

THE ARMS OF THE AUCKLAND UNIVERSITY OF TECHNOLOGY

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The Auckland University of Technology (“AUT”), New Zealand’s newest university, had humble beginnings in 1895 as the Auckland Technical School. The school was set up in the heart of Auckland to provide the trade skills urgently needed by a burgeoning population. It catered for children whose parents were unable to provide them with an education, while also meeting the commercial needs of the community. The original subjects were all severely practical, and classes were offered in freehand, mechanical, architectural and geometrical drawing, shorthand, carpentry and joinery, woodcarving, plumbing, mathematics, cookery, and dressmaking.

Since its establishment, the institution has been renamed a number of times, each time reflecting a broadening of its role and curricula, and its responsiveness to growth and change within the communities it serves. In particular the institute has for long fostered international contacts, and, as an early example, in 1905 its students gained more passes in City and Guilds of London examinations in plumbing than any of the large technical schools in London.

In 1912 the school was renamed the Seddon Memorial Technical School, after the Rt Hon Richard Seddon, Premier of New Zealand 1893-1906. It later became the Seddon Memorial Technical College. In 1960, the college divided to form two separate institutions, Seddon High School, and Auckland Technical Institute. The latter was one of New Zealand’s first polytechnics, while the former embarked upon an independent existence as a secondary school. A further name change (for the ATI) to Auckland Institute of Technology was approved by the Minister of Education in 1989. This was not the final stage in the evolution of this ambitious institution.

After more than four years of examination by national and international educational authorities, and some years of lobbying by the then President, the Rev’d Dr John Hinchcliffe, on 1st January 2000 the institute became the Auckland University of Technology. It was the first new university in New Zealand since Lincoln University separated from the University of Canterbury in 1990, and the first separate body to achieve the status of a *studium generale* since the University of Waikato was established in 1964.

The Auckland University of Technology now offers programmes from foundation to doctoral level. The inclusion of “technology” in the AUT name not only reflects the university’s history, but also lies at the heart of its philosophy, and approach to teaching and learning. This approach emphasises the integration of theory and practice, and the application of knowledge to

innovation, work and society. While this may, in part, be an instance of rationale being developed to account for the inherent limitations of a former polytechnic, it is also true that the example of such institutions as the University of Technology Sydney has played a considerable part in shaping the direction of development of the new university. The deliberate policy of emphasising differences is sound both as a practical expedient and also in principle.

AUT attracts more than 25,000 students each year to study within its five faculties. It offers 42 undergraduate degree specialisations, doctoral and masters degrees, and postgraduate diplomas, 24 diploma programmes, and more than 100 certificate courses, and a wide range of foundation level programmes. In keeping with its ongoing vocational emphasis, programmes are offered in disciplines such as nursing, accounting, and design. To some degree the difference between AUT and longer-established universities can be seen by observing how many of the ancient liberal arts subjects are actually taught at AUT – and how many are being introduced.

In traditional mediæval university education the classical curriculum began with the *trivium*. This comprised the study of Latin grammar and literature, rhetoric (largely a study of Aristotle, but also including law¹) and logic (or dialectic). Once the structure of the university was firmly established, in the thirteenth century, the completion of these studies after some four to seven years² was formally marked by the awarding of the degree of Bachelor of Arts (baccalaureate or baccalaureatus).³

The baccalaureate was regarded as being only a preliminary step to the mastership⁴ (later variously called master,⁵ doctor or professor⁶). The awarding

¹ With the reception of the Roman law into the common law systems of Europe, the works studied were usually Gratian's *Decretum* and Justinian's *Corpus Juris Civilis*. In England the reception took place later, and did not have as great an effect. Consequently, the education of the English legal profession was based on practical on-the-job training, supplemented by very occasional public lectures. To practice in the superior courts in England it was, and remains, necessary to become a member of one of the four Inns of Court [Lincoln's Inn, the Inner Temple, the Middle Temple and Gray's Inn], which were in effect the common lawyers' universities. Only the advocates, who practised in ecclesiastical and admiralty law, were required to undertake legal training at the Universities of Oxford and Cambridge, where they obtained doctoral degrees (the DCL and LL.D. respectively).

² For details of the curriculum studied see Hastings, Very Rev'd Rashdall, *The Universities of Europe in the Middle Ages* (first published 1895, new ed F M Powicke & A B Emden, Clarendon Press, Oxford, 1936) vol 3 p 153-4.

³ The first recorded award of the baccalaureate was at Paris, in 1231; Lockmiller, David, *Scholars on Parade* (Macmillan, Toronto, 1964) 209.

⁴ At Paris and derivative universities, the title *magister* (or master) prevailed in theology, medicine and arts, while professor was fairly frequent. Doctor was more rarely used, though common before the rise of universities and again in

of the baccalaureate could be followed by the course of studies known as the *quadrivium*. This involved the study of arithmetic, geometry (including geography and natural history), music (chiefly that of the Church), and astronomy (to which astrology was often added). This was normally followed by Hebrew, and Greek philosophy and history.

Classical languages and music are not offered, and English, philosophy, mathematics, astronomy, and law are relatively small programmes. The largest programmes include art and design, business, communications studies, and health sciences, and sports sciences, all of which are relatively modern. However, as with any evolving institution, new programmes are being developed all the time. AUT is expanding its law programme, and developing a reputation for its astronomical research. In time, doubtless, music, philosophy, and theology will be added to the curriculum. Indeed, with the Chancellor a former Archbishop,⁷ and the previous Vice-Chancellor⁸ and the present Deputy Vice-Chancellor⁹ in holy orders, it is perhaps surprising that this particular step hasn't been taken. But then the University of Auckland only established its School of Theology in 2002, though it had run a theology programme for several decades before this in conjunction with the Auckland Consortium of Theological Education. Music, classical languages, and philosophy, and the other core liberal arts subjects, are well represented at the University of Auckland and most other New Zealand universities, with Lincoln being a

the fifteenth century. At Bologna, lawyers were generally styled "doctor", and Paris followed suit. In the fifteenth century doctors at Oxford were confined to the superior faculties of law, medicine and theology, and masters to arts and grammar. In Italy doctor soon spread from law to all faculties, and the same eventually happened in Germany. See Hastings, Very Rev'd Rashdall, *The Universities of Europe in the Middle Ages* (first published 1895, new ed F M Powicke & A B Emden, Clarendon Press, Oxford, 1936) vol 1 p19-20.

⁵ The Licentiate was a student qualified for the masterate but as yet without the necessary regency, or period of teaching. This was two years from inception.

⁶ Since a man had to have acquired, at least in theory, a degree of master of arts before commencing the study of these disciplines, the doctor or professor was regarded as being a more senior degree than that of master. The so-called "Doctor of Philosophy", a research degree, dates, in the United Kingdom, with the exception of the universities of St Andrews and Edinburgh, only from after the First World War; Haycraft, Frank, *The Degrees and Hoods of the World's Universities and Colleges* revised and enlarged by E W Scobie Stringer (4th ed, The Cheshunt Press, Cheshunt, Hertfordshire, 1948, first published 1923) 1. The DPhil is taken even today at Oxford to include the MA.

⁷ Rt Rev'd Sir Paul Reeves, MA *Oxford* MA LLD(h.c) *Wellington* DCL(h.c) *Oxford* DD(h.c) *General Theological Seminary (New York)* LTh *St John's (Auckland)* GCMG GCVO QSO.

⁸ Rev'd John Hinchcliff, ONZM MA(Hons) *Canterbury* PhD *Drew*.

⁹ Rev'd Professor Philip Sallis, BA *Victoria University of Wellington* PhD *City DipGrad* *Otago* FNZCS MRSNZ MACM.

special case, with its agricultural origins still having a strong influence on its teaching and research emphasises.

Just as AUT University – as it was rebranded in 2006 – differs in some degree from longer-established New Zealand universities in its educational focus, so too it sets itself apart from them heraldically. It is not clear, however, whether this was deliberate choice, or accident. The Auckland University of Technology retains the “logo” used by the Auckland Institute of Technology. This is a variation on traditional armorial bearings, appearing almost as though two shields have been merged, with one superimposed on top of another. Though it is in a shield shape, it is officially described as reminiscent of a Maori taiaha, which is said to be symbolic of forging new ways.

The upper part of the badge represents European heritage. It contains a stylised ‘A’, which stands for Auckland and, we are told, educational excellence. The A is made up of two stylised hands which represent the hands-on vocational history of the university and its antecedent institutions.

The interlocking of the upper and lower shapes is said to be representative of electronics and the future.

The lower part represents Maori heritage, with stylised designs representing the three baskets of knowledge. In traditional Maori thinking these were the sources of knowledge brought by Taane, the spiritual power responsible for the trees and birds and separation of heaven and earth, who climbed to the highest heavens to retrieve the baskets. The first basket, te kete aronui, is the knowledge we see, that is before us, in the natural world as apprehended by our senses. The second basket, te kete tuauri, contains knowledge that is “beyond the dark”, the knowledge which relates to our sense experience. Te kete tuatea, the third basket, contains the knowledge of spiritual realities, realities beyond space and time, or be found in the world we experience in ritual. According to the modern explanation of traditional Maori beliefs, in understanding the worth of the human person, it is the knowledge in the te kete tuauri and te kete tuatea that provide the essential knowledge.

Although the emblem of the Auckland University of Technology cannot be readily blazoned, nor is it a true coat of arms, it is an interesting example of the non-traditional use of heraldry. Regrettably, in common with many institutions in this age of uncertainty and focus group sampling and opinion poll-driven decision-making, the badge is now used less often. Currently letterheads omit the “logo” altogether, in favour of the name “AUT University”, with AUT in very large font, and “University” comparatively small. The recent evolution of letterheads is illustrated. These show a gradual reduction in the use of the emblem, and an increasing emphasis upon the name – an unfortunate tendency given that the name AUT is not well known outside Auckland, and may indeed change if proposed legislation establishing “universities of technology” is passed. Successful brand awareness requires consistency over a long period of time, something which a well-designed coat of arms can achieve.



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