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# Examining The Blueprint: The Case of Longburn College in New Zealand Adventist Education 1975 -1996.

A research exercise presented in partial  
fulfilment of the requirements for a B.A.  
honours degree

Massey University  
Department of History

Roderick J. Simmons

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**List of Abbreviations**

- GS ..... Greater Sydney Conference of Seventh-day Adventists
- LAC ..... Longburn Adventist College of Seventh-day Adventists
- NA ..... Northern Australian Conference of Seventh-day  
Adventists
- NNSW ..... North New South Wales Conference of Seventh-day  
Adventists
- NNZ ..... North New Zealand Conference of Seventh-day  
Adventists
- SDA ..... Seventh-day Adventist
- SNZ ..... South New Zealand Conference of Seventh-day  
Adventists
- SPD ..... South Pacific Division of Seventh-day Adventists
- SQLD ..... South Queensland Conference of Seventh-day  
Adventists
- TAUC ..... TransAustralian Union Conference of Seventh-day  
Adventists
- TTUC ..... TransTasman Union Conference of Seventh-day  
Adventists

## INTRODUCTION

### Adventist Education in Australasia

The Seventh-day Adventist (SDA) Church has been proud of its education program around the world. It has been considered an essential part of the evangelistic work of the Church. The ideological catalyst for the expansion of Adventist education in the South Pacific at the turn of the century was the central tenet of SDA doctrinal belief that the second coming of Christ and that consequently the end of the world was imminent. Educational institutions therefore were dedicated to training the youth of the Church for a life of service for the Church and community.<sup>1</sup>

The demand for a more highly trained and qualified ministry in a rapidly expanding mission programme caused the denomination to regard the establishment of its own schools as an urgent necessity.<sup>2</sup>

The objectives of Adventist education emerged from the interchange of ideas in early Adventism and a set of educational ideals formed a framework for the development of Adventist educational philosophy. This set of ideals became known as the educational blueprint, or just the 'blueprint'.

A century on, the education ideals have been subjected to considerable debate regarding the continued purpose, mission, and relevancy of the blueprint. This has taken place in an environment of significant challenges to the traditions and doctrines of the SDA Church. The world of Adventism in New Zealand, has changed substantially from that in which the first Adventist school was established. Much of the change has taken place between 1975 and the present.

This research exercise aims to examine the responses that educators have had to challenges in applying the blueprint concept to Adventist schooling, and how it has been reinterpreted within the changing educational and religio-political climate in New Zealand Adventism. In particular it will examine the

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<sup>1</sup> W.J. Gilson, 'The History of Seventh-day Adventist Education in Australia and New Zealand', (Auckland 1963) p.8.

<sup>2</sup> Gilson, p.18.

way in which SDA blueprint philosophy was applied at one prominent institution, Longburn College, as a case study examining how Adventist educators have attempted to adapt to a changing world and sought to remain viable and as well as essentially Adventist during the period 1975 to 1996.

### An Historical Background

The visit by Church leader and inspirational writer, Ellen G. White to Australia and New Zealand at the turn of the century initiated a process of establishing schools with a common purpose throughout the Australasian region. The schools were instituted on a pattern that reflected the values, standards, and beliefs adopted by the SDA Church. The model of Adventist education set down in White's books, *Education and Counsels to Teachers, Parents and Students*, and later compilations of her letters and articles such as *Fundamentals of Education and Counsels on Education*.

Longburn College, formerly known as New Zealand Missionary College, was established in 1907, following the establishment of Adventist education in Australia. The College transferred its site from Pukekura, Cambridge, to Longburn, five miles from Palmerston North in 1912. This rural site was sold to the Church by George F. Wright, a member of the locating committee and was seen as an ideal place for the education blueprint to be put into practice in New Zealand.<sup>3</sup>

### Elements of Change

The Church in Australia and New Zealand in 1975, however, faced growing theological instability, financial problems and increasing apostasy rates among the youth of the Church. The traditional doctrinal beliefs were challenged by the teaching of Dr Robert Brinsmead and later Dr Desmond Ford, a Theology lecturer in the Australian training college Avondale College, Cooranbong in New South Wales.

From the early sixties there was an increase in apostasy in New Zealand churches. This impacted on the financial support for the Church organisation

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<sup>3</sup> Gilson, p. 218.

because the financing of institutions, relied partially on the support of members, tithes and financial donations to provide the income for Church workers.<sup>4</sup> There was also a developing lack of confidence in the notion that Adventist schools were producing committed church members who perpetuated the evangelistic vision of their forebears.

During the eighties, Longburn College experienced this lack of confidence in the education system and the financial problems that the church faced. The structural organisation of the Church system meant that Longburn was controlled by the TransTasman Union Conference. The question of administrative and financial responsibility for the College, is one that became increasingly contentious within the Church's administration in Australasia in the late eighties and early nineties. The financial state of the College, its falling rolls and an undercurrent of philosophical uncertainty challenged the viability of an Adventist boarding institution in New Zealand.

In the context of theological and church instability and financial instability, Longburn as an Adventist educational institution in New Zealand faced questions about its role and function in delivering a relevant Christian education for its students. The element of conservatism in Church administration saw Adventist education as responsible for protecting Adventist students from worldly influences and maintaining church beliefs and standards. The Longburn College management responded in the eighties with actions aimed at preserving conservative Adventist orthodoxy at the institution.

In the nineties there were moves by governing administrators to close down the College, and it was only the prospect of integration with the government in 1993 that enabled it to survive. The period from 1993 to 1996 was one of consolidation of its relationship with the government and regaining the support of SDA Church administrators and church members by representing the College as preserving a distinct Adventist education for New Zealanders, while providing educational opportunities for the wider Christian community that was largely disregarded by the College's previous philosophical agenda.

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<sup>4</sup> W.G. Litster, 'The SDA School System in New Zealand', in *In And Out Of The World*, (ed.) P.H. Ballis, p. 123.

## CHAPTER ONE

### The Blueprint Examined: Education in New Zealand 1975 - 1980

The idea of the blueprint had remained strong in the minds of Adventist educators in their formation of educational policy throughout the first three quarters of the twentieth century. With the New Zealand Adventist churches experiencing significant changes in the seventies and emergence of the theological conflict within Seventh-day Adventism, educators began to feel that the blueprint was in danger of being abandoned as a result of the criticism of the woman who was the key founder of educational philosophy, Ellen White.

#### The Blueprint Examined

Attempts to define the blueprint for Adventist education have been made by Adventist educators during the seventies through to the present day. The factors that have influenced the development of an educational philosophy, were analysed in the doctoral research of Glynn Litster in his thesis, 'The Factors Influencing The Development of The Curriculum in Seventh-day Adventist Schools In Australia and New Zealand 1892-1977'. Litster identifies the three main factors as the theology of the SDA Church, the writings of White, and the ideas put forward by teachers, parents and church members during the development of Adventist education.<sup>1</sup> The way in which these three factors came to be implemented by the administration of Longburn College in the period 1975 - 1980 can be seen through a study of the changes in the understanding of each of them in this period.

The philosophy and principles for the Christian education of Adventist children as written by White have become a reference point in the development of educational philosophy.

White's books, *Education* (1903), *Counsels to Parents, Teachers, and Students regarding Christian Education* (1913), and *Fundamentals of*

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<sup>1</sup> W.G. Litster, 'The Factors Influencing The Development of The Curriculum in Seventh-day Adventist Schools In Australia and New Zealand 1892-1977', PhD thesis in Education (University of Newcastle, 1982), pp. 8-12.

*Christian Education* (1923) were written in the first quarter of the century, while collections of her correspondence were published as *Counsels on Education* in 1968.

White's aims for education can be outlined under two main areas: The need to provide a distinct education that redeems and trains students for religious life; and to provide training for workers of the church who were charged with preparing the world for Christ's imminent return.

There was a strong theme of redemption, personal and spiritual in the educational philosophy of Ellen White. Apart from the development of an appropriate curriculum that emphasised a well-rounded physical and mental, and social education, she wrote of the importance of moral training for Adventist youth.<sup>2</sup> There was a higher, theological purpose to the training of young individuals, focused on the development of their characters.

The elements of character that make a man successful and honoured among men - the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance - will not be crushed out. By the grace of God, they will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.<sup>3</sup>

Furthermore the responsibility of Adventist education to prepare for the imminent return of Christ and to warn the world of the impending crisis had been a significant influence on the type of education delivered in Adventist schools.<sup>4</sup> White had written of its importance in *Counsels to Parents, Teachers, and Students* :

The thought to be kept before students is that time is short, and that they must make speedy preparation for doing the work that is essential for this time....There is a large work to be done, and the vineyard of the Lord needs labourers. Missionaries should enter the field before they are compelled to cease labour.<sup>5</sup>

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<sup>2</sup> Gilson, p.10.

<sup>3</sup> E.G. White, *Counsels to Parents, Teachers, and Students*, (Mountain View California, 1913) pp. 21,22.

<sup>4</sup> Litster, 'The Seventh-day Adventist School System', p. 110.

<sup>5</sup> White, pp. 413, 416.

White as a leader of the SDA church had been

acknowledged as a prophet of God's latter-day Church receiving visions during her life and journeys in America, Australia, and New Zealand from 1844 to 1915. Therefore her writings came to be seen as inspired by God.

Contemporaries of White, such as W.W. Prescott, helped define the educational philosophy, and established schools based on the philosophy. Prescott assisted White in developing an educational program for Avondale in Australia during 1895 and 1896.<sup>6</sup>

In the years since the death of White in 1915 Church educators have interpreted White's principles and developed practices in education ostensibly based on her writings and identified it as the Adventist education 'blueprint'.

By the seventies, the pattern of Adventist schooling based on ideas from her writings had merged with the principles so much that the concept of the blueprint had become synonymous with the traditions in Adventist schooling practised in the interim.<sup>7</sup> Yet it remained an idealistic notion more than an actual prescriptive model.

This dynamic of principle and practice was responsible for an emphasis on the launching SDA Church schooling in New Zealand. Eight schools were begun between 1901 and 1908 with a further twelve established from 1920 to 1945.<sup>8</sup> This rapid establishment of a church school system gave the impression that Adventist education was developing a strong church support yet none of the schools, except the Auckland school in Avondale (established 1945) were able to conduct an uninterrupted programme into the eighties.<sup>9</sup>

Litster suggests that the lack of continuous Church support for Adventist

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<sup>6</sup> G. Valentine, *The Shaping of Adventism: The Case of W.W. Prescott*, (Berrien Springs, Michigan 1992) p.92.

<sup>7</sup> W.J. Brown, 'Changing Patterns in Seventh-day Adventist education', *Adventist Review* Vol. 155, No. 16, April 1978 p. 5.

<sup>8</sup> Litster, 'The Seventh-day Adventist School System', p. 125.

<sup>9</sup> *Ibid*, p. 125.

schooling in New Zealand was a result of the shifting membership of the Church and the inadequate planning of Church leaders for the support of schools once established.<sup>10</sup> Nevertheless, the New Zealand leaders were enthusiastic about developing a school system that prepared students for Church work in the South Pacific.<sup>11</sup> The implementation of the blueprint in SDA schools became a task for Adventist educators with a confidence in the integrity of the Adventist educational ideals, but acting in a climate of uncertainty about the level of support from within Adventism itself.

In an attempt to explain the apparent gap between ideal and practice in Adventist education, George Knight unmasked the concept of the blueprint in his book, *Myths in Adventism*, claiming that followers of White's educational philosophy had confused White's principles of education for a rigid model, that could and should be applied in any area of the globe and in all educational environments.<sup>12</sup>

This assertion came at a time when educators were contending with falling enrolment, the loss of church leadership because of the the theological divisions that arose among the academia, and the decreasing church financial support for education. The identity of Adventist education seemed at risk and solutions to the problems were sought through an interpretation of the blueprint.

### Reaction To Change

The seventies had seen the rise of theological debate over interpretations of prophecy in the book of Daniel regarding the end of time doctrines. The debate included a reinterpretation of the 'investigative judgment', a doctrine based on the interpretations of Daniel 8:14 in the writings of Ellen White. The criticism of the Church's traditional interpretation incorporated the implicit criticism of the role and influence of White as the church's prophet.

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<sup>10</sup> Litster, 'The Seventh-day Adventist School System' pp. 122,123.

<sup>11</sup> N.P. Clapham, *Seventh-day Adventists in the South Pacific 1885 - 1985*, (Melbourne, 1985), pp. 172, 176.

<sup>12</sup> G. R. Knight, *Myths in Adventism*, (Washington D.C. 1985) p. 18, 19.

This milieu of theological debate was sparked by the teachings of Dr. Brinsmead and Dr. Ford in Australia in the fifties and sixties both of whom the Church ultimately identified as heretical.<sup>13</sup> The most dramatic impact of this debate on education in Australasia was the dismissal of Ford from the Theology Department at Avondale College in 1975. The theological divisions within the SDA Church that developed from that event had a significant impact on higher education in the next two decades<sup>14</sup>, as the truth and error of Adventist doctrine was debated on an academic level and subsequently within the laity at all levels of the Church community.

Educational leaders were led by these controversies within the SDA Church to reassess the role of White and her writings. Roger Coon supported the view of White's gift of prophecy in his article in the December 1981 - January 1982 issue of *Journal of Adventist Education*, 'Infallibility: Does the True Prophet Ever Err?'

The Seventh-day Adventist denomination today still holds that Ellen White was reliable, trustworthy, and authoritative as a prophet of the Lord. The Church maintains that she was inspired in the same manner, and to the same degree, as the prophets of the Bible; and yet, paradoxically, the church holds also that we do not make her writings another Bible, nor do we even consider them an addition to the sacred canon of Scripture.<sup>15</sup>

Along with these official statements designed to reassure church members that Adventism was maintaining the status of White and her writings, came more critical analyses of the meaning and relevancy of White's educational writings. In *Myths in Adventism*, Knight studied the misconceptions that had developed within the church regarding the principles of education written by White. He proposed that the concept of the blueprint was a myth, based on a misinterpretation of White's writings.

Even though Mrs White never used the word blueprint, it became a belief among many Adventist educators that she meant blueprint by such words as pattern and

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<sup>13</sup> R.W. Schwarz, *Light Bearers To The Remnant*, (Mountain View California, 1979) pp. 456 - 461.

<sup>14</sup> V. G. Griffiths, 'Perplexing Challenges' *Journal of Adventist Education*, Vol. 46, No. 3, February - March, 1984, p. 4.

<sup>15</sup> R. W. Coon, 'Inspiration / Revelation: What it is and How it works - Part II: infallibility: Does the True Prophet Ever Err?', *Journal of Adventist Education* Vol. 44, No. 2 December 1981 - January, 1982 p. 30.

model.... The unfortunate substitution of blueprint for the looser concepts used by Ellen White has obscured her true meaning and has not always produced the best results. <sup>16</sup>

Seventh-day Adventists have traditionally been ambivalent toward new ideas and interpretations and their impact has often been divisive.<sup>17</sup> It is therefore understandable that the debate over theological issues and the role of Ellen White in educational philosophy had a significant impact on Adventism and schooling within New Zealand.

New Zealand Adventists were trying to come to grips with the changed post-war world and the theological controversies which rocked the church during these years were indicative of an internal restructuring in the church. Few schools were commenced during these years.<sup>18</sup>

During the period between 1975 and 1980, the dominant educational institution in Australasia was Avondale College in Cooranbong New South Wales. White had helped begin the College in 1897 during her stay in Australia and New Zealand and had sought to establish it as a model school for the educational work in the region.<sup>19</sup> According to Gilson: 'it is easy to understand why this school has come to be regarded as the pattern school of the denomination.'<sup>20</sup>

The smaller population of New Zealand meant that providing a complete primary to tertiary education in New Zealand was a continual logistical struggle and Avondale College retained its predominance as the principal tertiary institution in Australasia. Perhaps more important is Litster's claim that it was due to 'human weakness, error and misjudgment' that the implementation of Adventist education in New Zealand was ineffective.<sup>21</sup>

The educational program at Longburn College reflected the struggle of the SDA Church in the late seventies to come to terms with the theological controversies and the divisions within the church they created. The

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<sup>16</sup> Knight, p. 18.

<sup>17</sup> Schwarz, p. 393.

<sup>18</sup> Litster, 'Seventh-day Adventist School System', p. 121.

<sup>19</sup> White, p. 533.

<sup>20</sup> Gilson, p. 146.

<sup>21</sup> Litster, 'Seventh-day Adventist School System', p. 112.

controversies within Adventism and its educational philosophy had a substantial impact on Longburn.

A reaction against change developed in Longburn's administration as it endeavoured to maintain an economically viable and relevant Adventist tertiary institution into the eighties. Church administrators, local churches, and educational institutions grappled with the effect of the theological divisions developing in Adventism. Longburn, like its sister colleges in America, was seen as a conservative bastion against the rapid changes in the modern world and a place where the traditions of Adventism could be expected to be maintained.<sup>22</sup>

The blueprint, therefore, became a standard of truth against which the deviations from traditional Adventist belief and practice could not only be judged, but also remedied. Dr E.E. White, former education leader in the Australasian Division, supported this view in his article, *Unchangeables in Times of Change*, in the church newspaper, the *Australasian Record*:

In a world where standards are slipping, where values are variable, where ideals are ignored, let the Christian teacher perpetrate these essential unchangeables in a time of change.<sup>23</sup>

There was a concern that the teaching of Church standards was in danger of being neglected during this period of Church schooling. The blueprint, therefore, became a model for the measurement of how Church standards were being maintained by the school system.

### Conclusion

The accent on preserving standards and values in education became a preoccupation of the education administration during the early years of the eighties. Its intention was to preserve an orthodox Adventist programme that would survive the controversy that raged in the New Zealand churches that it

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<sup>22</sup> R.D. Mc Clune, 'What Do Constituents Want From SDA Colleges and Universities', *Journal of Adventist Education*, Vol. 46 No. 3, February - March, 1984, p. 6.

<sup>23</sup>E.E. White, 'Unchangeables in Times of Change', *Australasian Record*, 20 January 1975 p 12.

served.

However, it was not the challenge to traditional Adventist beliefs and standards in the seventies and early eighties that brought about the most serious threat to the existence of Longburn, but rather, changes within the Seventh-day Adventist Church in New Zealand, and the financial difficulties that arose as a result. This threat provided an opportunity for educators to interpret the philosophy of the blueprint and find solutions to the problems faced by Adventist education.

## CHAPTER TWO

### **The Blueprint Preserved: The Prescription for Longburn 1980 - 1990**

The SDA Church was able to maintain a considerable base of support for its school system among the Church membership. But in the eighties, there was an erosion of the support necessary for the continuing expansion of education in New Zealand. There was a gradual movement towards a reliance on the financial support of the Australian churches within the South Pacific Division (SPD). This had the effect of casting much of the burden of financial operations on the TransTasman Union Conference (TTUC). This also placed the TTUC in a position of responsibility for ensuring that New Zealand's schools, including Longburn College, were financially viable as well as ensuring that they retained the support of the traditional Adventist membership by preserving the traditional concept of the blueprint.

#### The Blueprint Preserved

Within the Australasian Division, later known as the South Pacific Division, The TTUC administered very diverse local conferences. The TTUC incorporated both the affluent, largely professional membership of the Greater Sydney Conference (GS), the lower socioeconomic membership of the North and South New Zealand Conferences (NNZ, SNZ) and other significant middle to middle-professional socioeconomic groups in the North New South Wales (NNSW) and South Queensland Conferences (SQLD).

The Church school system in Australasia relied heavily on the support of the Church members. Churches in local regions supported the school in their own region with both financial and attendance commitments.

There were some institutions which did not draw their attendance from a local church or Conference region, such as Carmel College, Lilydale Adventist Academy, Avondale College, and Longburn College. The administration of

each institution relied on the financial backing of the Union Conferences in the case of Carmel, Lilydale (TransAustralian Union Conference) and Longburn (TransTasman Union Conference) and the South Pacific Division in the case of Avondale.<sup>1</sup>

The location of administrative control had altered within the South Pacific Division from the time when Avondale and Longburn were first established. Both had originally been administered by the Australasian Union, which had been elevated to the Australasian (later South Pacific) Division and then divided into two home unions, TransTasman (TTUC) and TransAustralian (TAUC) and the Pacific Union Missions. Avondale remained Division funded institution, while Longburn came under the control of the TTUC.

Being under the control of the the Union Conferences and Division administrations meant that these schools were influenced by a more general perspective of the Adventist ethos than the more localised schools which whose implementation of blueprint ideals were influences by the ethos of a local church community. Therefore the TTUC was in a position where the leaders were responsible for ensuring that the blueprint was followed to the satisfaction of wider interest groups, in particular, the more conservative members of the Church.

It is not surprising, then, that the falling financial support and a drop in attendance at schools in the eighties challenged not only the financial viability of its institutions in New Zealand, but the integrity of its educational ethos as well. The financial relationship between Longburn College in New Zealand and its Australian-based administrative organisation, the TTUC, was showing signs of strain by the middle of the eighties.

The TTUC was responsible for financing the running of the College and paying the teachers wages. Both commitments which became increasingly difficult to

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<sup>1</sup> Appendix 1 shows the Divisions of the World Church of Seventh-day Adventists.

maintain against the fall in the financial income of schools from within the Church membership in New Zealand in the eighties.<sup>2</sup>

The financial support that the Seventh-day Adventists in New Zealand could give to the Church system was relatively low in the period from 1981 to 1991 because of the low socio - economic demographic groups to which they belonged. In 1981 New Zealand Adventists earned an average income of \$4 731 per person, approximately 70 percent of the average earnings of typical New Zealanders.<sup>3</sup>

By 1991 the economic gap between the Australian and the New Zealand conferences had widened significantly. The financial support that New Zealand Church members gave in 1991 can be compared to the other TTUC conferences. In 1991, North New Zealand and South New Zealand combined conference tithes totalled \$4.2 million dollars compared to North New South Wales' \$5.7 million, South Queensland's \$4.6 million and Greater Sydney's \$6.8 million. The comparison if made per member, totals \$418 per member in New Zealand while in NNSW, QLD, and GS it was \$617, \$620, and \$894 respectively.<sup>4</sup>

The contribution of New Zealand conferences to the financing of schools in New Zealand was limited by both the declining Church membership and their ability to increase in real dollar terms the 15% of Church tithe apportioned to education in the conferences.<sup>5</sup> The drop in the level of resources available to the Church from members combined with the declining membership to further

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<sup>2</sup> Draft New Zealand Education Study Committee, an Overall Document 1990. pp. 1, 2. A. Reye Papers, TTUC Archives, Sydney.

<sup>3</sup> L. Fraser Jackson, 'Seventh-day Adventists in New Zealand: Towards a Demographic History', in Ballis, pp. 146,147.

<sup>4</sup> The South Pacific Division Annual Report on Tithes, Offerings and Sabbath School Statistics for 1991, TTUC Archives.

<sup>5</sup> Draft New Zealand Education Study Committee, an Overview Document 1990. p. 1. A. Reye Papers, TTUC Archives, Sydney.

accentuate the financial predicament of New Zealand education.<sup>6</sup>

Enrolment levels of denominational high schools and colleges in 1991 show the disparity between the Australian and New Zealand conferences. In NNZ there were 118 students enrolled. This can be compared with GS, NSW, QLD, Northern Australia (NA), and SNZ with 582, 613, 293, 21 and 50 students enrolled respectively. The figure for NNZ omits the enrolment of Longburn College (totalling 97), because it is not controlled by a local conference, but rather, at the TTUC level of administration.<sup>7</sup>

A comparison can be made between enrolment and active youth levels in the conferences of the TTUC in 1991. The Youth Society membership figures, indicating active youth in the Church, show that NNZ reported 2374 active members, while NSW, GS, QLD, NA, SNZ at 4269, 2575, 1460, 450 and 248 respectively. <sup>8</sup>

These figures seem to indicate that youth activity within SDA Church programmes was relatively high in New Zealand, but the lower figures in schools compared with the other TTUC conferences suggests that receiving an Adventist education was not necessarily correlated to being involved in Church activities. The disparity of strong financial backing and enrolment in Adventist education between the Australian and New Zealand Conferences indicates not so much a trend away from support for the Church and Adventist education, however, as an indication that the New Zealand constituents by 1991 had come to rely more heavily on the TTUC to support the running and maintaining the school system.

The TTUC, for its part, was committed to developing schools in areas that were

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<sup>6</sup> B. Meyers to A. Reye, New Zealand Funding Alternatives: Present Status p. 2, 22 April 1991. A. Reye Papers, TTUC Archives, Sydney.

<sup>7</sup> The South Pacific Division Report on Education and Youth Organisations for the Year 1991, TTUC Archives, Sydney.

<sup>8</sup> *ibid.*

economically viable, and naturally sought to lend the bulk of its support to areas that showed the most potential for enrolment growth, such as the new Avondale schools buildings in Cooranbong (NNSW) which had been built on a separate campus to Avondale College and opened in 1980.

### Reaction To Change

The struggle to finance Adventist education in New Zealand contributed to a growing lack of confidence in the education offered by the SDA Church in the eighties.

If some Church members had become disillusioned by the economics of operating a Church school, others were disappointed by unfulfilled expectations. The theory and practice of Adventist education were so far removed that some parents chose the state alternative.<sup>9</sup>

This disillusionment presented a challenge to the administration of Adventist schools in their implementation of the Adventist education model. In fact, Litster claims that the impact of socio - economic limitations and the consequent ideological forces may have been assisted by a 'lack of careful forethought and planning' and thus the 'practicalities of operating a viable school' were limited in the New Zealand environment.<sup>10</sup>

Adventist educators were aware of the financial difficulties facing Church schools in the eighties. In 1984 Victor Griffiths, editor of the *Journal of Adventist Education* in the United States, identified five major challenges to the survival of Adventist educational institutions:

Increasing loss of financial support from subsidies as a percentage of totals invested in education; a dilution of interest in their programs on the part of some young people and parents; the increasing effort of a limited segment to characterise the overall program as not addressing long-standing SDA values or needs; the seeming lack of enthusiasm for experimental educational plans by leaders whose support for the system should be more unequivocal; (and) the

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<sup>9</sup> Litster, 'Seventh-day Adventist School System', p. 122.

<sup>10</sup> *ibid*, p. 109.

evident encouragement for programs fielded in competition to the Church's system.<sup>11</sup>

Griffiths had identified theological, financial and administrative problems that faced the education system in the eighties. The problems were located as arising from the rift between conservative and more progressive factions in the SDA Church and the resultant debate over the appropriate interpretation of the blueprint.

An element not accounted for in Griffiths' article was the impact of the changing ethnic representation in the Church. In New Zealand there was a significant rise in the membership proportions of the Polynesian ethnic groups in the eighties. The emergence of this particular demographic feature in the Church had a marked effect on the socioeconomic profile of Adventism in New Zealand. The migration of Polynesians to New Zealand also brought a new cultural dynamic that the Church and its education had to face.<sup>12</sup>

Not only was the economic support for education changed by the larger proportions of Polynesian members in the Adventist Church. Polynesian students found themselves in a cross-cultural experience where their parents and Church communities expectations of their behaviour and lifestyle differed significantly to that expected by the schools they were attending. The trend of Polynesians to set up ethnic churches, particularly in Auckland, accentuated the cultural differences which created a sense of alienation among the Polynesian youth participating in Longburn College's boarding program.<sup>13</sup> As an alternative to Church schooling, it was common for Polynesian parents to send their children to the nearer, more affordable state schools and to allocate

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<sup>11</sup> V.S. Griffiths, 'Perplexing Challenges', *Journal of Adventist Education*, Vol. 46, No. 3 February - March, 1984 p. 3.

<sup>12</sup> Jackson, p. 149.

<sup>13</sup> Maria Henry (nee Fonotia), Dean of Women Longburn Adventist College. Private informal interview at LAC, 10 October 1996. Maria recounted her experience as a member of Ponsonby SDA Church and later as Dean of Women at Longburn College. She recalled the Polynesian perspective of Longburn College in the eighties as a place where Polynesian students tended to feel that they were caught between two cultures, both Adventist, without their ethnicity being fully recognised at Longburn College the way it had been in their homes and churches.

a larger proportion of their financial resources to church building funds as a greater priority.<sup>14</sup>

Changes like these in New Zealand in the period from 1985 to 1990 turned Adventist educators to an examination of the purpose and nature of education. The need to be relevant for the changing Church constituency, and the pressure to maintain a distinctive direction was the philosophical challenge experienced by all Adventist schools. Griffiths summed up this challenge in 1986.

Seventh-day Adventist Education will need to recapture as one aspect of its renewal and growth the spirit and image of shared mission, goals, and objectives with its constituents...but embracing and extending the effectiveness and attractiveness of our institutions will also call on us to exalt our distinctiveness in order to persuade our people that S.D.A. education in its difference pays, rather than costs.<sup>15</sup>

### The Case of Longburn College

The New Zealand Church environment, therefore presented a difficult challenge to the Australian leaders in the TTUC with regards to their interest in Longburn College in the mid to late eighties. A New Zealand training college that could act as a primary feeder institution to Avondale College was particularly desirable. The Australasian Division, the organisation responsible for Avondale College was in a position to exert some influence on the TTUC over the role of Longburn as a feeder college.

There was in fact a long-held belief that schools should be as self-sufficient as possible, that had surfaced as early as 1920 in regard as to the running of Longburn. Then called Oroua Missionary School, its board had been informed by the Australasian Union that it was no longer permitted to borrow money for

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<sup>14</sup> Minutes of the New Zealand Education Study Committee Meeting, Longburn College February 24 - 26 1991, p. 1. A.Reye Papers, TTUC Archives, Sydney.

<sup>15</sup> Victor S. Griffiths, *Perplexing Challenges*, *Journal of Adventist Education* Vol. 49 No. 1 October - November 1986, p. 3.

improvements and enlargements and to make its running expenses entirely self-supporting.<sup>16</sup>

Early extensions to Oroua Missionary School were accepted by Union officials once the New Zealand constituency had raised 5,000 pounds<sup>17</sup> a situation that gives credence to the dedication the New Zealand Adventists had to parochial Adventist education.

Similarly in 1982 Longburn was keen to show that its programmes were affordable for New Zealanders and also conformed to the ideals of Adventist education. In a series of articles in the *Australasian Record*, Neroli Hills promoted Longburn as 'one of the few Adventist colleges where it is possible for a student to work his way through' and the work / study programme at Longburn was endorsed as a part of 'the original "blueprint" of mental, physical and spiritual development'.<sup>18</sup>

Participation in the music programmes was also promoted as a benefit of education at Longburn. 'Students may experience an enhanced appreciation of music which has the capacity to refine the character and elevate spiritual awareness'.<sup>19</sup> Dormitory life was also included by Hills as evidence that Longburn was an ideal place for New Zealanders to gain an Adventist education:

Longburn dormitory life is especially beneficial for the many young people who come from country districts. It is in the dormitories that they make friendships which will last them throughout their lives.<sup>20</sup>

While the Longburn College programme was promoted as a viable option for

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<sup>16</sup> Gilson, p. 221.

<sup>17</sup> *ibid*, p. 222.

<sup>18</sup> Neroli R. Hills, 'Financial Longburn', *Australasian Record* January 11, 1982 p. 11.

<sup>19</sup> Hills, 'Musical Longburn', *Australasian Record* February 1, 1982 p. 10.

<sup>20</sup> Hills, 'Living at Longburn', *Australasian Record* February 8, 1982 p. 6.

Adventist students, the Division leadership, as early as 1962, had grown cautious about allowing more than one full tertiary college within its administration.

The leadership of the work in Australasia has maintained that the resources of the Division are only sufficient to maintain one senior college doing sixteen grades of work and that the Australasian Missionary College must be regarded as the training institution for all ministers and teachers employed within its territories.<sup>21</sup>

The Division offered subsidies on their travel expenses to complete full training at Avondale, but there was a continuing desire by the New Zealand Church members to have a training college that could produce denominational workers who were trained specifically for work in New Zealand.

Despite the determination of the Australian leaders to limit Longburn to the role of feeder college for Avondale, the New Zealand leaders and supportive Church members were able to develop a unique style of education and to adapt traditional courses to suit the needs of the SDA Church in New Zealand. This development saw the introduction of practical courses developed to the certificate level.

Preparatory courses such as the first year of Theology, the Theological - teaching course, leading to Teacher's certificate, and the first year of B.A. degree in secondary teaching were offered in 1970.<sup>22</sup> These programmes were offered in partial fulfilment of degrees that were conferred by Avondale College and could be completed by attendance there.

By 1985, however, the theological courses had been dropped in favour of the Religious Studies Certificate, the Christian Salesmanship Certificate, and the General Studies Certificate. These courses were aimed at persons 'already engaged in some profession or trade' with the purpose of 'broadening their

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<sup>21</sup> Gilson, p. 224.

<sup>22</sup> Longburn College Calender, 1970, pp. 19 - 22, LAC Archives.

Biblical background and sharpening their spiritual experience'<sup>23</sup> as well as to 'better equip those interested in this practical front line evangelism.'<sup>24</sup>

The Primary Teaching Diploma, however, was one course that Longburn aimed at developing as a full completion course, allowing graduates to gain a New Zealand Trained Teachers Certificate.<sup>25</sup>

In 1987 the TTUC formed a commission to examine the operations of Longburn and confirmed its continued role as a school of value to the Church in New Zealand, while asserting that its financial support needed reassessment.<sup>26</sup>

### Conclusion

There was a growing sense that the needs of the SDA Church in New Zealand demanded that Longburn develop programmes that were suited to New Zealand. This, despite the administrative control exercised by the TTUC proved to widen the gap between the Australian leadership's prescription for Longburn, and the mandate of the New Zealand population for their only national institution.

In the period 1980 to 1990, the development of a more parochial programme at Longburn led to a sense of greater autonomy from the education system in Australia than had previously existed. The degree of authority that the Church leaders in Australia maintained over the College was diminishing, while the financial burden became heavier. Consequently, moves towards closing the College became stronger from 1987 onwards.

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<sup>23</sup> Longburn College Calender, 1985, p. 28, LAC Archives.

<sup>24</sup> *ibid*, p.31.

<sup>25</sup> *ibid*, p. 24.

<sup>26</sup> Draft New Zealand Education Study Committee, an Overview Document 1990. p. 1. A. Reye Papers, TTUC Archives, Sydney.

The ability of Longburn to deliver a unique programme of education was no reassurance that its survival was necessary, or desirable to the leaders of the TTUC. The pressure on the leaders to justify the continuing expenditure of Union funds for a decreasing number of students provided the opportunity for some form of measurement to be introduced to evaluate its validity as an Adventist institution. The type of individual it produced and the successful indoctrination of Adventist values was considered an important factor in the success of Adventist education at Longburn.

## CHAPTER THREE

### Orthodoxy, Standards and the Blueprint: Adventist Education on Trial 1981 - 1992

In the climate of theological discord within factions of the SDA Church in the eighties, educators were keen to reassure its membership that education was secure against any shift away from its foundations towards a worldly philosophy, and that Adventist standards were being maintained by the integrity of the educational philosophy.

To ensure the integrity of Adventist education, educators looked for solutions to the lack of support from within the SDA Church. Conformity to the doctrinal positions held by the Church, and the conservative social values it espoused was identified as essential to maintaining the blueprint. With this perspective, educators fixed their attention on the preservation of Church standards and endeavoured to secure a standard of doctrinal orthodoxy among its academics.

#### Orthodoxy, Standards and the Blueprint.

The identification of Adventist education as a vehicle for teaching Church truths is apparent in the academic discussion in the seventies and eighties as the blueprint was examined and interpreted for the needs of the contemporary Church.

In 1975, Vernon Becker asserted that Adventist education had a 'divine origin' and an obligation to truth.

I am proud of Seventh-day Adventist education because it is based on truth. Truth is priceless. We are willing to build schools, hire teachers, and support the entire program of education because we place a high value on truth...All Seventh-day Adventist schools are required to teach the truth. It is our sacred

trust, and all young people need to believe the truth.<sup>1</sup>

A concern for Adventist parents was the level of successful transference, through the school system, of an Adventist world view to their children. Links between the intergenerational relationship of Adventist youth and their parents and the continuity of the Adventist faith had been subject to study. The findings give evidence of a generally successful transfer of values within the Adventist community. Roger Dudley's Intergenerational Values Survey claimed that in 1985,

A definite generation gap concerning values exists, with adolescents as a group being less traditional in the religious values they hold than their parents....In spite of this gap, youths tend to resemble their parents in the religious values they affirm.<sup>2</sup>

However, the idea of the school being an 'omnipotent' force teaching Adventist standards had been discarded by many Adventists in the seventies.

Consequently formal schooling was seen as less effective as a means to indoctrinate young Adventists.<sup>3</sup>

At the same time as Adventist education was assessing its role as a vehicle for teaching religious values, the Church in New Zealand was facing a significant problem with the retention of members in the period 1981 to 1991. This was to increase the sense of uncertainty regarding the integrity of education. The churches in the New Zealand conferences suffered from higher rates of apostasy into the early nineties in comparison with the other conferences in the TTUC.

Using the statistics released by the TTUC in 1994, it is possible to determine

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<sup>1</sup> Vernon W. Becker, 'Why I am proud of Seventh-day Adventist Education', *Journal of Adventist Education*, Vol. 38, No. 1 1975 p. 5.

<sup>2</sup> Roger L. Dudley and Margaret G. Dudley, 'Transfer of Religious Values: Do young people accept parental standards?' *Journal of Adventist Education* Vol. 48, No. 1 October - November, 1985. p. 41.

<sup>3</sup> Knight, p. 65.

the apostasies in the North New Zealand and South New Zealand Conferences as a proportion of their memberships compared with that of the Greater Sydney, North New South Wales and South Queensland Conferences from 1981-1990.<sup>4</sup>

In 1981, the NNZ conference membership totalled 7 218. This total had risen in 1985 to 7 273, and in 1990 reached 8 010. In the corresponding years, SNZ membership rose from 1 894 to 1 961 in 1985, then to 2042 in 1990.

In these years the combined New Zealand conferences had apostasy rates beginning at 52.9% of the total TTUC apostasies lowering in 1985 to 36.1% and further still in 1990 to 33.1%.

There was a perceptible decline in the proportion of New Zealanders in the Adventist membership within the TTUC with rates at 28.9% in 1981, 27.3% in 1985 and 27.4% in 1990.<sup>5</sup> The conference membership within the TTUC in each year increased as a total, however, the membership levels in New Zealand in the corresponding years do not increase at the same rate. This has the effect of showing a decline in the proportion of New Zealanders within the TTUC.

Despite the lowering of apostasy rates in the eighties within the Union, the apostasies per member for the church in NNZ and SNZ rate significantly higher in the three years studied than the other conferences, as can be seen in the graph, Fig. 1.0 on the following page.

In 1981 NNZ rated 3.1% before dropping to 2.6% in 1985 and further to 2.4% in 1990. SNZ apostasy rates per member fluctuated from 2.1% in 1981 to 1.8% in 1985, then rose in 1990 to 2.4%.

NNSW in comparison had a rate of 0.7% in 1981, 1.1% in 1985 and back to

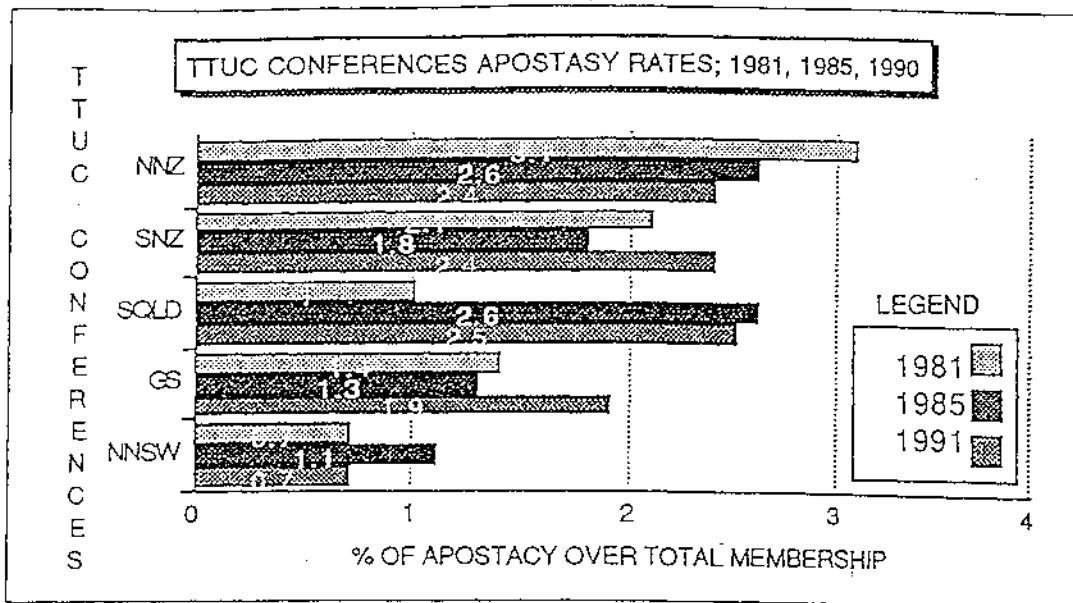
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<sup>4</sup> D. Murdoch, Private Papers, Auckland 1994. See Appendix 2.

<sup>5</sup> See Appendix 2.

0.7% in 1990 0.7%. GS's apostasies per member in 1981 rated at 1.4%, down to 1.3% in 1985, rising to 1.9% in 1990. SQLD's 1981 figure was 1.0% up in 1985 to 2.6% and levelling off in 1990 to 2.5%.

Fig. 1.0 Rates of Apostasy.



There is seen here a trend among the New Zealand churches for consistently higher proportions of people to leave the Church. The figures were up to twice or three times the levels of other TTUC conferences in the eighties. Within the TTUC it was estimated that between 1984 and 1994, approximately 15,000 members left, with figures suggesting that close to 40% of members of the Union had left the SDA Church during this period.<sup>6</sup>

There is no conclusive statistical evidence that the figures from the TTUC conferences indicate levels of dissatisfaction with Church doctrines or a lack of faith in its organisation. The figures shown indicate no reasons given for apostasies nor account for missing members who did not formally transfer to other conferences but were still active Church members. The low figures of

<sup>6</sup> D. Murdoch, Private papers, Auckland 1994.

membership could also be partially accounted for by the TransTasman drift away from the New Zealand conferences in the eighties as members sought work in Australia. The accounts of Church members, seem to indicate, however, that there was significant experience of apostasy over issues such as the investigative judgment doctrine, the sabbath doctrine, and the prophetic authority of Ellen White.<sup>7</sup>

While it is not immediately apparent as to the effect that this had on the support education received during this period, there was a definite reaction by Adventist educators and their interpretation of the blueprint in the eighties was guided by the experience of a decade of unstable membership, and a sense of a loss of confidence in the organisation.

### Reaction To Change

The correlation of lower retention of members and declining support for education was discussed by educators in regards to the ongoing implementation of Adventist educational philosophy. The impact of the education system on member retention and vice versa was discussed by Litster.

It has also been noted that Adventist young people attending church-operated primary, secondary, and tertiary schools rarely leave the church, whereas those with lower exposure to the Adventist school programme tend to take a less active part in church activities and have lower expectancy of remaining church members.<sup>8</sup>

This, however, gives no assurance of the degree of certainty of a positive correlation between the variables of member retention and education in New Zealand. The uncertainty, nevertheless, had a substantial effect on discussions about the integrity of the blueprint.

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<sup>7</sup> Henry, Private informal interview at LAC, 10 October 1996.

<sup>8</sup> Litster, 'Seventh-day Adventist School System' in New Zealand', p. 111.

Church educators were not unaware of the situation that faced most Adventist institutions within the world-wide education system. Adventist educators encouraged a return to the educational philosophy of the past in order to solve the problems that the Church was facing into the last decade of the century. Lawrence Geraty, writing in the *Journal of Adventist Education*, felt that a better understanding of the original blueprint was required:

If we really live up to the vision of Adventist education that has been so well articulated by Ellen G. White, we will have just the kinds of colleges that will make a difference, in terms of renewal, to Adventist churches and homes - not to mention to the society at large.<sup>9</sup>

Adherence to the education principles of White's counsels and the perpetuation of Adventist standards were identified by Adventist educators world-wide as the solutions to perceived problems within the Church.

World Director of Education, Humberto Rasi urged a return to the basics of Adventist education, and a professional upgrading of the system to ensure stability for the future.

Focus on the essentials of Adventist educational philosophy - in order to provide a holistic education that is Bible-based, Christ-centred, service-propelled, and eternity-oriented. Review the process of training, hiring, certifying, and tenuring teachers, to ensure that they thoroughly understand and embrace the essence of Seventh-day Adventism.<sup>10</sup>

Further advice from educators resolved to face up to the changes that were affecting the world of education.

Teaching our youth how to manage change, how to cope with an accelerating change phenomenon that promises to be catastrophic in its impact, is now being identified by leading educational theorists as one of the primary objectives of modern education. Just learning to survive mentally, physically, and spiritually in an age of social disintegration will be the all-consuming task.<sup>11</sup>

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<sup>9</sup> Lawrence T. Geraty, 'Reclaiming the Vision of Adventist Education', *Journal of Adventist Education* Vol. 52, No. 4 April-May 1990 p. 6.

<sup>10</sup> Humberto Rasi, *Journal of Adventist Education*, Vol. 53, No. 2 December - Jan 1991, pp. 3, 25.

<sup>11</sup> George H. Akers and Robert D. Moon, 'Integrating Learning, Faith, and Practice in Christian Education Part II', *Journal of Adventist Education*, Vol. 42, No 5 Summer, 1980 p. 19

These assertions spurred further discussions about changes in Adventist educational thinking, such as Jack Bynum's article in the *Journal of Adventist Education* in 1982 concerning the concept of isolation from influences outside of the Church community.

It is apparent that denominational schools are successfully nurturing and strengthening many traditional values and beliefs of the church in the younger generation....this is not to say that our college students are somehow isolated and insulated from an awareness of the issues and problems that beset the world outside the church, or deny that some of them share the perspectives and problems common in secular schools. 12

In abandoning the concept of isolation from the world, Adventist education opened itself up to discussing and dealing with issues that effected teenagers such as alcohol, tobacco, and drug abuse. Findings in the United States in 1984, showed that Adventist youth were not immune from these problems with 30.6% of those polled claiming that over a quarter of their friends used alcohol, 22.2% saying that over a quarter used tobacco, and 20% claiming that a quarter of their friends used narcotics.<sup>13</sup> Information of this kind was of considerable concern to Adventist leaders who felt that a plan was required to solve the threat to Adventist standards that these figures implied. One Adventist writer considered,

As Adventists we have expected immunity from substance abuse - immunity because of the location of our schools, our health message, and our religion. But we are no longer immune.....it is time to put ignorance aside, investigate the scope of the problem, and educate professionals to implement a redemptive program.<sup>14</sup>

It was these challenges facing Adventist education that attracted the attention of the church leadership to the activities of school staff and the teachers that it considered likely to damage the distinctiveness of the Adventist education

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<sup>12</sup> Jack E. Bynum, 'God's Peculiar People, Christian Education, and Project Future', *Journal of Adventist Education* Vol. 44, No. 5, Summer, 1982, p. 49.

<sup>13</sup> Patricia B. Mutch, 'A Drug of Educational Concern', *Journal of Adventist Education* Vol. 48, No. 2 December, 1985 - January, 1986 p. 20.

<sup>14</sup> Daniel K. Kittle, 'Drug Abuse, Effectively Confronting the Problem', *Journal of Adventist Education* Vol. 48, No. 2 December, 1985 - January, 1986 p. 4.

model, expressed in the blueprint. The solution to the threat was identified as being a need to ensure orthodoxy and conformity to Adventist standards on the issues that affected the Church's young people. Educationalist Richard Duerkson noted that:

Traditionally, church members have seen the schools as the place where the "Adventist" lifestyle is enforced with youth. We expect the schools, especially the academies and colleges, to be places where pure Adventism is practised.<sup>15</sup>

The Adventist propensity towards conformity had been examined by educators, to determine what freedom of thought could or should be encouraged. Griffiths upheld the idea of conformity, concluding that,

While it is true that institutions will reflect, to some degree, their social milieu, they are expected, nevertheless, to provide leadership in representing what is best in Seventh-day Adventism.<sup>16</sup>

The result was that no unified conclusion was reached and each institution and Church administration developed its own specifications of standards of conformity for its teachers.

### The Case of Longburn College

As an Adventist institution Longburn had the task of upholding the behavioural standards that were associated with membership of the SDA Church. In the period of the 1981 to 1992, the emphasis on these standards has seemingly softened in the eyes of conservative Adventists and this had become a concern for those educators who feel that Adventist education was losing its identity.<sup>17</sup>

The preservation of the traditional social standards was seen an integral

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<sup>15</sup> R. Duerkson, *Adventist Review* June 4 1987 p.11.

<sup>16</sup> Victor.S.Griffiths, 'Perplexing Challenges', *Journal of Adventist Education* Vol. 46 No. 3 February - March 1984 p. 3.

<sup>17</sup> Phil Hann (Principal Longburn College). Private informal interview at L A C, 3 October 1996 .

function of educational philosophy in action. It therefore followed that, as the country's only boarding college, Longburn was considered a critical agency for the cultivation the Church's beliefs and behavioural expectations in its students.<sup>18</sup>

The administration at Longburn seemed intent on being seen by New Zealand Church members as a bastion of conservative Adventist social values, acting on the contemporary interpretation that this was the essential focus of the blueprint.

As a boarding institution, Longburn had a long-standing commitment to housing students and staff in a proximity that engendered a family atmosphere. The original aim was to emulate the Christian home.<sup>19</sup> This tradition was continued with eleven houses built and owned by the College on the campus and rented to teachers. This produced an environment in which staff and students participated in a community with the aim of producing a common sense of the Adventist lifestyle. This means for the transference of values from staff to students was not, in practice, a credible ideal.

A further Adventist tradition at Longburn explored was the ideal of isolation. Influencing this was the debate regarding what levels of openness to the world could be maintained without allowing negative influences to permeate Church schooling.

It is always difficult to know how much of "the world" one should incorporate into our educational package.... we see the importance of being in the world but not of the world.<sup>20</sup>

The location of Longburn in its rural atmosphere was in keeping with the Adventist ideals that schools should be isolated from 'the corrupting

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<sup>18</sup> R. Duerkson, *Adventist Review* June 4 1987 p.11.

<sup>19</sup> Gilson, pp. 39-40.

<sup>20</sup> Ricky E. Williams, 'Extracurricular Activities, Not Just Frills', *Journal of Adventist Education*, Vol. 50 No. 1 October - November 1987, p. 36.

influences'<sup>21</sup>, away from cities, and aiding in the discouragement of conformity to worldly customs, practices and traditions.<sup>22</sup> Nevertheless the relative isolation of the College did not deter the more non-conformist students. The attractions of Palmerston North's bright lights and night spots were accessible within five minutes by car or fifteen minutes by bicycle. Closer still was the temptation of the Longburn Village Tavern where a furtive drink could be indulged in between Friday night vespers and dormitory lock-up.<sup>23</sup>

### Longburn College and Standards

For the most part the administration of Longburn concentrated on protecting students from activities that threatened the standards of the church and developed punitive measures for those who pursued that course of behaviour. Suspension and expulsion being a common result for those unfortunate enough to be caught.

From the beginning of the College the school's programme had discouraged individuals from developing relationships with the opposite sex.

Students were expected to give all of their attention to their studies and to leave the forming of attachments which would disturb and unsettle their minds until their courses were completed.<sup>24</sup>

It was also expected that students admitted to Longburn would be 'men and women of good moral character' who were 'willing to live in harmony with College standards and regulations'.<sup>25</sup> The standards prescribed for moral behaviour and social relations was not manifest in a popular outbreak of celibacy. Students found many and varied techniques to circumvent the non-

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<sup>21</sup> Gilson, p. 17.

<sup>22</sup> *ibid*, p. 126.

<sup>23</sup> Hann, Private informal interview at LAC, 25 October 1996.

<sup>24</sup> Gilson p 143.

<sup>25</sup> Longburn Adventist College Prospectus 1983, p. 15. LAC Archives.

attachment rule.<sup>26</sup>

The College also clarified behaviour that it deemed unacceptable for its students to engage in:

It should be clearly understood that those who use harmful drugs, intoxicating liquors, tobacco, use profane or vulgar language, who gamble or indulge in card playing, read pernicious literature, or carry on improper associations, will not knowingly [sic] be either admitted or retained. <sup>27</sup>

Another feature of Longburn's policy to ensure recognition of orthodox Adventist standards related to the dress code for students. While being obscure about the specific details, the expectation was that that 'the general standard of dress must conform to recognised Seventh-day Adventist ideals', simplicity and appropriateness being emphasised in the principles derived from *White's Education*. <sup>28</sup>

#### Longburn College and Doctrinal Orthodoxy

The challenge to maintain Adventist distinctiveness at Longburn was felt particularly intensely during 1981 when individual teachers were investigated by the administration for alleged misrepresentations of Adventist beliefs and conduct which might subsequently have encouraged a rejection of Adventist values.<sup>29</sup>

The Principal of Longburn College in 1981, Des Cooke, instigated the investigation of teachers' loyalty to the SDA church and its fundamental beliefs. The central focus of this investigation was the personal interpretations that individual teachers applied to the Sabbath doctrine. Conformity to the traditional customs of Sabbath observance was identified as one of the

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<sup>26</sup> Hann, Private informal interview at Longburn, 25 October 1996.

<sup>27</sup> *ibid.*

<sup>28</sup> Longburn College Calendar 1973 p. 14 Longburn Adventist College Archives.

<sup>29</sup> Adrian Bell (past and present teacher Longburn College). Private informal interview at Longburn, 6 October 1996.

essential standards that a teacher must be seen to maintain.

According to one of the contemporary teachers of the time, Adrian Bell, the teacher trainee staff at Longburn were the focus of the investigation. This was because of the perception that doctrinal unorthodoxy in the education system in New Zealand was responsible for the downturn in support for Adventist education and therefore purity and conformity at the academic level was the solution.<sup>30</sup> As a result of the pressure brought to bear on these teachers from staff meeting dictums and individual discussions with the Principal, six teachers at Longburn, including staff from the Department of Teacher Training, and the College Chaplain left in 1981.<sup>31</sup>

### Conclusion

Longburn endeavoured to protect the blueprint in regard to the standards expected from the students. In response to the instability of the church membership during the decade, was forced to open its thinking towards isolation from the world, and discover ways to develop young Adventists as critical thinkers, as well as Adventists in good standing with the principles and beliefs of the church. The period of the nineties, however, did much to challenge the purpose and the very survival of the institution as an Adventist school.

The threat to the survival of Longburn in the nineties brought further debate on the sustainability of past interpretations of the blueprint. The opportunity to ensure Longburn's survival brought new challenges to the definition and interpretation of Adventist educational philosophy.

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<sup>30</sup> Bell, Private informal interview at Longburn, 6 October 1996.

<sup>31</sup> *ibid.*

## CHAPTER FOUR

### Reinterpreting the Blueprint: Survival and Restructuring 1990 - 1996

In the period 1990 to 1992, Longburn College experienced real threat of closure. The securing of a financially viable Adventist education in New Zealand came via the prospect of integration with the government school system. Integration offered the opportunity of relieving the financial burden carried by the church, but introduced conflict within the church leadership regarding concerns over the religious integrity of the school.

The restructuring of the Adventist school system in New Zealand reopened educational debate and instigated a new interpretation of the blueprint. The realities of survival in the nineties involved radical solutions to the problems that arose in the eighties and further challenged traditional perspectives about the nature and purpose of Adventist education.

#### Reinterpreting the Blueprint

By 1991 there was an increasing sense that Adventist education in New Zealand was approaching a state of crisis. Three main factors were identified as contributing to the situation: The impact of the recession on New Zealand's Adventists; the phasing out of government grants by the Lange administration in 1986; and the introduction of the Goods and Services Tax.<sup>1</sup> All these were seen to increase the financial burden of church members paying for Adventist education.<sup>2</sup>

At the end of the eighties, there were two main options for education in New Zealand. They were to scale down the school system or turn to the state for support.<sup>3</sup> In 1990 and 1991, there was an expectation, through rumour and

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<sup>1</sup> A. Reye to J. Coffin, 17 July 1991 p. 1., A. Reye Papers, TTUC Archives, Sydney.

<sup>2</sup> *ibid*, p. 2.

<sup>3</sup> New Zealand Education Study Committee Minutes 24-26 February 1991 p. 2. TTUC Archives, Sydney.

hearsay in Church circles that Longburn would inevitably close.<sup>4</sup> This was seen as a way of solving the immediate financial problems in the New Zealand education system.

The prospect of integration however, was a way of solving a large portion of the TTUC's financial burden and ensuring that the denomination's sole boarding school could continue to provide for Adventist students outside of the Auckland and Christchurch areas. Tertiary education had begun to be phased out of the Longburn College programme in the early nineties and this, along with integration had significantly changed the focus of Adventist education in New Zealand.

The anticipation of the integration of Church schools produced concerns from the conservative members of the Adventist church in New Zealand and Australia who felt that the integrity of its educational philosophy was under threat from integration and that the pillars of Adventism would be eroded by a 'marriage' with state education.<sup>5</sup> The TTUC administration were concerned that integration decreased their ability to preserve educational philosophy and to appoint and manage staff, as these administration responsibilities passed to the Board of Trustees whose actions were accountable to the State.<sup>6</sup>

In 1991, concerns regarding the role of SPD education policy in this change to Boards of Trustee administration in New Zealand were raised by the Division in the form of a forty-five question document: 'Integration of New Zealand SDA Schools and the Impact Upon Their Administration and SPD Policy: Some Considerations'. The questions posed in this document were addressed by Dr Arnold Reye in the document: 'TTUC Response To Integration of New Zealand SDA Schools and the Impact Upon Their Administration and SPD Policy:

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<sup>4</sup> Henry, Private informal interview at LAC, 12 October 1996.

<sup>5</sup> Hann and Stan Waish (Senior Master Longburn College). Private Informal interview at LAC, 8 October 1996.

<sup>6</sup> Hann, Bell, and Arthur Yeo (Head of Health and Technology Department Longburn College). Private informal interview at Longburn 25 August 1996.

Some Considerations'. Responding to twenty-five of the questions, he gave reassurances that SPD education policy would largely be maintained:

Integrated schools would be required to conform to the guidelines contained in the SPD Education Handbook. This is particularly so where specific guidelines contribute to the special character of the school and Adventist education. In some areas, however, such as staffing formulas and class sizes, government regulations would prevail. In addition to the SPD Education handbook, a further document will be developed to guide boards of trustees in their efforts to maintain the special Adventist character of the schools.<sup>7</sup>

The concerns that integration was a threat to Adventist educational philosophy appear to be largely unfounded upon an examination of the Private Schools Conditional Integration Act 1975. It shows that the integrity of Adventist education was intended to be protected. The Act defined an integrated school as:

a private school originally established to provide education with a special character that, in accordance with the provisions of this Act, has, by the free choice of the Proprietors of the school, been established as an integrated school.<sup>8</sup>

This ensured that there was no coercion by the state for a private school to become a state school, but that the proprietors had the freedom to preserve their own style of educational program within the boundaries of the Act and the Education Act 1964. Furthermore, the state was obligated to recognise the school's special character, defining it as 'education within the framework of a particular or general religious or philosophical belief, and associated with observances or traditions appropriate to that belief'.<sup>9</sup>

There was, nevertheless, a feeling of suspicion that integration would diminish the level of control the church had over its policies. The Catholic education

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<sup>7</sup> 'TTUC Response To Integration of New Zealand SDA Schools and the Impact Upon Their Administration and SPD Policy: Some Considerations', April 1991 p. 3., A. Reye Papers. TTUC Archives, Sydney.

<sup>8</sup> Private Schools Conditional Integration Act 1975 No. 129 Statutes p. 1124.

<sup>9</sup> *ibid* p. 1124.

system's experience of integration was cited as an example of how administrators may regret the impact of integration on enrolment policy and staffing.<sup>10</sup>

As well as ensuring that the integrity of Adventist education was secured, the Act obligated Adventist educators with the 'responsibility for determining the special character of the school and for supervising the maintenance of that special character'.<sup>11</sup>

During 1991 and 1992, Reye was instrumental with Dr Bob Spoor in providing the Ministry of Education with a statement of special character that was to be adopted by SDA schools in New Zealand. The statement indicates the objectives of Adventist education in New Zealand that the TTUC saw as essential:

The special character of the school is determined by the faith system made up of the Christian beliefs, values and lifestyle of the Seventh-day Adventist as interpreted by the General Conference of the Seventh-day Adventist Church in New Zealand. The purpose of the school is to support the home and the church in the transmission of its faith system to the children and youth. The function of the school is to facilitate the development of a mature and understanding commitment to the beliefs and practices of the church so that students will become responsible and caring Christians in the community.<sup>12</sup>

There was a further impact of integration. New reforms by the Education ministry in the area of curriculum and assessment had a direct effect on the programmes taught in Seventh-day Adventist schools. The New Zealand Qualification Authority (NZQA) and Education Review Office (ERO) had a more direct role in forming academic standards in Adventist education as a result of the schools obligation to the ministry. The responsibility for ensuring that the standards were met fell on individual schools rather than the system as a

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<sup>10</sup> R.A. Spoor to B. Meyers, 24 August 1990, A. Reye Papers, TTUC Archives, Sydney.

<sup>11</sup> Private Schools Conditional Integration Act 1975 No. 129 Statutes p. 1125.

<sup>12</sup> A. Reye to H.G. Harker and R.A. Evans, 'Statement of special character of SDA schools in New Zealand', p. 2. 30 July 1992. A. Reye Papers, TTUC Archives, Sydney.

whole.<sup>13</sup>

ERO reports on Adventist schools between 1992 and 1996 followed the decision to integrate in 1993 and school programmes and practices were forced to reach the required standards.

### Reaction To Change

The move towards seeking government financial assistance through integration had been a significant change in the thinking of Adventists who believed that it was the sole responsibility of the church and that government grants should not be accepted.<sup>14</sup>

Traditionally the church members were encouraged to give support to families who could not meet the expense of education 'and certainly there is no thought that help should be sought or aid accepted from the government'.<sup>15</sup>

Educators were wary of changes that could result in schools abandoning the SDA Church system. There was a desire of the church leaders to have influence over individual schools, drawn from a belief that church members demanded an administration that primarily served the interests of the church organisation rather than changing its focus to the broader community. 'For a Seventh-day Adventist college or university to operate independently of its parent organisation would be unthinkable and irresponsible.'<sup>16</sup>

The inception of integration with the government in New Zealand, was a solution to the financial crisis that, despite these articulated fears, did much to revitalise the educational philosophy of Adventist schools and in the case of

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<sup>13</sup> P. Allen, 'Priorities for Action', *Learn*, No. 1 April / May 1994 p. 16.

<sup>14</sup> Gilson, p. vi.

<sup>15</sup> *ibid* p. 126.

<sup>16</sup> Robert L. Reynolds, 'The Trustee as a Christian Educator', *Journal of Adventist Education* Vol. 45 No. 2 December 1982 - January 1983, p. 21.

Longburn redirected the focus of its delivery of Adventist education.

### The Case of Longburn College

Longburn, as a Seventh-day Adventist school had been more sensitive to external educational influences than other boarding schools in Australasia.<sup>17</sup> This was particularly evident as the school faced the prospect of government integration for financial survival, with the 1975 Private Schools Conditional Integration Act making government financial aid an option, and the subsequent government policies making the option more attractive.

A select committee of TTUC and New Zealand administrators and educators was convened at Longburn in 1991 to discuss the viability of church schooling in New Zealand. The option of closing Longburn and the implications of its closure were topics on the agenda of this meeting. While it was noted that the government had promised the reintroduction of grants to non-government schools in 1992, the feeling was that it was 'a case of too little too late.'<sup>18</sup> It was recommended by the committee that the TTUC 'seek approval from the South Pacific Division Executive Committee... to enter into negotiation with the New Zealand education authorities on the integration of any school.'<sup>19</sup>

In the particular case of Longburn, there appears no coordinated plan for a change in the educational philosophy during the period from 1990 to 1996. In fact the philosophy implemented at Longburn College was not substantially different to that of the previous two decades. Rather the changes were a reaction to a rapidly changing educational environment in New Zealand, and a self-sufficient attitude to relieving financial burden. This led to a desire to fulfil wider educational needs and an alteration in the direction and means of transmitting Christian education to modern Adventist, and non - Adventist

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<sup>17</sup>Gilson, p. v.

<sup>18</sup> New Zealand Education Study Committee Minutes, 24-26 February 1991, p. 7. TTUC Archives, Sydney.

<sup>19</sup> *ibid*, p. 9

students who were enrolled at Longburn.

The need for the focus of Longburn to change was expressed from within the Department of Teacher Education in 1990.

There won't be too many more if we continue to try to solve 1990 problems with 1915 solutions. 1980 solutions won't work either... maybe we have to let go of our cherished isolation. It's time for a change of emphasis. Now is the time to go Public.<sup>20</sup>

In 1991 the College sought the assistance of educational consultant, Ian Young to advise the TTUC on options to make Longburn more financially viable.<sup>21</sup> He worked with the principal and administration to prepare a report and proposal for the College's immediate future. He concluded in his report that:

Levels of governance and management should be reduced to the minimum necessary, be well-focused and provide real responsibilities for the people involved. The levels should provide for the overall efficient and effective governance and management of Longburn College, an objective which is common to all institutions, whilst working within the framework of the educational philosophy and financial realities of the TTUC Seventh-day Adventist Church as proprietors.<sup>22</sup>

Young advised the TTUC to continue the termination of tertiary courses that had begun earlier, as there were too few students to justify the staffing necessary. The increase in numbers of foreign students as full-fee paying boarders was also proposed to keep the boarding programme feasible.<sup>23</sup>

Young intimated that integration with the government would be a viable option for improving the financial situation of Longburn, but excluded it from his original report as the government was reviewing the concept of integration at

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<sup>20</sup> K. Weslake, 'Change or die', *Lingo* Volume 4, No.1, 1990 p. 6.

<sup>21</sup> B. Meyers to Dr A. Reye, 22 April 1991 p.3. Reye Papers TTUC Archives, Sydney.

<sup>22</sup> Ian Young, letter to H. Harker 9 September 1991, p. 7.1991 Principal's Files. LAC Archives.

<sup>23</sup> Young, Education Training and Management Consultant. Private informal interview at LAC, 30 October 1996.

the time. His involvement with the process of integration came after the NNZ Conference employed his assistance in negotiating integration for all New Zealand SDA schools from 1992 to 1993.<sup>24</sup>

The cessation of the tertiary courses at Longburn from 1990 to 1992, provided a further concern for the stability of Adventist education in New Zealand. While the decision was regarded as a financial necessity, the loss of the College's role as a provider of higher education for 80 years, was felt intensely within New Zealand. Both the Church members who wanted an institution to provide education specifically for New Zealanders, and the staff at Longburn experienced a sense of devastation at the procession of teachers departing due to redundancy.

By 1991 the Primary Teachers Diploma was concluded and in 1992 the Certificate in Communication of English in New Zealand finished. By 1993, the Secondary courses from Form 3 to Form 7 were the only courses retained. The addition of an attached Intermediate Department in 1994 completed the movement away from tertiary instruction at Longburn.

In the post - integration era the administration at Longburn pursued an overall programme that catered for the needs of its specific clientele rather than to the broader demands of the Church organisation. There was a growing sense that the Church leadership and the education leadership were not entirely headed in the same direction.<sup>25</sup>

This perception was given further strength by Longburn's move to attract a larger proportion of students from outside of the SDA Church membership. It approached leaders of the local Christian community for support from their churches in order to increase the falling day-school roll.

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<sup>24</sup> Young, Private informal interview at LAC 30 October 1996.

<sup>25</sup> P. Hann. Private informal interview at LAC 10.10.1996.

A request for support by Devine in 1991 was considered by the Palmerston North Central Baptist Church. Some students at Longburn attended the church and some links with young people had been made over the years.<sup>26</sup>

The dependence on the local Christian community had a direct impact on the denominational make-up of the school to the extent that in 1996 50% of enrolments were from non - Adventist churches.<sup>27</sup> This helped to broaden Longburn's educational philosophy and provided opportunities for students to participate in a dynamic Christian environment.<sup>28</sup>

The Christian environment that was predominate at Longburn in the nineties allowed for a reinterpretation of the blueprint to suit its unique situation within SDA schooling in New Zealand. The administration of educational ideals was largely unaccompanied by a preoccupation with the indoctrination of conservative Adventist social values. The College encouraged young people to think and develop their own value systems, beliefs and behaviours within the context of the Adventist culture. Perhaps as a function of their own relationship to church orthodoxy and the experience of 1981, the philosophy of Longburn in the nineties featured conformity to the contemporary Adventist culture, but was less concerned with aspects of fundamentalism within the culture.<sup>29</sup>

This aspect of Adventist educational philosophy had developed in the eighties, and is summed up succinctly by Christopher Blake's article, 'Encouraging Students to Ask Questions', in *Journal of Adventist Education* .

Often times adults are threatened by youth asking questions. What needs to be emphasised is that youth will ask questions at some time. That is certain. It's up to us to decide whether we will be around to answer them.<sup>30</sup>

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<sup>26</sup> G. Pound, letter to P. Devine 27 November 1991, Principal's Files LAC Archives.

<sup>27</sup> Hann, Private informal interview at LAC, 10 October 1996.

<sup>28</sup> Bell, Private informal interview at Longburn, 16 October 1996.

<sup>29</sup> Hann, Private informal interview at LAC, 10 October 1996.

<sup>30</sup> Christopher Blake, 'Encouraging Students to Ask Questions About Their Faith', *Journal of Adventist Education*, Vol. 49 No. 1 October - November 1986 p. 30.

A part of the specific attention to developing patterns of individual values clarification in students at Longburn had been the introduction, in 1989, of an on-campus Christian radio station run annually for a week. The objectives for the radio station were multi-purpose. It was 'educational, imaginative, inspirational, and so much fun you have no time to be tired'.<sup>31</sup> It also gave students the opportunity to explore the wider community.

As LAC's senior students interviewed various service groups and Inter-school Christian Fellowships, they were amazed to find the breadth of the influence of Christianity. Interacting with other Christians gave them the opportunity to evaluate their own beliefs. The students realised they were not alone, and that their belief had validity in the wider community.<sup>32</sup>

The College also attempted to develop positive Christian values in their students towards their sexuality. Although this was of some concern to parents and Church members, the need 'to be confronted with the mountains of misinformation that are causing young people to make errors of judgment in sexual behaviours'.<sup>33</sup> had been recognised in Adventist education for about a decade.

At Longburn there was also a focus on developing a service-orientation in the students, through considering the needs of the wider community. There was a seeming reaction to feelings of isolation young Adventists experienced within a closed Adventist community such as Longburn.

Often young people progress from kindergarten through college without ever leaving the confines of an Adventist community.....While many Adventist teenagers are content with this way of life, others chafe at the restrictions placed upon them. They long to break loose and explore the "outside world".....communities surrounding the colleges tend to become Adventist

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<sup>31</sup> Graham Wilson, 'Radio, Jesus, pop culture and the Holy Spirit', *Lingo* Volume 4, No.1 1990, p. 6.

<sup>32</sup> *ibid* p. 6.

<sup>33</sup> Alberta Mazat, 'Education for Responsible Sexuality', *Journal of Adventist Education* Vol. 46, No 4 April - May 1984 p. 46.

ghettos where the infiltration of outside influences is vigorously resisted.<sup>34</sup>

Outdoor education was another way in which Longburn introduced new ways to challenge students to think creatively, solve problems and develop mentally, physically and spiritually.<sup>35</sup>

Outdoor education is a series of carefully planned firsthand experiences that offer children opportunities to increase their knowledge and understanding of the natural environment. In addition, the setting is most conducive to developing positive values and attitudes toward education.<sup>36</sup>

In this way, the purpose of education at Longburn focused on the individual students rather than on a broad pattern of expected behaviour.

By the middle of the nineties, Longburn was adjusting to the changes brought by integration and looking at ways of making Adventist education relevant and challenging. Adventist educational philosophy was by no means more defined or articulated in the post-integration era at Longburn. Much of what past educators had interpreted the blueprint to be was not, in effect, practised in New Zealand and a coordinated redevelopment of educational philosophy had also not been undertaken.

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<sup>34</sup> Deborah Hartsock Morgan, 'Interaction, Service and Outreach, A unique Curriculum Proposal for Adventist Secondary Schools', *Journal of Adventist Education* Vol. 48 No 5 Summer 1986 pp. 16, 17.

<sup>35</sup> Yeo, Private informal interview at Longburn 6 September 1996.

<sup>36</sup> Greg N. Otto, 'Outdoor Education', *Journal of Adventist Education*, Vol. 46 No. 1 October - November 1983, p. 5.

## CONCLUSION

### A New Era? Towards a Modern Education Model

On the one hand the post - integration era at Longburn encouraged a return of support from the SDA Church community, while on the other, it offered a government financed education for the local Christian community.

This was not a unique situation to Adventist education, however, the Church leaders were forced to interpret the blueprint in a very new way. The way in which teachers perceived their allegiance to the conservative Church values and ideals had been altered by integration with the government. The increase in non - Adventist students provided the opportunity for a more evangelical focus within the programmes of the College. There was also a reaction against a direct authoritarian control of the teachers' lifestyle and their support for the Church's doctrines.

This is not an indicator in the post - integration period, 1993 -1996, that teachers distanced themselves from the school's religious components. Rather it actuated a situation where individual expressions of religious behaviour were accepted and sanctioned by the school's leadership<sup>1</sup>, and the task of the teacher as a role model for the Adventist lifestyle was diminished, allowing education to follow a broader path of knowledge.

By 1996 Longburn's financial security was far from secure. The administration, however, had allowed the unique characteristics of education at Longburn to evolve independently of a prescribed structure, and aspired to a greater financial and ideological self-sufficiency while conforming to the basic ideals of the Adventist culture.

The financial and ideological challenges within the New Zealand Church in the seventies and eighties created an environment of uncertainty in education. The establishment of integration presented Church leaders with a means to

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<sup>1</sup> Hann, Private informal interview at LAC, 10 October 1996.

clarify the objectives of its educational philosophy and a platform for assessing the appropriate emphasis on the ideals expressed by Ellen White one hundred years previous. At the beginning of the second century of Adventist education, Church leaders were in an excellent position to develop a sustainable interpretation of the blueprint it fought to preserve between 1975 and 1996.

Appendix 1.

Administrative Divisions of The World Church of Seventh-day Adventists.

The General Conference, Washington, D.C., U.S.A.

Africa - Asia Divisions

Africa- Indian Ocean  
Eastern Africa  
Far Eastern  
Southern Asia

Americas Divisions

Inter-American  
North American  
South American

Europe- Pacific Divisions

Euro-Africa  
South Pacific  
Trans-European

South Pacific Division, Sydney, Australia

Australasian Unions

TransTasman Union

Greater Sydney Conference  
North New South Wales Conference  
South Queensland Conference  
Northern Australian Conference  
North New Zealand Conference  
South New Zealand Conference

Trans Australian Union

South New South Wales Conference  
Victorian Conference  
Tasmanian Conference  
South Australia Conference  
Western Australian Conference

Pacific Union Missions

Central Pacific Union Mission  
Papua New Guinea Union Mission  
Western Pacific Union Mission

## APPENDIX 2.

## TransTasman Union Conference Church Membership 1975 - 1994

	A	B	C	D	E	F	G	H	I
1	YEAR	GS	NNSW	NNZ	NA	SNZ	SQD	Total TTUC membership	
2									28291
3	1975	5903	6960	6597	1779	1953	5099		28832
4	1976	5969	7089	6742	1803	1955	5274		29579
5	1977	6137	7304	6908	1782	1993	5455		29916
6	1978	6183	7493	6984	1714	2002	5540		30510
7	1979	6329	7766	7146	1651	1960	5658		31234
8	1980	6445	8055	7296	1695	1920	5823		31547
9	1981	6516	8249	7218	1698	1894	5972		31995
10	1982	6684	8413	7092	1734	1926	6146		32542
11	1983	6829	8551	7094	1797	1940	6331		33264
12	1984	6957	8742	7186	2014	1929	6436		33845
13	1985	7139	8797	7273	2090	1961	6585		34381
14	1986	7219	8847	7422	2102	2004	6787		34903
15	1987	7320	9013	7514	2113	2021	6922		35528
16	1988	7479	9139	7645	2116	2016	7133		36108
17	1989	7500	9216	7868	2085	2085	7418		36669
18	1990	7602	9325	8010	2147	2147	7543		37324
19	1991	7758	9437	8271	2196	2196	7741		37524
20	1992	7743	9386	8377	2113	2113	7971		37829
21	1993	7884	9418	8372	2051	2051	8182		38123
22	1994	7823	9491	8486	2016	2016	8361		



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