

AOTEAROA NEW ZEALAND
CATHOLIC INTEGRATED SCHOOLS

Catholic
Special Character
Review and
Development

Ahuatanga Katorika
Kaupapa Arotake
Me Te Ahu
Whakamua

2013 Edition

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FOREWORD

E ngā mana, e ngā reo, e ngā iwi, e te iwi whakapono, tēnā koutou katoa.

The development of a process of Catholic Special Character review and development which has been successfully trialled is now generally available to all New Zealand dioceses.

This process is an important service in support of teachers, and of all who are on the front lines of promoting Catholic Character.

It also helps to reassure the parents and the whole community, as well as those of us who have a special responsibility for Catholic Character, that the Catholic Character is properly protected and promoted.

I warmly commend it, and do so with gratitude to those who have developed it and refined it.

Nō reira, mā pango, mā whero, kua oti pai ngā mahi.
Nāku iti nei, nā

Bishop Peter J Cullinane
Conference Deputy for Education
NZ Catholic Bishops Conference

E ngā mana, e ngā reo, e ngā iwi, e te iwi whakapono, tēnā koutou Katoa
(To those of esteemed authority, to those of diverse voice, to all peoples, to the faithful, greetings.)

Nō reira, mā pango, mā whero, kua oti pai ngā mahi.
Nāku iti nei, nā
(Therefore, through the efforts of the black and red strands (a traditional flax weavers term used by the second Māori King Tawhiao) the work has been completed.)
(From me in humility, from)

AIMS OF REVIEW

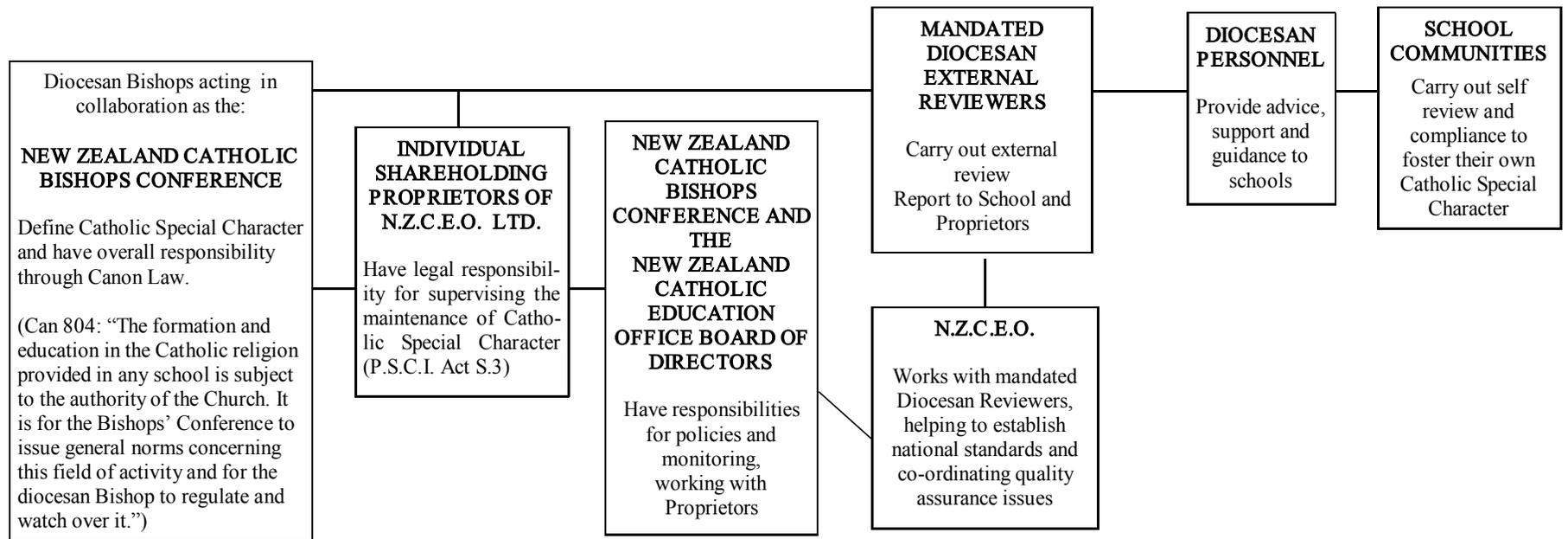
1. To provide assurance to Proprietors and to parents/caregivers that their schools are authentically Catholic.

2. To safeguard and enhance the Catholic Special Character of New Zealand Catholic schools by supporting, encouraging and challenging each school:
 - to effectively maintain, strengthen and promote its Catholic Special Character;

 - to demonstrate acceptable standards of the Catholic Special Character dimensions.

3. To ensure that each Catholic school, which is essentially the parish community assisting its parents/caregivers to provide for the evangelisation and faith formation of their children, does so in a collaborative relationship.

AREAS OF RESPONSIBILITY FOR CATHOLIC SPECIAL CHARACTER REVIEW AND DEVELOPMENT



RESPONSIBILITIES OF THE BISHOPS, PROPRIETORS AND THEIR AGENTS

1.0 NEW ZEALAND CATHOLIC BISHOPS CONFERENCE – NZCBC

- 1.1 The New Zealand Catholic Bishops Conference approves the definition of “Special Character” for Catholic Integrated Schools. The New Zealand Catholic Bishops Conference 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.

2.0 BOARD OF DIRECTORS OF NEW ZEALAND CATHOLIC EDUCATION OFFICE LIMITED AND PROPRIETORS

- 2.1 The Board of Directors of the New Zealand Catholic Education Office Limited, 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.
- 2.2 The Board will be responsible for monitoring the overall process and for policy development in consultation with reviewers, Shareholding Proprietors and other interested parties.
- 2.3 Individual Trust Board Proprietors, if they choose to use an alternative review system approved by the Bishop, for their school and/or hostel, are invited to provide a copy of their report to the Bishop, and to the New Zealand Catholic Education Office.

3.0 ROLE OF NZCEO

3.1 The NZCEO office personnel, in consultation with the Shareholding Proprietors and Diocesan employed reviewers, will do the following:

- Work with Diocesan reviewers to develop and monitor structures and processes to enable the review system to deliver superior outcomes for students and to assure Shareholding Proprietors that their school's Catholic Special Character is authentic.
- Facilitate moderation processes relating to the work of reviewers, in order to ensure national consistency and common standards.
- Organise twice yearly seminars for reviewers to ensure consistent national standards are met.
- Work with reviewers to ensure that the review and development model is evaluated and kept up to date in light of experience and policy development.
- When requested, work closely with each Bishop in relation to the appointment of Diocesan reviewers.
- Provide support services for reviewers.
- Act in an appeal review role, if requested to do so by a Proprietor.
- Identify findings of national importance and pass them on to the appropriate bodies.

4.0 DIOCESAN EDUCATION OFFICE (DEO)

4.1 The DEO will be responsible for evaluating and/or supporting the review and development of the Special Character of each school in its Diocese, and any hostels or boarding establishments according to the agreed national policy documents.

4.2 The DEO will work in two different ways:

4.2.1 In cases where schools require substantial guidance and assistance to reach acceptable standards, a Diocesan Education Office advisor will work closely with the Board of Trustees, principal and teachers to reach an acceptable standard.

4.2.2 In cases where a school is confident in the ability of its own self-review processes to meet published standards, a reviewer from the Office will assess the school's structures, systems and processes against the agreed national Catholic Special Character dimensions.

4.3 Diocesan Offices will identify trends which have importance for the Diocese.

- 4.4 The DEO, on behalf of the Proprietor Bishop, will appoint Diocesan Reviewers.
- 4.5 In cases where personnel from the Office have acted in a consultative role to assist a school to meet acceptable Catholic Special Character standards, another reviewer will conduct the Special Character review to determine whether or not acceptable standards have been reached.
- 4.6 The designated reviewer will select a competent, senior education professional with appropriate experience to form part of the review team.
- 4.7 Diocesan reviewers will work with one another to support each other's work. They will assist one another to ensure high standards of moderation in order to achieve nationally standardised outcomes. This dimension will be facilitated by the NZCEO to ensure that national standards are met and that quality assurance issues are addressed.
- 4.8 Accountability of Reviewers
 - 4.8.1 Systems will be put in place to ensure that school reviews are conducted according to the requirements of the national system.
 - 4.8.2 Reviewers will attend twice yearly national moderation seminars. This will ensure standards of review are of a comparable standard nationally.

RESPONSIBILITIES OF THE SCHOOL

1.0 School Charter

- 1.1 Each school is required by the Ministry of Education to prepare a charter that includes a Catholic special character strategic goal and annual plan provision for the maintenance and development of Catholic Special Character. For the purposes of the Review and Development process Catholic Special Character will be taken to include the dimensions and foci specified below.

2.0 School Self-Review

- 2.1 The school conducts a system of internal review to identify strengths and areas requiring development in each of the following dimensions and their related foci.

<u>Dimension</u>	<u>Focus</u>
<p>Catholic Community <i>Te Iwi Whānui Katorika</i></p> <p>To what extent is the school a Christian Community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued?</p>	<p>Spirituality Evangelisation Partnership Values School Culture Leadership Stewardship Prayer and Worship Social Justice Collaboration With Parish and/or particular Eucharistic Communities</p>
<p>Pastoral Care <i>Manaakitanga</i></p> <p>With Christ the Good Shepherd as its model, to what extent does the school community nurture, support and care for individuals?</p>	<p>Relationships Service Organisation Bicultural Commitment Cultural Awareness Behaviour Management Safety</p>
<p>Religious Education <i>Te Whakaakoranga</i> <i>Whakapono</i></p> <p>To what extent does the school help to fulfil the teaching mission of the Church?</p>	<p>Leadership Religious Education Curriculum Integrated Curriculum and Sexuality education Resources Professional Development Communication</p>
<p>Compliances <i>Te Whakaaetanga me ngā Whakaritenga</i></p> <p>Is the school meeting its statutory compliances?</p>	<p>Tagged Positions Preference Students Non-Preference Students Consultation with Proprietor Religious Education Board Policy and Practice General Consulting Health Curriculum</p>

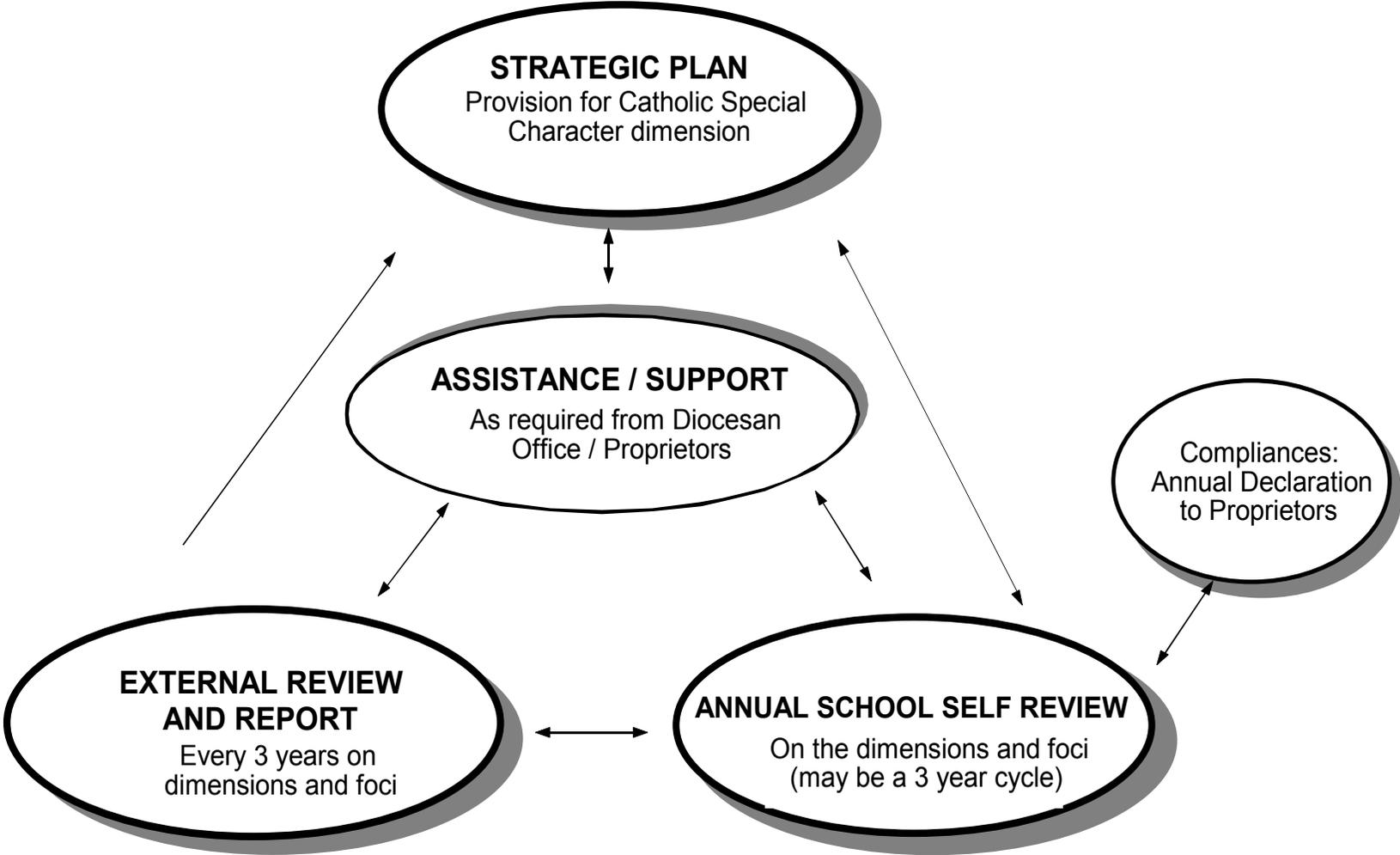
(Annual Compliance Documentation is required by the Proprietor.)

- 2.2 The school may choose the manner in which it conducts its annual Catholic Character internal review, providing it covers all dimensions of Community, Pastoral Care and Religious Education over a three year cycle.
- 2.3 Areas for development identified in the annual self review are to be reflected in the next Annual Plan.
- 2.4 Each year the school makes a compliance declaration attesting to the Proprietor that it is meeting the specific statutory compliances associated with the Catholic Special Character of the school. Individual Proprietors may continue to require a separate annual report. If so, the Proprietor will indicate what is required.
- 2.5 Diocesan offices are able to provide advice and assistance with the review process.

3.0 External Review

- 3.1 Every three years an external review will verify that the school has appropriate systems in place to deliver the Catholic Special Character dimensions and foci, along with evidence of practice or implementation.
- 3.2 The review team will also discuss with the Principal and the Board of Trustees the school's compliance declaration and the processes involved in completing it.
- 3.3 The school will make documentation available as requested; will enable the reviewer(s) to speak to whoever they wish; and will allow reviewer(s) access to the school property for the purposes of the review. (cf PSCI Act Section 3, Integration Agreement Clause 6, 12 and 13, and Canon Law Can. 806.)
- 3.4 Following the review, the external reviewer will provide a written report to the Board of Trustees and the Proprietor. To enable national trends to be identified a report will also be provided to N.Z.C.E.O.
- 3.5 Where necessary, assistance and support will be provided by Proprietors' agents, to enable schools to work on developments or changes identified in the review.
- 3.6 Recommendations from the external Review will be reflected in the school's Strategic and Annual Plans.

THE REVIEW PROCESS



REVIEW AND DEVELOPMENT DIMENSIONS

CATHOLIC COMMUNITY

TE IWI WHĀNUI KATORIKA

The school is a community where gospel values are central, where faith is nourished and where Christian celebration in the Catholic tradition is highly valued.

Focus

1. **Spirituality**
The individual and communal spirituality of the whole school community is promoted and nurtured.
2. **Evangelisation**
The school is a faith community which endeavours to spread the Good News by word and witness.
3. **Partnership**
Education is a collaborative responsibility.
4. **Values**
The school identifies and actively promotes gospel values.
5. **School Culture**
Catholic Special Character is visible in the relationships, and the artistic expressions, seen throughout the school.
6. **Leadership**
Leadership effectively shapes the faith-based vision, direction, values and outcomes of the school programme.
7. **Stewardship**
The school accepts responsibility for delivering education with a Catholic Special Character.
8. **Prayer and Worship**
A Catholic culture of prayer, liturgy and faith-based celebration is promoted in the school.
9. **Social Justice**
The school promotes social justice.
10. **Collaboration with Parish / Eucharistic communities**
The school collaborates with the parish(es)/Eucharistic communities of which it is part.

Optional indicators which may be used in self review on these headings are contained in the appendix.

REVIEW AND DEVELOPMENT DIMENSIONS

PASTORAL CARE

MANAAKITANGA

The school community nurtures, supports and cares for individuals.

Focus

1. **Relationships**
The school is a friendly, welcoming, collaborative, co-operative, learning environment where the dignity of each person is respected.
2. **Service**
Students take part in service and outreach opportunities provided by the school.
3. **Safety**
The school provides for students and staff an environment that is safe – physically, emotionally, socially, spiritually, culturally.
4. **Behaviour Management**
Discipline processes are just, compassionate, respectful and consistent.
5. **Bicultural Commitment**
The school is committed to the Treaty of Waitangi.
6. **Cultural Awareness**
The school recognises and honours cultural diversity.
7. **Organisation**
Pastoral care is organised in a way which is evident to all members of the school community.

Optional indicators which may be used in self review on these headings are contained in the appendix.

REVIEW AND DEVELOPMENT DIMENSIONS

RELIGIOUS EDUCATION

TE WHAKAAKORANGA WHAKAPONO

The school helps to fulfil the teaching mission of the Church.

Focus

- 1. Leadership**
The Principal and the Director of Religious Studies provide leadership and sound management in Religious Education.
- 2. Religious Education Curriculum**
The Religious Education programme is soundly managed and professionally delivered.
- 3. Integrated Curriculum**
Catholic teaching is integrated with other curriculum areas.
- 4. Resources**
The Board of Trustees makes financial provision for Religious Education and Catholic Special Character resources.
- 5. Professional Development**
The school provides opportunities for regular Religious Education professional development and spiritual development for all staff.
- 6. Communication**
The school communicates with parents/caregivers about Religious Education programmes.

Optional indicators which may be used in self review on these headings are contained in the appendix.

The abbreviations below refer to statutes as follows:

PSCI Act = Private Schools Conditional Integration Act, 1975

Ed. Act = 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.

1.0 Tagged Positions

1.1 Does the Board and/or the Principal keep an up-to-date record of all staff members who hold tagged positions?

Board Response : Yes No Unsure

1.2 Does the number of teachers in 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

1.2.1 Number of tagged positions specified for your school (excluding principal and DRS)

1.2.2 Number of teachers currently holding tagged positions ...

1.2.3 Reasons for discrepancy...

□

1.2.4 Date Proprietor was consulted on discrepancy...

1.3 Have vacancies for tagged positions occurred this year?

Board Response : Yes No Unsure

1.4 Have they been advertised as tagged positions?

Board Response : Yes No Unsure

1.5 Before advertising to fill vacancies for any tagged position, does the person responsible for placing the advertisements check to ensure that the legally required wording is included? [*c.f. PSCI Act s.65 & 66, plus relevant clauses of I.A.*]

Board Response : Yes No Unsure

1.6 In primary schools, is the Proprietor given the opportunity to ensure that all applicants for tagged positions are acceptable in terms of the Special Character? [*c.f. PSCI Act Part IV, s.25(6) and 68, plus I.A. clauses 6 (a) & 6 (b)] amendment*]

Board Response : Yes No Unsure

1.7 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 tagged positions? [*c.f. PSCI Act s.63.2*]

Board Response : Yes No Unsure

1.8 Does the Board's Staff Appointments Committee (or its equivalent) have at least one Proprietor's Appointee among its members? [*c.f. PSCI Act s.63(2)*]

Board Response : Yes No Unsure

- 1.9 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

2.0 Maximum Rolls

- 2.1 Is the school roll within the maximum number set in the school's Integration Agreement?
2.1.1 Maximum roll...
2.1.2 Actual roll...

Board Response : Yes No Unsure

3.0 Preference Students

- 3.1 Does the Principal and/or Board keep an up-to-date data base of which students are in the preference category, with the necessary evidence to verify their preference status? [*c.f. PSCI Act s.29, plus I.A. clause 10(b) or thereabouts.*]

Board Response : Yes No Unsure

- 3.2 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

4.0 Non-Preference

- 4.1 Does the number of non-preference students comply with the number/percentage set in the school's Integration Agreement?
4.1.1 Permitted number or percentage set in Integration Agreement
4.1.2 Current actual number or percentage
4.1.3 Reason for discrepancy (if in excess)

□

4.1.4 Date Proprietor was consulted on discrepancy and approval gained....

- 4.2 Does the Principal and/or Board keep an up-to-date data base of which students are in the non-preference category? [*c.f. PSCI Act s.29, plus I.A. clause 10(b) or thereabouts.*]

Board Response : Yes No Unsure

- 4.3 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

5.0 Religious Education OR Particular Education Philosophy

- 5.1 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? *PSCI Act s.32 (1), plus I.A. Special Character definition in clause 5 or thereabouts.*

Board Response : Yes No Unsure

- 5.2 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? *[PSCI Act s.32(2)]*

Board Response : Yes No Unsure

6.0 General Board Policy and Practice

- 6.1 Do 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 *[PSCI Act s.3, 4 & 25(6)]*

- 6.1.1 Is there a Special Character agenda item at each Board meeting?
- 6.1.2 Is there an active Special Character sub-committee of the Board?
- 6.1.3 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

- 6.2 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

- 6.3 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? *[PSCI Act s.69(2) and (3), plus I.A. clause 21.]*

□

Board Response : Yes No Unsure

6.4 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

6.5 Does the Board give permission to use the school premises or equipment when the Proprietor requests permission to do so? [*PSCI Act s.39, plus I.A. clause 3(b) (i)*]

Board Response : Yes No Unsure

7.0 Consulting, collaborating with and reporting to the Proprietor (*PSCI Act requirements*)

7.1 Do 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. PSCI Act s.29, plus I.A. clause 10(b) or thereabouts.*]

Board Response : Yes No Unsure

7.2 Do 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 Private Schools Conditional Integration Act”? [*PSCI Act s.13*]

Board Response : Yes No Unsure

7.3 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

7.4 Are there effective measures in place to ensure that the Board consults with and reports to the Proprietor, [*PSCI Act 25 (b)*] as and when appropriate, on all matters pertaining to the Catholic Character, particularly:

7.4.1 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

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

Board Response : Yes No Unsure

7.4.3 relevant parts of all school curricula and programmes;

Board Response : Yes No Unsure

7.4.4 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

7.4.5 all relevant parts of all Board policies;

Board Response : Yes No Unsure

7.4.6 the general ethos, environment and culture of the school;

Board Response : Yes No Unsure

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

Board Response : Yes No Unsure

7.4.8 the school charter, strategic plan and annual plan, [Ed. Act s.61] particularly Special Character goals?

Board Response : Yes No Unsure

7.4.8.1 Date of last consultation with Proprietor ...

7.5 Do the Proprietor's Appointees:

7.5.1 consult with the Proprietor, or their agent, on a regular basis;

Board Response : Yes No Unsure

7.5.2 keep the Proprietor, or their agent, up-to-date on all matters concerning the Special Character;

Board Response : Yes No Unsure

7.5.3 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

7.5.4 Date of last report...

8.0 Health Curriculum

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

Board Response : Yes No Unsure

8.2 Do the principal and relevant senior staff take appropriate action, including consulting with both the community and the Proprietor, [Ed. Act s.60B (20)(a)] to ensure that the Health Curriculum programmes and their delivery reflect the Special Character of the school?

Board Response : Yes No Unsure

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

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

Board Response : Yes No Unsure

8.4 How many staff have gained qualifications in CFLE or attended the Understanding Sexuality course? ...

8.5 How many staff are planning to attend this course? ...

9.0 Attendance Dues and Donations

9.1 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 fees requested by the Proprietor or by the school, which are a donation and are not compulsory? [*c.f. PSCI Act s.36-38.*]

Board Response: Yes No Unsure

9.2 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

SAMPLE SELF REVIEW FRAMEWORKS

The following frameworks show one way of presenting summary review material for three of the Catholic Special Character Dimensions. It is possible to use quite different self review frameworks, so long as the foci and dimensions are still covered.

Each framework contains key indicators. It will be noted that similar indicators may appear in more than one framework. It is quite appropriate to cross reference evidence rather than repeating material.

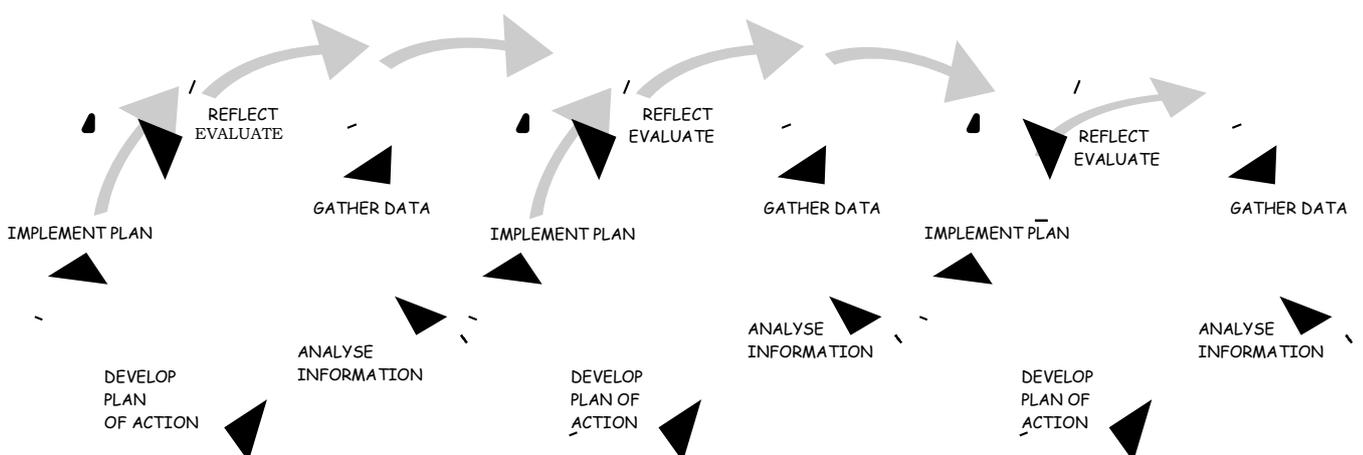
Not all indicators may be relevant to a particular school. Any school may also choose to frame its own indicators. Diocesan Offices have material to help in the process of self review, including choosing indicators, surveying the school community and other aspects of the review.

Self Review Cycle

The purpose of self review is to identify successes, areas for improvement and new goals.

Self review is a Board responsibility. Data needs to be gathered from teachers, students, parents and members of the Board. It leads to action plans for improvements. At least one Catholic Character goal will be placed in the annual plan. The Proprietor is consulted on the plan.

AN EFFECTIVE PROCESS OF SELF-REVIEW



Review and Development

Focus Points and Examples of Good Practice

Review and Development Focus Points and Examples of Good Practice

CATHOLIC COMMUNITY Te Iwi Whānui Katorika	In what way is the school a community where gospel values are central, where faith is nourished and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		SOME EXAMPLES OF GOOD PRACTICE
1.0 Spirituality The individual and communal spirituality of the whole school community is promoted and nurtured.	1.1 1.2 1.3 1.4 1.5	There is an awareness of the presence of God and it is nurtured through opportunities to pray in a range of styles suited to different personalities and individual stages of development. There are deliberate links made between the community's love of God, and the building of authentic relationships, to establish the Kingdom of God in daily life. Students are able to articulate a spiritual response to major philosophical questions (eg who am I? why am I here?) at an appropriate level. Staff, students and Board members are actively supported in their spiritual development. The charism of the school is nurtured. (cf 7.1)
Opportunities for Growth		
2.0 Evangelisation The school is a faith community which endeavours to spread the Good News by word and witness	2.1 2.2 2.3 2.4 2.5	The school proclaims the mission and Gospel of Jesus Christ. All members of the school community are expected and supported to be examples of Christians living in faith and service. The orientation process assists new members of the school community to understand what it means to be part of a Catholic school. The school provides opportunities for members of its community to develop their knowledge and understanding of scripture and the teachings of the Catholic Church. The school actively encourages attendance at Sunday Mass and reception of the Sacraments.
Opportunities for Growth		
3.0 Partnership Education is a collaborative responsibility.	3.1 3.2 3.3 3.4 3.5 3.6	The school builds working relationships among Principal, Board, staff, students, and families/whānau. Collaboration is promoted between Catholic primary and secondary school(s). If primary, the school fosters links with local Catholic early childhood services. The school community is actively involved in Catholic Special Character activities. Staff contribute to the development of Catholic Community, Religious Education, and Pastoral Care. The Board of Trustees consults and works with the Proprietor on questions relating to Catholic Special Character.

Review and Development Focus Points and Examples of Good Practice

CATHOLIC COMMUNITY Te Iwi Whānui Katorika	In what way is the school a community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		EXAMPLES OF GOOD PRACTICE
	3.7	There is regular communication between the Proprietor and the Proprietor's Appointees.
	3.8	Efforts are made to foster good relationships with the local Māori community.
	3.9	The school reaches out to Pasifika communities, and to migrant groups.
Opportunities for Growth		
4.0 Values The school identifies and actively promotes gospel values.	4.1	The values of the school are identified.
	4.2	Values are taught, modelled and promoted with students learning how to face ethical issues from a Catholic perspective.
	4.3	Values are incorporated into significant school documents / programmes of work.
	4.4	All staff respect and reflect the Catholic Special Character of the school in all curriculum areas and in all school activities.
	4.5	Excellence in the learning process is upheld as a strong Catholic value.
Opportunities for Growth		
5.0 School Culture Catholic Special Character is visible in the relationships, and the artistic expressions, seen throughout the school.	5.1	Visitors and members of the wider school community are welcomed to the school and are treated courteously and hospitably.
	5.2	Staff and students treat each other with hospitality, courtesy, consideration and aroha.
	5.3	The school's physical environment is welcoming.
	5.4	There are Catholic symbols obvious to everyone throughout the school.
	5.5	Student work on display includes Catholic Special Character material.
	5.6	The Mission Statement of the school is well communicated.
	5.7	Students understand the meaning of the school motto and crest.
Opportunities for Growth		

Review and Development Focus Points and Examples of Good Practice

CATHOLIC COMMUNITY Te Iwi Whānui Katorika	The school is a community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		EXAMPLES OF INDICATORS
<p>6.0 Leadership</p> <p>Leadership effectively shapes the faith-based vision, direction, values and outcomes of the school programme.</p>	<p>6.1</p> <p>6.2</p> <p>6.3</p> <p>6.4</p> <p>6.5</p> <p>6.6</p> <p>6.7</p> <p>6.8</p> <p>6.9</p>	<p>The school has a written Catholic Special Character policy.</p> <p>The school statements of mission, philosophy, values and goals are Catholic in substance.</p> <p>The school's communications all contain acknowledgement of Catholic Special Character.</p> <p>Newsletters regularly contain items of a spiritual nature.</p> <p>The Board of Trustees promotes Catholic Special Character in its communications.</p> <p>The Principal ensures that Catholic Special Character values are monitored and maintained.</p> <p>The Principal leads by example.</p> <p>The Principal demonstrates ongoing commitment to personal faith development.</p> <p>The Principal and the DRS work collaboratively to lead the development of Catholic Special Character.</p>
Opportunities for Growth		
<p>7.0 Stewardship</p> <p>The school accepts responsibility for delivering education with a Catholic Special Character.</p>	<p>7.1</p> <p>7.2</p> <p>7.3</p> <p>7.4</p> <p>7.5</p> <p>7.6</p>	<p>Charism The charism of the school is actively promoted. (c.f. Spirituality 1.6)</p> <p>Organisation Planning and policy documents have a Catholic Special Character component.</p> <p>The school's Catholic Special Character and Religious Education goals are documented, dated and current.</p> <p>School organisation goals are grounded in Catholic values, reviewed annually and revised as required.</p> <p>Catholic Special Character roles are clear, understood, followed, and reviewed on a regular basis.</p> <p>The Principal is qualified by education and experience for the Catholic Special Character responsibilities of the position, and shows a commitment to Catholic Special Character.</p>

Review and Development Focus Points and Examples of Good Practice

CATHOLIC COMMUNITY Te Iwi Whānui Katorika	The school is a community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		EXAMPLES OF GOOD PRACTICE
	7.7	School promotion material includes the Catholic Special Character mission statement.
	7.8	The school budgets annually for Catholic Special Character activities and resources.
	7.9	BOT members have access to, and are familiar with, the following documents: The Declaration, the Handbook for New Principals, the Guidelines for the Appointment of a Principal, D.R.S. manual, Certification Handbook, 'S' forms.
		Enrolment
	7.10	Enrolment procedures are transparent, and meet the requirements of the Integration Agreement.
	7.11	The enrolment policy of the school does not discriminate on the basis of race, disability, intelligence or socio-economic situation.
	7.12	No one eligible to attend is denied Catholic education on the basis of inability to pay Attendance Dues.
		Employment
	7.13	The school has a written Appointments Policy in keeping with the needs of Catholic Special Character.
	7.14	Advertisements for positions indicate that the school is Catholic.
	7.15	In making staff appointments, due recognition has been given to qualifications relevant to Catholic Character which applicants have gained, e.g. Certificate in Catechetics, Diploma in Religious Education, etc.
	7.16	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.
	7.17	Job descriptions and appraisal systems indicate the particular responsibilities of staff members to actively support the Catholic Special Character of the school. Modify specifics for those with tagged positions.
	7.18	Induction procedures for staff, including student teachers, relief teachers and health professionals, contain Catholic Special Character components.
	7.19	Structured support is in place for teachers who are not Catholic, but who teach Religious Education.

Review and Development Focus Points and Examples of Good Practice

CATHOLIC COMMUNITY Te Iwi Whānui Katorika	The school is a community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		EXAMPLES OF GOOD PRACTICE
	<p>7.20</p> <p>7.21</p> <p>7.22</p> <p>7.23</p> <p>7.24</p> <p>7.25</p> <p>7.26</p> <p>7.27</p> <p>7.28</p> <p>7.29</p>	<p>Professional Development Annual in-service opportunities in Catholic Special Character are available and actively promoted to staff and Board.</p> <p>The orientation programme for new trustees ensures that they understand their Catholic Special Character responsibilities.</p> <p>The Board and the staff regularly engage in ongoing Catholic Special Character formation.</p> <p>Review The Board has a process for annual Catholic Special Character Self Review.</p> <p>Staff and students are involved in the Catholic Special Character Review.</p> <p>Parents/guardians/caregivers, parish personnel and the Proprietor are involved in the process of the review.</p> <p>Areas for development identified in the Self Review are reflected in the next Annual Plan.</p> <p>Special Character goals are set for the Principal and every teacher.</p> <p>The appraisal of the Principal, those holding tagged positions, and all other staff members includes review of Catholic Special Character responsibilities.</p> <p>The Professional Standards contain a Catholic Special Character dimension.</p>
Opportunities for Growth		

Review and Development Focus Points and Examples of Good Practice

CATHOLIC COMMUNITY Te Iwi Whānui Katorika	The school is a community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		EXAMPLES OF GOOD PRACTICE
<p>8.0 Prayer and Worship</p> <p>A Catholic culture of prayer, liturgy and faith-based celebration is promoted in the school.</p>	<p>8.1</p> <p>8.2</p> <p>8.3</p> <p>8.4</p> <p>8.5</p> <p>8.6</p> <p>8.7</p> <p>8.8</p> <p>8.9</p> <p>8.10</p> <p>8.11</p> <p>8.12</p>	<p>At least once a term the school or each R.E. class celebrates liturgies appropriate to the age, culture and development of students.</p> <p>Staff and students collaborate in preparing and leading prayers and liturgies.</p> <p>Students of differing cultures are encouraged by teachers to include elements of their language and culture in liturgies.</p> <p>The school marks significant events with some form of liturgical celebration when relevant.</p> <p>The school community celebrates the seasons of the Church year: Advent, Christmas, Lent, Easter and Ordinary Time.</p> <p>Community prayer is part of the daily life of the school.</p> <p>The school provides opportunities for quiet and reflection for students, staff, Board and parents.</p> <p>Staff, students and Board have access to appropriate religious resources.</p> <p>Ancillary staff, parents and visitors are encouraged to join the school for liturgies.</p> <p>Active staff participation is encouraged in prayer and liturgies.</p> <p>Efforts are made to provide opportunities for the celebration of the Eucharistic and other sacraments in the school community.</p> <p>A church, chapel or quiet space is available, its use is promoted and it is treated with respect and reverence.</p> <p>On school trips, provision is made for prayer and times of worship.</p>
Opportunities for Growth		
<p>9.0 Service</p> <p>Students assist people in need through service and outreach opportunities provided by the school</p>	<p>9.1</p> <p>9.2</p> <p>9.3</p>	<p>The school promotes outreach involvement in local, national and international communities where possible and appropriate.</p> <p>There are opportunities, outside of the regular R.E. classes, for students and staff to develop their faith and witness to it. (e.g. Young Vinnies)</p> <p>The school endeavours to provide opportunities for students to contribute actively to the life of the local community.</p>
Opportunities for Growth		

[Ed. Act s.61] **Review and Development Focus Points
and Examples of Good Practice**

CATHOLIC Community Iwi Whānui Katorika	The school is a community where gospel values are central, where faith is nourished, and where Christian celebration in the Catholic tradition is highly valued.	
FOCUS		EXAMPLES OF GOOD PRACTICE
10.0 Social Justice The school promotes social justice.	10.1 10.2 10.3 10.4 10.5 10.6 10.7	The school commemorates key justice days (e.g. Social Justice Week, World Environment Day, Human Rights Day) The school supports local or national Catholic groups in their campaigns and activities (e.g. Caritas, Young Vinnies) The school allows for and facilitates dialogue between those who want to engage and express opinions on current social justice issues. The school invites presentations on key social justice issues from experienced people. The school contributes to awareness raising and action for justice within the school and in the wider community. The school develops students' ability to critique society. (e.g. through Caritas involvement; including use of Caritas educational material) The school promotes the idea that students are international citizens, as well as citizens of New Zealand.
Opportunities for Growth		
11.0 Collaboration with Parish / Eucharistic Community The school collaborates with the parish(es) of which it is part.	11.1 11.2 11.3 11.4 11.5	The school endeavours to foster a collaborative relationship with its parish(es). The school endeavours to foster a collaborative relationship with Eucharistic communities that have a connection with the school. The school co-operates with the parish(es) / Eucharistic communities regarding preparation for and reception of Baptism, Confirmation, Eucharist and Reconciliation. The school participates in school / parish / Eucharistic community liturgies occasionally throughout the year. The school endeavours to provide opportunities for students to contribute actively to the life of the parish(es) and/or Eucharistic communities.
Opportunities for Growth		

Review and Development Focus Points and Examples of Good Practice

PASTORAL CARE Manaakitanga	With Christ the Good Shepherd as its model, in what ways does the school community nurture, support and care for individuals.	
FOCUS		EXAMPLES OF GOOD PRACTICE
<p>1.0 Relationships</p> <p>The school is a friendly, welcoming, co-operative, collaborative, learning environment where the sacred dignity of each person is respected.</p>	<p>1.1</p> <p>1.2</p> <p>1.3</p> <p>1.4</p> <p>1.5</p> <p>1.6</p> <p>1.7</p> <p>1.8</p> <p>1.9</p> <p>1.10</p> <p>1.11</p> <p>1.12</p> <p>1.13</p> <p>1.14</p>	<p>Interactions are characterised by friendliness, openness, respect.</p> <p>The aim of all conflict resolution is reconciliation.</p> <p>In recognition of the Tangata Whenua and Māori communities, Māori Catholic spirituality and needs are assessed and attended to.</p> <p>The school supports ethnic minorities and helps them feel part of the school community.</p> <p>The school is an inclusive community into which students with special needs are welcomed.</p> <p>The school is sensitive to the individual needs of students and makes provision for them.</p> <p>Assessment and reporting procedures at the school affirm the achievement of individuals.</p> <p>The pastoral care programme supports parents/guardians/caregivers in their responsibility for their children.</p> <p>Staff are affirmed and appreciated.</p> <p>Induction processes and ongoing support processes are sensitive to the needs of staff from different faith traditions.</p> <p>Staff refrain from making derogatory comments about colleagues or students.</p> <p>Leadership is exercised as a Ministry of Service.</p> <p>Team work and collaboration are encouraged.</p> <p>Communication is open and transparent.</p>
Opportunities for Growth		
<p>2.0 Organisation</p> <p>The way pastoral care is organised is evident to all members of the school community.</p>	<p>2.1</p> <p>2.2</p> <p>2.3</p>	<p>The school's pastoral care procedures reflect gospel values and Church teachings.</p> <p>The pastoral system makes use of support offered by church, government, local authority, and social service agencies.</p> <p>Procedures and organisation are explained to students and parents.</p>
Opportunities for Growth		

Review and Development Focus Points and Examples of Good Practice

PASTORAL CARE Manaakitanga	With Christ the Good Shepherd as its model, in what ways does the school community nurture, support and care for individuals.	
FOCUS		EXAMPLES OF GOOD PRACTICE
3.0 Bi-Cultural Commitment The school is committed to the Treaty of Waitangi	3.1 3.2 3.3 3.4	The school recognises the importance of te Tiriti o Waitangi / the Treaty of Waitangi and the status of Māori as Tangata Whenua. Bicultural elements (Māori tikanga, Wairau, te reo, karakia, customs, spirituality, language, prayer) are part of the daily life of the school. Te Reo is recognised as an official language. The school consults with its Māori community.
Opportunities for Growth		
4.0 Cultural Awareness The school recognises and honours cultural diversity	4.1 4.2 4.3 4.4 4.5 4.6 4.7 4.8	The school acknowledges and honours cultural diversity. The school respects different ways of being, acting, and believing that harmonise with Gospel values. The school encourages pride in cultural identity, e.g. use of 1 st language; festivals acknowledged. Cultural traditions, language and music are incorporated in prayer and liturgy. Care is taken to pronounce names correctly. Appropriate processes are set up for consultation. Greetings in community languages are the norm. The environment reflects the cultural diversity of the school and the community.
Opportunities for Growth		
5.0 Behaviour Management Discipline processes are just, reasonable, respectful and consistent.	5.1 5.2 5.3 5.4	Students are encouraged to take responsibility for their own behaviour. Structures and processes are in place to foster this aspect of personal growth. The school has a support system to reintegrate students after stand-down. Restorative justice principles underpin behaviour management processes.
Opportunities for Growth		
6.0 Safety The school provides for students and staff an environment that is safe – physically, emotionally, socially,	6.1 6.2 6.3	The school promotes zero tolerance of violence. Failures and mistakes do not reduce an individual's future opportunities. School authorities take appropriate action in response to any allegations of behaviour such as bullying, verbal abuse, sarcasm, ridicule, and undue impatience.

spiritually, culturally.	6.4 6.5 6.6	Students feel safe in the school. Students know what steps they can take to combat bullying or violence, and feel confident that incidents will be dealt with appropriately. Actions that diminish a student or staff member's sense of self worth are not acceptable at the school.
Opportunities for Growth		

Review and Development Focus Points and Examples of Good Practice

RELIGIOUS EDUCATION Te Whakaakoranga Whakapono	In what ways does the school help to fulfil the teaching mission of the Church.	
FOCUS		EXAMPLES OF GOOD PRACTICE
<p>1.0 Leadership</p> <p>The Principal and the Director of Religious Studies provide leadership and sound management in Religious Education.</p>	<p>1.1</p> <p>1.2</p> <p>1.3</p> <p>1.4</p> <p>1.5</p> <p>1.6</p> <p>1.7</p> <p>1.8</p>	<p>The school has a written Religious Education policy and a curriculum implementation plan for RE or a curriculum statement and delivery plan for RE.</p> <p>The Principal actively supports the DRS.</p> <p>The DRS manages resource materials and professional preparation for Religious Education.</p> <p>The Principal and DRS provide ongoing support for teachers of Religious Education.</p> <p>The DRS is involved in Catholic Special Character financial planning.</p> <p>The DRS is involved in the allocation of staff to the teaching of Religious Education.</p> <p>The school has criteria for appointing the most suitable and qualified teachers of Religious Education.</p> <p>The role of the DRS is acknowledged by the Management team, and is given appropriate status.</p>
<p>2.0 Religious Education Curriculum</p> <p>The Religious Education programme is professionally delivered.</p>	<p>2.1</p> <p>2.2</p> <p>2.3</p> <p>2.4</p> <p>2.5</p> <p>2.6</p> <p>2.7</p> <p>2.8</p> <p>2.9</p>	<p>Religious Education is given high status within the teaching programme.</p> <p>The school implements the national Religious Education curriculum.</p> <p>The Religious Education programme is properly managed and delivered.</p> <p>Teaching is effective, creative and teachers implement strategies to meet the individual needs of students.</p> <p>Religious Education classes foster the development of students' spirituality.</p> <p>Specialised Religious Education induction programmes are provided for foreign non-Catholic students, and for students who are new to the Catholic education system.</p> <p>Student self-evaluation is encouraged.</p> <p>Religious Education planning, assessment, evaluation and reporting procedures are as effective and professional as those in other subject areas.</p> <p>Assessment and reporting procedures for Religious Education are evaluated regularly.</p>
<p>Opportunities for Growth</p>		

Review and Development Focus Points and Examples of Good Practice

RELIGIOUS EDUCATION Te Whakaakoranga Whakapono	In what way does the school help to fulfil the teaching mission of the Church.	
FOCUS		EXAMPLES OF GOOD PRACTICE
<p>3.0 Integrated Curriculum and Sexuality Education</p> <p>Catholic teaching is integrated with other curriculum areas.</p>	<p>3.1</p> <p>3.2</p> <p>3.3</p> <p>3.4</p> <p>3.5</p> <p>3.6</p> <p>3.7</p>	<p>All curriculum areas reflect Catholic Special Character.</p> <p>Systems are in place to support and monitor a Catholic perspective in the curriculum, especially in areas which include ethical and justice issues, reverence for creation, personal relationships and sexuality education.</p> <p>The Health Education programme reflects the Catholic Special Character of the school.</p> <p>In primary schools the Myself & Others Module is incorporated into all planning for Health Strands.</p> <p>Sexuality education is presented in the context of the education of the whole person and the young person's stage of development.</p> <p>School policy ensures that sexuality education is set in the context of the teaching of the Church.</p> <p>Teachers of sexuality and morality have training approved by Proprietors.</p>
<p>Opportunities for Growth</p>		
<p>4.0 Resources</p> <p>The school makes financial provision for Religious Education and Catholic Special Character resources.</p>	<p>4.1</p> <p>4.2</p> <p>4.3</p>	<p>The staffing, time allocation and resources given to Religious Education are as recommended by the Bishops Conference. (Primary schools: as in letter of 11.11.98 from N.Z. Catholic Bishops Conference. Secondary schools: as in letter of 29.8.00 from N.Z. Catholic Bishops Conference.)</p> <p>The school makes appropriate use of Catholic education advisory services.</p> <p>The Religious Education programme is well resourced.</p>
<p>Opportunities for Growth</p>		
<p>5.0 Professional Development</p> <p>The school provides opportunities for regular Religious Education professional development and spiritual formation for staff.</p>	<p>5.1</p> <p>5.2</p> <p>5.3</p>	<p>The school has a strategic goal that all teachers will achieve the appropriate level of Certification.</p> <p>All teachers holding tagged positions and/or all teachers of Religious Education have gained or are in the process of achieving Classroom Level of Certification.</p> <p>All teachers holding tagged positions and/or teachers of Religious Education undertake a minimum of 12 hours professional development and spiritual formation every year (see New Zealand Catholic Bishops Conference Memorandum 29 April 2005).</p>

Review and Development Focus Points and Examples of Good Practice

RELIGIOUS EDUCATION Te Whakaakoranga Whakapono	In what way does the school help to fulfil the teaching mission of the Church.	
FOCUS		EXAMPLES OF GOOD PRACTICE
	5.4	Primary school staff spend time together reflecting on the theological focus of each strand in the RE programme.
	5.5	Secondary school RE teachers meet together for professional development that includes opportunities for reflection and theological focus on RE curriculum areas.
Opportunities for Growth		
6.0 Communication The school communicates with parents/caregivers about Religious Education.	6.1	Parents/caregivers are informed regularly of the content and emphasis of the Religious Education programme.
	6.2	Where appropriate, opportunities are available for parent / caregiver involvement in Religious Education.
	6.3	Parents/caregivers receive regular feedback on students' progress in Religious Education.
	6.4	In primary school: the school uses the Family-Whānau programme for parents.
Opportunities for Growth		

STATUTORY REQUIREMENTS

NGA WHAKAAETANGA ME NGA WHAKARITENGA

CATHOLIC SPECIAL CHARACTER COMPLIANCES REQUIRED OF BOARDS OF TRUSTEES OF INTEGRATED SCHOOLS

Questions to aid Boards of Trustees in determining their level of compliance with legislation as it applies to the Catholic Special Character of their school.

Specific practical compliances: The questions on the following pages are designed to assist Boards of Trustees and school administrators in determining how well they are 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 his/her legal rights and responsibilities as they relate to the Catholic Special Character.

“The Proprietor of an 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 from time to time what is necessary to preserve and safeguard the SPECIAL CHARACTER of the education provided by the school and described in the integration agreement.” [Private Schools Conditional Integration Act, section 3(3)]

**To be completed
annually
and sent to the
Proprietor**

**SPECIAL CHARACTER COMPLIANCES
REQUIRED OF BOARDS OF TRUSTEES OF
NEW ZEALAND CATHOLIC INTEGRATED SCHOOLS**

ATTESTATION

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

Signed: _____ Date: _____
(Chairperson, Board of Trustees)

Signed: _____ Date: _____
(Principal)

School: _____

Address: _____

Date of Declaration: _____

NEW ZEALAND LEGISLATION SPECIAL CHARACTER COMPLIANCES REQUIRED OF BOARDS OF TRUSTEES OF CATHOLIC INTEGRATED SCHOOLS

THESE REQUIREMENTS ARE STATED IN:
THE PRIVATE SCHOOLS CONDITIONAL INTEGRATION ACT 1975,
INDIVIDUAL INTEGRATION AGREEMENTS FOR EACH CATHOLIC SCHOOL,
THE EDUCATION ACT 1989

- 1.0 The Private Schools Conditional Integration Act 1975 (PSCI Act)** imposes Special Character compliances on Boards of Trustees of Catholic schools by virtue of the following sections.
- 1.1 Section 2A: “This Act shall bind the Crown.” (The Board of Trustees is a Crown agency.)
- 1.2 Section 3(1): “An integrated school (has) the right to reflect through its teaching and conduct the education with a special character provided by it.”
- 1.3 Section 3(2): “Integration shall not jeopardise the special character of an integrated school.”
- 1.4 Section 3(3): “The Proprietor of an 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 from time to time what is necessary to preserve and safeguard the special character of the education provided by the school and described in the integration agreement.”
- 1.5 Section 4 states that an integrated school is subject to the same legislation as other schools in the State system but that these other enactments “shall in all respects be read subject to section 3 (see above) and section 80 of this Act (see below), and to other provisions of this Act that relate to integrated schools.”
- 1.6 Section 6 lists the matters which may be included in an integration agreement. These include a description of the special character; a prescription of religious instruction and observances which are to form part of the school programme; limits on the number of non-preference pupils/students; and “any other matter which bears upon the education with a special character for which the school was originally established”.
- 1.7 Section 11B gives the Proprietor authority to cancel the integration agreement (which would automatically remove all the powers of the Board of Trustees) “if it appears to the Proprietors that the special character of the integrated school has been or is likely to be jeopardised”. (See also **The Integration Agreement** at 2.0 below.)
- 1.8 Section 11A gives the Minister the power to cancel the integration agreement if it appears to her/him “on reasonable grounds that the Proprietors or controlling authority...are not sufficiently carrying out the functions and obligations accepted by them or it under this Act or the integration agreement”. (Section 12 also empowers the Minister to disestablish and close the school for the same reasons as those stated in 11.)
- 1.9 Section 25(6): “The powers of control and management of the controlling authority (Board of Trustees) of an integrated school shall be exercised subject to the provisions of sections 3 and 4 of this Act; and to give effect to this requirement, the controlling authority of any integrated school that is a primary school or a composite school or a special school shall make provision for adequate consultation between the controlling authority and the Proprietors of that school.” This section clearly points to considerable input by

- the Proprietor on any and all matters which pertain, or are likely to pertain, to the Special Character.
- 1.10 Section 29 gives preference of enrolment to children whose parents “have a particular or general philosophical or religious connection with an integrated school”. (See also **The Integration Agreement** at 2.0 below.)
- 1.11 Section 30: “By enrolling a pupil at an integrated school the parent shall accept as a condition of enrolment that the pupil is to participate in the general school programme that gives the school its special character.” (But see 1.14 below on clause 32(2).)
- 1.12 Section 31 states that “...the general school programme (prescribed by the Education Act) shall reflect the education with a special character provided by the integrated school, and religious and other examples may be used to reinforce teaching throughout the school day.”
- 1.13 Section 32(1) also provides for the mandatory inclusion in the school programme of those religious observances and religious instruction which form part of the education with a special character, “in accordance with the terms and conditions prescribed in the integration agreement relating to that school.”
- 1.14 Section 32(2) requires integrated schools to “be responsive to the sensitivities of pupils and parents of different religious or philosophical affiliations” and “not require any such pupils to participate in religious observances and religious instruction concerned with particular observances if the parents of that child state at any time that they do not wish that pupil to so participate.”
- 1.15 Section 39: “The school office of an integrated school may be used for the purpose of communication between the Proprietor of the school and the parents of pupils enrolled at the school, and for other purposes related to the benefit of the school and the pupils.”
- 1.16 Section 63(2) states that when a Board of Trustees “delegates to a committee the power to appoint a teacher or to recommend the appointment of a teacher, that committee must contain at least one of the persons appointed to the (Board of Trustees) by the Proprietor.”
- 1.17 Section 65(1) requires that advertisements for the positions of Principal [65(1)(a)], Director of Religious Studies [65(1)(b)], and a designated number of other teaching positions [65(1)(c)] “shall state that a willingness and ability to take part in religious instruction appropriate to that school shall be a condition of appointment”. (See also **The Integration Agreement** at 2.0 below.) 65(1)(b) further states that the Director of Religious Studies “shall be a member of the normal staffing entitlement of the school”.
- 1.18 Section 65(2) states that teachers appointed to section 65 positions (“tagged” positions) must accept the advertised requirement (the “tag”) as a condition of their appointment.
- 1.19 Section 66 is the section which authorises the special “tag” which is applied to the position of Deputy Principal in all Catholic schools. (See also **The Integration Agreement** at 2.0 below.) This section provides for the creation and advertising of “special positions” requiring particular capabilities on the part of the teachers holding them. It also states that acceptance of the advertised requirements is a condition of appointment.
- 1.20 Section 68 requires the Board of Trustees of an integrated primary school to consult with the Proprietor before appointing a teacher to a section 65(1) or section 66 position. The Board must then appoint only from those applicants who are acceptable to the Proprietor “in terms of the special character of the school or in terms of the advertisement”. (See also **The Integration Agreement** at 2.0 below.)
- 1.21 Section 69(1) authorises the Board of Trustees to allow “any retired teacher” to undertake “voluntary tasks relating to the beliefs and instructions that are the foundation of the school’s special character.” (See also **The Integration Agreement** at 2.0 below.)

- 1.22 Section 69(2) authorises the Proprietor to “employ any person, whether as a chaplain or otherwise” for duties relating to the religious instruction that forms part of the special character. The Proprietor is required to notify the Board of the names of any person so employed, and that person “shall not be paid by the controlling authority or be in any way a charge on money appropriated by Parliament.” However, with the prior consent of the Secretary of Education, such persons may be employed by the Board in a part-time teaching position, at an appropriate salary and provided they are a registered teacher [69(3)].
- 1.23 Section 80 states that the PSCI Act “shall prevail in respect of integrated schools” wherever this Act deals with the same or similar subject matter as that in the Education Act 1964, the State Sector Act 1988, the School Trustees Act 1989, the Education Act 1989, or any regulations made under those Acts or any enactment repealed by those Acts.

2.0 The Integration Agreement is derived from the Private Schools Conditional Integration Act, with all the legal force of that Act. It is a unique legal instrument in New Zealand law. As such it imposes Special Character compliances on Boards of Trustees of Catholic schools by virtue of the following. *(Please note that clause numbers may vary from Agreement to Agreement.)*

2.1 Clause 2 “The School’s Special Character as is hereunder described, shall incorporate the Education with a Special Character as provided in the School and it is hereby agreed and declared that the school shall at all times be conducted and operated so as to maintain and preserve the School’s Special Character.” The clause goes on to state that the remainder of the Agreement is to be interpreted “so as to maintain and preserve the Special Character of the School.”

2.2 Clause 5 “The Special Character of the School is that it is a Roman Catholic School...established by the Roman Catholic (Arch)Bishop of the (Arch)Diocese of...(or established by a particular Religious Order) for the Roman Catholic community of the (Arch)Diocese of...which promotes and supports the School and of which the School is part, to provide and continue to provide Education with a Special Character, that is to say :-

The School is a Roman Catholic School in which the whole School community through the general School programme and in its religious instruction and observances, exercises the right to live and teach the values of Jesus Christ. These values 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 (Arch)Bishop of the (Arch)Diocese of...”

Note that the definition of Special Character of Māori Boarding Schools contains the additional element of taha Māori.

2.3 A number of Integration Agreements have a Schedule (usually the Fifth Schedule) which outlines the special educational ethos or charism of the particular school. This is derived from the charism of the Religious Institute that founded the school or who staffed it on behalf of a Bishop.

2.4 Clause 3(b)(i): “At the request of the Proprietor, the Board of Trustees may grant the use of the School premises and chattels to the Proprietor or other person or persons at any time when the School premises and chattels are not required for school purposes and the Board of Trustees shall not arbitrarily withhold its consent. The Board of Trustees may require the Proprietor or other person or persons to pay a reasonable fee to the Board of Trustees as a condition of such use.” This is followed by sub-clause (ii) which allows the Board of Trustees, “with the consent of the Proprietor...to grant the use of the School premises and chattels to any person or persons” under the same conditions of consent and payment as those in sub-clause (i).

- 2.5 Clause 6(a) states that the Proprietor “shall continue to have the responsibility to supervise the maintenance and preservation of the Education with a Special Character provided by the School.”
- 2.6 Clause 6(b) gives the Proprietor the right to determine from time to time what is necessary to preserve and safeguard the Special Character of the Education provided by the School and described in this Deed of Agreement”.
- 2.7 Clause 6(c) reconfirms that the Proprietor has the power, conferred by Section 11(B)(1) of the PSCI Act (see above), to cancel the Integration Agreement if he/she considers that “the Special Character of the School...has been or is likely to be jeopardised or the Education with Special Character provided by the School...is no longer preserved and safeguarded.”
- 2.8 Clause 10(b) prohibits the Board of Trustees from enrolling any pupils/students unless the Proprietor has stated that the parents have established “a particular or general religious connection with the Special Character of the School”.
- 2.9 Clause 10(a) prohibits the Board of Trustees from enrolling more than the specified number (percentage) of non-preference pupils/students, and requires the Board to “endeavour to reasonably distribute them through the range of classes offered by the School.”
- 2.10 Clause 11 states that “as religious observances and religious instruction form part of the Education with a Special Character provided by the School, religious observances and religious instruction in accordance with the determination made from time to time by the Roman Catholic (Arch)Bishop of the (Arch)diocese of...shall continue to form part of the School programme in accordance with Sections 31 and 32 of the Private Schools Conditional Integration Act 1975.”
- 2.11 Clause 12 “The Proprietor, together with his servants, agents and licensees, shall...have at all reasonable times access to the school to ensure that the Special Character of the School is being maintained.”
- 2.12 Clause 13 “The Proprietor, together with his servants, agents and licensees, shall 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 Private Schools Conditional Integration Act 1975.”
- 2.13 Clauses 14-19 (or thereabouts) reiterate the provisions of Sections 65(1), 65(2) and 66 of the PSCI Act (see above) in respect of the appointment of the Principal, Deputy Principal, D.R.S. and other teachers to “tagged” positions. The wording of the “tag” for the position of Deputy Principal is different for primary and secondary schools, but in both cases it is a requirement that the prescribed wording be included in any advertisement for the position of Deputy Principal – and for that position only.
- 2.14 Clause 20 reiterates the right of the Proprietor to arrange, with the consent of the Board of Trustees, “for any retired teacher to undertake voluntary tasks to assist the School with the teaching of appropriate Religious observances and Religious instruction...” (See Section 69(1) of the PSCI Act above.)
- 2.15 Clause 21 reiterates the provisions of Section 69(2) and (3) of the PSCI Act (see above) whereby the Proprietor and the Board of Trustees may agree to the former “employing any person as a Chaplain or otherwise” for the purposes stated in those Sections of the Act.
- 2.16 The Schedules: Most of the Schedules attached to Integration Agreements deal with property matters. One exception is referred to in 2.3 above. The other major exception is the Staffing Schedule (usually the Fourth) which accompanies every primary school Agreement. The latter specifies the number of teachers in the school who must be holding “tagged” positions (other than Principal and Director of Religious Studies), relative to the total staffing entitlement.

- 3.0 The Education Act 1989** also contains sections which apply specifically to integrated schools and which have implications, including compliance requirements, for their Boards of Trustees.
- 3.1 Section 94(1)(e) provides for “not more than 4 trustees appointed by the school’s Proprietor”.
- 3.2 Section 94A authorises Proprietors to vary the number of their Appointees by reducing it to less than 4 or increasing it to not more than 4. The section provides for a Board to seek the Proprietor’s consent to any reduction. A Proprietor intending to vary the number of Appointees is required to give “written notice to the Board”. The written notice must also specify the time of the change, which can be the date on which trustees go out of office prior to Board elections, or upon the appointment of a commissioner to replace the Board (whichever is earlier), or (if the number is to be reduced) on a date specified. Where there is to be a reduction in the number of Appointees, the notice must “contain the dismissal (with effect on that day) of enough trustees appointed by the Proprietor to give affect to the reduction consented to”.
- 3.3 Section 94C(2): Boards need to be aware that the number of Proprietor’s Appointees has a direct effect on the number of parent representatives on the Board. This is because the Board must have “more parent representatives than the total number of trustees co-opted by the Board or appointed (otherwise than to a casual vacancy for a parent representative)”.
- 3.4 Section 99 states “(1) It is desirable, so far as is reasonably practicable” for every Board to reflect the ethnic and socio-economic diversity of the student body; gender equality; the character of the school and the character of the community it serves; and management expertise and experience. Section 99(2) requires those responsible for co-opting or appointing members (including the Proprietor) to have regard to 99(1).
- 3.5 Section 61: This section in the principal (1989) Act has been replaced by a new Section 61 in the **Education Standards Act 2001**. Section 61 (3)(b)(iii) ensures that in the long term strategic planning section of the school charter “any aims or objectives that designate the school’s special characteristics or its special character (within the meaning of this Act)” must be included.

Glossary

Catholic Special Character or Catholic Character

Is used in this document, to stress the identity of all Catholic integrated schools.

A school may also refer to its own particular Catholic Special Character, which is developed from its own traditions, from the charism of its patron Saint, or from the Order which founded it. The particular tradition of a school may be referred to in its Integration Agreement, as a further description of its Catholic Special Character.

Special Character Is used in reference to the Private Schools Conditional Integration Act.

Charism

A gift or grace 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. (1 Cor 12:1-14). “A burning fire” in the heart of a founder or foundress (of a school or community) which inspires others.

Evangelisation

Evangelising means bringing the Good News of Jesus Christ to others, and through its effects, transforming and renewing society. (NZCBC website)

Kingdom or Reign of God

Jesus’ mission – the redemptive presence of God. The saving and life-giving rule of God over creation and human history. God at work in the created order. “An eternal and universal Kingdom of truth, life, holiness, grace, justice, love and peace.” Christians are called to take on responsibility, in personal and public spheres, for trying to foster this.

Parishes and Eucharistic Communities

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.

(Notes from Bishop Peter Cullinane’s August 1997 Discussion Paper, The Future Staffing of our Parishes)

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.

Proprietors

The owners of schools. All Catholic primary schools and a number of Catholic secondary schools are owned by the Diocesan Bishop. Some Catholic secondary schools are owned by Trust Boards or companies set up by the Religious Congregations that originally established the schools. Proprietors have rights under the Private Schools Conditional Integration Act.

Restorative Justice

A response to crime that focuses on restoring the losses suffered by victims, holding offenders accountable for the harm they have caused, and building peace within communities.