating a new culture which is accepted by the community as being appropriate to its needs.
- describe the effects of Integration on the emerging culture of Chanel College
- demonstrate the importance of creating a supportive environment in which radical educational change can occur
- isolate the factors which contribute to resistance to change
- argue for the adoption of the most inclusive process possible so that the stakeholders feel they own the process and the outcomes thereby enabling community commitment to the new culture which must emerge

Amalgamations cannot be divorced from the particular historical and social context in which they occur. They have significant consequences for the stakeholders who often find them confusing and stressful. The most acute stress usually arises from the lack of information provided during the process. Staff face possible job loss and major changes in working practice. It is essential to provide pastoral support, professional development and career counselling for the staff affected as they adapt to a new situation which is often not of their choosing. All the stakeholders have to let go of traditions, places, things and people considered precious and to adapt to the fact that things can never be the same as they were. This has been likened to a particular form of grieving.

According to the figures released by the Catholic Education Office on National Catholic Schools Day, May 13th 1998, the 238 Catholic schools in New Zealand employ 3,153 teachers and educate 56,684 students, nearly 10% of New Zealand's children, and are growing at a rate in excess of 3%. Chanel College is one of 47 Catholic secondary schools in New Zealand. There are 16 boys' colleges, 16 girls' colleges and 15 co-educational colleges.

In retrospect it becomes clear that the educational issues confronted by the Wairarapa Catholic community in the 1970's resulting in the paradigm shift from two single sex secondary schools to a co-educational college were the same issues facing a significant number of New Zealand Catholic secondary schools. The first colleges to merge amalgamated as co-institutional colleges where a single sex college for boys and a single sex college for girls were built side by side on the same site.

As time passes there is the possibility that important understandings that were part of the history of the merger will be lost and that stakeholders in each of the merging organisations might feel that their own roots and mission have not been given enough recognition and respect in the new organisation. By studying our educational past, therefore, we as a Catholic community can come to appreciate the importance of our past cultural heritage and how it has affected our present education system.



CHAPTER 1
INVENTING A NEW FUTURE
AMALGAMATION LITERATURE REVIEW

“People understand that we don’t run families the same way we did in the 1950’s, and we can’t run schools the same way either. Fortunately the great healer when tragedy strikes is time.”

Paul Kitchen, CEO RCS Netherwood 1994

“It’s not my school any more”

Thesis respondent

From its beginning Chanel College and the Catholic community it serves have been at the cutting edge of significant and often painful change as a new school culture evolves from the merger of two very different traditions. A long period of stability was followed by rapid change. The different communities involved in the merger have had to let go of traditions, places, things and people considered precious and accept that things can never be the same as they were. Twenty years later the process is not yet complete.

The amalgamation process of St Bride’s and St Joseph’s College and the evolution of a new culture in Chanel College confirms Schein’s view (1992) that when different cultures merge, basic underlying assumptions, those unconscious taken for granted beliefs, thoughts and feelings, which are the ultimate source of values and actions, are severely shaken and a degree of cultural shift occurs. The tortuous progress of amalgamation in the Catholic community of the Wairarapa affords us an ideal opportunity to examine the importance of leadership and process in the management of significant educational change and the vital importance of patience, perseverance, understanding and support for amalgamated schools from the communities they serve as well as from external educational authorities which serve them, such as the Ministry of Education and the Catholic Education Management Board. At the stage the amalgamation process began there seemed to be no research literature available which

might have provided sound guidance on process and management issues so that the pain to the community might have been considerably lessened.

The research literature on this area of the management of change in educational organisations is still not extensive. Riordan (1985) believes that the decision to close or merge single sex schools may be one of the most under-researched policies in education. The literature review which follows includes examples drawn from the experiences of amalgamated educational organisations selected from New Zealand, United States, Canada and the United Kingdom.

The New Zealand Experience

When St Bride's and St Joseph's College amalgamated in 1978 there were some in the Wairarapa who could well remember the amalgamation controversy that had raged in the Wairarapa forty years earlier in the 1930's when Masterton Technical School was amalgamated with Wairarapa High School to form Wairarapa College in 1938. This amalgamation story is recorded as part of R M G Bruce's unpublished 1970 thesis, *The Changing Functions Of A High School in a Growing Community*. The amalgamation issues are also closely detailed in Alan Henderson's *Fortuitous Legacy: The Masterton Trust lands Trust 1872 - 1997* as well as being referred to in other publications. In 1936 Masterton became the setting for a Government experiment in amalgamation. The proposal to merge the two patterns of secondary education, the technical and the academic, had resulted in a faction ridden bitter battle raging on and off over an eight year period. A popular petition to oppose amalgamation had been drawn up, angry letters to the newspaper were written, the community was polarised and in the end two distinguished principals, Mr Tomlinson and Mr Yates, lost their jobs. The key issue was whether the Masterton Technical School be rebuilt, thus maintaining the balance of secondary education in Masterton, or whether it should merge with Wairarapa High School which was seen to represent a strongly academic curriculum? While the economic impact of the Depression was clearly a significant factor in delaying the resolution of the amalgamation issues, the merger became as complicated and contentious as it did because of the feelings of the stakeholders involved:

“The issue was complicated because local feelings had considerable effect upon people at the time, providing an object lesson in the conservative nature of education”

(Bruce R G 1969, Ch VI, p167)

Amalgamations are affected by the history of the organisations involved. Many people have strong feelings about their history and their educational experiences. The

Masterton District High School was launched in a brief experimental period 1884 -85 and later re-established in 1902 as a District High School operating out of Central School. In 1923 it moved to new buildings in Pownall Street and was renamed Wairarapa High School. This secondary school was built almost entirely with money given or raised by Wairarapa residents who clearly had a stake in its development. The Wairarapa Secondary Education Board, most of whom were eminent and academically qualified themselves, chose Dr G H Uttley, one of the most highly qualified teachers in the profession, as the first principal. Dr Uttley clearly represented the academic education favoured by the Board and the Masterton parents who supported it. He was succeeded in 1930 by Mr H B Tomlinson who strongly favoured amalgamation.

The Masterton Technical School had developed from the evening classes established by a special committee of the Masterton Trust Lands Trust in 1896. A new building was provided with the opening of the Seddon Memorial Technical School in 1908. By 1914 22 classes were in operation catering for about 200 part time students. By 1922 it was offering full time day classes for the children who were deemed unlikely to have derived much benefit from the strongly academic pattern of education provided after 1923 by the Wairarapa High School. In 1931 Masterton Trust Lands Trust offered to provide a new site for the rebuilding of Masterton Technical School and promised financial support in the future. This was rejected by the Minister of Education and the Director of Education at the time, Mr T B Strong, who favoured rebuilding the Technical school on the spacious High School site. The animosity was fuelled by an unseemly row when Mr Selby, the Trades and Labour Representative on the Wairarapa Secondary Education Board, mounted a campaign to have the Wellington Education Board Representatives, Mr T Jordan MA LIB, Mayor of Masterton, and Mr M J E McV Calwell, removed from the Board. When the next Minister Of Education, Hon R Masters and G R Sykes MP met the Board privately, influential board member W H Jackson, long time headmaster of Central school and later Mayor of Masterton, stressed that 75% of the people wanted separate schools. Reference was made to a petition signed by 2 945 citizens requesting the Minister to maintain the separate status of the Technical School. This being the case it would quite clearly have been impolitic for the educational authorities in Wellington to have changed the status quo.

When Mr H B Tomlinson, the Principal of Wairarapa High School re-opened the controversy in 1934 by suggesting the multi- purpose school might be advantageous in Masterton, the Editor of *The Wairarapa Age* censured him for his temerity in touching on such a contentious a subject. Bruce (1970 p190 and 193) provides evidence that both local newspapers, the *Wairarapa Age* and the *Wairarapa Daily Times*, were opposed to amalgamation.

Mr O H E Yates, Principal of the Masterton Technical School from 1932 - 1937, brought the amalgamation issue to a head with the proposal to rebuild the school on an area of land between the Masterton Park and the Waipoua River. The fighting factions in the amalgamation controversy once again polarised the community. The amalgamation finally occurred during Peter Fraser's term as Minister Of Education (1935 - 40). In 1936, after reviewing the situation, the Wairarapa Secondary Board finally agreed, although they did not favour amalgamation, to leave the final decision to the Minister himself. Peter Fraser , convinced of the value of a large multi course school in a small town, which would cater for all children and avoid causing the development of local factions in the future, decided to go against the local status quo where the vast majority of Masterton parents wished to continue with the gradual development of the High School and to build a new Technical School. After Fraser announced his decision to amalgamate the two streams of education there were new battles to fight.

There were unresolved issues of professional leadership. Peter Fraser hoped that the two highly qualified and respected and popular principals who had successfully led the older schools would be appointed as Principal and Deputy Principal of the new college. The Board however, decided for reasons of expediency, to bypass them both and to appoint a newcomer, Mr GG Hancox from Palmerston North Technical High School who had not been previously identified with either side of the longstanding, acrimonious amalgamation debate. The principals of the two amalgamating secondary schools were dismissed from their posts and moved on to positions in the secondary inspectorate. All permanent members of staff of the older schools were re-appointed to positions in Wairarapa College, the new multipurpose co-educational college which was designed to accept a universal intake of secondary school students and to provide academic and technical and agricultural courses. Bitter local feelings associated with this amalgamation continued for some years.

The International Literature and Its Relevance

The many people to whom I have spoken who have been involved in educational amalgamations in New Zealand have found them to be very stressful experiences. The anecdotal evidence of severe stress associated with educational mergers is reflected in the international research literature

The need to provide professional staff with the appropriate pastoral support when schools amalgamate is emphasised by Chris Kyriacou and Phillip Harriman from the University of York who studied the stress experienced by teachers involved in a school merger. The report and discussion of their findings was published in "Teacher Stress and School Merger," *School Organisation, Vol 13, No 3, 1993*. The study focused on a co-educational secondary school for 11 - 16 year olds in the north of England which merged with a neighbouring similar sized co-educational secondary school for the same age group.

The new school operates on a split site using the buildings of the previous two schools. The aim of this study was to identify the nature and the extent of the stress experienced by teachers involved in this merger. Ten teachers were selected and interviewed three times. The first interview focused on how they felt about the merger and their worries and concerns for the immediate future. The second set of interviews focused on how the teachers felt the merger was being managed, particularly with reference to the interviews for posts at the new schools and their preparation for the next year. The third set of interviews focused on how the teachers felt about their present circumstances and the merger they had experienced.

The decision to create a split school site created problems. Kyriacou and Harriman advise that there is a need for the lead in time prior to merger to be sufficiently long to enable forward planning to occur regarding the operation of the new school. They also argue that the difficulties involved in getting a new merged school operating successfully should be recognised by external educational authorities who should allow more generous resourcing and staffing particularly in the first year of operation. The practical problems faced by Chanel College relating to the daily running of the school in its first year of operation are referred to in Chapter 8. Kyriacou and Harriman cite an earlier study by McHugh and Kyle which had concluded that:

'The amalgamation of schools constitutes traumatic organisation change which carries with it threats of redundancy and skill obsolescence, changes in authority and responsibility, a new organisation culture and general upheaval.'

(*McHugh and Kyle, 1992, p. 24*)

The findings of Kyriacou and Harriman support the view that school merger is a particularly stressful experience for those concerned. They found that the most acute stress appeared to be the uncertainty and the lack of information provided, coupled with the very real consequences for those involved (such as the threat of losing their job and the likelihood of major changes in their working practice). More information and counseling were seen to be what was needed most in this particular situation, which confirms Keohanes' findings at Roehampton, quoted later in this review).

A very important feature of the findings of Kyriacou and Harriman (1993), which links to the Chanel College experience, was that some researchers likened the trauma of leaving 'a well loved school' to a form of bereavement. In support of this view they cited research by Dunham (1976) who described a deputy head's experience of leaving a grammar school in this way:

She appears to be suffering from grief for the sights, sounds and even smells of the grammar school, just as, in community reorganisations, the people who move into new housing estates or blocks of flats grieve for the houses and streets from which they have been uprooted and for the people from whom they have been separated.

(*Dunham, Stress in Schools, Stress Situations and Responses, 1976, p 23*)

In those cases of amalgamation where the girls are moving from a school which has a beautiful surrounding garden environment to a new college on the boys' site which is much less developed it is likely that this particular aspect of the grieving process will be particularly pronounced. This aspect of grieving was clearly involved for the students and staff who were called to give up the new St Bride's College buildings and the mature beauty of the convent grounds and move to the younger, relatively undeveloped, St Joseph's site. The difficulties were described by one respondent who said:

" I found it difficult to think of someone else's school as 'my school.' "

The adjustment required of the boys should not be overlooked. Even although the amalgamation is occurring on a site with which they are familiar, the ethos of the school has changed. The students and the staff are now different. It is a new school that is

being experienced by the people within it on a day to day basis. For both the boys and the girls the concept of 'our school' has changed.

Teachers also need time to adjust. In 1974 in Gisborne, after several years of co-operative planning, the new St Mary's College for Girls was erected on the site of Edmund Campion College for the purpose of sharing facilities and Religious personnel. It was planned that these two colleges under a single board could be considered as one, but in practice they would operate separately but in co-operation. Both parties to the arrangement found that it was administratively inefficient to maintain two separate institutions on the same site. As a result, in 1976, St Mary's College, run by the Sisters of St Joseph of Nazareth combined with Campion College run by the Marist Brothers, to become the first Catholic co-educational college. In the special supplement on the *Gisborne Herald* to mark 100 years of Catholic education in the Gisborne region, one of the teachers of St Mary's (not named) who moved over to Campion College, remembered that she, like the girls, felt uncomfortable about the physical separation from the old site. She recalled the first co-educational class she taught when dead silence greeted her attempts to discuss ideas as no one would answer any questions, the girls feeling perhaps that the boys might think they were showing off and the boys refused to speak. The Marist Brothers appear to have been happy with the amalgamation. In a contribution to the October 1976 *Marist News*, a newlink for Marist Brothers throughout the New Zealand province, a Gisborne brother had this to say to his colleagues:

'With some trepidation (not on the part of the Brothers,) we began the year as a fully co-ed school. The merger has been a great success. At least one member of our community has not denied making the statement (in an unguarded moment); "When I have to leave Gisborne I refuse to go anywhere but Palmerston North.....No, it's no use applying for a position on our staff. Even the waiting list is closed sine die.'

In the 1994 *Gisborne Herald* reunion supplement (May 18, p2-6) Campion College old girls remembered that being taught for the first time by male staff '*took a bit of getting used to,*' Some felt that for a while there were different expectations for boys and girls, but '*each teacher brought something special to their classes.*' Another ex Campion College students remarked that mixed classes seemed to bring about a change in attitudes, a moderation from both boys and girls who had been used to their own patterns. The fact that each gender was conscious of the other judging them was noticeable.

Study of the media coverage of a number of schools co-inciding with the time leading up to amalgamation and the amalgamation itself reveals that some schools are either intuitively or consciously aware at the time that there is a need for appropriate mourning rituals to assist students and staff to say farewell to the past in order to prepare themselves to welcome the future. A good example of the use of 'ritual' to acknowledge that the life of two schools had come to an end can be seen in April 1974 when St Joseph's High School, Marist Brothers High School and St Patrick's Intermediate amalgamated to form St Peter's College Palmerston North. The needs of the alumni and the stakeholders were considered. Each college arranged to have formal photographs taken which included all the students and the staff on the roll at the time. These photographs, probably the last photographs taken of the schools as separate entities, were published on the front page of the April 1974 issue of *The Parishioner*, the official monthly newspaper covering the Palmerston North parishes of St Patrick's, Our Lady of Lourdes and St Mary's. Alumni need help in dealing with the fact that 'our school' no longer exists. St Peter's College was opened on Sunday. On Saturday morning the opportunity was given to the many alumni who had travelled to Palmerston North for the occasion to have a tour over the colleges which were amalgamating. The tour was followed by morning tea and official speakers. The day following the opening was declared a holiday. A further example of helping the foundation students of an amalgamated college to acknowledge their part in creating a new future can be seen in the early days of Chanel College when a special photograph including all students and staff of the new college was organised. This can be seen as a 'cultural ritual' to celebrate the beginning of something new. This photograph was later framed and placed in a prominent place in the entrance foyer.

Gail Chambers (1983) is another researcher who reminds us that a merger is a confusing experience for those involved. She argues for tolerance when debates seem to circle back over issues which others had thought to have been resolved because the continuing debate and reflection permit people to gain a deeper understanding of the implications of the process and the objectives. She concludes that merger leadership needs to involve those trustees most able to preserve the long view because merger is a time when a trustee with experience, perspective and the personal capacity to understand the needs of others can most fully be put to service in the public trust.

Researcher Anne Grant, (1994) after quoting two merged educational organisations who made a point to take a positive attitude from the outset, presents an example of a

school with a negative merger experience in order to illustrate the importance of volunteer commitment and a co-operative spirit. The merger of Rothesay Collegiate and Netherwood School in New Brunswick in 1984 demonstrates the dangers of allowing a merger to take place over a prolonged period of time. In this case the merger was preceded by joint classes conducted for a decade beforehand. This seemed to make the transition harder because for ten years the teachers had had to deal not only with their own board but also a joint management committee. The alumni associations remained separate until 1988. The school had ten heads in ten years until Paul Kitchen arrived as CEO in 1987 and determined to look for ways to start 'the healing process.' A crest was created which incorporated recognised components of each school. New uniform codes were introduced which recognised the colours of symbolic significance to each college. When vacancies arose suitable applicants from the merging colleges were specifically sought after. Kitchen commented:

"We look for small opportunities.....We came together in the most painful way possible."

(Grant, 1994, p.37)

There is an emerging literature on the amalgamation of educational organisations in the tertiary sector. In *The Dilemma of Merger, AGB Reports* November/December 1983, p16, Gail S Chambers, one of the few college merger specialists in the United States, observes that when she entered the field in 1978 (the year when St Bride's and St Joseph's amalgamated) she discovered almost no literature, no definitions, no theory, very little record existed, not even a comprehensive list. College merger, for all practical purposes was a non subject. This made it difficult for those educational organisations finding themselves in sudden need of information and guidance when the possibility of a merger loomed. She notes that in the public sector the rationales for merger had more to do with:

'educational vitality than with accountability for ratios or dollars'

(Chambers, 1983, p. 17)

and that the fifty or so voluntary private college mergers in the previous decade were often accompanied by strong financial argument This was also the case with Chanel College. Chambers has some sound advice to offer about the importance of process issues:

"Difficulties should be recognised from the outset.....Whether an institution is public or private, the merger experience is as tough as it gets, short of closure, its risks can be managed, but

not by resolve alone or by outsiders working on your behalf. College merger requires investment, knowledge, dexterity, wisdom, and the courage to be consumed for the sake of a better future. It can also be one of the most exhilarating and productive efforts undertaken on behalf of an institution or a system.....College merger is a time when the personal leadership of trustees and presidents can make all the difference....Mergers also need to begin in friendship.....It is a matter of mutual trust. The participants need to be completely candid with one another from the first, despite all other roles and representations required during the process. In such an atmosphere they can invent their future together, seeking to build a better place rather than one rigged to satisfy competing traditions and constituencies. This has proven to be an extraordinarily difficult thing to do."

(Chambers, 1983, p. 17)

In situations where those with key concerns cannot find common ground with those with whom the merger is occurring Chambers recommends (1983, p.18) that early on in the process that leadership is augmented by somebody who can add a missing emphasis to the work such as an educational leader with vision, a revered trustee, an attorney who will think in terms of the contracts to be reached, or a financial or political analyst. The positive outcomes made possible by securing the services of a respected consultant is also supported by Kevin Keohane, of the Roehampton Institution of Higher Learning, a federation of four voluntary colleges in London, United Kingdom. Keohane is a researcher who writes from personal experience and from the point of view of a 'chief officer.' He makes particular reference to the concentration and emphasis Roehampton placed on the pastoral aspects of the merger exercise which resulted in a requirement to reduce staff. The time consuming staff reduction process involved 80 job losses compared with the 312 they started with. Keohane says that he could not have contemplated undertaking such a reduction programme without appointing an external chairperson:

It separates the executive, who've got to live and work with the teachers, from the chairmanship of the organisation responsible for the actual crunch identification of staff and recommendations to Council

.....
A committee established by Council, with an external chairman, thus seemed to us to be crucial to our situation. Our approach was to create a committee whose membership was balanced between teaching staff and Council members, chaired by an external chairman and serviced by the Academic Registrar.

(Keohane, 1984. p. 212 - 217)

Keohane also emphasises the importance of closely involving the teachers' professional associations in such a process as it is imperative that management has a profile of the

capabilities of the staff which is both accurate and non controversial. Roehampton solved the situation by deciding to leave the construction of the profile entirely to each member of staff. Everyone was asked to complete a form giving their qualifications, experience, the courses they felt able to teach, the courses they felt unable to teach and the courses they might be prepared to move into even though they might not have been equipped to do so at the time. Only 12 people failed to return the forms, which were eventually filled in by management based on their records. Keohane found that staff reduction by numbers didn't work because if a particular person was lost so also was expertise in that area. Once the redundant staff were identified the counselor took over. Each of the staff identified was spoken to personally to ensure that they were treated sympathetically, given plenty of advance notice and an opportunity for retraining.

Sometimes external factors have a strong influence on the decision to amalgamate. Robert L. Brueder, President of the Pennsylvania College of Technology, formerly Williamsport Area Community College, believes that the growing pressure from citizens in communities throughout the USA to provide the highest quality education at the lowest possible responsible cost will be a continuing challenge to college executives and boards of trustees and will result in an increasing number of mergers. Although college mergers were a new phenomenon when he published his article in *AACJC Journal August/September 1989* Brueder believed that the combination of external factors and factors in the educational marketplace would lead to an increase in the number of amalgamations because they are perceived to offer the advantages of a broader curriculum, a stronger human resource pool and improved services and facilities. In his article he outlines the perennial problem of inadequate funding and the loss of the legally required sponsorship which put the long term viability of the Williamsport Area Community College in jeopardy which in turn led its merger with Pennsylvania State University. Like Chambers and Keohane, Brueder found himself in an uncharted sea. The sort of merger he found himself involved in had never been consummated before in Pennsylvania and no known guidelines could be borrowed from the national arena. The interesting feature of this case is that, in contrast with organisations who find themselves in a situation where amalgamation is imposed, WACC took control of its situation, drew up a set of objectives and then went shopping for a compatible merger partner which met the set of criteria it had drawn up. The compatible merger partner needed to have:

- statewide stature
- a reputation for promoting excellence.
- program compatibility

- committed to undergraduate and technical education and the concept of community/economic development
- have a strong political presence in the state capital,
- wide acceptance by the general public
- geographic proximity
- student centred education
- staff compatibility

The response from PSU was swift and positive. After an initial exchange of letters PSU began a 'due diligence' investigation to ensure there were no 'skeletons in the closet' which might subsequently create difficulties for the university. Within five weeks a Memorandum of Intent was drawn up which outlined the agreement and the fundamental principles underlying the proposed merger. In terms of property WACC was to become a wholly owned subsidiary of the Corporation for Penn State and to be known as The Pennsylvania College of Technology which Brueder now heads. WACC's current philosophy, mission and goals were continued and enhanced. General operations as reflected in the current policies, procedures, staffing, legal counsel and contractual obligations were preserved. A newly constituted 11 member board was appointed by PSU. Six years later Brueder revisited the experience in his article, *Merger: The Opportunities and Challenges of Institutional Partnership*, published in the Educational Record (1996, p. 46 – 52),. He sees the merger as unique because it demonstrates that a merger need not connote takeover, acquisition bailout or other negative action. In this case each institution retained its autonomy, individuality and mission, while creating a mutually beneficial partnership which enabled the college to attract an even higher quality student body and professional staff. However Brueder does sound a warning note:

.....there is a possibility that the history of the merger will fade and important understandings that were a part of the merger discussion will be lost.....There is also a constant need to respond to the allegation that the college has abandoned its roots and mission thus disenfranchising a population of students who helped to establish the reputation of WACC.

(Brueder, 1996, p. 52)

Concern that the separate educational histories of the separate organisations should not be lost was an issue for the alumni of St Bride's..and also an issue recognised by researcher Anne R Grant who lists one of the significant issues of mergers as :

How will our alumni and donors react?

(Grant, Case 1994, p.34 -38)

In some instances the merging educational organisations can be situated some distance away from each other. This was the case in 1963 when Lawrence College, Appleton Wisconsin merged with Milwaukee -Downer College two hours away. At the time the upset was huge. Steve Hirby, director of development at Lawrence University, interviewed thirty years later by Anne Grant, described the merger as:

one of the very few successful consolidations of academic institutions

(Grant, 1994, p. 36-37)

In reading the interview it becomes clear that as the transition was occurring those in authority had the wisdom to remember the old saying that *'little things mean a lot.'* They looked for small opportunities that would send clear messages to the alumni of Lawrence and Milwaukee- Downer Colleges and the students who were part of the new institution that there was a past heritage of which they were proud and which they wished to be remembered by the students who came later. One of these actions was taking the opportunity to call a new dining hall at Lawrence, the Jason Downer Commons. Another decision to ease the transition was to recognise the significance of *taonga* in the organisation that had to give up its campus and to shift it to an honoured position in the new campus. A *'taonga'* is a Maori cultural concept. denoting something considered precious in the eyes of the beholder which makes present a reality which was part of previous experience. An American example is the Chapman Teakwood Room, an elegant hand carved section of the Downer library, which was carefully dismantled and moved to Appleton. Other tangible reminders of Downer at Lawrence are the grandfather clocks and a favourite sundial which was given a significant position near the Main Hall. At Chanel College the gift from the Brigidine Congregation of the beautiful stained glass windows from the old chapel at St Bride's to the new chapel at Chanel demonstrates an equivalent recognition of the importance to the wider community of having familiar cultural icons from the past incorporated in the new environment.

Downer was a women's campus. Many of the women felt betrayed by the merger with Lawrence. This was recognised and addressed by the Lawrence management. To convert these and other disaffected students Steve Hirby writes periodically to all Downer alumni to remind them of all the aspects of Lawrence which reaffirm their traditions. This is an idea that would be useful for all amalgamating organisations to seriously consider.

The Critical Importance of Cultural Symbols

The critical importance of recognising the significance of cultural symbols of each organisation and ensuring that they were recognised in the new institution was reinforced by another case quoted by Anne Grant (1994). Beard School and Morrystown Prep merged to form the Morrystown Prep School. The new school recognised its dual cultural heritage in the naming of its buildings. The amalgamation occurred on the Morrystown site. The old main hall was renamed Beard Hall. Half a dozen faculty members were retained from Beard so that the students had familiar faces with whom, they could identify. This provided cultural continuity in a time of radical change. Photographs of the Beard Head Mistresses adorn prominent walls. The comments of development director, Clark Daggett, clearly show the benefits that have accrued:

"Some alumni are simply thrilled that we have been able to keep both schools alive. They recognise that our goals and mission were always philosophically consistent."

(Grant, 1984, p.34-38)

Another positive move made by Morrystown-Beard was that it made a special effort early on to get alumni back for reunions so that they could begin to identify with the merged campus.

Recognising the Importance of Reassurance in a Time of Transition

One of the ways that this reassurance was achieved in the early years after amalgamations in Catholic schools in New Zealand was by appointing a person from one of two religious orders as the Foundation Principal of the new college. This pattern is apparent in the statement of Bishop Kavanagh to his people in Southland involved in the amalgamation of Marist College and St Catherine's in Invercargill:

'In our present situation we are most fortunate in that we have the Marist Brothers. They are experienced in this field because they run nine co-educational schools throughout New Zealand and we will benefit from that.'

This pattern of Principal appointments also applied at Chanel College. One of the problems of mergers is the negativity they generate. This negativity was one of the more unpleasant cultural features associated with the Masterton amalgamation. Brother Champion captured some of the key frustrations in this extract from his speech at Senior Prizegiving in 1980 after he had been the Foundation Principal for three years::

“Since Chanel College started I am sure we have all been aware of problems. Our buildings were not complete when we started. Since then we have had some worries with flooring. There has been some difficulty ensuring full staffing. The merging of St Bride’s and St Joseph’s in a new school was hard for some to takesome pupils, some parents, some of us staff. On the other hand, we have whatessentially is a magnificent school, very well equipped, our pupils settled in to the new life very well indeed; in spite of some shortages, we are extremely fortunate in the excellence of our key personnel, both teaching staff and ancillary staffing.”

“There is one problem which I have noted is part of Masterton, although I have not learnt either to accept it or to ignore it. That is rumour - the rumour that feeds on gossip. My greatest worries over recent years have not been pupils and their faults, or deficiencies in equipment, buildings or staff, but parents who damage the college by their slander and tale bearing. We all know the power of gossip and we all know how prevalent it is in Masterton. Too often I have heard of a student or a teacher or a parent - some member of our community - being slandered. Too often I hear malicious gossip about the college. I realise the source may be a pupil or a teacher, the carriers are often parents. If there is a matter for complaint, I take it that parents truly interested in the wellbeing of the college would bring it to my attention, and I am grateful to those parents who have acted in this way. My concern is with those who have spread what they have heard, often misunderstood, expanded, distorted, so that the effect is malicious in effect, even if not in intent. I mention this because harm is being done and it is often irreparable.”

“We are a Catholic school, serving a Catholic community. There may be room for discussion over the practical implications of that. But there can be no questioning of charity as the heart of Christian life. Hypocrisy, not charity, claims to support Chanel College, yet destroys the reputation of its pupils, staff or parents.”

The frustrations so well described by Brother Champion clearly demonstrate the critical importance of creating a climate which prioritises quality communication prior to, during and after the amalgamation. In the best of all possible worlds it might be true to say that a merger requires two willing partners, (Brueder 1989, p 38). However the fact is that mergers occur regardless of the willingness of the parties involved. In the case of

Chanel College some 'parties' were clearly more willing than others. Since schools are negotiated realities, surely it is better for the people involved in merger management to recognise the importance of upskilling in the areas of compromise and negotiation in order to minimise the turmoil and in recognition that:

It's always better to prevent an injury than to cure it. The keys are openness, honesty, an effort to listen and learn as well as to explain, and imagination in creating new ways to help alumni identify with the institution. Nourished by this kind of thoughtfulness, alumni may come to respond to campus change all the faster by saying, "It's still my school."

(Anne Grant, 1994, p. 38)



ST. BRIDE'S COLLEGE BOARD OF GOVERNORS

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Back: Mr. D. A. Beech (Pahiatua Parish), Mr. E. G. Paris (Masterton Parish), Brother Karl Tapp, Mr. P. Silk (P.T.A. Representative), Mr. B. King (Carterton Parish).

Middle: Mrs. J. Gray (Secretary) Masterton, Mr. T. D. Ness (Featherston Parish), Mr. D. N. Barry (Carterton Parish), Mr. M. R. Hodgins (Masterton Parish), Mr. J. W. Gold (Masterton Parish), Mrs. G. A. Rolls (Old Girls' Association).

Front: Fr. A. Tooman (Masterton Parish), Sr. M. Michelle (Principal), Fr. H. Costello (Carterton Parish), Mr. P. G. Mahoney (Deputy Chairman), Sr. Tarcisius (St. Bride's Convent), Fr. D. King (Featherston Parish).

CHAPTER 2

HISTORICAL, CULTURAL AND SOCIAL PERSPECTIVES

'The old order changeth, yielding place to new, And God fulfils Himself in many ways'
Morte D'Arthur, Alfred Lord Tennyson

'The image of a homogenous body of people willing to obey whatever rules are given to them, no longer fits.'

Phillip Parker, Catholics in Crisis, Metro, July 1989, p 56

Let us begin by taking a brief historical look at the groups involved in the merger and the values that were to influence their respective stances. To understand a culture it is at first necessary to understand its sources. Schein (1992, p211) lists the three key sources as:

- (1) The beliefs, values and assumptions of the founders of the organisation.....
- (2) the learning experiences of the group members as their organisation evolves:
- (3) new beliefs, values and assumptions brought in by new members and leaders'

Chanel College, Masterton, New Zealand was established in 1978 by the amalgamation of St Bride's College, established in 1898 by the Brigidine Sisters, an Irish religious teaching order, and Saint Joseph's College, established in 1945 by the Marist Brothers, a religious teaching order of French origin.

The Brigidines

Since their arrival in Masterton New Zealand in 1898 the Brigidine Sisters have operated Catholic parish primary schools in Masterton, Pahiatua, Carterton, Featherston, Foxton, Shannon, Johnsonville, Khandallah, Tawa, Titahi Bay, Porirua, and Orakei and Meadowbank in Auckland. In addition to founding St Bride's College soon after their arrival, the Brigidines have contributed staff to Viard College established in Porirua in 1968 and also to Chanel College.

The Brigidines have a long history. St Brigid of Kildare in Ireland, abbess and foundress of the Brigidine Congregation, a contemporary of St Patrick, is believed to have been

Christian slave, her father, Dubhach, a Druid chieftain. Brigid's life involved her in both worlds. To this day Brigidines see themselves as acceptable to all social groups in society. About 470, recognising the need of women who wished to live a community life consecrated by vows to God, Brigid persuaded the King of Leinster to grant her enough land on which to establish a monastery and to open the first novitiate for nuns in Ireland. She is reputed to have been the first to gather women about her to live a vowed life in community. One of the features of her congregation was that it attracted girls of every rank in society. With their help she established craft schools to train pupils in gold and silver work, in designing embroidery, needlework and other crafts. Recognising the importance of agriculture on which the prosperity of Ireland depended Brigid saw to it that the convent farms became schools of agriculture where girls were instructed in dairying, beekeeping, and practical housekeeping. Brigidine Sisters assisted the poor, visited the sick and cared for them and offered hospitality at the convents to travellers. The community grew rapidly and many convents were established throughout Ireland. Brigid lived a life of manual work and intellectual pursuits and was at some later time consecrated as an Abbess. Fouhy (1998) quotes historian Tadhg Hayden, a specialist in the life and times of St Brigid, who said of her:

' She would visit a pagan household and while talking to the farmer's wife in a friendly way about Christianity would, at the same time, show her how to make good butter and discuss poultry and beekeeping.'

(Fouhy, 1998, p. 11)

Fouhy also quotes from historian Aice Curtayne who describes Brigid as:

'...an intellectual dairymaid,, a cowherd with culture, a field labourer promoting art and literature, a shepherdess who had learning.'

(Fouhy, 1998, p. 11)

Fouhy points out the surprising fact that:

In Brigid's day there were no restrictions on the major roles which women could play within the church and the hierarchy in Ireland. A special feature of the Celtic religious life was the double monastery which incorporated separate sections for men and for women.'

(Fouhy, 1998 p 11)

The tradition of Brigidine communities continued until the sixteenth century when communal religious life was suppressed by the policies introduced by Henry VIII which led to the closure of convents and monasteries and the confiscation of their lands and property. The suppression was reinforced by persecution based on the provisions of the Penal Laws. So it was that the Brigidine Congregation faded until it was re-established

on 1st February 1807 by Dr Daniel Delaney, (1747 -1814) Co-adjutor Bishop of Kildare and Leighlin who was moved to action by the poverty and illiteracy he saw in his people.

In the Ireland of Daniel Delaney's youth no Catholic was permitted to teach, even in a private house, nor could Catholics send their children abroad for an education. Rewards were offered for the discovery of bishops, monks, friars, Jesuits and teachers. It was not until 1782 that the penal code was relaxed in a number of areas including a provision that Catholics were permitted to open schools. Upon his return from his seminary education in France, appalled by the effects of poverty, deprivation and illiteracy he was witnessing in the Irish people, Dr Delaney became a man with a passion for education. In 1783, a year after the relaxation of the penal laws, Dr Delaney, at the age of 35, became Co- adjutor Bishop of Kildare and Leighlin. His initial attempts to meet the educational needs of his people saw him establish the Confraternity of the Blessed Sacrament in Tullow in 1785, and later the Catechetical Society, which in 1790 became the Confraternity of Christian Doctrine. While these initiatives were valuable for a time, they depended on lay volunteers for their continuance. As people's personal circumstances changed so did their ability to continue their commitment to the cause. In order to achieve his educational objectives Dr Delaney needed a dependable supply of competent teachers who could provide a secular as well as a religious education to the children: of rich and poor alike. There were no religious orders able to meet his specific needs at the time so he decided it would be necessary to establish a religious congregation which would meet his requirements. This, in turn, led to the decision to restore the Brigidine Sisters.

Soon after the establishment of the Brigidine convent at Tullow in 1807 the first of the daily schools were opened and the numbers of Brigidines steadily increased. Their symbol was the lamp of faith. Their motto "Fortiter et Suaviter," "Strength and Gentleness" was drawn from the teachings of St Francis de Sales:

'Nothing is so strong as gentleness, and nothing is so gentle as real strength.'

Their reputation grew. In 1883 Bishop Murray asked for Brigidine sisters to help establish Catholic schools in his diocese of Maitland in New South Wales first at Coonamble and later at Cooma. In 1897 the invitation arrived for the Brigidines to establish a new foundation in New Zealand. Mother Gertrude Banahan was invited by Father John McKenna, parish priest of St Patrick's Church Masterton to staff St Patrick's primary school and to establish a secondary college for girls. The Brigidines

agreed to the request and arrived on December 16th 1898. They brought with them their nationality, their history, their distinctive convent culture and their educational traditions when they came to Masterton, which was to become the Motherhouse of the Brigidines in New Zealand.

In 1898 Masterton was a town of 4000. There was no other convent or High School of any kind within 70 - 80 miles except a kind of private High School which was conducted by a couple of Anglican women. In his March 1898 letter to Mother Gertrude, Father McKenna was insistent that the women chosen for Masterton must

'be capable of conducting a first class high school. Neither must you lose sight of bringing good teachers for the primary school.'

The advertisement placed in the *Wairarapa Star* 20th December 1898 indicates that the six founding sisters well and truly met his request. The second paragraph contained the possibilities available in the curriculum to be offered at St Bride's:

The course of education comprises the English, French, Latin and Italian languages, Writing, Arithmetic (to which special attention will be given), Book Keeping, Geometry, Algebra, Geography and the use of the Globes, Geology, Botany, Physics, Astronomy, History, Shorthand, Music, Instrumental and Theoretical singing, (Tonic Sol Fa if required), Drawing, Painting (Oil and Watercolour), Wax Modelling, Plain and Ornamental Needlework, Calisthenics, etc. Lessons in Practical cooking will be given to the Advanced Classes. There will be no interference whatever with the religious principles of children of different persuasions.

Brigidine sisters were involved in the religious education of Catholic children in the state schools long before the Confraternity of Christian Doctrine was established and were also actively involved with CCD when it was established. They also took an active part in the liturgical life of the parish as sacristans, organists and in the training of parish choirs.

In 1947 the very influential St Bride's Old Girls' Association was formed to assist in planning the Golden Jubilee celebrations. Fifty years later, despite the fact that St Bride's College no longer exists, the St Bride's Old Girls Association is still very influential locally. Its role has changed from fundraising and supporting the college to supporting the remaining Brigidine Sisters in their new convent and keeping the Brigidine influence alive in various meetings and reunions. The last and most spectacular reunion was the hugely successful centennial celebrations in 1898 which attracted over 600 people from all over New Zealand, Ireland, USA and Australia. Many

members of the Old Girls Association felt themselves alienated by the amalgamation process and still regret the passing of their alma mater. Those involved in the amalgamation of educational organisations can often overlook the importance of the influence exercised by sub-cultures. A legacy of bitter disappointment in one generation can exercise a long term effect on the next.

The Marist Brothers Of The Schools

The Marist Brothers did not arrive in Masterton until 47 years after the arrival of the Brigidine Sisters. In contrast with the Brigidines the Marist Background was French. The Brothers were founded in France in 1817 by Father Marcellin Champagnat, one of the first members of the Society of Mary who was canonised on April 18th 1999. The founder of the Society of Mary, Jean Claude Colin, originally envisaged it as an organisation composed of a number of branches: priests, brothers, sisters and laity. In common with Dr Delaney, Champagnat's great interest was the Christian education of ordinary people, especially of the poor in the rural areas. He spent the whole of his working life in the area around Lyons in the middle of France. He founded the Little Brothers of Mary, later to be known as the Marist Brothers in 1817. Such was the attraction of his initiatives in education that by 1840 there were 250 Brothers in 47 schools. By 1860, 20 years after his death, the number of Brothers had increased from 250 to 2050 and the schools from 47 to 365 which is equivalent to opening one new school every three weeks for twenty years. The first school was established in La Valla in France in 1817 which was also the year in which some of the Brothers went with some priests to the Pacific as Catechists. In 1852 the Brothers opened their first school outside of France in England. By 1867 they were in South Africa, in 1871 in Australia and 1876 was the year in which they reached New Zealand.

Although 1876 was the year that the first group of Marist Brothers came to New Zealand specifically to open a school the Marist Brothers had been associated with the development of the Catholic Church in New Zealand from its earliest days. Brother Michael FMS accompanied Bishop Pompallier when he landed in New Zealand in 1838. He was followed by other Marist Brothers who spent their lives instructing Maori in the Catholic faith, a particularly challenging task since the first language of the Brothers was French and they had to master both English and Maori before they could communicate effectively. They had so little money and support it seems that most of their energies

were taken up with providing the basic necessities of life for themselves and the Marist Fathers for whom they worked.

Apart from the traditional vows of poverty, obedience and chastity associated with Catholic religious orders, the Brothers of the Marist Society are dedicated to various forms of Christian education for youth, especially the least favoured. The religious community in which they live symbolises what is central to their message and mission. Marist Brothers see themselves as a praying community of faith, hope and love, providing support and strength for its members. Their first choice in carrying out their mission is in the Catholic school:

'The extent to which the Christian message is transmitted through education depends to a very great extent on the teachers. The integration of faith and culture is mediated by the other integration of faith and life in the person of the teacher.'

The mutual care and love of the community is seen as the Gospel witness needed in the Catholic school which is seen as a place which:

'provides not only instruction, notions, methods and the knowledge and use of methods and instruments. It is for the formation of the whole man, forming him in freedom and responsibility. Sensitivity to and taste for the beautiful and artistic, the body as well as the spirit, the social through the collaboration and service - all are part of this formation.'

'Complete formation though is only possible through active co-operation of teachers, students, families, parish and any other parallel schools. Critical and systematic assimilation of culture comes from personal contact with committed persons and from experiencing the values in life context.'

The bonds of a shared Marist culture and a shared identity were greatly reinforced in the Wairarapa by a strong St Joseph's Old Boys Association, which organised periodic reunions and also fundraised for college projects, and the Marist Rugby and Sports Association which caters for a wide range of sporting codes for both men and women and is linked to Marist Rugby clubs throughout the country

The Historical and Social and Cultural Context

When Chanel College was established it was assumed that the Brigidine and the Marist cultures would also amalgamate. Educational organisations also exist within a wider cultural context. Chanel College is affected not only by the unusual educational in which

it exists locally but also the fact that is part of the Catholic educational system in New Zealand. It services Catholic parents throughout the large sprawling rural region of the Wairarapa in the south of the North Island. The eastern boundary of this region is the Pacific Ocean and the northern boundary is commonly accepted by Wairarapa people as Pahiatua. For many years the natural features of the landscape, the tortuous Rimutaka road and the steep Rimutaka rail incline reinforced a sense of separateness in the people. Today, improved road access means that the 100 kilometre distance between Masterton, the largest town, and the capital city can be comfortably covered in under one and a half hours and the distance between Masterton and Palmerston North can be covered in just over an hour.

Archeological evidence confirms that Maori were living in the Wairarapa in the Middle Ages. Pakeha explorers started to arrive in the 1840's, the pastoralists soon followed and the small farm settlements of Greytown and Masterton were established in 1853 and 1854 respectively. According to the 1996 census the population of the Wairarapa towns is as follows: Pahiatua (2720), Eketahuna (642), Masterton (22 999), Carterton (6 448), Greytown (2 682), Martinborough (2592) and Featherston (3665). Today the economic base of the Wairarapa continues to be agriculture however in recent decades viticulture has also grown in prominence both nationally and internationally. Although there is some light industry, the Wairarapa towns are largely economically dependent on the Wairarapa hinterland. Over 500 people daily travel by train to their jobs Wellington and the Hutt Valley.

In relation to the size of its population, Masterton, the largest town, offers Catholic parents more educational options than any other New Zealand rural town. The state colleges in Masterton are Wairarapa College established in 1923 and Makoura College established in 1968. Kuranui College established in 1960 in Greytown services the South Wairarapa. Apart from Chanel College there are three integrated colleges: Solway College for girls, (1916) a college of Presbyterian origin, now non-denominational, St Matthew's College for girls (1914) and Rathkeale College for boys, (1964) which combined Year 12 and 13 classes on the Rathkeale site in 1988 as Trinity Senior College. The Trinity Schools are of Anglican origin. With the exception of Makoura College, Kuranui College and Chanel College all the colleges previously mentioned offer boarding facilities.

Chanel College was integrated into the state system in November 1981 as an integrated Catholic co-educational college with an attached Intermediate Department with an approved maximum roll of 491. It receives students from St Teresa's Featherston, St Mary's Carterton, St Patrick's Masterton, and other students who can establish a preference in accordance with the Integration Agreement of 1981. Chanel College is one of the eight Catholic colleges in the Archdiocese of Wellington in which single sex secondary education is the dominant paradigm. St Patrick's College, St Catherine's College and St Mary's College are located in Wellington, with St Patrick's College Silverstream and St Bernard's College and Sacred Heart College Lower Hutt drawing most of their students from the Hutt Valley. Viard College in Porirua and Chanel College are the only two co-educational colleges in the Wellington Archdiocese. Viard College however, started its life as a co-institutional college in 1968 whereas Chanel College was from the start a fully co-educational college. The first purpose built co-educational Catholic secondary school in New Zealand is St Peter's College in Gore founded in 1981.

Chanel College has a unique history. It is the only Catholic college in the Wairarapa, the youngest college in the Wairarapa and the only fully amalgamated college in the Wairarapa. It is the youngest college in the Catholic Archdiocese of Wellington and the first Catholic co-educational college to bypass the co- institutional transitional stage experienced by other Catholic colleges with an amalgamation history. It has a background which is typical of the major educational changes that have affected New Zealand Catholic secondary school in the last 25 years and reflects an amalgam of educational ideas and practice from many sources. The amalgamation of St Bride's and St Joseph's to form Chanel College occurred in a particular historical, social and cultural context of rapid change and in a climate of continuing controversy. In the history of Catholic education in New Zealand the 1970's and the 1980's were decades of educational upheaval. A description of this context is important in order to establish the background to the amalgamation of St Bride's and St Joseph's and to understand the factors which affected the process.

From the 1970's onwards the amalgamation of single sex Catholic secondary schools into co-educational colleges was to become an emerging pattern in New Zealand. (refer tables 1 & 2) This pattern was also proposed in Lower Hutt and Hawkes Bay. (refer

table 9) In Hawkes Bay, following the publication of the Stinson Report, land was purchased and plans were drawn up for a new co-educational college to be constructed at Greenmeadows between Taradale and Napier. It was also proposed to amalgamate the two Catholic colleges in Hastings; Tennison College run by the Sisters of St Joseph of Nazareth and St Johns College run by the Marist Fathers with Sacred Heart College Napier run by the Congregation of Our Lady of the Missions. In 1980, Peter Cullinane, the newly appointed first bishop of the Palmerston North Diocese suddenly announced that Tennison College was to close and that the plans for a new co-educational college were not to proceed. In the majority of cases however, Catholic communities chose the amalgamation option (refer tables 1 & 2). In 1974 in Palmerston North St Joseph's High School run by the Sisters of Mercy amalgamated with Marist Brothers' High School to form St Peter's College. The amalgamation of St Bride's and St Joseph's in Masterton occurred in 1978. In Greymouth St Mary's High School joined together with Marist Brothers' High School in 1980 to form John Paul II College. In Invercargill St Catherine's College run by the Dominican Sisters amalgamated with Marist Brothers' High School to form Verdon College in 1981. Dunedin Catholics experienced a double amalgamation. St Dominic's High School operated by the Dominican Sisters merged with St Philomena's College run by the Sisters of Mercy to form Moreau College which in turn amalgamated with St Paul's College run by the Christian Brothers to form Kavanagh College which was amalgamated and integrated on the same day, 2nd February 1989. In Timaru Mercy College, run by the Sisters of Mercy merged with St Patrick's High School run by the Marist Fathers to form Roncalli College in 1983 which was the same year that in Oamaru St Thomas' High School, run by the Dominican Sisters, and St Kevin's College, run by the Christian Brothers, merged to form a new St Kevin's College. In Christchurch amalgamation resulted in both a single sex and a co-educational outcome. In 1980 St Mary's College run by the Mercy Sisters merged with McKillop College run by the Sisters of St Joseph of the Sacred Heart. In 1987 Sacred Heart College run by the Mission Sisters and Xavier College run by the Marist Brothers joined together and became Catholic Cathedral College. In Gisborne St Joseph's College run by the Sisters of St Joseph of the Sacred Heart merged with Edmund Campion College run by the Marist Brothers to form Campion College. In Rotorua Edmund Rice College run by the Christian Brothers merged with McKillop College established by the Sisters of St Joseph of the Sacred Heart. The two Catholic colleges in Wanganui, Sacred Heart College formerly run by the Sisters of St Joseph of Nazareth and St Augustine's College

run by the Marist Fathers are in the process of amalgamating to become Cullinane College.

The Impact of the Second Vatican Council

The cultures and the educational organisations they shaped in the Wairarapa were also to be influenced by external changes both in and outside the church. The fifteen years preceding the formation of Chanel College was the period after the Second Vatican Ecumenical Council in which Wairarapa Catholics, in common with Catholics all over the world, were confronting many changes and developments within the culture and structure of the Catholic Church which were affecting them personally. The Second Vatican Council was called by Pope John XXIII. These Councils are rare within the Catholic Church. The authority to summon a General Council of the Bishops of the Church resides with the Pope. Within the hierarchical structure of the Catholic Church it is the bishops in union with the Pope who exercise teaching authority.

The First Vatican Council 1869 - 1870, called the Great Ecumenical Council, was summoned by Pope Pius IX (1846 - 1878). This was the first council since the Council of Trent in 1563 which had been called to define Catholic belief in relation to what was regarded as Protestant heresy. Barie Ruth Straus (*The Catholic Church*, pp136) describes the outcomes of the First Vatican Council as the rejection of rationalism, naturalism, pantheism and the reassertion of the unique, exclusive and supernatural nature of Christian revelation. The most memorable outcome of this council was the strengthening of papal spiritual authority in the doctrine of Papal Infallibility by declaring it to be a doctrine revealed by God. Sheehan's description of Catholic doctrine is that it refers to teaching delivered by Christ to the Apostles, that has always been believed by the faithful and that it is found in Scripture or Tradition, or in both together. Stromberg, (1981) notes that agreement by the bishops to this doctrine was not achieved without a severe struggle.

The Second Vatican Council was quite different. Whereas the First Vatican Council became primarily focussed on the teaching authority of the Pope, the Second Vatican Council, summoned by Pope John XXIII (1958 - 1963) resulted in revolutionary change in the way the Church operated throughout the world.. The fortress mentality of the Vatican, which often seemed to condemn developments in the modern world, was set

aside in favour of a positive approach which emphasised the 'Good News' of the New Testament. In contrast with Pope Pius IX, remembered for what he condemned, (for example the 1864 Syllabus of Errors), Pope John XXIII was known as the author of the Encyclical 'Pacem in Terris' (Peace On Earth). He is still remembered as the innovative, serene, politically astute pope who embraced the world, the pope who could turn difficult situations into opportunities, the pope who could create bridges between the Church and its antagonists, the pope who showed respect for those who disagreed with the Church, and the pope who favoured dialogue as the way to heal divisions. Recent research by biographer Peter Hebblethwaite SJ has also shown Pope John XXIII to be resolute in the face of both subtle and blatant obstruction, often in the heart of the Vatican.

The Second Ecumenical Vatican Council, a General Council consisting of a large number of bishops, representative of the entire Church, met in Rome from October 1962 to 1965. It issued a number of significant documents to inform the Catholic faithful about its deliberations. For Catholics in New Zealand it seemed that each year there was at least one more document of major importance to become familiar with, another document to talk about and yet another opportunity to join a discussion group to reflect upon the content of the documents so that the laity would become more actively involved in implementing the many changes that had been decided upon. The documents from the Second Vatican Council covered the Liturgy (1963), the Church (1964), Ecumenism (1964), the Religious Life (1965), the declarations on Religious Freedom and Christian Education (1965) and the Pastoral Constitution of the Church in the Modern World. These documents resulted in years of constant change.

Radical change is well known to be very stressful. Hargreaves (1995) points out that

'change cannot be seen as a simple rational process at a technological level; it is a complex activity operating at the deepest level of the individual group and organisational psyche'

There were some who revelled in the challenge of change however, in New Zealand, as elsewhere, there were significant numbers of priests and many of the laity who were reluctant to respond to the challenge of change, finding it unsettling or even overwhelming.

Every organisation has its own distinctive rituals, traditions and history. The celebration of the Mass, often referred to as the Eucharist, is a central spiritual and cultural reality in the life of a Catholic community. Latin, the language in which the Mass had been said

or sung for centuries, was taken for granted cultural bond which had linked a diverse Catholic community together for many centuries. It was now systematically set aside. The Mass was to be celebrated in the vernacular. There was a new missal for every stage of the process. The liturgy went through a stage of transition where it was half in English and half in Latin until it settled down in 1970 into an English version which was acceptable to the bishops of New Zealand and eventually to the laity.

Even small liturgical changes proved difficult. In Masterton, as elsewhere, there were a number of awkward experiments before a culturally acceptable sign of peace could be agreed upon. The sign of peace now involves parishioners turning to each other with the greeting, 'May the Peace of Christ be with you,' and allowing the closed hands of one person to be placed within the supportive protection of the hands of the other. Parishioners of St Patrick's Masterton could not fail to notice that Monsignor Moore's patience frequently became strained at this point of the liturgy. On many occasions he simply ignored the sign of peace altogether or said it so quickly that the parishioners did not have enough time to respond in any way that made social sense.

The appropriateness of traditional ritual symbols was re-examined. The musical component of the Mass was widened to include modern hymns in a wide variety of musical styles. This was not welcomed by those of more conservative musical tastes who were more at home with Gregorian Chant. Electric organs, electric guitars, electronic keyboards, sophisticated sound systems and overhead projectors arrived. The old style confessionals were phased out to be replaced by small rooms in which the penitent could choose to remain behind a traditional type grill or to be seated facing the priest. The high altar placed against the back wall of the church, which meant that people could not really see what the priest was doing, was replaced by an altar allowing the priest to face the congregation. Traditional altar rails were removed. The construction of lecterns to allow the participation of lay readers in the liturgy was required. Concelebrated Masses on special occasions became increasingly common. Crying rooms for parents with energetic and noisy young children were incorporated in many churches, including St Patrick's. The aesthetic outcomes were often clumsy. The architecture of Catholic churches constructed since Vatican II reflect the changed liturgical needs and priorities. The sacrament of Confession was renamed Reconciliation to recapture its original spirit. The traditional penitential act of abstaining from meat on Fridays was widened to empower people to make their own choices about how they would 'remember' Good Friday.

In 1989 freelance journalist Philip Parker, investigated the experience of priests and laity in the Auckland diocese in 'Peace, Power and Politics: Catholics in Crisis' in the Auckland based magazine *Metro*. Among those interviewed was Father Pat Brady, of the Auckland diocese's Liturgy Centre whose comments confirm the culture shock experienced by a community when cultural changes are introduced:

'.....we didn't really appreciate how deeply established and fundamentally important the religious ritual was in the Church. We changed things thinking we were just changing the language and just some of the ceremonies, but in fact the changes have shown that the ways in which people express themselves religiously are deeply established, and for a lot of them it has represented a traumatic sort of experience.'

(Parker, 1989, p. 58)

Documents coming from the Second Vatican Council encouraged the religious orders to review their constitutions in order to make them more relevant to the modern world. While some women in religious orders found the thought of change traumatic and resisted, others were eager to adapt to the contemporary situation. The most obvious indicators were in the changed designs of the religious habits and the increased freedom of movement of the nuns. The Brigidine sisters reflected this change. They moved from being a semi enclosed order to having much greater freedom of movement. In the past when they visited families of the sick the rules of the Brigidine order did not permit the Sisters to enter the house. This apparently strange practice originated in Ireland. It was based on the sensitivity of the sisters to the extreme poverty of many of the families they visited. The sisters did not want them to feel burdened by offering hospitality. As a practice it no longer made sense so it was abandoned.

The various changes in the Catholic Church after Vatican II were to have a cost. A number of people in religious life decided to leave. In the decade 1968 - 1978 six of the curates who had served the parish of St Patrick's had left the priesthood. Most married later. The laity found these decisions unsettling. An increasing number started to question the wisdom of the Catholic Church in requiring that its priests should remain celibate. In many conversations it appeared that an increasing number of local Catholics were in favour of making celibacy optional so that a married priesthood could become permissible.

Catholic women were also affected by the changes happening in the Church and also within New Zealand society. In pre Vatican II days the role of Catholic laywomen in the local church, in common with women throughout New Zealand, often seemed to be largely confined to being a wife and mother. In the Catholic context expectations very often included catering, cleaning and fundraising for educational purposes and the missions, and membership of the Catholic Women's League and various religious sodalities. After Vatican II it became commonplace to see women participating in the liturgy, reading from the Bible and leading the prayers of the Faithful at Mass and other public liturgies. In common with many women throughout New Zealand increasing numbers of Catholic women returned to the workforce and had to manage part time or full time jobs as well as their family responsibilities.

As time went on of course there were fewer eyebrows raised when altar boys were joined by altar girls and women joined men as Ministers of the Eucharist. Although not yet widely used inclusive language lectionaries now exist and are written into the rules as a requirement for the prestigious O'Shea Shield competitions. It is expected that this will assist young Catholics to regard inclusive language within the Church as the norm. Inclusive language awareness has also been assisted by pamphlets now available in church porches which clarify the issues and suggest solutions. A Gender Issues Committee chaired by Lyndsay Freer is now part of the Catholic Bishops' Conference. One of its roles is to initiate a process of education on the use of inclusive language in liturgical celebrations.

Catholic women were encouraged via the Catholic media to become more involved in community organisations and to be articulate about the social and political concerns of their times. Family planning was another contentious issue, particularly after the publication of Pope Paul VI's papal encyclical *Humanae Vitae* in 1968 which dealt with issues for Catholics relating to contraception, sterilisation and abortion. In the years that followed, significant developments in natural family planning methods led to the training of women instructors by Catholic gynaecologists and the establishment of natural family planning clinics throughout New Zealand, including Masterton where a clinic was opened in 1973. Attitudes were changing. The Masterton Catholic Women's League sponsored women interested in attending the National Women's Convention in 1975. Over the last twenty years Catholic women have become much more articulate and prominent in expressing a wide variety of strongly held viewpoints about Catholic spirituality.

The traditional hierarchical and often authoritarian exercise of power by parish priests gave way to new pastoral structures where the priests and the laity were urged to work

together in a collaborative partnership. Parish Councils were introduced with a membership based on democratic choice together with members appointed by the Parish Priest.. These councils in turn gave birth to subcommittees to deal with the specific tasks that needed to be attended to in the organisation of parish life.

Issues relating to Catholic education were increasingly widely and vigorously debated after 1965 with the publication of the Declaration on Christian Education, one of the most significant documents to emerge from the Second Vatican Council. The structure of Catholic education started to change. In 1967 a local Confraternity of Catholic Doctrine (an organisation founded in 1790 in Ireland by Dr Daniel Delaney) was established in Masterton, under the leadership of Father Jim Elliston to provide classes in the Catholic faith to a significant number of Catholic children attending local state primary and secondary schools. The St Patrick's CCD, as it was commonly known, was supported by an enthusiastic group of lay volunteers, a significant number of whom were teachers. Primary children were transported by bus and by car to the weekly catechism classes held in the old St Patrick's School. Secondary students attended the weekly class run by Peter Hills and the researcher at 116 South Road. After four or five years the energy to continue this organisation locally declined and it eventually disappeared. The fact that the Confraternity of Christian Doctrine existed with the blessing of the Church hierarchy was yet another signal of change. In past times Catholic parents risked being heavily censured by their parish priest if they did not send their children to Catholic schools when one was available. The numbers of lay teachers in Catholic schools rose rapidly in the same period, (refer table in Chapter 4). In 1969 Joan Gaskin and myself were the first two lay teachers on the St Bride's College staff. In February 1974, when Jim Holland was appointed as Principal of St Mary's School in Carterton he was the first lay principal of a Catholic school in the Wairarapa. In November of the same year Bill Peters made front page headlines in the Wairarapa Times Age when he became the first male deputy Principal in the history of St Patrick's School, established 1886. People started to reflect upon what might happen in the future if the numbers of teachers in the religious orders continued to decline. In the last thirty years there has been a paradigm shift in the people who lead and manage Catholic schools.

' The combination of an ageing Religious population, a lack of younger people electing to join the Orders and a changing priorities within the Orders have meant that only a small proportion of Catholic Secondary schools now have a Religious principal.'

(Kennett, 1997, p 6)

The lively debates which accompanied the developments in Catholic education coincided with developments in education in the wider political arena. The Educational Development Conference was organised during the term of the 1972 -75 Labour Government, when Phil Amos was Minister of Education. The EDC was organised on a New Zealand wide community consultative basis to assist the Government in setting new directions in education. Over 600 people in the Wairarapa chose to be involved in a series of seminars organised for members of the public. Further opportunities were organised to involve senior students in all Wairarapa secondary schools who sent their own set of recommendations to the EDC Steering Committee. The seminars were well publicised from December 1973 to April 1974 in the Wairarapa Times Age with the result that those who did not attend the conferences were well aware of the issues confronting New Zealand education at the time. One of those issues was the possibility of integrating the Catholic education system into the state system and the various ways by which this might be achieved.

Readers of the Wairarapa Times Age were informed by the 1974 NZEI report released on the 6th April that school rolls were expected to fall by 17,200 between 1974 and 1978. If the 1: 35 staffing schedule was to remain there would be at least 550 fewer teaching positions than in 1972. Falling enrolments were expected to continue after 1978 because at that stage there had been no sign of a rise in the birth rate that had been expected after the initial impact of the pill. The report pointed out that in 1973 there had been a further drop of 3008 births. The implications were clear. If the rolls were not growing, new schools would not be required and promotion positions would not be created. What was true for primary schools would also affect secondary schools seven years down the line.

Another area of spirited educational debate in the district at the time related to the desire to establish a tertiary institution based in Masterton. Wairarapa people had long been concerned about the inevitable drain of educated young people from the region because of the lack of tertiary opportunities. One of the educational policies of the 1972 -75 Labour Government was to establish community colleges, but despite the hopes of some, the Wairarapa was not in consideration. The Masterton Trust Lands Trust discussed possibilities with Professor C G M Hill, Head of Massey University's Education Department which produced a feasibility study. The Masterton Trust Lands Trust, working in conjunction with the Community Action Project, financed a detailed study by Gary Hermansson which was released in 1974. The ongoing discussion and action eventually led to the establishment of the Wairarapa Community Polytechnic.

All these changes also co-incided with a time in which the composition of the Catholic Church in New Zealand was changing. Until World War II statistics quoted by Akenson (1990) confirm that 95% of European Catholics within New Zealand were either of Irish birth or Irish descent. The common bond of Irish heritage was to have a profound effect upon the development of New Zealand Catholic culture and Catholic Schools. After the Second World War the already existing Italian and Dalmatian Catholic communities continued to grow. Dutch Catholics came to New Zealand from the Netherlands and its former colony of the Dutch East Indies (Indonesia). The Catholic population was further diversified by Catholics from the Pacific Islands and Catholic refugees from Poland, Hungary, Vietnam and South East Asia. The changing composition of the Catholic Church in New Zealand was reflected in the the surnames of the students appearing in the school rolls in the Wairarapa and elsewhere.

This was the complicated context in which the amalgamation of St Joseph's and St Bride's occurred. The process also co-incided with the urgent need to rebuild St Patrick's School in Masterton brought about by rising rolls and substandard classroom accommodation. When *Wairarapa Times Age* readers opened their newspapers on April 29th 1974 centred prominently in page 3 was a report headlined 'Catholic Educational Needs to Be Looked At.' I

The decisions that needed to be made would have a lasting effect on the Catholic education system locally. Many Catholics had come to expect that the decision making process would be open and consultative. Others were still wary of the 'breezes blowing through the church' and preferred to operate in the entrenched top down decision making culture with which they were familiar. The prospect of being involved in yet more significant change was not welcomed by many Wairarapa Catholics who were already starting to exhibit symptoms of change fatigue. Rest, however, was not at hand.

CHAPTER 3

THE JOURNEY TOWARDS AMALGAMATION: A CATHOLIC COMMUNITY CONFRONTS THE CHALLENGE OF CHANGE

'There is nothing more difficult to take in hand, more perilous to conduct or more uncertain in its success than to take the lead in the introduction of a new order of things.'

Niccolo Machiavelli

'Mergers require investment, knowledge, dexterity, wisdom and the courage to be consumed for the sake of a better future.....Mergers also need to begin in friendship'

Gail Chambers, 1983, p. 17

'It was awful - by the end of it there were whole groups of people not talking to each other,'
Thesis research respondent.

When parish newsletters and the *Wairarapa Times Age* announced that Catholic educational needs in the Wairarapa were to be reviewed, the people in the parishes expected to be consulted and to be kept fully informed during the review process and they expected to be able to participate. References to the lack of consultation and how it affected relationships within the Catholic community were issues particularly raised by a number of women respondents, for example:

"It was awful - by the end of it there were whole groups of people not talking to each other."

Lack of consultation soon became one of the key issues in a community which was well equipped to engage in vigorous debate as a result of a decade of changing expectations within and outside the church. This perhaps, was hardly surprising. Wairarapa Catholics were a microcosm of the New Zealand Catholic community itself. The majority of adult

parishioners in the pews had been educated in Catholic schools where it was the norm for apologetics and Catholic doctrine to be taught in Religious Education classes. Sheehan (1955) defines apologetics as:

‘ the science concerned with the defence of the Catholic religion.’

(Sheehan, 1955, p1)

Sheehan’s textbook was widely used in Catholic colleges throughout New Zealand until Vatican II. The fourth and revised edition published in 1955 noted that over 428,000 copies had been printed since its first publication in Dublin in 1941. In the culture of Catholic secondary schools the language arts of public speaking, oratory and debating were usually given a high profile, reinforced by the annual intercollegiate competitions such as the Bishop Lyons Shield in the South Island and the O’Shea Shield for the 17 Catholic secondary schools in the lower half of the North Island. The O’Shea Shield originated in Masterton in 1946. After secondary school the CYM, (the Catholic Youth Movement) provided further opportunities for discussion and debate. The proposal to amalgamate St Joseph’s and St Bride’s was therefore, made to Wairarapa parish communities of articulate Catholics, who for the previous decade had been engaged in reflecting upon the whole nature of the Church and actively involved in a partnership with the priests and the hierarchy in implementing the changes in liturgy, pastoral organisation and education brought about by Vatican II. They were now used to reading or hearing phrases like ‘*the co-responsibility of equality*’ in which *priests and laity offered each other reciprocal respect and mutual esteem.*’ Exactly what this phrase meant in practice however, was still a matter of interpretation. Evidence of the new order of things and the old tensions can be seen in the headline of a report, “Laity Want a Say in Succession” ‘*New Zealand Tablet.*’ 1973, p2, December 12. Just one week after the death of Cardinal Peter McKeefry the Wellington Lay Co-ordinating Committee formally asked Bishop Owen Sneddon if there was any intention of involving the laity in consultation preceding the appointment of the Cardinal’s successor as Archbishop Of Wellington. Others responded immediately by stating that such matters were not the province of the laity.

The journey towards amalgamation was to be noted not only for a vigorous ideological debate between single sex versus co-educational schools, but also, as a prime example of the nascent conflict, for the clash between open and closed cultures of decision making. Post Vatican II culture emphasised consultation, partnership and democratic decision making in many areas. If the Church was asking for the active and responsible

participation of the laity and saying that the laity was irreplaceable in the activity of the Church then it was hardly surprising that the laity expected in matters that directly concerned them they would be kept well informed and their views would be respected.. Once again the Wairarapa experience reflected the developments nationwide. Increasing numbers of Catholics were no longer prepared to be passive spectators.

A Top-down Tradition

Debating real life educational issues can be a very unsettling experience, particularly in a situation where there is a history of educational decision making that operates from the top down. This had been the case with the Catholic Church in New Zealand. As we have seen in Chapter 2, until relatively recent times the development of Catholic education at the local level was directly controlled by the parish priests and the religious orders. The New Zealand pattern had been to establish the church first and later the school. The following example is typical of how the hierarchical decisionmaking process operated.(refer tables in the Appendix). St Patrick's Church Masterton was built in 1879 by the first parish priest, Father Anthony Halbwachs, a member of the Marist Order. In 1882 he was instructed by Bishop Redwood to establish a Catholic School. He did so. By 1883 St Patrick's School started in the largest room in the priest's cottage which was set up as a classroom.

In 1884 Father Halbwachs was replaced by Father Patrick Treacy, an Irish secular priest from Lyttleton with a reputation for being 'zealous' about Catholic education. Soon after his arrival he built the first St Patrick's School at the back of the Church. Father Treacy was the first of the Irish parish priests to serve the Wairarapa. The best known were the parish priests of St Patrick's Masterton, Monsignor John McKenna (1887 - 1930), who brought the Brigidine Sisters to New Zealand in 1898, and Monsignor Nicholas Moore (1930 - 1985), who established St Joseph's College in 1945.

In the first phase of its development from 1883 - 1898, St Patrick's School was staffed by lay teachers assisted by the parish priest. When the six founding sisters of the Brigidine Order arrived in Masterton on December 16th 1898. In 1899 they took over the staffing of St Patrick's School which had a roll of 64 and established a new secondary school for girls at St Bride's Convent with eleven students. St Bride's High School was registered and approved by the Secretary of the Education Department in Wellington in

1900. Father John's brother, Father Tom McKenna, appointed the first parish priest at Pahiatua in 1894, established St Anthony's School 1906. St Mary's School in Carterton was opened in 1917 with 65 students and St Teresa's School in Featherston. in 1954. All of these primary schools later contributed students to the colleges of St Bride's and St Joseph's and Chanel in Masterton. From 1899 until the appointment of Mrs Pat Simpson to St Patrick's School in 1961 all the Catholic primary schools in the Wairarapa were staffed by the Brigidines

For 98 years Masterton was served by two Irish parish priests, Monsignor McKenna and Monsignor Moore. Father Tom McKenna in Pahiatua was succeeded by other Irish priests. Until the arrival of the Marist Brothers in 1945, Irish leadership not only at a parochial level but also in the Brigidine schools, was dominant in all the parishes in the Wairarapa. The Irish factor remained important until after the Second Vatican Council. This bears out Akenson's view (1990, p 99), that the Catholic Irish sense of collective group identity and social cohesion was one's family, one's Irishness and one's Catholicism and that the social institution which underpinned this sense of identity was the Catholic school system. The church hierarchy expected that Catholic families should send their children to Catholic schools if one was available and failure to do so could result in censure. Akenson draws attention to the second social institution which secured 'apartness' as far as society was concerned; the set of regulations which inhibited intermarriage.

St Bride's Convent flourished. The convent was extended, a novitiate established in 1903, a chapel was built and dedicated in 1909, and the St Bride's Convent Academy building was added to the convent in 1923. After suffering the inconveniences of overcrowding and inadequate facilities for many years the new Saint Bride's College was opened on September 20th 1970 on the twelve acre site purchased by Monsignor McKenna in 1910. St Patrick's School which had started in the large room in the parish priest's cottage moved into its own building of one large room behind the church in 1884, Ten years later it was moved across the Queen Street and extended ten feet towards the street. A new Saint Patrick's School was opened in January 1928. Forty-five years later, in the mid 1970's this school was in urgent need of replacement.

The establishment of St Joseph's College in 1945 was inextricably linked with the vision, the initiative and the gritty determination of its founder, Monsignor Nicholas Moore. It was also associated with the risk taking faith of Brother Adrian and Brother Sylvester, the founding Marist Brothers, who were willing to travel to Masterton and to establish a college which had neither buildings of its own nor a brothers' house in which they could live. The 52 foundation students of 1945 were taught in two classrooms that were part of the St Patrick's Parish Hall which was located on the Saint Patrick's Primary School site. The brothers boarded at the presbytery. Before their arrival Monsignor Nicholas Moore had been working to secure several well built surplus army buildings used by American servicemen who had a camp in Masterton in World War II. He won the practical and sacrificial support of the parents who organised a wide variety of fundraising activities and working bees to transform the buildings into the nucleus of a Catholic secondary school for boys in Herbert Street which was officially opened on St Patrick's Day 1946 by Archbishop O'Shea. Monsignor Moore organised the establishment of the Catholic Women's League to assist in the development of a boarding facility catering for 23 boys and then turned to the challenge of breaking in the grounds. An active PTA existed but there was no St Joseph's Board of Governors. St Joseph's College was owned and operated by the Marist Brothers.

The St Bride's College Board of Governors, in reality the Wairarapa Catholic Secondary Schools Board, was constituted by trust deed on 30th December 1968. This fully independent Board built, owned and administered the new St Bride's College with full control of school policy. This was a new development in Catholic secondary education in the Wairarapa and possibly also in New Zealand. All parishes in the Wairarapa contributed to the new college and therefore owned it in common through their representatives on the Board of Governors. The new St Bride's was most unusual in being collectively owned. The majority of Catholic secondary schools at the time were owned and operated by the various religious congregations. The main general aim of the St Bride's Board of Governors was to promote Catholic secondary education in the Wairarapa. Despite its name, its brief went beyond the provision of Catholic secondary education for girls. It was for this reason that five years after its constitution it found itself at the centre of the amalgamation controversy. The building of St Bride's College placed a heavy burden on the parishes in the Wairarapa Deanery, especially Masterton and Carterton. St Bride's was possibly the first regional Catholic secondary school that had not had to rely heavily on diocesan funds for its construction. The Catholic parishes of

the Wairarapa region committed themselves to pay a minimum total sum of \$10 000 per annum for interest and principal payments under the mortgage. Annual outgoings, such as teachers' salaries, maintenance and rates, were met from tuition fees. The St Bride's Board of Governors took transfers free of consideration of the twelve acres on which the new college was to be built from the Archbishop of Wellington and the Brigidine Order respectively.

There are significant differences between the initial St Bride's Board of Governors which was selected in 1968 and the 1975 Board of Governors which was at the centre of the movement towards amalgamation. In the 1968 Board the official chairman listed in the trust deed was Cardinal Peter McKeefry, Archbishop of Wellington. In fact, for all practical purposes those who held the role of deputy chairman did the job. The first chairman was Father Buist, followed by Peter Mahoney. Board member Bill Orange remembers that Peter Mahoney consulted the Cardinal regularly and kept him informed by sending him the minutes of Board meetings, by phone calls, and by visits to Wellington during his term of office from 1968 - 1974. Cardinal McKeefry died in November 1973. As it was some time before his successor, Auckland's Bishop Delargey, was appointed, Peter Mahoney's successor, Ted Paris, was always referred to as the Chairman in Board Minutes. The second difference between the 1968 Board and the 1975 Board was that membership was given to two Marist Brothers, Brother Carl Tapp, the Principal of St Joseph's College and Brother Quentin. Their eligibility for membership already existed under Article 3 (d) of the Trust Deed of the Constitution of the St Bride's Board of Governors:

'The Principal and one representative of the religious order teaching at any school or college which at any future time comes within the Board's jurisdiction'

Brother Carl and Brother Quentin were appointed to the Board following the proposal to amalgamate St Bride's and St Joseph's. There was not the opportunity for the Marist Brothers to make a reciprocal arrangement for the Brigidine Sisters because St Joseph's College was owned and operated by the Marist Brothers and had no board of governance. The 1968 Board began with a membership of 18. The only two women representatives were Brigidine sisters, the Principal, Sister Michelle, and then Sister Cletus, who was replaced by Sister Tarcisius and subsequently by Sister Magdalen. The five parish priests entitled to membership were the incumbents from the parishes of Pahiatua, Eketahuna, Masterton, Carterton, and Featherston. They were accountable not only to the parishes they led but also to the Archbishop in Wellington. Looked at

another way, they were the representatives of the Archbishop in the localities. The first lay representatives on the Board, in accordance with the provisions of the Trust Deed, were appointed by their respective parish priests and parish councils. Thereafter, at the end of each year, one representative from the Masterton parish and one lay representative from one other parish (to be decided by ballot) retired and were replaced by the elected representatives of their parishes for a three year term. Retiring lay representatives were eligible for re-election.

Masterton was entitled to five lay representatives, Carterton was entitled to two, and Pahiatua, Eketahuna and Featherston parishes were each entitled to one representative. The lay representatives were nominated by the parish pastoral councils. In theory there was nothing to prevent the nomination of women to the St Bride's Board, in practice however it is fair to say that there did not appear to have been any Catholic women available at the time with the particular areas of expertise that school boards find to be particularly valuable. It is pertinent at this point to emphasise that the members of the St Bride's Board were elected by the parish councils. This meant that they had to report back to and were accountable to the parish councils who had sent them and only indirectly to the people in the parishes. This system is in direct contrast to the present system where the majority of the members on Catholic Boards of Trustees are elected by the parents and therefore directly accountable to them through the ballot box and at annual general meetings of the Board. By 1975 The St Bride's PTA and the St Bride's Old Girls Association had gained membership rights but not voting rights.

The composition of the membership and the lines of accountability of the St Bride's Board, (refer Table 13 in the Appendix) meant that its annual general meeting did not operate in the same way as boards which had a basis of democratic election. Where the membership of boards is based on democratic election those who oppose have a forum, such as at an annual general meeting, in which they may air their grievances in public if they choose to do so. Provision 11 of the St Bride's Trust Deed defines a quorum for the annual general meeting as:

'the quorum for any Board meeting plus an additional three members. Apart from this the norms of Chairman's report, a financial report and a general business section are included.'

Any alteration to the constitution required the approval of the Archbishop. The participation of women in governance has changed in the thirty years since the St

Bride's Board of Governors was established in 1968. The Chanel College Board was led by Margaret Bourke from 1987 - 1993 and by former St Bride's student Helen Nicholson from 1996 - 1999. In 1998 six of the fourteen trustees were women.

Until December 1975 when the Co-ordinating Committee was formed at the request of the Catholic Education Office, the St Bride's Board of Governors was the most influential organisation in the amalgamation process. The interests of the two religious orders were key issues, but in the end the process was driven by economic realism and the desire to ensure the continuance of Catholic secondary education in the Wairarapa in a way which could be demonstrated to be what was in the best interests of the parents and students who valued a Catholic education.

Below: St Brides students relax in the beauty of the old convent grounds in the 1960's



The Opening of St Bride's College, September 1970

Left: His Eminence Peter Cardinal McKeefry, and Father A Tooman

Middle: Cardinal McKeefry opening address. Sister Michelle and Mother Tarcisius far left

Right: Monsignor Moore speaks to those assembled

CHAPTER 4

EMERGING LEADERSHIP

'Without a vision, the people perish.'

Micah in the Old Testament

'Leaders help educational communities clarify and articulate their values and purposes - defining the right things, finding the high ground.'

O'Neill, 1994

Leadership is exercised in an historically specific situation. Educational leadership takes place not only in an educational, cultural and social context but also a political one. The political dimensions of leadership have to do with the nature of the power given to people and the manner in which they use it. In a case study relating to a Catholic school there is an added dimension of leadership which is at the heart of educational decision making: the leadership and authority vested in the various people placed in positions of spiritual authority within the Catholic community. Any discussion of leadership is incomplete without at the same time recognising the importance of followership. People do not have to agree to being led. As we have seen in Chapter 3 The people in the pews were expecting to be consulted about the changes that affected them and were expecting to participate in the relevant decision making structures. Many Catholics throughout New Zealand were being challenged to review Catholic secondary education in the 1970's as the tables provided in the Appendix illustrate. In the case of Verdon College, Invercargill the journey towards amalgamation was preceded by organised community consultation. In the Hawkes Bay the recommendations contained in the Report and Findings of the Independent Commission on Catholic Education for the Napier and Hastings Districts (the Stinson Report) were overturned by Bishop Cullinane soon after his appointment. In the case of Chanel College there was a mismatch between open (democratic) and closed (top down) cultures of decision making which was to cause great tension. As the amalgamation processes developed it became clear

that the Catholics involved were experiencing the early stages of transition in the leadership styles. The 'changing of the guard' is still in the process of occurring.

It is very difficult to discuss the journey towards amalgamation without, once again, briefly reviewing the structure and nature of the leadership that was experienced during the process and the individuals and the decision making structures involved. Before 1960, the Catholic laity had little say in the governance of Catholic schools. Decisions were handed down by bishops, priests and the provincial superiors of the religious orders. Within less than a generation this changed as a result of factors within the Church, within the Catholic education system itself and the changing government policies and legislative requirements relating to education, such as the Conditional Integration Act of 1975 and the radical administrative restructuring of 'Tomorrow's Schools' introduced in 1988. Brother Peter Bray, Principal of Frances Douglas College in New Plymouth from 1979 - 1990 recalls that he was Principal when the college was a Private school, an Integrated school and after the introduction of 'Tomorrow's Schools'. He has likened the experience to running three completely different schools on the same site. The amalgamation of St Bride's College and St Joseph's College was occurring within this framework of change the significance of which appears clearer in retrospect than it did at the time.

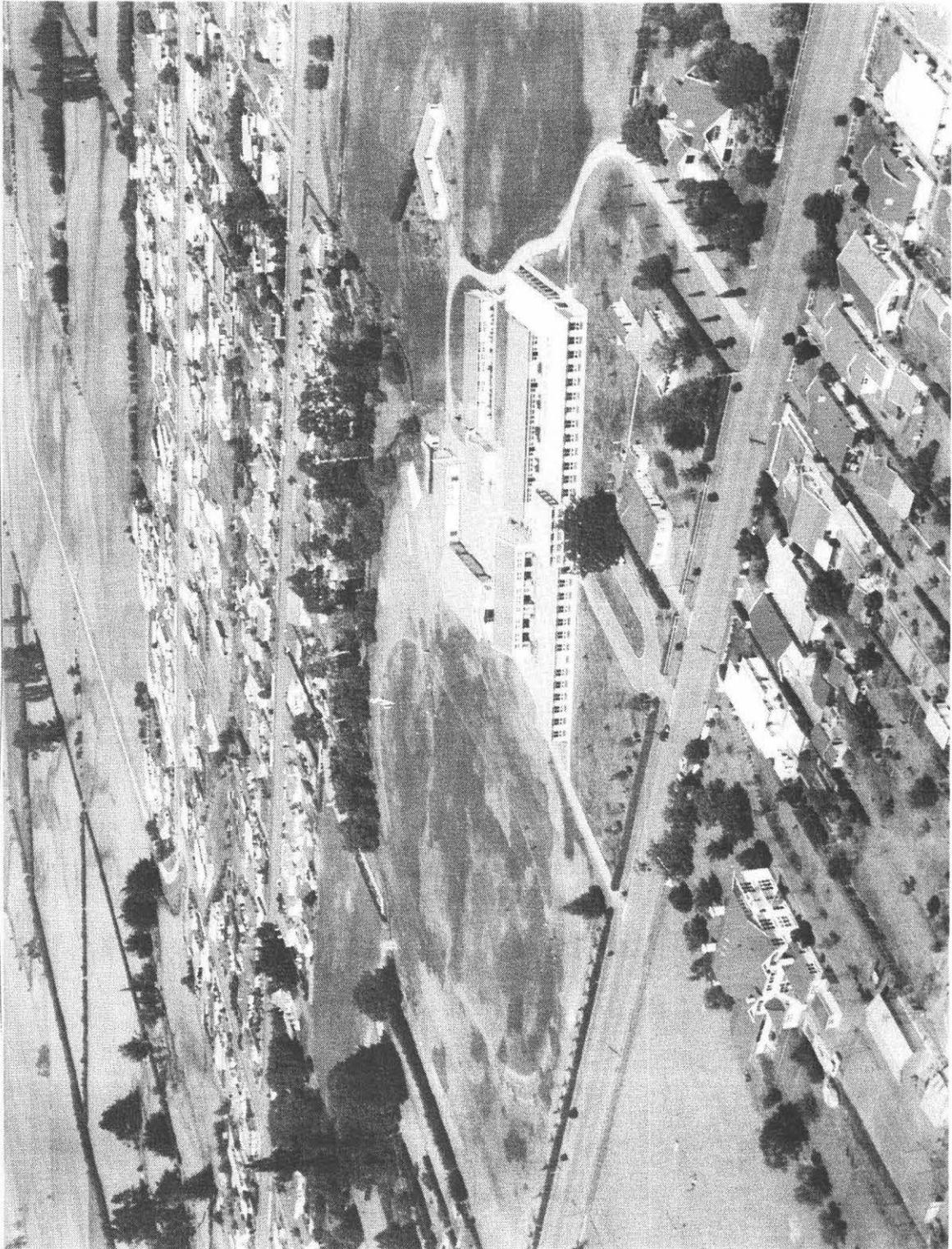
The documentary evidence confirms that until 1972 it appeared that St Bride's and St Joseph's would continue as single sex secondary schools. On September 6th 1972 a meeting which was given decision making authority was held in Masterton to consider the future of Catholic education in the Wairarapa. There was only one lay person present. The meeting was attended by the Director of Catholic Education Father C Donoghue, Father A Tooman, Rev Mother Tarcisious (Brigidine Superior) Sister Michelle (Principal St Bride's) Sister Jean Marie (Principal St Patrick's) Rev Brother Carl (Principal St Joseph's College) and Mr Neil Barry representing the St Bride's Board Of Governors. Mr Peter Mahoney sent his apologies.

On September 7th 1972 Father C Donoghue sent a memorandum relating to the future of Catholic schools in Masterton and Carterton to the parish priests of Masterton and Carterton, the principals of St Bride's and St Joseph's, the head teachers of St Patrick's and St Mary's, the parish pastoral councils and the home and school associations

confirming the decisions taken at the meeting. The memo states that it had been hoped that St Bride's and St Joseph's could have been re-organised as Form 1 - 7 colleges from the beginning of the 1973 school year, co-inciding with the opening of the new state Intermediate school in Masterton. Father Donoghue explained that financial and building considerations had made it necessary to defer this arrangement until the beginning of 1974. Memo recipients were advised that this was a firm decision and that the following steps had been taken to ensure its implementation.

- 1 Both colleges were to be established as Form I - VII Colleges 1974
- 2 Plans were being drawn and financial arrangements put in hand for th`construction of additional classrooms at St Bride's..... ready during 1973'
- 3 St Patrick's School was to be established as a '6 teacher school - primers to standard 4 - new classrooms and library required February 1974, to replace existing temporary accomodation.'
- 4 St Mary's School Carterton to remain a four teacher school - *primers to standard 4 - if roll so demands: minimum 3 teachers guaranteed on present indications,4 preferable.*

On face value this policy statement would appear to have offered a firm basis for future planning. In fact the situation soon changed.



Aerial photograph of St Joseph's College taken by George Nikolaison in the early 1970's

Notwithstanding the key role of the Church hierarchy in educational decisionmaking, the impetus for amalgamation came initially from lay people. The first person who proposed amalgamation was Ted Paris, the newly elected Chairman of the St Bride's College Board of Governors, at his first meeting in the chair on 14th March 1974. He was supported by the outgoing Chairman, Peter Mahoney. The Board meeting had been preceded by the Finance Committee meeting which had been advised that despite previous assurances, there was no finance available from the Catholic Education Office for the proposed Form 1 - 2 additions to St Bride's. Without the money the long term viability of St Bride's was at risk. As the implications of this decision were explored and the minimum roll requirements of the approaching Integration Act requirements were discussed, the amalgamation of St Bride's and St Joseph's emerged as a possible option for the future.

As progress towards amalgamation became more advanced the nature of the leadership became more complex as a result of the creation of an increasing number of committees and sub-committees locally (refer table 13 in the Appendix) and also the close involvement of the Catholic educational hierarchy in Wellington. Throughout the amalgamation process the St Bride's Board of Governors played a pivotal role by virtue of the fact that its main general aim, as set down in its trust deed, was to promote Catholic secondary education in the Wairarapa and also because its members were nominated by the parish councils throughout the Wairarapa. After the amalgamation proposal was made public the Board established an Education Advisory Sub-Committee, sometimes referred to as the Exploratory Committee, whose job it was to ascertain how best to satisfy the educational needs of the present and future students within the parish of Masterton. Its role was not decision making: its function was exploratory and advisory. Once amalgamation was decided upon the role of the committee changed to one of being a channel of communication as the formal processes related to the amalgamation had to be handled by the St Bride's Board of Governors.

The Education Advisory Sub-Committee then attached itself to the Parish Education Sub-Committee, having as its chairman the Chairman of the Parish council. Reference to this development by John Gold is to be found in the Board minutes of September 12th 1974 and confirmed in the minutes of October 10th when Ted Paris was responding to a

query from Gabrielle Rolls. A clarification as to the time of the change and the increase in its membership is found in the Board minutes of August 8th 1974 when Mr Paris explained that at the time of the visit of Mr Pat Hoult, the Executive Director of the Catholic Education Office in Wellington, the Exploratory Committee became the Education Sub-Committee. The minutes state that the sub-committee was made up of representatives from the St Bride's Board of Governors, the St Bride's PTA, the St Patrick's School Committee, the St Joseph's PTA, the Parish Council and representatives from the two religious orders.

There were also significant individuals involved in the amalgamation process who, by virtue of their position in the educational or religious hierarchy, or both, needed to be persuaded that the merger should occur, needed to agree upon what form it should take and then do what was necessary to make it happen. In his 12th February letter to Bill Orange, the Secretary of the recently formed Co-ordinating Committee Pat Hoult, Executive Director of the Catholic Education Office explained the division of power as follows:

My role in plans and activities for the amalgamation of the two intermediate and secondary colleges in Masterton is to examine and approve any such plans and to advise the Archbishop on all educational aspects of any amalgamation or development of diocesan schools both primary and secondary. I am certainly not involved in primary schools only. My responsibilities to the Archbishop extend to the whole of the diocese schools system.

The financial arrangements and approval are the responsibility of the Very Reverend Father H R Doogan, Archdiocesan Chancellor. Applications for Government loans should be channeled through my office in the first instance. Applications for loans from the Archdiocesan Development Fund should be directed to Father Doogan but in such cases, I would appreciate a copy of the application being sent to me.

In addition to these significant individuals there were the two religious orders involved, the Brigidine Sisters and the Marist Brothers, the Catholic educational hierarchy and the people who were members of a number of influential local advisory or administrative committees and subcommittees who expected to be consulted and to have input into the process. A discussion of the amalgamation process as it relates to Catholic schools in New Zealand is much more complex than the discussion of the amalgamation process

that might relate to the merger of schools within the state system of education because in the Catholic system there are a greater number of stake holders. A discussion of the amalgamation of two state schools prior to the introduction of 'Tomorrow's Schools' could be expected to include reference to negotiations with the Education Department, The Boards of Governors, the teaching and support staffs, the teacher unions, the PTFA's and associations of ex students. A discussion of the process which leads to the merger of two Catholic schools must, in addition, recognise the involvement of the hierarchy within the Catholic Church and the Catholic Education Office in Wellington because, except where the schools were owned and operated by religious orders, most Catholic schools were owned by the Church.

Educational developments require the expenditure of large amounts of money. Quite apart from the necessary input from the Department of Education, the developments could not proceed without the agreement of the bishop, the acknowledged pastoral and spiritual leader in the diocese, and the Catholic Education Office, which exercised financial and administrative authority relating to such developments. The years 1974 and 1975 were pivotal in that the key decisions were taken that led to amalgamation and the years in which the pain associated this proposed change was at its most intense. In retrospect it becomes clear that within the same time frame there were a number of leadership changes in key areas related to the amalgamation process.

The evidence from an increasing number of theorists and case studies show that educational leadership is multi dimensional in its requirements and community expectations because education by its nature is a co-operative venture. Jill Blackmore argues for a new definition of leadership based on the empowerment of both the individual and the group:

'Leadership, and the power which accompanies it, would be redefined as the ability to act with others to do things which cannot be done by the individual alone,'

The person who holds the office of Archbishop of Wellington, as the officially designated leader of the Catholics in the archdiocese and as their representative, is recognised as the legal proprietor of Catholic schools. Archbishop Peter McKeefry, proclaimed New Zealand's first cardinal in 1968, who became the foundation Chairman of the St Bride's Board of Governors and opened the new college in 1970, died in 1973. McKeefry's successor was Reginald (later Cardinal) Delargey, (1974 - 1979) former Bishop of Auckland, and leader of the Catholic Church at the time of the Integration legislation.

Cardinal Delargey opened Chanel College in 1978. The present archbishop, Cardinal Thomas Williams, is the legal proprietor of Chanel College under the provisions of the Integration Agreement of 1981.

In March 1974 The Chairmanship of the St Bride's Board of Governors had passed from Peter Mahoney to Ted Paris who remained Chairman throughout the amalgamation and went on to become the foundation Chairman of the Chanel College Board of Governors

Wairarapa Times Age readers learnt on 30th August 1974 that Brother Carl, Principal of St Joseph's College was leaving that day for Manilla for seven months and that Brother Gregory would fill in his absence. In fact, once he had finished his second novitiate, Brother Carl did not return as Principal and was posted to Fiji. When Brother Gregory moved on he was succeeded by Brother Campion McMahon, who, in due course, became the foundation Principal of the new Chanel College.

On 6th December 1974 *Wairarapa Times Age* readers learnt that the very popular Sister Michelle Scrimgeour, appointed as Principal of St Brides's College in 1969, was leaving Masterton to take up 'the head position' at Viard College from 1975. The photograph was also headed 'Head Position at Porirua College.' Most readers would have assumed that this meant that Sister Michelle had been appointed as the principal. This was incorrect. Both Sister Theresa Boyle, Sister Michelle's successor, and Father Chris Penders, former Principal of Viard College (1975 - 1990), confirm that Sister Michelle was appointed to Viard College as a senior teacher of English. Sister Theresa Boyle (1975 -1977) was chosen to be the final Principal of St Brides. She came from a well known South Wairarapa family, had been educated at St Bride's and joined the Brigidine Order at the age of 16. She had developed a reputation for being a clear headed administrator with the ability to take hard decisions.

As previously mentioned in Chapter IV, For a period of 88 years, from 1887 - 1975, Masterton Catholics had been led by only two parish priests, Monsignor John McKenna (1887 - 1930) and Monsignor Nicholas Moore (1930 - 1985), both from the same district in Ireland. Monsignor McKenna established St Bride's College in 1898, Monsignor Moore established St Joseph's College in 1945. After two years of persuasion, Monsignor Moore very reluctantly relinquished his appointment as parish priest in 1974 at the age of 88. He was given the honorary title of Pastor Emeritus, and in 1979, when the parish celebrated its centenary, he was given the rare title of Proto Notary Apostolic. Upon

retirement he chose to continue living in the presbytery which had been his home for so long. He was the oldest priest in New Zealand when he died in 1985 aged 98.

In December 1974, Father Tony Tooman, who had spent twelve years in parish work, seven of them in Masterton as assistant priest, was formally given full administrative powers from the church hierarchy when Monsignor Moore relinquished his role as parish priest. Father Tooman was strongly in favour of amalgamation. During his time in Masterton he was a member of the St Bride's Board of Governors. Prior to being given administrative powers he had already been exercising a leadership role in the day to day business of running the parish. He was not long to continue in this role however as it was announced to parishioners on the 9th February and reported in the *Wairarapa Times Age* on the 19th February that he had been granted sabbatical leave and that Monsignor James Fletcher would be in charge until the appointment of a new parish priest.

Monsignor James Fletcher arrived early February 1975. After his retirement as parish priest of Lower Hutt in 1972 Monsignor Fletcher had spent time on missionary work in the Pacific Islands. Upon his return to New Zealand he became the relieving priest for the Wellington diocese. He attended some of the meetings of the St Bride's Board of Governors during the time of his appointment. Judging by those comments recorded in the Minutes it does not seem that he favoured amalgamation. This was not the case with his successor, Father Norman S Pettit, whose appointment as parish priest of St Patrick's was reported in the *Wairarapa Times Age* of 6th August 1975. Father Pettit held this position until 1978, the year of amalgamation. He had served as a curate in Carterton 25 years previously and prior to his appointment to Masterton had been parish priest at Porirua where he had also been a foundation member of the Board of Governors of the then co-institutional Viard College established in 1968, jointly run by the Brigidine Sisters and the Assumptionist Fathers. Father Pettit was a key person in the amalgamation process. As parish priest he automatically became a member of the St Bride's Board of Governors. His first meeting, was the Administration Sub Committee meeting on 14th September 1975. By the monthly Board meeting on September 18th he had moved the motion seconded by Neil Barry 'That the Board accepts that the amalgamated colleges will be sited at St Joseph's in Herbert Street.' The passing of this motion meant that St Bride's College would close.

Developments late in 1974 and early in 1975 Catholic primary education in the South Wairarapa reflected the declining numbers of women entering the Brigidine Congregation. In October 1974 it was announced that the Carterton convent was to be closed. The five Brigidine sisters packed up and left in January 1975. One of them, Sister Brigid Shiel remained on the staff until 1980, travelling to Carterton by bus. A few months later, on 10th March 1975 Archbishop Reginald Delargey offered a Mass of Thanksgiving for the service of the Brigidine Sisters who were withdrawing from teaching at St Teresa's School in Featherston after having established it and serving the Catholic community there for twenty-one years. The occasion was also attended by Mother Mark from Tullow in Eire, Superior General, of the Brigidines throughout the world and Sister Carthage from Masterton, the Regional Superior of the New Zealand Brigidines at the time. Despite the fact that 1975 was International Women's Year, the international leader of a women's religious order was in the Wairarapa and it was the contribution of the Brigidine Sisters to Featherston that was being celebrated there were no photographs of the Sisters in the *Wairarapa Times Age* report. There was an interview with Archbishop Delargey on the front page of the *Wairarapa Times Age* and a photograph of the Archbishop and the assisting priest. It is reasonable to assume that during her stay in the Wairarapa Mother Mark would have been offered hospitality at St Bride's Convent and would have been brought up to date with developments in relation to the amalgamation proposals.

1975 also marked the end of an era for the Catholic community of Carterton. A year after Jim Holland had been appointed as the first lay principal of St Mary's School that Sister Brigid, the last Brigidine sister at St Mary's and also a former principal, retired, thus ending 58 years of Brigidine involvement in Catholic primary education in Carterton.

At the end of 1975 the decision was made by the Marist Brothers in Auckland that Brother Campion McMahon was to take over as Principal of St Joseph's College in 1976. This meant that the caretaker principal, Brother Gregory was returning to Auckland and that Brother Carl wasn't coming back. Both St Joseph's, and St Bride's would have a new principal to guide them in the final years of their history. Both Sister Theresa and Brother Campion were not only principals in their own right, they also acted as the official representatives of their respective religious orders.

One of the results of Vatican II was the formation of parish councils at the local level which performed fulfilled a largely pastoral role. Every contributing parish represented on the St Bride's Board of Governors had its own parish council comprising members democratically elected by parishioners and members personally selected by the parish priest. The Catholic primary schools which contributed students to St Bride's and St Joseph's were parish schools. For this reason any development in Catholic secondary education which affected the contributing schools meant that the parish councils expected to be consulted because each parish council was the leadership group in the parish.

During the amalgamation process the voice of the St Patrick's Parish Council had particular prominence because of the urgent need to rebuild St Patrick's School which was a parish school. In September 1973 the *Wairarapa Times Age* had published a sketch plan for a new St Patrick's School to be built on the Chapel Street site, beside St Bride's College. The parents of St Patrick's clearly expected that a new school would be built for their children.



The old St Patrick's Schools.

Above: The second St Patrick's School building which was moved from behind the presbytry then extended in 1898 and extended again in 1901 - 2

Below: The third St Patrick's School opened 1928. Teachers and pupils occupied both buildings until 1978 when they took possession of the former St Bride's College buildings.



School life at St Bride's College in 1975, 75th Jubilee year

CHAPTER 5

WAIRARAPA CATHOLIC EDUCATION IN THE MELTING POT THE DILEMMAS AND DEBATES OF 1973 -1974

'Change must be understood as a process before it can be effectively pursued as a goal.'

Michael Fullan Change Process Workshops

'A few knew. Most were not allowed to know.'

Thesis respondent

Educational change can be a very disempowering experience with resulting feelings of anger, pain, grief and loss. Rapid educational change after a prolonged period of stability intensifies the trauma. In 1973 the Brigidines and their present and past students and their families experienced the joy of the 75th jubilee of St Bride's College. It was less than three years since they had moved into the new St Bride's College which represented the realisation of a dream. The second stage of the building plan involved an assembly hall block. The 75th jubilee project was to fundraise for the new assembly hall. When the St Bride's Old Girls Association approached the nuns to talk about a jubilee gift they were told not to worry about a gift but rather to put any donations towards a future assembly hall. The jubilee banquet in the stadium on the Saturday night was attended by over 600 people. Enthusiastic supporters donated \$12 000. The very idea that within a year they would be asked give up their new school and their developing vision to amalgamate with St Joseph's College would have seemed to them to have been incredible. However the building of the new St Bride's College was not enough to solve the problems relating to the provision of a good quality secondary Catholic education for Wairarapa girls.



Background: New St Bride's College, later to become the new St Patrick's School

Middle: St Patrick's School on the left, St Bride's College on the right

Foreground: St Patrick's Church far left corner

Aerial photograph by Graeme Ayson 1971

The changing appearance and the changing composition of the staff at St Bride's College.

These staff photographs of 1969 (above) and 1973 (below) illustrate the changes in the nuns' habits ushered in after Vatican II and the rapid increase of lay people on the teaching staff within a four year period



The old St Bride's Convent with its beautifully landscaped grounds in Queen Street, owned and administered by the Brigidine Order, looked picturesque but was hopelessly inadequate as a modern secondary school. It educated 179 girls in four classrooms from 300 - 500 square feet, two hallways which were used as classrooms and a room in the nearby St Patrick's Hall. The library consisted of one room of about 300 square feet. The college had neither an assembly hall nor a gymnasium. School administration was conducted in the convent facilities.

The new low maintenance concrete and brick St Bride's College in Chapel Street, owned and administered by the St Bride's Board of Governors, was a source of local pride. It had been designed by Neill Inkster, a local architect, built by Dixon and McKinlay, a leading local building firm and the sub contracts had been let to local businesses. The college looked impressive on its 13 acre site immediately opposite to the old convent. It provided eight classrooms 27 feet by 25 feet, two laboratories, a library, a staffroom, a Principal's office, a general office, a foyer, teacher preparation rooms adjoining the laboratories, a small room for the senior students, a sick bay, lockers, toilets and four storerooms. The drives had been tarsealed, the grounds had been laid out, the trees had been planted. The Brigidine Order continued to teach at the new College and retained control of their boarding establishment.

Beyond the immediate environment of St Bride's, other events were occurring which were to have an impact on the college's future. In September 1970, the same month as St Bride's College was opened, the Board of Governors received a letter from the Wellington Catholic Education Board inquiring about the possibility of establishing St Bride's as a Form 1 - 6 college. The proposal would mean the provision of extra classroom accommodation. As St Bride's was a regional Catholic college both St Patrick's and St Mary's would be affected by the change. Consequently the Board decided to meet Father Donaghue of the Catholic Education Centre to consider the matter further. The outcome of the meeting was that the Board decided to approve the idea in principle and to inform the various stakeholders; the parishes of Masterton and Carterton, with a view to having a meeting of all parties.

Eleven months later at the September 1971 Board meeting the Board indicated that it would be ready to proceed on the understanding that the Catholic Education Board

would supply the costs of establishment and the capital costs involved. Four months later at its March 1972 meeting the Board learned that this understanding was no longer relevant. A letter was received from Father Donoghue which stated,

'The policy of the Catholic Education Office in establishing colleges as Form 1 -7 colleges is endorsed in the recent Education Department booklet on organisation of education from Form 1 upwards.....I am certain your Board will realise that what has been planned is in the best interests of the future education to be provided by St Bride's, and I respectfully request your Board to review its resources to see whether it can finance this proposed development.'

The response of the Board was to set up a four member ways and means sub-committee which organised a meeting with the St Patrick's Parish Council. Almost a month later the Saint Patrick's Parish Finance Committee sent a letter to the St Bride's Board fully supporting the proposal to make St Bride's a Form 1 - 6 college. It was felt that this would assist the growth in roll and facilities. In September 1972 the meeting occurred in Masterton (refer Ch 3) which confirmed that the policy of the Catholic Education Office was that St Bride's and St Joseph's were to be developed into Form 1 - 7 schools.

Correspondence to the Interdenominational Committee of Independent Schools in 1969 gave the St Bride's roll as 179. According to the Minutes of the St Bride's Board of Governors' the 1970 St Bride's roll stood at 168, in 1971 it was 170, and in 1972 the roll was 182 with 61 pupils in Form 3, 41 were day girls and there were 20 boarders. There were 5 pupils in Form 7. The 1974 roll was 168. The 1973 staff of St Bride's consisted of seven Brigidine Sisters and seven lay staff:: Sister Michelle (Principal), Sister Tarcisius (Myra), Sister Magdalene, Sister Cletus, Sister Clare, Sister Frances Therese, Sister Ita, Mrs Joan Gaskin, Mrs Lorna Simpson, Mrs Anne Cooney, Mrs Joan Hawkes, Mrs Rachel McAlpine, Mrs Claire Hills and Mrs Anne Lyons.

In contrast with St Bride's the staff and pupils at St Patrick's School were working in out of date and overcrowded facilities. Although the roll of St Patrick's School was continuing to rise the time had come to build a new school. The 1973 statistics for St Patrick's School show that it had a roll of 240. It was staffed by seven teachers, comprising three Brigidine sisters and four lay teachers. Due to the increasing roll and overcrowding the decision was taken to transfer Standard 3 and 4 boys to St Joseph's College thereby leaving St Patrick's School co-educational only until Standard 2. While

the 1974 Planned Giving campaign of St Patrick's Church prioritised the building of a new St Patrick's School it was recognised that more money would be needed than what was available from parish donations. One option was to build a new school on the southern end of the 'Fishponds' site in Chapel Street. The architect's plans are now held in the Wairarapa Archive. An alternative solution was to shift St Patrick's School into St Bride's College and to shift St Bride's College to the St Joseph's site in Herbert Street and to amalgamate the two colleges.

The critical turning point happened on March 14th 1974. At the monthly meeting of the St Bride's Board of Governors Finance Committee, comprising Peter Mahoney, Ted Paris, Murray Hodgins, Sister Michelle, Sister Tarcisius and Neil Barry (who had sent his apologies), the Chairman, John Gold, advised that a meeting had taken place with Mr Stan Hoskins of the Catholic Education Centre. Mr Hoskins had advised that although the Form 1 and 2 idea was mooted by the Catholic Education Centre in the first place, there would be no finance available from the Centre for the Form 1-2 complex. The ADF (Archdiocesan Development Fund) could supply bridging finance at an interest rate, but apart from this there was nothing available in the way of a cash grant or the like. Mr Hoskins was advised that the new building would cost approximately \$100,000 and that there would be no chance of servicing this debt unless school fees were increased. In reply, Mr Hoskins advised that under no circumstances would fees be able to be increased above those currently charged. The Finance Committees of the Masterton and Carterton parishes were informed. With no finance available it appeared that St Bride's would not be in a position to take over Forms 1 - 2 for at least five years.

At the monthly meeting of the St Bride's Board of Governors held later on the same evening, 14th March 1974, all were present except Peter Beech. Board Chairman Peter Mahoney had resigned for job transfer reasons. Ted Paris was elected as his successor. After the Finance Committee presented their report to the Board Mr Paris introduced an alternative proposal which he asked the Board to investigate. If the Form 1 - 7 plan did not proceed Mr Paris proposed that St Bride's could combine with St Joseph's. Negotiations would have to be made with both the Brigidine and the Marist orders to make this a co-educational school. Laboratories and an amenities block would have to be built on the other site as well as six or seven new classrooms. Mr Paris felt

that the Board should consider this recommendation in the light of looking forward five to ten years.

The retiring chairman, Peter Mahoney, supported the proposal. He said he felt that consolidation was necessary. If the Board was to proceed with the present building plan it did not know what the future might hold. The key issue as far as he was concerned was to keep the Catholic secondary system alive in the Wairarapa. Sister Tarcisius said that in the event of an amalgamation taking place the Brigidine Sisters would not be interested in a boarding school as they did not have the staff to look after boarders. St Joseph's would not be interested in boarders either. Sister Tarcisius said that the Sisters would enter into discussions in the interests of Catholic education.

It was decided to send a letter putting forward the amalgamation proposal to be discussed by the Marist Brothers with their Brother Provincial in Auckland later in the month. A motion was passed giving authority to the Finance Committee to proceed with exploratory negotiations with those in authority in the two religious congregations concerning the possible amalgamation of the two colleges. During the discussion at the meeting it was suggested that if amalgamation was agreed to, St Patrick's could buy St Bride's from the Board, which would then release capital which could be put into a co-educational school, one result being that there would be no increase in Parish levies. The issue of state aid for Catholic Schools was also discussed. Peter Mahoney agreed to meet Father O'Neill in Wellington to find out how far negotiations had proceeded.

On 20th March 1974, the Minutes of the St Bride's Board of Governors record that a letter was sent from Mr E G Paris, Chairman of the St Bride's College Board of Governors and Father J A Tooman, assistant priest, to Brother Urban, the Marist Brothers' Provincial in Auckland, to inform him of the resolution of the Board to

`enter into discussion with the Marist Brothers' Provincial Council and the Brigidine Sisters regarding the possibility of amalgamation of St Bride's girls and St Joseph's boys schools.'

The letter to Brother Urban began by presenting the resolution of the Board and explaining that the local religious of both orders have been involved in the preliminary discussions. It continued:

'The proposal envisages one co-educational secondary school in which the Marist Brothers and the Brigidine Sisters and lay staff would work together to contribute to and to share in providing a Catholic education for the young people of the Wairarapa from forms 3 - 7.'

In retrospect this is what finally happened except that Forms 1 and 2 were included in Chanel College as well. The fact that the proposal had been made did not mean that the local community would agree with it once it knew. A significant omission from this letter was any comment relating to the site of the proposed college. The letter emphasised that a reply was urgent:

'as my board and the Masterton parish have plans for rebuilding the parish primary school and extending the St Bride's College. A definite policy needs to be adopted now for the future. Any further extension on the present site would preclude this possibility in the future.'

A telegram must also have been sent because three days later, in a letter dated 23rd March, Brother Urban wrote that he was responding to the telegram concerning the possibility of the amalgamation of St Bride's and St Joseph's. The letter stated that at the Marist Brothers' Provincial Council Meeting on the 22nd March approval was given in principle to the resiting of St Bride's on the St Joseph's site. In a letter to Father Tooman dated 25th March, repeating the same information, Brother Urban further observed,

'As you probably well know, we are this year, 1974, engaged in co-institutional schools on the same site at Palmerston North and at Gisborne. Boys and girls are taught separately in the main from Form III to Form V and together at Form 6 and Form 7 classes. Staffing and facilities are shared by both schools. At present we favour the co-institutional arrangements rather than a complete co-educational set-up. It could be that policy might change on this in the years ahead and if so there would be no difficulty about the implementation of co-education since both schools are on the same site.'

With the requirement by the Marist Brothers that the amalgamated college should be developed on the Herbert Street site, the amalgamation proposal had now clarified. As soon as this proposal became public it was inevitable that the upset would be huge and the debate vigorous. The proposal would mean that St Bride's would have to give up the new college for which they had dreamed and planned for so many years. It seemed that The Marist Brothers were setting the directions in which the amalgamation should proceed from the beginning. In the end the amalgamation did take place on the St Joseph's site.

It was a month before the news became public knowledge. On Sunday 28th April 1974 (co-incidentally St Peter Chanel Day) Masterton massgoers were informed in their weekly parish newsletter that an Advisory Committee was to be set up to take a preliminary look at the advisability of some form of restructuring of secondary education in Masterton. The parish priest has control over the content of parish newsletters. In view of Monsignor Moore's age, Father Tooman was exercising administrative powers at this time.

Some of the factors which made such a study necessary were listed as:

- the long term benefits to be derived from such a move
- values to be derived from stable and increasing rolls
- the prohibitive cost of the proposed extensions to St Bride's
- since primary and secondary education are closely linked in this parish it will be necessary to reconsider its building programme for St Patrick's School in the light of the above announcement.

By the next day the information was featured on the front page of the *Wairarapa Times Age*. This first media report on the amalgamation discussions was headlined '*Catholic Educational Needs To Be Looked At.*' The report referred to a special sub committee (the Advisory Committee) that was to be set up by the St Bride's Board of Governors to look at the future educational needs of the Catholic parish of Masterton. Board Chairman, Ted Paris, said that before the parish was committed to another big debt a committee would look into what was best for the future. Before they ventured out on any proposal it was important that they shouldn't make a decision only to find five years later that they should have done it another way.' Mr Paris said that the committee was looking into the possibility of a co-educational or a co-institutional school. The co-institutional proposal would mean that the schools would be separate up until the fifth form and that there would be a co-educational system in sixth form to seventh form as was already being done before in Palmerston North and the new co-educational school was to be opened the following month. In conclusion, Mr Paris stated that there would be a meeting that night to discuss who would be on the committee.

By June 1974, at the annual general meeting of the St Bride's Board of Governors, Mr Paris was able to report to parents that the possibility of amalgamation was being

investigated by the Board, that the two teaching orders had agreed in principle, that Mr E P Hoult, Director of Catholic Education was in favour, the reasons for amalgamation were explained and the advantages listed. Mr Paris observed that change was affecting education in many areas and alluded to political developments at both national and local level which indicated that the Catholic education system could not remain aloof from re-evaluating its position in relation to the ability of the Catholic community to support its needs.

The benefits of amalgamation were listed as:

- The ability to offer a wider variety of courses than previously would result in an increased roll. In the eyes of many parents the two colleges had an academic bias in the courses offered.
- a reduction in administration costs
- the maximum use of the assets that then existed or might be acquired in the future.

Mr Paris referred to a letter sent to the Board by the late Cardinal McKeefry in April 1973 in which he had stated:

'We can no longer afford to be paying rates on courts and playing fields that lie idle for 99% of the time. I know it is regarded as desirable that large areas of land should be associated with schools, but this luxury can only be provided by denying opportunities and necessities in other aspects of educational and parochial life, and this denial is not justice.'

- An amalgamation would be consistent with state policy that no further single sex schools should be built. The report made reference to two Catholic colleges with co-educational rolls, Viard College in Porirua and St Peter's College in Palmerston North.
- The report referred to the deliberations of the Educational Development Conference which was looking for a just solution to aid Catholic schools. The integration of state and private schools was being signalled. If this concept was to proceed a roll of 240 was the state's minimum requirement for a viable secondary school. (The roll of St Bride's was 200 at this time.) It was estimated that it would take five years until 1979 to obtain the minimum roll requirement for integration.

- The Brigidines operated a boarding establishment which they could not afford to replace, nor did they have the numbers to staff.

St Patrick's School was outdated. If St Bride's was to merge with St Joseph's, the St Bride's College buildings would be vacated. While it was not the responsibility of the St Bride's Board of Governors to provide for the primary education for Catholic children the efforts of the Board to establish St Bride's College would not be in vain if the college was taken over by St Patrick's which would guarantee future rolls and lay the foundations on which the secondary schools depend.

In the same month the *Wairarapa Times Age* carried a report on the opening of St Peter's College in Palmerston North by Prime Minister Norman Kirk, in what was to prove to be his last public engagement. St Peter's College was the first Catholic amalgamated college in New Zealand. It brought together St Joseph's High School run by the Sisters of Mercy and Marist Brothers' High School. The building and opening of St Peter's College was covered in detail in various issues of the *NZ Tablet* and the *Zealandia* available in the church porch. In the *Wairarapa Times Age* of Monday July 8th 1974 on page two under the heading 'Catholic Schools Decision Soon' readers were informed that a decision on local amalgamation was expected before the end of July. The source of the information once again appeared to be the parish newsletter of the previous day. The future of the schools had been the subject of a discussion with Mr Pat Hoult, the Director of Education for the Wellington Archdiocese the previous week at a meeting which had been attended by the representatives of the various schools and their parent organisations. It was reported that the present situation, particularly concerning the Catholic primary schools was assessed at the meeting and the future considered as far as possible. Several possibilities were suggested and their merits evaluated. Nothing definite was decided according to the parish newsletter but two alternatives were suggested at the meeting. These were:

- (a) Either rebuild St Patrick's school as planned, leaving the two colleges of St Bride's and St Joseph's as they are

or

- (b) Merge the secondary schools in some way

It was left to the two teaching orders to confer before the end of July and to decide whether they would join forces in some form of amalgamation at secondary level. The rest of the report repeated information already contained in the April report.

On 2nd November 1974 Phil Amos, Minister of Education, announced from London that the Conference on State Aid would resume on November 22nd and predicted that 75% of New Zealand's private schools would be eventually integrated into the state system. The probability of integration at some time in the not too distant future added another dimension to the amalgamation debate by foreshadowing another merger yet to come.

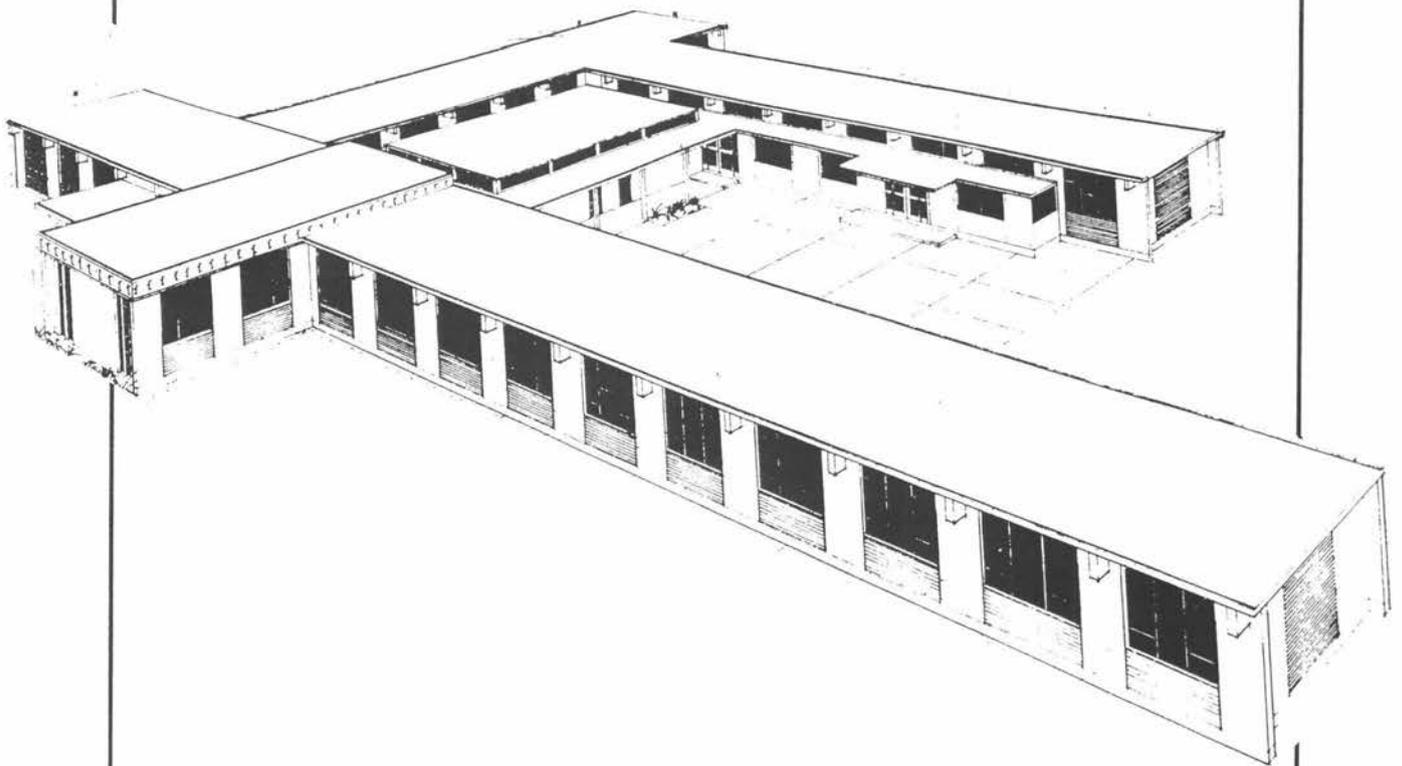
Educational change sometimes occurs with unexpected speed, taking people unawares shaking their assumptions about the status quo, requiring them to change direction and dragging them down paths they are reluctant to travel to a destination to which they are not committed. Sometimes educational change occurs because of change in the priorities of the community. As Leslie Mackaskill (1974, p74) points out New Zealand Catholics seemed to be less united on the subject of Catholic primary and secondary schooling. He quoted the following figures which reflected the developments of the time:

TABLE 17

NUMBERS OF PUPILS IN CATHOLIC SCHOOLS AND THE CONFRATERNITY OF CHRISTIAN DOCTRINE 1973 - 1974			
1973	Primary Schools		259
	Pupil Numbers	44	552
	Religious Teachers		753
	Lay Teachers		604
1974	Secondary Schools		68
	Student Numbers	20	635
	Religious Teachers		478
	Lay Teachers		391
1974	Confraternity of Christian Doctrine		
	Number of Primary pupils enrolled	22	565
	Number of secondary students enrolled	3	560

(Source: Leslie Mackaskill 1974,p.74)

Twenty-three years later the sixty-eight New Zealand Catholic secondary schools have been reduced by twenty-one. Gary Kennett (1997, p53) lists 47 New Zealand Catholic secondary schools of which sixteen are boys only schools, sixteen are girls only schools and fifteen are co-educational. Apart from St Mary's College Hokitika which is the exception to the rule, (refer Tables 4 and 8) the pattern of fully co-educational Catholic secondary schools in New Zealand only has a thirty year history. (refer to Tables 1 and 2). The co-educational strand of Catholic secondary school culture in New Zealand is, therefore, in the early stages of its development



Above: The Old St Bride's Convent with the Academy Building on the left
Below: The new St Bride's College opened 1970

CHAPTER 6

ONE SITE OR TWO? ONE SCHOOL OR TWO? ONE PRINCIPAL OR TWO?

CO-INSTITUTIONAL OR CO-EDUCATIONAL? 1975 THE YEAR OF CHOICE

'Leadership styles..... do not go unopposed.'

Ball, 1987, p.119

Most people are familiar with the different patterns of education associated with single sex and co-educational schools. Wairarapa Catholics were asked by the Education Sub-Committee and the St Bride's Board of Governors to consider a third less familiar option: a co-institutional college. This led to a vigorous debate about the competing options for the future of Catholic secondary education in the Wairarapa. In the end the co-educational option favoured by the Marist Brothers was chosen.

The five person Sub -Committee on Education comprising four teachers and an accountant, was chaired by Neil Barry, Sister Theresa acted as Secretary and Sister Magdalen, Brother Quentin and Bill Orange were also members. The committee met on 17th December 1974, and February 1st, 5th and 9th 1975. It reported to the Board of Governors on February 13th 1975. Its recommendations were basically the same as those made in April of the previous year: St Bride's and St Joseph's should be combined on the Herbert Street site, initially as a co- institutional college in Forms 3 - 5 areas, and co-educational at senior level. This last comment recognised that there were already classes at Form 6 and 7 level where St Bride's and St Joseph's were co-operating to provide wider subject choice for their students.

The committee proposed that the first stage should be the immediate rebuilding of St Patrick's School as a full primary school on the St Joseph's site which would allow the

possibility of using the specialist staff and facilities between two schools. The second stage recommended was the amalgamating of the two colleges on the same site and the third stage was to be the establishment of a boarding hostel/s to meet the needs of those who could not otherwise receive a Catholic Secondary education. The new college should be given a new name and it should not commence to operate until the buildings and facilities were at least comparable to those that were vacated. If this plan were to be adopted the sub-committee suggested that St Bride's College and the entire 'fishponds' property could be placed on the market or perhaps used at some future time as a convent.

Within the timespan of the debate that resulted there was an opportunity to refer to the experiences of the three colleges in the Wellington archdiocese with a co-institutional structure of co-education: Viard College Porirua, (established 1968) Campion College Gisborne, (established 1974) and St Peter's College Palmerston North, (established 1974.) The co-institutional experiments allowed a transition phase in amalgamations while members in the religious congregations, parents and students accustomed themselves to the radical changes in the traditional patterns of Catholic education. Statements against co-education made by past popes prolonged the pattern of single sex education in Catholic schools. Sister Anne Phibbs, long time deputy principal and later Principal of Viard College, recalls that Viard was a co-institutional experiment introduced to New Zealand by the Assumptionist Fathers based on an educational institution in Boston. In the co-institutional schools there was single sex education until Form 5 level followed by co-educational classes in the sixth and seventh forms. This mode of curriculum delivery had cultural implications. The architectural solution to this form of schooling at Viard produced a school with two wings joined in the middle by a central block. Sister Anne recalls that from the air it looked just like a plane with the two blocks looking like wings joined to a fuselage in the middle and that it was in the 'fuselage' that people met. Co-institutional schools however, had a limited life because they proved to be administratively cumbersome. Within a few years of their establishment all three co-institutional colleges abandoned their co-institutional structures in favour of becoming fully co-educational.

What did the Marist Brothers think about the proposals? On March 27th 1975 the nine Marist brothers in the Masterton community held a confidential meeting. Amalgamation

was on the agenda. At the end of the discussion there was unanimous support for amalgamation to proceed and that the college should have a new name. 6 voted in favour of a Form 1 - 7 college with the remaining three abstaining. They were unable to reach consensus on the Form 1 - 4 and Form 5 - 7 proposal which was not voted on. It was thought that since the two colleges were three quarters of a mile apart teachers had a long way to travel for classes in both sections. The idea of rebuilding St Patrick's close to St Joseph's was generally favoured but the fact that it would be on St Joseph's property caused some disagreement.

By April 1975 it was time for the Education Sub-Committee to report back to the St Bride's Board of Governors. While it confirmed its recommendations of 13th February it proposed a compromise which it believed would satisfy most people: a Form 1 - 4 division to be sited at St Joseph's College and a Form 5 - 7 division at St Bride's College. The administrative solution to the co-institutional proposal was that the new college would have one principal and two deputies. This proposal was eventually rejected as being unworkable. The report also explained why amalgamation was desirable.

Viability

With its current roll of 192 St Bride's was not a viable educational concern.

St Joseph's roll of 243 had barely the requisite numbers.

Together the numbers would make up a very good educational unit.

There were 80 Form 1 and 2 pupils at St Joseph's.

Staffing Issues

The number of teachers coming from the various religious congregations on the future staffs of both colleges was uncertain due to the falling number of vocations.

Boarding Establishments

Both colleges depended largely on their boarding establishments which might not be able to be maintained for many more years because the hiring of lay staff would prove too expensive.

Of the 48 boarders at St Bride's only sixteen were Wairarapa girls

St Joseph's Hostel was in such a state of decay that all the buildings had to be replaced soon and the Brothers could not undertake this

Upgrading

The St Bride's convent was possibly operating at a loss. The cost of major upgrading required by the fire regulations was prohibitive.

A Broader Curriculum Possible

As a result of a larger roll

Views of the Religious Orders

Both the Brigidine Sisters and the Marist Brothers had been consulted and accepted that amalgamation was necessary

Precedents

The Brigidine Sisters and the De La Salle Brothers at Frawley College, Scarborough Queensland had been working this way for five years

Although Catholic secondary education in the Wairarapa had reached a critical turning point in its history only four visitors (Mr Scott, Mrs Hourigan, Mr Cairns and his sister, Mrs Oakly) are recorded as being present for the annual general meeting of the St Bride's Board of Governors held on May 8th 1975. The meeting only lasted 50 minutes and the Board can be seen to have budgeted for a \$6 000 deficit for the year ended 31st January 1975.

The St Bride's Board of Governors reported back to the parishioners in a written statement included in the parish newsletter of May 11th which outlined the rationale for amalgamation and the options. Parishioners' were assured their views would be welcomed and that it was hoped that many expressions of opinion would be made to the Board. Once again the newsletter was obtained by the Wairarapa Times Age which quoted from it extensively in a report headlined 'Catholic Schools Plans Still in the Melting Pot' which informed readers that no firm decision had yet been reached about the future of the three schools.

At the 12th June Board meeting the Education Sub-Committee reported that the Brigidine Sisters had decided to close the boarding establishment. As from 1976 no third form boarders would be taken, but those girls already in residence would be able to remain there until they had finished their education. Neil Barry recommended that the Board consider buying the Innisfree private hospital which backed onto the St Bride's site and converting it into a hostel for girls. It could accommodate up to twenty girls and be run by a husband/wife team in return for free accommodation and an allowance of \$1200 to the wife for her supervisory role. An assistant teacher could also be accommodated and receive free board in exchange for a certain amount of duty. It was estimated that the boarding fees would need to be \$1000 a year to cover costs. By July 10th Board meeting Innisfree had been purchased and then sublet to Rathkeale College who were experiencing problems accommodating their boarders at the time.

Meanwhile the Provincial Education Committee of the Northern Region of the Marist Brothers was scheduled to meet on 30th June at Marcellin College in Auckland. In his letter to Brother Carl dated 28th June, Brother Urban stated the Marist Brothers' preference for a complete primary school on the present St Bride's site. By this stage the Marist Brothers already had more than a year's experience of the practicalities involved in running a co-institutional school at Campion College:

.....a Forms 3 - 7 co-institutional situation on the St Joseph's site. If it is to be the Form 1 - 4 and Forms 5 - 7 set-up, then I don't think it could work under one Principal on the two different sites.

In his letter to Brother Carl, Brother Bosco made reference to a proposal, similar to the one suggested by the Education Sub-Committee, which had been considered in 1972 in Lower Hutt where Catholic secondary education was provided at Sacred Heart College, run by the Mission Sisters, and St Bernard's College, run by the Marist Brothers. A Lower Hutt meeting of interested Catholics unanimously passed the motion that:

"This meeting approved in principle, the proposal put forward by Mr B G McKee for the establishment of Form 1 - 5 High School centred on St Bernard's and Sacred Heart College and to build at the Nae Nae site a new senior college for Forms 6 and 7 provided that the plan meets with the approval of the two teaching orders concerned and that to implement the undertaking a project co-ordinating committee be set up with particular sub-committees for education, school planning and finance: all to be responsible to the Project Committee."

Brother Bosco included for Brother Carl's consideration notes taken from the minutes of the Education Committee at that time and other relevant documentation. He noted that the Marist Brothers had not accepted the proposal for the senior/junior split that had been proposed as a solution for the Hutt situation. The main problems related to the wisdom of a junior/ senior school split can be summed up in the following points:

- 1 What would the benefits of a Form 6 -7 college be bearing in mind that up to two thirds of the students would have only one year there.
- 2 What sort of Catholic school would result?
- 3 How would the Christian Living programme be affected?
- 4 How could a continuous school spirit be created if two thirds of the senior school students finished at Form 6?
- 5 What about the 'drop out' factor between one tier and the next?
- 6 It was concerned that a certain type of Brother might be very satisfied to teach in a Form 3 - 5 school but would Brothers be happy to teach in a Form 6 -7 school. Many Brothers teaching at this level were young and had problems.

The document states:

It would seem, at present, that many of the arguments advanced for such a school centre around the area of efficiency rather than on the educational and social objectives of the school. There is little doubt that a sixth form college would offer increased scope for a reduction in some disciplinary forms, such as uniform, rigid timetabling and compulsory attendance at classes, whether these reductions would in fact lead to a better person building process at this level is however, questionable.

The document makes reference to the importance of a stable environment for adolescents and how schools and teachers play an important part in the development of identity in the middle years of adolescence.

Such stability may be missing if we uproot them at the end of the fifth form when most of them are reaching self confidence together with an awareness of themselves and others.

Opportunities for interaction between senior and lower school pupils would be lost. Concern was also expressed for the difficulties which might be encountered by the slower learners.

The concept of community is most important when discussing the school situation. Therefore a community where pupils, teachers and parents trust one another, a trust which takes some years to build up, must not be discarded lightly.

To assist the discussion and debate, a copy of a 1974 document was sent originating from the Catholic Education Office in Lismore Australia, where Bishop Satterthwaite had

called a meeting of representatives of St Mary's College, run by the Presentation Sisters, Marist Brothers High School and Marist Fathers Woodlawn College to discuss the possibility of some reorganisation of Catholic secondary education in the city. The options were either to maintain the single sex status quo in three colleges or to reorganise based on two single sex junior schools with co-education at senior level, or two co-educational junior schools with a co-educational senior school. Senior secondary colleges were a fairly recent and scattered development in Australia with the earliest major projects being in Tasmania and there were some schools in the ACT considering the concept.

The Lismore document made some observations that would be familiar to proponents of co-education in the state system from the end of the 1900's on.

In the mixed sex school, the relationship between pupils and staff are more mature, each sex tending to have an ameliorating effect on the conduct of the other. The dangers associated with sexual activity, the argument runs, relates more to attitudes and moral values inculcated with home and the peer group than on the structure of the school perse, and while there is no evidence of any marked differences in academic achievements due to single sex or mixed sex arrangements, the transfer from school to the socially demanding adult milieu is thought to be more hazardous for the graduate of the single sex school.

Those who were not in favour of co-education in Lismore argued that each student is different in intellectual talents, physical abilities and emotional maturity and these differences must be provided for. In relation to human development, at the period of most rapid growth, adolescence, the differences of sex are:

"so pervasive as to demand a separate education."

The co-education or single sex school debate was also developing in New Zealand. The statement of the Marist Brothers' Education Committee dated October 19th 1975 in relation to the proposed re-organisation of secondary schools in the Hutt area at the time made it clear that sound educational planning should be firmly based on sound educational and religious aims, not on expediency, finance or logistics. Point 2 of the document reads,

Experience makes it clear that single sex schools can be effective in the achievement of academic, community and personality aims; the same may be said for co-educational schools. No conclusive evidence is available for the preference of one type over the

other. All that may be said is that educators seem to be developing the opinion that some measure of co-education has advantages. The onus is on the proponents of change to establish the validity of their proposals before major changes are accepted.

In his June 9th 1975 letter to Brother Bosco Brother Carl said that the documents relating to the discussions between the Hutt colleges and the Lismore colleges had been studied closely and discussed fully by the local community of Marist Brothers. On June 24th he sent a letter to the Marist Council and the Brother Provincial outlining the position of the local Marist Brothers to the firm proposal from the St Bride's Board of Governors. The majority of Brothers had serious reservations about the proposal or were against it. Teachers were said to be reluctant to teach at both junior and senior colleges and had no wish to become part time teachers at both schools. They also thought that it would be extremely difficult to develop and maintain a worthwhile school spirit no matter how well intentioned the principal and staff might happen to be. Brother Carl also pointed to the fact that any attempt to co-ordinate cultural, sporting and religious activities would present constant difficulty and considerable frustration. He noted that St Joseph's was a viable school, that amalgamation would be at the cost of the Marist 'style' and for the sake of saving St Bride's. He observed that the Brigidines were a diminishing group because of decreasing numbers and increasing age. In the conclusion of his letter to Brother Urban Brother Carl wrote,

'In view of the fact that many of the present community could be part of a re-organised secondary system here, the intensity of feeling has been high, and while it would be unjust to claim that St Bride's interests have had a monopoly of emotion in what has been said, it is also true that any opposition and doubt expressed from our side has not been without foundation.'

It finally occurred to somebody that one of the important meetings that had not happened was a meeting of the St Bride's and St Joseph's staffs to discuss the amalgamation options. This meeting occurred on 23rd June 1975 over a year after the amalgamation had first been proposed. In a letter sent to Brother Urban the following day, Brother Carl acknowledged that it had been 'a major oversight' that the staffs had not come together sooner. The staff of St Patrick's School were included. Sister Theresa presided. A second meeting was held at a later time. The outcome of the discussions was that the majority were in favour of Catholic education being divided into three levels:

Primer 1 to Standard 4

Form 1 to Form 4

Form 5 to Form 7

The majority also favoured each secondary division having its own principal and deputy principal.

Sister Theresa provided the minutes of the staff meeting to the July 10th meeting of St Bride's Board of Governors where issues relating to staff consultation and parish consultation were fully discussed. At the same meeting Neil Barry reported that letters outlining the proposed amalgamation had been forwarded to the Archbishop, the Marist Brothers and the Brigidine Provincial. Final decisions were not possible until all had replied. Reference to these letters shows that exactly the same content was sent to all three recipients. St Mary's Home and School Association had requested a copy of the amalgamation report and it was decided to forward a copy to the St Teresa's Home and School Association of Featherston as well. Sister Adrian, Provincial of the Brigidine Congregation in Australia sent a telegram to Ted Paris approving the amalgamation based on the two level plan. A letter was to follow.

The Administration Sub-Committee of Sister Theresa, Brother Carl, Neil Barry, Bill Orange, and Brian Moisley met on July 27th. Brother Quentin sent his apologies. They recommended that a lay principal be appointed for the Form 1 - 4 section of the college and that a Marist Brother Principal be appointed to the Form 5 - 7 division. The rationale was diplomacy, it was felt that a male would be better in charge of a mixed staff. They believed that the principal should be appointed as deputy principal in 1977 working with the present principal as this would facilitate his commencement as principal in 1978. They added that it would always be the opportunity for a sister to be appointed in the future. It was recommended that while the two units of the college should be kept as separate as possible, it should always be possible for any teacher, who wished, to teach at both levels of the college.

On July 28th Brother Urban at the Marist Centre in Tuakau replied to the letter sent by Brother Carl on 24th June. The Marists rejected the proposed split level school solution on two sites and favoured a complete primary school on the St Bride's site and a Form 3 - 7 co-institutional school on the St Joseph's site. They rejected the proposals for a principal on each of the two sites of a split level school as unworkable. Staff were said to be reluctant to teach in both places and had no wish to become part time teachers at both schools. Brother Urban also signalled that the present number of Marist Brothers

might not remain. In a letter dated August 1st 1975 he explained that the Marist Provincial Council had rejected the split level college proposal and wrote:

“Positively, then, we favour a Form 1 - 7 complex of boys and girls on the St Joseph’s property.”

A week later Father Pettit took up his appointment as parish priest of Masterton. Within a few days he was impressing upon the Board at its August 4th meeting that it was imperative that some action be taken as quickly as possible about St Patrick’s School.

In a letter dated August 15th Mother Adrian, Superior of the Brigidine Congregation, was informed by the St Bride’s Board of Governors that the Marist Brothers had rejected the twin complex solution and she was asked if the Brigidine Congregation would be prepared to agree to the Marist Brothers’ preference which would mean substantial new building and the disposal of St Bride’s in order to assist the financing of such new building. A copy of Brother Urban’s letter was included. Mother Adrian replied on 24th August:

“ We can see that amalgamation of the two schools in some form is a wise step and rather than see the idea dropped entirely, we are quite prepared to fit in with the Brothers’ proposal, if this is agreeable to the Board.....We realise that all parties concerned.....have at heart the best interests of the present and future students of both schools and so we feel confident that any decisions made at your next meeting will be directed to this end.’

In retrospect, given the intensity and diversity of the feelings involved in the Masterton community in particular, Mother Adrian’s conciliatory approach might seem surprising. It is easier to understand if it is remembered that for everybody involved the outcome that was more important than any other was to preserve a viable Catholic secondary school option for Wairarapa families.

Brother Urban confirmed in a letter dated September 11th that the Marist Brothers had reconsidered the matter but stood by their earlier decision. It was decided to keep all this information confidential until 18th September 1975. Meanwhile an urgent boarding survey was distributed to the parishes in the Wairarapa Deanery. Parents were asked to fill in the form and to return it to the Principal of St Bride’s College by 15th September. The survey stated that the Brigidine Sisters were phasing out their boarding establishment by the end of 1977 and that the Board of Governors was examining whether there was

enough interest among parents of potential boarders to warrant the setting up in 1978 of a small lay run hostel to cater for a maximum of 20 girls in Innisfree. The survey results by the cut off date were as follows:

1978	1 definite	3 possible
1979	2 definite	1 possible
1981	1 definite	1 possible
1983	1 definite	
1988	1 definite	

Not surprisingly the Marist Brothers were sceptical about the viability and the degree of support for the Innisfree proposal. They appeared keen to retain the boys' boarding establishment but with reduced numbers. Documents record that they saw the break even point as 100. They said they would be able to consolidate such a number into upgraded dormitories for \$10 - \$15 000 and expected that this would allow them to give at least ten years service. In their Community meeting in March the Marist Brothers were unanimously opposed to Form 1 and 2 boys boarding however, they were unanimous in their support of the proposal that negotiations should be entered into for boarding facilities to be provided by a suitably constituted board for about eighty boys and eighty girls near St Joseph's, with dining room and recreational facilities to be shared. They were also unanimously agreed that the Brothers should not run such an establishment but there might well be brothers interested in assisting to run it.

Since the two religious orders involved were now in agreement that a Form 1 - 7 school should be developed on the Herbert Street site the Administration Sub Committee recommended that the amalgamation on the St Joseph's site should proceed. It wished however to make a second recommendation. It restated its preference for a split level solution even if it was to be implemented on one site instead of two. While acknowledging that this would be a new pattern in New Zealand the committee believed that it had educational potential and would be valid. The committee pointed to the increasing number of syllabuses designed for use in Forms 1-4 such as Language, Mathematics and Social Sciences. It saw greater scope for some variation in organisation in the Form 1-4 structure which would offer the opportunity to arrange vertical or horizontal groups, give a greater chance of timetable blocking as a result of the increase in numbers and allow the possible extension of the home room teacher pattern into Forms 3 and 4. The social advantages for fourth formers of leadership opportunities was also raised. The Form 5 - 7 school would allow a different approach

to senior students. Variations in the timetable and patterns of discipline which would allow for the greater maturity of the students were mentioned. The third recommendation made by the committee would allow the second recommendation to occur by having the St Joseph's buildings become the Form 1 - 4 section of the college and having an adjacent but separate block built for Forms 5 - 7. This recommendation was moved by the two teachers on the Board, Neil Barry, who was deputy principal of Wairarapa College and Brian Moisley who was principal of St Teresa's School.

On the 18th September Board meeting Father Pettit moved the motion, seconded by Neil Barry,

"That the Board accepts that the amalgamated colleges will be sited at St Joseph's in Herbert Street.' "

The motion was passed. The next two motions were moved by John Gold and seconded by Murray Hodgins:

- (1) 'That this Board approach St Patrick's Parish
 - (a) to see if the parish would be interested in buying St Bride's College
 - (b) to discuss the price.'
- (2) 'That the architect be approached to draw draft plans for the buildings at St Joseph's in due course'

The fourth motion proposed by Neil Barry and seconded by Murray Hodgins related to legal practicalities:

"That a subcommittee be set up to look into the legal aspects of the amalgamation and to report back to the Board."

Mr Reidy, representing St Patrick's School said that he was not in a position to say what St Patrick's School's attitude would be if St Bride's took Form 1 - 2 girls. and that this matter would have to be discussed with the principal.

By the 10th October Board meeting Neil Barry moved and John Gold seconded

That the Board negotiate the sale of the building at a figure of not less than \$200 000.

Once this motion was passed the battle to keep hold of the St Bride's buildings and use them for secondary school purposes was lost. Six voted in favour, one voted against and four abstained. Gabrielle Rolls, the St Bride's Old Girls Representative, pointed out

that the drapes and carpet in the library had been donated by the Old Girls Association at an approximate cost of \$4000. If the college was to be vacated by St Bride's, members of her association would like to see some payment made for these with the money paid then being donated to the convent. No decision as to this request is recorded at the time but it was attended to later.

Wairarapa Times Age readers opened their papers on 30th September to find on page one that the decision had been made: *St Bride's, St Joseph's to be Co-Institutional*. The article included three photographs of culturally significant symbols: the St Bride's road sign, the St Joseph's crest and the statue of St Patrick placed on the ledge of the front wall of St Patrick's School with the name of the school beneath it. In the report it was stated that the St Patrick's parish education sub-committee had sought the opinion of the Catholic Education Office about single sex versus co-educational schools. Parishioners were told that the trends indicated that co-education would become the accepted form of education in the future and that the co-institutional plan as envisaged was such that it would permit easy adaptation if this was necessary. Mr Hoult said:

'I am convinced that this is the best solution for Catholic education in Masterton. You will have a better secondary school with better use of specialist teachers and you will have a fine primary school that will attract parents and pupils in sufficient numbers to ensure the development of the college.'

While Mr Hoult was convinced many parishioners were not. On October 16th a special meeting was held with the whole of the St Patrick's Parish Council to discuss the school situation. John Gold and Declan Ness were appointed as Board representatives to this meeting. Five days later, on October 21st a special meeting of the St Bride's Board of Governors was held to discuss the offer made by the St Patrick's Parish Council regarding the purchase of St Bride's College.

Parents of the St Bride's College girls could not fail to notice that the outcome of these decisions would be that their daughters would be moving to a school site that was much less attractive than their new college buildings and the beauty of the old convent grounds to which they still had ready access. At the Board meeting of the 13th November 1975 PTFA representative, Frank Scott from Carterton spoke to a letter from the PTFA which requested that there be no transfer of St Bride's staff and pupils to the St Joseph's site until the new buildings were completed and that these buildings were of a

standard equal to those at St Bride's. The PTFA also sought an assurance that as long as St Bride's was still occupying the buildings there should be no alteration or modifications made to the buildings. The assurances sought were given.

Public relations were a continuing concern. It is clear that the Board was wary of media publicity relating to the amalgamation process in a situation where a lot of people were becoming increasingly upset. It had not gone unnoticed that the pattern of *Wairarapa Times Age* publicity was to publish reports on Mondays based on information made available to parishioners in the weekly newsletters distributed on Sundays. It was decided to publish the St Bride's College phone number so that anyone interested in obtaining information regarding amalgamation and the financial arrangements involved could ring and be informed. It was also decided to send a copy of the report setting out the finances for amalgamation to each parish priest and to the Chairman of the Finance Committee of each contributing parish. Sister Theresa made a copy of the Viard College constitution available for Board members to read.

Towards the end of 1975 there was a meeting held in the library of St Joseph's College open to the parishioners. The meeting was chaired by Doug Thompson who was Chairman of the St Patrick's Parish Council at the time. Doug recalls that it was hoped he would be acceptable to those both for and against amalgamation because he was not a member of either the St Bride's Board of Governors, the St Joseph's Advisory Board or the Co-ordinating Committee organised by Father Pettit. This meeting was attended by, among others, Gabrielle Rolls from the St Bride's Old Girls Association who went along with a set of twelve written questions, copies of which are still in her possession. Also present were Pat Hoult, Father Tooman, Mother Oliver, Sister Tarcisious(Myra), Sister Theresa, Principal of St Bride's, John Gold, Murray Hodgins, Joan Gray, Ronnie Fitzmaurice, Halina Kania and Jill Keane. Not all the St Bride's College Board members were present. A sign of the level of tension at the meeting was evident when Ronnie Fitzmaurice, a parent who had children at all three schools, saw Gabrielle Rolls' questions and commented to Joan Gray:

"You and Gabrielle might be emptied out!"

Gabrielle Rolls believed that Pat Hoult was making decisions in Wellington which showed he had not done his homework. She knew that he had not had a tour over St

Bride's College and believed that as Director of Catholic Education he should have done so in order to demonstrate that he was making informed decisions. Gabrielle also asked why parishioners could not be kept fully informed and referred to what resulted when this did not happen. She reminded the meeting that Carterton, Pahiatua, Featherston and Eketahuna were paying heavy levies to repay the debt on St Bride's College and were very bitter about what they had read in the paper. She described St Patrick's parish as split down the middle and that planned giving had dropped from between \$200 to \$250 a week over the amalgamation controversy. She referred to a letter in which Mr Hoult had stated that he had made an assessment of local opinion. She asked how and when this had been done? It seemed to Gabrielle that the St Bride's Old Girls had been treated as a joke and old fossils. She said that if it could be proved that St Bride's College had to go the Old Girls would get behind it but not otherwise. She was also concerned about the welfare of the nuns in their old age and that they should receive adequate compensation for what was happening. She was also critical of the sub standard conditions of St Joseph's and asked Mr Hoult if he had ever had a thorough tour of it so he could see the conditions for himself.

Meanwhile it appeared that the existing structures of amalgamation decision making were regarded as in need of restructuring by the Catholic educational authorities in Wellington. In a memo addressed to Brother Campion dated December 10th Father Pettit advised that he had been asked to form and chair a committee to plan all matters in relation to the amalgamation. Perhaps Brother Campion wanted more information. Father Pettit sent him another memo the following day with an accompanying letter:

'Re proposed amalgamation of St Joseph's and St Bride's Colleges: Acting upon instructions from Mr Hoult, Director of Catholic education in the Wellington Archdiocese, I am calling a meeting of interested parties on Sunday 21st December.....The purpose of the meeting is to form an independent committee to plan the amalgamation of the above college. This committee will be an interim committee which will eventually be replaced by a Board of Governors for the new college.'

The Co-ordinating Committee consisted of Sister Theresa Boyle, Brother Carl Tapp, Brian Bailey, Ray Hunter, Murray Hodgins, John Gold, Neil Barry, Ted Paris, Secretary Bill Orange and Chair, Father Pettit. Later the committee was joined by Ray Hunter, and Hec Holland the Public Trustee. At the meeting Father Pettit said that as Parish Priest he felt he was in a difficult position in dealing with the Orders teaching within the parish. Brother Carl advised that his Order felt it was necessary to have some referral body

outside of the St Bride's Board. Brother Campion was not happy that the Marist representative on the St Bride's Board was co-opted and had no vote. Mr Gold considered that if a new school was to be established it should be done by someone outside the present school bodies. The suggested committee had possibilities and appeared necessary. Motions to formalise arrangements were moved by Neil Barry seconded by Murray Hodgins:

'That a Co-ordinating Committee to deal with the amalgamation of St Joseph's and St Bride's be set up, the original members of which are appointed by Father Pettit, Parish Priest of Masterton.'

The Secretary was instructed to officially advise the Marist Brothers Trust Board, the Brigidine Provincial and the Archbishop that the Co-ordinating Committee had been established and of its progress. He was also instructed to ask the Archbishop for a ruling on the re-organisation of the new school. This instruction demonstrates the hierarchical nature of authority involved in the decision making process. Copies of all letters were to be forwarded to Sister Theresa and Brother Campion to ensure that the members of both religious orders were kept fully informed about the progress made. Poor public relations continued to be a problem. Murray Hodgins and Ted Paris considered that it was essential to get the feelings of the other parishes. They proposed that after the next meeting a public relations type project be started, with publicity, such as sketch drawings of the plans, and that members of the public should be asked to submit a suitable name for the new school. If the Archbishop agreed to the principle of reorganisation this could be tied in with a request that each parish priest appoint a representative to the committee. At the end of the handwritten minutes, however, there is a line which reads:

'Minutes are not to be circulated'

CHAPTER 7

THE PHOENIX ARISING

1975 - 1977 THE LAST YEARS OF ST JOSEPH'S COLLEGE

'There is an ancient story about a mythical bird, the Phoenix. There was at any one time only one, and when it died a new bird arose from the ashes of its funeral pyre. I draw pleasure from the incongruity of comparing Chanel College with a Phoenix. No funeral pyre, but 1977 has marked the end of St Joseph's, and many will regret that this college passes into history. But it is necessary for St Joseph's to end, in order that a new school may arise, and out of the life of the past we should be confident that a new life will flourish.'

Brother Campion's Prizegiving Address 1977

The 30th anniversary celebrations of St Joseph's College were held in 1975. Early in 1975 Brother Bede told the *Wairarapa Times Age* that 400 - 600 were expected to attend the St Joseph's Jubilee celebrations over Queen's Birthday weekend. This was to be the last occasion that St Joseph's College would have a reunion of its own. The fortieth and fiftieth reunions in the years ahead would be held at Chanel College and as one old boy said to me after touring the Chanel campus, 'It's not my school anymore.'

Small signs of increased co-operation between the amalgamating colleges appeared. 70 St Joseph's boys and four St Bride's girls performed Christopher Fry's play, 'Boy With a Cart' produced by Brother Linus Hale in June. On July 25th the *Wairarapa Times Age* headlined that "Amos Pledges Voluntary Integration of Schools" and a month later on August 27th that "Catholic Schools Want to Maintain Special Character" and finally on November 11th "Amos Answer on Rights of Private Schools." By the end of 1975 the Labour Government was defeated in the general election and schools awaited the appointment of a new Minister of Education.

From 1975 the attention of the Wairarapa Catholic community began to focus more and more on the St Joseph's site where the new, as yet un-named co-educational college was to arise. The existing St Joseph's College Secondary department comprised nine classrooms, one Art room, one Physics room and one Chemistry room. The Primary department comprised three classrooms, and an Art/Cloak room. The college had an assembly hall, a library, a Principal's office, a Bursar's office, two waiting rooms, a staff room and an office for the teacher in charge of the Primary Department.

On 27th November 1975 the *Wairarapa Times Age* had announced to its readers that Brother Campion McMahon was to return to St Joseph's as Principal in 1976, the year in which the Marist Brothers would also be celebrating the centennial of their arrival in the South Pacific. Brother Campion had spent the last six years as Principal of Marist College of Invercargill. Prior to that he had taught at Masterton for nine years so he was known to many throughout the Wairarapa. It was reported that he was expected to help with the proposed amalgamation of St Bride's College and St Joseph's College which was expected to take place in 1977. It was announced that the Principal of St Joseph's at the time, Brother Carl Tapp would remain at the college in 1976 in his other role as director of the college community and that he expected to leave for a new posting in 1976.

As the year closed *Wairarapa Times Age* readers were informed on 15th December that "Catholic Bishops Give Green Light to Integration," on 23rd December that there would be an "Integration Decision Early Next Year" and Ted Paris was reported as saying that the decision about the future of St Joseph's would be made by the National Council of the New Zealand Marist Brothers headed by the Provincial, Brother Urban. Brother Campion asked for further clarification in writing about the role of the Co-ordinating Committee. Pat Hoult sent him a letter dated February 16th which stated that the committee was required to work out the educational requirements for the new schools and from this to work out the additions and/or alterations that were needed. Once this was done they should be forwarded to him for checking and he would forward them to Archbishop Delargey. The second role of the committee, working through the Parish Priest of Masterton, was to present estimates of costs to the Archdiocesan Chancellor, Very Rev H R Doogan, for approval and recommendation to the Archbishop. Father Doogan was also responsible for the resolution of property problems. Brother Campion

was advised that Archbishop Delargey would have something to say about establishing Boards of Governors at a meeting that was to be held in Wellington on the 21st February.

St Joseph's did not have a Board of Governors. Soon after the arrival of the new principal, Brother Campion, a quasi board with the title of the St Joseph's College Advisory Board was set up which had its origins in a meeting held at St Joseph's College on February 9th 1976. Those invited by Brother Campion, were the people with the professional skills he saw as relevant to the task: Brian Walshe, chartered accountant, John Gold, lawyer, Ray Hunter, engineer with the Ministry of Works, Bill Orange, chartered accountant. The St Joseph's Advisory Board met from May 3rd 1976 to November 23rd 1977. At its inaugural meeting the minutes record that it comprised Bernard Teahan, chartered accountant, Mrs Halina Kania and Mr K Reidy, the PTFA representatives, Brother Patrick and Father Pettit, who is listed under apologies, had also been added to the original group. Mr Reidy resigned in October 1976 and was replaced by Mr D Griffiths. One of the roles of the Board was the acquisition and management of property. At this inaugural meeting John Gold stated that the original fifteen acres on which the school had been built had been given to the Marist Brothers, and the titles to the land passed to the Marist Brothers Trust Board for as long as the land was used for educational purposes. Further purchases had been made and these titles too were with the Marist Brothers Trust Board.

From this point the tracing of the amalgamation process becomes like engaging in a game of committee ping pong. By its second meeting on 4th March 1976 the Coordinating Committee had found neither of the religious orders had replied to its correspondence. The Marist Brothers claimed not to have received theirs and requested that in future they should be sent a copy of all minutes. There was however useful clarification to be had as to who had authority to act in the Catholic educational hierarchy in Wellington. Archbishop Delargey not only offered to help amalgamation plans in any way possible, he also designated Father Doogan as the person to be contacted as soon as the architect had drawn up the sketch plans and made it clear that Father Doogan acted with his full authority in relation to the approval of any financial arrangements necessary and that Father Doogan's permission at each stage was essential if the amalgamation process was to proceed. Mr Pat Hoult's authority was also

clarified as that of examining and approving any school building plans and having the authority to advise the Archbishop on all educational aspects of any amalgamation or development of diocesan schools both primary and secondary. This answered the queries of Gabrielle Rolls, Sister Theresa and others who understood Mr Hoult's authority as being limited to the primary sector of Catholic education.

In the raising of loan monies there were two channels to follow: applications for Government loans should be channelled through Mr Hoult's office but Archdiocesan Development Fund loan applications should go direct to Father Doogan with a copy being sent to Mr Hoult so that he was kept informed of all financial transactions involved in the amalgamation process. Mr Hoult reported the application for a Government loan had not yet been approved by the Education Department and that he anticipated that it was unlikely that it would be negotiated in 1976. Mr Paris reported that after having attended a meeting with the Archbishop he was of the opinion that any scheme entered into for the financing of a diocesan school would mean that it would end up being a diocesan school, supported by the whole diocese on a user pays basis, rather than the existing situation where St Bride's was a regional college supported by the contributing parishes.

At the March 4th meeting Ray Hunter, seconded by Sister Theresa, moved the following resolutions:

- 1) "That draft plans should be approved by the staff and sub-committee by 22nd March.
- 2) That the scheme and the plans should be costed and the financial arrangements be sent to Wellington be sent by 31st March.
- 3) That a deputation from the committee should meet Father Doogan either in Masterton or in Wellington by mid April.
- 4) That finance be approved by 30th April
- 5) That tenders be called by 30th May
- 6) That tenders close by 30th June."
- 7) That the building period should take place from July - January 1977.

It was also decided to set up an Administration Sub Committee of the Co-ordinating Committee to propose an administrative structure for the new college and to report back

to Committee by 22nd March. The Administration Sub-Committee members were Sister Theresa Boyle, Brother Carl and Brother Campion and Messers Hodgins, Hunter, Bailey and Barry. The committee agreed that Bill Orange should draft a newsletter which would be published once amended. The balance of power was quite clearly shifting. The absence of women in the decision making process leading to the establishment of a co-educational college continued.

Financial Aspects Of Amalgamation

On April 26th 1976 the Co-ordinating Committee met again. Delays in planning were already happening. It was decided to arrange a meeting on 6th May between the committee, the Archdiocesan Chancellor, the Executive Director of Catholic Education in the Wellington Diocese, Secretary and Provincial Councillors of the Marist Order and the Provincial Superior of the Brigidine Congregation. The items on the agenda were

- 1) the Marist Boarding policy for Masterton
- 2) Availability of finance - permanent and bridging
- 3) Approval of plans as presented at the meeting
- 4) Approval of proposed College administration (Principal, Deputy, Senior man or woman)
- 5) Approval of date building can commence
- 6) General

Sister Adrian (Brigidine Provincial Superior) Brother Urban and Brother Gregory (Marist Council), Father Doogan (Archdiocesan Chancellor), and Pat Hoult(Director of Catholic Education) and his assistant Pat Gallagher attended the 6th May Co-ordinating Committee meeting. The numbers of women present had increased. Sister Theresa, Sister Judith and Mrs Halina Kania were present together with Mrs Jennifer O'Reilly who was welcomed as the appointee representing the St Patrick's School Committee. Father King from Carterton and Mr Declan Ness from Featherston represented the other parishes.were also present.

Brother Urban advised the committee that a policy about the Marist Brothers boarding facilities at St Joseph's would be made at the Provincial Council meeting on 18th May. Father Doogan advised that there was a large backlog of loan applications to the Interdenominational Loans Board so the committee should expect that there would be

delays in obtaining loan monies. Pat Hoult explained where the government was in the development of its integration policy. It appeared that capital development loan money would be increased as provided for in the Integration Act but it was not known how much would be available or when. Delays in this area were also inevitable. Father Doogan explained that the Archdiocesan Education Board would be taking over all capital debts on Catholic Schools and this would be serviced by a levy on all children attending the schools. The Archdiocese had no reserves of money or funds for capital development so the money required would have to come from the Government. He also explained that any building project which would eventually require Government money was not allowed to start without prior Government approval having been given.

Several speakers impressed upon Father Doogan and Mr Hoult the urgency of attending to the needs of St Patrick's School. Murray Hodgins drew attention to the gymnasium which was in the plans (\$105,000 for 7 000 square feet) and stated that it would be wise to mark it in the site plan and make any other comments including details of any money held in trust for such a building. The meeting was useful in clarifying some of the financial issues involved in planning for amalgamation. It was decided to keep working quietly so that the committee was in a position to call tenders as soon as the finance became available.

Sister Carthage, the New Zealand Superior of the Brigdine Order was introduced as a new member of the Co-ordinating Committee at its June 29th meeting. Local planning was continuing but financial approval from Wellington was not yet forthcoming. The Marist Brothers had written to Cardinal Delargey advising that they were happy to cooperate and continue to supply supervision and management of boarders at least up to the current level if this was desired. However they also made it clear that they could not face the financial responsibility for the relocating and updating of the present dormitories and that they considered that the decision to continue offering boarding facilities should not be theirs alone. Mrs Marion Kitchenman was welcomed as the representative of the St Patrick's School teaching staff at the Co-ordinating Committee meeting on 13th July. It was decided that the minutes would be circulated to all committee members in future. The requested loan monies had not yet been approved. The land ownership issues were complex but could be rationalised between the Chancellor, the Brigdine and Marist

Orders while the development of the plans was proceeding. It was decided that the next meeting of the committee would be held as soon as the plans were approved.

The next meeting was held on 12th August. In letters sent by Father Doogan to the committee and to the parish priest it became clear:

- Discussions had been held between Les Gandar, Minister of Education, and Cardinal Delargey concerning how Government loans were to be used.
- The Chancery was prepared to permit Stage 1 of the development plans up to \$200 000 to proceed and \$12 000 on the alterations to St Bride's to make it suitable for primary schooling.
- Stage 2 of the amalgamation plans would depend on whether loan monies were available to integrating schools in 1977 and how much the committee could provide itself.
- \$133 000 could be available from the Government's \$1 .5 million budget for integration in the next year with permission to use bridging finance in the meantime. This would be a Housing Corporation loan on the combined College project.
- Once the plans of the whole project were approved by the Education Department tenders could be called for Stage 1. Father Pettit hoped that since the finance had been approved the Corporation's approval should not take very long.
- It was pointed out that several items in the total scheme might not qualify for Government loan money. (The purchase of St Bride's by the Parish could be considered a transfer of a capital item in a reorganisation of management; the land purchase from the Brothers; the boarding resiting and the gym.)

In addition to its role in acquiring and managing property, a second role of the St Joseph's Advisory Board related to bringing amalgamation into effect. At the inaugural meeting of the St Joseph's Advisory Board Bill Orange had reported that subject to the availability of money the aim was to effect the amalgamation by the beginning of 1978. He also stated that the future of the boarding side of St Joseph's College was a significant issue requiring clarification urgently. However lack of money continued to be a problem. At the June 21st meeting Mr Orange reported that there had been a meeting of the local committee with Mr Pat Hoult, Father Doogan, Brother Urban and Mother Adrian. It seemed that there was no money available from the diocese or the

government at the time but nevertheless instructions were given that planning should proceed.

Land Ownership Problems to Be Resolved

Amalgamation could not occur without a clarification and resolution of the land ownership issues involved. As Father Doogan pointed out to the Co-ordinating Committee in correspondence dated August 2nd:

“Land ownership concerns the Archdiocese, the Marist Brothers' Trust Board, the Brigidine Order and the St Bride's Board of Governors.....The actual cash required to implement the amalgamation and transfer of St Patrick's and St Bride's is made up as follows:

Buildings at St Joseph's	\$ 500 000	Cash Parish	\$ 100 000
Purchase Marist Brothers land	\$ 50 000	Cash St Bride's	\$ 61 000
Boarding facilities resiting	\$ 10 000	Deficit	\$ 400 000
Alterations St Bride's	\$ 12 000		
	\$ 572 000		\$ 572 000

Father Doogan pointed out that not all items of expenditure might qualify for a Government loan, even under integration. The purchase of St Bride's by the parish, for example, might be excluded as it involved the reassessment of debt rather than cash needed for a new project, so it might be regarded as the transfer of a capital item in a reorganisation of management. Nevertheless he proposed a practical formula to enable progress. The Archdiocese would finance the project initially by giving drawing rights to the combined Board of \$213 000 for the combined college. The parish would use its existing credits with the Chancery (McKillop Trust \$32 000) and the Archdiocesan Development Fund \$26, 000 and other moneys to be placed with the ADF to meet its commitments at St Bride's and in financing the college. The moneys, at that time invested by St Bride's, were to be put in the ADF as they matured. All progress claims were to be met by this arrangement. Father Doogan said that these arrangements presumed that the dues from existing loans would be met from the current college revenue.

He hoped that this would enable Stage 1 to proceed as soon as the plans were ready and clearance was given by the Education Board and the Government for the scheme to qualify for a loan on the full development. In conclusion Father Doogan reminded the committee that the proposals he was making in the letter were subject to the approval of the Cardinal. Four days later on 6th August Father Doogan was able to report progress. There had been a meeting with Les Gandar, Minister of Education and Cardinal Delargey relating to how Government loans might be used. Father Doogan also provided a run down of the overall costs, dividing the cost and the debt in the following way:

Rural Housing Loan	St Bride's	\$ 82 400
Government Life Office	St Bride's	\$ 23 900
Bank Overdraft	St Joseph's	\$ 50 000
Rural Housing Loan	St Joseph's	\$ 58 000
Brigidine Order	St Bride's	<u>\$ 20 000</u>
Total indebtedness of new Combined Board		\$ 234 300
before any further capital developments are undertaken		
Projected Works	Shift Dormitories	\$ 12 000
Additions to St Joseph's		<u>\$ 411 000</u>
		\$ 637 300
less St Patrick's purchase of St Bride's		\$ 126 300
New Debt Position		\$ 511 000
25 years at 7 and a half percent - \$ 3 924 per month		\$ 47 088 per year
St Patrick's Parish would take over -		
Brigidine Order loan		\$ 20 000
Rural Housing Loan		\$ 82 000
Government Life		\$ 23 900
Extra Expenditure		<u>\$ 12 000</u>
		\$ 138 000
less on hand		<u>\$ 100 000</u>
		\$ 38 000

By the meeting of 16th August Mr Orange was able to report that approval for Stage 1 of the building programme had been given. The plans were to be approved and then the building could start. Father Doogan had suggested a need for fundraising. There had been an extensive fundraising campaign conducted in Palmerston North to finance St Peter's College. It was intended that the Form 7 St Bride's girls would move to St Joseph's in February 1977 and that Form 6 would join them by the May holidays of the same year.

At the St Joseph's Advisory Board meeting of November 22nd 1976 the Chairman, Ray Hunter reported on negotiations and needs. It was agreed that there should be discussion on a draft constitution for the new amalgamated Board and that a draft constitution should be brought back to the St Joseph's Board. On September 30th 1976 the Brother Pastor at the Marist Centre at Tuakau sent Brother Campion a letter which included a copy of the outline of the arrangements made with the Archdiocese. They had been agreed with in principle by the Provincial Council and were now to be put into legal terms and submitted to the General Council for Approval. Brother Campion was invited to comment:

"In accordance with the desires of the people of the district, the Parish Priest and the Archbishop of Wellington, we wish to co-operate in re-establishing St Bride's College, the Catholic College for girls on the site at St Joseph's College. St Joseph's College and St Bride's College will become administratively one school, exercising a degree of co-educational practice that seems best suited for its enrolled students. This is a matter for the Co-ordinating Committee established for the amalgamation of St Bride's and St Joseph's and in due course for the Board of Governors to decide in consultation with interested parishes.'

In order to achieve this:

- 1) The Marist Brothers undertake to provide members towards the staffing of the combined college
- 2a) The Marist Brothers undertake the administration of the boarding hostel for boys
- 2 b) All capital and establishment costs concerning boarding shall be the responsibility of the Archdiocese
- 2 c) In any year in which there is an annual deficit incurred in the running of the boarding hostel, the deficit shall be the responsibility of the archdiocese
- 3a) The title, held in trust, for the original property will be returned to the Archdiocese
- 3 b) We will retain the title to properties adjoining the original property and place their use at the disposal of the trustees of the combined colleges, except that on which the present Brothers' residence stands.
- 3 c) Should the Archdiocese wish to purchase these properties (3b) from us, we will agree to their doing so, at current valuation prices

- 4) In the event of
 - 1) the Marist Brothers withdrawing from Masterton, or
 - 2) the school and its properties being sold to a third party, the Marist Brothers will be compensated to 50% of the then (1977) value

less \$54 000 improvements made to the original College property,
the title to which was entrusted to us by the Archdiocese.

The underlined sections show the changes made by Brother Campion. The content of this agreement was to be very important six years later when the decision was made to close the St Joseph's hostel.

On 29th November 1976 the Co-ordinating Committee received a financial update from the Chancery Office of the Archdiocese of Wellington. Father Doogan wrote that he had given considerable thought to the financial arrangements for the project and that with the approval of the Cardinal proposed that it be viewed as a consolidated whole with the resources of the combined entities pooled where possible and the overall debt to be apportioned according to capacity to service and repay. He explained that

"My overriding consideration is that we are providing educational facilities from Primer 1 to Form VII for St Patrick's Parish, secondary facilities for the smaller towns of the Wairarapa as well as hostel accommodation for boarders from elsewhere. Another major consideration is that with integration in the foreseeable future the debt load on all except the Boarding facilities will be consolidated on an Archdiocesan basis serviced through the attendance dues. Furthermore the boarding facilities are essential to the educational viability as well as the character of the new college and must be seen as the financial responsibility, at least proportionately of the college as a whole."

A new cost of the development was presented:

A	Altering existing St Bride's for primary school purposes	\$ 12 000	
	Additional classroom accommodation Stage I	\$ 212 000	
	Dormitories	\$ 210 000	
	Additional classroom accommodation Stage II	\$ 200 000	\$ 634 000
B	Existing debt position		
	St Joseph's overdraft, say	\$ 33 000	
	Housing Corp. Loan, St Joseph's	\$ 53 000	
	Housing Corp. Loan, St Bride's	\$ 81 537	
	Government Life, St Bride's	\$ 53 969	
	Mrs B Reid, St Bride's	\$ 500	
	Brigidine Order	<u>\$ 15 585</u>	\$ 242 091
	Total commitment excluding furnishings and any extras	\$ 876 091	
C	Cash Available		

Trust Executors & Agency Co Ltd		
St Bride's	\$ 61 000	
ADF St Bride's	\$ 21 821	
McKillop Trust	\$ 32 000	
St Patrick's Parish with ADF	\$ 38 418	
St Patrick's resale to Trust	<u>\$ 20 000</u>	\$ 173 239

\$ 702 852

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NB The above does not take into account the financial implications, if any, of land transfers, nor the alternative of St Patrick's accommodating Forms I & II, thus alleviating the need for Stage II.

The consolidated project debt estimated at \$700 000 could then be apportioned:

Combined College	\$ 500 000
St Patrick's School	\$ 125 000
Hostel	<u>\$ 75 000</u>
	<u>\$ 700 000</u>

These figures approximate those provided in the financial report 15th April 1976. Father Doogan pointed out that the finance needed to complete the project was \$460 000 and once again emphasised that a fund raising programme would need to be mounted in 1977. He strongly recommended that it be run in conjunction with St Patrick's Parish renewal due in 1977 and that a further committee be set up to do the groundwork for the campaign. He also asked for further consultation with the Administration Sub-Committee before any decision was made on the administration of the Combined College as it was phased in in 1977. Acknowledging that the matter was complex, Father Doogan stated that he favoured the establishment of a new Board of Governors along the lines envisaged by the Integration Act, with a separate Management Committee representing the proprietor to service the debt on the combined college and the boarding establishment. In the post script to the Co-ordinating Committee minutes of 29th November came the welcome news that the McCarthy Trust had granted \$5 000 to St Patrick's School and \$10 000 for St Joseph's and St Bride's subject to the completion of negotiations to amalgamate the two colleges and the provision of a copy of the Constitution of the new college.

In the correspondence section of St Joseph's Advisory Board minutes of 21st February 1977 it is recorded that the St Bride's Board of Governors had sent an invitation for a representative from the Board to attend a meeting to set down the annual budget for the St Bride's Board. Bernard Teahan was selected. When he reported back it was recommended that a subcommittee be established comprising representatives from the

St Bride's Board and the St Joseph's Board to consider the fees to be charged from the second term. Bernard Teahan and Mr A Don were chosen for the task. Brother Campion reported that the 1976 secondary roll was 240 with 61 in the Intermediate and that the college was fully staffed. The 1976 academic outcomes were listed: 72% of Form 5 qualified for Form 6, 62% of Form 6 qualified for U E and seven bursaries were awarded to Form 7 students. Eight years earlier in a 1968 letter to the Brother Provincial, St Joseph's Principal, Brother Hugh reported that the boarding roll was on the increase and was expected to reach 150 in 1969

At the 16th December meeting 1976 Brother Campion reported that the teachers new to the staff in 1977 would include Sister Barbara Fouhy (Senior Assistant Mistress) Sister Michelle Scrimgeour (part time), Vincent McBride (HOD English), Mrs Helen Jones (Art), Brother Bryan Stanaway (HOD Christian Living) and Brother Brian McKay (Principal, Intermediate). On February 22nd, the day following the St Joseph's Advisory Board meeting the Co-ordinating Committee held its monthly meeting. The Correspondence to be dealt with was increasing month by month. There were letters relating to the requirements for establishing a Board of Governors, letters containing financial advice from various organisations, letters advising the current interest rates, letters relating to the progress of loan applications and a letter stating that it would not be possible to call tenders for the building without the approval of the Minister of Finance. Later Ray Hunter advised that tenders for both stages of the new college were in the process of being called closing on 15th March. The approval of the Housing Corporation was necessary after tenders had been received. The building operations were planned to start in mid April and to finish in January 1978. The committee was advised that in a letter dated December 8th the Public Trust had advised of grants totalling \$15 000 subject to amalgamation and a new constitution. Neil Barry urged that the naming of the new college be placed at the top of the agenda for the March meeting.

As 1976 ended the Integration Act became law. As the 1977 school year began so did *'the female invasion'* when the St Bride's Form 7 girls arrived at St Joseph's and became the first female students in its history, a fact they wished to record in the last St Joseph's College magazine in a report noted for its lighthearted reminiscences. They were later joined by Form 6 St Bride's students. It was reported to the February meeting that there was an urgent need for a Home Room for them and the inadequate provision

of toilet arrangements resulted in Mr Hunter being authorised to include girls' toilets in the first section of any building activities. Other problems relating to the St Bride's girls were brought to the attention of Father Pettit, Chairman of the Co-ordinating Committee in a letter from the St Bride's Board of Governors dated 22nd April 1977 which impressed upon him the urgent need for the VI Form students of St Bride's to move officially to the amalgamated college at the commencement of the second term even although the building programme was not as advanced as it had been hoped.

- 1 ".....the girls are still having to move back and forward between the two Colleges in some cases up to six times a day. During the winter term this is anticipated as being exceedingly difficult for them.'
- 2 'The second is that their itinerant status doesn't seem, if it is continued for too long, to be a positive factor in training the girls toward responsibility.'
- 3 'Thirdly, the travelling back and forth is proving frustrating for the teachers in that often, and sometimes unjustifiably, the students are late for classes.'

When Bernard Teahan and Alec Don presented their budget to the April 18th Board meeting it was recommended that the joint St Bride's/St Joseph's committee should have the power to act to raise the tuition fees to a maximum of \$5 a term as from the second term if necessary.

On 15th April Father Pettit sent a memo to all members of the Co-ordinating Committee advising that Cardinal Delargey had approved the name for the new college. On April 21st 1977 Father Pettit announced in the *Wairarapa Times Age* that the amalgamated St Bride's and St Joseph's Colleges would be called Chanel College. Ray Hunter recalls that when Nicholas Moore College was suggested as a suitable name at one committee meeting, Sister Theresa commented that whatever name was chosen it needed to be one that students could shout out easily on sporting and other college occasions. Others recall that at the inaugural meeting of the Co-ordinating Committee there was a request that the people in the parishes should be allowed to participate in the naming of the new college.

The April 15th memo also advised that the Housing Corporation had approved the loan for the commencement of the Stage 1 buildings at St Joseph's and that the successful tenderer was Fincon Construction Ltd. During construction this firm was put into

receivership thereby creating a new set of difficulties to be overcome by the Co-ordinating Committee.

The issue of governance also needed to be addressed. On 13th April 1977 the Co-ordinating Committee received a letter from Pat Gallagher, the Assistant Executive Director of the Catholic Education Office which advised that the initiative for setting up a Board of Governors should come from the proprietor, which in this case was the Cardinal, and that when the college was integrated a Board of Governors would have to be set up which followed the pattern of Boards of Governors in state secondary schools. A copy of the constitution of St Bernard's College which had been approved by the Cardinal was sent for the information of the committee as well as a copy of the integration agreement for Wellesly College specifying the composition of their Board of Governors. Progress was made in developing a constitution and selecting a Board of Governors. It was decided to send a letter to Cardinal Delargy advising him that it was the intention of the Co-ordinating Committee to have a Chanel Board of Governors working by November 1977, to arrange the election of five parents' representatives from known parents of Chanel College students in 1978, to advise the St Joseph's PTFA of the committee's plans and ask for their co-operation so that nominations could be accepted at their October 5th meeting prior to a postal ballot being held. Pat Gallagher had advised that Father Doogan wanted the Committee to nominate a small group of people to act as local Proprietor's Representatives until such time as the Proprietor's Trust Board could be set up. Father Pettit, Bill Orange, Ray Hunter and John Gold were nominated. It was decided that Mr Paris would speak on behalf of the Co-ordinating Committee at the St Joseph's PTFA meeting on October 5th and that Hec Holland and Murray Hodgins would set up the voting procedure for the election of the five parents' representatives.

Staffing issues were another concern. When Vince McBride joined the St Joseph's Advisory Board at the 15th August meeting as the staff representative, he pointed out the need for some form of contract to be used when lay staff were appointed to the college. When the Co-ordinating Committee had its next meeting on 30th August the Senior Management appointments were announced: the Principal was appointed as Principal, the Deputy Principal was to be Brother Thomas and Sister Barbara was to be the 'Senior Lady.' A Uniform Sub-Committee had been appointed but was not ready to submit its decisions. At the September 19th St Joseph's Advisory Meeting meeting it is

recorded that a contract for teachers applying for a position at the college was incorporated in the application form that was available from the Catholic Education Office. At the same meeting Brother Campion made reference to the evening for parents that was being organised by the St Joseph's College PTFA on October 5th. At this meeting the opportunity would be taken to call for nominations for the new Chanel College Board. The draft letter to Mrs G A McKay, the PTFA Secretary, had been written by Bill Orange as Secretary of the Co-ordinating Committee on September 5th and approved by Brother Campion. The letter stated that at its August meeting the Co-ordinating Committee had decided to apply to Cardinal Delargey for his approval to set up a Board of Governors for Chanel College under the Education Act 1964. The Board was to be responsible for the running of the college. If the Cardinal approved and appointed his four representatives it would be necessary for the parents of students enrolled at Chanel College in 1978 to elect five representatives. The Co-ordinating Committee expressed the hope that the new Board would be in operation by November 1977. Since the purpose of the October 5th meeting was to enable St Joseph's parents to be told about the building operations and the running of Chanel College and St Bride's parents had also been invited, the Co-ordinating Committee considered the October 5th meeting to be an ideal opportunity to call for nominations for the Chanel College Board of Governors. In his letter, Bill Orange made a special point of assuring the St Joseph's PTFA that:

'these are suggestions only and that the Co-ordinating Committee does not wish to run your meeting or to take it over. If you have any doubts about these suggestions I am sure that Brother Campion or I would be only too happy to discuss these with you.'

At the same September meeting Mr Ray Hunter reported that the progress made in the construction of the new buildings was good, in spite of the weather, that Fincon seemed to be catching up, and that they were now only four weeks behind schedule, and confident of finishing on time.

At the monthly meeting of the Co-ordinating Committee was held on 27th September the motto for Chanel College was discussed. It was recommended that the St Joseph's College motto, *Omnia per Christum (Everything through Christ)* should be retained. It was reported that very good progress was being made on the boarding building and the painter had started the alterations at Innisfree, which had been purchased from the St Bride's Board of Governors and was being developed as a boarding facility for girls. Thirteen boarders were now definite, there had been eight applications for the

position of Matron, now narrowed down to four who were being interviewed. To maintain the Brigidine influence it was recommended that the nuns should suggest an alternative name to Innisfree.

At its 17th October meeting the attention of the St Joseph's Advisory Board turned to the cleaning contract for which tenders had been received. The contract was let to John Tait on a trial basis until the end of the year. If there was mutual satisfaction a contract would be drawn up. This arrangement meant that the new college would not start with a resident caretaker. It was resolved that a list of maintenance jobs should be drawn up and attended to before the start of Chanel College.

The Co-ordinating Committee met again on October 25th. Complications in relation to land transfer matters became apparent. John Gold had spoken that day to a Mr Murphy, an Auckland solicitor acting for the Marist Brothers' Trust Board. That Board was now thinking of leasing its land to the Archbishop, instead of the original arrangement of transferring it in Trust. As such negotiations would take time, and as time had almost run out for Stage 1 finances, John Gold recommended that Mr Murphy prepare immediately a transfer to the Archbishop that part of the land held in trust from the Archbishop. This block contained the new buildings and would make the Housing Corporation loan available. Murphy could then sort out the rest of the land deal with the Chancellor at their leisure.

The disagreements as to the Chanel College uniform had not been amicably resolved. Sister Theresa arranged for two boys and two girls to model the present and the proposed uniforms. She reported that the sub-committee could not agree on a recommendation. Hec Holland then moved and Ray Hunter seconded that

`we accept the uniform as displayed tonight, with the proviso that the shirt and tie or the skivvy with rolled neck be alternative options for winter.'

The motion was passed on the understanding that the shirt and tie would be used for formal occasions. The Brigidines had suggested 'Kildare' as the new name for the girls' boarding hostel. The recommendation was accepted. Hec Holland brought the Committee up to date with the development of the constitution as it related to the ballot procedure, the preparation of the roll and the meeting of parents. He asked that a vote of thanks be recorded to St Bride's College, especially to the Secretary, Mrs Joan Gray.

By November 1977 the lives of the three decision making structures were coming to an end. At the final meeting of the St Joseph's Advisory Board on Wednesday November 23rd, in his Principal's Report, Brother Campion noted that there would be a formal function on December 9th 1977 to mark the close of St Joseph's College. The next board meeting was scheduled for Wednesday, January 25th 1978. By then Chanel College would be a reality. The final meeting of the Co-ordinating Committee was held on Monday 28th November to hear final reports, have a group photograph taken by Brother Patrick and to adjourn to the presbytery for supper as guests of the Chairman, Father Pettit. At the final meeting of the St Bride's Board of Governors on December 5th 1977 in the St Bride's College library Gabrielle Rolls spoke on behalf of the Old Girls Association. Twenty one years later she still has a copy of her speech, in the course of which she said,

"In 1973 we were heartened by the wonderful spirit of friendship that pervaded the whole celebrations of the 75th Jubilee of the arrival of the Brigidine Sisters in Masterton....and now at the close of 1977 we are truly saddened by the fact that St Bride's is to be no more.....We pray that the new Chanel College will prosper and flourish and provide for the daughters of St Bride's Old Girls members the same Catholic education and ideals as we obtained from the Brigidine Sisters and of which we are so proud, so that the sacrificing of St Bride's will not have been in vain.

'We would like to end this era with a heartfelt plea to the new Board of Governors. Please be kind to our nuns and remember that their lives are governed by poverty, chastity and obedience. They have given their lives to us through charity so let us not be uncharitable towards them. They are deserving of the highest consideration.'

In his 1977 Prizegiving address Brother Campion paid tribute to the various committees and prominent individuals who had assisted in the amalgamation process. In closing he said:

'This is an occasion where it is customary to look back at the activities of a year. In this case.....we are bringing the story of thirty years to an end. But we look back in gratitude, and we can now look ahead to next year in trust, determined that our future, Phoenix-like, will draw its life from the tradition of the past, confident that as a Catholic school we have Christ as our model, and happy that as our Patron we have St Peter Chanel, who dedicated his life to the service of Christ, under the name of Mary.'

On the basis of the research data available the formal rituals of farewell were organised for those who had been members of a board or a committee. No doubt each college had

a final assembly for the year. However the Catholic community itself also needed the opportunity to say a formal farewell to the schools it had known. While the importance of this cultural ritual was not understood at the time, failure to appreciate its significance contributed to the period of disaffection in the early years of the new college.

Right: Mother Gertrude Banahan CSB
Foundation Mother Superior of St
Bride's Convent established 1898

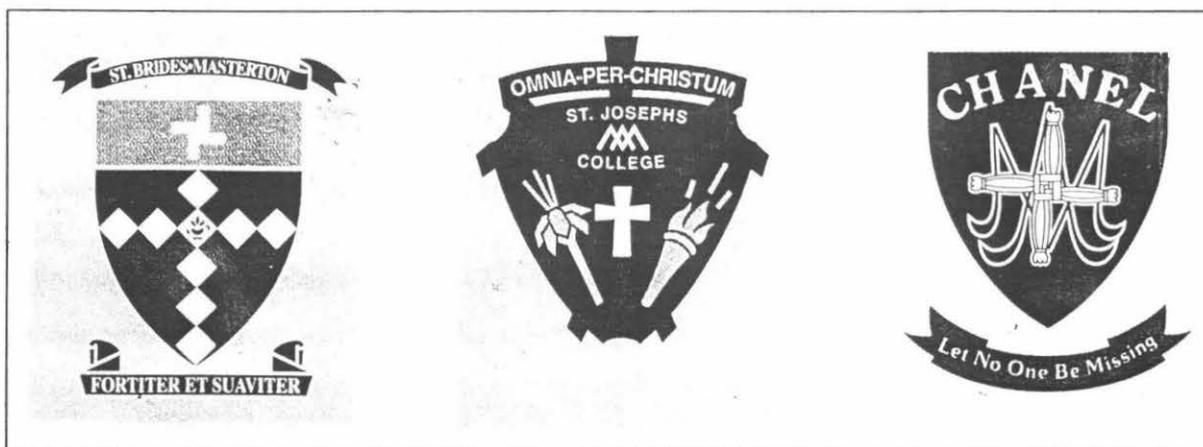


Above:
Monsignor Nicholas Moore
Founder of St Joseph's
College in 1945

Above:
Cardinal Thomas
Williams
Proprietor of
Chanel College
under the provisions of
the Integration Act



Right:
St Peter Chanel
Patron Saint of
Chanel College



Cultural symbols: left, the shield of St Bride's College, centre, the shield of St Joseph's College, right, the shield of Chanel College

CHAPTER 8

WEAVING NEW PATTERNS AND CREATING A NEW CULTURE

CHANEL COLLEGE BEGINS

'St Bride's and St Joseph's, do you take each other for better or for worse, for richer or poorer, until the energy of Masterton Catholics runs out? From now you will be called Chanel College'

(Extract from Monsignor John Carde's homily at the St Joseph's/Chanel Jubilee Mass 1995.)

'The educational community of a Catholic school should be trying to become a Christian community: a genuine community of faith'

(*'Lay Catholics in Schools,'* from Sacred Congregation for Catholic Education, L'Osservatore Romano, 25th October 1982)

'Ultimately it has been the pupils themselves who have made the amalgamation work, I believe a sincere tribute is due to all of them.'

(Brother Campion, Foundation Principal, 1978 Prizegiving Address)

The creation of a new college is a relatively rare event. The importance of understanding and managing the culture of an educational organisation is increasingly understood by researchers and stakeholders alike as an essential task of educational leadership.

'Rituals, like other symbols, play a powerful, vital and complex role in the life of any group or organisation. They encode an enormous variety of meanings and messages into economically and emotionally powerful forms

(Bolman and Deal, 1991, p. 250)

In 1990 a Golden Jubilee was organised to remember and celebrate the founding of St Joseph's College in 1945 and the tradition of Catholic secondary education continuing at Chanel College. Although it was seventeen years after the amalgamation there were still parishioners who were scarred by the process. At the end of this homily during the reunion Mass, Monsignor Carde, himself an old boy of St Joseph's College, received a spontaneous, prolonged ovation. Those familiar with the decorum of Catholic liturgy will appreciate that such a response is extraordinary. Sensitive to the continuing need to heal wounded feelings Monsignor Carde also had this to say:

"Two great schools were joined in marriage and changed their name to Chanel College. When I think of Chanel College I think of the island of Futuna way out in the middle of the Pacific, and the coming of the Marist Fathers. I think of Father Peter Chanel's martyrdom. I think of the deaths we all must die in order to be reborn."

"Like all marriages there was the courtship, the sidelong glance, the faltering conversation, the warming to the idea of marriage, the announcement of the engagement, the cries of the sceptics, (they'll never make a go of it!), the parents' hesitation - St Bride's, long settlers in the land of the Wairarapa with strong roots in Ireland, and now this comparative newcomer, this new kid on the block, this upstart school. Is he good enough for our girl? But when his pedigree is examined we see that he too goes back a long way - to Father Colin and the French Revolution and Blessed Marcellin Champagnat, the founder of the Marist Brothers. No worry. Everything will be all right. There will be tough times. But they will make a go of it, these two."

Three years later Monsignor Carde was invited to offer the homily at the Reunion Mass celebrating the one hundred years contribution to education in New Zealand by the Brigidine Sisters. Over six hundred people attended. It was clear that the Sisters in the congregation were now elderly and few in number. Monsignor Carde referred to the dedication to education of the Brigidine Sisters and the heritage they had left:

"They were women of passion. They loved you. They gave their lives for you. They noticed what happened to you. They never let you out of their sight.....You owe it to yourselves to know the history of the Brigidines."

Throughout the celebrations six local women representing the six founding nuns, dressed in the old habits brought over for the occasion from the Australian Brigidine archives. They were present at all events and given places of honour. They were a forever present cultural symbol and reminder of how much had changed in Catholic education over the last one hundred years. Those in a reflective mood were reassured by Monsignor Carde that the Brigidines would not die out because the vigour, energy and vitality they had used to shape and educate the people they had taught and the love of Christ in their hearts had left trace elements in the lives of the people they had touched.

The amalgamation experience gave Wairarapa Catholics many opportunities to reflect upon their culture as it was expressed in their educational organisations. As John O'Neill (1994, p 103) explains:

'The importance of understanding organisational culture lies in the notion that the officially agreed and sanctioned areas of human activity produce only a partial picture of how and why an organisation functions as it does.....An awareness and understanding of the influence of shared values and attitudes are essential in order to fully appreciate the possibilities for effecting educational change and improvement.'

In the early years of Chanel College, from 1978 - 1985, the Brigidine Sisters and the Marist Brothers, the visible links with the past and the perceived guardians of their respective cultures, were part of the staff. When Chanel College opened in 1978 as a Form 1 - 7 school it had a roll of 483. The Form 1 and Form 2 classes of St Patrick's School transferred to Chanel but it was not until June 2nd 1978 that the remaining St Patrick's pupils carried their desks and chairs across Chapel Street into the former St Bride's buildings which marked the beginning of the fourth St Patrick's School.

Brother Campion, the foundation Principal of Chanel, headed a staff of 29: 5 Brigidine sisters, 8 Marist brothers and 16 lay staff. Seven years later, in 1985, Sister Patricia Landy, the last Brigidine Sister on the staff left for PNG and the remaining community of Marist Brothers withdrew from the college. When the first lay Principal, Michael O'Loughlin, took up his position in 1986 he had an entirely lay staff, not all of whom were Catholic. In 1981, Chanel College integrated with the state system. Therefore Chanel College was being challenged to develop its own culture at the same time as it was undergoing three radical paradigm shifts:

- from single sex to co -education
- from being staffed largely by religious orders to becoming totally lay staffed
- from being an independent school to becoming an integrated school

The Catholic community had mixed feelings about all three cultural shifts which were also being played out against the continuing changes within the character of the Catholic Church brought about by the Second Vatican Council. The culture of Chanel College was also significantly affected by external factors such as the introduction of 'Tomorrow's Schools' in 1988.

The development of culture is a continuing process involving a lot of trial and error, adjustment and reflection. The 1996 handbook given to the trustees in Catholic schools from the New Zealand Council of Proprietors of Catholic Integrated Schools provides a number of insights about the significance of culture including these:

'Culture is a total experience, covering all dimensions of a group's life. It encapsulates all aspects of the spiritual, social, emotional and physical being of the group and its members.....It incorporates all one's established ideals, values, life goals, priorities, sense of morality, codes of behaviour, conventions, rites and protocols, even "good manners.".....It determines how one responds to situations, interprets history and current social events. Culture is concerned not only with what we do and how we do it, but also why we do it.' (Handbook 1996, p 3)

As a culture develops there will be things that are done for the first time which will leave their mark and establish a precedent for the future. There are things that will happen once only. There will be patterns, rituals, traditions, buildings and grounds which develop over time. These aspects of culture are ongoing. In the life of any organisation there are also 'culturally defining moments.' As we approach the beginning of a new millenium we are surrounded by attempts in the media to discern the most significant people and events in the history of humanity and in the history of nations and regions. Whoever and whatever is chosen involves a judgement about their cultural significance and any judgement will necessarily involve cultural values. These judgements are made with the benefit of hindsight. The search for culturally significant events and people at the macro level has its equivalent at the micro level in the life of an organisation. For the purposes of this thesis I shall use the term '*culturally defining moments.*' to refer to events of particular cultural significance in the early history of the college. Some of the culturally defining moments in the history of Chanel College were immediately obvious at the time: others took on this significance in retrospect.

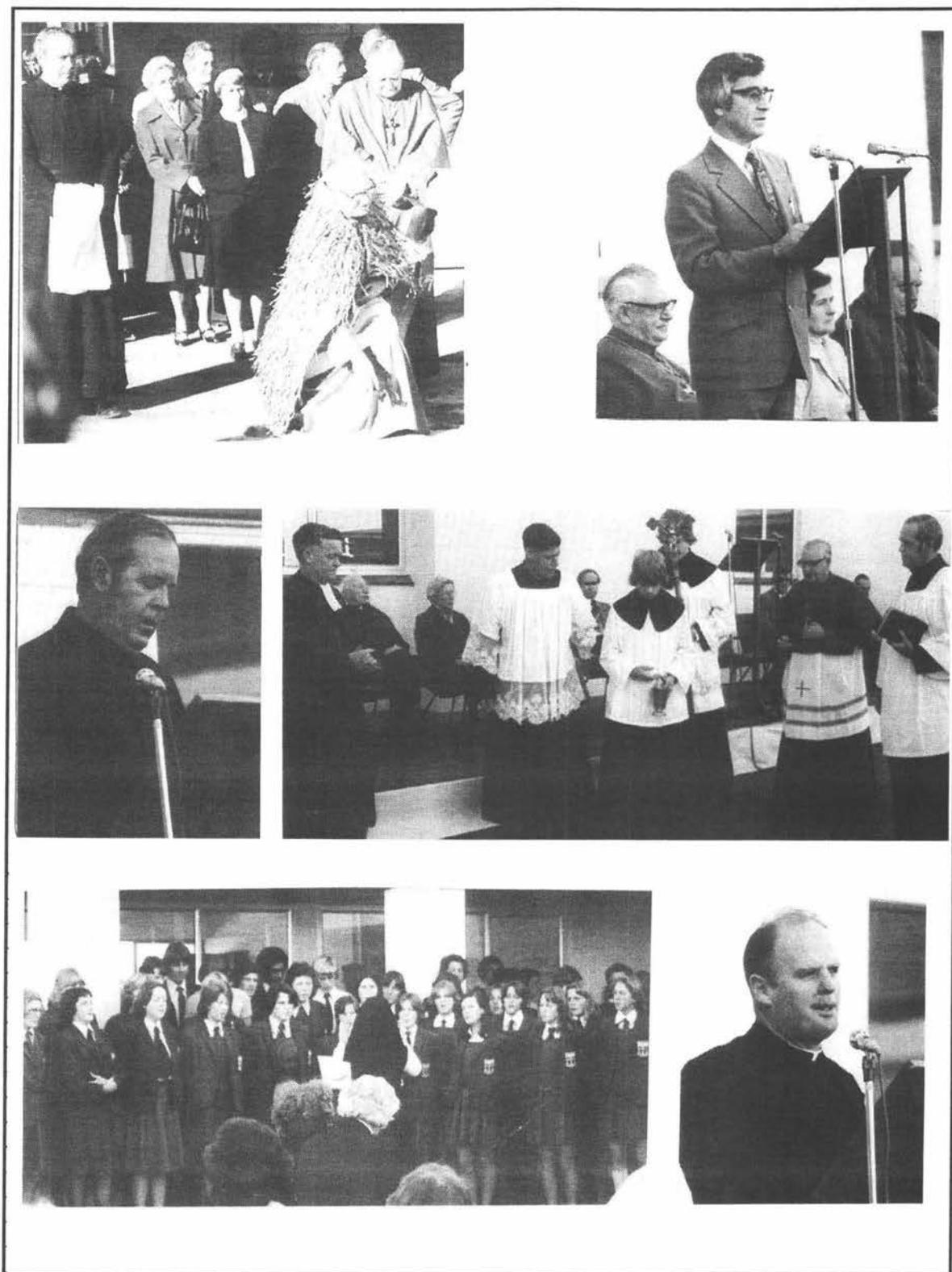
The Chanel College building programme was not complete when the 1978 school year began. Students and staff had to work with the inconvenience of restricted conditions while restructuring or building went on around them. The main additions to the school were not available for use until the May holidays and the specialist rooms were not available until September. Soon after the beginning of the 1979 school year Brother Pat Hill, in a letter to the Marist Brothers' bursar captures the relief for the teachers of starting the term in a settled environment::

'We here at Masterton are thriving in the luxury of starting school with a full set of buildings for the first time in two or three years I believe.' (12/3/79)

A similar problem had been experienced at Viard College, Porirua. This college began in 1968 but was unable to open until the internal and external construction was completed in 1969. Sister Anne Phibbs still remembers the noises that made classroom teaching very difficult. Prior to amalgamation the cleaning of St Joseph's College had been the responsibility of the staff and students. Instead of employing a caretaker Brother Campion arranged for the cleaning requirements to be put up for tender. John Tait was successful in gaining the contract.

The increased size of the Chanel College roll enabled a broadening of the curriculum. Options in the lower forms included Latin, French, Technical Drawing, Clothing, Home Economics, Economic Studies, Typing and Shorthand. A Clothing course could be taken through to 6th Form Certificate. Typing and Shorthand prepared students for the T C B and Pitman's examinations, as well as School Certificate and Form VI Certificate. In 1979 Art could be taken through to Form VI, Woodwork to Form 4 and to Form 5 in 1980 and Technical Drawing to Form V level in 1979.

The creation of a new culture was beginning. The patron saint of the new college was St Peter Chanel. The story of his life and martyrdom on the remote Pacific island of Futuna on April 28th 1841 is not widely known in New Zealand. His story has become increasingly familiar to Chanel College students during the first twenty years of their history. St Peter Chanel was a person who was prepared to risk. When he left France with his fellow missionaries on Christmas Eve 1836 he knew that he might never see his friends and family again. He knew that the journey would be dangerous and that there



OPENING OF CHANEL COLLEGE MAY 28TH 1978

The official party led by Cardinal Delargey, is welcomed. Background L-R: Father Pettit, Masterton Mayor Ruth Cody, Ben Couch MP, Sister Michelle, former Principal of St Bride's, Frank Cody Mayor, Bishop Sneddon. 2 Ted Paris, Board of Governors Chairman, 3 Father Pettit, 4, The blessing ceremony, Foundation Principal, Brother Campion is on the right, 5, the Chanel College Choir sings, 6, Father Doogan, Chancellor of the Archdiocese of Wellington.

was a good chance that he might never arrive at his destination. Once the French missionaries arrived in the Pacific they were travelling in largely uncharted seas and known to be cannibals. He did not know the language. For three and a half years he worked before suffering a particularly gruesome death. No one described his endeavours as successful at the time. Nevertheless the whole island adopted the Catholic faith. The story can be seen as a reminder that what might look like a hopeless case can change for the better given time, faith and action.

In Catholic schools it has long been a tradition to celebrate 'feast days,' days of celebration related to the Catholic faith of particular significance in the life and history of the Church and the school. In this regard the tradition that has developed at Chanel involves both the French and the Irish parts of its heritage. Every year April 28th, the 'feast day' of St Peter Chanel, is celebrated. Students usually wear mufti and arrange entertainment during an extended lunch hour and in the afternoon. In the amalgamating schools the 'feast days' of St Joseph and St Brigid used to be celebrated. They are still remembered but no longer formally celebrated. St Patrick's Day however, continues to be celebrated with a 'green' mufti day and lunch time entertainment organised by the student council. As Bolman and Deale point out:

Rituals, like other symbols, play a powerful, vital and complex role in the life of any group or organisation. They encode an enormous variety of meanings into economical and emotionally powerful forms. They reflect and express an organisation's culture - the pattern of beliefs, values, practices and artefacts that define for its members who they are and how they do things. Culture is both product and process.

(Bolman and Deale 1991, p. 40)

Once the name for the new college was chosen it needed public recognition and acceptance. The day that the road signs to St Bride's College and St Joseph's College were removed by the AA and replaced with the new Chanel College sign the event was photographed and reported in the *Wairarapa Times Age*. A prospectus suitable for a co-educational school had to be designed. New stationery had to be printed: new enrolment application forms, notification of acceptance of enrolment forms, Chanel College became a new listing in the phone book.

The new crest and the school motto incorporated key cultural symbols which represented continuity in a time of change. In his 1978 Prizegiving Address Brother Campion concluded by referring to the College motto, *'All Through Christ.'*

"Let us remember that at Chanel College the essence of education is expressed in our Crest and Motto. The richness of the redemption and the traditions of the Brigidine Sisters are recalled to us by the Cross; the symbolic M reminds us of Mary, and it was through her the Gospel story tells us, that those who looked, found the child they were seeking - reminds us too of the Marist heritage of Chanel and all the value of education is seen in perspective if considered in the context of our Motto, All Through Christ."

There are many who still believe that the Chanel College motto is *'Let no one of us be missing.'* The confusion arose at the stage Dr John Kania and his wife Halina donated a lectern to be used for college assemblies and asked that a suitable inscription be placed upon it. Brother Campion proposed and supported *'Let No One of Us Be Missing.'* In his 1981 prizegiving address Brother Campion explained the significance of the inscription:

'The words on our lectern were the words of St Peter Chanel when about to leave France for the islands of the Pacific. "Let's not say goodbye," he said, "we shall meet in Heaven; let none of us be missing." They are words to remind us of the need to work together, to be a community, a team where members support each other, and also hold close to the values that are a bond for us.'

As the years passed and staff and students came and went the words inscribed on the lectern remained and came to acquire a more formal status and came to be regarded as if they were a motto. The matter has yet to be finally resolved.

The crest, designed by Art teacher Helen Jones, incorporated the Brigidine cross superimposed over the large stylised 'M' symbolic of the Marist Order, placed on a burgundy background. By 1979 the new crest appeared on the sign outside the college, it was on leadership badges and on all college stationery. When the assembly hall was upgraded in 1981 cultural symbols reminding the new college of its traditions, the old crests of St Bride's and St Joseph's, were displayed prominently on the back walls and the new Chanel College crest was placed in a central position above the stage. The new Chanel College banner, an impressive piece of embroidered tapestry, was created by Mrs Val McIvor, HOD Home Economics. The student school mascot, a lion attired in the college scarf and leadership badges, lived in the school office and made public appearances at important sporting competitions and cultural functions. A new school

uniform was seen around town. For the boys the St Joseph's black uniform was gone. Chanel boys now wore light blue shirts, navy blue shorts in summer and black trousers in winter teamed with the burgundy college jersey. The girls wore a blue checked short sleeved dress in summer and a light blue blouse, a burgundy jersey and the familiar dark blue St Bride's skirt in winter.

School prizegivings are formal rituals organised to recognise excellence, effort and achievement in academic, sporting and cultural pursuits. When Campion College amalgamated, Brother Alan, the Foundation Principal, made a decision that the awarding of cups and trophies was an outmoded cultural ritual and decided to award book prizes instead. This can be an expensive exercise however, as book prizes cannot be recycled as prizes, they do not look as impressive on the awards table as cups and trophies, and they do not enable the current winner to appreciate the list of winners in past years and his or her part in a continuing tradition of excellence. Books also have the disadvantage that the tastes of the chooser are imposed on the recipient. When I asked a selection of Chanel students whether they would prefer to receive one of the traditional prizegiving awards or a book as a symbol of their achievements they all preferred the idea of receiving a cup, a shield or a trophy of some sort. Trophies and certificates make cultural statements about what a community and its benefactors value and recognise. Once a school amalgamates all its trophies become redundant. It takes time to build up a new collection. Early prizegivings don't look as impressive as later ones. Prizegivings are often the occasions when scholarship winners are announced. Links with the Marist heritage of the school are recalled each year when the St Joseph's Scholarship sponsored by the Old Boys Association is awarded to a fourth form student for three years. The St Bride's Scholarship donated by the St Bride's Old Girls Association was discontinued after amalgamation. The Chanel Old Students Association has yet to be formed. The cultural ritual of recognising and rewarding academic, sporting, cultural and leadership excellence was organised into separate senior and junior prizegiving ceremonies. Honours boards were organised for the duxes and the head prefects. It was decided to recognise academic excellence in both arts and science by giving a dux award in each, with the provision that, if in any one year a recognisable level of excellence was not achieved then the dux award would not be made. The precedent for this was established in 1986 when the Dux of Arts was not awarded.

It took some years to develop established patterns of student leadership. In the foundation year of 1978 Kevin Roache and Anne Ryan were recognised as head boy and head girl respectively. In the following three years a head boy and a head girl were appointed but it was decided to give only one the official title of Head Prefect. This was remembered clearly nineteen years later by Sharon Diggins who was given the title of Head Girl and Secretary to the Council in 1980 when Stephen Kania was chosen as Head Boy and also Head Prefect. The rationale for such a distinction is now obscure. The outcome was that in a co-educational school there was a three year period in which there were two head girls and one head boy whose names do not appear on the prefects' honours board. This experiment was discontinued in 1982 when Brother Henry restored the position where the separate roles were given equal status and the officeholders acknowledged on the prefects' honours boards. Brother Henry also sought to develop the role of the Student Council.

The celebration of important cultural milestones began. Early in 1978 professional photographer Graeme Ayson climbed out onto the roof of the front building to take a wide angled photograph of the foundation students and staff. Brother Michael Beaumont then settled down to code a tracing of the photograph with the names of every student and teacher. This framed photograph hung in the college foyer for many years. The celebration of important cultural milestones continued with the official opening ceremony on May 28th 1978. A large crowd gathered on the St Joseph's Quad for the formal blessing and opening ceremony. The dignitaries included Cardinal Delargey, Archbishop of Wellington, Bishop Owen Sneddon, Auxiliary Bishop of Wellington, Mr Hugh Templeton, Associate Minister of Finance, representing the Government, Mr Ben Couch, Member of Parliament for the Wairarapa and his wife Bessie, Mr Frank Cody, Mayor of Masterton and his wife Ruth, Monsignor Nicholas Moore, Founder of St Joseph's College, Mr Pat Gallagher, Director of Catholic Education in the Wellington Archdiocese, Father Doogan, the Archdiocesan Chancellor, Brother Gregory, Provincial of the Marist Brothers, Sister Michelle, the Brigidine Sisters representative, Mr C K Taylor, the Department of Education representative, Mr Ted Paris, Chairman of the Chanel College Board of Governors and his wife Dorothy and Mr Neill Inkster who drew up the plans for the extensions.

The new college needed to draft a new constitution for a Board of Governors to take effect from February 1978. Section 51 of the Education Act set down a minimum of nine and a maximum of eleven members, of which one had to be appointed by the Education Board, one had to be elected by the teachers, but this person could not become the Chairman or the Deputy Chairman, five were to be elected by the parents and one was to be appointed by the Proprietor to represent the Religious Orders staffing the school. The remaining members could comprise representatives of the Proprietors, the Education Board, the parents, co-opted persons, representatives from Old Pupils Associations, local bodies, PTA's and such additional local groups and organisations as approved by the Minister. The Education Act did not include provision for the right to liaise with and recommend capital works to the Proprietors. The powers and functions of the Board related to:

- the control and management of the College
- the right to hire and fire staff
- the keeping of a bank account for teachers' salaries
- establishing Imprest Accounts under the authority of the Audit Department
- the appointment of special committees (sub committees)
- borrowing money from the Education Department or other approved sources.

The first Chairperson of the Board of Governors of the newborn co-educational college was Ted Paris who was the first to propose amalgamation in April 1974. While the members of the first Board of Governors were all well respected members of the Catholic community it didn't take people long to notice that Sister Theresa, nominated by Joan Gray, was the only woman member. In the first year Brother Campion, the Principal, also acted as secretary to the Board, Brother Bryan Stanaway was the staff representative, Father Bernard Miles represented the Proprietor, Ray Hunter, Ken Daniels, Jo Mutu, Bill Orange, Bernard Teahan were the remaining members. The Chanel Board was an improvement on the original Viard College Board of Governors all of whose members were priests of the contributing parishes with the parish priest of Porirua automatically becoming Chairman of the Board. At Chanel in 1979 Michele Lafferty, as the staff representative, became the first laywoman member of the Board when Brother Bryan was transferred. Ian Bailey, Peter Braithwaite and English teacher Vince McBride also joined the Board at this time. Upon Integration a new Board of Governors was formed in which women were represented whether by election or appointment: Ken Daniels (Chairman), Father Bernard Miles, Jo Mutu, Bernard Teahan,

Margaret Bourke, Halina Kania, Gabrielle Rolls, Kathy Baker, (Board of Education representative) Val McIvor (staff representative), David Green, Brother Sean Hanaray and Secretary Shirley Percy.

The Catholic media, available weekly to parishioners in church porches, regularly published reports about the cultural adjustments that Catholics throughout New Zealand were being asked to make during this time. The two most widely read publications were *The Zealandia* published in Auckland, and *The NZ Tablet*, published in Dunedin, whose editor, John Kennedy, developed a high media profile in his own right. *The Tablet* acquired a reputation for plain speaking which aroused the ire of James Liston, the long serving, conservative Bishop of Auckland who at one stage exercised his episcopal authority by banning its sale in the Auckland diocese. The outcome was to increase the popularity of *The Tablet* and to boost its circulation. In a report about Mt Carmel Catholic School in Meadowbank Auckland entitled, *It's An All Lay Staff at This School*, (*The Tablet November 1 1972, p.17*) highlighted the concern felt by many Catholics throughout the country at the decreasing numbers of Religious and the increasing numbers of lay people teaching in Catholic schools. Mt Carmel, formerly run by the Brigidine Sisters, was the first Catholic primary school in the Auckland diocese to be completely staffed by lay teachers. Although the roll was to increase, a number of parents resented the change and withdrew their children. The lay staff were placed in a position of having to reassure the sceptics and to defend their professional expertise. The Principal, Sheila Connell, commented:

"The only difference is that we don't wear habits." (*Tablet 1972, November 1, p 17*)

Referring to the roll increase she remarked:

"We hope this means we have been able to prove to the parents that lay teachers are perfectly capable of running a school." (*Tablet 1972, November, p 17*)

When interviewed about the matter, Mr P Kelly, of the Catholic Education Office, expressed confidence in the developments at Mt Carmel and stated:

"We would not hesitate to do the same thing again if we had to. New Zealand Catholics have been spoiled by having primary schools staffed almost wholly by Religious."

(*Tablet 1972, November p 17*)

Although this was not stated in the article, Mr Kelly would have known that the first request by the Brigidines to withdraw from Meadowbank had been made as far back as

1968 because of financial problems, the need to consolidate staff and the difficulties associated with composite classes in a rapidly changing educational scene. (Fouhy 1998, p. 127)

The increasing number of lay teachers in Catholic schools led to a re-alignment of cultural priorities in the professional development of the staff. Sixteen out of the twenty-nine members of the Chanel College staff were lay people, and not all of them Catholic. It could not be assumed that they understood the distinctive features of Catholic culture that formed the special character of the school and were fundamental to its functioning. Figures available relating to the increasing numbers of lay people teaching in the primary Catholic education sector (refer Table 20) provide useful indicators of the need to provide appropriate professional development for the staff of Catholic schools if the 'special character' aspect was to be preserved. Three years earlier at the 1975 annual meeting of the Catholic Education Council the urgent need for the catechetical training of lay teachers was emphasised in the report to the conference presented by the Conference of the Major Religious Superiors of Women's Institutes in New Zealand. They reported the findings of a survey they had done in 159 primary schools in 1974 and 1975 which demonstrated the reasons for their concern:

TABLE 20

**CATHOLIC AND NON CATHOLIC LAY TEACHERS IN CATHOLIC SCHOOLS
1974 - 1975**

Year	Catholic Lay Teachers		
1974	398		
1975	480	Increase 82 teachers	= 20.6% of total lay teachers
Year	Non Catholic Lay Teachers		
1974	182		
1975	220	Increase 38 teachers	= 17.3% of total lay teachers
Total increase of lay teachers = 37.9%			

Source: Results from 1974-1975 survey of 159 Catholic primary schools reported by the Conference of the major Religious Superiors of the Women's Institutes of New Zealand

These figures were later reported by *New Zealand Tablet* in its May 28th 1975 issue. In his research project: *The Characteristics of Senior Management Staff in Catholic Secondary Schools* Gary Kennett (1997 p 23) includes data and graphs to demonstrate that from 1987 to 1997 the number of Catholic secondary schools headed by members of Religious Orders fell from 72% to 19%. The pattern of senior management at Chanel College has reflected the national pattern: the positions of Principal and the Deputy Principal have been held by males and the position of Assistant Principal position held by a female except for two occasions in 1994 and 1996 when Sister Mary Hanrahan RSM was Acting Principal prior to the appointment of the present Principal.

All principals are change agents as far of the culture of the school is concerned. In Catholic schools this is particularly so as their special character is now defined by law.

'Leaders need to be deeply reflective, actively thoughtful and dramatically explicit about their core values and beliefs' (Bolman and Deal (1991, p. 449)

The views of Bolman and Deal are supported by Schein (1992)) who observes:

'It ismandatory that managers understand what they are dealing with and what they are doing when they try to manage culture.' (Schein 1992 preface xv)

In the founding years of the college the first two Principals, Brother Campion and Brother Henry, recognised the importance of the transmission of Catholic culture in meetings and seminars. Staff were given appropriate opportunities to reflect upon the special character aspect and to ask questions. They were given documents on the special character to consider at the meetings and to take home to reflect upon later. The documents came from a wide range of sources from within New Zealand and overseas, however there were none that the researcher can recall of Brigidine origin. Documents from Marist Brothers' sources included '*The Milieu is the Message, Building the Environment and Climate of a Catholic School,*' by Brother Marcellin Flynn, published by the Marist Brothers' Provincial House, Drummoyne, NSW. Teachers were also given the opportunity to familiarise themselves with the canon law of the Catholic Church and official statements from the Sacred Congregation for Catholic Education based in Rome and published in *L'Osservatore Romano*, such as a fourteen page article published on 25th October 1982 entitled *Lay Catholics in Schools: Witnesses to Faith*. This comprehensive article covered topics such as the role of the laity in the Church, lay Catholics in Catholic schools, the lay Catholic as an educator, how to live one's personal identity, professionalism, a Christian concept of humanity and life, synthesis of faith culture and life, personal life witness, direct and personal contact with

students, community aspects, teaching as a vocation rather than a profession, the Catholic educational vocation in the Catholic school, the lay Catholic educator as a teacher of religion, professional and religious formation and updating. Readers were reminded that the theological reasons for this new role of the laity was set down in two documents of the Second Vatican Council: The Dogmatic Constitution of the Church, and the Decree on the Apostolate of the Laity. As teachers we were reminded that:

'The vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society, preparing them in such a way that they will make the kind of social commitment that will enable them to work for the improvement of social structures, making these structures more confirmed to the principles of the Gospel. Thus they will form human beings who will make human society more peaceful, fraternal and communitarian. Today's world has tremendous problems: hunger, illiteracy and human exploitation: sharp contrasts in the standard of living of individuals and of countries; aggression and violence, a growing drug problem, legalisation of abortion, along with many other examples of the degradation of human life. All of this demands that Catholic educators developing themselves and cultivate in their students, a keen social awareness and a profound sense of civic and political responsibility. The Catholic educator, in other words, must be committed to the task of forming men and women who will make 'the civilisation of love' a reality.'

Many Catholic parents throughout New Zealand were also uneasy or openly hostile about the content and the methodology of the new Christian Living Syllabus which was far removed from their own experience in Catholic schools. Their concern and the reponse of the teachers in Catholic schools is well reflected in the 1973 prizegiving address given by Sister Mary Hanrahan, Principal of Villa Maria College in Christchurch, excerpts of which were published in the *NZ Tablet* at the time:

I know that there are parents today who find the Christian Living programmes of their children far removed from those of their own youth and consequently difficult to understand and accept. If religion is still presented to our teenagers as a cut and dried body of doctrine or as a list of dos and don'ts, or as a description of elaborate ritual, or as an enumeration of historical dates or events, or even as a simple formula for a happy life after death, then it is to be expected that they will find their religion irrelevant and in the modern world meaningless.

If religion is presented to young people in much the same manner as their other subjects, like history, science or mathematics, they will regard religion just like these subjects - as sets of facts, quite far removed from themselves.....But our aim today is that which I quoted from our

Catechetical Directory - to relate religion to life; to develop an encounter between God and man; to help youth experience and understand Christ's call in their own situation.

(1973, *N Z Tablet*, December 12, 1973, p. 11)

Sister Mary was later to serve two terms as Acting Principal at Chanel College in 1994 and 1996. Amalgamation involves working through significant staffing issues. In this case, without exception, the people appointed to the senior and middle management leadership in the new co-educational college, had themselves been educated in single sex Catholic schools and at least half the staff had not had prior teaching experience in co-educational secondary schools. The new situation meant that they had to re-examine their teaching methodologies so that they were appropriate for the delivery of the curriculum in co-educational classes. The concept of gender equity was not yet seen as an important issue in the allocation of positions of responsibility on the staff. While Chanel College is at present the only college in the Wairarapa to have achieved gender equity in the allocation of positions of responsibility, this was not the case in its formative years when, apart from the Assistant Principal and the HODs of Typing and Home Economics, all the P R holders were men. As one St Bride's student who arrived at Chanel as a fifth former remarked:

'I had no sense that there were any important women on the female staff.'

The former Principal of St Bride's College, Sister Michelle Scrimgeour, who had joined the staff of St Joseph's in 1977 continued her employment as an assistant teacher of English. The immediate past Principal of St Bride's, Sister Teresa Boyle, made the decision not to move onto the staff of the new college as she was convinced that whatever happened to the girls, they would still see her as their Principal and immediately seek her out to give her information or to seek her advice. Sister Teresa foresaw that this might mean that she would be seen as some sort of alternative Principal and in addition this would also have the effect of weakening the position of Sister Barbara who had been appointed as Assistant Principal. Sister Teresa bought herself a scooter and devoted her time and skills in leadership to successfully establishing Cameron Community House, a place where families in the lower socio-economic Cameron Block area of Masterton could go to for advice, relaxation, instruction and access to a wide range of services relating to the support of families. Twenty years later it still exists.

In his 1979 Principal's Report at Prizegiving Brother Campion stated that in planning Chanel College the ultimate total roll was estimated to be 530 but that number was seen as a figure of the distant future. In 1979 the total roll passed 500, the Intermediate roll was full and there was a waiting list for 1980. The Kildare Girls' Hostel would be full in 1980 however there were still some vacancies in the boys' hostel. Brother Campion also reported the academic outcomes of the first year. In the 1978 public examinations just over 60% of the Form 5 students qualified to enter the 6th Form, 29 students qualified for University Entrance and six were awarded University Bursaries. 17 passed Pitman's Examinations at the three levels offered.

After amalgamation the cultural rituals of sporting exchanges were reviewed. The Marist heritage was apparent in the decision to continue intercollegiate sporting fixtures with the new co-educational Campion College in Gisborne and St Bernard's College for boys in Lower Hutt. Once the Marist Brothers left Chanel these traditional sporting links were discontinued for practical reasons: Gisborne was too far away and the continuation of a sporting exchange with a single sex boys school posed practical difficulties in a co-educational school where half of the students were not eligible for selection. The Marist heritage has also been evident in the assistance of the Marist Sports Association which has regularly provided coaches for the various sporting codes and allowed its facilities to be used upon request.

The amalgamation of the St Bride's library and the St Joseph's library to establish the Chanel College library provides an example of the nature of some of the stresses involved in amalgamation that would be relieved if provision was made for extra staffing for schools in the first year of amalgamation. The unenviable job of trying to organise the library, a cultural symbol of major significance in the life of the school, fell to the part-time Chanel College librarian Mrs Elaine Anderson, (former St Bride's librarian) who had to work in difficult conditions with inadequate hours for the enormous task. She was assisted by the teacher librarian, Vince McBride HOD English. The St Joseph's library had been housed in a large classroom which Vince McBride remembered as,

"rather dingy, into which students and books were cramped with little regard for order and care of either."

When Chanel College opened, the library was not yet complete so students had to make do with the old facilities until May. Prior to amalgamation the St Bride's library had

purged its out of date and unwanted stock and completely updated its classification system. This was not the case with the St Joseph's library which had for years been run by group of willing but uninformed students. The result was a catalogue system in disarray and no accurate records of what stock the library actually had. Many of the books were out of date and in poor condition. Mrs Anderson requested the assistance of a team from the School Library Service and persuaded PTFA volunteers to assist. Their success was evident on Opening Day when the new library, complete with its mezzanine floor for senior study purposes, was open for inspection. Despite the ruthless culling of stock resulting from combining the libraries, shelf space in the new library was filled to capacity. Donations allowed the purchase of books to make up deficiencies. Unfortunately Mrs Anderson resigned in 1981, in part due to her frustration that the regulations did not provide sufficient time for librarians to perform their duties efficiently. The Chanel College library experience supports the recommendations made in the summary that in the initial year of operation, extra staffing provision should be made for amalgamated schools.

The amalgamation of St Bride's and St Joseph's also resulted in bringing together the teaching resources used in the different departments of each college. In some subjects this is a more sensitive area than others. English is a case in point. Some texts had been chosen in the separate colleges because they were seen to be more appropriate for teaching the girls or the boys. Textbook purchase now involved the selection of resources suitable for and acceptable to mixed classes. The old texts were not discarded, maybe because of a wish not to hurt the feelings of the various teachers who had selected the texts in the first place. When this researcher took up the position as Head of English at Chanel College in 1987 over two and a half trailer loads of obsolete books needed to be sorted, culled and discarded.

Defining Cultural Moments:

1982: The Closure of the St Joseph's Boarding Establishment

One year after integration came another defining cultural moment. In his 1982 Prizegiving address, Brother Henry announced that Archbishop T S Williams had decided to close the St Joseph's Boarding hostel, bringing to an end 36 years of boys boarding at the college. In its heyday the hostel had catered for up to 150 boys. In 1976, during the amalgamation negotiations, (refer Chapter 7) it had been agreed that in any

year in which an annual deficit was incurred for the running of the boarding hostel, the deficit was to be the responsibility of the archdiocese. The transfer of the title to the Archdiocese for the land on which St Joseph's and later Chanel had been built had been a requirement of the amalgamation negotiations. Chanel College was therefore a diocesan college, not a college in which a religious order was the proprietor. In 1982 the numbers had dropped to less than forty. 1982 The Proprietor's Committee of the Chanel College Board of Governors estimated that the St Joseph's Hostel needed a minimum of 100 boys to break even financially. The economic reasons for closure were obvious. The hostel ran at a loss for the last three years of its existence despite having been substantially upgraded at the time of amalgamation. The closure decision was also affected by social factors such as the decreasing size of families, the non-preference Integration clause, school rolls were dropping, the number of people requiring boarding was dropping and at the same time the costs of keeping each student in the hostel was rising rapidly. Indeed if it had not been for Nelson and Maureen Potts being willing to take over the running of Kildare hostel as a private enterprise, the facilities for the girl boarders would also have had to be closed entirely. Part of the special character of St Bride's and St Joseph's was that they were both secondary schools with boarding establishments. In 1976 the Chancellor of the Archdiocese, Father Doogan expressed the view that the boarding facilities were essential to the educational viability as well as the character of the new college. (Refer Ch 7, p93) In 1982 the Boarders, an integral part of the college culture, passed into history, the hostel was sold and redeveloped into the Chanel Court Motel.

Defining Cultural Moments : 1985 The Year of The Changing of the Guard

Over Queen's Birthday weekend 1985 the St Joseph's Old Boys Association held a very successful fortieth reunion. The desire to organise and attend school reunions has long been one of the characteristics of New Zealand culture. The founder of St Joseph's, Monsignor Nicholas Moore and the first three principals of St Joseph's College, Brother Adrian, Brother Wilfred and Brother Gerard (Calixtus) all attended. Support for Chanel College was evident in fundraising for a permanent chapel. Soon after the reunion, on 17th June 1985 Brother Richard Dunleavy, Provincial of the Marist Brothers, sent a letter to the Chanel College Board of Governors advising that as a result of reviewing their commitments throughout New Zealand and the South Pacific, the Marist Brothers would be leaving Chanel at the end of the year, thus ending a forty year association with the people of the Wairarapa and Catholic education in Masterton. Brother Richard

delegated to Ken Daniels, the Chairman of the Board, and Brother Henry the very difficult job of breaking the news to Monsignor Moore, founder of St Joseph's College, that the Marist Brothers would be leaving Masterton. Monsignor Moore was by now the oldest priest in New Zealand. He died three months later on September 19th 1985, two days after his 98th birthday. The St Joseph's Old Boys Association decided to name the chapel the Monsignor Moore Memorial Chapel in honour of *'the one man who really made St Joseph's College possible.'*

In his farewell senior prizegiving speech Brother Henry noted that the Board of Governors had demonstrated its concern and personal interest in the special Catholic character of the college by holding weekend seminars for Chanel parents and attending seminars themselves to increase their own knowledge. Brother Henry explained the mission of the Marist Brothers to be church, to be for the less favoured and to be marial and he stressed the importance of being responsive to the changing needs of the Church. He said that for the last decade the Marist Brothers had been aware of the need to build real opportunities for lay people to share ministry in Catholic education. To this end positions of responsibility in college structures had been opened up to lay people:

"...with the ultimate aim to hand over the school to lay people, so that we, as vowed religious may be more free to go to places more remote and less possible for married family people to move to in response to the needs of people, and of the Church."

Brother Henry announced that the following year would see a team of Brothers going to Samoa to assist in the training of lay staff for a very poor run down school, another team would be working with the unemployed in North Auckland, and a team to support and assist the Christian Living teachers in Catholic schools throughout New Zealand. In closing he said:

"We have full confidence in the Board of Governors of Chanel College in taking up this challenge presented to them to create a laystaffed college, building on the traditions of a rich heritage of eighty- five years of Brigidine Sisters and forty years of Marist Brothers and synthesising what is of value today and adding a lay spirituality and understanding of the Church and the world today..... I have full confidence in the future of Chanel as a vibrant and relevant Catholic educational establishment."

Sister Gerard was the sole remaining Brigidine Sister remaining on the staff. She also left in 1985 to go to Kiunga in Papua New Guinea on missionary work. 1985 was also the year when the Brigidines had to leave the Old St Bride's Convent and move to their new convent built in Chapel Street. Although a building inspection had confirmed that

the old wooden convent building would be sound for another seventy years it was an enormous fire risk. The alteration of the buildings to meet changed fire regulations would have been extremely expensive, the St Bride's boarders were no longer housed there, the income they provided no longer existed, the extensive gardens were in need of continued maintenance, the expenses continued, the Brigidine community was dwindling. The logic of this situation was clear: it was time to sell, to say goodbye and to move on. This was another one of these 'defining cultural moments.' associated with deep emotion. The pain and the grieving began long before leaving . The leave taking is very well described by Sister Helena Fouhy in *One Love Many Faces*:

'It was time to go. Only those who woke up in St Bride's on that last morning would know the turmoil of the emotions they experienced. They left a story, a tradition and a heritage of eighty-seven years of loving service and sacrifice. How could anyone describe the finality of locking the door on that past.' (Fouhy, 1998, p. 89)

The new Brigidine Convent in Chapel Street was formally opened. The old convent property had been sold. The demolition crews moved in. The old wooden convent buildings and the much loved chapel were reduced to rubble and trucked away. The first freestanding secondary school in the Wairarapa and the visible cultural symbols of Catholic secondary education for girls which had been part of the Masterton community for eighty-seven years were no more.

Defining Cultural Moment: 1986 The appointment of the first lay principal

When the first lay Principal, Michael O'Loughlin, took up his position in 1986 he had an entirely lay staff, not all of whom were Catholic. This was another paradigm shift. Although there had been non Catholic members of staff at St Joseph's and St Bride's their numbers had been small and since the religious orders were running the school it seemed to the Catholic community that they need have no fear that Catholic beliefs and practices would not be respected and followed. With the withdrawal of the religious teaching orders there was a significant degree of concern that Catholic lay teachers and non Catholic teachers would not be able to produce the same sort of religious climate to which the local Catholic community were accustomed. The appointment of Mr O'Loughlin to the position of Principal had a considerable bearing on the history of the College in the following nine years when the new culture was still in the early stages of its evolution. Eleven years later Kennett records in his 1997 research that lay principals

are the norm and it is most unusual for a Catholic college to have a Principal who is a member of a religious congregation.

Defining Cultural Moments: 1987 Construction and Destruction:

The Opening of the Monsignor Moore Memorial Chapel

The Chanel College Arson Attack

The St Joseph's Old Boys Association persevered with fundraising for the chapel. There was strong support for the new chapel, which was opened debt free on St Peter Chanel Day, April 28th 1987. The Brigidine Sisters donated the stained glass windows from their chapel at the old convent and the St Bride's Old Girls Association paid for the walkway connecting the chapel with the main building. The chapel became a way in which different cultural strands within the community could unite in a common cause and for the respective cultures to be remembered.

The strength of the strands was soon to be demonstrated again. On the night of July 17th 1987 Chanel College suffered an arson attack. The original St Joseph's College building was damaged so severely it had to be demolished. The researcher was the teacher representative on the Board of Governors at the time. The Education Department was sympathetic but uncompromising. Applications for temporary demountable classroom accommodation were rejected. Chanel was told its Intermediate students could use spare classroom space available at Hiona Intermediate and Masterton Intermediate. By its actions the Department clearly demonstrated that its officers and its policies were not formed to respond appropriately to the human considerations and the cultural trauma of arson attacks in integrated schools. It also showed that it was unwilling to acknowledge and respect the fact that the Intermediate students were a community in their own right within the college. Breaking the students apart into two strange schools for an indeterminate period would have been destructive of that community. The problems in this regard will be dealt with in greater detail in Chapter IX. By its sympathetic response and generous actions the Wairarapa community helped to ease the pain. Chanel College staff and students had to wait 21 months for the partial replacement of the Intermediate Block. On St Peter Chanel Day 1989 the new Intermediate classroom accommodation was finally opened.

1993: Fifteen Years After Amalgamation, A Year of Celebration:

Defining Cultural Moments:

The Winning of the O'Shea Shield

New Zealand Champions in Senior and Junior Canoe Polo

The trip to Australia by the 1st XV and Senior A Netball Team

The Opening of the St Joseph's Quad

The Arrival of the Board Building

The Arrival of the Wharenui

Defining cultural moments can also be those associated with the achievement of a cherished goal. Among Catholic colleges the O'Shea Shield is a key cultural symbol of excellence in the language arts of public speaking, oratory, impromptu speaking, debating, religious drama, Bible reading and Religious Questions. The shield is competed for annually between seventeen Catholic Colleges in the lower half of the North Island. When Chanel College won it in 1993 it was the first time that a Masterton college had won the shield in its forty-seven year history. It had always been considered that Chanel's chances of winning this competition were as likely as the Wairarapa winning the Ranfurly Shield. Chanel was one of the two smallest colleges in the competition. The fact that a Catholic college in a country district could compete successfully against the big city schools and achieve an historic win was the occasion of great excitement and much pride. Achievement in the cultural arena was matched by achievement in the sporting area. 1993 was the first year that the 1st XV rugby team and the Senior A netball team engaged in extensive fundraising and organised a successful overseas trip to Australia for the top rugby and netball players. The canoe polo teams coached by Frank Van Doorn once again achieved national honours.

Improvements in facilities for students affects the culture of a school. 1993 the leadership, organisation, hard work and enthusiasm of the PTFA resulted in the completion of the rebuilding and replanting of the central quad at the college. A plaque was unveiled at the official opening ceremony which revealed its new name, the St Joseph's Quad, thus linking the new school with its heritage in a new way. When a place or a building is given a name the outcome is that the name is used in everyday

conversations and formal gatherings. Each mention of the name, if carefully chosen, can act as a reminder to those present of their past heritage.

The day the former building used by the Educational Resource Centre arrived on the back of a huge truck to extend the facilities of the Intermediate Department the whole school went out to watch in amazement. A defining cultural moment might be a special event that everybody in the school remembers. The building also represented the determination of the Board of Trustees to claw back replacement classroom accommodation lost after the arson attack even if they had to pay for it themselves. The arrival of the building, the largest ever to have been moved in Masterton in one piece, was a tribute to the impressive tenacity and persistence of the Board in the face of the many unexpected obstacles which had arisen in a long and intricate negotiation process. The following day the school went out to welcome the arrival of another building on the back of a truck. This building was welcomed with haka and waiata and lumps in the throat. It was the building that was to be transformed into the College whareniui now known as Hinerangi. It represented dedicated fundraising effort spearheaded by the marae committee, students, staff and parents and supported by the Board of Trustees which demonstrated its goodwill and desire to implement its Treaty of Waitangi policy by the offering of bridging finance. Those who witnessed the arrival of the buildings saw something new happening that represented progress. Those who came after cannot remember the college without these buildings which have become part of the daily life of the school.

Reflection and review related to the 'special character' dimension was ongoing. In 1983 a formal *Special Character Review Process* began to develop under the leadership of John Eaton, assistant director of the Wellington Catholic Education Office, designed to be a self review process focusing on 'special character' for each school. In an interview with *Wel-Com* in 1996 John Eaton had this to say:

"We started to identify the elements of Catholic character by looking for common elements in our schools, and it was based on our own practical experience. Gradually we worked out what was needed to make sure that the special Catholic character remained intact. With the changes that had been taking place, this was something that the people had feared would be lost.....The special character is as strong as ever. But Catholic schools are not the same as they were. When the religious were there everything was seen from the perspective of a religious. Today with

lay principals, they're just as Catholic as they ever were but from a different perspective.'

(WEL -COM No 17 March 1996)

Cultural review and the setting of new educational objectives must be part of an ongoing process in all educational organisations because it is linked to the human need to experience community and a sense of belonging. This need takes on a particular significance after an amalgamation because the familiar community has gone and the new community is in its awkward fledgling stage of development and many of its members may feel like cuckoos in the nest. Robbins and Mukerji, commenting on the business context, (1994, p. 312) believe that culture shock is to be expected when business mergers occur, that it follows a relatively predictable pattern and that after about four to six months most people have adjusted to the new culture. In a contrasting viewpoint Rudman, a human resources management expert in New Zealand, (1997, p. 156) believes that major cultural change takes years and that since each organisation is unique it must develop its own values and norms. The Chanel experience is more closely connected to Rudman's viewpoint. Sergiovanni (1994) has sound advice to offer those who might question the fundamental importance of caring about and nurturing the cultural dimension in schools:

'Why is community building in schools so important? Community is the tie that binds students and teachers together in special ways, to something more significant than themselves: shared values and ideals. It lifts both students and teachers to higher levels of understanding, commitment and performance - beyond the reaches of the shortcomings and difficulties they face in their everyday lives. Community can help teachers and students be transformed from a collection of "I's" to a collective "we," thus providing them with a unique and enduring sense of identity, belonging and place.'

(Sergiovanni 1994, *Building Community in Schools*, 1994, p xii)

CHAPTER 9

ENDING EDUCATIONAL APARTHEID

THE JOURNEY TOWARDS INTEGRATION - 'THE BIGGEST STRUCTURAL CHANGE IN NEW ZEALAND EDUCATION'

'A Catholic School must impart values, hold ideals before children. The values that are to be imparted, the ideals we have to present, are summed up in one person. The Catholic School has to present Christ to each of its pupils.'

Brother Campion McMahon, Foundation Principal, Chanel College

'Only integrated schools have their 'special character' defined in a legal document.'

Peter Corrigan, NZ Catholic Education Office, Welcom, November 1995

'For years a kind of educational apartheid has operated, unjust and offensive to those who have been its victims. Integration puts an end to that.'

Vince McBride, Editor Chanel College 1981 Magazine in 'Staff Notes'

Although the challenge of creating a new culture was accorded a high priority Chanel College could not isolate itself from developments happening on the national scene. The merger of St Bride's College and St Joseph's College to form Chanel College was soon after followed by the formal announcement of a second merger: Chanel College was to integrate into the state system. Integration had a significant effect on the culture of Catholic schools. From 1850 - 1950 almost all the capital and operating costs of Catholic schools were provided by the Catholic community. From 1955 - 1970 Catholics became increasingly insistent that Catholic taxpayers should not have to pay twice for the education of their children. One of the best known documents was 'Hear the Case,' one of the most prominent lobby groups was the Holy Name Society. Government policies started to change. The initial results were that Catholic schools received Grants A and B for classroom materials and limited operating costs. The decrease in the numbers of teachers in religious congregations resulted in the increase in the numbers of lay

teachers. In 1970 Government money associated with Grant C gave a partial subsidy for teacher salaries. Under the 1975 Private Schools Conditional Integration Act the Ministry Of Education paid for everything in Catholic schools except capital works, capital insurance, vandalism costs and capital improvements. One of the conditions of the 1975 Act was that Catholic schools should meet state school building standards. Until 1999 the only money that proprietors received for capital works came from attendance dues. Attendance dues are also used to repay existing debt.

Each school which concluded an Integration Agreement became legally part of the wider New Zealand state school system however in three fundamental respects were different. In the 1995 *Handbook For the Board of Trustees of Catholic Integrated Schools* trustees are advised:

'By integrating their schools with the State system of education, the Proprietors of Catholic schools entered into a partnership with the Government. The partnership imposes mutual obligations and confers mutual rights on both parties. For the partnership to work well, rights must be upheld and obligations observed. Many of these rights and obligations involve the Board of Trustees.'

and

- 1 Catholic Schools were founded with the primary purpose of giving a Catholic education to Catholic children. This must continue to be their primary objective Various Church documents focusing on the Catholic school, elaborate on the mission of the school.
- 2 They were founded by diocese, or parishes or religious orders under the authority of the Bishop who, as chief pastor of the Church in his diocese, continues to exercise his canonical authority over the Catholicity of the school
- 3 Because the Bishop or Religious Order, as Proprietor, holds the school in trust for the Catholic community that originally established the school, the Proprietor continues to be the legal owner of the property that constitutes the Integrated School.

(1995 ,p. 3)

While Integration brought with it many advantages there were also disadvantages which are often overlooked. In the term of the 1975 - 1978 National Government Merv Wellington succeeded Les Gandar as Minister of Education in June 1978. Since the passing of the Integration Act, introduced by Labour Minister of Education Phil Amos in 1974, only three schools had integrated between 1975 and 1978. None of them were Catholic. During Merv Wellington's term of office this was to change. In the 1979 - 1980 time frame 28 out of the 323 schools had integrated. Twenty years later in Welcom No 114 November 1995 p 8, Peter Corrigan from the New Zealand Education Office

reported that of the 280 or so schools currently integrated, there were 237 of them which were Catholic. Akenson (1990) describes an integrated school as

the kind of school that previously was kept out of the state system because of its distinctively religious character and which was now to have its sectarian character preserved. *(Akenson, 1990,p187)*

Others describe an integrated school as a state school on private land. Chanel College, using the fast track provisions of the Integration Act became an integrated college with an attached Intermediate department on November 11th 1981. St Patrick's School integrated into the state system in its centennial year, 1983.

Soon after succeeding Les Gandar as Minister Of Education, Merv Wellington became aware that although it appeared that the Catholic Church stood to gain most from the Integration Act, which had been largely designed to save its schools, the only schools to have integrated were Wesley College (Methodist), Solway College (Presbyterian), and St Mary's Stratford. (Anglican)

For over 100 years the expenses related to the erection of school buildings and the payment of teachers in the Catholic education system had been met by school fees, donations and the fundraising activities of the parish priests and the Catholic hierarchy. A significant feature of its survival was that most of the teachers were members of religious teaching orders, the majority of which were of Irish origin or composition or both. In the 1960's and 1970's the demand for Catholic education was continuing to rise while the number of religious vocations was continuing to decline which in turn necessitated the employing of lay teachers who were paid at state rates. The vigorous educational debate between the churches and the state about who had responsibility for what had raged for well over a century. The Catholic Church had always been at the forefront of the battle for state aid for private schools in order to obtain what it perceived to be equity and educational justice for its people. Rev Dr Noel Gascoigne sought full financial assistance from the government when he put the case for state aid to the Labour government of the time led by Peter Fraser. The Catholic position is summarised in Gascoigne's statement cited by Openshaw:

'The state must recognise the right of the parent charged with the tremendous and inalienable responsibility of furthering the spiritual and moral welfare of his child to

have his child educated in a school in which he, the parent, judges and wills to be best calculated to further that welfare.' 'He {any Catholic parent} is entitled to equity, to the same financial assistance from the state as is in fact being given by the state in this country, and rightly so, to the thousands of New Zealand parents who choose freely to send their children to the schools of the state.'

(Openshaw, 1993, p. 243)

It is the popular belief that the 1877 Education Act resulted in a free, compulsory and secular primary school system funded by central government and under the control of its Education Department which had authority to monitor standards through its team of inspectors. It is also the popular belief that this system was in fact secular. The theory often used to support the belief related to the notion that if everybody is 'in the same pot' the outcome is tolerance and understanding because state schools must accept all comers and do not favour any creed, social group or ethnic group. The common understanding of the meaning of the term 'secular education' therefore, is that education about a religious faith is not part of the curriculum, traditions or practices of a school. This common understanding is reinforced by reputable dictionaries, such as the Concise Oxford Dictionary, which defines the meaning of 'secular' in this context as:

'not sacred, concerned with the affairs of this world, not monastic, not ecclesiastical, temporal, profane, lay.'

(Concise Oxford Dictionary, p 188)

Although it is true to say that:

'The Education Act passed by Parliament put into place for the first time an administrative framework for a national schooling system.'

(Openshaw, 1993, p.241)

and that it was the intention of the legislators that this system be secular this was certainly not the outcome nationwide. Despite the wording of the 1877 Education Act the state system of education in New Zealand had ceased to be genuinely secular. While the proponents of the state system of education proclaimed its secular ideology, Akenson (1990, p 183) points to its strong sectarian overtones quoting figures to show that by 1960 80% of New Zealand primary schools were teaching religion under the Nelson system. The New Zealand Council for Christian Education was very influential in this regard. The Catholic Church had long opposed the Nelson system, on the quite accurate grounds, according to Akenson:

`that such teaching, combined with an overwhelmingly all-Protestant student body, turned a local state school into a Protestant educational institution. Therefore, de facto the state system by 1950 was already a quasi-Protestant system and was becoming more so every day. Almost all expenses in this system were paid for by the state.

(Akenson, 1994, p 184)

The Protestant milieu is also recognised by Colin McGeorge in his contribution to *'Re-interpreting the Educational Past, Essays on the History of New Zealand Education.'*

'New Zealand's public primary schools.....continued to operate after 1877 in a professedly Christian, predominantly Protestant 'milieu' which saw nothing odd or illegal in a certain amount of traffic between secular schooling and revealed religion.'

(McGeorge 1987, p. 167)

This researcher remembers ministers from a variety of local Protestant churches who regularly visited classes at Masterton Central School offering Bible based lessons to the children there and the objections of her father on the basis that these activities were in conflict with the nature of a secular education. McGeorge (1987, p167) points out that the secular clause of the Education Act certainly ruled out religious instruction as part of the official work of the schools, but it did not rule out incidental references to religion. In other words, discussion about religion was permissible but instruction in any particular religion was not. Although this interpretation is generally accepted it is also fair to say that many parts of the Bible contain explicit teaching related to Christian doctrine and the values that are expected to be applied in the conduct of human relationships. Many New Zealand state secondary school students, including this researcher, remember their college assemblies opened by readings from the Bible, particularly those relating to the conduct of human relationships, and the offering of prayer led by the Principal and rostered prefects. Christian hymns with words which reflected Christian teachings were sung. Texts from no other sacred writings were used. Down through the years thousands of college students participated in these weekly cultural rituals where the school community assembled to celebrate its achievements and listen to the good advice of those who led it. The massed singing period included hymn singing practice as a preparation for hymn singing at assemblies. The selection of Christian hymns were printed in the official college songbook which was a compulsory item for each student. The inclusion of this personal experience is descriptive, not critical. Its purpose is to provide support for those researchers who point out that, despite the content and the

intention of the legislation, the state system of education in New Zealand was not genuinely secular.

State aid for independent schools had been a contentious issue in society for over a century. Soon after being appointed to office in June 1978, Minister of Education Merv Wellington could see that the independent schools were facing a crisis caused by rising salaries and capital costs. He observed:

I faced no more important and potentially explosive issue than integration. Involving, as it did, people at all levels of the church, it brought church and state together on a daily basis in a way unparalleled in the nation's history.

(Wellington, 1985 New Zealand Education in Crisis' Ch 7 p 81,

At the beginning of 1980 Wellington proposed that, subject to the satisfactory conclusion of an integration agreement in all other respects, a school could be integrated when it had established that it was free from hazard provided the Proprietor was willing to provide 'a letter of intent' which specified the work needed to bring the school up to state code within an agreed time *after* integrating. This provision allowed a school to have the benefits of integration once it formally agreed to meet all the requirements of the Integration Act. Despite the introduction of the fast track provisions integration was a huge administrative task, so much so, that by December 1981 only 28 Catholic schools had integrated out of the 323 nominated. In Wellington's view the administrative complexities of integration were beyond the expertise of the small staff in the Catholic Education Office based in Wellington. Unlike the Education Department, the Catholic Education Office had not been able to increase its staff to deal with the enormous task it faced. As a result the relationship between the Education Department Officers and the Catholic Education Office staff steadily deteriorated.

The integration process was further complicated by the hostility of the professional teachers' organisations, the New Zealand Educational Institute and the Post Primary Teachers Association and the campaign of The Committee for the Defence of Secular Education which opposed assistance to church schools. Merv Wellington recalls:

'I had ceased to be surprised by the outbreaks of anti-Catholicism in some communities across the country, but I couldn't reconcile myself to the fact that some people still

thought and spoke as they did. At times, I wondered if I had been transported to Northern Ireland.'

(Wellington, 1985, p 83)

In 1978 Brother Campion announced that Chanel College was on the list for integration with the state system. It was expected that the process would be complete, at the latest, by 1981. He referred to the matter in his 1978 and 1979 Prize-giving addresses. In spite of the 'fast track' provisions,' the process was slow. The four inspection visits made by the Government agencies responsible for the legal and structural aspects of integration were completed by the middle of 1980. No structural changes were allowed to proceed while integration was under negotiation. The Education Department met with the staff to explain the implications of Integration for the teachers. In the Staff Notes section of the 1980 college magazine Editor Vince McBride wryly remarked,

"Our visitors had a lot to say about such things as our eligibility, along with thousands of others, to teach at the army school in Singapore, about the Government issue tea and biscuit at morning and afternoon tea, but precious little about whether we will be able to operate as one school or two"

"The visit was followed soon after by an unscheduled fifth visit by a team of departmental inspectors.....Finally while all this was going on there came a directive that all who had not done so must sign an Oath of Allegiance to Her Majesty the Queen. We had difficulty with Miss Carew (who was Irish) and Brother Edgar."

The local teacher organisations, the NZEI and the PPTA reflected repeated the concerns already expressed at the national level of their respective organisations about falling rolls, zoning and enrolment procedures. The Chanel staff organised a meeting with the local PPTA to assist the flow of accurate information. Pamphlets issued by the Catholic Education Council For New Zealand, such as *Integration - Questions people Ask*, were distributed to parents to help them understand the Private Schools Conditional Integration Act, 1975 and the Private Schools Conditional Integration Amendment Act 1977. In his 1980 Principal's Report, Brother Campion voiced his concerns about the status of the Intermediate Department and the implications of Integration for the school roll:

"We have had indications that we shall not be allowed to integrate as a Form 1 - 7 school. This does not seem to be in accord with the Integration Act. Schools such as ours are

going to have imposed on them a structure that has been found wanting in the State system."

"Another matter for concern involves our roll. On Integration we shall have a maximum roll fixed for the school, at approximately our present level. We shall also be restricted to a 5% non Catholic intake. This will have an appreciable effect on the College since for several years our non Catholic roll has been between 12 - 15%. Many Catholic schools around New Zealand have voiced their concern at this interpretation of the Act. It would seriously affect the size and nature of our school."

Chanel College integrated on November 11th 1981. According to the Integration Deed of Agreement the official college roll on March 1 1981 was 362 in the the secondary school and 124 students in the Intermediate Department. The maximum agreed roll of the school was set down as 491 of whom no more than 290 pupils shall be day pupils in Form 3 - 7 section of the school and no more than 130 pupils shall be day pupils in the Intermediate. An unforeseen consequence of integration was the premature retirement of Brother Campion. According to Marist practice Brother Campion would have completed his six year term as Principal at the end of 1981. In view of the date and continuing requirements of integration it was considered in the best interests of the College if a new Principal was appointed. A special assembly was held to farewell Brother Campion on 20th October 1981. St Patrick's Parish priest, Father Bernard Miles remarked that it was unfortunate that Brother Campion's retirement should have been forced by the requirements of the Integration proceedings in a manner that was convenient neither to himself or the college. Brother Campion's successor was Brother Henry Spinks, a former principal of St Peter's College in Palmerston North. In his official farewell address to the college Brother Campion remarked:

'Under the Integration agreement you will have to provide better facilities, and that may give you an opportunity to establish something that you can be proud of. When we amalgamated St Joseph's and St Bride's, we were told that one of the benefits of such amalgamation was that better facilities would be available for our students and assured that one of these facilities that we should be getting was a gymnasium. You should not forget that assurance.'

Eighteen years later the gymnasium does not exist Physical Education classes are conducted in the Assembly Hall. Vince McBride, Editor of the Chanel College magazine,

summed up the feeling of many of the Catholic members of the staff in the 1981 magazine in his contribution, 'Staff Notes:'

'To the staff, as to the rest of the college, Integration brings mixed blessings. On the positive side it does finally recognise our status as teachers. Hitherto we have existed in some sort of educational limbo, clearly possessing the same qualifications and skills, performing the same duties, under the same conditions as teachers in state schools, but regarded officially as non persons, excluded from the Teachers' Register, allowed to attend in service training courses only by indulgence, not of right, excluded from the membership of Teachers' Professional organisations, given the status of beginning teachers if we attempt to re-enter the state teaching service, regardless of how many years we have spent in front of classes. For years a kind of educational apartheid has operated, unjust and offensive to those who have been its victims. Integration puts an end to that.'

(McBride, 1981, Magazine, Staff Notes)

The introduction to the Integration Agreement defines the special character of Chanel College as

'The school is a Roman Catholic School in which the whole school community, through the general school programme and in its Religious Instruction and observances, exercises the right to live and teach the values of Jesus Christ..... These values 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 Archbishop of the Archdiocese of Wellington.'

237 other Catholic schools have a description of special character that is almost identical, the major exceptions being the Maori Catholic schools in which the special character is both Catholic and Maori. The maintenance of 'special character' is a continuing concern in Catholic schools as the following incident, reported in *the Tablet* December 7th 1988, demonstrates. At the senior prizegiving at John Paul II College Rotorua, Mr R Metcalfe, Chairman of The Board of Governors, with the support of Bishop Gaines of the Hamilton diocese, announced that all students would have to re-enrol for the following year and that their re-enrolment would be dependent on their accepting a package which would make parent, board and school parties to a contract:

- All staff of the college must support the special character in all that they do
- The Board of Governors will not condone any undermining of the school's Catholic character

- Failure by pupils and their families to fully support these policies will be considered a breach of the enrolment contract and may well lead to the pupil being asked to leave the school.

Merv Wellington (1985) is of the view that the Integration process was the biggest structural change in the history of New Zealand education. The state accepts the responsibility to provide primary and secondary education for all of its citizens. It expects that all schools deliver the prescribed curricula and achieve compliance in the administrative and regulatory provisions which apply to the operation of schools. For as long as the Catholic community was prepared to establish, staff and administer its own schools successive New Zealand governments and New Zealand taxpayers were relieved of the financial responsibility to provide an education for its Catholic citizens. Since the history of Catholic education went back over a hundred years before the Integration Act the savings over many years must have been substantial. Catholic parents however, were still charged the same tax rates as everybody else and therefore considered that they were having to 'pay twice' for education. Although Integration meant a substantial cost to the taxpayer the Integration Act meant that not only did New Zealand parents retain the right to send their children to schools which fitted their personal religious faith and educational philosophy, but also the educational diversity of schools in New Zealand was maintained.

The Integration Act made provision for 60% of positions in primary schools and 40% of positions in secondary schools to be 'tagged.' The wording relating to this provision is regularly seen in the job descriptions in advertisements for teaching vacancies in Catholic schools where prospective applicants are advised that:

"a willingness to and an ability to take part in religious instruction appropriate to the school" is a condition of appointment.

Since the numbers of staff in religious congregations in Catholic schools has declined and the numbers of lay staff has increased, the maintenance of the 'special character' of Catholic schools continues to be a matter of practical concern. (Refer Appendix, Tables 21 and 22) If a situation were to arise in which a Catholic school was staffed entirely by non Catholics it would not be possible to maintain the special character intact. It would be equally true to say that in a school where belief in the Anglican or Moslem religion formed the basis of the special character, that special character could not be maintained if the staff were all Catholics. Culture is a lived experience. The holders of

tagged positions are expected to be committed Catholics. The commitment to the Catholic faith of those who are members of religious congregations is taken for granted. Lay people given tagged positions however are open to the scrutiny of fellow parishioners who expect to see them regularly at Mass and participating in the activities of the Catholic community. When this does not occur it is an occasion for comment and concern. It is also true that not all Catholics who are employed as teachers in Catholic schools send their children to Catholic schools. This is also an occasion for reflection and concerned comment in the Catholic community.

While integration solved many problems for Chanel College it created others. Brother Henry Spinks reviewed areas of concern about Integration already raised by Brother Campion before his departure. Brother Henry was concerned about the decreasing roll in the Intermediate Department and the long term effects that this would have on the secondary roll. This was directly linked to the limitation of the non-preference students to 5% of the total roll which limited the students that Chanel College could accept for enrolment. After Integration the various Principals of Chanel College each year had to turn away non-preference students who wished to enrol. Staffing entitlements are based on roll numbers. Falling rolls result in the shedding of staff and the decrease in subject options available.

The Integration Act provides examples of doublespeak. On the one hand the words in Clause 29 say that admission to 'integrated' schools was to be non discriminatory:

"No prospective pupil shall be refused enrolment at an integrated school on the grounds of religion, race, soci-economic background, or lack of willingness of the parents to make financial contributions to the school"

Yet the Act makes it clear, by the inclusion of the preference clause, that enrolment is restricted to

'parents who have a particular or general or philosophical or religious connection with an integrated school shall have preference of enrolment for their children at the school.'

The policing of the 5% non preference roll was first of all carried out by the Inspectorate and more recently by the Education Review Office. One of the outcomes of the introduction of 'Tomorrow's Schools' has been to get rid of roll restrictions and the zoning regulations which had previously determined the enrolment catchment area for

state schools. This has resulted in an open market policy which gives parents the free choice of school for their children. Parents and their children came to see themselves as consumers and started to 'shop around.' The outcome has been the development of school marketing. Schools throughout New Zealand now have an added cultural rituals: the review of the prospectus, open days and the preparation of persuasive promotional media advertising to attract prospective students so that the school ensures its 'market share.' The new enrolment policies for state secondary schools discriminate against integrated schools. For Chanel College, open days can only stop Catholic students being enticed to state schools. As former Chanel Principal Michael O'Loughlin pointed out on one occasion:

"Despite a growing interest in Chanel from state school parents , the school can only enrol five percent of non Catholic students. State schools can take unlimited numbers of Catholics but Catholics cannot take the state students"

Almost five years after the Integration of Chanel College issue of the *Wairarapa Times Age* July 2nd 1986 published an editorial feature by Ross Annabell entitled 'Joining the State System - Advantages of Integration.' On the basis of up to date roll figures using the \$ 2, 240 average cost per pupil criteria provided by Mr J G Simpson, the Department of Education's director of finance, Ross Annabell estimated that Chanel College with 273 secondary students and 113 Intermediate pupils was in receipt of grants amounting to \$769 000. The total 1986 roll of 386 meant that the roll had dropped about 100 students since Integration. This bore out the concerns about a drop in the roll previously expressed by Brother Campion and Brother Henry. Mr Michael O'Loughlin, the recently appointed Principal, once again took the opportunity to point out that the enrolment limitations placed on non preference students was a serious disadvantage of the Integration Act.

Mr Simpson explained in the article that integrated schools received the same entitlement to resources as other similar state schools. The figures for Chanel's contributing schools were given as:

- | | |
|---|------------|
| • St Teresa's School, Featherston, 115 pupils | \$161, 000 |
| • St Anthony's School, Pahiatua, 83 pupils | \$116, 000 |
| • St Patrick's School Masterton, 160 pupils | \$364, 000 |
| • St Mary's School Carterton, 117 pupils | \$163, 800 |

All the Catholic schools had waiting lists of non Catholics whom they wished to accept but were unable to accept because of the non preference provisions of the Integration Act. The Integration Act did however benefit women Religious who taught in Catholic schools. Prior to Integration they had received small stipends. Sister Anne Phibbs CSB recalls that the stipends for the women were less than for the men on the basis that the men had to employ a housekeeper. After Integration women teachers in Catholic religious congregations who taught in integrated schools received equal pay with the men.

After the arson attack in July 1987 Chanel College found that it was once again seriously disadvantaged by the Integration Act. The fire and its aftermath provided a number of culturally defining moments. Catholic schools were required by law to be fully insured. Chanel College was to discover that not only was it not eligible for demountable classrooms as a state school would have been in similar circumstances, but also that, despite being fully insured, the five classrooms destroyed by fire would only be replaced by two. This decision was justified on the basis that the classrooms affected by the fire were the classrooms of the Intermediate Department. There did not seem to be parity in the provisions that applied to Intermediate schools in the state system and Intermediate classes in Catholic secondary schools. It is pertinent to recall at this point that the refusal to integrate Chanel College and Catholic schools like it as Form 1 - 7 colleges was a decision of Government policy, not the choice of the Catholic schools.

Form 1 - 7 schools however, were not without precedent. The history of Form 1 - 7 schools in New Zealand goes back to 1927 when Marlborough College, with J Stewart as its headmaster, was the first secondary school to establish a Form 1 and 2 Intermediate Department. Brother Campion had foreseen that difficulties might well arise from the designation of Chanel College as a Form 3 - 7 college with an attached Intermediate Department before the time of Chanel's integration. Viard College had already had experience of the administrative absurdities of this policy. In common with most colleges, Viard College had been developed in stages. In 1968 the co-institutional college had been established as Viard Intermediate Boys run by the Assumptionist Fathers and Viard Intermediate Girls run by the Brigidine Sisters. In 1969 when the Form 3 students began their secondary education two colleges developed side by side:

Viard Girls' College and Viard Boys' College. Sister Anne Phibbs, foundation staff member and former Principal recalled:

'We ran Viard as two schools. The Department of Education administered it as four schools'

The Government designation of the Chanel College Form 1 and 2 classes as an 'attached Intermediate Department' in the Integration Agreement caused complications after the Chanel Intermediate fire. Despite the fact that there was not a separate set of education regulations that applied specifically to 'attached Intermediates,' the Department denied that they were covered under the regulations that applied to state Intermediate schools. When members of the Chanel Board of Governors took their concerns to the Catholic education authorities, Cardinal Williams, the Proprietor, explained that as part of the Integration arrangements with the Government he had been required to give the representatives of the state an undertaking that Catholic schools would not be built 'over code' in order to prevent a situation where students in Catholic schools had better facilities than their state school counterparts. The Board was most unhappy to learn that despite the fact that at the time of Integration the building in which the Intermediate had been housed had been included as part of the agreement, full replacement would not be possible. The Department insisted on a formula which started with the number of students on the roll at the time of the fire, then multiplied that number by the set amount of space entitlement per student for the entire school. The fact that school rolls fluctuate was of no relevance to the government functionaries. The justifying rationale was that the Proprietor of the College had given the Government an undertaking that the accommodation provided in Catholic schools should be brought up to state standard but not exceed them. Two of the classrooms in the secondary school would have to be vacated for the displaced Intermediate classes. The fact that both intermediate and secondary students would be penalised by this decision was of no practical concern to the state educational authorities. The Chanel Board found that its decision making power was very limited. Chanel College was a diocesan school. The key decisions were made in Wellington.

The five classrooms destroyed by fire were replaced by two classrooms built to minimum state standards with a stud much lower than the other classrooms in the school, making them unpleasantly stuffy in the heat of Wairarapa summers. Part of the fire settlement money was used to construct a large car park in front of the school. One of the Intermediate teachers resigned in protest. As time passed teachers and students in the

newly constructed classrooms complained of continuing malaise. The problem was scientifically investigated and found to be due to the formaldehyde levels in the walls of the classrooms. The walls had to be removed and replaced.

On 27th April 1998, almost eleven years after the fire, Chanel College parents received a letter jointly signed by the Chairperson of the Board of Trustees, Helen Nicholson and the Principal, Peter Tolich, formally advising that Chanel College was changing its status from a College with an Attached Intermediate Department to a Year 7 - 13 College. The letter reminded parents that the idea of an attached Intermediate Department was introduced into the New Zealand education system with the Integration Act and that no state schools have ever been so categorised. In order to fit more comfortably with general education legislation Catholic schools with attached Intermediate Departments have now changed to the common category of Year 7 - 13 colleges. The letter explained that the change would have no effect on the maximum roll number, levels of funding or staffing to which the College was entitled. The teachers employed under the Primary Collective Employment Contract became employed under the Secondary Collective Employment Contract. The educational benefits for the students were that they could now receive expert tuition by specialist teachers in specific subject areas, such as Science and Physical Education, thus allowing more flexibility in the delivery of the curriculum. On 21st August 1998 Chanel was officially designated a Year 7 - 13 College, recognising how the College had been operating since 1996. The Conditional Integration Act was passed in 1975. It had taken over twenty years for the Department of Education and later the Ministry of Education to realise the injustice and ineffectiveness of the 'Attached Intermediate Department' policy.

In conclusion it is pertinent to remember that prospective Catholic students who wish to attend Catholic Integrated schools must establish 'preference.' This is done by applying to the local parish priest for a written document of approval. Priests are put in a position where they must judge the 'Catholicity' of each applicant and his/her family. Many people who see themselves as having 'a Catholic connection' resent having to justify that connection to a priest who might not be known to them and therefore might be unfamiliar with or unsympathetic to their particular personal circumstances. This has resulted in many unpleasant incidents. Other integrated schools with a denominational origin have not put themselves in similar position. It is useful in this context to refer to the

common sense approach taken by the Marist Brothers summed up by Brother Michael Green FMS, Principal of Parramatta High School, Sydney, whose views were published in 1996 in *Lavalla*, the Australian Marist Schools' magazine, and later reprinted in *Champagnat*:

It is difficult for Marist schools to reconcile the calls from some quarters of Catholic education that Catholic schools should be exclusively for practising Catholics. It is inconsistent with the Champagnat charism to exclude from our schools those who for whatever reason do not practise their faith. So, too, it would be in conflict with our founding charism for teachers to exclude from their classroom or their goodwill, students who do not seem readily disposed towards co-operating or learning. It should be a long time before a teacher gives up on a student. Marcellin urged his first teachers not only to support those 'who were good' but also 'those who were not yet good'. A school's or a teachers's response to the students in the 'not yet' category is a test of their authenticity as Marist.

(Champagnat 1998, vol 2 No 10,)

Chanel College was an amalgamated college before it integrated into the state system six years after the Integration Act was passed. In December 1998 Wyatt Creech, formerly Minister of Education announced that a new property funding method had been introduced for Integrated schools in order to improve the delivery of resources for property maintenance, thereby moving them on to a more even footing with State schools. The wording of the announcement was a recognition of the inequities that still existed. Mr Creech acknowledged that the maintenance of Integrated school buildings had long been the source of dispute between the proprietors of Integrated schools and the Government.

"Under existing Integration Agreements, the Crown has an obligation to maintain an Integrated School's premises while the school is part of the State education system. The new regime meets this obligation by funding proprietors of Integrated Schools directly for all major maintenance. The level of funding will be determined by a formula based on the numbers of pupils in the school. Funding for minor maintenance will continue through the operations' grant."

The passing of the Education Amendment Act (No 2) in 1998 made further changes that affect all Integrated schools. Operating on the principle that to the extent that it is reasonable and practical to do so, students should be able to attend a school of their choice, the amendment brings Integrated schools under much the same law as State schools as regards enrolment schemes (*Mortarboard*, Vol 4 No 1, 1999). An Integrated

board must review its enrolment scheme annually and may now choose to retain or abandon it.

The situation faced by schools which are already integrated into the state system and then decide to amalgamate is a new development. In Wanganui formal plans are in place to amalgamate Sacred Heart College for Girls and St Augustine's College for boys on the St Augustine's site. The new college is to be named Cullinane College. It is expected to be open at the beginning of the 2003 school year. This amalgamation is proceeding with the continuing involvement of the Ministry of Education which considers it to be a unique case. Sister John Bosco RSJ, Chairperson of the Amalgamation Steering Committee and Sister Muriel Kebble SMSM, Vicar of Schools in the Diocese of Palmerston North, are currently in negotiation with representatives from the Ministry. Cullinane College is fortunate to be making the amalgamation journey in a climate of partnership and support as it works through its options and the decisions that need to be made.

Process Issues

How should the amalgamation be effected?

- 1 close one college and leave the other open
- 2 merge both colleges, neither close
- 3 close both colleges and open a new one

Legal Issues Relating to Property

- 1 are suspensory loans transferable?
- 2 are mortgages transferable?

Governance Issues

- 1 At what point is a new Board of Trustees established?
- 2 If an interim Board of Establishment is set up what is the extent and limit of its powers?
- 3 Should the members of a Board of Establishment be appointed or elected?
- 4 Who decides whether they are appointed or elected?
- 5 When should a new Principal be appointed? The Ministry of Education must pay Boards of Trustees and the Principal and the new staff cannot be employed without either.

- 6 When should the elections for the permanent Board of Trustees be held?

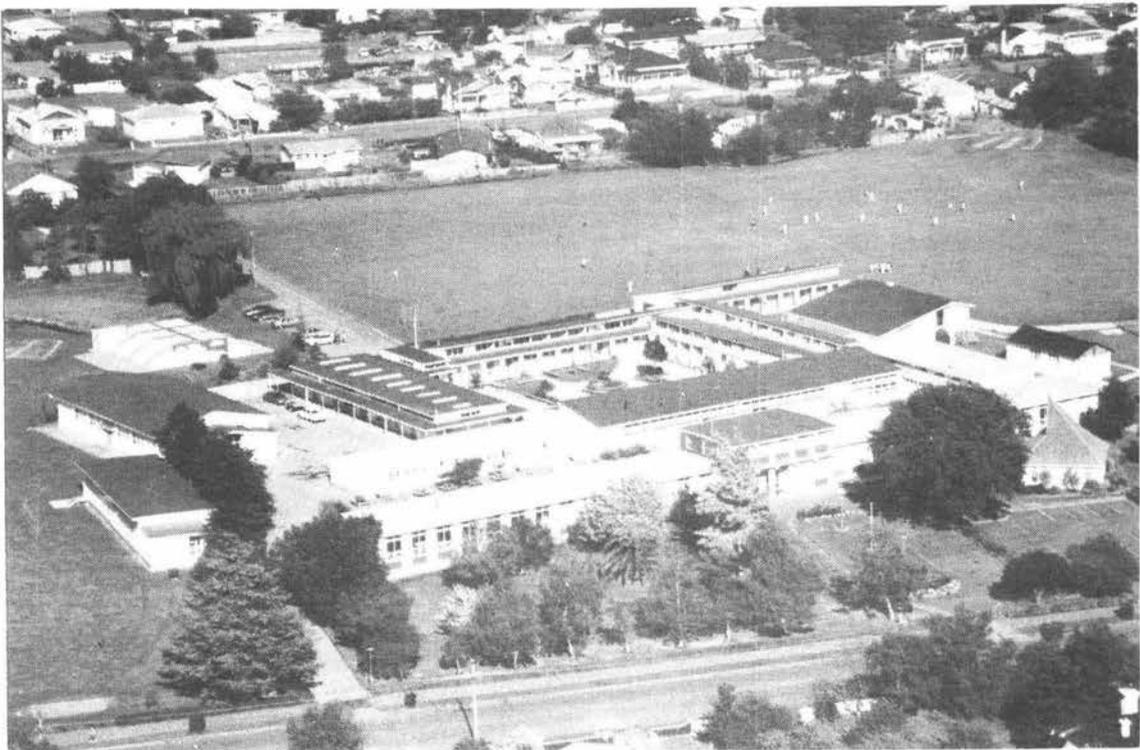
Staffing Issues

- 1 If both colleges are closed and a new college is opened all jobs in the amalgamating colleges go and all positions must be re-advertised
- 2 Do applicants currently on the staff of the amalgamating colleges have any prior rights of appointment over outside applicants?

Cultural Issues

- 1 How should the name of the new college be decided?
- 2 Who writes the Mission Statement? How? and When?
- 3 The College motto? Who decides? How? When?
- 4 The College crest? Who decides? How? When?
- 5 The College uniform? Who decides? How? When?
- 6 Bearing in mind that the construction of the new buildings will start in 2000 and proceed for several years and some of them be occupied before the new college is opened how will the students, particularly the girls, know that they are the foundation students of a new college? The architect has been instructed to plan for a clearly visible difference in the last two months before the opening of the new college. What will he decide and how?

By 2003 we shall know the outcomes. School amalgamation is an ongoing educational issue. By 2003 there will be an increasing number of state schools addressing the same issue.



Above:
Below:

Chanel College staff photograph 1981
Aerial photograph of Chanel College 1990, Richard Thompson, photographer

**A LEGACY OF EMPOWERMENT OR
A COLLAPSE OF UNDERSTANDING?
MANAGING THE ISSUES OF EDUCATIONAL MERGERS**

SUMMARY AND RECOMMENDATIONS

IF YOU DO NOT SAY GOODBYE YOU CANNOT SAY HELLO

'It isn't that people resist change as much as they don't know how to cope with it'
(Fullan 1993, p xiv)

'Change cannot be seen as a simple rational process at a technological level; it is a complex activity operating at the deepest level of the individual group and organisational psyche'

(Mollie Neville 1991, p104)

'Whatever whole school change we might consider.....endorsement and ownership by everyone in the school will make the changes more easily begun, and more successfully sustained.'

(Brandes and Ginnis, 1990, p169)

Organisational mergers are a specific and particularly challenging area of change management in education. In all sectors of education, mergers are becoming increasingly common. This case study provides very useful information about how stakeholders are significantly affected by the management processes involved in such amalgamations and emphasises the critical importance of managing the cultural issues effectively. As the research literature and examples cited in this case study show, educational mergers are recognised to be particularly painful experiences for those involved. This was certainly the case for Wairarapa Catholics involved in the

amalgamation of the colleges of St Bride's and St Joseph's. In the period of 1970 - 1978 in particular, their entire education system was in a state of crisis. A long period of stability was followed by a period of rapid change ushered in by the Second Vatican Council. Single sex secondary education gave way to co-educational secondary education, the religious teaching orders were replaced by lay staff, there were frequent changes in key leadership positions during the change process, the effects of the radical changes in the organisation of the Catholic Church following the second Vatican Council were affecting the 'ordinary Catholics in the pews' and a private, independent schooling system with a history of over one hundred years was integrated into the state system of education. The cultural stress was severe. It is therefore no exaggeration to say that the community involved in this case study were experiencing profound culture shock.

A critical task in the successful management of educational organisations involved in the process of amalgamation is in assisting the people within them in the often very painful process of letting go of the past familiar culture and voluntarily moving to a future destination full of all the uncertainties that are inevitable in the change process. Facts and feelings are involved in amalgamation. Often people don't have the words to accurately explain their feelings. How people respond to the challenge of change depends on the people involved and the culture in which they operate. The leadership exercised by those with decision making authority and the attitude to change by the stakeholders make the critical difference. The pain cannot be avoided but it can be minimised.

The rationale used to justify amalgamation emphasises that it is cheaper, and therefore more cost efficient, to maintain one institution rather than two separate organisations, in addition to which, amalgamation will result in the ability to provide additional valuable curriculum options for the students. It will be realised that these were the primary motives when the issue of the merger was raised between St Bride's and St Joseph's in 1974. Most of the issues that confronted St Bride's College and St Joseph's College twenty five years ago are still the issues confronted by schools facing the prospect of amalgamation in the twenty-first century. The amalgamating Catholic colleges in Wanganui provide a case in point.

However attractive the benefits of a proposed amalgamation may be, the process of amalgamation inevitably involves the merging of cultures. If the importance of managing this critical cultural aspect appropriately is underestimated or overlooked there will be long term problems for the health of the new organisation. The way in which the process issues are managed results in a legacy of empowerment or a collapse of understanding.

A legacy of empowerment that will enable the new organisation to go from strength to strength is more likely to occur if the stakeholders have been consulted throughout and given the opportunity to participate in the decisionmaking process so that they can 'own' the outcomes. If, on the other hand, significant stakeholders perceive that they have been marginalised or overlooked during the merger process the new organisation is far more likely to start its life with a significant amount of 'unfinished business' which will have a negative effect on its organisational health and its effective functioning. Such a collapse of understanding should be avoided and can be avoided. Significant organisational change is widely accepted as being a traumatic experience. As demonstrated in Chapter 1, there is little research literature available to assist those involved in the process of managing the amalgamation of educational organisations. Whether change is major or fractional its dual nature focuses simultaneously on content and process. Change involves action. Change is holistic. It affects everybody in an educational organisation one way or another and is therefore a catalyst for cultural change. The attitudes of the stakeholders are shaped not only by the facts but also by their feelings.

In the case of the amalgamation of St Bride's and St Joseph's the key issue of the debate was not whether single sex or co-education was a better choice. The key issue was the preservation of Catholic secondary education in the Wairarapa and how best this might be achieved given the changing educational needs in society, the changing structure of the teaching profession in Catholic schools, and the changing needs of students, teachers and the community. In the end the decision came down to long term economic viability. Given that the research literature relating to the management of amalgamations appears to have been minimal in 1978, the people in the two college communities which amalgamated and the other Catholic colleges involved in the same process in a similar timeframe, were like pioneers in a very challenging educational

territory where the obstacles were clearly visible but the support structures were few and far between.

It is noticeable in the timeframe of this case study that the secular and Catholic media, by their selection of content, used their power to define the social reality in which the people were involved. It is also fair to say that a better public relations policy with the secular media might have eased the concerns of the wider Catholic community and lessened the pain for the people directly involved in the amalgamation process.

The story of the amalgamation of St Bride's College and St Joseph's College reflects the decision making processes operating in society at the time which were to a great extent taken for granted as appropriate in the management of change. These processes operated from the top down. These were, by their nature, strongly hierarchical and patriarchal in nature. They emphasised a closed culture of decision making as opposed to an open, inclusive, democratic, and collaborative style of problem solving. The paths that led to the amalgamation of St Bride's and St Joseph's reinforce the importance of addressing the "process" issues which are involved in any merger if resistance to change is to be minimised and commitment to new educational directions is to be maximised. In this case the merger process was an intricate and often confusing jigsaw for the people involved. There were many who felt disempowered by it because they didn't feel they had access to the missing pieces that would allow them to complete the big picture in their own minds. The disempowerment and loss of autonomy resulted in a dramatic loss of goodwill and a consequent reluctance on the part of many to commit to the new negotiated reality. As one respondent commented,

'.....the secrecy that surrounded this amalgamation, despite a request from the St Bride's Old Girls' Association for an open meeting with Mr Hoult from the Catholic Education Office to explain the reason and necessity to consider amalgamation caused deep hurt and bitterness. You point out the necessity for communication and had this been done I do feel it would probably would have meant a lot of people would have supported the change rather than worked against it. St Bride's lost and they were *women* - enough said.'

Examination of the available data shows that the amalgamation process was carried out through board and committee structures in which control was exercised by a small group of influential, hardworking and respected men who were driving the developments and making the decisions. This was not unusual in the 1970's. The gender imbalance

clearly apparent in the decisionmaking structures is also indicative of a community still insecure about the participation of women in positions related to significant decision making.

Amalgamation is far more than the joining together of two physical entities, two sets of financial accounts and two sets of resources. It involves the bringing together of two groups of people and everything that has happened to them in their separate communities up until the point of amalgamation. In this case the patterns of relating for the women religious were with the other Sisters in the community and the girls they taught and their parents. Their secondary teaching experience had been gained in a single sex girls school. The patterns of relating for the men religious were with the brothers in their community and the boys they taught and their parents. Their secondary teaching experience had been gained in single sex schools for boys. It takes time to change established patterns of relating to others and to make room for unfamiliar approaches to problem solving. Neither the Sisters nor the Brothers were used to dialoguing, consulting and negotiating on an equal footing with persons of the opposite sex in a work situation or a situation which was mutually beneficial to the community and beneficial to themselves personally. As far as the parents were concerned the parents of the girls were, in most cases, the parents of the boys. The combination of these factors and how staff and students were affected by them was not sufficiently appreciated or catered for at the time.

The lay staff were also involved in charting unfamiliar territory because the involvement of the laity in teaching and administering in Catholic schools was not a familiar pattern for them, the religious orders, the students or the wider Catholic community. Although it was rarely said, it was understood that in a Catholic school the members of staff in religious orders had a prior claim to positions of responsibility because of special character considerations and there was an expectation that they would teach religious education classes. Over twenty years later the situation has changed. Kennett (1997, p20, 26)) points out that only 19% of Catholic Principals are members of Religious Orders and that 98% of the deputy principals, 95% of assistant principals and 79% of the Directors of Religious Studies are lay.

Radical educational change needs careful planning and an adequate time frame in which the changes can occur so that the processes involved in introducing change have been started and are well established long before a crisis situation occurs. The people involved in the amalgamation which is the focus of this case study found themselves starting off in a crisis situation: They were being asked to make decisions with long term educational consequences at the same time as they were experiencing frequent changes in leadership in the schools and in St Patrick's parish. The leadership changes were beyond their control as the appointments were decided by the hierarchy in the archdiocese or the separate hierarchies in the religious congregations. The laity were not in a position where they could exercise autonomy. Despite consultation and agreement, the decision to develop St Bride's as a Form 1-7 college was at first proposed but later made impossible by the Catholic Education Office. The parish priest of St Patrick's Church wanted a new presbytery to replace the old one which had become seriously outmoded. St Patrick's primary school urgently needed to be rebuilt. The Integration Act obliged school communities to address the issue of minimum roll numbers in relation to school viability. Once the construction of Chanel College started they faced another crisis when the builders for Chanel College went into receivership. There were delays in the construction of the buildings which meant that they were not complete at the beginning of the 1978 school year.

The opportunities for the Catholics of the Wairarapa to plan and to allocate sufficient time for the community to adjust to the necessary changes was limited. When people are working in a time pressured situation the opportunities to resolve important emotional issues are limited. In this instance there were significant groups of people who felt betrayed and therefore found it very difficult to be open to change and letting go for the greater good. This could be seen in the understandable reluctance of some of the Brigidine Sisters and members of the St Bride's Old Girls Association to accept the change. Some of the Marist Brothers also experienced difficulty. A critical task in the successful management of educational organisations involved in the process of amalgamation is in assisting the people within them in the often very painful process of letting go of the past familiar culture and voluntarily moving to a future destination full of all the uncertainties that are inevitable in the change process. Facts and feelings are involved in amalgamation. Often people don't have the words to accurately explain their feelings. How people respond to the challenge of change depends on the people involved and the culture in which they operate. The leadership exercised by those with

decision making authority and the attitude to change by the stakeholders make the critical difference.

The story of the amalgamation of St Bride's College and St Joseph's College also gives us an insight into the Catholic Church itself and how it was attempting to negotiate its way through the modern era introduced by the Second Vatican Council. This involved re-examining the relationship between the ordained clergy, the professed religious and the laity. It also involved the changing role of the religious orders, the increasing participation of the laity within Catholic educational organisations and the growing role of women in this process. The teaching profession has long been regarded in Catholic circles as a vocation or a ministry. Some people see their work as their life. If their work situations change such people can experience a loss of identity and personal dignity which results in a period of resentment or depression. Catholic teachers both religious and lay were now practising their vocation side by side. An examination of the process used in the amalgamation of St Bride's and St Joseph's suggests that there was a conflict between those who felt more comfortable with the closed in, hierarchical exercise of authority within the Catholic Church and those who had happily embraced the consultative and consensus possibilities in the exercise of power that had been encouraged by the Second Vatican Council.

Tables 1 and 2 in the Appendix show a paradigm shift throughout New Zealand as Catholic single sex secondary schools amalgamated to form co-educational colleges or were founded or developed as co-educational colleges. Prior to the amalgamations many of the girls' colleges were named after a patron saint who was a woman or a female role model whose status derived from having founded or led the religious order teaching in a particular school. In Masterton, of course, there was St Bride's. St Mary was chosen as the patron saint for secondary schools in Hokitika, Greymouth, Westport, Blenheim and Gisborne. In Invercargill there was St Catherine's, in Dunedin there was St Philomena's, in Christchurch and Rotorua there were colleges named after the remarkable Australian saint, Mary MacKillop. There were other girls' schools which were named after understandings of the nature of Jesus Christ, the founder of Christianity or after male saints of special significance to each religious congregation. The girls taught in the co-educational Catholic secondary schools of New Zealand in the late twentieth century however, find themselves in colleges none of which are dedicated to women.

New Zealand Catholics have decided to name their co-educational colleges (refer to Tables 1 and 2) in the following ways:

- * one is named after a building, Catholic Cathedral College, Christchurch
- * three have been named after Popes of the Catholic Church: Roncalli College Timaru, (after Pope John XXIII), John Paul II High School Greymouth and John Paul College Rotorua
- * five remember the contribution made to Catholic education in New Zealand by various bishops: Viard College, Porirua, Verdon College, Invercargill, Kavanagh College, Dunedin, Pompallier College, Whangarei and Cullinane College, Wanganui
- * seven are named after saints of the church, all of whom are male: St Peter's College, Palmerston North, St Peter's College, Gore, Hato Petera College, Auckland, St Kevin's College, Oamaru, (St Edmund) Champion College, Gisborne, (St Peter) Chanel College, Masterton, (St) Marcellin (Champagnat) College, Auckland

In the case of Cullinane College it is fair to say that an attempt has been made to recognise both men and women role models in the naming of a college. While most people would immediately associate the name of Cullinane College with the name of the present bishop of the diocese of Palmerston North those who named the college also wished to remember Sister Cullinane who taught at Sacred Heart College and Father Cullinane SM who taught at St Augustine's College. It remains to be seen whether any Catholic communities in the future will see fit to name a co-educational college after a female Catholic role model.

Another significant cultural shift relates to the female role models for the girls in Catholic secondary schools. Prior to the 1970's Catholic girls had been educated at single sex secondary schools. Whether these colleges were large or small, located in the city or the rural areas, the women in religious congregations who established and operated them gave daily witness to their female charges that it was the norm that women could be both teachers and effective managers. If this were not the case the schools would not have survived as long as they did. The dates of establishment for the Catholic girls' colleges are set down in Table 2 and Table 8. While the Catholic girls' schools were not structured to reflect the administrative pattern in state schools, in which there was a

senior management team consisting of a Principal, a Deputy Principal and an Assistant Principal, there were nuns who were chosen to exercise responsibility as the Mother/Sister Superior of each convent, the Principal of the college or the bursar. There were no Boards of Governors to whom the nuns could delegate responsibility for the governance of the school until relatively recent times. The St Bride's College Board of Governors, for example, was not formed until 1968, seventy years after the college was founded.

The situation has changed. One of the outcomes of the pattern of amalgamations in the 1970's and 1980's has been a change in the management profile experienced by Catholic girls on a daily basis. It is pertinent to remember that the position of Principal in a Catholic school is a 'tagged' position which means that the person appointed must be a practising Catholic. The first amalgamated college was established in 1974 only twenty-five years ago. Kennett (1997, p 31) found that the majority of the current pool of principals fall within the 45 - 54 age bracket. It is reasonable to assume that most Catholic co - educational secondary schools are led by Principals whose own education was at a single sex Catholic boys' school and that this experience has had a profound influence on their views about leadership and management roles in Catholic education. In his profile of senior management other than principals, researcher Kennett found that women hold fewer senior management positions in Catholic co - educational schools.

"In co -educational Catholic colleges 80% of the deputy principals are male and 80% of the assistant principals (or senior masters/mistresses) are female"

(Kennett, 1997, p 25 The Characteristics of Senior Management Staff in Catholic Secondary Schools)

TABLE 21

NUMBER OF NEW ZEALAND CATHOLIC SECONDARY SCHOOLS 47	
Number of boys - only schools	16
number of girls - only schools	16
Number of co - educational schools	15

Source: figures taken from Kennett 1997, pp 53,54

TABLE 22

GENDER OF PRINCIPALS ON NEW ZEALAND CATHOLIC SCHOOLS

	Number of Colleges	Number of Male Principals	Number of Female Principals	Ratio of Males to Females
Boys' Colleges	16	15	1	15:1
Girls' Colleges	16	2	14	2:14
Co-educational colleges	15	14	1	14:1

(figures taken from Kennett 1997, pp. 53, 54) ,

Chanel College reflects this cultural pattern at senior management level, however it has achieved gender equity in the allocation of positions of responsibility at middle management level, the only co-educational college in the Wairarapa to do so. Whether or not the present pattern of gender inequity in senior management in New Zealand Catholic secondary schools will change in the future remains to be seen. This cultural pattern has developed over a period of twenty years. So far there is little evidence to suggest that it is an important issue in Catholic secondary schools. On the basis of his research Kennett recommends that in Catholic co - educational colleges:

- 1 'Catholic principals should ensure that women are given the opportunity to gain experience in administrative tasks likely to assist them into the more senior position of deputy principal (e.g. timetabling, resource management, personnel management'
- 2 'It is important to ensure that women hold a range of positions of responsibilities and management units rather than dominating the group with fewer units'
- 3 'The past practice of appointing a non Catholic to the senior management team should be abandoned as it creates a 'block' for others in the sequence of promotion.' (1997, pp. 49, 50)

Ian McNay reflects the findings of many researchers when he says;

'In education, we are bad at learning to change.' (1995, p 30)

Among the eleven situations he cites in support of his position there are three that, on the basis of the evidence offered in this thesis, could be seen to apply to the situation when St Bride's and St Joseph's amalgamated:

' change overload and fatigue, poor follow through, where initiating change is more exciting and probabaly more rewarding, than implementing it so impetus is lost. Lack of ownership which re-inforces that, and flows from partnership at the planning stage'

McNay, (1995. p 31)

However badly educational communities may react to change there is always room for improvement in the way we manage it. The final section of this summary offers recommendations for improving the management of educational mergers.

AMALGAMATION PROCESS MANAGEMENT

RECOMMENDATIONS

'College mergers no longer have to happen in the dark, by feel, as it were.'

Gail S Chambers, AGB Reports, November/December 1983, p 15

As a result of reading the research literature, consulting archivists, reading primary source documents, listening to the experiences of the stakeholders in amalgamations and my personal experience as a parent and teacher of the years before and after an amalgamation process it seems to me that if the quality of the management of the amalgamation of educational organisations is to improve the process issues need to be addressed. The process should be divided into a number of overlapping segments so that the issues for the stakeholders in each one can be addressed. An essential part of the successful management of change is in persuading people that the proposed change is necessary, in assisting them in how to cope with it, and in inviting their participation in the process in a way that is inclusive and empowering for the very practical reason that it always takes people to help us go where we want to be. People have very strong feelings about proposed mergers. While this is usually acknowledged it is often the forgotten factor in the formal arrangements drawn up to facilitate the merger.

RECOMMENDATION 1

A Leadership Approach Throughout the Process Which Acknowledges the Importance of Cultural Issues

Sergiovanni (1992) emphasises the importance of addressing the cultural issues involved in a merger at the beginning of the process not afterwards. Cultural analysis should be a prime consideration in the initial merger decision along with the financial and curriculum benefits that are proposed. He insists that leaders must:

- 1 'understand their own culture well enough to be able to detect where there are potential incompatibilities with the culture of the other organisation'

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- 1 'understand their own culture well enough to be able to detect where there are potential incompatibilities with the culture of the other organisation'

It is also essential to provide opportunities for their response. This will involve reflection and vigorous debate about changing educational needs, parental and student aspirations, curriculum and staffing issues, smaller versus larger schools, financial planning, demographic patterns and other issues of relevance to the people involved

Explain to what extent autonomy is possible.

The importance of this factor is shown in the St Bride's/St Joseph's amalgamation process where some committees were more powerful than others but none had true autonomy because of the requirement that they consult and listen to guidance not only from the religious and educational hierarchies within the Catholic Church in New Zealand but also the various hierarchies of the religious orders operating St Bride's and St Joseph's, and their superiors. In the case of the Brigidines some of this authority resided in Brigidine organisations overseas. It is not clear that these complicating factors were well understood by the laity.

RECOMMENDATION 4

Establish Communication Norms for the Process that are Consultative and Collaborative

Those with decision making authority who act in ways which demonstrate to the amalgamating communities that open dialogue backed up by written communication is to be the norm throughout the entire change process are likely to make far faster progress than those who don't. Consultative and collaborative management behaviour means rejecting hierarchical decision making norms. The fact that the staffs of St Bride's and St Joseph's did not meet until over a year after amalgamation had first been proposed was not simply a major oversight in management terms, it was also indicative that groups of people within the Church were still having difficulty adjusting to the new directions in the relationships between the laity and the clergy which required a consultative exercise of authority rather than a continuation of the top down decision making norms that had prevailed prior to the Second Vatican Council. The social norms had changed. The women and girls teaching and learning at St Bride's were used to a strong consultative and collaborative culture in which their views were listened to with respect and often acted upon. The lay teachers coming into the Catholic education system particularly enjoyed teaching at St Bride's. It was a happy school. Top down male dominated decision making norms were unacceptable to

the women and girls involved in the process. The men themselves were hardworking and respected. The problem was that the decision making structures were fundamentally flawed because not enough women were able to participate in the decision making process. Being consulted about decisions is important but it is not the same as being actively involved in deciding what is going to happen. In laying the foundations for a co-educational organisation it is most unwise to leave a legacy in which 50% of the people involved are left feeling alienated.

RECOMMENDATION 5

Ensure that the Decision Making Structures are Truly Representative of the

Organisational Communities Involved

This means that gender equity issues and ethnicity factors must be acknowledged and addressed in the composition of the committees so that the whole community 'owns' the decision making outcomes. Truly representative decision making structures are more likely to be open to 'reality checks.' than those which largely represent the thinking processes of certain groups within the organisations involved.

RECOMMENDATION 6

Involve Staff as Soon as Possible

The first combined meeting of the staff of St Bride's and St Joseph's did not occur until June 23 1975, over a year after amalgamation had first been proposed. The meeting should have occurred much earlier. Insufficient attention was paid to the growing numbers of lay people who were being expected to lay their professional careers on the line in Catholic schools at a time when it was very difficult to transfer back into the state system without a dramatic loss of status and salary.

People involved in leading the amalgamation of educational organisations need to make it a priority to become aware of how teachers see themselves professionally and to understand the importance of providing pastoral and professional guidance and support where necessary.

RECOMMENDATION 7

Make a priority of Establishing and Maintaining Effective Communications With the Stakeholders

Those affected will not only be the present staff, students and their parents but also the benefactors and alumni of the merging educational organisations as well as parents who might consider sending their children to the college in the future. Will the process be ruled by rumours and assumptions or access to accurate information? It is unlikely that many decisions will be unanimous. It assists understanding if announcements about the decisions make explicit the degree of consensus reached.

Once again the Verdon College experience is useful. In his pastoral letter Bishop Kavanagh makes it clear that the boards of governors at both colleges, the two religious congregations and their leaders and all the parish priests of the contributing parishes had reached agreement. He then publicly endorsed the decisions made in the following areas:

- that a co-educational college should be formed
 - where the college should be located
 - when it should begin
 - why the matter had become urgent
 - that a totally co-educational college would not be possible immediately
 - that the problem of having insufficient buildings at the time of amalgamation would be overcome by organising an amalgamation which would take place over a period of several years starting with the senior classes in order to allow the time needed to construct the extra classroom accommodation necessary.

Bishop J P Kavanagh of the Dunedin diocese demonstrated he recognised the importance of this factor in the two page announcement which was read to all churches in Southland in November 1980. The clear unwritten message to the Catholic stakeholders in this situation was that such a degree of consensus would not have been reached without prior consultation with the parties involved.

RECOMMENDATION 8

Expect and validate a variety of responses such as any or all of the following:

Bargaining will be part of the process

People who greatly value what they are being asked to sacrifice will try to find ways of holding on to what they are being asked to give up. The exploration about the practicality of a two site co-institutional solution instead of amalgamation on one site can be seen as part of this process. This could also be described as an example of people wanting to have their cake and to eat it too.

Some stakeholders will offer solutions

If the arguments in favour of amalgamation are compelling, a positive approach to the challenge of change is needed. There is an old proverb which says that it is better to offer a spoonful of honey rather than a barrel load of vinegar. Encourage the people who offer possible solutions to the problems and challenges being faced. It is important to be solution conscious rather than problem oriented.

Welcome conflict as a necessary and valuable part of change

The value of conflict is often not recognised. In New Zealand culture those who oppose are frequently criticised as 'stirrers.' If handled intelligently, conflict can produce positive outcomes. Sergiovanni advises:

'In schools, the loyal opposition would furnish the necessary tension that stretches the imagination, the goodwill and effectiveness on "both sides of the aisle" and would provide the checks necessary to the protection of the overarching values.'

(Sergiovanni (1992, p 143)

The acceptance of differences of every kind permits recognition of opposing interests and positions, and the resulting professional dialogue can avoid false or premature consensus.

Recognise and validate a variety of deeply felt emotional responses

It is very important to recognise that expressing anger and passing through a stage of denial is not only a legitimate response but also an essential element of change. Amalgamations cannot occur without some people experiencing loss of control over their professional lives and the sense of deep disappointment and helplessness that goes

with it. Significant organisational change is far more painful for some than it is for others. In this instance the pain was not sufficiently acknowledged at the time and so it still exists twenty years later. If the pain is not acknowledged and addressed early on it carries on as this case study demonstrates.

Accept that change is often sabotaged and address this issue

If it is true that change is a cycle then some will be travelling faster than others. It is most important to allow time for those who resist finishing this part of the grief cycle before they move on. Short term resistance to change is normal. Continued resistance to change over many years is not normal and needs to be acknowledged and dealt with in a way that empowers the other in the grieving process involved to let go of the past and move on. Ignoring resistance is dangerous and can seriously damage the long term health of the organisations involved in an amalgamation.

The establishment of Chanel College involved bringing together two colleges in a relatively short time frame. This happened to coincide with the retirement of the parish priest of St Patrick's who had held that position for 45 years and the significant, and in some areas, frequent leadership changes in key positions in St Patrick's parish and also in the religious and educational organisations involved. On the evidence examined it seems that these factors made it very difficult for a common vision and an agreed process to emerge because the different leaders had different agendas. St Patrick's parish Masterton had only had two parish priests in the period between 1887 and 1975. The appointment of a new parish priest took some time and when he arrived he moved straight into a crisis situation. In the Catholic educational context it is important to recognise and understand the respective roles of those who exercise decision making authority at diocesan and archdiocesan level.

RECOMMENDATION 9

Acknowledge the existence of competing priorities

The amalgamation crisis examined in this case study coincided with the urgent need to rebuild St Patrick's primary school. Within the same time period St Patrick's parishioners were asked to support the building of a new presbytery. These competing

priorities placed very heavy financial demands on Masterton parishioners and split parishioners even further into different camps.

RECOMMENDATION 10

Demonstrate awareness of the importance of specific cultural factors

In any merger situation there will be winners and losers. Some of the people will lose their previous status. Some of the people involved will lose their previous jobs and will be placed in a position where there will not be an equivalent position available in the new organisation. In other cases people may be made redundant. There are significant losses that need to be addressed apart from those relating to professional status. One is the loss of property. While it is true to say that in the amalgamation of schools it will ordinarily be the case that the merger occurs on one site, it is also true to say that in the amalgamation of Catholic schools in New Zealand there is a pattern involving amalgamation taking place on the 'boys' site.' This means that there is also a pattern where it is the girls who have to through the pain of giving up a much loved campus and moving onto the site of someone else's school. (Refer Table 5) This has involved adjustments for the women and the girls and the significance of this has not always appreciated by the males involved. Sisters in religious orders in New Zealand have developed a reputation for creating beautiful, spacious garden environments for recreation and reflection. This was particularly true of the St Bride's Convent property. This being the case, one of the most significant losses for the Brigidine Sisters and the students of St Bride's was the loss of beautiful grounds and the tranquil atmosphere with which they were associated. Another was the loss of pleasant modern learning environments with relatively new and very well maintained furniture. While large parts of Chanel College were brand new there had not yet been sufficient time to make them beautiful. There are those who would argue that the loss of the beautiful convent grounds had nothing to do with amalgamation. This is not the view of those who regarded the beauty of the convent grounds as an integral part of the college culture and regretted its loss.

External atmosphere takes time to create. Internal atmosphere also takes time to create but some aspects can be managed relatively easily. The teachers at St Bride's were used to clean, new, unmarked, classroom furniture. When they arrived at Chanel they felt they were disadvantaged by being placed in classrooms with old furniture. The

principle of commonsense would suggest that it would have been wiser that in the move to unfamiliar surroundings they should at least have been permitted to be surrounded with furniture with which they were familiar if that was seen to be important to them. The principle of equity would suggest that furniture of different quality should be shared equitably.

Recognise the importance of cultural icons

Recognise the importance of providing access to symbols of the past which provide a sense of continuity for the people in the new situation in which they find themselves. Schein (1991, p298) emphasises the importance of culture in providing a sense of continuity and identity. The Brigidine Sisters demonstrated their recognition of this feature of change when they offered the precious stained glass windows of their old chapel to be incorporated in the new chapel at Chanel College opened in 1987. They also provided two collections of photographs in large frames of significant places and people in the old St Bride's Convent to be prominently displayed in the student entrance foyer of Chanel College. Photographs of the principals of St Joseph's hang in the student entrance foyer.

The importance of providing visual symbols such as photographs of significant people and significant events in the past history of each organisation needs to be clearly understood by the school leadership and acted upon so that students have an appreciation of their educational heritage.

RECOMMENDATION 11

Understand the relative significance of important side issues

Sometimes this can be very difficult. One example of an important side issue in this case study was the possibility of Integration. With the introduction of the Integration Act in 1975 new criteria relating to roll numbers in relation to school viability entered the discussion but there was much about the developing Integration legislation and how it might affect the Masterton schools that was either not known or imperfectly understood. The question whether or not boarding establishments at St Bride's and St Joseph's could be maintained long term also affected roll viability and was a significant side issue for north Wairarapa parishes such as Eketahuna and Pahiatua. The Brigidines made their decision to close their boarding establishment in 1975. After a period of doubt St

Joseph's decided to continue their boarding establishment but in 1983 they changed their minds resulting in the costly additions built at the time of amalgamation being sold at a loss. Unexpected external changes can affect what happens. A further example is the change in the Catholic Education Office policy which had formerly endorsed establishing colleges on a Form 1 - 7 basis. (refer Chapter III)

RECOMMENDATION 12

Accept that making sacrifices is an inevitable part of change management

Sometimes there are sacrifices that are occurring that are unrecognised by others because they are not aware that there is a sacrifice issue involved. In this case it seems that the significance of sacrificing the freely chosen patterns of daily relationships that were the norm in religious communities was often overlooked or underestimated. Most Marist Brothers had had little contact with women. Many had joined the Juniorate at a young age and therefore had had no experience of mixing with women on a daily work basis. Many Brigidine Sisters had joined their congregation soon after leaving secondary school and had a similar adjustment to make as far as working with men on a daily basis was concerned.

RECOMMENDATION 13

Make the best use of the expertise available

The involvement of parents teachers and students should be a priority. The management philosophy and the management process demonstrated in the rebuilding of St Patrick's College Wellington show how this can be achieved in practical and successful ways. Father G M Mills in his Investigation (Massey University, 1974, pp 89 - 94) concluded that in the planning of a school there is no one person likely to be competent to judge what is needed in all aspects of a school complex let alone competent to assess the financial problems involved. In his Investigation he outlined a method which:

' made use of all the available expertise, shared the burden of planning, involved a large community of people interested in developing a good plan and at the same time overcame the unwieldy and ponderous control of committees by placing the ultimate decisionmaking and responsibility in the hands of the rector and the architect.'

(Mills, p 93)

The rector set up 13 staff committees with clearly established boundaries of responsibility to present details of what would be required in the various parts of the new college. The heads of department were appointed as committee convenors. The committees had access to engineering advice where appropriate. Students were asked to give their opinions on what features of the old school should be repeated in the new school and what new ideas they would like to see incorporated. While it is true that city schools may have many more professional people and the church authorities are available and on hand many of the the processes used in the building St Patrick's College Wellington are transferable because planning for new buildings and facilities is a normal part of the amalgamation process.

Once the committees and the students had organised the preliminary material it was given to the architect who then made a preliminary sketch plan of the ideas presented..This plan was then studied in detail by the rector, his committees, the architect, the quantity surveyor as well as by the financial and legal advisers. The next step was to secure the approval of the city, government and church authorities. All criticisms and further detailed requirements were taken into consideration in the final brief which was returned to the rector and his committees before being handed back to the architect, quantity surveyor and the legal and financial advisers in preparation for tender.

It is Father Mills' view that the most significant point in the entire building project was the setting up of the building sub-committees. He found that all the committee members selected were personally interested in the development of the college and he also believed that the whole building plan depended on their expertise, zeal and interest in providing suitable facilities for the new school. Father Mills also remarked that:

'Simple needs can be overlooked by individuals such as architects, board members and parish priests who are not necessarily involved in teaching'

(Mills, 1974, p 92)

Father Mills cited two examples. As a result of advice received from the biology teacher the biology lab was moved from the second floor to the ground floor of the building in which it had been placed. The importance of having a wet weather area in this particular college was raised and proven by the experienced Wellington teachers. The wet weather area was provided.

'The spirit of a school can be affected greatly by those who are going to teach in it and therefore their advice is essential.'
(Mills, 1974, p93)

RECOMMENDATION 14

Address Gender Equity Issues

If decision making structures such as those used at St Patrick's Wellington had been in place at the stage the plans for Chanel College were drawn up those in authority might have had it drawn to their attention that it was totally unacceptable to proceed with an architectural plan for a co -educational college with a roll of over 200 girls which provided them with only two showers, a situation which was not remedied by the Catholic Education Management Board until 1986. Somebody might also have drawn to their attention the impracticality and the sheer inconvenience of having the sick bay for the girls located in the senior girls' toilets which were located on the other side of the school, some considerable distance from the supervisory staff in the college office. More representative decision making structures might have recognised the importance of making equitable provision in the allocation of the sports grounds for the sporting preferences of the girls. When the St Bride's girls arrived they found that the rugby fields were given priority. Hockey girls found themselves practising on a boggy, uneven hockey field on the other side of the creek. This compared poorly with the hockey field they had left behind at St Bride's.

In the case of Chanel College it is clear that the developments and the key decisions were managed and controlled by men. If there had been women involved at every level of the decision making process many problems may well have been avoided, Where lopsided structures are tolerated they tend to be self perpetuating. The fact that the St Bride's Board of Governors was patriarchal in nature was almost inevitable given the composition of its membership as set down in its trust deed. When the members of the St Bride's Board of Governors looked for people to place on the various subcommittees they had only their own members to choose from.. The only two women with voting rights were the Principal of St Bride's and the representative of the Brigidine order. The Secretary to the Board and the representative of the St Bride's Old Girls Association had speaking rights but not voting rights. The requirement that all the parish priests in the Wairarapa Deanery were entitled to membership meant that five members would automatically be men. While it is true that the remaining representatives were nominated

by the parish councils of the contributing parishes and therefore both men and women could have been selected, the practical fact is that accountants, lawyers and engineers have very valuable professional expertise and advice to offer to any Board of Governors and because their participation is voluntary in the first place, and those professional services they do provide are less likely to be charged out at market rates, such people are seen to be highly desirable as members of educational decision making bodies. It seems that there were no women lawyers, accountants or engineers available for Board of Governors duty at the time. However it happened it is clear that both Boards and the committees that controlled the process were composed entirely or almost entirely of men. The St Joseph's Advisory Board was not established until the amalgamation process was well underway. It had only one woman member. The same was true of the Co-ordinating Committee.

The inadequate participation by women was a serious issue because it meant that there were very few women with enough inside knowledge to understand what was going on and why. Significant groups of women were highly interested in what was happening and wanted to influence the outcomes. They resented their powerlessness and had very negative feelings about those whom they perceived to be responsible for their disempowerment. This case study demonstrates that the community at the time was still reluctant to ensure the participation of women in significant decision making about the development of education in the region despite the fact that women had been successfully managing and teaching in their schools for over 75 years at the stage the amalgamation process began. The prevailing attitude to women in management positions in schools was also reflected in the outcomes of the allocation of positions of responsibility in the new college which reflected the prevailing view that women teach and men manage. The election results for the first Chanel College Board of Governors reflect the community attitude to women in positions of educational governance. Despite the fact that half the voters were women, Sister Theresa Boyle nominated by Joan Gray, was the highest polling candidate and the only woman elected. It is not possible to discover twenty-five years later if there were women who were asked to accept nomination but refused. Archdiocesan decision making structures have changed since 1978. At the 1988 Synod of the Archdiocese of Wellington it was reported that after the 1988 synod Archdiocesan structures were examined on wrongful discrimination against the involvement of women. Statistics were published for ten archdiocesan decision making structures which made clear that gender balance had been achieved

overall. The Chanel College Board of Governors has had six chairpersons so far, four men and two women: the two women have led it for ten of the first twenty years. Gender equity has been achieved in the allocation of Positions of Responsibility in the Chanel College staff

Amalgamating communities must and can avoid lopsided membership in decision making structures. While they must strive to obtain members with the professional expertise appropriate to the task they must also recognise the importance of making provision for the participation of committee members who are generally representative of the people involved in the amalgamation. Once the amalgamation is effected it is important that gender equity issues are addressed by the school community from the beginning.

RECOMMENDATION 15

Prioritise Good Relationships With the Media. Appoint a Media Liason Person

The stakeholders are sensitive to the content and tone of media coverage. It is better to cultivate a co-operative rather than a confrontational relationship with the media to assist understanding and support in the wider local community. This is particularly important in the provincial areas of New Zealand where the media is more likely to listen to and to publicise the views of the disaffected. Public announcements will need to become necessary from time to time. It is also important to ensure that the timing of public announcements is planned so that the stakeholders learn of developments before the general public. In the case of the St Bride's/St Joseph's merger the general pattern was to inform local Catholics through the parish newsletters published on the Sundays before the local press reported on developments to the general public on Mondays.

RECOMMENDATION 16

Show Appreciation Both Publicly and Personally of the Efforts Made by the Stakeholders

People involved in amalgamation situations are usually involved in giving many hours of voluntary commitment, time and expertise. They are not only at the cutting edge of change but also often on the receiving end of cutting remarks by the disaffected. In his

November 1980 announcement of the establishment of Verdon College to the Catholics of Southland Bishop Kavanagh said:

'As Bishop I endorse the project, and, in so doing, I would express my gratitude to all those who have been involved in the research and evaluations which have preceded it. They have done a thoroughly responsible piece of work. Because of this good preliminary work we are now in a position to deal with the urgent situation which has now developed.'

In the Chanel College situation the people in key positions received letters of thanks from Archbishop Delargey and were given public recognition at the opening ceremony.

RECOMMENDATION 17

Make Provision For Revisiting Community Concerns

The disadvantage of this approach in the short term is that the administrative process may be delayed. The advantage of this approach in the long term is that problems are not permitted to fester and that the incidence of sabotage both at the time and later are likely to be less. From the evidence of the data collected, insufficient attention was given to the importance of having consultative meetings with the community affected by the amalgamation of St Joseph's and St Bride's. Although meetings were held they were too few and too long delayed. The result was that Chanel College started its life afflicted by a lot of unresolved resentment in the community which it serves.

RECOMMENDATION 18

Recognise the Importance of Saying Goodbye

There are number of factors to be considered when planning farewell rituals. Ian McNay is one of many researchers who appreciates that change threatens people's security because it means giving up things which are familiar and comfortable. In *'Constructing the Vision: Changing the Culture'* his contribution to *Vision and Values in Managing Education* he recommends that

'Managers, therefore, need to be bereavement counsellors in helping other staff working through four stages of mourning: denial of reality, resistance to change, exploration of a new way of being and commitment to the future. Again, the process cannot be rushed.'

(McNay 1995, p 30)

Take time to deliberately and carefully plan farewell rituals

Take opportunities to formally acknowledge the ending of the separate educational organisations before moving into the new situation. Bolman and Deal (1991) suggest that transition rituals, ("rites of mourning") can assist in helping people through the negative responses. In the St Bride's/St Joseph's case the formal rituals seem to have been experienced by Board and committee members only. Reference to an earlier precedent would have been useful.

Find Ways of Celebrating the Merger Before It Happens

Mangaraki School, formed by the merger of Puketiro School and Otanga School, is an example of an amalgamation in the New Zealand primary school sector. The amalgamating schools clearly demonstrated their awareness of the importance of the principle that 'You can't say hello if you don't say goodbye.' At the end of the 1998 school year the two schools staged a special march down the main street of Lower Hutt to publicise the fact that organisational life of the separate schools had come to an end and that the general public needed to accustom themselves to a new school with a new name in their community. They had clearly thought the matter through carefully. The students of each school had painted large banners on which the name of their school was proudly displayed. The students, staff and a number of the parents assembled at the separate schools and marched towards an agreed meeting point where the pupils and the teachers merged into one group and the banners of the separate schools lined up behind the larger banner which now headed the procession on which the name of the new school was clearly visible. The media had been informed. The march made page one of the 15th December 1998 issue of the *Evening Post*, judged 1998 Commonwealth Newspaper of the Year which also has a circulation extending throughout the Wellington Province through to Hawkes Bay. The publicity was important. Even more important was the fact that the sensitivity and imagination of the teachers which allowed the pupils meet the people in the 'other school' and to physically and emotionally experience the realities of amalgamation in a memorable way and to prepare themselves for it. It was also a smart public relations exercise.

In 1974 St Peter's College Palmerston North made careful provision for saying farewell to the old schools before celebrating the opening of the new college. The organisation of the weekend programme was divided into culturally significant segments. The activities

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In 1974 St Peter’s College Palmerston North made careful provision for saying farewell to the old schools before celebrating the opening of the new college. The organisation of

the weekend programme was divided into culturally significant segments. The activities on the Saturday allowed old schoolfriends and their teachers to have a reunion and to say farewell to their old schools. The last opportunity to stage a reunion at the old school was recognised as an important social ritual. The programme was kept simple. It focused on bringing people together in the old familiar places and allowing them the opportunity to share some food, memories and each other's company and the opportunity to listen to an eminent guest speaker recall cherished memories of the institution that was to be closed. A tour of the school was arranged followed by official photographs of ex students who then met the younger generation who also had their photographs taken. In the afternoon they watched rugby and netball matches, sports that had been a traditional part of the respective college cultures. In the evening there was a cabaret with a continuous supper. Mass on Sunday was scheduled at the sensible time of 11am. The welcome, blessing, official speeches and opening ceremony of St Peter's College began at 2.30 pm.

A Changeover of Principals Incorporating The Multicultural Element

The formal farewell rituals provide opportunities to acknowledge and incorporate the multicultural nature of New Zealand society in the ceremonies. Many schools have a significant number of students with a Polynesian background. The following anecdote relating to a changeover of Principals did not come from an amalgamated school but could be adapted to suit the merger situation when one or both, of the Principals need to be farewelled or an incoming Principal needs to be welcomed. Sister Anne Phibbs CSB, foundation staff member, Deputy Principal and former Principal of Viard College recalls that when she retired there was a special Mass. Before it began those present turned their seats around to witness the welcome ceremony for Hedley Aitken, the incoming Principal who was officially 'handed over' to Viard College by a group of students and parents from Porirua College where he had previously been Deputy Principal. During the Mass both Sister Anne and Hedley Aitken received an official blessing. Afterwards everyone shared a feast. Sister Anne still feels very welcome at the school and often goes back to assist students in their various activities. The quality of her farewell made her transition to retirement and her continuing contribution to the life of the school welcome and easy. The quality of the welcome for the incoming Principal immediately established his status and dignity in the minds of those whom he would lead. This anecdote might well serve as a metaphor for the title of Chapter 9, 'You can't say hello until you have said goodbye.'

APPENDIX 1

TABLES ILLUSTRATING HISTORICAL, EDUCATIONAL AND SOCIAL CHANGES IN NEW ZEALAND CATHOLIC SECONDARY SCHOOLS 1972 - 1999

TABLE 1

NEW ZEALAND CATHOLIC SECONDARY SCHOOLS CITED IN THIS CASE STUDY FORMED AS A RESULT OF AMALGAMATION			
Location	Name	Status	Year
Gisborne	Campion College	Co- institutional Co- educational	1974 1976
Palmerston North	St Peter's College	Co-institutional Co -educational	1974 1980
Dunedin	Moreau College	Single Sex	1976
Masterton	Chanel College	Co-educational	1978
Christchurch	Marian College	Single Sex Girls	1980
Greymouth	John Paul II High School	Co-educational	1980
Auckland	Marcellin College	Co-educational	1982
Invercargill	Verdon College	Co-educational	1982
Timaru	Roncalli College	Co-educational	1983
Oamaru	St Kevin's College	Co-educational	1983
Rotorua	John Paul College	Co-educational	1988
Christchurch	Catholic Cathedral College	Co-educational	1987
Dunedin	Kavanagh College	Co-educational	1989
Wanganui	Cullinane College	Co-educational	in process

(Sources Tables 1 - 16: From various archives as listed in Methodology p 14)

TABLE 2

CATHOLIC RELIGIOUS CONGREGATIONS IN NEW ZEALAND INVOLVED IN SECONDARY SCHOOL AMALGAMATIONS

Location	Name of Religious Congregation	Name of College	Name of Amalgamated College
Gisborne	Marist Brothers Sisters of Mercy established St Joseph's which was taken over by Sisters of St Joseph of the Sacred Heart (Brown Joseph's)	Edmund Campion College established 1960 St Joseph's High School established 1894 St Mary's College For Girls established 1913	Campion College established 1974
Palmerston North	Marist Brothers Sisters of Mercy	Marist Boys' High School established 1939 St Joseph's High School established 1894	St Peter's College established 1974
Dunedin	Dominican Sisters Mercy Sisters	St Dominic's College established 1872 St Philomena's College established 1897	Moreau College established 1976
Masterton	Marist Brothers Brigidine Sisters	St Joseph's College established 1945 St Bride's College established 1898	Chanel College established 1978
Greymouth	Marist Brothers Mercy Sisters	Marist Brothers' High School established 1924 St Mary's High School established 1882	John Paul II College established 1980
Christchurch		St Mary's High School established 1894 McKillop College established 19	Marian College established 1980

Location	Religious Order	Name of Colleges	Amalgamated College
Invercargill	Marist Brothers Dominican Sisters	Marist College established 1927 St Catherine's College established 1882	Verdon College established 1981
Auckland	Marist Brothers Sisters of St Joseph of the Sacred Heart (Brown Josephs)	Marcellin College established 1958 St Benedict's College established 1932	Marcellin College established 1982
Oamaru	Christian Brothers Dominican Sisters	St Kevin's College established 1927 St Thomas's College established 1935, officially opened with registration 1963	St Kevin's College established 1983
Timaru	Marist Fathers Religious of the Sacred Heart Mercy Sisters	St Patrick's High School established 1938 Sacred Heart College established 1880 taken over by Mercy Sisters in 1936, later renamed Mercy College	Roncalli College established 1983
Rotorua	Christian Brothers Sisters of St Joseph of the Sacred Heart (Brown Josephs)	Edmund Rice College established 1963 McKillop College established 19	John Paul College established 1988
Christchurch	Marist Brothers Mission Sisters	Xavier College established 1945 Sacred Heart College established 1881	Catholic Cathedral College established 1987
Dunedin	Christian Brothers Mercy Sisters and Dominican Sisters	Christian Brothers' High School established 1876 later renamed St Paul's High School Moreau College established 1976	Kavanagh College established 1989
Wanganui	Marist Fathers Sisters of St Joseph of Nazareth (Black Josephs)	St Augustine's College established 1944 Sacred Heart College established 1880	Cullinane College in process, planned to open in 2003

TABLE 3			
NEW ZEALAND CATHOLIC SECONDARY SCHOOLS ESTABLISHED AS CO-INSTITUTIONAL OR CO-INSTITUTIONAL COLLEGES			
Location	Name of College	Status	Year
Porirua	Viard College staffed by Assumptionist Fathers and Brigidine Sisters	co-institutional	1968
Palmerston North	St Peter's College staffed by Marist Brothers and Mercy Sisters	co-institutional	1974
Gore	St Peter's College	co-educational	1981

TABLE 4	
CATHOLIC SECONDARY SCHOOLS WHICH CHANGED THEIR STATUS FROM SINGLE SEX TO CO-EDUCATIONAL	
Name of College	Officially registered as a Catholic Co-educational secondary school
<p>St Mary's High School Hokitika established in 1879 by the Mercy Sisters accepted boys from 1885 This high school was closed in 1974</p> <p>Hato Petera College Auckland established in 1946 by the Marist Brothers accepted girls from 1986</p> <p>Pompallier College, Whangarei, established by the Marist Fathers, accepted girls from 1978</p>	1944

TABLE 5		
AMALGAMATED CO-EDUCATIONAL CATHOLIC COLLEGES WHICH STARTED ON THE SITE OF THE BOYS' SCHOOL		
Place	College Name	Year
Gisborne	Campion College	1974
Masterton	Chanel College	1978
Invercargill	Verdon College	1981
Auckland	Marcellin College	1982
Oamaru	St Kevin's College	1983
Dunedin	Kavanagh College	1989
Wanganui	Cullinane College	in process
Note: Roncalli College Timaru was an amalgamation on the combined site		

TABLE 6			
CATHOLIC CO-INSTITUTIONAL AND CO-EDUCATIONAL COLLEGES WHICH STARTED ON A PURPOSE BUILT NEW SITE			
Place	College Name	Year	Status
Porirua	Viard College	1968	Co-institutional
Palmerston North	St Peter's College	1974	Co-institutional
Gore	St Peter's College	1981	Co-educational

TABLE 7

CLOSURE OF CATHOLIC SINGLE SEX SECONDARY SCHOOLS IN NEW ZEALAND

Name of College	Name of Religious Order	Location	Year Closed
St Joseph's High School established by the Sisters of Mercy, RSM, in 1891		Reefton	1948
St Mary's High School established by the Sisters of Mercy, RSM, in 1894		Westport	1970
St Mary's College established by Sisters of Mercy, RSM, in 1903		Blenheim	1970
St Patrick's High School established by the Presentation Sisters 1954 - 1959 renamed Presentation College 1960		Paraparaumu	1973
Teschemakers established by the Dominican Sisters OP, in 1912		Oamaru	1977
St Patrick's Cathedral College established by Father Jean Baptiste Petit-Jean SM in 1843 and later operated by the Sisters of Mercy, RSM from 1847		Auckland	1979
St Joseph's High School established in 1933 by the Sisters of St Joseph of Nazareth (Black Josephs) renamed Tenison College in 1970		Hastings	1980
Sacred Heart College established in 1933, later renamed Redwood College by the Sisters of Our Lady of the Missions, RNDM		Nelson	1982
Sacred Heart College established in 1905 by the Religious of the Sacred Heart, RSCJ, later renamed Erskine College		Island Bay Wellington	1985

TABLE 8

**CLOSURE OF CO-EDUCATIONAL CATHOLIC SECONDARY SCHOOLS IN
NEW ZEALAND**

Location	Name of College	Name of Religious Congregation	Year Closed
Hokitika	St Mary's High School	Sisters of Mercy	1973

TABLE 9		
PROPOSALS FOR THE DEVELOPMENT OF A CATHOLIC CO-EDUCATIONAL COLLEGE REJECTED		
Location	Proposal	Date rejected
Lower Hutt	form co-institutional college(s) from Sacred Heart College and St Bernard's College	1972
Hastings/Napier	two co-educational colleges, one in each city, (refer Stinson Report 1973)	1980

TABLE 10		
NEW ZEALAND CATHOLIC SECONDARY SCHOOLS ESTABLISHED OR CO-STAFFED BY THE BRIGIDINE CONGREGATION		
Location	Name of School	Year Established
Masterton	St Bride's College	1898
Porirua	Viard College co-staffed with the Assumptionist Fathers	1968
Masterton	Chanel College co-staffed with the Marist Brothers	1978

TABLE 11**NEW ZEALAND CATHOLIC SECONDARY SCHOOLS
ESTABLISHED BY THE MARIST BROTHERS**

Location	Name of College	Year Established
Auckland	Sacred Heart College	1903
Greymouth	Marist Brothers High School	1924
Invercargill	Marist College	1924
Palmerston North	Marist Brothers' High School	1939
Christchurch	Xavier College	1945
Masterton	St Joseph's College	1945
Auckland	Hato Petera College	1946
Lower Hutt	St Bernard's College	1952
Auckland	St Paul's College	1955
Auckland	Marcellin College	1958
Gisborne	Edmund Campion College	1960
Hamilton	St John's College	1961

TABLE 12

CATHOLIC SCHOOLS IN THE WAIRARAPA

Primary Schools	Year Established	Years of Service
St Patrick's School, Masterton	1883	116
St Anthony's School, Pahitua	1906	93
St Mary's School, Carterton	1917	82
St Theresa's School, Featherston	1954	45
Secondary Schools		
St Bride's College, Masterton	1898	79
St Joseph's College Masterton	1945	40
Chanel College Masterton	1978	21

TABLE 13

MEMBERSHIP OF THE DECISION MAKING STRUCTURES DURING THE PROCESS OF AMALGAMATION OF ST BRIDE'S AND ST JOSEPH'S COLLEGES

ST BRIDE'S BOARD OF GOVERNORS 1974		
the second name in any cell denotes the person elected after the June 1974 AGM		
Status	Name	Parish or Organisation
Chairman	Cardinal P T B McKeefry	Archbishop of Wellington
	Ted Paris	parent, electrical reatiler, Masterton
Deputy Chairman	Mr Peter Mahoney	Masterton Parish Council, engineer, parent
	Neil Barry	Carterton Parish Council, parent, Deputy Principal, Wairarapa College
Secretary	Mrs Joan Gray	parent, President St Bride's Old Girls Association
Parish Priests	Father A (Tony) Tooman	St Patrick's Parish Masterton
	Father Norman Pettit	parish priest, St Patrick's Parish
	Father H Costello	St Mary's Parish Carterton
	Father Don Morrison	St Teresa's Parish Featherston
	Mr Brian Moisley	Principal of St Teresa's School. Acted as Father Morrison's representative from May 1975
Religious Members	Sister Michelle Scrimegour	Principal St Bride's College 1968 - 1974
	Sister Tarcissious (Myra)	Sister Superior, St Bride's Convent
	Sister Theresa Boyle	Principal St Bride's College 1975 - 1977
	Sister Magdalene	Staff representative St Bride's College
	Brother Carl Tapp	Principal St Joseph's College 1971- 1975
	Brother Quentin	Staff representative St Joseph's College (the Marist brothers had speaking rights only)

Lay Members	Mr D A Beech	Pahiatua Parish Council
	Mr Ian Bailey	Pahiatua Parish Council, bridgebuilder
	Mr Derek King	Carterton Parish Council, parent, stockbuyer
	Mr Neil Barry	Carterton Parish Council, teacher, parent
	Mr Pat Fouhy	Eketahuna Parish representative, farmer, parent
	Mr Murray Hodgins	Masterton Parish Council, farmer, parent,
	Mr John Gold	St Joseph's College foundation pupil 1945
	Mr Bill Orange	Masterton Parish Council, lawyer
	Mr Ted Paris	Masterton Parish Council, accountant, parent
	Mr Declan Ness	Featherston Parish Council, farmer
Non Voting Members	Mrs Gabrielle Rolls	St Bride's Old Girls Association
	Brother Carl Tapp	Principal St Joseph's College
	Mr P Silk	St Bride's College Parents and Teachers Association
	Mrs Ronnie Fitzmaurice	

St Bride's College Board of Governors' Sub Committee on Education

(Met 17/12/1974, 1/2/1975, 5/2/1975 and 9/2/1975)

Teacher Members

Neil Barry, Sister Theresa Boyle CSB, Sister Michelle Scrimgeour CSB, (first meeting) Sister Magdalen CSB, (co-opted) Brother Quentin FMS

Lay Member Bill Orange (accountant)

The Education Sub-Committee recommended that a Catholic educational complex should be built in Herbert Street in three stages:

Stage 1	St Patrick's Primary School
Stage 2	rebuild St Bride's on St Joseph's site in Herbert St resulting in co-institutional F 3-5 college and a Form 6 - 7 co-educational college
Stage 3	establish boarding hostel/s to meet needs of those who cannot otherwise receive a Catholic secondary education
Co-ordinating Committee (formed in December 1975 by Father Pettit Acting on Instructions From Wellington)	
Chairman	Father Norman Pettit, Parish Priest, St Patrick's Masterton
Secretary	Mr Bill Orange, accountant, St Bride's Board of Governors
Members	<p>Sister Theresa Boyle CSB, Principal, St Bride's College</p> <p>Brother Carl Tapp, Principal, St Joseph's College</p> <p>John Gold, lawyer, St Bride's Board of Governors, St Joseph's Old Boy</p> <p>Ted Paris, Chairman St Bride's Board Of Governors</p> <p>Hec Holland, Public Trustee, St Joseph's PTA</p> <p>Murray Hodgins, St Bride's Board of Governors, St Joseph's Old Boy</p> <p>Neil Barry, St Bride's Board of Governors</p> <p>Ray Hunter, St Joseph's Advisory Board</p> <p>Brian Bailey, representative for North Wairarapa</p>

Administration Sub-Committee of the Co-ordinating Committee

established 27th July 1975

Sister Theresa	Brother Carl	Neil Barry	Bill Orange
Brian Moisley			

ST JOSPEH'S ADVISORY BOARD (formed May 3rd 1976 - November 23rd 1977)

Chairman	Ray Hunter		
Members	Brother Campion	Bernard Teahan	Father N Pettit
	Halina Kania	K Reidy	D Griffiths
	Brother Patrick		

FOUNDATION CHANEL COLLEGE BOARD OF GOVERNORS 1978

Chairman	Ted Paris		
Members	Father Bernard Miles	Sister Theresa CSB	Brother Campion FMS
	Bill Orange	Joe Mutu	Bernard Teahan
	Ken Daniels	Ray Hunter	Br Bryan Stanaway

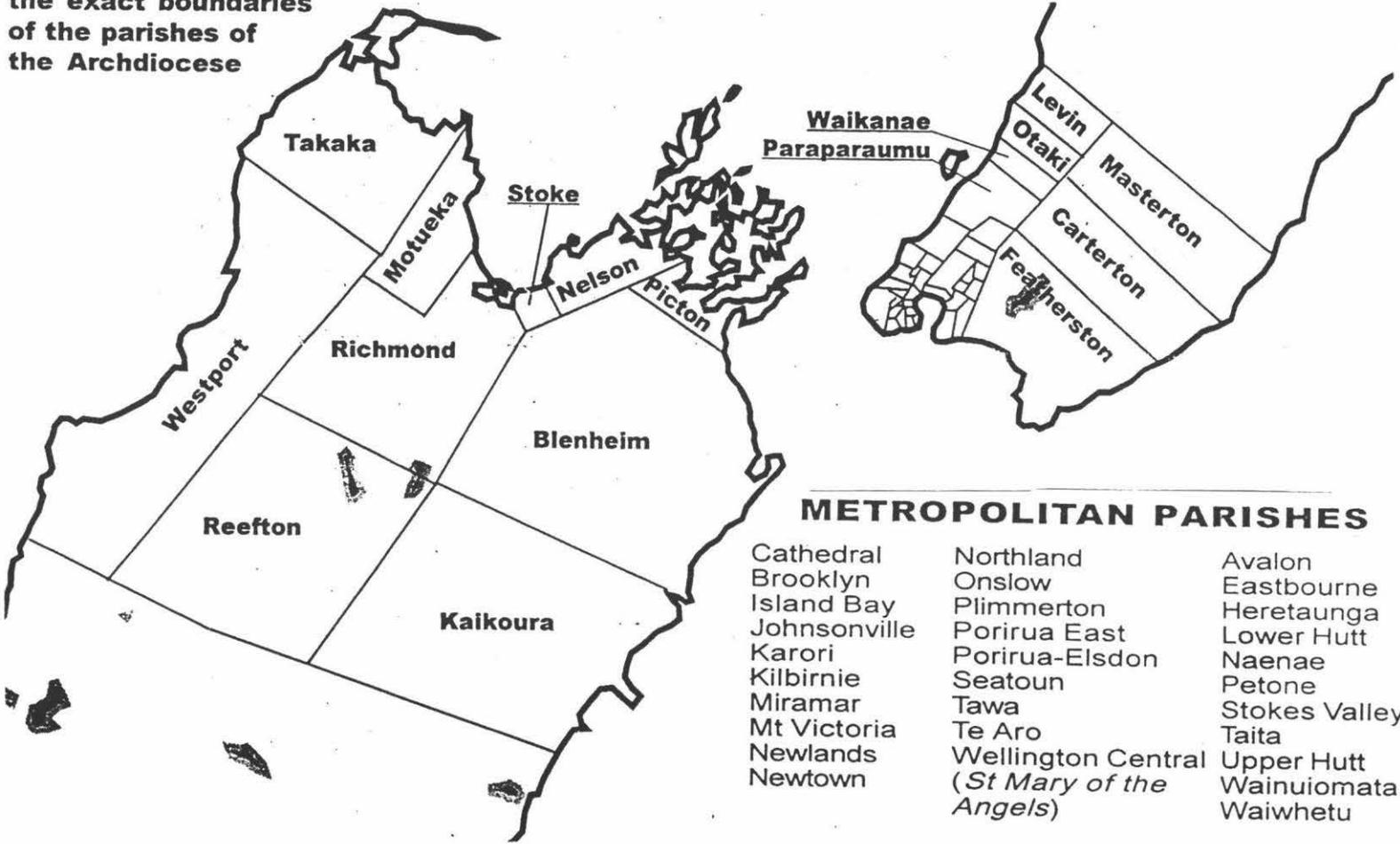
TABLE 14	
PRINCIPALS OF ST BRIDE'S COLLEGE	
Name	Years
Sister Michelle Scrimgeour CSB	1968 - 1974
Sister Theresa Boyle CSB	1975 - 1977

TABLE 15	
MARIST BROTHER PRINCIPALS OF ST JOSEPH'S COLLEGE MASTERTON	
Name	Years
Brother Adrian Scott FMS	1945 - 1950 R I P
Brother Wilfred Byrnes FMS	1951 - 1953 R I P
Brother Calixtus (Brother Gerard Fitzpatrick)	1954 - 1959 R I P
Brother Xavier Ryan	1960 - 1965
Brother Hugh Graham	1966 - 1970 R I P
Brother Carl Tapp	1971 - 1975
Brother Campion McMahon	1976 - 1977

TABLE 16	
PRINCIPALS OF CHANEL COLLEGE	
Name	Years
Brother Campion McMahon FMS M A, B Sc	1978 - 1981
Brother Henry Spinks FMS B A, Diploma Religious Education (Manila)	1981 - 1985
Mr Michael O'Loughlin M A (Hons) Education in Faith L1, A N Z I M	1986 - 1995
Mr Peter Tolich B A, TTC, Dip Tchg, Diploma Religious Education and Catechetics	1996 -

NOTE:

The map of parishes is stylised for convenience and is not meant to show the exact boundaries of the parishes of the Archdiocese



THE METROPOLITAN PARISHES OF THE ARCHDIOCESE OF WELLINGTON
 (Source: "The Parishes Project" WEL-COM No 123, September 1996)

TABLE 18

TABLE 19

July 1st Enrolment Records for Wairarapa Secondary Schools for 15 Year Period
1984 - 1998

	ROLL84	ROLL85	ROLL86	ROLL87	ROLL88	ROLL89	ROLL90	ROLL91
CHANEL COLLEGE	388	356	379	359	369	358	369	390
KURANUI COLLEGE	809	792	785	771	765	782	731	684
MAKOURA COLLEGE	593	614	589	578	601	622	625	616
RATHKEALE COLLEGE	410	418	471	445	424	420	383	336
SOLWAY COLLEGE	156	149	141	116	89	57	77	79
ST.MATTHEW'S	179	193	211	194	190	183	169	169
TARARUA COLLEGE	626	640	639	615	646	628	588	592
WAIRARAPA COLLEGE	815	819	818	850	871	861	865	902
TOTAL	3976	3981	4033	3928	3955	3911	3807	3768

	ROLL92	ROLL93	ROLL94	ROLL95	ROLL96	ROLL97	ROLL98
CHANEL	415	408	410	379	340	325	301
KURANUI	643	619	573	555	551	552	549
MAKOURA	598	546	535	500	436	409	415
RATHKEALE	213	212	182	212	226	240	248
SOLWAY	105	134	134	149	140	155	138
ST MATTHEWS	221	225	251	258	276	294	283
TARARUA	587	538	490	481	453	445	468
WAIRARAPA	991	1070	1065	1066	1093	1068	1117
TOTAL	3773	3752	3640	3600	3515	3488	3519

(Source: Figures supplied by the New Zealand Ministry of Education 1998)

TABLE 23

TIME LINE OF KEY EVENTS IN THE AMALGAMATION OF ST BRIDE'S AND ST JOSEPH'S COLLEGE AND THE ESTABLISHMENT OF CHANEL COLLEGE

1958 - 1963	Meetings of the Second Vatican Council
1965	Architect's plans drawn up for new St Bride's College on Queen Street site
1968	St Bride's Board of Governors established to build new girls' college on the fishponds site in Chapel Street. New plans drawn up. Archbishop McKeefry becomes New Zealand's first cardinal.
1970	
September	New St Bride's College opened by Cardinal McKeefry Catholic Education Management Board suggest that St Bride's become a Form 1 - 7 college. Meeting of stakeholders held
1971	
September	St Bride's Board of Governors agrees to F 1 - 7 proposal provided that the Catholic Education Management Board supplies the capital cost and the costs of establishment. The parishes were already paying annual levies for St Bride's. Board agrees, advises that both St Bride's and St Joseph's will be established as Form I - VII colleges from 1974 and St Patrick's will be established as a six teacher primers to standard 4 school by 1974
1972	
March	Catholic Education Office asks St Bride's Board of Governors to meet the Form 1 - 7 costs
September	Meeting of stakeholders at Masterton
	Labour Government elected. Labour manifesto stated 'Independent schools that wish to integrate themselves into the state system will be assisted to do so.'
1973	
May	Conference to find 'a just and fair' solution to the state aid problem. Working Party established. St Bride's 75 th Jubilee celebrations. \$12,000 raised for a new assembly hall
September	Wairarapa Times Age publishes sketch plan for a new St Patrick's primary school on the Chapel St 'fishponds' site
1974	Cardinal McKeefry dies Reginald Delargey, Bishop of Auckland, appointed as Archbishop of Wellington
March	Peter Mahoney resigns as Chairman St Bride's Board of Governors New Chairman, Ted Paris, proposes that St Bride's and St Joseph's College amalgamate

April	Initial proposal that the amalgamation should take place on the St Joseph's site in Herbert Street
April 29 th	<i>Wairarapa Times Age</i> report, <i>Catholic Educational Needs to be Looked At</i>
August 30	Principal of St Joseph's, Brother Carl, leaves for Manila. Brother Gregory becomes Principal
October	Announcement that Brigidine Convent in Carterton is to close after 58 years
November	Conference on State Aid to Private Schools resumes
December	Principal of St Bride's, Sister Michelle, leaves for Viard College
1975	<p>Monsignor Nicholas Moore retires as parish priest aged 85. Father Tony Tooman given full administrative powers.</p> <p>Sister Theresa Boyle begins term as last Principal of St Bride's</p> <p>St Joseph's College 30th Anniversary Reunion, last reunion as St Joseph's College</p> <p>Jim Holland becomes first lay principal at St Mary's Carterton</p> <p>Closure of Brigidine Convent in Carterton</p> <p>Father Tony Tooman takes sabbatical leave</p> <p>Monsignor James Fletcher arrives as acting parish priest</p> <p>St Bride's roll 192 including 48 boarders</p> <p>St Joseph's roll 243 with 80 Form 1 and 2 pupils at St Joseph's</p> <p>All the St Joseph's hostel buildings needed to be replaced. The Marist Brothers could not afford to meet the cost.</p>
July 28 th	Marist Brothers reject split level, split site proposal They want complete primary school on the St Bride's site and co-institutional Form 1 - 7 complex on St Joseph's property
August	Father Norman Pettit appointed parish priest of St Patrick's
August 24 th	Mother Adrian, Brigidine Congregational Superior accepts Marist Brothers' plan
October 10 th	Conditional Integration Act becomes law
1976	New Zealand Marist Brothers of the Schools Centennial Year
February	St Bride's Sub Committee on Education recommends that St Patrick's primary school should be immediately rebuilt on the St Joseph's site in Herbert Street, followed by a co-institutional college on the same site, boarding facilities.
then	
March 10	Brigidine Sisters withdrew from St Teresa's in Featherston after 21 years
April	Education Sub-Committee proposes a two site compromise:
May 8 th	<p>St Joseph's Form 1 - 4 and St Bride's Forms 5 - 7</p> <p>St Bride's Board of Governors AGM: Benefits of proposed amalgamation outlined in annual report of the Board</p> <p>Private Schools Conditional Integration Act passed</p>

1975	
June 12 th	St Bride's decides to phase in the closure of its boarding establishment due to prohibitive costs of upgrading to meet fire regulations and future staffing problems
June 23 rd	First meeting of St Bride's, St Joseph's and St Patrick's staffs to discuss amalgamation options. Co-institutional split level, split site option favoured Each secondary division to have its own Principal and Deputy Principal
July 10 th	'Innisfree' purchased to become lay run hostel for Chanel College girls
Sept 18 th	Motion passed by St Bride's Board of Governors accepts amalgamation on the St Joseph's site. This means St Bride's will close
Sept 30 th	<u>Wairarapa Times Age</u> headlines <i>St Bride's St Joseph's to be Co-institutional</i>
December	Co-ordinating Committee established Catholic Bishops give 'green light' to Integration
1976	Brother Campion McMahon arrives as Principal of St Joseph's College
March 4	Administration Sub-Committee of the Co-ordinating Committee established
May 3	St Joseph's Advisory Board established
August 14	Approval for stage 1 of building plan given
Sept 30	Marist Brothers agree to amalgamate on St Joseph's site as an archdiocesan college
November	Integration Act becomes law
November	Father Doogan advises Co-ordinating Committee that in future the debt load on all except the boarding facilities will be consolidated on an Archdiocesan basis serviced through attendance dues
1977	St Bride's Form 7 girls arrive at St Joseph's and become the first female students in its history
March 15 th	Tenders close for first stage of college
April 15 th	Housing Corporation loan approved Fincon Construction Ltd successful tenderer for construction
April 21 st	The name of the amalgamated college is announced: Chanel College Private Schools Conditional Integration Amendment Act passed
August	Senior Management appointments for Chanel College announced
October	Nominations invited for Chanel College Board of Governors Chanel boarding hostel for girls named Kildare on Brigidine recommendation Chanel College uniform accepted despite strong disagreements

November	Final meeting of St Bride's Board of Governors Final Meeting of St Joseph's Advisory Board Final Meeting of the Co-ordinating Committee Final Prizegivings at St Bride's and St Joseph's St Bride's College and St Joseph's College close
1978	Chanel College opens
February	Chanel College Board of Governors begins
May 28 th	Formal Opening ceremony: Chanel College opened by Cardinal Delargey
June	St Patrick's School moves into the former St Bride's College
	St Mary's parish centennial celebrations
1979	St Patrick's parish centennial celebrations
1981	Chanel College becomes an Integrated College with an attached Intermediate Department 11 th November
1982	St Joseph's boarding establishment closes at end of year
1983	Celebration of 100 years Catholic education in the Wairarapa
1985	The Brigidine Sisters move into their new convent The Marist Brothers and the last Brigidine Sisters leave Chanel College
1986	Michael O'Loughlin appointed as first Principal September 19th: Death of Monsignor Nicholas Moore, Founder of St Joseph's College
1987	
April 28 th	Monsignor Moore Memorial Chapel at Chanel College chapel opened
July 19 th	Chanel College arson attack. Intermediate block destroyed.
1988	'Tomorrow's Schools' introduces dramatic changes in school administration
1989	
April 28 th	New Intermediate block opened
1992	Kildare Girls' Hostel is sold
1993	St Joseph's Quad completed PTFA initiative
	Chanel Board of Trustees purchases a double relocatable classroom to improve facilities
	Chanel College Marae Committee obtain building to be developed as a wharehenui
1995	Golden Jubilee St Joseph's/Chanel: 50 years since foundation of St Joseph's
1998	Centennial Celebrations of arrival of Brigidine Congregation in New Zealand and establishment of St Bride's College
1999	Chanel College celebrates 21 years since its foundation

APPENDIX 2

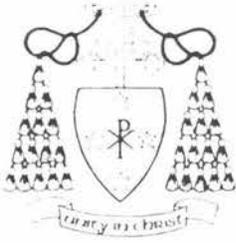
Letters of Support for the Thesis Research:

1. Cardinal Thomas S Williams, Archbishop of Wellington
18 July 1997

2. Sister Myra Shearer, Superior, Congregation of St Brigid,
St Bride's Convent, Masterton
21 October 1997

3. Brother Henry Spinks FMS, Provincial, Marist Brothers Province Centre,
Auckland
23 September 1997

4. Helen Nicholson, Chairperson, Chanel College Board of Trustees, Masterton
2 July 1997



ARCHDIOCESE OF WELLINGTON

POSTAL ADDRESS: CATHOLIC CENTRE
P.O. BOX 1937
WELLINGTON NEW ZEALAND

RESIDENCE: "VIARD"
21 ECCLESTON HILL
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FAX: 0-4-496 1719

DX: SP24301

18 July 1997

Mrs Clare Hills
Chanel College
P O Box 719
MASTERTON

Dear Clare

Bishop John Dew passed on to me the M.Ed. thesis proposal you had sent him.

I am delighted with the proposal you have drawn up. We can always learn a great deal from research into events concerning our schools. You are uniquely placed to treat the amalgamation of St Bride's and St Joseph's Colleges and the emergence of a new culture in Chanel College.

Please know you have my full support.

With all very warm best wishes.

Yours sincerely in Christ Jesus


(Cardinal) T S Williams
ARCHBISHOP OF WELLINGTON

21 October 1997.

St. Bride's Convent
160 Chapel Street
MASTERTON.

Dear Mrs. Hills,

Thank you for sharing with us the proposed study you are about to undertake involving the amalgamation of St. Bride's College and St. Joseph's, followed by the development of Chanel College as a co-educational school as from 1978.

This is a most important and challenging period in the history of Catholic education in the Wairarapa and I believe there is no-one better qualified and able to carry out such a daunting task as you are, Claire.

We have been associated with you since you taught with us in St. Bride's College as one of our first lay teachers prior to 1975. Since that time your teaching skills and expertise have gone from strength to strength and you have become highly qualified academically, and have contributed much to Chanel College, both in the classroom as a successful senior teacher and your achievements in the extra-curricula competitions involving speech, drama, public speaking and debate.

We wish you every blessing and success in this research which will be of great value to all who are concerned with the continuing growth and development of Chanel College which has been born of the traditions solidified over many years by St. Bride's girls college and St. Joseph's Boys College, taught by the Brigidine Sisters and the Marist Brothers, who take pride in witnessing the success of Chanel College and this is due in no small measure to the dedication of such wonderful teachers as you are Claire.

We will all be interested in the development of your thesis study and offer you our very best wishes, Claire.

On behalf of St. Bride's Community I congratulate you for all that you have already achieved for Chanel College and wish you every success.

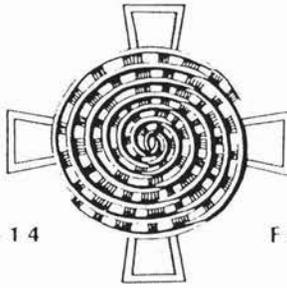
With sincere regards,

 Sr. Myra.

MARIST BROTHERS

52 ONSLOW AVENUE

PHONE (09) 630 0414



PROVINCE CENTRE

EPSOM AUCKLAND 3

FAX (09) 630 5628

23 September 1997

Mrs Claire Hills
Chanel College
P O Box 719
MASTERTON

Dear Claire,

Greetings from Auckland!

Thank you for the wonderful surprise and joy in receiving your letter of the recent days.

Claire, can I say that I think your proposed thesis is superb and I would certainly be keen to read the conclusions reached eventually. I shall certainly be very supportive of your research and I'm certain our archivist will be fully co-operative with any relevant information we may have here.

The person to contact is -

Brother Edward Clisby



The above address and phone number. Our Archives are lodged in a specially built block in our Province Centre.

In a similar and helpful vein, I'm aware of two persons who have done some similar sort of research.

Denys Marra – Principal, St Paul's College, 183 Richmond Road, Ponsonby, Auckland 2. His Massey M.Ed. Admin thesis was on 'Reflections on a Year in the Life of a Marist Principal', which he completed 3 or 4 years ago.

Another current Ph.D. researcher is doing her thesis on special character impacting on single sex and co-ed Catholic schools. It's a comparative study of a Boys, a Girls and a Co-ed Catholic school here in Auckland. She is Mrs Sue O'Donnell who can be contacted at Pompallier Diocesan Centre, Private Bag 47904, Ponsonby, Auckland 2.

P.O. BOX 24 400 ROYAL OAK AUCKLAND 3 NEW ZEALAND.

They may be helpful contact persons at this stage, Claire. I think it's an exciting piece of research.

I shall let our archivist know of your interest, so he knows you have my full support.

So good to hear of the Chanel success at the Speech Competitions this year. Kind regards to them all.

Likewise to Peter and the family. I have very pleasant memories of our friendship and association.

God bless and love you and yours.

Sincerely,

A handwritten signature in cursive script, appearing to read "Henry Spinks".

Br Henry Spinks fms
Provincial

c.c. Archives

CHANEL COLLEGE



2 July 1997

[REDACTED]

Dear Claire

At the June meeting of the Chanel College Board of Trustees, your letter to the Chairperson was read out. In this letter you sort approval to undertake, as part of your Masters Degree, a research project on Catholic Schools.

The Board resolved to give their approval for you to undertake the research project. They wish you well in your extra-mural studies.

Yours sincerely

A handwritten signature in cursive script, which appears to read "Helen Nicholson".

Helen Nicholson
Chairperson
Chanel College Board of Trustees

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October 20 1975	CAP Official Opening p1
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November 27 1975	Brother Campion is to Return p3
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