

Towards a social history of education in Auckland

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ABSTRACT

As we approach the 150th anniversary of the colonial foundation of Auckland (1990), we still lack both a general scholarly account and detailed critical analysis of various aspects of Auckland's history. So far as education is concerned, there presently exist some useful published articles on diverse themes, a number of unpublished theses, many 'celebratory' histories of schools and other educational institutions, and some journalism. This paper seeks to explore the main characteristics of this established literature, and then to suggest some themes that seem central to the development of a social history of Auckland education.

The educational institutions of Auckland might well be cited as proofs of the rapid progress made by modern colonial communities. Within the memory of the people still living there was no such place as Auckland, and the whole of the district was the territory of uncivilised natives, yet today it has a University College, secondary and primary schools, and full participation in the colony's liberal system of free and secular education.

Stich was the view of the *Cyclopedia of New Zealand* in 1902, reporting on the growth of education in the city and province of Auckland as being 'of the very greatest interest and significance in ... relation to modern British colonisation'.¹ In its uncritical tone and its celebration of the growth and progress of modern schooling, it presaged the large minority of accounts on education in Auckland. It naturally failed to appreciate the long term significance of two overarching trends which by the 1980s were to be highly contentious in their implications. The first of these was the rise of the city, the role and character of education in an urban environment. The second, closely related process involved the colonisation of Auckland, city and province.

As we approach the 150th anniversary of the colonial foundation of Auckland (1990), we still lack both a general scholarly account and detailed critical analysis of various aspects of Auckland's history.² So far as education is concerned, there presently exist some useful published articles on diverse themes, a number of unpublished theses, many 'celebratory' histories of schools and other educational institutions, and some journalism. This paper seeks to explore the main characteristics of this established literature, and then to suggest some themes that seem central to the development of a social history of Auckland education.

The historian Michael Katz, writing on the history of education in Massachusetts, makes caustic reference to what he calls a 'cloud of sentiment' around American education, which he feels historians over the last century have done much to maintain. He attacks the 'warm and comforting myth' of idealism and humanitarian zeal, and points out that 'most large urban school systems since the later nineteenth century have been cold, rigid, and somewhat sterile bureaucracies'.³ Most work

on the educational history of Auckland, whether academic or popular, could be described as contributing to a similar 'warm and comforting myth' in this country. Ian Cumming's book on the Auckland Education Board, still, after more than a quarter of a century, probably the major source of reference on the history of education in Auckland, is essentially a centenary celebration of an established institution. Its title, *Glorious Enterprise*, does much to express the underlying sentiment. Similarly, K. A. Trembath's history of Auckland Grammar School, *Ad Augusta* - again a significant choice of title - is probably the best and most substantial school history so far produced in Auckland. But it shares Cumming's view of education, and for that matter the view expressed by the *Cyclopedia Of New Zealand* also, as representing progress, consensus, harmony, and the triumph of liberal values.

According to Trembath there has been a 'revolution' in New Zealand education since the second world war, reflected in the development of Auckland Grammar School: 'in buildings as in curriculum, staffing, and teaching techniques, the school reflects developments in the national system over the last fifteen years.' The result of all this, Trembath concludes, is the 'fulfilment of ambitions' which had surrounded the founding of the School in 1869: 'The total fitness of the words, *Per Augusta Ad Augusta*, to describe a century of development.'⁵ Very little has been published on education outside the schools, but what there is tends to follow this basic approach. Wynne Colgan's book on Auckland Public Library, for example, is another centenary work that suffers from what one might call the 'Prize Day syndrome', conforming to established academic values, entrenched educational interests, and unexamined liberal assumptions.⁶ And *Auckland's Historic Schools* by Paul Tritenbach exhibits these tendencies par excellence.⁷

As one might expect, the summer school jubilee histories and school magazines tend to project the same image. Slightly more surprising, and disappointing, this would also be true of most unpublished research theses on education in Auckland. Such theses usually contain useful and often interesting information about particular institutions, their leaders, and their official aims and ideals, but little else. Whether we look to D.M. Rae and the Auckland Training College, or to the history of Dilworth School, or to King's College, or to Seddon Memorial Technical College, we find an overwhelming emphasis upon success stories, enlightened leadership, achievement against the odds.⁸ Interestingly, there is in many cases a mismatch between the character and role of education as expressed in this kind of academic literature, and the images evoked by journalism. This discrepancy has become increasingly marked in the past decade as growing numbers of editorials, reports and features have been devoted to the social problems and conflicts of Auckland. It is perhaps arguable that such journalism gives a more accurate and realistic picture of education in Auckland than has been provided by the schools and universities. On the other hand, the view from the press gallery has shortcomings of its own. It focuses on the sensational and sometimes atypical event, rarely inquiring in any deep way into the historical processes that have shaped and continue to shape the city around us. There are some notable exceptions to this rule, especially the Listener columns of Ranginui Walker over the years, and investigations into such disparate institutions as Auckland Grammar School and Nga Tapuwae.⁹ Even so, we should make use of journalistic material, as indeed of the academic literature, in a critical manner, interrogating it as historical evidence and seeking at all times to relate it to long-term structural developments and wider social and political configurations.

This seems true also of two other kinds of source which have so far been little employed. Oral history can help us to recover the experiences and perspectives of those who have been educated or have been involved in the system in various ways, whether as administrators or teachers, parents or pupils. Primary sources, the records of institutions and individuals, might also be used rather more than they have been before to discover the aims and interests determining education beneath the public facade. Careful appraisal of these various types of data can help us to go beyond the usual 'constitutional' accounts towards a social history of education in Auckland, concerned with the changing relationships between education, broadly conceived, and the social and political processes around it.

There is some work available that already goes part of the way towards this goal. Margaret Mutch and J.R. Phillips have given some insight into the social role of education in nineteenth-century Auckland, developed further by Judith Elphick's 'social portrait' of Auckland in the 1870s¹⁰ We have useful theses by John Colquhoun on the Workers' Educational Association in Auckland and its purposes of social change, and by Stuart Wallace on the early relationship between Auckland University College and an indifferent, even hostile, community.¹¹ There is also a most interesting piece of Levett and Braithwaite that seeks to portray the public library system in the twentieth century as an agent of inequality.¹² Garfield Johnson has documented the problems of Hillary College (originally Otara College) in establishing itself and serving its community, while the work of Peter Ramsay and his colleagues at Waikato demonstrates some of the reasons for the 'special needs' of schools in Mangere and Otara.¹³ Recent research by Martin Kealey and William Brown has suggested ethnographic and spatial approaches to education in Auckland.¹⁴ Most impressive of all in many ways, Hugh Kawharu has drawn attention to the parallel between the alienation of the Ngati Whatua tribe of Orakei from its land, and its alienation from schooling.¹⁵ But Much of this research has never been published, or else is hidden away in relatively obscure journals. Also, such works have usually not been followed up by more general or long-term analyses: they have been the contribution either of students in no position to develop their work further, or of established scholars engaged in a single project. They have tended to work in isolation from each other, in several different disciplines so that a coherent literature has failed to develop. What we have in fact is a series of fascinating but frustrating glimpses of what the social history of education in Auckland might look like. We need now to bring them all together and use them to inform further historical study. In addition, it may be useful to suggest certain themes around which we may arrange or organise such work in the future.

In assessing the role of education in the making of modern Auckland, we need to take note of both continuity and change in the life and character of the city. First of all, continuity - and here we can see that many of the educational institutions that are familiar landmarks today were established in the nineteenth century: Auckland Education Board in 1857; Auckland Grammar School, 1869; Auckland University College, 1883; Auckland Free Public Library in 1880. Equally to the point, the social character of the city was in some respects already established in the first half-century of its growth. From its early years it spread to become a collection of residential areas which strongly reflected, indeed reinforced 9 social class differences. The area in which people lived gave a good indication of their station in life. This feature has continued into the twentieth century, made even more evident by the fact that Auckland in terms of land area has become one of the largest cities in the world. P. K. Harwood, senior community adviser for Auckland City Council, suggested in 1977 that -

Contrary to the New Zealand egalitarian myth, Auckland has an ever-increasing class system and this stratification is clearly shown in residential areas - for example in 1971 only 0.4% of the male working population in Arch Hill/Newton received an income of \$6,000 or more compared to 24% in Kohimarama. More importantly, the power of decision making via elected representatives in such institutions as the Auckland City Council has been oriented towards the wealthier suburbs.¹⁶

Thus it appears that social class in general and social geography in particular, have been important influences throughout the growth of Auckland. In what ways has this shaped the character and forms of education? And is it possible to discern whether education itself has tended to reinforce or to weaken these social patterns? According to W. E. Marsden, in British towns and cities of the late nineteenth century, 'Residential segregation became a potent influence on attitudes towards education and on the nature of the provision of educational facilities.' Moreover, 'The ecological forces which had made residential segregation an intimate part of the process of urban growth were faithfully reflected and reinforced even by popular educational provision.'¹⁷ But as has been shown elsewhere, there need be no simple or linear relationship involved here. Schooling has had varied effects on class and social geography in different situations.¹⁸ Education has often been regarded as both a means of reproducing dominant structures and attitudes, and an arena of social and cultural

conflict.¹⁹ In the context of the city, Gerald Grace argues that this implies 'a continuing ideological conflict over the contents and structure of the curriculum, the mode of pedagogy and the nature of social relations within urban schooling.'²⁰ The extent to which this has been true in Auckland has yet to be explored in any depth. It seems, though, to involve vital issues which need to be addressed if we are to understand the relationship between education and Auckland society, including contemporary aspects such as that, in the 1980s,

teachers and pupils in Auckland's poorer suburbs face a hard slog when it comes to raising money for school equipment and trips. Some schools would miss out altogether if it were not for constant raffles and discos to scrape together money for the basics, while in other parts of Auckland pupils scramble for a place on \$300 week-long ski trips.²¹

As well as such aspects of continuity, we can point also to dramatic changes, especially since the 1940s. Kenneth Cumberland has remarked that 'The Auckland of today is largely a product of post-war development.'²² It physically derives from the constructions and reconstructions of the last thirty years or so. Demographic change has profoundly affected all aspects of the city, including education. The population of Central Auckland grew from 331,940 in 1945, to 514,497 in 1961, to 698,382 in 1971, to 829,519 in 1981. This growth affected different areas in markedly different ways. The drift from the countryside to the city left some schools deserted while creating overcrowded conditions elsewhere. P. Mercer, secretary-manager of Taranaki Education Board, noted in September, 1966 the growing concern of the Auckland Education Board at the diverse effects of urban drift: 'The difficulty is to determine how much maintenance and rebuilding work should be done. It is becoming difficult to maintain existing transport services ... Many country school rolls, hitherto stable, have suddenly declined.'²³ Meanwhile the Education Department's Regional Office in Auckland was having to cope with a large increase of pupils which posed 'considerable problems in providing sufficient accommodation and adequate facilities'. Such problems were compounded by the fact that,

Quite apart from the rapid residential development in many parts of Auckland, population in some areas is actually dropping, while for others such as the state housing areas, come very large numbers of post primary pupils for a few years, but then the numbers tend to stabilise and finally steadily to decrease.²⁴

In particular, the various attractions of the city led to the large-scale immigration of Maori families and young people from rural areas, and Pacific Islanders also, who tended to congregate in distinct parts of the city. In these circumstances we need to reflect not only on the impact of rapid change upon established structures and ingrained attitudes, but also upon the response of hitherto dominant groups to a changing and perhaps threatening situation. It is fair to emphasise the administrative problems created by such changes, and the efforts that have been made to retain education as a social service for all. No less significant, even so, are the values and characteristics of such education, and the interests that it has tended to serve.

In approaching these latter aspects, the central role played by education in the colonisation of Auckland is surely a key feature. The structures and values of Auckland society have shown a strong tendency to imitate British, and especially English, antecedents and traditions. Andre Siegfried, visiting Auckland in the 1890s, emphasised the strong echoes of English life in all areas of Auckland society:

Were it not for the glitter of the brilliant sunshine, the incomparable clearness of the air, and the thoroughly colonial aspect of the houses buried among the trees, one might well take it for an English town ... Good Englishmen as they are, the inhabitants of Auckland never seem to be in a hurry, and in all circumstances one can see and admire their British calm.²⁵

Education strongly reflected this cultural dependence. As the English socialist Sidney Webb noted, also in the 1890s: 'Our general impression of education as shown in Auckland: seedy in appliances, imitative of old English models in method, honourable and gentlemanly in its spirit but quite without originality, independence, or modern ideas.'²⁶ English values and traditions were used

explicitly to 'civilise' both the general outlook of a rough frontier community, and the Maori tangata whenua.

Auckland Mechanics' Institute was a notable attempt to provide 'useful and entertaining knowledge'²⁷ as 'a steady counteracting force against those pernicious influences to which in a young colony society is peculiarly exposed'.²⁸ It was based solidly upon the principles of the Mechanics' Institute in London,²⁹ and its committee was at pains to point out that:

Mechanics Institutes are not only well known to all intellectual communities, but also highly appreciated and rank among their patrons persons of the highest literary acquirements and influence in the Parent State and Europe generally. The most prominent among those (living) is the Lord Brougham and Vaux and (dead) the immortal Birkbeck the founder of Mechanics Institutes.³⁰

Russell Stone has recently suggested that the mechanics' institute in Auckland appealed to the 'twin Victorian ideals of respectability and self-improvement'.³¹ It was never as popular as its sponsors had hoped and in 1880 its principal asset, its book collection, was taken over by the new Auckland Free Public Library. Even so, the ideas that actuated it were to be characteristic of education in the growing community.

A further purpose of education in Auckland was for it to provide a means of cultural domination. Sir George Grey as governor established industrial boarding schools under the Education Ordinance of 1847, according to Judith Nathan, as 'a way of consolidating Christianity, a means of fostering Western standards and maintaining racial harmony, and finally as instruments of assimilation'.³² As conflict developed between the colonists and Maori tribes, the dimension of control became manifest. Vicesimus Lush, vicar of the parish of Howick, was perhaps unconsciously apt in commenting on the situation in 1860, 'A sad report rife today of 150 settlers surrounded in a stockade by a thousand Maoris - and in great danger all of being killed. In the midst of all this inquietude I am contemplating two projects - the enlargement of my Church and the establishment of a Book Club.'³³ The public library established in Auckland was also intended to be an instrument of cultural authority. Sir George Grey argued in June 1883 that the library would assist the 'migration' of a culture and language:

Speaking different languages, accustomed to different laws, to varied modes of government, but still all gradually merging into the use of that one familiar tongue - the Anglo-Saxon language - which is to dominate the world. (Cheers.) This is the population for which we have to provide. These are the people for whom, and for their children, we are to secure a mode of instruction in our public institutions, which shall enable this central position of Auckland, and these central islands of New Zealand, ultimately to flood the Pacific with learning, and to dominate with a just and righteous supremacy - not of tyranny, but of intellect, over the great extent of islands which surround us upon every side.³⁴

Schools were to perform a similar function.

Education also provided a means of acquiring a sense of tradition and of culture in this relatively isolated and newly fashioned community. Auckland Grammar School imitated and interpreted the practices and ideals of English public and grammar schools to cultivate its own 'grammar school tradition', suited particularly for middle class, male Europeans. J. W. Tibbs, its headmaster for thirty years, suggested in 1911 that it had become the 'chief school' of Auckland 'where the professional and businessmen of the future are receiving their education'.³⁵ The school's colonial aspect was strongly emphasised by the Governor of New Zealand, The Earl of Liverpool, and the Hon. W. H. Herries as the representative of the Government at the ceremony to lay the foundation-stone of the new grammar school building at Mountain Road in 1913. According to the Earl of Liverpool:

One of the chief characteristics of the English speaking race was that it carried its institutions with it to all quarters and all climates of the globe. One of these characteristics was the desire to foster education, that the youth of the country might become worthy citizens of the great Empire to which they belonged.

Herries continued in the same spirit, noting that 'His Excellency and himself had come from that greatest school of the Empire - Eton': 'The Auckland Grammar School was not the old school that Eton was, but it had as fine traditions, which had been worthily upheld in the past, and which the boys of the future and the present had to uphold. (Applause.)'³⁶ In doing so it also appealed with rather more success than the old mechanics' institute to the ideals of 'respectability' and 'self-improvement'.

An especially clear example of the colonial character of education in Auckland, and the values it tended to encourage, is a circular for school committees and head teachers prepared by the Auckland Education Board in June 1897 for Queen Victoria's Diamond Jubilee (see Appendix 1). Tuesday 22 June was set aside for the observance of the Jubilee, and a Special Lesson was prescribed to explain the progress of the British Empire during Victoria's reign: 'The Board trusts that every head teacher will take the opportunity (before the 20th June) to give a special lesson on the lines therein set forth, and thus to inspire the children with a feeling of loyalty to the Throne, and a sense of the wonderful growth of the British Empire.'³⁷ Less blatant, but arguably just as significant, was a submission made to the Department of Education by the Auckland Grammar Schools Board in April 1962, seeking the maintenance of 'specialisation on the academic side in a large city' (Appendix II). The development of co-educational, multilateral 'secondary education for all' seemed to threaten the academic and cultural 'traditions' constructed by the grammar schools: 'Our Board is naturally alive to its responsibility to preserve and enhance this tradition: to allow it to fall into neglect would be a grave disservice to the community.'³⁸ This appears to be an instance of an established interest group defending the values and structures that it represented, in the face of unpredictable and undesired change. Both documents, although prepared sixty-five years apart and intended for different kinds of audience, may be read as manifestations of colonial culture: the first in 1897, during a phase of expansion and self-confidence, the second at a time of doubt and challenge.

Detailed analysis of the ideologies embedded in the 'colonial culture', and of the processes by which they were disseminated and accepted among the community, seems an important task for a social history of Auckland. Equally do we need to gauge and explain the appeal of different kinds of values and institutions, and the distinctive ways in which they were interpreted to suit the Auckland context. In general terms, however, this central aspect of Auckland education clearly helps us to explain several related features. First, it suggests the existence of social and cultural attitudes at a local and urban level that have at various times come into conflict with what C. E. Beeby has recently described as the dominant 'myths of New Zealand education.'³⁹ The 'official' tradition of education in New Zealand has emphasized equality and uniformity, and this general tendency has been well represented by the approach of the Education Department's Regional Office in Auckland since 1948. Yet there has been a strong demand, often vociferously expressed, in Auckland for academic standards and distinctive forms of education. In the 1950s, Henry Cooper of Auckland Grammar School 'pleaded for schools to be allowed to develop their own individuality and character', arguing that 'If pupils were not allowed to go to the old established Grammar Schools they would tend to go to private schools where they could get the education they required.'⁴⁰ Noel Barclay, chair of the AGSB, could still insist in 1977 that 'Our schools offer a particular style of education and some parents would prefer this for their children. In many cases this preference is so strong that parents shift their household to within the zone of the school of their choice'.⁴¹ It is arguable that 'bureaucratic centralism', styled as such by Michael Katz in the context of American education, has served in the case of New Zealand as an antidote to colonial values most sharply expressed in Auckland.⁴² Conversely, the various voluntary, democratic and local bodies based in Auckland have often tended to seek authority and legitimacy in their colonial educational traditions.

Community attitudes towards education also seem explicable by reference to an enduring colonial culture. The popularity of established 'traditions' in Auckland education is one indication of this; equally, we can point to a certain suspicion of novelty and change. Both facets were recognised by C. E. Beeby as director of education when he tried to convince Auckland educational interests of the need for expansion and adaptation in 1944:

He fully realised the part tradition played with parents in selecting the school to which their children should go and he had much sympathy with it. However, in a rapidly expanding city such as Auckland new schools must be established and if progress were to be made, it was inevitable that old ties must be partially severed and new ones cemented.⁴³

It appears that this was not as 'inevitable' as Beeby hoped. A quarter of a century later, the Auckland Star could still note that 'Establishments like the old city grammar schools have an aura mixed of merit, tradition and the single sex exclusiveness that rubs off from private schools.'⁴⁴ In June 1957 the district senior Inspector for post-primary schools, Alan Thom, remarked: 'I need hardly point out that, following on certain "rabble raising" by the New Zealand Herald, there already exists in Auckland an emotional potential, which will not require much to set off a campaign "to preserve unsullied the noble traditions, academic and cultural, of the Grammar Schools"!' ⁴⁵ That same month, Thom himself felt obliged to address the issue of 'tradition' at a public meeting to explain the need for a new high school in Mt. Roskill:

Mr Thom went on to say that although parents may be unwilling to send their children to a new school, preferring, rather the old established school with some tradition and record of scholastic achievement behind it, nevertheless, the child enrolled at the new school this year would become a foundation member and would have a full share in creating a tradition.⁴⁶

Often the result was that new schools would imitate the traditions and customs of the well established schools in order to win the acceptance of the local community.

In the same vein, one may detect a deep attachment to liberal ideologies of social mobility and self-improvement through academic success. At the grammar schools in the 1920s and 1930s, the most popular courses were the academic courses which were supposed to prepare pupils for professional careers. According to the Grammar School Board in 1929,

It is possible that a number of pupils are sent to the Grammar Schools who are not likely to profit sufficiently by the kind of education which leads to a career in the higher walks of business or the professions and who might receive a more suitable kind of education elsewhere. But here a factor of the utmost Importance intervenes, though usually overlooked, namely the choice of the parents.⁴⁷

This 'choice' was doubtless in many cases a pragmatic one, as Hugh Kawharu has pointed out in relation to the Ngati Whatua community of Orakei: 'It was this rule-of-thumb pragmatism rather than enchantment with Pakeha values as such that caused them to see in the acquisition of Pakeha skills through Pakeha education a hope for their children.'⁴⁸ Even so, it was a commitment shared by many who were unlikely to reap any personal rewards from the education system. Alison Jones has documented the hopes and ideals of Pacific Island girls who 'stay on at school despite their often relatively poor school attainment, because it represents for them one of the few hopes for social mobility - even of a limited sort'.⁴⁹ Martin Kealey's research on pupils at Auckland Grammar School reveals a conspicuous lack of resentment against the school's official values and ideals, even among the 'meats' or low-achievers of form 5H:

Although the norms and values of boys in this class were generally incompatible with the school's formally-stated goal of academic excellence. the majority of 5H pupils were not in their manner and attitude overtly "anti" the school. Host had simply ceased to regard scholastic success as a realistic ambition, and substituted in its place interests and activities that frequently lay outside the school's sphere of influence.⁵⁰

Moreover, new schools and those with relatively poor academic records rarely chose to cast doubt upon academic criteria, preferring in many cases to seek adjustments to their zones to include more prosperous residential areas. or to attract more 'able' pupils who would improve the school's 'reputation'. As Garfield Johnson observed when helping to establish Otara College in the 1960s: 'It was vital to the success of the school that it should get a proper cross-section of its community, and, in order to establish itself in public esteem, this meant as many of the brighter pupils as it could get

to allow those all-important examination passes three years hence to be achieved, and a record of successful old pupils to be built up.⁵¹

How much resistance or hostility was harboured against these educational values, their colonial associations, and the structures they created? This is another issue that deserves detailed research. There certainly appears to have been little organised opposition, except that it is against the plans of the university college to lay claim to the old Government House.⁵² But evidence of alienation becomes more substantial from the 1960s onwards. Amid rapid social change and with a growing population composed of different ethnic and cultural groups, criticism of the dominant norms of education became more frequent and through going. By 1970, Seddon High School was on one occasion moved to complain that

Many teachers and school administrators seem pretty oblivious to what is happening. Our education system is still pretty much geared to inculcating European values. The symptoms of anti-authority, disregard for property, are still often regarded as a breakdown in school discipline, rather than an indication that our methods, curriculum content, handling of human beings and value systems need modification.⁵³

Violence and increasing conflict within schools and in the wide community were linked, according to several observers and critics, to alienation from an unsympathetic culture. Thus for example one youth activities official offered a simple and clear analysis: 'Lack of success at school academically/recreationally, therefore Jack of happiness at school led to rejection of authority at an early age and consequent acceptance of anti-social, anti-establishment attitudes. Expression in gangs as compensation to fill in idle hours.'⁵⁴ This kind of view was strongly supported by the Maori educator Ranginui Walker: 'The education system, established in the last century, has been one of the most obvious practitioners of institutionalised racism through the exclusion of Maori language and culture.'⁵⁵

According to Walker p the loss of identity of the 'new generation of city-born Maoris' was 'exacerbated by a school system which is monolingual as well as monocultural'.⁵⁶ Such evidence suggests that by the 1970s - 1980s the colonial culture was struggling to assimilate the rising generation, although it retained strong support in many sections of the community. This, at any rate, would be the lesson of an explanatory model of Auckland's social history that stressed its colonial traditions and values.

A social history of Auckland education should be able to illuminate the changing relationship between the town and the countryside, from the scattered population of the province in the nineteenth century to increasing domination by the conurbation of Auckland in the twentieth.⁵⁷ It will also provide a local test of orthodox perspectives on educational and social history in New Zealand as a whole. Equally, we will hopefully find it possible to build up a comparative analysis of Auckland in relation to other urban centres in New Zealand, Australia and elsewhere, seeking much greater use of Auckland sources than was achieved by Robert Thornbury in his rather premature study of a decade ago.⁵⁸ In one sense, our view of educational history in Auckland should respond to the 'darkening vision' of New Zealand society and politics in the 1970s and 1980s. Thus, as we extend the account offered by Cumming and others beyond the school and Board and into the many different aspects of education in all phases of life and society, and update it to include recent developments, we will at the same time transform our history to embrace conflict as well as harmony, intractable tensions no less than progress. We will accept that education in Auckland has probably helped to maintain, and sometimes to intensify, social divisions as well as acting to break them down. We will concede that the perspectives of disadvantaged groups will not be the same as, often cannot be reconciled with, those of the 'successes' of the system: that the view from Otara is different to the view from Epsom. On the other hand we should not be blind to the ideologies, myths and perceptions that have tended more often than not to bind the community together. The social history of education in Auckland will certainly be 'of the very greatest interest and significance in ... relation to modern British colonisation', though not in quite the way that the *Cyclopedia Of*

New Zealand once Imagined. It will also be a vital element in our understanding of the difficult growth of a national and local identity, and a diverse urban culture.

Notes

Thanks to members of the NZARE Conference at Hamilton, 27-30 November 1986, for their comments on an earlier version of this paper; also to the Auckland Grammar Schools Board for permission to reproduce two documents located in its archive at Auckland Public Library (Appendices I and II).

1. Cyclopedia Of New Zealand, vol . 2: Auckland Provincial District - 'Educational' (1902), 196.
2. Clyde and Sally Griffen, *Sources For The Social History Of Auckland* (1985) and the work of the Centre for the Study of Auckland History and Society, established in 1985, are highly promising recent developments. See also Clyde Griffen, 'Towards an urban social history for New Zealand', in *New Zealand Journal of History*, 20/2 (1986). 111-31.
3. Michael Katz, *The - Irony Of Early School Reform: Educational Innovation In Mid-Nineteenth Century Massachusetts* (1968), 2
4. Ian Cumming, *Glorious Enterprise: The History Of The Auckland Education Board, 1857-1957* (1959)
5. K. A. Trembath, *Ad Augusta A Centennial History Of Auckland Grammar School, 1869-1969* (1969), 339, 342.
6. Wynne Colgan, *The Governor's Gift: The Auckland Public Library 1880-1980*. (1980).
7. Paul Tritenbach, *Auckland's Historic Schools* (1984).
8. R.D. Cartwright, 'D.M. Rae and the Auckland Training College, 1924-46' (MA Thesis, Education, Auckland, 1965); R. K. Dewhurst, 'Pro Civitate: James Dilworth and the history of the Dilworth School'(MA Thesis, Education, Auckland, 1966); Richard Murray, 'The history of King's College, Auckland' (Dip. Ed. thesis, Auckland, 1967); Alan Clarke, 'A history of Seddon Memorial Technical College' (Dip. Ed. thesis, Auckland, 1966). Examples could be multiplied.
9. e.g. Adrian Blackburn, 'Last bastion - or anachronism?' in *New Zealand Listener*, 3 November 1979; and Louise Callan, 'The Nga Tapuwae experiment', *Auckland Metro*, September 1983.
10. Margaret Mutch, 'Aspects of the social and economic history of Auckland, 1890 – 1896' (MA thesis, History, Auckland, 1966), esp. Chs. 5-6; J.R. Phillips, 'A social history of Auckland, 1840-53' (MA thesis, History, Auckland, 1966), esp. Ch. 10; Judith Elphick, 'Auckland, 1870-74: a social portrait' (MA thesis, History, Auckland, 1974).
11. Stuart Wallace, 'The idea of university education and the public response in Auckland, 1883-1919' (MA thesis: History, Auckland, 1972); and John Colquhoun, 'History of Auckland Workers' Educational Assn until the passing of the Adult Education Act, 1947' (M. Phil. Thesis, Education. Auckland, 1976).
12. Allan Levett, Eric Braithwaite, 'The growth of knowledge and inequality in New Zealand society', in *New Zealand Libraries*, 38/2 (April 1975), 50 – 73.
13. J. Garfield Johnson, 'Problems facing a new multi-course, multi- racial secondary school in a new housing suburb' (Deip. Ed. thesis, Massey, 1967), and 'Changing institutions from the inside', in John Watson (ed), *Policies For Participation* (1977), 121-33; Peter Ramsay et al, *Tomorrow May Be Too Late* (final report of the Schools with Special Needs Project, Education Department, University of Waikato, 1981).
14. Martin Kealey, 'Meats and veges: an ethnographic study of two grammar school classes' (MA thesis, Anthropology, Auckland, 1984); William Brown, 'Geography, education and institutions: a study of secondary school catchment zoning in the Auckland urban area' (MA thesis, Geography, Auckland, 1985).
15. Hugh Kawharu, *Orakei: A Ngati Whatua Community* (1975).
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Appendix I

Circular to School Committees and Head Teachers.

EDUCATION BOARD,

Auckland, June 6th, 1897.

The Board invites the School Committees and Head Teachers of the Auckland Education District to join in celebrating **TUESDAY JUNE 22ND** instant, as the Day of the Diamond Jubilee of Her Most Gracious Majesty Queen Victoria.

It is suggested that the arrangements for observance of the Day shall be made in such a way as to give to the school children a personal share in the Celebration, and to impress upon their minds the national importance of the occasion.

The Schools throughout the Education District will be closed during the week beginning Monday, June 21st; and the following week will be observed as the usual Midwinter holiday (except in those schools in which other arrangements have been already made in respect of the Midwinter holiday).

It is desired that the children of the schools within easy reach of Auckland will join in the singing of the National Anthem (under the direction of their teachers) on Tuesday the 22nd, at the hour and place to be appointed by the Commemoration Committee of the City; and also that the Boys of Standards IV., V., and VI., will join in the Procession to be arranged by the same Committee.

Enclosed herewith is a copy of a Special Lesson which has been prepared by direction of the Board, setting forth the leading events and the progress of the Empire during the sixty years (1837 to 1897). The Board trusts that every Head Teacher will take the opportunity (before the 20th June) to give a special lesson on the lines therein set forth, and thus to inspire the children with a feeling of loyalty to the Throne, and a sense of the wonderful growth of the British Empire.

It is hoped that the contents of this Special Lesson may be suitably inscribed on a Chart to be preserved as a permanent record in every school.

The Board has had under consideration various suggestions for the institution of some lasting memorial of the occasion of the Queen's Diamond Jubilee. The suggestion which most commends itself to the Board is the institution of a 'Victoria Diamond Scholarship' to be competed for annually by scholars of the public schools; and the Board hopes soon to be in a position to make some definite proposal on this subject.

The co-operation of Committees and Teachers is desired in giving effect to the suggestions set forth in this Circular.

By Order of the Board, . .

VINCENT E. RICE,

Secretary.



NOTES from which material may be selected for a Lesson showing the progress of the Empire since the accession of Her Most Gracious Majesty Queen Victoria.

LEADING FEATURES OF THE REIGN.

1. Rapid growth of the Colonies and territorial expansion of the Empire.

The area of the Empire has been increased by two and a quarter millions of square miles.

ASIA.—Transfer of a large portion of India from the East India Co. to the Crown, and subsequent acquisition of new territory.

Hong-Kong ceded by China.

Conquest of Upper Burma.

AFRICA.—It is in this Continent that the most marked territorial expansion has taken place. Natal, Br. East Africa, Br. Central Africa, Basutoland, Bechuanaland, Niger Protectorate, and Rhodesia.

AUSTRALASIA.—Fiji Islands, Br. New Guinea. Further exploration of coast New and of interior of Australia.

N.B.—Trade of Colonies increased eight-fold from 1837 to 1877.

2. Immense growth of British Commerce and increase of the national wealth.

Total trade of Great Britain increased sevenfold.

Trade per head in 1840, £1 4s.; in 1880, £18 6s.

Population increased by thirteen millions.

3. Important discoveries and inventions, and consequent development of the applied sciences.

Electric Telegraph.

Photography.

Spectroscopy.

Telephone.

Establishment of vast railway systems.

Increased application of steam to manufactures.

Application of electricity to lighting and to motion.

Underground railways and submarine tunnels.

Iron steamships and screw propellers.

Iron bridges and large ship canals.

4. Education placed within the reach of all by the establishment of a national system.

Average attendance in 1880 at schools under inspection in Great Britain and Ireland alone was upwards of five and a half millions.

5. Foundation of free libraries and museums.

6. Extension of the franchise throughout the Empire.

7. Establishment of hospitals and other benevolent institutions.

8. Spread of the English language.

9. Growth of the National Spirit tending towards the Federation of the Empire.

NOTABLE EVENTS OF THE REIGN.

| | |
|---------------------------------------------------|---------------------------------------------|
| 1839.—Establishment of Penny Post. | 1866.—Atlantic Cable laid. |
| 1840.—Sovereignty of N.Z. ceded to Great Britain. | 1867.—Second Reform Bill. |
| 1846.—Repeal of the Corn Laws. | 1869.—Suez Canal opened. |
| 1851.—Great Exhibition. | 1870.—Education Act. |
| 1854.—Crimean War. | 1883.—Third Reform Bill. |
| 1857.—Indian Mutiny. | 1887.—Jubilee of the Queen's Reign. |
| 1858.—Sovereignty of India assumed by the Crown. | 1897.—Diamond Jubilee of the Queen's Reign. |
| 1864.—Formation of the Canadian Dominion. | |

Reasons why the occasion of the Diamond Jubilee should be specially observed :

1. The private and domestic virtues of the Queen have purified and elevated society at large, and the vast influence which she possesses has always been used for the good of her people.
2. The Queen, as the Head of the State, is the representative of the rights and liberties of her subjects; and, therefore, in honouring her we pay our tribute to that love of freedom which has made our nation great.
3. The period covered by the Queen's reign is one of unparalleled prosperity in the history of the Empire, and it is therefore fit that the occasion of her Diamond Jubilee should be marked by a great national thanksgiving.

GOD SAVE THE QUEEN !

1. God save our gracious Queen,
 Long live our noble Queen,
 God save the Queen !
 Send her victorious,
 Happy and glorious,
 Long to reign over us,
 God save the Queen.

2. O Lord our God, arise,
 Scatter her enemies,
 And make them fall ;
 Confound their plotting;
 Frustrate their knavish tricks ;
 On Thee our hopes we fix ;
 God save us all.

3. Thy choicest gifts in store
 On her be pleased to pour ;
 Long may she reign !
 May she defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the Queen.



Appendix II

AUCKLAND GRAMMAR SCHOOLS' BOARD OF GOVERNORS
THE ROLE OF OUR FOUR GRAMMAR SCHOOLS

A submission made to the Department of Education by the Auckland Grammar Schools' Board in April, 1962.

1. THE NEED FOR A RE-APPRAISAL.

The rapid development of secondary education in the Auckland district continues unabated, and the Board believes that at the present juncture, particularly in view of changing patterns of technical education, an assessment of the present and future role of our schools will be beneficial both to ourselves and the education authorities.

"Diversity within unity" We have no quarrel with the general development of N.Z. schools, which have many commendable features, but are concerned to draw attention to the fact that with a pattern of uniformity such as we have in N.Z. it is essential for there to be some real diversity, if the health of the whole system is to be maintained. In this way the educational pattern should reflect the prevailing temper of the community (or perhaps give it a lead) and there can be no doubt that, while New Zealanders are conscious of the benefits of "The Welfare State" they are also becoming aware of the danger of a decline in individualism and in freedom itself. Of course, extremes of diversity are as much to be deplored as extremes of uniformity, but it may well be thought that N.Z. stands in danger of the latter more than of the former, educationally and in other spheres. We believe therefore that a pattern of "diversity within unity" should be aimed at, and that our four schools have a particular role to fulfil in ensuring this diversity within our metropolitan area.

The Board notes with strong approval the comment of the Post-Primary Teachers' Association in its submission to the Commission on Education (summarised in P.P.T.A. Journal, April 1962, p. 8) "P.P.T.A. seeks real diversity in the kinds of schools available for parents to choose, and seeks a bolder spirit of enquiry and experimentation in the schools. We are by no means convinced that the pattern of schools most suited to N.Z. conditions has been established."

Overseas precedents. Auckland is already by far the largest urban area in N.Z. and will presumably continue to outstrip the southern cities in growth of population. For this reason, while we should pay due regard to our relations with the rest of N.Z., it is logical that we should be looking increasingly towards overseas cities of comparable size, whose educational patterns have developed over a much larger span of years. Sydney and Melbourne and the other Australian capitals, the major cities of Great Britain and also the U.S.A. have much to teach us here (our two Headmasters have gained a large store of experience in this regard from their recent world tour) and our Board feels the time is ripe for some fresh thinking about the pattern in Auckland.

2. SPECIALISATION IN METROPOLITAN AREAS.

We submit that it is in the best interests of the whole community that greater educational diversity should develop here. The majority of schools will probably continue to be of the multi-lateral and co-educational type, all of which can take root in their areas and foster their own traditions. There must also clearly be strong development in technical education, and recently announced changes indicate that the authorities are fully aware of this; the pressure of needs in our national economy and of international competition have brought about a more realistic atmosphere in this branch of education.

The Board is convinced that at least as strong a case can be made for specialisation on the academic side in a large city. Our schools have for a very long time been associated with a predominantly academic education, and in the midst of public concern about technologists and skilled tradesmen it must not be forgotten that the "products" of academic schools will be in ever greater demand - in the professions, particularly the Universities and secondary schools, and at the executive levels in Government Service and in science, commerce and industry. Here our Grammar Schools can play a major part. It would be possible to argue for a small number of schools which were almost completely of the "IQ" type, in which places were won by competitive examination (there is an example in Sydney, to go no further) and this may well be eventually desirable. But most educationists would no doubt consider that at the moment this would be too violent a departure from our N.Z. pattern.

Our own schools, while having an academic bias of the traditional type, also provide a satisfactory education for a number of, less academic pupils. But has the time not come to strengthen further their academic tradition and to have, say, two strong technical schools to create an over-all balance in the inner city area?

It is interesting to note that in his important survey "The Post-Primary Curriculum" (1958) Dr. Beeby recognises implicitly the principle of specialisation in schools of the city areas. We believe this must be pronounced clearly, because the pressures are likely to be in the other direction i.e. to make the Grammar Schools conform gradually more and more to the local and multi-lateral pattern. We feel strongly that their history makes this unrealistic and that their distinctive contribution makes such a change unnecessary and undesirable.

B. RELATION TO PRIVATE SCHOOLS.

In Auckland the private and Church schools have always been an educational force to be reckoned with, and their number and influence has greatly increased in the last ten years. There are hundreds of parents who, wanting the best available education for their children, every year weigh up the merits of these schools against the merits of the State schools, either a local school or, in many cases, one of the Grammar schools with which they themselves have some links. Our Board believes it is absolutely essential to the general health of our secondary system that the leading State schools should not merely keep pace with the best of the private and Church schools, but keep ahead of them. If this does not happen, we may be sure that more and more good educational material (not only in the intellectual sense, but good "all-rounders") will be sent by conscientious parents to these schools, often at considerable sacrifice, and that they will expand and multiply to meet the need. If these pupils are lost to us, it is highly unlikely that any other State school will hold them.

The result would be a "two tier" system, socially and to an increasing extent educationally, and this would be very undesirable. It is well-known that the staff of the leading non-State schools are very anxious that the major State schools should maintain and increase their strength. It is a case of mutual need between the two types of school, and the resulting stimulus to education and the whole community is profound. We put these points forward not as theory but as comment on the situation as it is here and now.

THE PRINCIPLE OF THE PARENTS' CHOICE.

The Board believes this principle must never be lost sight of. It is recognised as fundamental by Dr. Beeby in the above mentioned report: "Within the State system every child whatever his ability is free to go to the post-primary school of his parents' choice, subject only to zoning restrictions in certain areas" (p.1) The zoning scheme is therefore clearly recognised as an anomaly, and this matter must continue to engage the earnest attention of local educational authorities. If it be urged that our Board initiated zoning in Auckland, we would point out that this was inevitable because our Schools were the only ones originally involved, and that the scheme was much more elastic then than now, and therefore caused less hardship. Each year many hundreds of Auckland parents apply unsuccessfully to have their children enrolled at our four schools. These applications are made entirely on their own initiative; it is not in response to any canvassing for support.

Our Board appreciates what has already been done, but it is disquieting to note that whereas a few years ago zoning in the Auckland area was regarded as a temporary expedient, it is now taken as virtually permanent. We are aware, of course, of the great difficulty of this problem, and are glad to be assured that the Department recognises the basic principle e.g. in the circular "Post-primary enrolments in the Auckland urban area" (AK.5037/300/7/61) it is stated (p.2) "boundaries are suggested which will permit the greatest possible elasticity in enrolments, that is to say, those which will allow as many of the pupils as possible to enrol at schools out-side their own areas, where there is good reason for doing so."

Comment on "Broad Principles" Five guiding principles for control of enrolments are laid down in the same circular (pp.1-2). We submit that these must continually be related to the fundamental principle of the parents' choice, and where possible revised in the light of it.



The following detailed comments are offered -

(a) No. 1 concerns "the right of every pupil to enrol at the school nearest to his home." Convenient and commendable though this may be in many ways, it cannot be allowed over-riding authority. The reasons for an out-of-zone pupil attending a certain school may be and often are altogether stronger than those of a pupil nearby. This argument has special force in the case of our Grammar Schools, where both the physical shape of a zone and its character have changed very materially.

(b) Travelling. We suggest that there has been some lack of realism in official thinking on this issue. Although there are problems involved, travelling is not an unmitigated evil. Many of us can look back without regret on school-days when we walked or cycled or travelled by public transport over considerable distances; perhaps the physical effort of reaching one's school itself provides a stimulus and a sense of appreciation of what is offered there. At all events there are still thousands of Auckland children who travel a longish way to Church and private schools every day, and in both state and private schools overseas this is usually taken as a matter of course. In the case of our schools, there are very many parents who, grant or no grant, would gladly arrange for their children to travel if they could be enrolled. Surely it is not unreasonable that some other children should be asked to travel (probably only a moderate distance) to a school out of their zone, particularly if our Schools are not specially suited to their needs? (We take it that the Department has already accepted this principle in the intended arrangements for pupils of Seddon Technical College to travel out to the new site at Hecla Road.)

(c) Principle No. 3 states "every school has an obligation to continue to provide courses which the community has come to expect it to offer." This concerns our Schools directly; we believe strongly that over the years Auckland has come to expect a predominantly academic and long-term training in our schools, a setting of the academic standard as it were, and continues to take a justifiable pride in our success in this regard. This provides a strong incentive for advance in this direction.

5. THE DISTINCTIVE CHARACTER OF OUR SCHOOLS:

The academic tradition has already been stressed; but there is more involved than this. The history of our schools, which is long by N.Z. standards, is interwoven in a unique way with the history of our city and province, and indeed our nation. Our Board is naturally alive to its responsibility to preserve and enhance this tradition; to allow it to fall into neglect would be a grave disservice to the community.

Besides this, we are conscious that our Grammar Schools have acquired a particular ethos similar to the great Grammar Schools overseas, but also with a N.Z. flavour. While absorbing what is worthwhile in recent thought they have long been associated with the best of tradition methods in education. Their discipline, associated partly with their single-sex character, is also distinctive (some educationists are fond of dubbing in "authoritarian"!) And on a more practical level, they have never attempted to serve their local areas with physical amenities and with a large array of night classes, as is the case with more recent schools. No judgement is being passed on this "community effort", but the Grammar Schools have not developed along this line; they have had other pre-occupations.

It should always be kept in mind that a country's educational system, as a whole is judged by its best schools and its best products rather than by some hypothetical average.

6. RELATION TO OTHER AUCKLAND STATE SCHOOLS:

Our Board is of course aware that educational authorities have to look at the over-all picture in any district, and that any modification of the role of major city schools must be considered at least in part in its relation to the other schools in the "perimeter" area. It may be feared that the repercussions on these schools could be considerable. Our reply to this would be to point out that "Greater Auckland" is already of enormous size both in terms of population and of physical spread, and that the shape of its oldest schools near the centre of the city will less and less affect the general development elsewhere, as its size increases. Even if our Schools changed to the complete "IQ" type after the U.K. and Sydney pattern, this would by no means remove all the academic talent amongst the 21,000 pupils who are on the rolls of the secondary schools in this district.

But this is not in fact contemplated. What is sought is something less extreme, namely the fuller and more efficient use of the academic resources of our major metropolitan schools. We submit that to make them "special cases" in a more marked way is realistic educationally, and does not necessarily militate against the success of the other multi-lateral schools. (Our annual intakes are already smaller than a number of these). Each type must succeed in its own field, and thus exhibit diversity within a larger educational unity.

RECOMMENDATIONS: (a) General. The Board, for the reasons outlined above, requests the Department to agree to a new policy with regard to the role and composition of our four Schools, and recommends that this be implemented for 1963 by allowing a considerably larger intake of out-of-zone pupils, and (recognising the wisdom of keeping the school rolls at about their present figure) reducing the intake from the Schools' zones to a corresponding degree. Taking the present proportion as ranging between one fifth and one sixth of out-of-zone pupils, we recommend increases as indicated in (b) below.

It is recognised that this will mean the exercise of considerable discretionary powers by the four Principals, but we are sure that in this matter they deserve the full confidence of both the Board and the Department.

(b) Individual Schools.

Auckland Grammar School.

The Board believes that the outstanding academic standards of this School deserve not only the commendation of the authorities, but special attention as an ideal situation for educational experiment particularly at the senior levels. In 1961 49% of all leavers had U.E. or better, 25% had H.S.C. or better; and in the sciences, to take the most obvious case, the numbers of boys studying Chemistry, Physics and Biology in the Upper and Lower Sixth Forms were 159, 162 and 70 respectively. This must surely be without parallel in N.Z. and provides very strong grounds for the recommendations of the Headmaster, that the new permanent class-room block should include a lecture theatre (for 120-150 pupils) a language laboratory, an "advanced-flexible" science laboratory, and a television viewing room - all incorporating successful developments overseas. Perhaps even more important is the need for improvement in the senior staffing position, to attract men of high calibre for Sixth Form work of these proportions.

Because of the relatively central position of A.G.S., we believe vigilance will be necessary during the coming developments in technical education. In 1960 and 1961 a trend became perceptible whereby numbers of in-zone pupils who would normally apply to a Technical College for a trades course enrolled at A.G.S. (this was illustrated by the discrepancy between the predicted in-zone figures from the Department and the actual enrolments). This is far from ideal either for the boys or the school, and underlines the need for discretionary powers for principals in handling in-zone applications.

The enrolment figures as at 3rd October 1961 showed that out of 217 applications from outside the zone only 53 could be accepted, the total enrolments being 262. The Board recommends, to assist us in fulfilling our aims for the School, that the number be raised to 100 i.e. 40% of an expected average intake of 250 pupils.

Mount Albert Grammar School.

This school has also developed along distinctive lines, and has a slightly wider variety of courses. Out of the annual intake of 8 new Forms, 5 are Academic with 1 each of Commercial, Technical and Agricultural. There has been a uniformly high standard of performance through all the School's courses i.e. excellent results at the higher academic levels, and a pass rate in School Certificate in the minor courses which compare more than favourably with that of the Technical Schools. This may be attributed to the stimulus given to short-course pupils by their membership of a School which is devoted predominantly to long-course work.

One way however in which the Headmaster is handicapped in filling these extra courses with the best pupil material arises from the high preference given to in-zone enrolments, e.g. 50 boys enrol for the Technical course, and 12 only for Agriculture, so that some very desirable entrants for Agriculture from outside the zone have to be turned down, and the 15 surplus Technical boys are diverted into the Agricultural course, which is therefore only imperfectly fulfilling its true function.

To rectify this position, and further develop the academic courses, the Board therefore recommends the same new figure as for A.G.S. i.e. 40% out-of-zone pupils out of an average intake of c. 270 pupils.

Epsom Girls' Grammar School.

At this School it is well known that consistently good academic standards have been maintained over many years, in spite of great problems in particular school buildings which have only slowly become anything like adequate, and the staffing difficulties that have attended even the best of girls' schools in recent years. Besides this Epsom has not come very well out of recent changes in zoning, as a result of which the area on which the School draws is rather unnatural geographically (going as far west as the W. side of Dominion Rd., for instance).

The Board, while recognising the reluctance of the Department to disturb boundaries again, believes that changes ought to be made to give Epsom a more natural and equitable zone vis-à-vis the surrounding schools. It should not be forgotten also that because of its position the School has to compete with private and Church schools in a way that other State girls' schools do not, and that the arguments in our submission for strengthening the School to meet this challenge clearly apply. Further, the Board does not believe that any extension of courses at E.G.G.S. is called for. The demand for the academic courses already offered continues to be very great.

We recommend the same proportion of out-of-zone enrolments as in the boys' Schools above i.e. 40% out of an average intake of 270 - 280 pupils.

Auckland Girls' Grammar School.

The Board has left this School until last because a special recommendation is being made. Auckland Girls' has a proud history going back to its origins as the Girls' High School in 1877, a tradition which it jealously guards. However, we are convinced that no school in the whole area has had such a struggle to preserve its distinctive character, with the multiplying of Auckland schools. This has arisen chiefly through its central position. All the general points of our submission apply here with great cogency, and in particular, it is pointed out that the School's zone in its steady diminution both in size and in quality over the years has now made A.G.G.S. an extreme case, which in our view calls for strong remedial action. (There is no other single-sex girls' school of the Grammar type which can serve the west side of Auckland in particular).

Although its academic traditions and strength have been comparable with A.G.S., the Headmistress reports that in 1962 only about 10% of the School is composed of Sixth Form pupils i.e. less than Epsom, less also than several of the newer multi-lateral schools. And whereas of the in-zone pupils nearly a third have deferred by the Fifth Form, and only 20% of the remainder stay on to the Sixth, nearly 50% of the out-of-zone Fifth Formers do so. For a School which is geared towards long-term academic courses this is a serious position. Less than a third of the out-of-zone applications which are still made in large numbers can at present be accepted. (On the girls' side there persists a strong demand for the single-sex school, and we believe it is still strong, though less vocal, in the case of the boys' Schools). In the Parent Teacher Association of A.G.G.S. it is notable that three quarters of the support comes from homes outside the zone.

With regard to the projected changes in technical schools, we believe that this School will need protection against the repercussions of the move of Seddon Memorial Technical College to the Neola Road site, and are confident that the Department is also aware of this.

The Headmistress informs us that an annual intake of at least 300 pupils (for 6 Academic Forms, 2 Commercial, 1 General) will be necessary to rebuild the Sixth Forms to their proper levels, and the Board recommends that two-thirds of this number be admitted from outside the present zone. In this way the School's central location can again be turned into an asset and only thus can it be fully rehabilitated and fulfil the most valuable rôle it has traditionally played in our city.