

***He Arotake Whanaketanga mō te Mātauranga Ahurea
Katorika-Te Ture Tāuke mō ngā Kura Katorika***

Catholic Special Character Evaluation for Development

Catholic State Integrated Schools

Aotearoa New Zealand

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He Arotake Whanaketanga mō te Mātauranga Ahurea Katorika-Te Ture Tāuke mō ngā Kura Katorika

Catholic Special Character Evaluation for Development-
Catholic State Integrated Schools
Aotearoa New Zealand

Developed by: Te Tari Mātauranga Katorika o Aotearoa: The New Zealand Catholic Education Office

The New Zealand Catholic Education Office is the office of the New Zealand Council of Proprietors of Catholic Integrated Schools. It also serves the educational requirements of the New Zealand Catholic Bishops Conference. It assists the Conference and the proprietors of Catholic Integrated schools in their mission of providing Catholic education.

In partnership with:

He Huinga o ngā Pīhopa Katorika o Aotearoa: The New Zealand Catholic Bishops Conference

The New Zealand Catholic Bishops Conference (NZCBC) is the national body for the bishops of Aotearoa New Zealand. The Conference has a Secretariat located in Wellington, and several agencies and offices to assist the bishops in carrying out national level functions.

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Catholic Special Character

The Education and Training Act 2020 defines education with a special character as “education within the framework of a particular or general religious or philosophical belief and associated with observances of traditions appropriate to that belief¹”.

The more particular definition of special character is defined in each school’s Integration Agreement as:

“The school is a Roman Catholic school in which the whole school community, through the general school programme and in its religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the diocese.²”

At the core of the school is its Catholic special character, which provides the encounter with God, who in Jesus Christ reveals the transforming love and truth of God³. This evangelisation is ineffective if it does not consider and include the identity, culture, language, and signs of all those it is focusing on⁴. Thus, bringing faith, culture and life into harmony which is a goal of the Catholic

school, in Aotearoa New Zealand⁵.

Many factors contribute to the Catholic special character, including:

the beliefs, values, traditions, and practices of the Catholic Church, and how they are expressed by both Katorika Māori and Katorika tauwiwi,
the religious content of its curriculum,
the witness of people living their faith as disciples of Jesus.

It is the interaction of these that creates the Catholic identity of the school⁶.

¹ Education and Training Act 2020, Section 10.

² New Zealand Catholic Education Office (NZCEO), *Handbook for Boards of Trustees of New Zealand Catholic State Integrated Schools*. Wellington: NZCEO, 2020.

³ Benedict XVI. *Address to Catholic Educators of the United States*. https://www.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington.html

⁴ Pope Paul VI (1975). *Evangelisation in the Modern World (1975)*. https://www.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html

⁵ NZCBC, *Catholic Education of School Age Children*.

⁶ Ibid.

Our Commitment to Te Tiriti o Waitangi

We recognise Te Tiriti o Waitangi as a founding document of our nation and therefore the privileged status of Māori as tangata whenua, the first people and te reo Māori the first language of this land.

From the establishment of the first Christian mission station in Aotearoa, New Zealand in 1814, missionaries were intimately involved in relationships between the British Crown and Māori. They were present at the signing of Te Tiriti o Waitangi in 1840 where missionary assurances that Te Tiriti would be of benefit to Māori may have been important in obtaining the agreement of the chiefs⁷. Bishop Jean-Baptiste Pompallier, the first Catholic Bishop of Aotearoa New Zealand, was also present at Waitangi. He sought and received an assurance of the protection of religious freedoms for both Christian denominations and Māori spiritual beliefs (Article Four).

Today Te Tiriti o Waitangi is a commitment under which Māori and all other New Zealanders may live together in the spirit of honourable relationships. This requires the injustices caused by colonisation to be addressed and all New Zealanders to engage in creating a positive future that honours Te Tiriti o Waitangi⁸.

The Catholic Church has a responsibility to respect the commitments of Te Tiriti o Waitangi. As Pope John Paul II said in his message to Māori in 1986, “A rich culture already existed in your country before the arrival of the Church or many immigrants: the culture of the Māori people.” He reminded Māori that “It is as Māori that the Lord calls you; it is as Māori that you belong to the Church.”⁹

As Catholic educators, therefore, we are committed to honouring Te Tiriti o Waitangi and its principles of protection, partnership, and participation, thus reflecting the commitment of the Aotearoa New Zealand Catholic Church to bi-cultural partnership. This is an active expression of our Catholic Special Character.

⁷ State Services Commission. *All about the Treaty*. 2005.

https://nzhistory.govt.nz/files/documents/All_about_the_Treaty.pdf

⁸ New Zealand Education. Council *Our Code Our Standards*. 2017. <https://teachingcouncil.nz/assets/Files/Code-and-Standards/Our-Code-Our-Standards.pdf>

⁹ John Paul II. *Homily, Auckland (New Zealand)*. 1986. http://www.vatican.va/content/john-paul-ii/en/homilies/1986/documents/hf_jp-ii_hom_19861122_auckland-nuova-zelanda.html



Purpose of the Document

This document provides **suggested examples** for the application of Catholic special character (inputs) so that all tamariki and rangatahi have an opportunity, within their cultural context, to encounter Christ, grow in knowledge of Him and His Church, and to live a life of Christian witness (outcomes). This progression from encounter to growth in knowledge and to Christian witness is the framework of the disciples' journey¹⁰.

It also, provides guidance to schools and school Boards on a culturally and contextually responsive approach to both external and internal evaluation of Catholic special character. A culturally responsive evaluation recognises Te Tiriti o Waitangi and ensures that te ao and mātauranga Māori (worldview, values, and knowledge of Māori)

are part of the evaluation processes.

Whakawhanaungatanga, manaakitanga and tikanga are essential parts of encounter with our schools. Each school is unique in terms of history, whakapapa, and mana whenua, so the expression and expectations of these core Māori practices will differ.

A contextually responsive approach recognises that each Catholic school, can be contextually different because its Catholic special character is expressed in relation to its charism and its community.

We anticipate that this document will inform and strengthen Catholic special character in schools, while challenging them to be more transformational.

The Goals of Catholic Education

Education in faith has been at the heart of the evangelising mission of the Catholic Church since its beginning. The Catholic school, as part of the Church, shares in this mission, helping to advance a dialogue between the Church and the world, for the transformation of society¹¹. Thus, the Catholic school is an instrument of this mission, it is the Church in action¹².

The New Zealand Catholic Bishops remind us that the goal of Catholic Schools, through their educational endeavour, is to:

- ◆ provide a genuine encounter with Jesus Christ, leading to a committed relationship with Him,
- ◆ create a deep desire to grow in knowledge of Christ, His teachings, and His Church,
- ◆ bring Catholic faith, culture, and life into harmony,
- ◆ communicate Christ's Gospel of love, mercy and justice in both word and deed¹³.

¹⁰ NZCBC, *The Catholic Education of School Age Children*.

¹¹ Second Vatican Council, *Gravissimum Educationis: The Declaration on Christian Education*. 1965. https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html

¹² NZCBC, *The Catholic Education of School Age Children*.

¹³ Ibid.

Purpose of Catholic Special Character External Evaluation for Development

The Ministry of Education requires every school to maintain an ongoing programme of evaluation that evaluates student outcomes¹⁴ so the school can achieve equity and excellence in outcomes for all ākongā¹⁵. For a Catholic school these outcomes are not only academic but also faith development outcomes.

The purpose of the Catholic special character evaluation process is to examine the effect of what is being done to safeguard and strengthen Catholic special character, and to provide assurance to the proprietor and to the community that their schools are authentically Catholic and are meeting the goals of Catholic education. Under the Education and Training Act 2020 Schedule 6: Clause 1 (3) "The proprietor of a State Integrated School must, subject to the provisions of the integration agreement:

continue to have the responsibility to supervise the maintenance and preservation of the education with a special character provided by the school:

continue to have the right to determine what is necessary to preserve and safeguard the special character of the education provided by the school and described in the integration agreement.

The Aims of Catholic Special Character Evaluation for Development

Effective evaluation processes enable the school to understand how ākongā are developing in relation to valued outcomes, how improvement actions have impacted on ākongā, what needs to be changed and what further actions are required¹⁶. Therefore, the Catholic special character evaluation process produces a focused picture of the impact of Catholic schooling and the effectiveness of its goals on the lives of all tamariki and rangatahi¹⁷. The process seeks to determine whether they have encountered the living God revealed in Jesus Christ, grown in knowledge of Him and His Church, and as a result are forming a deep and lasting relationship with Jesus Christ and the Church¹⁸. The process also evaluates how the whole school community engages in authentic Catholic Christian witness and evangelisation.

The evaluation also investigates how the school is acting as kaitiaki of Catholic special character including meeting its statutory compliances.

A collaborative external evaluation process between school and the evaluators helps the school see what it is doing well and identify next steps.

¹⁴ Ministry of Education. *The National Administration Guidelines*. Wellington:2015.

¹⁵ Education Review Office & Ministry of Education. *Effective School Evaluation*. Wellington: 2016.

¹⁶ Education Review Office & Ministry of Education. *Effective School Evaluation*. Wellington: 2016.

¹⁷ NZCBC, *Catholic Education of School Age Children*.

¹⁸ Ibid.



The Steps in External Catholic Special Character Evaluation for Development

1

The diocesan office begins dialogue on the parameters of the process for the upcoming external Catholic special character review with the school, mana whenua and parish/es.

2

The school is provided with a list of documentation that will be required either in advance of or during the external evaluation.

3

The school considers progress on:

- The key recommendations and statutory requirements identified in the last external evaluation
- The goals and achievements arising from recent annual internal evaluation, and the goals in the school Charter.

4

The external evaluation occurs whereby the evaluator engages in data gathering by means of: Interviews, reviewing of documentation and observations.

5

The evaluator writes a draft report reflecting on the four dimensions of the Catholic Special Character Evaluation for Development document.

6

The draft report is shared with the school and then confirmed copies are sent to the Board, the Proprietor, the Bishop of the Diocese, mana whenua, the parish/es and the New Zealand Catholic Education Office (NZCEO).

7

The Board, including the principal, ensures that all statutory requirements and recommendations for development are actioned and progress is monitored.

8

The Diocesan Catholic Education Office provides follow up assistance and/or professional learning and formation as requested.

Internal Evaluation of Catholic Special Character

The internal evaluation is driven by a motivation to improve the outcomes for all ākongā. Its purpose is to assess what is and is not working and for whom, and to identify changes that will make an impact on ākongā.¹⁹

Regular and strategic internal evaluation should occur annually in each school,²⁰ in Catholic special character as in other aspects of school life. A timetable of planned internal evaluation should be included in the school's strategic and annual planning.

In addition to planned internal evaluation schools can also conduct an evaluation of an emerging issue of Catholic special character, if one arises, to quickly respond from an informed view.

Internal evaluation asks robust questions, gathers

fit-for purpose data and information, and then analyses this to make improvements.

To be manageable Catholic special character internal evaluation takes a narrowed focus or a question arising from ONE of the four dimensions of the *Catholic Special Character Evaluation for Development* document i.e., Encounter with Christ, Growth in Knowledge, Christian Witness, or Safeguarding and Strengthening Catholic Special Character. These are covered over a cycle of four years.

Dimension Four: Safeguarding and Strengthening Catholic Special Character includes a focus area on legal obligations and these are reported on annually in the *Board of Trustees Attestation Report* and the *Proprietor's Appointees Report*.

¹⁹ Education Review Office & Ministry of Education. *Effective School Evaluation: How to do and use evaluation for Improvement*. Wellington: 2016.

²⁰ Ibid.

There are a variety of models that can be used for internal evaluation:

1. **Education Review Office & Ministry of Education (2016). *Effective School Evaluation: How to do and use evaluation for improvement*.** This [model](#) aims to assist Boards, leaders and teachers to engage in deliberate, systematic processes and reasoning with improved outcomes for all students. Those involved collaborate to:
 - Investigate and scrutinise practice
 - Analyse data and use it to identify priorities for improvement
 - Monitor implementation of improvement actions and evaluate their impact
 - Generate timely information about progress towards goals and the impact of actions.

The inquiry model follows five interconnected processes:

1. Noticing
2. Investigating
3. Collaborative sense making
4. Prioritising to take action
5. Monitoring and evaluating impact.



2. **Timperley, H., Kaser, L. & Halbert, J. (2014). A framework for transforming learning in schools: Innovation and the spiral of inquiry.**

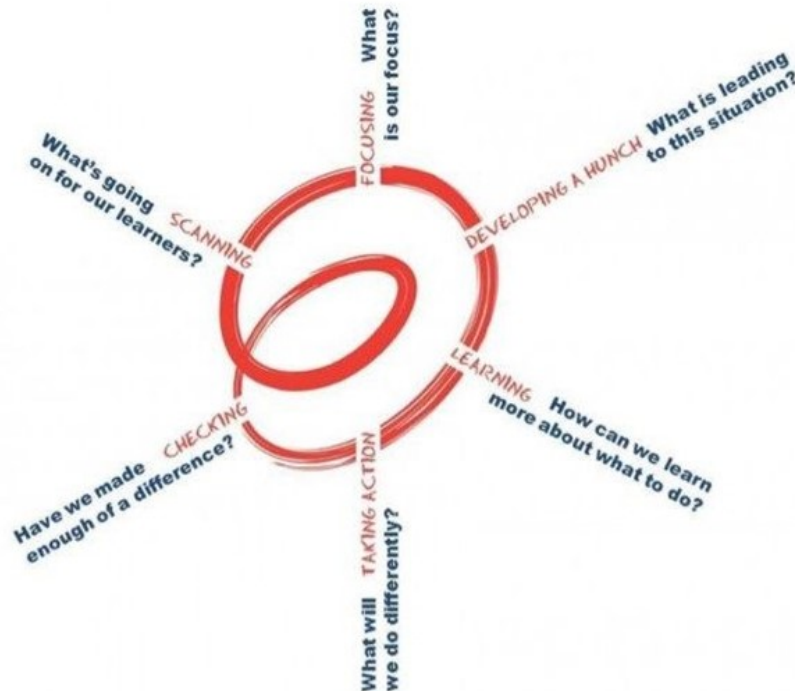
This [model](#) involves the students, their whānau and the community. Its focus is on both student voice and agency. It also calls for professional collective agency across the school. It encourages a mindset of curiosity and genuine inquiry into what is going on for students and to move on from there: it is 'a spiral of ongoing inquiry, learning and action' (p.6). The spiral of inquiry is an ongoing-overlapping and interconnected process.

The evidence seeking is focused on two questions:

1. What is going on for ākongā?
2. How do we know?

Following the inquiry process:

- Identified next steps from the internal inquiry/ evaluation should go into the school's strategic and annual plan for action.
- Those who participated should be informed of the outcome-they need to know that their voice has been heard and the planned changes.



Summary of The Four Dimensions of Catholic Special Character and their Focus Areas

Dimension 1: Te Tūtaki ki a Te Karaiti | Encounter with Christ

How effectively does the school encourage and facilitate the development of a personal relationship with Jesus Christ who reveals the transforming love and truth of the living God?

FOCUS AREAS:

1. **Spiritual Formation**

How does the school provide ongoing Catholic spiritual formation to assist individuals to deepen their personal relationship with Christ? What is the effect of this?

2. **Evangelisation**

How does the school, through its practices and communications, facilitate an encounter with Christ and spread the Good News to the community? What is the effect of this?

3. **Faith-based Leadership**

How does faith-based leadership effectively shape the school's vision and direction, so as to ensure a genuine and ongoing encounter with Christ? What is the effect of this?

Dimension 2: Ma te Matauranga ka Tipu | Growth in Knowledge

How effectively does the school assist its community to grow in the knowledge and understanding of Jesus Christ, his teachings, and the Catholic Church?

FOCUS AREAS:

1. **Leadership**

How does leadership enable growth in knowledge and understanding, which are necessary factors in the disciple's journey? What is the effect of this?

2. **Religious Education**

How is the Religious Education programme given high status, and what evidence is there that it is soundly managed, appropriately resourced, and professionally delivered by qualified kaiako? What is the effect of this?

3. **Catholic Curriculum**

How is the Catholic worldview integrated into the daily practices of the school and into all curriculum areas? What is the effect of this?

Dimension 3: Te Whakaatu Karaitiana | Christian Witness

How effectively does the school provide a hope-filled Christian witness which empowers its community members to integrate their faith and life?

FOCUS AREAS:

1. Catholic School Community

How does the school, as an authentic Catholic community, promote and support active Catholic Christian witness and practice in the school and in the parish community of which it is an integral part? What is the effect of this?

2. Partnership and Collaboration

Recognising that education is a collaborative responsibility, how does the school build strong commitments to all the groups it relates to including mana whenua, its whānau, its parish(es)/Māori Eucharistic communities, its founding religious congregation/s, its Proprietor, and its Bishop? How do tamariki and rangatahi develop an understanding of, and respect for, Te Tiriti o Waitangi and the cultural diversity of Aotearoa New Zealand? What is the effect of this?

3. Pastoral Care

How does the school ensure that education occurs in a safe, nurturing environment supported by a strong pastoral care network in which each member of the community is known, respected, cared for and aware that they are loved unconditionally by God? What is the effect of this?

4. Service and Outreach

Recognising that each person is called as a Christian to take care of others and to work for justice and equality, in what ways does the school explicitly base service and outreach activities according to Catholic social teaching, and grow the practice and understanding of caring for others and the environment? What is the effect of this?

Dimension 4: Te Kaitiakitanga me te Whakapakari i te Tuakiri Katorika | Safeguarding and Strengthening and Catholic Special Character

How effectively does the school, in its stewardship, and its compliance with legal obligations, safeguard and strengthen its Catholic identity?

FOCUS AREAS:

1. Stewardship

How does governance and management safeguard and strengthen Catholic special character within the areas of organisation, employment, professional development and formation, and enrolment? What is the effect of this?

2. Legal Obligations—as listed later in this document.

Evaluating the Catholic Special Character of Our Schools

This detailed section provides **possible** inputs and outcomes under each dimension to help the school in preparing for its internal inquiry process and as a guide for the external process.

Inputs indicate actions, knowledge and/or behaviours that may be intentionally provided to influence faith development. They may also include new initiatives or approaches.

Outcomes indicate actions, knowledge and/or behaviours that ascertain the possible growth in the faith journey of ākongā and/or the school community.

These are **not** a checklist, nor do they exclude other possibilities.

Dimension 1: Te Tūtaki ki a Te Karaiti | Encounter with Christ

To encounter Jesus Christ, who reveals the love and truth of the living God, is the most important event that can happen to a person. We are a journeying people, constantly encountering Jesus who draws us to the power of the Gospel message. It is through Scripture, the Sacraments (especially Eucharist and Reconciliation), and actions of love, mercy, and justice that we come to know Him personally. This encounter with Jesus Christ will have an impact on a person's heart, mind and will.

How effectively does the school encourage and facilitate the development of a personal relationship with Jesus Christ who reveals the transforming love and truth of the living God?

FOCUS AREAS:

1. Spiritual Formation

How does the school provide ongoing Catholic spiritual formation to assist individuals to deepen their personal relationship with Christ within their cultural context? What is the effect of this?

Possible inputs

- Opportunities are available for the spiritual development of all members of the school community (including whānau, Board, non-teaching staff as well as tamariki and rangatahi and kaiako).
- The school incorporates tikanga and te reo Māori and Māori expression of Katorikatanga into all aspects of Catholic special character, including Masses, liturgies, retreats and prayer.
- Varied and rich prayer is an integral part of the daily routine of school life. This includes individual and community prayer using traditional and contemporary forms.
- There is space and time for quiet personal reflection and prayer.

- There are rich retreat opportunities for tamariki/rangatahi, kaiako and other staff and the Board, which focus on encountering Christ on the journey of discipleship.
- The school's values, which are clearly sourced from the Gospels are taught, modelled and promoted.
- Tamariki/rangatahi learn how to critique ethical issues from a Catholic perspective.
- The theological and cardinal virtues are known, understood, and lived.²¹
- Displays and symbols, including those significant for Māori, provide witness to the Catholic special character of the school.
- Tamariki/rangatahi have the opportunity to encounter Christ through wairuatanga Māori.
- Tamariki/rangatahi and kaiako have the opportunity to understand wairuatanga Māori.
- Tamariki/rangatahi have the opportunity to encounter Christ through the charism/s of the school's founding order/s.
- Tamariki/rangatahi knowledge of, and encounter with, Jesus Christ is based in the Gospels, the Epistles and the Acts of the Apostles.

Possible outcomes:

- There is a shared understanding of what Catholic spirituality is.
- There is a future focused vision of Catholic spirituality in the school.
- Tamariki/rangatahi and whānau Māori feel valued due to the normalisation of te ao, tikanga and wairuatanga Māori into the Catholic special character of the school.
- The school community feels enriched due to the normalisation of te ao, tikanga and wairuatanga Māori into the special character of the school.
- Tamariki/rangatahi can articulate the importance of prayer in their own lives.
- All members of the school can articulate a spiritual, Gospel-based response to major life questions, including individual, ethical, social, and global issues.²²
- The school effectively evaluates the impact that it has on the growth of faith in ākongā all members of the community, within their own cultural context.

²¹ The **Three Theological Virtues** (which enable human beings to participate in the divine nature) are Faith, Hope, Charity. The **Four Cardinal Virtues** (i.e. the pivotal human virtues) are Prudence (wisdom), justice, fortitude (courage) and temperance (self-control).

²² Useful background information is at www.ncrs.org.nz, www.nathaniel.org.nz, and www.caritas.org.nz/catholic-social-teaching

2. Evangelisation

How does the school, through its practices and communications, facilitate an encounter with Christ and spread the Good News to the community? What is the effect of this?

Possible inputs:

- The school proclaims the mission and Gospel of Jesus Christ to all members of the school community.
- The school provides a variety of opportunities for members of its community to develop and deepen their knowledge and understanding of the Scriptures and teaching of the Catholic Church.
- Tamariki/rangatahi and whānau Māori feel valued as tangata whenua due to the normalisation of te ao, tikanga and wairuatanga Māori into the Catholic special character of the school.
- Displays and symbols, including those significant for Māori, provide witness to the Catholic special character of the school, in relation to its context.
- Te Paipera Tapu is available for tamariki/rangatahi to read the Scriptures in te reo Māori.
- Primary schools actively support and promote parish programmes for the Sacraments of Initiation, and programmes that support the faith of tamariki in the years beyond the Sacraments of Initiation.
- Secondary schools actively encourage participation in appropriate programmes for rangatahi that lead to the Sacraments of Initiation, and work to instigate or promote programmes that support the faith of rangatahi in the years beyond the Sacraments of Initiation.
- The school and parish/es work collaboratively to include tamariki/rangatahi and their whānau in Sunday Mass and to be involved in their local parish.
- There is a regular programme of liturgies and Masses that are appropriate for the age and culture of participants, and students have the opportunity to develop these liturgies or to have some leadership roles in them.
- Where available, Miha Māori is offered.
- Transition to school and orientation programmes assist new members of the community (including tamariki/rangatahi, whānau, Board, non-teaching staff and kaiako) to deepen their understanding of what it means to be part of a Catholic community.
- The school analyses data on preference certificates to enable it to invite tamariki/rangatahi and whānau to begin and continue their sacramental faith journey.
- The school engages whānau in decision making for faith-based programmes and/or activities.
- Whānau are encouraged to be actively engaged in the faith journey of their tamariki and rangatahi.

Possible outcomes:

- Tamariki/rangatahi and whānau can articulate what belonging to a Catholic community means.
- The school community, including tamariki/rangatahi, understand, can articulate, and live the mission and Gospel of Jesus Christ.
- The school and parish/es work collaboratively to promote the involvement of tamariki/rangatahi and their whānau in the life of the parish/Eucharistic community. Tamariki/rangatahi and whānau indication to join sacramental programmes is due to their experiences at school.
- Whānau are actively engaged in the faith journey of their tamariki and rangatahi.
- All staff are positive role models who support, uphold and witness to the Catholic special character of the school.
- All tamariki/rangatahi and whānau feel valued and welcome through the inclusion of displays and symbols.
- Catholic special character practices and events, and communications, including the website and other social media, are used as a means of evangelisation, helping members of the school community to integrate their faith, culture, and life.

3. Faith-based Leadership

How does faith-based leadership shape the school's vision and direction, so as to ensure genuine and ongoing encounter with Christ? What is the effect of this?

Possible inputs:

- The principal and DRS confidently and competently articulate their own faith and are committed to their own ongoing faith formation.
- The principal and the DRS work collaboratively to lead the development of Catholic special character.
- The DRS is actively involved in the strategic and annual development of Catholic special character strategic and annual planning.
- The principal and DRS are actively involved in the Board's annual internal evaluation of Catholic special character.
- The principal and DRS engage in professional learning and formation in the areas of te reo, tikanga, te ao, mātauranga, and wairuatanga Māori.
- The principal and DRS are working to advance their certification and qualification levels.
- The principal encourages, empowers, and nurtures faith in others and encourages faith-based leadership from all.
- In secondary schools, every effort is made to ensure there is a chaplain and/or campus minister, who collaborates with the principal and DRS in their roles.
- The principal and DRS ensure that opportunities are provided for kaiako in special character positions (Schedule 6, Clause 47 Education and Training Act 2020) to deepen

knowledge and understanding of their Catholic faith-based leadership role and capabilities.²³

Possible outcomes:

- The principal, DRS, chaplain and/or campus minister provide effective leadership for the development and implementation of activities and programmes that help people to encounter Jesus Christ.
- Authentic faith-based leadership, including being an example of Jesus' servant leadership, is witnessed by the school community.
- The principal, supported by the DRS, senior leadership team, and all kaiako in special character positions articulate, and promote a faith-based vision for the school.
- All kaiako in special character Schedule 6: CI 47 positions understand and accept the significant role they play in the evangelisation of tamariki/rangatahi. This work is a ministry within the Church²⁴
- Board policy and plans support the expectation of the NZCBC that the principal and teachers of Religious Education are working towards a formal qualification in Religious Education or Special Character and that all kaiako are working towards the next level of Certification.

²³ Primary schools see the Special Character Fact Sheet: Professional Development and Spiritual Formation for Teachers in The Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools <https://www.nzceohandbook.org.nz/wp-content/uploads/2019/12/Fact-Sheet-Special-Character-Teacher-PD.pdf>

²⁴ See the Special Character Position Form (Schedule 6: CI 47) (formally S464) and Employment Fact Sheet: Information and Notes Related to Special Character Position Forms in the Employment section of the Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools <https://www.nzceohandbook.org.nz/employment/>

Dimension 2: Mā te Mātauranga ka Tipu| Growth in Knowledge

The transformative encounter with Jesus Christ should create a deep desire to grow in knowledge of Him, His teachings, and His Church. In their transmission of knowledge all schools pass on culture to the next generation, therefore in a Catholic school all knowledge must be presented in light of the Gospel, providing a Catholic worldview. In doing so it provides a synthesis of faith and life and faith and culture.

How effectively does the school assist its community to grow in the knowledge and understanding of Jesus Christ, his teachings, and the Catholic Church?

FOCUS AREAS:

1. Leadership

How does leadership enable growth in knowledge and understanding, which are necessary factors in the disciple's journey? What is the effect of this?

Possible inputs:

- The principal and DRS provide effective leadership in religious instruction⁵ and observances.
- The principal and DRS create opportunities to articulate how faith, culture and life are brought into harmony.
- The principal, DRS and Board implement the principles of Ka Hikitia: Ka Hāpaitia, the cross-agency strategy for the education sector that sets out how the education sector will support ākonga Māori and their whānau, hapū and iwi to achieve equitable outcomes.
- Tātaiako: Cultural Competencies for Teachers of Māori Learners is implemented in the Religious Education classroom.
- Tamariki/rangatahi are given the opportunity to develop faith leadership knowledge, skills and experience.
- The principal and DRS and/or the Head of Department (HOD) Religious Education ensure that all curriculum is delivered with a culturally responsive pedagogy.
- The principal and DRS collaborate to ensure teacher development in Religious Education and Catholic Special Character.
- The principal and DRS ensure that there is professional learning and formation in the areas of te ao, mātauranga, and wairuatanga Māori.
- The principal and DRS are appropriately qualified and certificated.

⁵ The term religious instruction is described in the Employment Section resources of the Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools <https://www.nzceohandbook.org.nz/wp-content/uploads/2020/09/Employment-Fact-Sheet-1-Purpose-of-special-character-positions.pdf>

- The role of the DRS is given appropriate status in terms of such things as being a member of the senior leadership team, having appropriate release time, appropriate management units, and having opportunities for their leadership capability to be developed.
- The DRS provides effective leadership for the delivery of the Religious Education curriculum.
- The DRS, in their management role, is involved in Religious Education and Catholic special character financial planning, the allocation of staff to the teaching of Religious Education classes, and the appointment of teachers of Religious Education.
- Certification for teachers and leaders is considered essential to strengthening Catholic special character.
- Certification data is analysed to support ongoing professional learning and formation.
- The DRS and the principal monitor requirements for, and provide ongoing professional learning and formation, for teachers of Religious Education.

Possible outcomes:

- The DRS and HOD Religious Education, if applicable, is a faith-filled, positive role model.
- The Principal and DRS demonstrate an understanding of how a synthesis of culture and faith, and a synthesis of life and faith, is enacted in the work of the school.
- Kaiako incorporate wairuatanga Māori into their teaching of Religious Education and spirituality.
- Katorika Māori practices are evident.
- Professional development and formation in Catholic special character (including Religious Education) is engaged in, recorded, and shared with diocesan offices annually for Certification purposes.
- Religious Education kaiako have a common understanding of how Religious Education is delivered in the school.
- Kaiako express that they have effective systems in place that support teaching and learning in Religious Education.
- Religious Education teachers feel affirmed and supported by the DRS and principal.
- The principal, DRS, and kaiako know, respect and work with all tamariki/rangatahi, their whānau, hapū and iwi to grow the faith dimension of tamariki/rangatahi.
- Te ao, tikanga and te reo, mātauranga, and wairuatanga Māori are valued and are an integral part of the Religious Education classroom.

2. Religious Education

How is the Religious Education programme given high status, and what evidence is there that it is soundly managed, appropriately resourced, and professionally delivered by qualified teachers? What is the effect of this?

Possible inputs:

- Religious Education teachers are reminded of and formed in their role as catechist as well as educator.
- The school implements the nationally mandated Religious Education curriculum delivering its Achievement Objectives with integrity, for no less than the minimum time each week specified by the New Zealand Bishops.⁶
- The school provides effective learning and teaching programmes for Religious Education and is adequately and appropriately resourced to deliver these programmes.
- Where a school has an integrated curriculum, Religious Education learning forms a foundation for cross-curricular planning and systems are in place to ensure Religious Education achievement objectives are effectively addressed.
- The Religious Education curriculum is delivered using a culturally responsive pedagogy.
- Kaiako implement the concept of ako, a teaching and learning relationship of reciprocity where the roles of ākonga and kaiako are shared in the classroom and acknowledgement that ākonga and whānau cannot be separated.
- The Religious Education programme is taught in a way that enables tamariki/rangatahi to integrate their faith, culture, and life.
- The school has a system for ensuring that all resources, including e-resources, which are used in the teaching and learning programme for Religious Education are in line with the key teachings of the Catholic Church.
- Specialised Religious Education induction programmes are provided for tamariki/rangatahi who are new to Catholic schooling and/or the Aotearoa New Zealand Catholic education system, and who have no or little understanding of the Catholic Church, its beliefs, and its practices.
- International students attend Religious Education classes, which are adapted appropriately for their needs.
- Teachers of Religious Education are qualified in Religious Education and have certification levels appropriate to their length of service in Catholic education.
- Religious Education teachers participate in regular Catholic special character professional learning and formation which is recorded for certification purposes.

⁶ See the Special Character section resources Fact Sheet: Time Allocations for Religious Education in the *Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools*
<https://www.nzceohandbook.org.nz/wp-content/uploads/2019/12/Fact-Sheet-Special-Character-Time-allocation.pdf>

- Religious Education teachers engage in professional and formational dialogue on the theological, scriptural, and Church teachings for each Religious Education topic or strand.
- The school makes use of Catholic education advisory services.
- Whānau are informed regularly of the content and emphasis of the Religious Education programme.

Possible outcomes:

- Religious Education teachers (who are Catholic) are witnesses to a mature faith, and an integration of faith and life⁷
- Religious education teaching is effective, creative, and engages tamariki/rangatahi.
- Kaiako implement strategies to meet the individual learning needs of all ākonga, including English for Speakers of Other Languages (ESOL) students. Such strategies are underpinned by quality evidence of effectiveness.
- Teaching and learning in Religious Education is authentic, to the Catholic faith, and reflects best practice in current and culturally responsive pedagogy.
- Where a school has an integrated curriculum, akonga can articulate that Religious Education provides a foundation for authentic connections to other curriculum areas.
- Tamariki/rangatahi value Religious Education and see the connection between their faith and life, and faith and culture.
- The educational experiences of ākonga Māori in the Religious Education classroom reflect their identity, language, and culture.
- Planning, assessment, evaluation, and reporting procedures are at least as effective and professional as those in other learning areas, being based on high quality, valid data about ākonga learning and achievement.
- Kaiako use appropriate assessment data and work collaboratively to understand their impact on student achievement in Religious Education.
- Kaiako make effective use of National Centre for Religious Studies (NCRS) online curriculum material including Faith Alive (primary) and Faith Central (secondary).
- Ākonga progress reports inform whānau of involvement in Catholic special character and achievement in Religious Education.
- The school provides whānau with material to support the religious development of their tamariki.

⁷ NZCBC, *Catholic Education of School-Age Children*.

3. Catholic Curriculum

How is the Catholic worldview integrated into the daily practices of the school and into all curriculum areas? What is the effect of this?

Possible inputs:

- All staff members engage in a regular, planned programme of Catholic special character professional learning and formation, including the principles of Catholic social teaching,⁸ and their application to their responsibilities.
- The school teaches the core principles of Catholic social teaching and their application, as an integral component of a lived faith.
- The school teaches about Te Tiriti o Waitangi, the importance of tangata whenua and the partnership between tangata tiriti.
- The school educates for a deeper understanding of the bicultural history of Aotearoa New Zealand.
- The school has a commitment to learning and teaching local Katorika Māori and Pākehā history.
- Kaiako implement the concept of ako, a teaching and learning relationship of reciprocity where the roles of learner and teacher are shared in the classroom and acknowledged that ākongā and whānau cannot be separated.
- The school develops students' awareness of their responsibilities as global citizens as well as citizens of Aotearoa, New Zealand.
- The school ensures that a Catholic perspective is included in all curriculum areas and has systems in place to support and monitor this.
- School policy ensures that those aspects of the Health Curriculum which involve human sexuality education are set in the context of the teaching of the Catholic Church and delivered using culturally responsive pedagogy.
- The school considers the most appropriate way to consult Māori, and the whānau of other cultures within their community, on sexuality education programmes.
- Whānau and the Proprietor are consulted about sexuality programmes every two years.
- Kaiako involved in teaching the Human Sexuality and Personal Development components of the Health Curriculum have participated in professional learning and formation approved by the Proprietor/Bishop. This should include the Having Life to the Full course.
- External health providers are authorized by the Board and principal to work in the school and the school undertakes due diligence with these providers, ensuring they are well briefed about Catholic special character.
- The school has a system to monitor the delivery of any programmes provided by external health providers.

⁸ "The permanent principles of the Church's social doctrine constitute the very heart of Catholic social teaching. These are the principles of: the dignity of the human person, ... which is the foundation of all other principles and content of the Church's social doctrine; the common good; subsidiarity; and solidarity." Pontifical Council for Justice and Peace, *The Compendium of Social Doctrine of the Church* (Rome: 2004), para 160.

- The school has a system for ensuring that all resources, including e-resources, which are used in the teaching and learning programme for all curricula, including those of outside providers, are in line with the key teachings of the Catholic Church.
- Kaiako new to Catholic schools receive ongoing support to enable them to understand the Catholic special character of the school and to effectively integrate a Catholic perspective across the curriculum.
- Academic achievement and depth of learning are promoted in all curriculum areas.
- Opportunities are available to all ākonga to achieve their individual best in all areas of the life of the school.

Possible outcomes:

- The school, as an authentic Catholic community, demonstrates a strong commitment to and educates for a deeper understanding of Te Tiriti o Waitangi, and its principles of protection, partnership, and participation, thus reflecting the commitment of the Aotearoa New Zealand Catholic Church to bi-cultural partnership.
- The school contributes to awareness raising and action for justice within the school and in the wider community, explicitly relating this to the Gospels' portrayal of Jesus' care for the poor and marginalised, which is central to the Gospel message.
- Tamariki/rangatahi critique society in the light of the Gospels (e.g., through Caritas involvement, and the use of Caritas educational material).
- All kaiako have an understanding of mātauranga Māori and apply it to curriculum development.
- The school communicates its understanding of te ao, mātauranga Māori with all ākonga.
- All kaiako understand and acknowledge that students bring their prior learning and own cultural experiences to new learning.
- A Catholic perspective is included in all curriculum areas.
- All aspects of the Health Curriculum, including human sexuality and personal relationships are taught from a Catholic perspective at all levels.
- The school has conducted effective and culturally appropriate consultation on the Health Curriculum.

Dimension 3: Te Whakaatu Karaitiana | Christian Witness

Christian witness is a response in faith and action to our encounter with Jesus Christ. After having encountered Jesus Christ and having been formed in Him, the Gospel calls us to communicate His Gospel of love, mercy and justice in both word and deed.

How effectively does the school provide a hope-filled Catholic Christian witness which empowers its community members to integrate their faith and their life?

FOCUS AREAS:

1. Catholic School Community

How does the school, as an authentic Catholic community, promote and support active Catholic witness and practice in the school and in the parish, of which it is an integral part? What is the effect of this?

Possible inputs:

- All members of the school community are assisted to understand that Christian witness is a response in faith and action to our encounter with Christ.
- All staff are assisted to understand what a synthesis of culture and faith and a synthesis of faith and life means from a Catholic perspective.
- The school community has the opportunity to encounter Christ through prayer and liturgy.
- The school community will have the opportunity to encounter Christ through the charism of the school's founder/ers.
- The school pays attention to developing an understanding of the cultural background of every ākonga Māori, honouring their identity, language, knowledge, and values.
- The school works to develop an understanding of te ao Māori.
- The Catholic community addresses racism, cultural bias, and discrimination.⁹
- There are opportunities for the celebration of the Sacrament of Reconciliation.
- There are explicit links made between encountering Christ and school prayer and liturgies.
- The school and parish work collaboratively to build relationships that are an example of Christian witness.
- Displays and symbols, including those significant for Māori, provide witness to the Catholic special character of the school, in relation to their context.

⁹ In 2018 the Ministry of Education undertook a co-design approach to address bias, strengthen equity and accelerate educational achievement and well-being for ākonga Māori see <https://www.education.govt.nz/our-work/overall-strategies-and-policies/te-hurihanganui/>

Possible outcomes:

- The Catholic concept of community is evidenced in the school through the co-operation of all members of the school as brothers and sisters in Christ.
- The school, as an authentic Catholic community, demonstrates a strong commitment to Te Tiriti o Waitangi and its principles of protection, partnership, and participation, thus reflecting the commitment of the Aotearoa New Zealand Catholic Church to bi-cultural partnership.
- The school recognises Māori as tangata whenua, understands Te Tiriti principles of protection, partnership, and participation, and takes part in authentic consultation with its Māori community.
- The school participates in parish/Eucharistic community¹⁰ celebrations of the sacraments, especially the Eucharist.
- The school and parish work collaboratively to promote the involvement of tamariki/rangatahi and their whānau in the life of their parish/Eucharistic community.
- The school enacts critically conscious ways of knowing and being to counter the dominant Pākehā cultural narrative that views Māori in deficit terms or places the mana of kaiako over that of ākonga.¹¹
- The culture of the school is characterised by warm relationships at all levels, friendly communications, active listening, and a sense that all are treated with respect.
- The school is a welcoming environment where all are treated with hospitality, aroha and courtesy.
- The theological virtues of faith, hope and love are tangible in the environment and in relationships.
- The school has an impact on the parish and the parish has an impact on the school.
- The parish priest/s are invited to have an integral part to play in the life of the school.
- The charism of the school is actively promoted as a lens through which the school's Catholic identity and commitment to Jesus Christ are made visible.
- The principal, DRS and other teachers in special character CI 47 positions are active witnesses of faith in the school and in their parish/es and present the face of Christ to others.

2. Partnership and Collaboration

Recognising that education is a collaborative responsibility, how effectively does the school build strong commitments to all the groups it relates to, including mana whenua, whānau, its parish(es)/Māori Eucharistic communities, its founding religious congregation,

¹⁰ See Glossary at the back for the definition of a Eucharistic community

¹¹ Ministry of Education (2020). Te Hurihanhanui: A blueprint for transformative system shift. 7.

its Proprietor, and its Bishop? How do ākonga develop an understanding of, and respect for Te Tiriti o Waitangi and the cultural diversity of New Zealand? What is the effect of this?

Possible inputs:

- As a community within the larger communities of the parish and the diocese, the school seeks to work collaboratively with the parish(es)/Eucharistic communities and with the diocese.
- Acknowledging that whānau are the first educators of their tamariki/rangatahi, the school actively works to build whānau participation in the faith development of their tamariki/rangatahi, their education and in the wider life of the school and parish.
- The school works to build and maintain respectful and affirming relationships with whānau Māori so that they feel welcome and 'at home'.¹²
- The school engages in authentic consultation with its Māori community and mana whenua, and works to resolve any barriers to protection, partnership, and participation.
- The school provides clear information and opportunities for whānau to understand school systems and practices in general and in relation to Catholic special character.
- The school recognises the cultural diversity of Aotearoa, New Zealand, and works to ensure that all ākonga develop an understanding of this diversity.
- Whānau are consulted and communicated with in culturally appropriate ways.
- Communication channels are effective, accessible to all, and available in the language of various whānau groups.
- Effective systems are in place to support ākonga to transition to, within, between and beyond schools.

Possible outcomes:

- Where appropriate the school builds partnerships and works collaboratively with their founding order.
- The school works in partnership and collaboration with all whānau.
- The school supports and cooperates with other Catholic schools for the benefit of all ākonga, and kaiako.
- The school operates and educates in culturally appropriate ways.
- Whānau Māori feel valued and are equal partners in the school.
- Ākonga, kaiako, the Board and school community understand the importance of tangata whenua and mana whenua.
- Ākonga, Kaiako, and the Board acknowledge the cultural diversity of the school and honour and respect all cultures.
- Wherever possible ideas of whānau are incorporated into the life of the school.
- The school supports and cooperates with its neighbouring state schools.

¹² NZCBC, *Catholic Education of School Age Children*, 100.

3. Pastoral Care

How does the school ensure that education occurs in a safe, nurturing environment supported by a strong pastoral care network in which each member of the community is known, respected, cared for and aware that they are loved unconditionally by God? What is the effect of this?

Possible inputs:

- Systems are in place to ensure that tamariki/rangatahi are personally known, cared for, and provided with support as required.
- Behaviour management processes are just, fair, clear to all, and guided by restorative practice¹³ linked to Catholic social teaching.
- Pastoral care systems make use of the support offered by Church, government, local authority, and social service agencies.
- The school chaplain is an integral member of staff, with a significant role in pastoral care.
- The school has a system for working with its parish(es), Eucharistic communities and whānau to identify those in need.

Possible outcomes:

- The mana and tapu of each individual are acknowledged and upheld.
- As people of the Gospel and in the light of the preferential option for the poor, staff and students treat each person with respect and aroha and reach out to those most in need.
- Pastoral care systems and procedures are responsive to the needs of tamariki/rangatahi and reflect Gospel values and Church teachings.
- Tamariki/rangatahi, staff and whānau understand the school's pastoral care systems and ways of accessing them.
- Tamariki/rangatahi are enabled to develop the skills to take responsibility for their own behaviour.
- The school responds to needs in a practical way.
- The school welcomes ākonga with a diversity of ability and learning needs and provides appropriate assistance and programmes to enable them to fulfill their potential.
- Staff are affirmed and appreciated, and their wellbeing is supported.

¹³ <https://pb4l.tki.org.nz/PB4L-Restorative-Practice> provides useful information.

4. Service and Outreach

Recognising that each person is called as a Christian to take care of others and to work for justice and equality, in what ways does the school explicitly base service and outreach activities in the Gospel message, and grow the practice and understanding of caring for others? What is the effect of this?

Possible inputs:

- The school provides opportunities for tamariki/rangatahi and kaiako to contribute actively to the life of the local community.
- The school recognises and acknowledges the service efforts of tamariki/rangatahi and kaiako.

Possible outcomes:

- The school has an explicitly Christ-centred culture of justice, service, and outreach in local, national, and international communities.
- The school supports local and national Catholic groups in their campaigns and activities (e.g., Caritas, St Vincent de Paul - Young Vinnies groups).
- Tamariki/rangatahi and kaiako show a willingness to give their own time to assist others in their school, parish, and community, and to lead where appropriate. They understand that such actions are based on the Gospel message and the person of Jesus Christ.
- Service and outreach opportunities based on the Gospel message are an important focus of the school.
- Tamariki/rangatahi and kaiako have been enabled to lead outreach and service based on the Gospel message.

Dimension 4: Te Kaitiakitanga me te Whakapakari i te Tuakiri Katorika | Safeguarding and Strengthening Catholic Special Character

Catholic special character is the framework within which both Catholic content (whole school programme including Religious Education) and culture (lived beliefs and values, religious observances, and religious practices of the Catholic faith) interact to create the encounter with the living God, who is revealed in Jesus Christ thus leading tamariki and rangatahi to become committed disciples.¹⁴ These factors must be safeguarded and strengthened so that the disciples journey progresses from encounter, through knowledge to being a committed Christian witness.

To be kaitiaki/stewards means having guardianship, protection, preservation or sheltering of the taonga (gift) of Catholic special character for future generations. Thus, keeping it alive, vibrant, and aligned with the purpose of Catholic education.

How effectively does the school, in its stewardship, and its compliance with legal obligations, safeguard and strengthen its Catholic identity?

FOCUS AREAS:

1. Stewardship

How does governance and management safeguard and strengthen Catholic special character? What is the effect of this?

Organisation:

Possible inputs:

- The Board ensures that the vision and strategic direction for the school clearly and explicitly reflect the Catholic special character of the school.
- Board policies and school procedures explicitly reflect Catholic special character, particularly the principles of Catholic social teaching.
- The Board incorporates an understanding of Te Tiriti o Waitangi, te ao, tikanga and mātauranga Māori into their policies and school procedures.
- Board documentation sets clear expectations for appropriate cultural responsiveness across the school.
- The Board uses Hautū, the Ministry of Education's Māori cultural responsiveness self-review tool to evaluate their actions that support Māori students to achieve educational success.
- The Board strives for educational excellence for all ākonga.
- The Board receives regular reports from management on Catholic special character and Religious Education.

¹⁴ NZCBC, *Catholic Education of School-Age Children*.

- The Board has a plan for annual Catholic special character internal evaluation, which includes the evaluation of one of the four dimensions of Catholic special character each year. The evaluation involves staff, ākonga, whānau and parish personnel.
- Board members have access to, and are familiar with, the following documents: The Declaration, the Handbook for Boards of Trustees of New Zealand Catholic State Integrated Schools, any diocesan guidelines for the appointment of special character CL 47 positions including principal, DRS and other teachers in CL 47 positions, the Certification Handbook, The Catholic Education of School-Age Children, and Catholic Character Evaluation for Development (i.e. this document), He Mea Hanga Mīharo ki tō te Atua Āhua – Wonderfully Made in God’s Image: A revised Framing Document for human sexuality education in Aotearoa Catholic schools..
- All school promotional material reflects the Catholic identity of the school.
- Board policy and plans support the expectation of the NZCBC that the principal and teachers of Religious Education are working towards a formal qualification in Religious Education or Catholic Special Character and that all kaiako are working towards the next level of certification.
- Board policy ensures that those aspects of the Health Curriculum which involve human sexuality education are set in the context of the teaching of the Catholic Church, and that whānau and the Proprietor are consulted about the programme every two years.

Possible outcomes:

- Strategic planning includes the aim of continued strengthening of Catholic special character in the school.
- The Board recognises that the school, as part of the Church, has a responsibility to help form Christ in the lives of others, and is committed to this work.
- Board policy meets requirements of Schedule 6: Education and Training Act 2020 and the school’s Integration Agreement, and as explained in the Handbook for Boards of Trustees of New Zealand Catholic State Integrated Schools.
- The Board demonstrates a genuine commitment to Te Tiriti of Waitangi and bi-cultural partnership.
- Board policies and school procedures ensure decision making is based on the principles of Catholic social teaching.
- Board policies and school procedures support ākonga Māori to achieve educational and faith development success as Māori.
- The Board understands and actions their key responsibilities to protect the proprietor’s interests in the areas of special character, employment, enrolment, and property.
- The Board is well informed on Catholic special character including Religious Education.
- The process of internal evaluation enables good practice to be affirmed and identifies next steps for growth in the areas of both Catholic special character and Religious Education.

- The Board understands, complies with, and communicates the Church's requirements on the safeguarding of tamariki/rangatahi and vulnerable adults¹⁵.
- The Board complies with diocesan policies on safeguarding of tamariki/rangatahi and vulnerable adults.
- Catholic special character responsibilities at Board and staff level are clearly understood and are reviewed on a regular basis.
- The school's annual budget provides separate funding lines for Catholic special character and for Religious Education.

Employment:

Possible inputs:

- School procedures for advertising and making teaching appointments to positions are in line with the requirements of Schedule 6: Education and Training Act 2020 and the school's Integration Agreement, as outlined in the Handbook for Boards of Trustees of New Zealand Catholic State Integrated Schools.
- In secondary schools there are robust processes in place for checking acceptability for Special Character Positions (Schedule 6: Clause 47 & 50 Education and Training Act 2020 (previously S464 and S467 positions).
- Processes are in place that show that the Board has priority around staff well-being.
- Job descriptions indicate the role specific responsibilities of all staff members to actively support the Catholic special character of the school.
- Catholic special character is embedded within the Professional Growth Cycle of kaiako and the appraisal of the principal.
- The Teaching Council Standards for the Teaching Profession and NZCEO's Catholic School Elaborations: Standards for the teaching profession and the Conversation Starters: Reflective toolkit are used in appraisal of the principal and teacher's professional growth cycle.
- Documentation supplied to people seeking employment includes information about the nature of the Catholic school, and what is expected of staff in a Catholic school.
- When an offer of appointment is made the employment letter templates provided by NZCEO are used.

Possible outcomes:

- Staff are affirmed and appreciated, and their well-being is supported.
- The Proprietor's Appointees on the Board understand their specific responsibilities in protecting the interests of the Proprietor.

¹⁵ The National Office for Professional Standards (<https://safeguarding.catholic.org.nz/>) and their self-review tool provide guidance.

- Requirements of Schedule 6: Education Act 2020 and the schools Integration Agreement are met in the staff appointments process.
- In making staff appointments, due recognition is given to applicants' qualifications in relation to Catholic special character.
- Board policy shows a commitment to appointing the most suitable and qualified kaiako of Religious Education.
- The Teaching Council Code of Ethics is known by the principal and kaiako and adhered to.
- The Code of Ethics for Catholic Schools is known by the Board and all staff and is adhered to.
- Student kaiako, relief kaiako, health professionals and other contracted staff are provided with information so that they understand and accept the Catholic special character of the school.
- Kaiako who are appointed to CL 47 and CI 50 with conditions of acceptability are supported by the Board to meet these conditions.

Professional Development:

Possible inputs:

- The whole Board engages in an ongoing programme of Catholic special character professional learning and formation, including the principles of Catholic social teaching, and their application to Board responsibilities.
- The Board engages in professional learning and formation on cultural competencies including an understanding of Te Tiriti o Waitangi and its application, te ao, tikanga, mātauranga, and te reo Māori.
- The induction programme for all new trustees ensures that they understand their Catholic special character responsibilities.
- The Board ensures that opportunities and financial assistance are available for at least the principal and DRS to take part in an annual retreat and/or to have ongoing spiritual accompaniment.

Possible outcomes:

- The Board can provide examples of how Catholic special character, including Catholic social teaching, Te Tiriti o Waitangi, te ao, tikanga, mātauranga and te reo Māori professional learning and formation has impacted their practice.
- The Board's budget provides for staff and Board professional learning and formation including the spiritual development of the Principal and DRS.

Enrolment:**Possible inputs:**

- The Board's preference and non-preference enrolment policy and the school's procedures are clear and transparent (including its criteria) and meet the requirements of the school's Integration Agreement and Ministry of Education regulations.

Possible outcomes:

- The Board's preference and non-preference enrolment policy and the school's procedures are clear and do not discriminate based on race, disability, academic potential, sporting ability or socio-economic situation.
- No one eligible to attend is denied a Catholic education based on inability to pay attendance dues.

2. Legal Obligations

The school is compliant with its Integration Agreement regarding:

- Number of Schedule 6: Clause 47 Education and Training Act 2020 (Cl 47) (previously S464) positions held (excluding principal and DRS) compared with number or percentage of Cl 47 positions specified in the Integration Agreement or the supplementary schedule.
- If the School Board has an appointments committee it must contain at least one Proprietor's Appointee for all permanent principal, DRS and teaching positions.
- Maximum roll compared with actual roll at time of review.
- Number of preference students.
- Number of non-preference students, if any (lists are kept).
- The Board consults, communicates, and works with the Proprietor to ensure Catholic special character is safeguarded and strengthened.

(The full Legal Obligations Annual Attestation document is attached for reference, in the Appendix.)

APPENDIX 1: NGĀ HERENGA TURE – LEGAL OBLIGATIONS

Specific practical compliances: The **Attestation** questions on the following pages are designed to assist School Boards and school administrators in complying with their legal obligations in respect of the Catholic Special Character dimension of their schools as well as the implementation of the principles inherent in the Special Character statement of the Integration Agreement. These obligations include the formulation and maintenance of systems and procedures to ensure that the Proprietor can readily implement their legal rights and responsibilities as they relate to the Catholic Special Character.

“The Proprietor of a State integrated school shall...

- (a) Continue to have the responsibility to supervise the maintenance of the education with a special character provided by the school;
- (b) Continue to have the right to determine what is necessary to preserve and safeguard the special character of the education provided by the school and described in the integration agreement.”

Education and Training Act 2020 Schedule 6: Clause 1 (3)

[Attestation to be completed annually and sent to the Proprietor]

SPECIAL CHARACTER COMPLIANCES REQUIRED OF SCHOOL BOARDS OF NEW ZEALAND CATHOLIC INTEGRATED SCHOOLS

ATTESTATION

The responses in the following pages are a true and fair record of the operation of the School Board in respect of the Special Character compliances **which** are required of the School Boards of Integrated Schools

Signed: _____ Date: _____
(Presiding Member, School Board)

Signed: _____ Date: _____
(Principal)

School: _____

Address: _____

Date of Declaration: _____

COMPLIANCE REPORT

The abbreviations below refer to statutes as follows:

Ed. & Training Act = Education and Training Act 2020 Schedule 6 (State Integrated Schools)

CI 47 = Education and Training Act 2020 Schedule 6: Clause 47 (previously S464 Part 33 Education Act 1989)

I.A. = Integration Agreement (Note that clause and schedule numbers may not be the same for all Integration Agreements.)

Circle **Yes, No or Unsure** in the response space. Attach relevant evidence as applicable or provide reference to Strategic Plan etc as appropriate.

1. School Staffing Entitlement:

2. Special Character Positions (CI 47)

2.1. Does the Board and/or the Principal keep an up-to-date record of all staff members who hold CI 47 (tagged) positions?

Board Response : Yes No Unsure

2.2. Does the number of teachers in CI 47 (tagged) positions comply with the number required by your Integration Agreement? [*c.f. clauses 14-19, or thereabouts, plus Fourth Schedule in primary school I.A.*]

Board Response : Yes No Unsure

2.2.1. Number of CI 47 (tagged) positions specified for your school (excl. principal and DRS) :

2.2.2. Number of teachers currently holding CI 47 (tagged) positions :

2.2.3. Reasons for any discrepancy:

2.2.4. Date Proprietor was consulted on discrepancy :

2.3. Have vacancies for CI 47 (tagged) positions occurred this year?

Board Response : Yes No Unsure

2.4. Have they been advertised as CI 47 (tagged) positions?

Board Response : Yes No Unsure

2.5. Before advertising to fill vacancies for any CI 47 (tagged) position, does the person responsible for placing the advertisements check to ensure that the legally required wording is included? [c.f. Ed. & Training Act, CI 47 plus relevant clauses of I.A.]

Board Response : Yes No Unsure

2.6. In primary schools, is the Proprietor given the opportunity to ensure that all applicants for CI 47 (tagged) positions are acceptable in terms of the Special Character? [c.f. Ed. & Training Act, CI 52, plus I.A. clauses 6 (a) & 6 (b)]

Board Response : Yes No Unsure

2.7. In secondary schools, do the Board, the Principal and/or the Staff Appointments Committee (or its equivalent) give appropriate weight to the views of the Proprietor's Appointee(s) regarding the acceptability of applicants for CI 47 (tagged) positions? [c.f. Ed. & Training Act, CI 46 (2)]

Board Response : Yes No Unsure

2.8. Does the Board's Staff Appointments Committee (or its equivalent) have at least one Proprietor's Appointee among its members? [c.f. Ed. & Training Act, CI 46 (2)]

Board Response : Yes No Unsure

2.9. Where applicable, does the Board's allocation of management units for the position of Director of Religious Studies (or its equivalent) reflect the paramount importance of Religious Education in the school and other Special Character dimensions?

Board Response : Yes No Unsure

3. Maximum Rolls

3.1. Is the school roll within the maximum number set in the school's Integration Agreement?

Board Response : Yes No Unsure

_____ Maximum roll

_____Actual Roll

4. Preference Students

4.1. Does the Principal and/or Board keep an up-to-date database of which students are in the preference category, with the necessary evidence to verify their preference status? [c.f. Ed. & Training Act Cl 26, plus I.A. clause 10(b) or thereabouts.]

Board Response : Yes No Unsure

4.2. Does the Principal and/or Board keep an up-to-date waiting list of preference enrolments, particularly if the school has an Enrolment Scheme?

Board Response : Yes No Unsure

5. Non-Preference

5.1. Does the number of non-preference students comply with the number/percentage set in the school's Integration Agreement?

Board Response : Yes No Unsure

5.1.1. Permitted number or percentage set in Integration Agreement

5.1.2. Current actual number or percentage

5.1.3. Reason for discrepancy (if in excess)

5.1.4. Date Proprietor was consulted on discrepancy and approval gained :

5.2. Does the Principal and/or Board keep an up-to-date database of which students are in the non-preference category? [c.f. Ed. & Training Act Cl 26, plus I.A. clause 10(b) or thereabouts.]

Board Response : Yes No Unsure

5.3. Does the Principal and/or Board keep an up-to-date waiting list of non-preference enrolments, particularly if the school has an Enrolment Scheme?

Board Response : Yes No Unsure

6. Religious Education Philosophy

6.1. Are there effective monitoring measures in place to ensure that the school's Religious Education programme and "religious observances" follow any guidelines published by the New Zealand Catholic Bishops Conference? [*Ed. & Training Act Cl 29(1), plus I.A. Special Character definition in clause 5 or thereabouts.*]

Board Response : Yes No Unsure

6.2. Is the school's Religious Education programme, and its implementation, "responsive to the sensitivities of pupils and parents of different religious or philosophical affiliations", particularly where "(participation) in religious observances and religious instruction concerned with particular observances" is concerned? [*Ed. & Training Act, Cl 29 (2)*]

Board Response : Yes No Unsure

7. General Board Policy and Practice

7.1. Does the Board's committee structures, policies and meeting structure reflect the paramount importance of the Special Character, Religious Education and religious observances/Education with a Special Character [*Ed. & Training Act, Cl 1, Section 211, Cl 240*]

Board Response : Yes No Unsure

7.1.1. Is there a Special Character agenda item at each Board meeting?

Yes / No

7.1.2. Is there an active Special Character sub-committee of the Board?

Yes / No

7.1.3. Does the Board have a plan for developing and enhancing the Special Character of the school including a specific annual school plan goal relating to Special Character?

Board Response : Yes No Unsure

7.2. If the Integration Agreement contains a Schedule which describes the special educational ethos or charism of the school, has the Board put in place effective measures to ensure the preservation, growth and enhancement of that charism? [I.A. Fifth Schedule, some Agreements only.]

Board Response : Yes No Unsure

7.3. Does the Board fully collaborate with the Proprietor in regard to the appointment, employment (by the Proprietor) and relevant activities of a Chaplain or Chaplaincy Team? [Ed. & Training Act, CI 53 (2), plus I.A. clause 21.]

Board Response : Yes No Unsure

7.4. Does the Board have in place policies and systems to continually monitor all school activities to ensure that they are “at all times...conducted and operated so as to maintain and preserve the School’s Special Character”? [I.A. clause 2.]

Board Response : Yes No Unsure

7.5. Does the Board give permission to use the school premises or equipment when the Proprietor requests permission to do so? [Ed. & Training Act, CI 38, plus I.A. clause 3(b)(i)]

Board Response : Yes No Unsure

8. Safeguarding practices

8.1. Can the Board and Principal confirm that the overriding principle of the Safeguarding Policy, adopted by the Proprietor, is reflected in the wording of the school's Child Protection Policy? [<https://safeguarding.catholic.org.nz/>]

Board Response : Yes No Unsure

8.2. Can the Board and Principal confidently attest that the school has sufficient measures in place to ensure the safety of children and vulnerable adults during all school related activities? [<https://safeguarding.catholic.org.nz/>] [Children's Act 2014}

Board Response : Yes No Unsure

9. Consulting, collaborating with and reporting to the Proprietor

9.1. Does the Board and the Principal ensure that "the Proprietor, together with his servants, agents and licensees, ...have at all reasonable times access to the school to ensure that the Special Character of the School is being maintained"? [c.f. Ed. & Training Act, Cl 39 (2)(i), plus I.A. clause 10(b) or thereabouts.]

Board Response : Yes No Unsure

9.2. Does the Board and the Principal ensure that "the Proprietor, together with his servants, agents and licensees, ...have at all reasonable times access to the land and buildings of the School constituting the school premises sufficient to enable him to exercise the powers and carry out the responsibilities vested in him and imposed on him by the Education and Training Act"? (formerly the Education Act) [c.f. I.A. clause13]

Board Response : Yes No Unsure

9.3. Does the Board reasonably co-operate with the Proprietor in matters relating to the number of Proprietor's Appointees, their selection (where appropriate) and their role as the Proprietor's Appointees on the Board?

Board Response : Yes No Unsure

9.4. Are there effective measures in place to ensure that the Board consults with and reports to the Proprietor, [Ed. and Training Act, Cl 24(4)] as and when appropriate, on all matters pertaining to the Catholic Character, particularly:

9.4.1. The Catholic Character dimension of the performance management system, including job descriptions professional standards, performance agreements and annual performance appraisals of all staff employed at the school;

Board Response : Yes No Unsure

9.4.2. morally sensitive areas such as matters dealt with by the School Guidance Counsellor;

Board Response : Yes No Unsure

9.4.3. relevant parts of all school curricula and programmes;

Board Response : Yes No Unsure

9.4.4. how the Board and Principal effectively manage and monitor the work of any health centre or health professionals who are employed or who come on site;

Board Response : Yes No Unsure

9.4.5. all relevant parts of all Board policies;

Board Response : Yes No Unsure

9.4.6. the general ethos, environment and culture of the school;

Board Response : Yes No Unsure

9.4.7. the relationships between staff members, and their colleagues, their students and the school community?

Board Response : Yes No Unsure

9.4.8. the school charter, strategic plan and annual plan, [Ed. & Training Act, Section 139] particularly Special Character goals?

Board Response : Yes No Unsure

9.4.9. Date of last consultation with Proprietor :

9.5. Does the Proprietor's Appointees:

9.5.1. consult with the Proprietor, or their agent, on a regular basis?

Board Response : Yes No Unsure

9.5.2. keep the Proprietor, or their agent, up-to-date on all matters concerning the Special Character?

Board Response : Yes No Unsure

9.5.3. report to the Proprietor, or their agent, at least annually and in detail, on the state of the Special Character and all matters related to it?

Board Response : Yes No Unsure

9.5.4. Date of last report :

10. Health Curriculum

10.1. Is the Health Curriculum delivered in accordance with the Special Character of the school?

Board Response : Yes No Unsure

10.2. Do the principal and relevant senior staff take appropriate action, including consulting with both the community and the Proprietor, [Ed. & Training Act s.91] to ensure that the Health Curriculum programmes and their delivery reflect the Special Character of the school?

Board Response : Yes No Unsure

10.2.1. Date of last consultation with Proprietor on the health curriculum

10.3. Is the DRS actively involved in the planning of the personal relationships and sexuality components of the health curriculum?

Board Response : Yes No Unsure

10.4. How many staff have gained qualifications in CFLE or attended either the Understanding Sexuality course or the Having Life to the Full course?

10.5. How many staff are planning to attend a course?

11. Attendance Dues and Donations

11.1. Does all school documentation, including website information, prospectuses and bills sent out by the school, clearly distinguish between Attendance Dues which are a legal debt, and any other contribution requested by the Proprietor or by the school, which are a donation and are not compulsory? [c.f. Ed. & Training Act, Cl 32-37.]

Board Response: Yes No Unsure

11.2. Does the school take steps to inform the Proprietor, and follow the Proprietor's requirements, if it is aware that a family may have difficulty in paying Attendance Dues?

Board Response: Yes No Unsure

APPENDIX 2: NEW ZEALAND LEGISLATION SPECIAL CHARACTER OBLIGATIONS REQUIRED OF SCHOOL BOARDS OF CATHOLIC INTEGRATED SCHOOLS

THESE REQUIREMENTS ARE STATED IN:

- Schedule 6 of the Education and Training Act 2020 (previously Part 33 of The Education Act 1989 and Private Schools Conditional Integration Act 1975)
- Individual Integration Agreements for each Catholic School,
- Education and Training Act 2020

APPENDIX THREE

AREAS OF RESPONSIBILITY FOR CATHOLIC SPECIAL CHARACTER EVALUATION FOR DEVELOPMENT

DIOCESAN BISHOPS acting in collaboration as the **NEW ZEALAND CATHOLIC BISHOPS CONFERENCE**

Define Catholic Special Character and have overall responsibility through Canon Law.

INDIVIDUAL SHAREHOLDING PROPRIETORS OF NZCEO LTD

Have legal responsibility for supervising the maintenance of Catholic Special Character

NEW ZEALAND CATHOLIC BISHOPS CONFERENCE AND NZCEO BOARD OF DIRECTORS

Have responsibilities for policies and monitoring, working with Proprietors

NZCEO

Works with mandated Diocesan evaluators helping to establish national standards and co-ordinate quality assurance issues

MANDATED DIOCESAN EXTERNAL EVALUATORS

Carry out external evaluations
Report to school, Proprietors and the Bishop

DIOCESAN PERSONNEL

Provide advice, support and guidance to schools

CATHOLIC SCHOOLS ACROSS AOTEAROA NEW ZEALAND

NEW ZEALAND CATHOLIC BISHOPS CONFERENCE – NZCBC

The NZCBC approves the definition of “Special Character” for Catholic Integrated Schools. The NZCBC has the responsibility under Canon Law for “*the formation and education in the Catholic religion provided in any school*”. The Bishops Conference, acting in collaboration, has the ultimate responsibility for the determination of issues relating to the maintenance and preservation of Special Character in a Catholic school.

The Code of Canon Law provides as follows:

Can. 804: The formation and education in the Catholic religion provided in any school, and through various means of social communication, is subject to the authority of the Church. It is for the Bishops Conference to issue general norms concerning this field of activity and for the Diocesan Bishop to regulate and watch over it.

Can. 806: The Diocesan Bishop has the right to watch over and inspect the Catholic schools situated in his territory, even those established or directed by members of religious institutes. He has also the right to issue directives concerning the general regulation of Catholic schools; these directives apply also to schools conducted by members of a religious institute, although they retain their autonomy in the internal management of their schools.

BOARD OF DIRECTORS OF NEW ZEALAND CATHOLIC EDUCATION OFFICE (NZCEO), AND PROPRIETORS

The Board of Directors of NZCEO, acting with individual Shareholding Proprietors, is responsible for helping to provide what is necessary to maintain and supervise the Catholic Special Character of each school.

The Board, through the staff of the Office, is responsible for monitoring the overall process and for policy development in consultation with evaluators, Shareholding Proprietors and other interested parties.

Individual Trust Board Proprietors have legal responsibility for supervising the maintenance of the Special Character of the school. (Schedule 6 Education and Training Act 2020) If they choose to use an alternative evaluation system, approved by the Bishop, for their school and/or hostel, they are invited to provide a copy of their report to the Bishop, and to NZCEO.

NZCEO STAFF

NZCEO office personnel, in consultation with the Shareholding Proprietors and diocese-employed evaluators:

- Work with diocesan evaluators to develop and monitor structures and processes to enable the evaluation system to deliver superior outcomes for students and to assure Shareholding Proprietors that their school’s Catholic Special Character is authentic.

- Organise twice yearly meetings for evaluators to facilitate moderation processes and common standards, and to ensure consistent national standards are met.
- Organise regular planning programme of professional learning and formation to ensure evaluators can maintain the skills and knowledge to be effective evaluators.
- Work with evaluators to ensure that the evaluation and development model is evaluated and kept up to date in light of experience and policy development.
- On request, work closely with each Bishop in relation to the appointment of evaluators.
- When requested provide support services for evaluators.
- Act in an evaluation appeal role, if requested to do so by a Proprietor.
- Identify findings of national importance and pass them on to the appropriate bodies.

DIOCESAN EDUCATION OFFICES AND EVALUATORS

Diocesan Education Offices

- Are responsible for evaluating and/or supporting the evaluation and development of the Special Character of each school in the diocese, and any hostels or boarding establishments, according to the agreed national policy documents.
- Appoint diocesan evaluators on behalf of the Proprietor Bishop. Evaluators will normally have recent experience in Catholic schools.
- Put appropriate systems in place to support evaluation processes, to train newly appointed evaluators, and to ensure that school external evaluations are conducted according to the requirements of the national system.
- Provide guidance and assistance to assist schools to reach acceptable standards, and to fulfil the goals for further development established during the external evaluation.
- Identify trends that have importance for the diocese.
- Ensure that if personnel from an Office have acted in a consultative role to assist a school to meet acceptable Catholic Special Character standards, another evaluator will conduct the Special Character external evaluation to determine whether or not acceptable standards have been reached.

Diocesan Evaluators

- Select a competent, senior education professional with appropriate experience to form part of the evaluation team.
- Work with one another to support each other's work, assisting one another to ensure high standards and to achieve nationally standardised outcomes. (This is facilitated by NZCEO as noted above.)
- Attend twice yearly national meetings. This will ensure standards of evaluation are of a comparable standard nationally.
- Attend regular planned professional learning and formation sessions provided by NZCEO.
- Adhere to the Code of Ethical Conduct for Catholic Special Character Evaluators. (See Appendix 4: Documents Governing the Work of Evaluators)

SCHOOLS

Each school takes part in both external evaluation and internal evaluation of Catholic special character.

Internal Evaluation:

- The school conducts a system of internal evaluation of Catholic special character, based on this evaluation document and related to the goal(s) in the school's Charter. ¹⁶
- Recommendations identified in the annual internal evaluation are reflected in the next Annual Plan.
- The school may choose the manner in which it conducts its annual internal evaluation of Catholic special character, providing it covers the dimensions over a four-year cycle.
- The school makes an annual compliance declaration attesting to the Proprietor that it is meeting the specific statutory compliances associated with Catholic special character. The Proprietor may also require a separate annual report.

External evaluation

- The external evaluation enables the school to understand the impact of Catholic special character and the effectiveness of its goals on the lives of their tamariki and rangatahi.
- The school prepares for the annual internal evaluation using the evaluation document to focus its thinking.
- The school makes documentation available to the evaluators as requested, enables evaluators to speak to whoever they wish, and allows evaluators access to the school property for the purpose of external evaluation (Schedule 6 Education and Training Act 2020, Integration Agreement clauses 6, 12 and 13, and Canon Law Can. 806).
- After the external evaluation the evaluator provides a written report to the School Board, the Proprietor, and the Bishop of the diocese (if not the Proprietor) and to NZCEO.
- Proprietor's agents provide assistance to enable the school to work on changes or developments identified in the external evaluation.
- Recommendations from the external evaluation are reflected in the school's strategic and annual plans.

¹⁶ The school charter must contain an annually updated section which also includes Catholic special character goals, and this must be in the copy of the charter sent to the Ministry of Education.

APPENDIX 4: DOCUMENTS GOVERNING THE WORK OF EVALUATORS

The documents on the following pages provide evaluators with governing guidelines.

- ❖ Code of Ethical Conduct for Catholic Special Character Evaluators
- ❖ Professional Services Catholic Special Character Evaluation and Development
- ❖ Document of Agreement

CODE OF ETHICAL CONDUCT FOR CATHOLIC SPECIAL CHARACTER EVALUATORS

Catholic Educational Values

Evaluators accept that their central obligation is to advance the work of Catholic schools within the overall mission of the Church, the purposes of Catholic education as outlined in the Catholic Education of School-Age Children (NZCBC, 2014), and the characteristics of authentic Catholic school education defined by the Proprietors of Catholic schools in New Zealand in *The Declaration (1997)*.

Commitment to Te Tiriti of Waitangi

The Catholic Church in Aotearoa recognises Te Tiriti o Waitangi as a founding document of our nation¹⁷, therefore, has a responsibility to respect the commitment under which Māori and all other New Zealanders may live together in the spirit of honourable relationships. This requires the injustices caused by colonisation to be addressed and all New Zealanders to engage in creating a positive future that honours Te Tiriti o Waitangi¹⁸.

As evaluators and Catholic educators, therefore, we are committed to honouring Te Tiriti o Waitangi and its principles of protection, partnership, and participation, thus reflecting the commitment of the Aotearoa New Zealand Catholic Church to bi-cultural partnership. This is an active expression of our Catholic Special Character

Rationale

This code specifies the high standards of performance expected of evaluators.

Core Ethical Values

Evaluators will:

- Acknowledge the innate human dignity of all persons they work with
- Be committed to honouring Te Tiriti o Waitangi
- Value bi-cultural partnerships
- Avoid any conflict of interest

And will act with:

- Integrity
- Justice
- Professionalism
- Impartiality
- Trustworthiness

¹⁷ NZCBC.1990. 1990-A commemoration Year.

<https://www.catholic.org.nz/about-us/bishops-statements/1990-a-commemoration-year-he-tau-whakamaharatanga-mo-aotearoa/>

¹⁸ New Zealand Education. Council *Our Code Our Standards*

<https://teachingcouncil.nz/assets/Files/Code-and-Standards/Our-Code-Our-Standards.pdf>

Evaluators recognise that evaluative judgements will be:

- Consistent with the evidence
- Just
- Achievable

Competence

Evaluators will

- Be persons recognised as having appropriate experience and in Catholic education and competence in evaluation
- Be persons who can undertake high quality evaluations in a culturally responsive way
- Base their conclusions on rich and substantive data and observations which can be verified as being accurate and reliable
- Prepare reports and recommendations that are open, clear, direct and honest based on the appropriate analysis of relevant and reliable data
- Act in accordance with the Privacy Act 2020

Independence

Evaluators have a duty to

- Always apply independent consideration and judgement to their work
- Avoid any conflict of interest
- Ensure that they do not knowingly prepare or certify as true any statement which is false, incorrect or misleading
- Remain impartial when undertaking evaluations and interpret and present evidence fairly
- Recognise and communicate any professional limitations or other constraints they have, which would preclude responsible judgement and successful performance of evaluations

Professional Learning

Evaluators will attend NZCEO professional learning and formation sessions for designated national evaluators, and any other sessions deemed necessary by the diocesan Catholic education office.

Process of Evaluation

Evaluators

- Work to establish a positive collaborative atmosphere, based on mutual respect and trust, and a common purpose based on Catholic educational values
- Are entitled to receive such information as they consider necessary for the purpose of the evaluation
- Receive information on the basis that it will be used without prejudice and only for the purpose of evaluation
- Respect the confidentiality of information acquired in the course of their duties
- Ensure that the disclosure of any such information is handled lawfully
- Have a responsibility to respect the powers given to them as evaluators, and to ensure they do not violate the integrity of anyone they work with

PROFESSIONAL SERVICES

CATHOLIC SPECIAL CHARACTER EVALUATION FOR DEVELOPMENT

1. Role

1.1 External Evaluator for Catholic Special Character Evaluations

2. Reporting and Functional Relationships with:

2.1 Proprietor of the school (if a Proprietor Trust Board, the Religious Order as well)

2.2 Diocesan Bishop and Diocesan Catholic Education Office

2.3 NZCEO Evaluator Co-ordinator

2.4 Board of the school evaluated

2.5 Principal

3. Key Responsibilities

3.1 Conduct evaluations

3.2 Preparation of evaluation reports

3.3 Adherence to the Code of Conduct for Evaluators

4. Specific Tasks and Duties

4.1 Attend NZCEO professional learning and formation sessions for diocesan evaluators, which will include the evaluation model, and project management requirements.

4.2 Attend any professional learning and formation required by the Diocesan Catholic Education Office

4.3 Make preliminary contact with schools, to ensure they are able to prepare for the evaluation and understand what the evaluators will require. Negotiate details of the visit in advance, to work in with the school as far as possible

4.4 As specified in the evaluation brief, before and during the school visit, read the material provided by the school, hold discussions with the Principal, DRS, other staff as appropriate, students as appropriate, whānau, mana whenua (as determined by the school community), and parish personnel to collect sufficient information for the purposes of the evaluation

4.5 Inform and dialogue with the diocesan office if any serious problems arise in carrying out the evaluation process

4.6 Prepare written evaluation reports.

4.7 Send draft report to the Principal to check any errors of fact.

4.8 The evaluator then sends the confirmed report to the Diocesan office to those specified under 2.0 above. (Note, the diocesan offices are responsible for forwarding the final report to the proprietor and Bishop of the diocese if he is not the proprietor)

4.9 To meet specified deadlines

4.10 Maintain records as required for the proper management of the evaluation process.

DOCUMENT OF AGREEMENT

Between

The Evaluator _____ (Name)

And

The Education Office of the diocese of _____

Professional services as an evaluator will be provided as in written brief attached.

Travel and Incidental Expense Payments will be made on receipt of invoices.

Contract Terms

Evaluators are expected to abide by the Code of Ethical Conduct for Evaluators, and in particular, must agree not to disclose or allow to be disclosed any confidential information.

Copyright in all materials provided belongs to the New Zealand Catholic Education Office.

Materials provided may be freely photocopied (or electronically circulated) for the purposes of the evaluation, provided they are not altered.

I accepted the terms of the above agreement:

Signed: _____ Date: _____

(The Evaluator)

APPENDIX 5: GLOSSARY-TE REO MĀORI AND ENGLISH

GLOSSARY-MĀORI

Ākonga	Student/learner
Kaiako	Teacher
Katorika	Catholic
Katorikatanga*	Catholicism
Manaakitanga*	Hospitality, elevation of mana, blessings
Mana	Integrity, prestige, authority
Mana whenua*	Authority and/or sphere of influence over land/territory
Mātauranga	Information, knowledge, education
Miha Māori*	Mass celebrated in the Māori language
Pākehā	Non-Māori, European
Rangatahi	Youth
Tamariki	Children
Tangata whenua	Person/people of the land, original inhabitants
Tauīwi	Foreigner (as in 'coming from elsewhere'). This is a now in common usage as a term to include Pākehā and other immigrants. Used by Māori in relation to each other in earlier times
Te ao Māori	The Māori world
Te Paipera Tapu	The Holy Bible
Te Tiriti o Waitangi	The Treaty of Waitangi (the te reo Māori version)
Tikanga	Meaning, custom, obligations and conditions (legal), provisions (legal), criterion
Wairuatanga*	Spirituality
Whakapapa	Genealogy, cultural identity, family tree
Whakawhanaungatanga*	Relationship building
Whānau	Give birth, family, extended family

Ryan, P.M. (1997). *The Reed Dictionary of Modern Māori*. (2nd Edition). Reed Books: Auckland.
 Groundworks (n.d.). *Understanding Te Tiriti o Waitangi* [Course handout]. Wellington, New Zealand: Groundworks. * Translated by Deacon Danny Karatea-Goddard

GLOSSARY-ENGLISH

Abbreviations:

CI=Clause within Schedule 6 of the Education and Training Act 2020

NCRS=National Centre for Religious Studies

NZCBC= New Zealand Catholic Bishops' Conference

Acceptability	Judgement by the proprietor or the proprietor's agent that an applicant for a special character CI 47 or CI 50 (Schedule 6: Education and Training Act 2020) position meets the criteria for appointment, as outlined by the New Zealand Catholic Bishops' Conference (NZCBC).
Attendance Dues	The compulsory fee that parents and caregivers legally commit to pay when they enrol their child in a Catholic school. These pay for property and insurance and other related costs. The use of attendance dues is set out in legislation . A proprietor may charge Attendance Dues at a maximum level approved by the Minister of Education.
Attestation Report	The School Board is obliged to provide the proprietor or the proprietor's agent with an annual compliance report attesting to the school's fulfilment of its Catholic special character statutory obligations and requirements of the New Zealand Catholic Bishops (see Attestation Report Section 8 and 10).
Canon Law	The ecclesiastical (Church) laws and legal principles governing the Catholic Church.
Catechist	A person who facilitates the process of faith formation. Teachers and leaders in Catholic schools who hold special character positions are the lead catechists in the school. Other Catholic teachers may also assist in this task. As stated in Canon Law they are to be trained and given the opportunity for their own faith formation in order to fulfil the task.
Catholic Special Character	At the core of the school is its Catholic special character, which provides the framework for the Christian disciple's journey from encounter with Jesus Christ, growth in knowledge of what it means to be Catholic, and how to be a Christian witness in today's world. Many factors contribute to the Catholic special character, including the beliefs, values and traditions and practices of the Catholic Church, and the religious content of the school's curriculum. It is the interaction of these that creates the Catholic identity of the school.
Catholic Curriculum	All that happens within the school through the whole curriculum and daily practices that assists students to engage with the wisdom and faith of the community. It provides a framework for them to integrate faith and life in a way that is meaningful to them.
Certification	NZCBC through NCRS has set up a procedure to recognise Catholic special character professional learning and formation completed by students during their period of initial teacher training and for teachers/staff in Catholic schools. Certification recognises that all

	teachers have a role to play in building and maintaining the Catholic special character of a school. Therefore, the certification system applies to all teachers regardless of their position, or their religious affiliation or stance.
Charism	A gift given by the Holy Spirit to an individual or a group for the good of the community and to carry out the mission of Jesus Christ (1 Cor 12:1-14). This manifests in the Gospel values/ethos that the founder or foundress established the community or school on.
Church	When used as a proper noun (with a capital C) refers to the Roman Catholic Church. The Church is the people and the institution.
Diocese	The ecclesiastic (Church) district under the jurisdiction of a bishop.
Evangelisation	The process by which the Church shares with others the message of Jesus Christ, through witness, charity and explicit proclamation, thereby transforming and renewing society. Evangelisation is the mission of the Church of which the school is an integral part.
Eucharistic Communities	From Bishop Peter Cullinane's August 1997 Paper, The Future Staffing of our Parishes) The parish is a Eucharistic community. Where parishes are merged, there will, in some areas, be Eucharistic communities within parishes. These communities take responsibility for their liturgical, evangelising, catechising and apostolic activities. There can be several distinct Eucharistic communities within the unity of one parish. Marae communities are comparable to Eucharistic communities. Their priest chaplains (previously Māori missionaries) have the same faculties as parish priests, but pastorally their work is to be seen as a specialised ministry within the parish. Ethnic communities (chaplain, leaders, community) need also to be considered.
Integration	The conditions and procedures on and by which a private school may become established as part of the State system of education, and can remain part of that system, on a basis that preserves and safeguards the special character of the education that the school provides and integrated has a corresponding meaning (Education and Training Act 2020).
Integration Agreement	The memorandum of understanding between the proprietor and the Crown that sets the terms and conditions for a school's integration into the State education system. It is unique to each school but most aspects are common across the Catholic school network.
Maximum Roll	The figure stipulated in a school's Integration Agreement that the school must not exceed. An increase in maximum roll must be approved by the Ministry of Education at the application of the proprietor.
National Centre for Religious Studies (NCRS)	An agency of the New Zealand Catholic Bishops' Conference. It is responsible for Religious Education in schools and other faith formation programmes. It is also responsible for the certification of teachers in Catholic schools. NCRS sits within Te Kupenga-The Catholic Leadership Institute.

New Evangelisation	A new approach to evangelisation especially in areas that have previously been evangelised but a renewal of people's understanding of the faith is needed.
New Zealand Catholic Bishops' Conference (NZCBC)	The national body for the Catholic Bishops of Aotearoa New Zealand. It has collective responsibility for Catholic Education.
Non-preference students	Students who do not have preference (see below). The number that a school can enrol is stated in the school's Integration Agreement.
Parish	An ecclesial (Church) district.
Parishes and Eucharistic Communities	From Bishop Peter Cullinane's August 1997 Paper, The Future Staffing of our Parishes) The parish is a Eucharistic community. Where parishes are merged, there will, in some areas, be Eucharistic communities within parishes. These communities take responsibility for their liturgical, evangelising, catechising and apostolic activities. There can be several distinct Eucharistic communities within the unity of one parish. Marae communities are comparable to Eucharistic communities. Their priest chaplains (previously Māori missionaries) have the same faculties as parish priests, but pastorally their work is to be seen as a specialised ministry within the parish. Ethnic communities (chaplain, leaders, community) need also to be considered.
Pastoral Care	With Christ the Good Shepherd as its model, the school community nurtures, supports and cares for individuals. Pastoral care, therefore, is an integral expression of the religious dimension of the life of a Catholic school; it is love expressed in a tangible, practical manner.
Preference/Preference students	Students whose parents have established a particular or general religious connection with the special character of the school in line with NZCBC policies. Preference is determined by an authorised agent of the local Bishop, often the parish priest. The school must hold a valid preference certificate for each individual student.
Proprietor	<p>The owner of a State integrated school who negotiated integration into the State education system. The Education and Training Act 2020 defines the proprietor as the body corporate:</p> <p>(a) has the primary responsibility for determining the special character of a State integrated school and for supervising the maintenance of that special character</p> <p>(b) owns, holds in trust, or leases the land and buildings that constitute the premises of the private school or a State integrated school.</p> <p>The proprietor of all New Zealand Catholic primary schools and some secondary school is the local Bishop of the Diocese. Some secondary schools have trust boards or companies set up by a Religious Institute entity who originally established the school. These Religious Institute owned schools are subject, in matters of Catholic special</p>

	character, to the determination of the Roman Catholic Bishop of the diocese. (Cannon Law #804)
Proprietor's Appointee	A full member of the Board of Trustees appointed by the proprietor.
Religious Education	Religious Education is specific education in a body of religious knowledge, skills and values which forms a major part of the wider school curriculum and provides a learning platform from which the living out of faith in families and the parish community may be understood and embraced. It has its own curriculum mandated by the NZCBC, and minimum hours of delivery. Religious Education considers knowledge of faith from an inside out perspective. It is seeking to know and understand the Catholic faith.
Religious Instruction	This means evangelisation-it is the passing on of faith, through the ongoing establishment and support of a Christian community which lives out its faith, witnessing to the Gospel in daily action and attitudes. It includes teaching or explaining the doctrines and practices of the faith, not only in Religious Education classes but also through the indirect teaching which occurs through role modelling and witness to Catholic values, behaviour, and general Catholic life. (<i>The Religious Dimension of Education in Catholic Schools</i> (1998) para. 66-70)
Restorative Practice	A response to an issue/incident that focuses on restoring the losses suffered by victims, holding offenders accountable for the harm they have caused, and building peace within communities.
Special Character	The more particular definition of special character is defined in each schools' Integration Agreement as "The school is a Roman Catholic school in which the whole school community, through the general school programme and in its religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the diocese."
Special Character Position	A teaching/leadership position that has a special character condition (tag) of employment attached to it. These positions relate to Schedule 6, Cl 47 & Cl 50 of the Education and Training Act 2020 (formerly Part 33) The conditions of employment for a Cl 50 special character position (Deputy Principal) differ for secondary and primary schools and are outlined in the school's Integration Agreement.
Special Character Position Form	The form a person completes when applying for a special character position (formerly an "S" or S65/67 Form).
State Integrated School	A formerly private school that has been integrated into the state education system.
Tagged position/s	Special character positions as designated in Schedule 6, Clause 47 & 50 of the Education and Training Act 2020. These positions are the Principal (Cl 47(a)), The Director of Religious Studies (Cl 47(b)), and a proportion of teaching staff (Cl 47(c))as outlined in the school's Integration Agreement, and a Deputy Principal (Cl 50).

Te Kupenga-Catholic Leadership Institute	Te Kupenga is an agency of the NZCBC and is the home of the Catholic Theological College, responsible for providing approved tertiary qualifications; the National Centre for Religious Studies responsible for supporting religious education in Catholic schools and adult faith formation; and the Nathaniel Centre for Bioethics, responsible for research and advocacy on bioethical issues.
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January 2022

Following the publication of *The Catholic Education of School-Age Children* (NZCBC, 2014) the National Reviewers' Group decided that the *Catholic Special Character Review for Development-Aotearoa New Zealand Catholic Schools* document should be aligned to the bishop's document. A party consisting of Linda McQuade, Vicar for Education, Diocese of Auckland, Colleen Gleeson, Review and Development Advisor, Diocese of Auckland, Lynette Roberts-King, Manager, Catholic Education Office, Diocese of Palmerston North, Rosalie Connors, Review and Development Advisor, Diocese of Palmerston North gave generously and endlessly of their time and expertise in developing this revised document.

Having used the document from 2017, it was agreed at the National Reviewers' meeting in July 2019 that a small working party be established to align the document with current evaluation practices. This working party of Mary Cook, Evaluator, Archdiocese of Wellington, Pauline Balm, Review and Development Advisor, Diocese of Palmerston North, Candice Adams, Religious Education Advisor, Diocese of Palmerston North, Kory Wilson, Kaiwhakarite Māori Apostolate Co-ordinator, Diocese of Palmerston North, Rosalie Connors, Manager, Special Character, New Zealand Catholic Education Office, have developed this current document.

Thanks, are also due to the Vicars and Managers for Catholic Education, and a selection of staff from Catholic schools for their valuable and positive contributions to the process of reworking the previous document.

Thanks are expressed to Dr Therese Ford-Cartwright, Deacon Danny Karatea-Goddard and Richard Kerr-Bell (Te Hōkainuku), for their guidance, wisdom and patience. And, to Danny Karatea-Goddard and Richard Kerr-Bell for translations from English to te reo Māori.

Rosalie Connors
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