

Aoraki No 11 April 2009

Contents

		Page
San Apollonia	Editorial	3
Babaa Pey	Sustainable Educational Leadership in New Zealand Schools	4
Anna Nicholls RSM	Creating a Sustainable Future	8
John Young	Advanced Study for School Leaders Advice from a Star	9
Vicki Alber/Leon McGivern	School-Community Physical Activity Project The Ripple Effect	12
Charles Shaw	The Pastoral Care of Non-Hebrew Youth in NZ Catholic Schools	15
Peter Farr	Reflections from Sabbatical Study	22
#	Exploring the Key Competencies of the New Zealand Curriculum (2007) in a Catholic Primary School Setting	29

8

be poured into a clay jar; because the amount increases out

6:38

The wealth of material in this edition of Aoaki has amazed me as many leaders of Catholic education have been so willing to offer to share their wisdom, and have committed time in their already busy lives to preparing for all. This is a community in action, networking and supporting one another by sharing our gifts.

Recently I have listened to Andy Hageas who has stressed the importance of networking for school leaders to inspire them and their schools on the path of continuous improvement. I have also listened to experts in the field of Assessment for Learning talking about enabling both teachers and students to ask the questions of themselves and of each other that lead to next steps in learning. It seems to me that Catholic education and the churches that many of you have placed so much at the centre of being in and supporting each other as we move on a journey towards an ever-deeper relationship with God. That relationship inevitably includes the search for excellence, knowledge and wisdom, which we can only achieve together for the common good.

We are grateful to you all for your generous sharing of gifts willingly and graciously. We certainly will receive rich gifts back. Thank you.

Thank you also in this regard for the gifts they have given us. I know you will find much to reflect on, and to enrich your practice, in what they have to say.

San Apollonia

New Zealand Catholic Education Office
PO Box 12 307, Wellington
Ph (04) 496 1739, Fax (04) 496 1734

Copyright © NZCEO Ltd

Please note that you are welcome to photocopy this material for educational purposes.

SUSTAINABLE EDUCATIONAL LEADERSHIP IN NEW ZEALAND SCHOOLS

Barbara Perry Foundation Principal, Holy Family School, Wanaka.

This is a summary of a research paper completed as part of a Masters in Education, at the University of Otago. Barbara Perry is currently principal of a brand Catholic full primary school in Wanaka. Prior to her commencement in this position, she lectured in education at the University of Otago and the Auckland College of Education, and was also a classroom teacher for the previous fifteen years. The author can be contacted at principal@hfw.schoolzone.net.nz

Background Information:

Context in New Zealand, was experiencing shifts in the socio-political, cultural and economic climate in New Zealand. These conditions particularly affect schools because the social context of schooling. In this research, the New Zealand context and conditions faced by schools will be examined in greater detail. A model of sustainable leadership developed by Hage and Fink will be viewed and then a conceptual framework of sustainable leadership based on the New Zealand context will be proposed.

New Zealand Context

An increase in state control in the education sector from central government since 1998, with the introduction of the Education Review Office and a higher level of compliance by schools has led to greater competition among many New Zealand schools instead of a climate of collaboration. This has resulted in increasing pressure upon principals as the educational leaders in schools for example, planning and reporting data is submitted annually to the local Ministry of Education, for comparison with national data. This concept is based on questionable assumptions about the idea that teaching and learning improves when it is standardized.

The former Minister of Education commented to New Zealand principals in 2008:

We need to reaffirm the principal as professional leader. This means we need to look for ways to reduce paperwork and administrative compliance. Are there other ways we can do some of this work? For example, we could do the networking of small schools to reduce compliance and administrative overload. So I want principals free to engage with their teachers as professional leaders focusing on student learning outcomes (Carter 2008, p. 2 - 4).

In this statement the Minister is redefining the role of principal as professional leader in the school and the fact that this focus is needed on administrative compliance. Ironically in New Zealand, it is commonly agreed among New Zealand principals that the Ministry of Education, which has actually increased the paperwork and compliance levels in schools (Fod, 2008). The Minister went on to comment about issues of cost and the complexity of Information Communication Technology as an ongoing problem and the need for technical support in this area. Other issues mentioned were the lack of funding for students with special needs and that not enough of the money earmarked for special education was actually getting to the school level, and more importantly to the individual with special needs. He also highlighted the management of student behavior as another area which needed attention. The lack of escaping Minister Carter feed to increase pressure on the principal as the day to day manager of schools in terms of resource allocation.

Minister Carter described the current education system as fragmented, overburdened by red tape and paperwork. Resource Teachers of Learning and Behavior Funding might need reviewing and the funding of students under the Ongoing Reviewable Resource Scheme. If the government were to re-elected a full-time Minister of Special Education would need to occur the Minister went on to say

Finally the Minister had his say about home-school partnership:

The liaison between home and schools is an important link between educational homes and schools. Perhaps we can extend the Social Worker in Schools programmes. However there is no blank cheque, and it has to be added how can more effectively engage (Cair 2008, p. 2-4).

Other factors affecting schools are the increasing cultural diversification in the Maori and Pacific Islands from overseas, both now and in the future (2006 Census NZ website). The Ministry of Education has predicted there could be a crisis in education if changes are not made to address the issues of increasing pressures both internally and externally on principals. The current demographics of the teaching profession indicate that almost one third of school principals have either retired or left in the last five years and school leaders are leaving the profession earlier than their predecessors. In a recent address at the New Zealand Principals Conference 2008, the then Minister of Education, Chris Carter, expressed a concern that the average age of principals is 55 years and the average age of elements is 58 years. Clearly we need to support principals to remain in the job, as well as attract new principals into the profession (Cair 2008, p. 3). There will be a crisis in the next five years in the area of principal recruitment unless steps are taken now to address the potential problem of principal shortages. New Zealand is not the only nation facing this crisis. The United States and United Kingdom are facing similar challenges.

How then can Principals remain in a profession that is so challenging?

From the literature reviewed, both within New Zealand and overseas, it is evident that effective educational leadership is a key to improve educational outcomes, promote change and innovation. In

order to recognise the potential in all,

Leadership competencies needed to be effective are: the ability to provide vision and leadership, build community, the fore-excellence, take care of oneself; and the deeply held personal conviction by the principal that it is the right of every child to have the highest quality educational experience they can.

Effective educational leadership provide a learning environment which is relationship based and enhances problem solving capacities both in the individual and the organisation. Effective leaders are described as those that are on a journey of own intellectual leanings, which encompasses understanding learning, making connections, fresh thinking, knowledge of context, critical thinking, political acumen and emotional understanding. Whilst the model of intellectual learning is an imperfect example of the qualities required of effective educational leadership, it does believe certain components are missing when one begins to talk about sustainable leadership in the profession and context of New Zealand.

Sustainable Educational Leadership:

There are many misconceptions about sustainable leadership but it is primarily concerned with that create positive connections and

It becomes apparent from the literature that sustainable leadership in schools needs to be viewed in a long term way, with an understanding that the work of one leader builds upon that of another and that the development of the culture and teaching practice within a school enhance and extend to others.

In summary, sustainable leadership demonstrates a commitment to learning that is ongoing, resilient and persistent, (either internal or external) based upon a commitment to a goal and a form of leadership which is not looking for immediate or quick fixes in student achievement. Hageaer & Fink (2006) provide a clear outline of sustainable leadership which has been examined, and a model of

Sustainable leadership based upon this concept in the New Zealand school context has been developed by the author

Sustainable Leadership in New Zealand Schools Today:

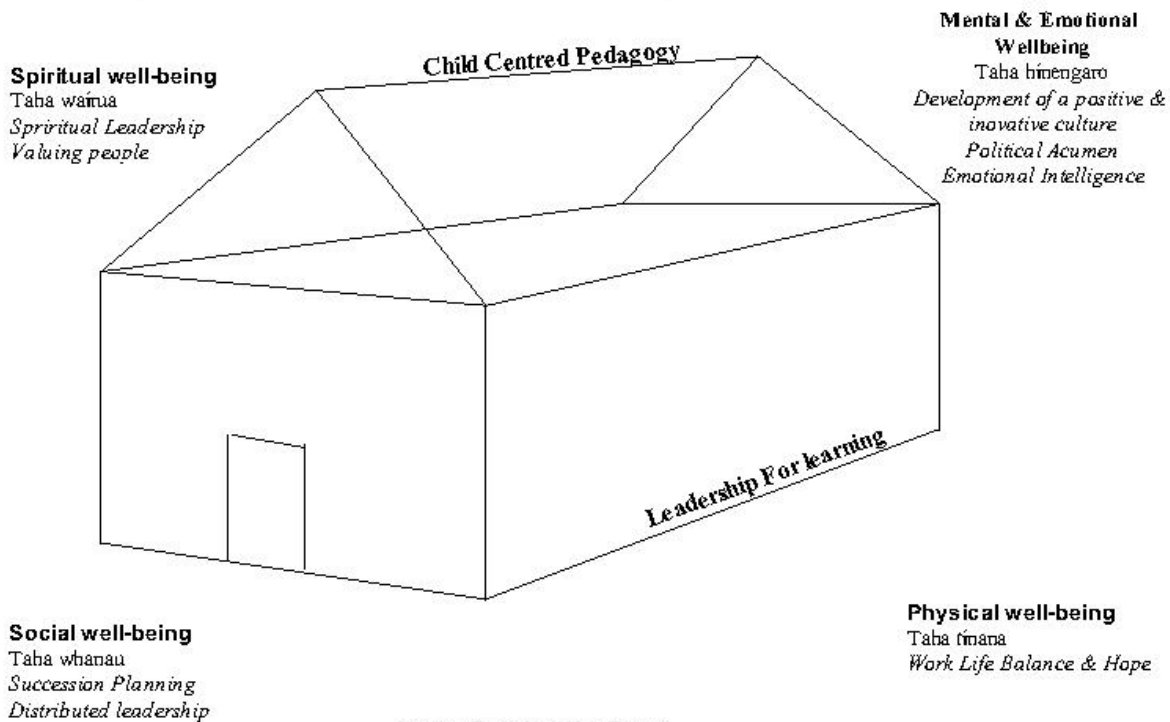
The New Zealand schooling system is unique. Boards of Trustees were introduced as part of Tomorrow's Schools (1989) and schools are self-managing and accountable to the Ministry of Education. With the reality of a diminishing principal workload combined with dual accountability the author has developed

concept of well-being (Dunne, 1994) and the notion of the four dimensions of hāora (health) using a holistic approach based on the Maori philosophy

It combines the four dimensions of hāora into each well representing a different dimension. The dimensions are: Taha tinana (physical well-being), Taha hinengaro (mental and emotional well-being), Taha whānau (social well-being) and Taha wairua (spiritual well-being). In order for the profession of principals to

be healthy it needs to be sustainable, to be able to last the distance and provide for success and potential principals in schools for the future. The model is based on the notion of the Whāe āpapa (Maori meeting house) which, in this instance, represents the school on a local level and the educational leadership role (nationally the local leadership is combined). This represents a bottom up, grass roots framework where the educational leadership of our nation rests in the hands of school principals as opposed to the Ministry of Education. Certain conditions must be present for the model of principal well-being (sustainable leadership) to occur in New Zealand schools leadership for learning, critical thinking, work-life balance and hope including distributed leadership, the development of a positive and innovative school culture, succession planning, emotional intelligence and political acumen.

A Conceptual Framework for Sustainable Leadership in New Zealand Schools



Summary of Findings

Sustainable leadership means finding time, even in the medium term, believing that we can take care of ourselves. All other principles of sustainability are secondary to this one. As

S

sh, the school principal must be committed to leadership for learning in the future and see leadership moving beyond the end of anyone's pen, so that an agenda for change will be long term.

Key themes emerging from this review emphasize the need for principals to have a work-life balance, as well as the ability to reflect on their own practice in order to remain in the profession. Speeches or a listening ear from critical friends outside of the school is important because it assists in combating the isolation felt by New Zealand principals, particularly those in rural or small schools. Collaborative networks and reflective journaling have also been highlighted by centres each as valuable tools for professional growth. Another tool which assists in the formation of sustainable leadership is distributed leadership where responsibility is shared in schools and teacher and pupil ownership is evident for long term change to ensue.

A focus on relationships both within the school and its community, the development of a positive school climate, the principal believing in her/himself and having a strong sense of moral purpose, are all vital components for sustainable leadership in New Zealand. These, coupled with the ability to lead the social and political context and their effect on schools while at the same time planning for success and developing capacity in emerging staff, are the other components essential for sustainable leadership to occur.

The challenge to provide sustainable leadership in New Zealand schools is great. However, in the age of accelerated change in schools, it is essential that sustainable leadership is highlighted and promoted by the Ministry of Education in order to build change about the latest in educational fad. As Hagea & Fink conclude (2006, p. 39):

Sustainable leadership defends the depth of learning against the expediency of immediate results. It is not afraid to ignore the overriding preoccupation with bottom lines in favour of long term gains. Sustainable leadership ceases and protests at nothing, eating and balanced diet of well prepared and well learning that consists of a school reform policies that emphasises quantity more than quality and a distributed and efficient delivery and a balanced diet of minimal efficiency.

References:

- Carr C. (2008) *Speech notes for Minister Carter NZPF Conference*.
Dunedin, March 2008. <http://www.health.govt.nz/HealthPromotionForumofNZPF>
New Zealand Newsletter 42-5 December 1999.
- Filho, W. L. (2000). Dealing with misconceptions of the concept of sustainability. *International Journal of Sustainability in Higher Education* (1), 9-19.
- Hagea, A. & Fink, D. (2006). *Sustainable Leadership*. San Francisco, CA: Jossey-Bass.
- www.govt.nz (2006) New Zealand Census information.

Creating a Sustainable Future

Anna Nicholls RSM, DRS, Villa Maia College, Christchurch

One of the special features of Villa Maia College in Christchurch is a commitment to community service. Over the 90 years of the College, students have always been involved in some form of service.

In 2008 the Principal C. L. Tom, Tony Shaw and I led the new Achievement Standards in Education for Sustainability to direct the Year 12 students in their Community Service and explore possible ways to deliver the key competencies in the New Zealand Curriculum.

Perhaps the most important key competency encouraged by the project according to Tony Shaw was Participating and Contributing. The project encouraged the students to be actively involved in the wider community. As well as this working in a group with one or two other students gave the girls an opportunity to relate to others and to manage self as they were to meet the ages of the group.

During 2008 students were engaged in workshops on sustainability delivered by the staff of various facilities in the College. Additional to this Dave Bennan, from the local iwi presented a session on the Ngai Tahu perspective on sustainability. While on a two-day retreat the students participated in workshops on the United Nations Millennium Development Goals. This showed them that sustainability was not only about care of the environment but also involved economic and social sustainability.

The project that the students implemented covered a wide array of areas from worm farming and composting organic vegetables for a local food bank, to educating students at a local primary school on the impact of malaria in the developing world.



Students Paige and Nicole (pictured) developed a database as part of their effort to create a sustainable future. This database was located on the College Intranet. Students can access the database, which is updated weekly, to see if an item they have lost has been found or to alert others of their losses. Nicole and Paige hope that their database will help people to be excited by their lost items rather than purchasing new things. They found the project a good challenge and were able to use the skills that they had developed in their Information Technology class. In 2009 they hope to continue the project, to allow parents access to the database and to introduce the idea to primary schools.

I am delighted in the way that students took up the challenge of a sustainable future. Although many students were initially unsure of their ability to make a difference through developing their projects, the response from students once the project was completed was overwhelmingly positive. I particularly enjoyed reading their realisation on how their attitudes and actions had changed as a result of doing the projects. They now have a realisation that although they thought they could not make a difference, they can, and they feel empowered to continue their actions into the future.

Villa Maia College will continue to support sustainability in 2009 as a compulsory subject for students. Level 3 students will have the option of extending the project they began

NCEA Level 2 in 2008.

Advanced Study for School Leaders Advice from a Survivor

John Yong, Principal, St Joseph School, Upper Hut

In May 2004 I enrolled to do a PhD degree at Victoria University. In September 2008 I submitted my thesis for making, bringing almost a close to my life. During that time, apart from 20 weeks of leave, I followed the following reflection to give some guidance for other people working in schools particularly school leaders who are contemplating undertaking advanced degrees particularly those that require a thesis. These are my personal views based on the journey I took. I would advise anybody considering going down this path to seek the view of other people as well.

Undertaking an advanced degree, particularly a doctorate, should not be undertaken lightly. It requires considerable sacrifice in terms of time and money. It can mean adopting, at times, an almost hermit-like existence. One of the most important questions anybody considering this should ask is how passionate am I about undertaking this project? I consider I have been fortunate in this area. Ever since I started my first job as an education lecturer at Canterbury University in 1980 I have found the study of education to be fascinating. I followed the completion of my BA and teaching in 1985 to an MEd which I completed in 1989. At the completion of the MEd I felt I wanted to go on and that might have been a doctorate in me. This thought stayed with me for the next 14 years, but my career and an increasing family meant to heretofore held my attention. I did do a few other MEds and know that doing education and leading education is each qualified as a hobby to do apart from family and following jobs. It has been one of my main interests and pleasures for some 30 years. My point here is that I would advise anybody contemplating undertaking a doctorate needs to get some intrinsic enjoyment out of the process of studying, researching and writing about education rather than just wanting to complete a postgraduate degree. In the same way a marathon is a great goal to have but should not be undertaken by anybody who does not get some pleasure out of running for its own sake.

To some extent I have the Education Review Office to thank for providing the impetus to move forward from having an interest in leading education to enrolling in a PhD. After a challenging ERO review in 2003 I reflected deeply on the state of assessment practice in New Zealand primary schools. Among a number of concerns I had was the large amount of assessment of children that schools were expected to carry out. I felt passionate about the matter passionate enough to contemplate giving up my job and doing a PhD. My advice, therefore, to anyone contemplating this journey is to ask themselves do I get some intrinsic pleasure out of undertaking this and do I feel passionate enough about a particular area to focus on this and not much else for a number of years? If the answer to both questions is no then we are far more likely to fail and cease to spend our lives on it.

For people who believe that they have the required interest to undertake a PhD the next important issue to consider is the availability of both finances and time. These can be major barriers for people who aspire to advance their education. However, it may be the case that they are not as challenging as people may initially believe.

At a cost of \$2,000 a year for doctorate study, money can be a major barrier. However, school leaders should consider how much the school is currently spending on their principal, especially attending out-of-town conferences. The cost of this type of professional development can be large when accommodation, transport and conference fees are considered. It is also possible for the cost to be less than \$1,000-\$12,000. Principals and other school leaders could consider negotiating with BOTs not to attend these professional conferences in exchange for paying all or part of their salaries. I did this with my BOT for allowing me that option over the last few years.

In terms of time it is common in the few books that are written to guide postgraduate students to suggest a number of hours a week should be devoted to study and the need to be disciplined about this. Such advice is

often also given by the candidates themselves. My view is that anybody analysing their own life, the and commitments and asked them, "Can they find another 15-20 hours a week nobody would take a project like this? While I admire people from whom this type of hard and disciplined approach of a glamourous life of books, shows, and has never let me. I look back in an approach that allows me to fit in with the demands of school, family and my own energy levels.

and the energy levels high I look extremely hard but does not take account of the fact that when the time is available and the energy available and all I can do is to go into the content of the papers and approach again. It means that the school holidays to make essential chunks of pages in the project I would spend the week ends and evenings of the last three weeks of the year, and then preparing for a major change and the next step of my life. While I did the January holidays, essentially, attempting anything in November or December would have been a quick back to a meltdown, dismissal and divorce.

I did, however, attempt to impose some discipline and my time management. I decided to take up no office-holding roles in any educational or other organisation I was in and not to join any new groups. It was absolutely essential to the performance of my job. I began a list of reasons for applying for another job for the duration.

I was greatly helped in my job by gaining 20 weeks paid leave through the New Zealand Teachers Salary and Scheme. I felt that this was a disadvantage to me that this leave was taken during the period of the major part of my career, rather than earlier stages of general exploration and field work. It is the thing that is a real essential period of my life.

It is essential for those contemplating advanced study to consider very seriously the cost of the degree, the institution they intend to study and choice of peers. Massey, Auckland and Waikato Universities offer Doctorate of Education as opposed to the more traditional PhD. The Doctorate of Education has advantages in that in a number of the programmes people enrol and study a cohort of fellow students. Such an approach gives people a network of support and discussion. The Ed D programmes vary in cost but have a number of courses that give candidates a more general background than the traditional approach. However, candidates do still have to undertake an individual thesis of each. My own conclusion was that an Ed D looked like a more suitable major than just a thesis. This was my personal judgement and candidates should be aware of this. I should seek the views of people who have completed an Ed D.

There is also a choice of whether to study from a distance or the most local institution. There have been financial advantages in terms of the cost of fees in studying in one of the large Asian cities and a number of New Zealand teachers have done this. For a number of reasons I decided to study locally.

Of all the decisions the most crucial one is not which city to live in but who to live with. In my view it is crucial that the person known particularly in the subject area will. The subject area is so broad in a relatively narrow field of interest in the area of the teaching of reading comprehension. It is not advisable to have a partner who will have a general background in reading, has phonics as their special interest. My view is that the choice of partner should have a greater determination over the final choice than the location of the city.

The search for the most appropriate partner should not only consider their subject knowledge and general alignment in your views, it should also consider personal compatibility and their

Information should also be sought about their future plans. If they are due to take a sabbatical during a crucial period in your life, you should know this. They may also be contemplating leaving the institution or even emigration.

As stated above the choice of personnel is essential in establishing the common expectations about how you would like to work together. The relationship between the student and the principal is one of the most important. I have come to realize that it can be particularly complex if you are a principal and in the end of your work you have a clear understanding of the relationships and influence you have. The principal-student relationship can be conceived in a number of ways. In some ways it is a commercial relationship. For example, in my case as my BOT, we are paying a considerable amount of money for a service. This means that you have reasonable expectations about quality information and preparation that you should expect. I must admit that we have times that I do not quite feel I am getting what I am paying for from my money.

Finally, to move to some more practical points. It will save a huge amount of time if you establish a small database for you referencing from the very start of the project. This means absolute reliability in following the most specified method of referencing. Time given to many of the packages such as EndNote at the beginning of the course will be invaluable. Students should make full use of the university library and establish positive relationships with them. You also need to establish positive relationships with key people in clerical/administration staff. Always back up your work. In my case this means that the copies on the school server are all as my own computer.

If a reader wants to discuss anything further please contact me at St Joseph's School, Upper Hut
the.principal@stjosphs.school.nz 04 528 4910.

School-Community Physical Activity Project The Ripple Effect

Vicki Aiber Physical Activity Team Leader, and Leon McGhie, Principal, of Blockhouse Bay Auckland.

INTRODUCTION:

It had its beginning in 2006 when we wanted to improve and have better communication in our community in the past several years, had already been in the form of extra-curricular sports. The school was still very much of its traditional sports programme and participation and this was seen by many as a dwindling of overbas and an overloaded teaching staff it was becoming evident there was a danger that clubs could become part-gym and be quietly consigned like so many other sports to the scrap heap!

Therefore, to halt this important communication network between the school, the parent community and our community, we decided to ensure that quality physical activity could, and would be sustainable for the children.

OUR PROCESS

- Parents and students agreed for needs and needs
- A physical activity team was established from parents and students, and:
 - a) a definition was created.
 - b) the goals and directions were set. These were drawn from our feedback from both the teacher and student body and showed a need for new skills and an interest and desire for bike riding.
- A report of findings was made to the committee.
- Promotion of events in and out of school time occurred at assemblies
- A PA network was established aimed at communicating the physical activity to children participated in.
- Unit of Physical Education and the new curriculum documents were compiled and presented to staff on PE/PA.
- Feedback was given to parents and continued feedback asked for

OUTCOMES

- A practical programme of community projects implemented.
- A monthly bike day established here at school.
- A bike ride from the school to a local park for each teacher and police person was initiated.
- Senior pupils became peer teachers and leaders
- Standard school physical education planning was expanded to include new insights into delivery of the curriculum.
- Professional learning was shared by colleagues
- Benchmarking of resources established.
- Links were established in community to help a programme within the school.
- Students became more proactive in attending community events and physical activities
- Positive media publicity for the school occurred in local communities
- Parents became active participants alongside their children.
- Parents and children took the opportunity to join clubs
- Clubs provided space to the school.
- The parental overbas expanded to enable the new activities being offered.

DEVELOPMENT PROCESS

- Water activities were bought to the fore, with traditional sports (junior netball and other pool activities) being promoted.
- A photo bank was developed for school as a parenting set.
- Activities for children and adults to participate in.
- There was a concentration on these at the school and locally with lots of parent participation too.
- Individual success at school and family achievements, coming events and lots of photographs.
- Student leaders attended leadership seminars and were trained to lead games and activities during break time.
- Selected staff attended seminars and professional development courses organised by Sport Auckland and TEAM Solutions.
- Parent involvement increased as they began to take ownership of teams and activities in and out of school time, for example, in sport bike jam, bike day etc.
- Links and connections were made with United and secondary schools that we had not had before.

ng

Strengths: 1. Physical activity and sport

1. 95.5% of the school community agreed that they were more aware of what was available in and out of school for their children in regards to physical activity.

Weaknesses: In view of what could have been done better, we noted the concerns namely:

1. For 5-7 year old children parental expectations of what activities they are able to participate in were at times a little unrealistic, for example, some of the swimming activities.
2. The relationship between the school and the community, in relation to their children.
3. The lack of time permitted some of our minority ethnic groups in our school to get them on board more.

Opportunities: Some of the opportunities for things differently in the future would be:

1. To develop more of a focus on the primary school aged child, rather than a generic approach that the school excellence standards data base is not able to be used again to show comparative data/gains over the years as we have a fairly young population.
2. The ending of the physical development stages of a primary school aged child.

Threats: h

REFLECTIONS ON OUR JOURNEY FOR CONSIDERATION

1. Our time physical activity has definitely greatly increased.
2. Parents are extremely positive about the physical activity programme that their children are experiencing at school.
3. Education is needed for the parents of our Year 1-3 students about our school philosophy of PA/PE. The importance of free play needs to be further emphasised at this level.
4. The opportunities of families took in accepting the challenges of PA for their children. This was evidenced by the number of parent community who took the opportunity to excite their children at the local fitness club. This was double the number of any of the local schools (and even one of the smaller schools participating).
5. Many parents had excessive expectations of what the school is responsible for.

6. h
experiences

sole appeared to be biased by their own personal school

IN SUMMARY

Improved communication and active par

ticipation in our community

was achieved

, in an expectation

. The importance of continuing to govern today

The Pastoral Care of Non-Heterosexual Youth in New Zealand Catholic Schools¹

Charles Shaw, RE Adviser Secondary Catholic Education Office, Christchurch

Non-Heterosexual Students at Risk

New Zealand schools are obliged to meet the provisions of the New Zealand Bill of Rights Act (1990) and the Human Rights Act (1993), which make it unlawful to discriminate directly or indirectly against a person on the grounds of their sexual orientation.

Schools are also bound by the National Administration Guidelines which require them to provide safe emotional and physical environments for all learners.

Yet, recent studies *Non-Heterosexual Youth: A Profile of Their Health and Well-being* (2004) and *The Teaching of Sexuality Education in Years 7 to 13* (2007) have highlighted the fact that despite these legal protections New Zealand secondary schools often fail to protect their non-heterosexual students from harassment and have limited success in enhancing their well-being.

Both studies point to the level at New Zealand schools are often safe places for those young people who are seen as not fitting the heterosexual norm. Students perceived to be transgender³, bisexual⁴, akāpū⁵, gay⁶, lesbian⁷, or intersex⁸ are potentially at greatest risk of discrimination and abuse in these environments.

Non-Heterosexual Youth: A Profile of Their Health and Well-being (2004)

Non-Heterosexual Youth: A Profile of Their Health and Well-being (2004)¹⁰ provides a valuable insight into the experiences of non-heterosexual students attending secondary schools in Aotearoa New Zealand. The following general findings provide a useful context for understanding specific health and safety issues facing non-heterosexual students in our secondary schools.

- In total, 7.8% (701 out of 8997) of all secondary school students identified as being sexually attracted to the same sex, both sexes or to a mix of both sexes (non-heterosexual).

¹ The main emphasis in this article is on the need for secondary schools to provide pastoral care for non-heterosexual students primarily those with a homosexual orientation. However, given that a significant number of young people are dealing with issues of sexual identity or orientation from the age of eleven onwards, primary schools need to be mindful that these well-being issues for years 7 and 8 are also equally important and education.

² A term used of those who identify as being sexually attracted to the same sex, both sexes or a mix of both sexes or are not attracted to either sex.

³ An umbrella term that describes someone expressing characteristics that do not correspond to the traditionally ascribed to gender. It may mean that they do not have gender assignment.

⁴ Someone who can be emotionally and physically attracted to both females and males.

⁵ An additional Maori term that means intimate companion of the same sex. Many gay Maori use this term because it acknowledges their cultural identity.

⁶ Gay refers to young men and young women who are sexually attracted to other young men or young women.

⁷ A Samoan term that describes males living as females. Some Samoan gay men may take on this term, because it is an identity that incorporates a cultural dimension; these men are typically more feminine.

⁸ A female who is predominantly both emotionally and physically attracted to other females.

⁹ A person born with an anatomy or physiology that differs from cultural ideas about male or female. Intersex people may be born with chromosomes, hormones, or genitalia that are not typically male or female.

males

¹⁰ @ <http://www.youth2000.org.nz> Youth2000 a national survey of secondary school student health and well-being. In total, 9699 students from 114 New Zealand secondary schools including 27 integrated schools participated. In 2003, the New Zealand Aids Foundation approached the AHRG and requested an analysis of non-heterosexual data from the Youth2000 survey. The resulting report is *Non-Heterosexual Youth: A Profile of Their Health and Well-being* (2004).

- One in five LGB students in secondary schools in New Zealand identify as non-heterosexual in a class of high school adolescents, it is likely that at least 50% of those students are not explicitly heterosexual.
- The majority of students reported that they were 13 years old or younger when they first became aware of their same-sex attractions. One-third (35.2%) of students reported that they were aged 11 or younger when they first became aware of same-sex attractions to people of the same sex.
- The majority of the students who identified as attracted to both sexes or the same sex reported they have not come out to people close to them about their sexuality (68.7%). About one-third (31.3%) of these students reported that they had come out.
- For the students who had come out (n=109), over half (54.2%) reported that they had come out when they were 13 years old or younger.

An analysis of data relating to the emotional health of non-heterosexual students revealed high levels of distress for many of those surveyed:

- 22.9% of non-heterosexual students reported having a significant number of depressive symptoms that are considered to be serious and in need of professional intervention.
- 30.0% were as or thought to be likely to die by the age of 25.
- 15.3% of all non-heterosexual students reported that they had attempted suicide in the 12 months prior to participating in the survey.

Significant levels of victimisation and bullying at school are reported by non-heterosexual students:

- 9.1% of non-heterosexual students did not feel safe at school most of the time.
- 24.5% of non-heterosexual students reported that they felt safe only sometimes.
- 12.9% of non-heterosexual students reported they were bullied at least once a week.
- 46.4% of non-heterosexual students reported that they have been hit or physically harmed intentionally by another person, at least once during the last 12 months.

The study also concerns rates of substance use among non-heterosexual students:

- About 40% of non-heterosexual students reported having had partying.
- Over 10% of non-heterosexual students smoke cigarettes daily and a marijuana at least weekly.
- Nearly one-third of non-heterosexual students reported binge drinking at least once in the last 12 weeks.

The Teaching of Sexuality Education in Years 7 to 10 (2007)

The report from the study *The Teaching of Sexuality Education in Years 7 to 10 (2007)*, a report on the quality of sexuality education in one hundred New Zealand schools (18% of secondary schools and 12% of independent), found that only 20% of schools had sexuality programmes that provided opportunities for students to explore and challenge issues such as homophobia, diversity and acceptance. These schools offered broad perspectives on sexuality and tended to have other pastoral initiatives that supported and affirmed their students who were non-heterosexual.

Almost half the schools (43) took all reasonable steps to provide a safe and inclusive school environment for staff and students. In secondary schools some students were confident in expressing or disclosing their sexual identity to peers and teachers and were able to report incidents of bullying. In these schools there were strategies in place to make a staff and student a range of sexual identities safe and respected. The remaining schools (57) were less safe and inclusive and teachers and students did not feel safe about disclosing their sexual identity and reported bullying, including cyberbullying, occurred.

The Role of Catholic Schools in the Pastoral Care of Non-Heterosexual Students

The Catholic Church is unequivocal in that the fundamental human rights of homosexual persons¹¹ must be defended and that all of us must eliminate any forms of injustice, oppression, or violence against them¹²:

They [homosexual persons] must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. (Catechism of the Catholic Church, no. 2358)

It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law. (The Pastoral Care of Homosexual Persons, 1986, no. 10)

#

8¹³. The Catholic school has a clear mandate from the Church to promote the health and well-being of all students including those who are or who are perceived to be non-heterosexual. In this Catholic school we are challenged to follow the example of Jesus, the perfect model of pastoral care. Like the shepherd in the parable, we leave ninety-nine sheep behind and go after the one that is lost.

Catholic schools have a duty to each of those in their communities who are marginalized, sometimes because aspects of their sexuality distinguish them from the majority.

If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost. (Matthew 18:12-14)

The pastoral care offered to non-heterosexual students in a Catholic school is, therefore, going beyond protection from physical bullying or avoidance of anti-gay comments. Genuine pastoral care will be characterized by generosity of heart and a welcoming attitude that supports struggling individuals in their efforts to live like Jesus and to govern integrity.

Principles for the Pastoral Care of Non-Heterosexual Students in Catholic Secondary Schools

In developing pastoral care policies and practices that address the needs of non-heterosexual students in a Catholic school the following principles need to be upheld.

The first is foundational. When these principles are given priority in a school community and become established, it becomes possible to create a climate of pastoral care which is authentically Catholic, where the other principles can find their expression.

¹¹ "

heterosexual persons

¹² u

#

of which deals with a different aspect of this complex issue.

between people of the same sex something which the Church considers

therefore unacceptable in any circumstances. Paragraph 2358 provides a pastoral dimension, recognizing that there are many

people who experience same-sex attraction and should be

emphasized that homosexual persons are expected to live chastely.

is assumed and unassumed heterosexual people are

¹³ The Religious Dimension of Education in a Catholic School (Sacred Congregation for Catholic Education, Rome, 1977) paragraph

34.

Every human person, regardless of sexual orientation, deserves to be treated with respect and dignity because they are created in God's image and are heirs to an eternal destiny. They have an

We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is needed. (Pope Benedict XVI Homily at the Mass for his canonization)

Human sexuality is a gift from God which, if properly channelled, enables us to share in God's creative love and life. Sexual identity is an important dimension of the human person, but total personhood cannot be reduced to sexual orientation or sexual behaviour.

8

God loves every person unconditionally for the person that we are, not for what we do or fail to do. God does not love someone less because they are gay. Because God loves us so dearly, he has given us great meaning and life. God's love is boundless and available to those who are willing to receive it. As St Paul says

I am convinced that neither death, nor life, nor angels, nor rulers, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:38-39)

3) The true meaning of sexual love is found in marriage.

Many young people consider genital sexual activity including intercourse, to be acceptable behaviour.

Given the highly sexualised culture that we live in, the Church maintains that sexuality is a God-given gift that must be treated, respected and nurtured.

The Church teaches that the true meaning of sexual love can only be discovered by men and women who have committed themselves for life in marriage. Genuine sexual intimacy especially in intercourse, only achieves its purpose when it takes place within marriage and here it is both love-giving and open to the possibility of procreating new human life.

4) Students in Catholic schools have a right to accurate and appropriate information regarding homosexuality and non-heterosexual persons.

We live in a society that is increasingly aware of the complexities of human sexuality and its various expressions. Homosexuality especially is a polarising issue in Church and society today. In such a climate, school communities need to ensure they are providing accurate information and formation about all aspects of sexuality.

Students in Catholic secondary schools have a right to have the teachings of the Catholic Church regarding homosexuality presented to them accurately, clearly and sensitively and in a manner that is appropriate to their age level, maturity and their cultural background.

Many people have an inadequate understanding of what the Catholic Church teaches about homosexuality and they are often told that the Church condemns homosexuals. While the Church firmly rejects homosexual

¹⁴ The Church

¹⁴ The Catechism of the Catholic Church paragraph 2357.

We wish to emphasise immediately that this judgment on homosexual activity does not imply any judgement on when homosexual persons are guilty of sin (only they themselves and God can judge that). Nor does it imply any judgement on the condition of being a homosexual person. Homosexual inclinations or orientation, like heterosexual inclinations, are morally neutral. It is homosexual activity that we regard as wrong. (Dignity, Love, Life Statement on Homosexuality from the New Zealand Catholic Bishops Conference, 1986)

It is important to recognise that because of the language used, some Catholic documents related to homosexuality while theologically accurate, may seem harsh or partially insensitive to many people. The meaning of complex texts requires clarification.

5) Catholic perspectives regarding non-heterosexual persons and homosexuality must be incorporated into sexuality education and pastoral care programmes in Catholic schools.

If sexuality education and pastoral care programmes are to be effective, those professionals responsible for designing and delivering them must be knowledgeable, skilled, confident and committed to the Catholic teaching on sexuality. (K... h... @...)

It is an illusion to think that we can build a true culture of human life if we do not help the young to accept and experience sexuality and love and the whole of life according to their true meaning and in their close interconnection. Sexuality, which enriches the whole person, manifests its inmost meaning in leading the person to the gift of self in love. (Pope John Paul II - The Gospel of Life, 97)

6) Young people who are experiencing issues of sexual orientation or sexual identity benefit from seeing

Everyone, regardless of sexual orientation, is called to govern personal morality and responsibility. The recognition that human sexuality can be channelled towards the good overall challenges Christians to a higher standard of living. By developing the habit of chastity, integrating one's thoughts, feelings and actions in the area of human sexuality, young people can value and respect their own dignity and that of others in every aspect of life.

But chastity is not easily achieved and develops over a long period of time. The grace to live chastely and charity comes from the Holy Spirit and is available in many ways by personal effort through the support of parents, family and friends by listening to the Word of God, through the sacraments of the Church, by prayer and through the example of Mary and the saints. Catholic schools through the values they teach and model, also play an important role.

7) Young people struggling with issues of sexuality, through Christ, can find meaning in suffering.

Young people struggling with issues of sexuality often find it difficult to make sense of the isolation, depression, anxiety and fear that can be a feature of their lives. While it is essential for Catholic schools to do as much as they can to ease the social and psychological burdens of their homosexual students, it is also important that they help those students who are experiencing pain to find meaning in what they are going through. Many non-traditional paths are available to the pious and the faithful who follow the conventional paths are oblivious:

*For my thoughts are not your thoughts,
nor are your ways my ways, says the Lord.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts. (Isaiah 55:8)*

Catholic schools have the potential to assist non-heterosexual young people to find meaning in their lives by leading them to an early appreciation of the mystery of the Cross. In the words of Pope John Paul II, the death of the new life of the Resurrection:

"Up to you, young people, to take up your cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it."
(Matthew 16:24-25)

This unique approach to life is the mark of Christians and distinguishes them from the mainstream. While Christians are called to ease the misery of others and always to be in the world of pain, the coming of the Kingdom of God is inevitable. It has to be either embraced or rejected. In embracing the Kingdom of God, we embrace the Kingdom of Christ.

He is calling you (cf. John 11:28)! He wants to take your life and join it to his. Let yourself be embraced by him! Gaze no longer upon your own wounds, gaze upon his. Do not look upon what still separates you from him and from others; look upon the infinite distance that he has abolished by taking flesh, by mounting the Cross which men had prepared for him, and by letting himself be put to death so as to show you his love. In his wounds, he takes hold of you; in his wounds, he hides you. Do not refuse his Love!
(Meditation by Pope Benedict at Lodes, 14 September 2008)

8) Educators must always remain open to the possibility that a particular person may be struggling to accept aspects of their sexuality.

Teachers and those responsible for pastoral care in schools must ensure that the young people they are dealing with are heterosexual. They must guard against stereotyping non-heterosexual students by making assumptions about their emotions or intellect. Good education should lean towards thinking or feeling without being in the orientation. Boundaries are always respected.

9) Young people struggling with issues of sexuality are nourished and strengthened by the sacraments.

Participation in the sacramental life of the Church is essential to the spiritual growth of all who are baptized. Young people struggling with aspects of their sexuality should be encouraged to attend Mass and receive Holy Communion often. In doing so, they strengthen their relationship with Jesus and the Church community.

Though the regular reception of the Sacrament of Reconciliation young people have the opportunity to grow in understanding, acceptance, and inner peace. Catholic secondary schools can help this by making the Sacrament of Reconciliation available to them on a regular basis.

By participating in the Sacrament of Reconciliation, young people struggling with their sexuality come face to face with their own sin. The Sacrament of Reconciliation helps young people to appreciate they are responsible for their own lives and how they think and act. It empowers them to live holily by renewing their commitment to Jesus and to his Gospel.

Benefit from positive role models.

In the moral, philosophical and theological debates about homosexuality, many often get lost in the personal. However, a same-sex couple can find life in the Church challenging and painful.

But many non-heterosexual young people have fulfilling lives doing their best to live chastely and faithfully in a society that is increasingly accepting of both heterosexual and homosexual lifestyles. While many have experienced prejudice, hate and condemnation through the words and actions of fellow Catholics, they still seek to remain in relationship with the Church, participating in its life and sacraments.

Catholic secondary schools are helping people struggling with their sexuality to develop a greater sense of self-worth when they present them with positive role models who are achieving some success in grappling faithfully with the same issues.

11) Catholic schools need to reach out to parents whose children are experiencing same-sex attraction.

At times Catholic school communities do need to reach out to parents of non-heterosexual young people, especially those who are experiencing same-sex attraction. These parents often get the feeling that they are blamed and isolated. Other parents may observe attitudes and behaviors that cause them concern about their adolescent child and come seeking guidance and assistance from school staff.

Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers

Discovery of homosexuality in a child who is an adolescent

is a challenge, not only for parents of non-heterosexual young people, but also for schools in initiating pastoral care.

Summary

Catholic secondary schools are challenged to become more knowledgeable and accepting of non-heterosexual students following the example of Jesus who accepted all people and called them to a deeper faith despite the fact that some of his followers questioned his association with social outcasts.

Schools need to explore how in concrete ways they can best meet the pastoral needs of homosexual students and other young people who are struggling with issues of sexual identity while remaining faithful to the Catholic understanding regarding the nature and purposes of human sexuality.

In the long run, it is better that a school community be proactive in meeting the needs of its non-heterosexual students than be forced to react when a crisis occurs.

Reflections from Sabbatical Study

h 7 h o " # 0

a. Executive Summary

The study undertaken during April to July 2008. The sabbatical study focused on two primary and distinct areas:

- § the use of interactive white boards (IWBs) and
- § the maintenance of the special character in a number of schools in Ireland and England.

University of York and facilitated a workshop at the 21st Annual Conference of Secondary School Principals in Galway, Ireland. The paper explored the opportunities that lie ahead in the short- and medium-term for Catholic secondary schools in New Zealand and compared and contrasted these opportunities to the evolving nature of Irish secondary Catholic schooling.

All information was gathered in partnership with the schools appropriate personnel and teachers. In particular focus on student engagement with learning via IWBs being used, and staff and student participation in special character activities. Observations were made in classrooms and around the schools. Interviews were held with key management personnel, chaplains, teachers and students.

The gradual introduction of IWBs in secondary schools in England has been a success. There is now a growing field of empirical evidence especially related to the effectiveness to enhance teaching and learning in foreign languages and mathematics. Observations in several schools indicated that there has been a planned and defined approach in introducing IWBs that is likely to be more effective. The planning included the identification of teachers who are already literate and committed to the use of other technologies (e.g. laptops, data projects, digital video, etc.) in their classrooms. Ongoing professional development, effective cycles and peer modelling helped teachers build their expertise and confidence to integrate IWBs into their array of teaching tools.

The confronting Catholic secondary schools in Ireland and England are similar to those facing New Zealand schools. There appears to be in both cases a higher involvement of the diocesan clergy in supporting the religious life of the school. Most of the schools observed employed a lay chaplain, who has a critical role in organising co-curricular religious activities and celebrations. Most schools indicated that there has been a planned and smooth transition from a religious chaplain to a lay chaplain. The question of how the position is funded (or locally raised) is contentious in Irish schools.

b. Purpose (as in the proposal)

- i. How widespread and effective is the use of interactive information and communication technology (IWB) in the classroom?
- ii. How do the Catholic (Mair Brei) Schools in Ireland and some schools in England (Birmingham and Manchester) maintain their Special Character status, given that lay principals are leading the schools?
- iii. How has the Birmingham Secondary School Partnership evolved over the last 5 years?
- iv. How do the management teams and curriculum delivery support the high achievement ethos of a highly successful academic school?

The findings will be reported in terms of an evaluation of the use of interactive ICT (e.g. whiteboards, data projects, audio-visual equipment, laptops, etc.) in classrooms and via direct links to the teachers' and students' making use of how these technologies are supporting teaching and learning and improved student outcomes.

c. Background

Interactive White Boards

Interactive White Boards (IWBs) are becoming a noticeable feature in many primary and secondary schools in New Zealand, and it is only now that locally based empirical evidence is becoming available to identify the effect of such technology on teaching and learning.

Over the last few years, there has been a noticeable increase in the number of academic papers that have appeared in professional publications in New Zealand, rather than anecdotal evidence.

One such paper, by Sa Hodge and Bill Anderson, published in *Learning, Media and Technology* 32:3, September 2007, pp 271-282, uses a self-reflexive methodology to explore the impact of introducing interactive whiteboard technology to a primary school classroom. Several key insights described as nodal moments provide the impetus for the teacher to evaluate practice, reconsider her teaching approaches and explore the relationship between the introduction of a new technology and the teaching and learning that is occurring in her classroom. In particular, she considers the nature of engagement and the way in which the technology initially moved her away from an active pedagogy.

The principal, as the professional and institutional leader in the school, would need to evaluate several important issues when considering the introduction of new (and expensive) technologies into the school. The view held by some people that if School A has acquired IWBs then School B must get them is not a valid criterion for decision making. The aspiration that if School A has acquired IWBs and promoted itself as a technology school, then other schools should do the same, does not necessarily follow. The same applies for claims that IWBs will improve teaching and learning. Owning a tool does not necessarily mean that the tool is being used effectively. On the other hand, appropriate teaching tools should appropriately make teaching more effective and learning more engaging.

Special Character

Catholic Schools are bound by an Integration Agreement signed by their parents and the New Zealand

Government. The whole school community through the general school programme and its Religious Education classes observe and practise the right to live and teach the values of Jesus Christ. These values are expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined by the Holy See.

The V... # " #
Integrated Schools. As part of its responsibilities, the school is required to evaluate dimensions relating to the special character of the school, to ensure that it is fulfilling its obligations and adhering to the Integration Agreement.

The school evaluates the extent to which the Catholic community, the gospel values are central, live and celebrated, and the Christian celebration in the Catholic tradition is highly valued. This part of the evaluation focuses on spirituality, evangelisation, participation, school culture, leadership, worship, discipline and collaboration in the school.

Given that almost all Catholic secondary school principals in New Zealand are lay people; that religious education is often taught by lay people and that most chaplains are also lay people, new opportunities and challenges exist to maintain and enhance the special character of Catholic schools in New Zealand. Catholic schools in England have gone through this development several decades ago and have developed and evaluated models and practices. While its secondary schools have been experiencing in more recent years the same situation as New Zealand schools, it is therefore appropriate to compare the Catholic special character maintained and enhanced in secondary schools and English schools with practice in New Zealand.

d. Activities undertaken (methodology)

SCHOOLS VISITED DURING SABBATICAL

Name of school	Location
Ireland	
Marian College	Ballinacorney, Dublin, Ireland
Loe College	Foxrock, Dublin, Ireland
Molyneux College	Clondalkin, Dublin, Ireland
St. Othello's	Ballinacorney, Dublin, Ireland
Mair College	Athlone, Ireland
England, Lancashire	
St. John's College	Clitheroe, Lancashire, England
St. Ursula's	Clitheroe, Lancashire, England
England, Birmingham	
Cardinal Wiseman RC High School	Kingsland, Birmingham, England
St. Edmund Campion RC High School	Edington, Birmingham, England
Bishop Walsh RC High School	Ston Coldfield, Birmingham, England
St. John's	Edgbaston, Birmingham, England
Archbishop Healy RC High School	Acocks Green, Birmingham, England
St. Thomas Aquinas RC High School	Kings Norton, Birmingham, England
England, Manchester	
St. John Vianney Special School	Stretford, Manchester, England
Loe 6 th Form College	Hulme, Manchester, England
Loe RC High School	Chorlton - St. Mary, Manchester, England
St. John's	Goodwood, Manchester, England
St. Ursula's	Mossley, Manchester, England
Xavier 6 th Form College	Rusholme, Manchester, England

Other activities and meetings:

Ireland

21st Annual Secondary Schools Principals Conference
Galway, Ireland

The plan to go to Scotland to attend the Catholic Secondary School Principals conference had to be cancelled as the conference coincided with the ILEA conference.

England, Birmingham

Board meeting of Head Teachers of the Birmingham Catholic Schools Partnership;
Meeting for ICT coordination of Catholic Schools Partnership;
Meeting of in-school leadership coordinators of the Birmingham Catholic Partnership; and
Several informal meetings and discussions with the Partnership coordinator (CEO)

England, Manchester

MANCEP (Manchester Catholic Education Partnership) Heads of Department of Religious Education; and
Several informal meetings and discussions with the Partnership coordinator (CEO)

Malta

Meeting with the Minister of Education to discuss the methodology of view of schools and the use of interactive whiteboards and other information and communication technologies

Information gathering

All information was gathered in partnership with the schools appropriate personnel and teachers. Particular focus was on student engagement in learning using interactive whiteboards, being used and staff and student participation in special characteristics. Observations were made in classrooms and around the schools. Interviews were held with key management personnel, chaplains, teachers and students.

e. Findings

Interactive whiteboards

One hundred percent of primary schools and 98% of secondary schools in England have introduced IWBs in their classrooms. All the schools visited in England had IWBs. Second level schools in Ireland have introduced interactive whiteboards in 100% of the 4 schools visited having 1 IWB each. Two primary schools (one in Ireland and one in England) were observed and they were equipped in using the equipment and engaging students to interact directly with the board. A teacher at a special needs high school in Manchester was also very effective in engaging the students who participated with confidence in the lesson, receiving immediate feedback from a self-evaluating exercise they were asked to complete.

It is not clear in the schools by one band was preferred over another. The whiteboards are Pomegranate and Smartboard, teachers indicating that each band has its own special features that are more suitable for a particular subject (e.g. the Arts and Humanities or the Sciences and Mathematics). Primary school teachers showed a preference for Smartboard, similar to the Arts and Humanities in secondary schools while the Sciences and Mathematics appeared to prefer Pomegranate.

Teachers who have participated in timely and ongoing professional development are more likely to be using interactive whiteboards effectively. Professional development beyond how to operate the IWB is conspicuously absent in most schools. Most of the teachers observed in the secondary schools used the IWB to project data onto the board and talk through the information projected on the board through their laptop computer. Very few interacted directly with the board and few were asked students to interact directly with the board.

When teachers are confident, reflective, innovative and give personal time to trial and error, they are effective in the use of the IWB and students participate in using the tools appropriately.

Other technologies are available in classrooms and, depending on the subject, the teachers participated in the decision to acquire these technologies such as tablets and writing pads.

Teacher training in the use of IWB focused mainly on:

- Writing and drawing on boards in various colors and shapes
- Using an infinite number of pages left to right
- Using an infinite number of pages top to bottom
- Teaching easily using the RM Tools as well as the whiteboard
- Showing students how to do an exam/how to do
- Making movies of IWB based lessons/explanations
- Making notes on video clips to produce pdf handouts consisting of stills from the movies people watched, complete with the annotations the teacher added to those stills when the movie was played.

- Lifting copy graphics (including moving graphics) or text from sources like the Net to create teaching materials by click and drag, e.g. the teacher can (e) create an article from a newspaper on the board and save it to any word processing of text
- Adding movies including flash movies downloaded clips from YouTube, etc. right into the whiteboard file
- Teaching innovatively using software - e.g. set. aside - memoies
- Saving the whole lesson of using/drawing/other items
 - o As a Smartboard file (to deliver the same lesson again, save it to colleagues)
 - o As a pdf (to export it on the board as a pdf and put it in a shared drive)
- Using content - specific materials from the board:
 - o Graph paper
 - o Shapes
 - o Maps
 - o Flash objects

School training sessions invariably take one to two hours in each month - contact time, e.g. each time of after school. Teachers comment that the training is offered or available in order for the school to assist them to learn how to integrate the IWB as a pedagogical tool into the lesson or how to plan or adapt lessons integrating IWB features

Special Character

All schools have a salaried full time chaplain who is responsible to a member from the senior management team for the Catholic life of the school in the schools situated in England. Lay chaplains are in 15 out of the 17 high schools or 6 from colleges. When they are eligible (Jesuit or Marist Brothers), they are supported by part-time lay chaplains. In Ireland the employment of chaplains has become contentious as the Department of Education will only pay the salary of chaplains employed in second level community (state-owned) schools. Only the Church of Ireland in state-owned schools have to either have their own or locally paid funds

The chaplain and senior management are very committed to and to the induction programme for new teachers and students to the school, which mainly focuses on the character and ethos of the particular school (e.g. Marist Ignatian, etc.) in most schools. This one-day programme is identified as critical to the maintenance and enhancement of the Catholic character. In some schools this is extended at appropriate times to focus on increasing the awareness and understanding of Catholic rituals (Mass, Holy Communion, etc.) and liturgical events (e.g. Advent, Christmas, Lent, Easter, etc.). Contributions by teachers to the Catholic life is also an integral part of performance management

In England, diocesan priests are readily available to support the liturgical life of the school. Several of these priests play an active part on the chaplaincy team. Liturgical celebrations vary from school to school, but mainly focus on the Mass (most schools have a Mass once a week at lunch time), the Holy Eucharist and the Sacrament of Reconciliation. Whole school Masses are also celebrated on holy days of obligation (e.g. All Saints Day). While all schools have an annual Mass (not necessarily for all students), most schools celebrate thanksgiving Masses to mark the end of the year for seniors at the different levels. Several schools have programmes for the sacraments of initiation (Baptism, Confirmation and Holy Communion). The Catholic tradition of

commitment is encouraged in the English schools. Pilgrimage trips for seniors are an annual event in the schools

Students teach varied participate in spiritual education, and each programme and charitable work are ongoing features of most schools. Depending on the socio-economic status of a particular school, they take the form of donations of books, uniforms, breakfast hands-out; and voluntary work; fees for lunch for senior citizens; and voluntary work in England or overseas (CAFOD). Groups of students participate enthusiastically in chaplaincy teams helping to make Catholic life events appealing to their peers

When the school chaplaincy team, e.g. private (in the chapel) and public (in classrooms) pay is highly visible. The school has published a book in part composed by their students and from classes encouraged to pay for individual and the page noted on a card that is passed on to them.

Catholic life notices and events are mainly coded in school newsletters and posted on websites. Some chaplaincy teams and Religious Departments have initiated their own newsletter celebrating and promoting events such as meditation, outreach activities, aid craft, peace gardens, religious drama, banner making, etc.

A long feature in several schools is a concern for social justice, and chaplains highlight contemporary world issues (e.g. Myanmar famine, child labour, challenging the death penalty). One school that caters for students from affluent families is noted for inviting people from academia, industry or politics to debate moral, philosophical and ethical issues.

f. Implications

Interactive whiteboards

E-learning and digital learning environments are becoming more and more an integral part of the everyday pedagogy in schools. Information and communication technologies are conspicuous by their exponential development. One technology is on the market and is quickly superseded or complemented by hundreds of other technologies. It is critical that schools approach new technologies in informed awareness of their capability to inform, enhance or inhibit learning. There needs to be a participatory professional discussion among staff for the introduction, development and sustainability of such new technologies (as opposed to the acquisition of the new technology for its sake). While there may still be a place for Luddite resistance, literacy is a skill that teachers will find useful for the New Zealand curriculum as this provides opportunities for the co-construction of knowledge and reciprocal teacher-student learning.

Special Character

With the withdrawal of religious instruction from schools and few diocesan clergy it is clear that lay people have taken up the social commitment to maintain and enhance the special character of schools. The roles of chaplain, diocesan religious education principal, and deputy principal (with the responsibility for special character planning and organising) are essential and programmes at the school to ensure that they reflect the special character of the school are pivotal. Opportunities for ongoing spiritual growth and professional development for these people will be one of the top priorities as they strive for and promote the best of the staff and students to answer the call to Catholic life.

g. Conclusions

Interactive whiteboards

IWBs are a powerful and exciting tool to be added to the list of strategies effective teachers use to engage students in learning. IWBs may initially increase teacher workload when they are being integrated into unit and lesson planning. If IWBs are to be used successfully in classrooms then ongoing professional development is required as teachers learn new strategies and embed these into their planning and delivery of effective lessons. With time and ongoing development the IWB may become a versatile and order-friendly piece of technology and mainly a sophisticated data projector. IWBs are another tool

to introduce IWBs into classrooms need to be an integral and well-considered strategic plan and such a strategic decision should be made after meaningful and professional considerations of all educational priorities.

Special Character

The maintenance and enhancement of the special character of Catholic integrated schools is a primary purpose of the Department of Education. The Catholic special character is a key element of the development of Catholic life in a number of schools in Ireland and England. There are similarities between Catholic life in New Zealand schools. Catholic life is maintained and enhanced by the whole school community. It is a critical part of the staff and is committed to the values and ethos of the

h. References (where applicable)

Interactive whiteboards

weqa.org.nz - British Educational Communications Technology Agency - is the UK Government's key partner in the development and delivery of information and communications technology (ICT) and e-learning strategy. Weqa leads the national drive to inspire and lead the effective and innovative use of ICT in schools, enabling them to achieve their potential. The

Research into the use of IWBs in classrooms is available at weele.ac.uk and wmm.ac.uk as part of the leading research and development in ICT and pedagogy.

Special character

wes.org.uk

weski.com

catholicbishops.ie/education

weo.catholic.org.nz

This is a link to the Catholic Education sites in England, Scotland, Ireland and New Zealand.

Exploring the Key Competencies of the New Zealand Curriculum (2007) in a Catholic Primary School Setting.

\ # Adisrh 2008, Catholic Education Office, Chitshch. -

In 1996 the Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand was published. This curriculum statement had been commissioned by the New Zealand Catholic Bishops' Conference in response to the wide ranging curriculum change that had taken place in New Zealand in the late 1980s and early 1990s. The format of the 1992 New Zealand Curriculum Framework was in accordance with the vision statement of the Archbishop of Wellington at the time, Cardinal Thomas Williams, who stated that

it is truly contemporary in its use of best current educational practice, and in its integration with the Catholic tradition.

In 2007 a revision of the New Zealand Curriculum for English-medium teaching and learning in Years 1-13 was mandated. This followed a six-month period of reviewing the 2000-2002 curriculum which resulted in the publication of the Curriculum Stocktake Report (2002) and the circulation of a draft document in 2006. A comprehensive consultation process followed.

The New Zealand Curriculum (2007) is a response to the changing social and cultural contexts of New Zealand and the demands on those in the workplace more complex. Consequently school curriculum content and delivery need to change to reflect and meet the needs of diverse learners and the world in which they will be functioning.

The New Zealand Curriculum (2007) provides:

framework rather than a detailed plan. This means that while every school curriculum must clearly align with the intent of this document, schools have considerable flexibility when

Zealand Curriculum, to encourage and model the values and develop the key competencies at all levels.¹⁵

Schools in New Zealand are on a curriculum design and development journey that is more than others. The curriculum must be designed to ensure that the education provided is rich and balanced, embraces the intent of the national framework and reflects the nature of their community.

With this in mind, as the Acting Primary Religious Education Adviser with the Catholic Education Office in Chitshch, I facilitated a series of cluster meetings to look at the content and intent of the New Zealand Curriculum (2007) from a Catholic perspective.

Cluster meetings were held with representatives of schools Principals and teachers. The cluster meetings were supported by school staff meetings (where required) and one on one sessions with Principals and Directors of Religious Studies (DRS) in selected schools. The cluster meetings were facilitated by DRS. The Education Office team facilitated one day seminars for Middle Leaders and Principals alike. Though all of these sessions, principles and values of the document were discussed and explored through a Catholic lens (Appendix I and key recommendations).

¹⁵ Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand (p.2)

¹⁶ The New Zealand Curriculum for English-medium teaching and learning in Years 1-13 (p.37)

The purpose of this article is to focus specifically on the key competencies and how in the context of the broader Catholic school community and through the delivery of the Religious Education curriculum, they can be embedded in the curriculum of each school.

Schools can choose to organise their curriculum around either the areas key competencies or the learning areas (or a combination of all three). Alternatively they can decide to deliver their curriculum around central themes integrating areas key competencies knowledge and skills across a number of learning areas - it is up to them.¹⁷ Which ever approach is used it is the key competencies that are central to informing the curriculum. It is believed.

Dr Ros Hipkins (Chief Researcher NZCER)¹⁸ refers to the key competencies as the glue that will ensure that

Achievements will meet the needs of 21st century learners in our schools. The five key competencies are:

- Thinking
- Using language, symbols and texts
- Managing self
- Relating to others and
- Participating and contributing.

The key competencies are an adaptation of the ideas promoted in an Organisation for Economic Co-operation and Development (OECD) project which sought to define the competencies we will need in order to lead a fulfilling life in the 21st century and beyond. They posit those competencies already being delivered within the early childhood curriculum, university and are aligned with those of the draft curriculum. The key competencies are central to learning in every curriculum area and as Doig (2007) states

They (the key competencies) have real power to add value to education.

Doig (2007) also suggests that each school needs to take time to explore how the five key competencies are going to be developed within the curriculum of their community.

Fleming, Reid (2006) discuss a range of curriculum models through which the key competencies can be strengthened. He defines a capabilities-based curriculum model as

*the idea of teaching one part, knowledge and the other, competencies, is not a simple matter. There is a dynamic interaction between the two. The starting point will be knowledge content, a key concept or idea, but the challenge is how one or more competencies can be developed through that concept. That is, knowledge content is important in its own right and is a vehicle through which competencies are developed.*²⁰

In line with Hipkins, Doig and Reid, I would expect to see how the key competencies of the New Zealand Curriculum (2007) could be planned for in the teaching of Religious Education, and developed in the context of a Catholic community.

As stated earlier, schools in the diocese were visited and a meeting facilitated for each cluster. These meetings were seen as a possible starting point for schools beginning their curriculum design and review process. The findings could also be used as a vehicle for continued ongoing professional dialogue and reflection in those schools that were visited. Doig (2007) says that the starting point for each

¹⁷ The New Zealand Curriculum for English - medium teaching and learning in year 1-13 (p.37)

¹⁸ From a presentation by Dr Ros Hipkins, Chief Researcher NZCER held at the University of Canterbury College of Education, 8/11/07

¹⁹ Doig, C. (2007) Curriculum: a catalyst for change - challenges for the future, (p.24-25)

²⁰ Reid, A. (2006) Key Competencies: A new word or more of the same? (pp.11-12)

school when designing a curriculum will be different depending on the journey already taken. She sees that you do not need to reinvent the wheel, if it is working well.

21

The Cluster meetings followed this format

1. An overview of the vision, the principles and the values of the revised curriculum was provided from a Catholic perspective. Discussion followed and ideas were based from the different schools
2. - schools (Kick Start NZCER, 2007) ²² provided that teachers needed to fully understand the intent of each key competency in order for it to become embedded into the classroom curriculum. This exercise also served to explain the nature of each key competency
3. Discussion was held about the ideal qualities of a graduate student from a Catholic primary school.
4. Following this participants were split into groups made up of members from different schools and teaching levels where possible. They were provided with a key competency focus. Each group was asked to look at the key indicators of that competency and focus on how it could be developed from Year 1 -8 in a Catholic School setting, and within the Religious Education curriculum. (see Appendix 3)

There is a range of examples of how the key competencies could be strengthened within the context of the Religious Education curriculum we developed in collaboration with Natalie Mphahlele, the Primary Religious Education Advisor from Palmerston North. These examples provide indicators from the content of a specific Religious Education strand. Teachers can use these in the classroom to engage students in using a more detailed and measurable benchmark. Together the teacher and the student decide on the language and actions that will encapsulate the progression from a novice learner displaying a particular key competency through to that of a proficient learner. This benchmark can then be used as intentional teaching tool for development of that key competency (Appendix 4) an

It needs to be noted here that the key competencies are not spelt out and alone. They will be woven into both the explicit and implicit curriculum of each learning area. Schools might decide to use teaching intentional teaching benchmarks that specific competency skills are taught from Year 1 -8.²³ The New Zealand Curriculum (2007) states that schools will need to show how the competencies are specifically developed in conjunction with how they are organising their curriculum (and either values key competencies learning areas or central themes).²⁴ Even if generic key competency indicators are used school-wide, I believe that within each curriculum area specific indicators for a classroom curriculum need to be formulated. This ensures that nothing is left to chance and

Findings from the Cluster meetings

In a Catholic school I believe that the key competencies of Thinking, Using Language, Symbols and Texts, Managing Self, Relating to Others and Participating and Contributing will all be strongly promoted as part of the Special Character Existing program as provided by Caritas, St Vincent de Paul groups and Mission Month are just three examples of authentic learning opportunities in which schools can break open the key competencies as part of their commitment to Catholic education in New Zealand. The

²¹ Doig, C. (2007) Curriculum: a catalyst for change challenges for the future, (p.24 -25)

²² Hipkins Robert and Bold. (2007) Kick Start Key Competencies the journey begins

²³ Doig, C. (2007, Curriculum: a catalyst for change challenges for the future, (p.24 -25)

²⁴ Hipkins Robert and Bold (2007) Kick Start Key Competencies the journey begins Pamphlet 1, The nature of key competencies (p.1)

preparation and celebration of classics and other authentic contexts in which all the key competencies can be developed. (Appendix 5)

The key competency that I believe lends itself best to being introduced into the Primary Education Curriculum is that of Understanding Language, Symbols and Texts (ULST).

It is the key competency that is the least understood by teachers and the one that would require the most preparation. I do not believe that this will be the case in a Catholic school because Catholicism is essentially a religion of ritual signs and symbols through which faithful followers encounter the realm of the divine and the spiritual.

There are many religions which to consider world religions. One way to do so is in terms of the following nine dimensions: sacred texts, central beliefs, sacred sites, important symbols, sacred rituals, moral and ethical teachings, social structure, religious experience and religious history. The skills, knowledge, attitudes and values relating to the key competency of Understanding Language, Symbols and Texts can be taught through four of these nine dimensions: sacred texts, important symbols, sacred rituals and sacred sites.²⁶

Sacred Rituals

Memberships and celebrations. In the Catholic faith we have seven sacraments which we call the Sacraments: Baptism, Confirmation, Eucharist, Marriage, Holy Orders, Penance and Anointing of the Sick.

²⁷ Doherty (2008) states

*The seven sacraments of the Catholic Church use the physical world with purpose. Water, oil, human touch, incense, bread and wine are all employed in touching the sacred. We cannot see God, but we can see fire, we can hear words, we can feel oil and water, smell incense. The celebration of the sacraments recognises the deep need we all have for concrete ritual as a way of experiencing the mystery of a gracious and tender God.*²⁸

The experiences of learning about and receiving the sacraments in a Catholic community is a powerful way of teaching the key competency of ULST.

Important Symbols

are considered holy by the religious community. There are a considerable number of sacramental, devotional rituals and sacred objects that are similar to the Sacraments but do not offer the same divine graces of grace.²⁹ These sacramental symbols include things such as the absolution on Ash Wednesday, the palms distributed on Palm Sunday, a pair of prayer beads, a statue of Jesus Mary or a saint and the stations of the cross. Again, through experiencing the signs and symbols of and learning about the important symbols used in Catholicism, the key competency of ULST is promoted.

Sacred Texts

The sacred texts of a religion are its holy writings. Major world religions have holy books. Indigenous religions which pass on their traditional knowledge and wisdom orally, legends and other oral traditions.

²⁵ Hipkins, Robert and Bold. (2007) *Kick Start Key Competencies* the journey begins

²⁶ Religion Education Programme for Catholic Secondary Schools in Aotearoa New Zealand: *Religions of the World* (2006) (p.4)

²⁷) u o † # #

²⁸) u o ch. (p.27) † # #

²⁹ McBrien, R. P. (1995) *Inside Catholicism Rituals and Symbols Revealed* (p.9 -13)

attached to. In all dimensions of a Catholic community the Bible is central because it contains the

*The inspiration of the Bible has been believed from the beginning and, beyond that, has been the

without affirming at the same time the inspired, and therefore finally normative and authoritative,
character of the Bible.*

Learning to read, listen effectively, interpret and record from the Bible is an excellent way of developing
the skills pertinent to ULST.

Sacred Stories

... is remembered because they explain important aspects of the
associated with the Catholic tradition is also important for students. Bible stories are stories of saints
heroes and major and ancient traditions of Catholic belief and provide numerous powerful images
through which the key competency ULST can be taught.

Key Recommendations

1. In the design and development process school leaders are encouraged to consult widely. When looking at

stakeholders – as possible; the Bishop, the Parish Priest, the Catholic Education Office relevant,
parents, teachers, the Board of Trustees and of course the students themselves. Ask the question
)

2. Schools then need to look at how they will embody the principles of the New Zealand Curriculum in
the design and development process. It is their need to

making

31

3. The principles of the New Zealand Curriculum (2007) are the foundation upon which students
learning experiences will be built. A good way of articulating these in a Catholic school setting
is to use the principles of the current Religious Education Curriculum Statement (1996). These can
then be linked to the eight principles of the New Zealand Curriculum (2007). The Catholic Special
Character Review and Development (2007) document could be used as another point of reference.

4. The New Zealand Curriculum (2007) asks that communities identify their core values. Catholic
schools should be living the Gospel first and foremost, then providing a set of values that
form the basis of their education plan. The theological values of faith, hope and love are an
excellent starting point. The chains of the school provide another opportunity which can be
explored when deciding on the values that will be taught and modelled in a particular school.
Seeking spiritual direction from the Parish Priest is an important step to take when formulating

5. It is through Religious Education programmes that a school provides opportunities for students
to learn about Catholic beliefs; how they celebrate, live and pray. Catholic schools have an obligation
to provide an education promoting Catholic Character in all dimensions of school life. When
developing these elements in the school planning process, it is important to look at each of the eight learning areas in

³⁰ McBrien, R. P. (1981) Catholicism (p. 65)

³¹ The New Zealand Curriculum for English – medium teaching and learning in English – 13 (p.9)

a Catholic school, (English, The Arts, Health and Physical Education, Learning Languages Mathematics and Statistics, Science, Social Sciences and Technology) schools must clearly articulate how they are going to meet their obligation to promote the Catholic Character.³²

6. The embedding of key competencies into a classroom curriculum is largely dependent upon the effective pedagogy of the classroom teacher. Schools will need to continue to invest time, resources and funding to the professional development of all teaching staff. The seven teacher actions that promote student learning, identified on pages 34 and 35 of the New Zealand Curriculum (2007), draw largely on the research carried out by Adrienne Alton-Lee. She concluded that

Quality teaching is identified as a key influence on high quality outcomes for diverse students. The evidence reveals that up to 59% of variance in student performance is attributable to differences between teachers and classes, while up to almost 21%, but generally less, is attributable to school level variables.³³

7. Teachers need to be supported and encouraged to participate in professional development that is based on Catholic traditions and beliefs. This will ensure that the Catholic identity of the school is maintained and indeed continually strengthened. (Gee, 2006)³⁴ School managers need to look at ways of promoting the importance of their staff engaging in such as the Diploma in Religious Studies
8. I recommend that prior to designing or reviewing a Catholic school curriculum, a series of staff meetings be held so that every teacher has an understanding of the philosophy and character of Catholic Schools in New Zealand. They will then be better placed to continually monitor and critique the developing or reviewed school curriculum, to ensure it explicitly reflects a Catholic perspective.
9. Within the context of the Primary Religious Education curriculum teachers need to be doing how, though the delivery of the knowledge content, they are developing all five of the competencies

In conclusion, Catholic schools in Aotearoa New Zealand are fulfilling the teaching mission of the Church by developing the person as a whole. The Catholic Character of the school provides a faith environment for children to experience Catholic life.³⁵ Religious Education is an integral part of the Special Character of Catholic schools. Catholic schools implementing the New Zealand Curriculum (2007) need to view it and intend through a Catholic lens. The Religious Education Curriculum Statement reflects the vision of the New Zealand Curriculum (2007) and is a powerful lens through which schools can design a truly Catholic curriculum. In doing so they will ensure that the key competencies are fully embedded in everything that happens adding real value to life long learning of those students who are privileged to be receiving a Catholic education.

Appendices

Appendix 1: Aligning the New Zealand Curriculum into a Catholic Setting.

Appendix 2: Unpacking the Key Competencies for use in Religious Education and planning.

³² Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand (p.8)

³³ Alton-Lee, A. (2003) Quality Teaching for Diverse Students in Schooling: Best Evidence Synthesis. Ministry of Education.

Wellington. Executive Summary

³⁴ In Miller M. (2006) *Understanding Catholic Schools*

³⁵ Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand (p.6)

- Appendix 3: Contributions from classroom meetings held in the Catholic Diocese of Christchurch on the Key Competencies in Religious Education.
- Appendix 4: Using the Primary Religious Education Curriculum as an arena for developing Key Competencies
- Appendix 5: Developing the Key Competencies through the preparation of a class diary

Acknowledgements

This article and the associated appendices were made possible by the contribution of a number of people whom I would like to acknowledge:

From the Christchurch Education Office

Mike Nolan, Manager
 Maureen Ker Catholic Review and Leadership Adviser
 Charles Sherry Secondary Religious Education Adviser
 Sr Jill McLaughlin, Spiritual Support Services
 Sr Eleanor Capper, Education for Parish Leadership and Services

From the National Centre for Religious Studies

Br Kevin Wanden FMS, Director

Fellow Primary Advisers

Sr Naalie Mphahlele, Religious Education Adviser Palmerston North
 Anne Kennedy Primary Schools Consultant, Dunedin

References:

- Alton-Lee, A. (2003) *Quality Teaching for Diverse Students in Schooling: Best Evidence Synthesis of Research*. Wellington, New Zealand: Education.
- Boyd, S. and Wason, V. (2006) *Unpacking the key competencies: What does it mean for primary schools?* New Zealand Council for Educational Research: Wellington, New Zealand
- Doig, C. (2007) *Curriculum: a catalyst for change challenges for the future* in Research Information for Teachers No.3 2007. New Zealand Council for Educational Research: Wellington, New Zealand.
- Doherty, Tony (2008) *Our Catholic Schools: A Vision for the Future*. John Gaunt Publishing, #11/12, Victoria, Australia.
- McBride, Richard P. (1981) *Catholicism Study edition* Harper & Row Publishers San Francisco.
- McBride, Richard P. (1995) *Inside Catholicism Rituals and Symbols Revealed* Collins Publishers San Francisco.
- Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools* New Zealand Catholic Education Office Ltd: Wellington, New Zealand.
- Hipkins R. (2006). *The nature of key competencies. A background paper* New Zealand Council for Educational Research: Wellington, New Zealand
- Hipkins R. Roberts, J. and Bold, R. (2007) *Kick Starts, Key Competencies the journey begins* Wellington: New Zealand Council for Educational Research: Wellington, New Zealand.

- 8 - ent implications (A
 presentation held at the University of Canterbury College of Education, September 2008)
- Miller M. (2006) *Unity and Solidarity*: Atlanta, Georgia.
- Shay C. (2008) *Implications of the New Zealand Curriculum (2007) for Teaching and Learning in ARE*.
 presentation held at the Christchurch Catholic Education Office, September 2008.
- The New Zealand Curriculum for English-medium teaching and learning in years 1-13 (2007)*. Learning Media
 Limited: Wellington, New Zealand.
- Reid, A. (2006) *Key competencies: A new way forward or more of the same?* NZCER Press Wellington, New
 Zealand.
- Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand* (1996)
 National Centre for Religious Studies Wellington, New Zealand.
- Religions of the World* (2006) from the Religious Education Programme for Catholic Secondary Schools in
 Aotearoa New Zealand. National Centre for Religious Studies Wellington, New Zealand.
- Voş Joan P. (1991) *Celebrating School Liturgies: Guidelines for Planning Liturgical* The Liturgical Press
 Collegeville, Minnesota.

Appendix 1: Aligning the New Zealand Curriculum into a Primary Catholic School setting.	
New Zealand Curriculum (2007)	A Catholic School Curriculum
Vision what we want for our young people	Vision
Confident, connected, actively involved life long learners	Confident, connected, actively involved life long learners who befriend and follow Him who is the Way, the Truth and the Life. (RE Curriculum, p3)
The Principles p.9	Linking the Principles of the RE curriculum to those of the NZC. p11
<p>High Expectations The curriculum spotlights and empowers all students to learn and achieve personal excellence, regardless of their individual circumstances</p> <p>Treaty of Waitangi The curriculum acknowledges the principles of the Treaty of Waitangi and the bicultural foundations of Aotearoa New Zealand. All students have the</p> <p>Cultural Diversity The curriculum values and respects the histories and traditions of all people.</p> <p>Inclusion The curriculum is non-discriminatory and non-disincentivising. All students are recognized and affirmed and that their learning needs are addressed.</p>	<p>High Expectations The RE curriculum, being the primary Essential Learning Area of the Catholic School Curriculum, spotlights and empowers all students to learn and achieve personal excellence, regardless of their individual circumstances. It provides opportunities for children to experience, learn and grow in faith and awareness of Catholic morality taking into account their ability, background and family situation.</p> <p>Treaty of Waitangi The RE curriculum acknowledges the principles of the Treaty of Waitangi, along with reflecting the bicultural foundations of Aotearoa New Zealand. It acknowledges the Treaty as a <i>covenant</i> and a <i>honga</i> (pacted eas). Students will acquire knowledge of the Treaty in the context of the curriculum.</p> <p>Cultural Diversity The curriculum respects the histories and traditions of all people and the histories and traditions of the people. It initiates children into the histories, traditions, practices and beliefs of the Catholic faith, as members of the Catholic Church.</p> <p>Inclusion The RE curriculum is an integral part of the Catholic Character of the school, recognizing the special place and purpose that Religious Education has in the whole Catholic School Curriculum. It is non-discriminatory and non-disincentivising. All students are recognized and affirmed and that their learning needs are addressed. It provides flexibility which will enable schools to adapt material to fit the context and needs of their students.</p>

Learning to learn

The curriculum encourages all students to reflect on their own learning processes and to learn how to learn

Community Engagement

The curriculum has meaning for students, connects to their lives

Coherence

The curriculum offers all students a broad education that makes links within and across learning areas, provides for coherence in transitions and opens pathways for learning.

Future Focus

The curriculum encourages students to look to the future by exploring significant future focused issues: sustainability, citizenship, enterprise and globalisation.

Learning to learn

The RE curriculum encourages all students to reflect on their own learning processes and to learn how to learn. It establishes direct links between learning and assessment to meet the needs of all students for teaching, learning and assessment to meet the needs of all students

Community Engagement

The RE curriculum has meaning for students, connects to their lives, and engages the spirit of their families. It encourages children to be committed to the truth of the Gospel, to bring it and to living the gospel values in their communities

Coherence

The RE curriculum is cyclical in its framework, indicating specific areas to be covered in each year of schooling. It offers all students a broad education that makes links within and across learning areas, provides for coherence in transitions and opens pathways for learning.

Future Focus

The RE curriculum encourages students to look to the future by exploring significant future focused issues: sustainability, citizenship, enterprise and globalisation. It is in the light of Catholic social teaching. It promotes an attitude of respect and solidarity for the earth.

New Zealand Curriculum	A Catholic School Curriculum
<p>The Values (p.10, The New Zealand Curriculum) (to be encouraged, modelled and explored)</p>	<p>Catholic Values Jesus Christ is the foundation of the Catholic school and 36</p>
<p>Students will be encouraged to value:</p> <p>Excellence, by aiming high and persevering in the face of difficulties</p> <p>Innovation, inquiry, and curiosity, by thinking critically creatively and reflectively</p> <p>Diversity, as found in our different languages and heritages</p> <p>Equity, through fairness and social justice;</p> <p>Community and Participation for the common good;</p> <p>Ecological sustainability, which includes care for the environment</p> <p>Integrity, which involves being honest, responsible, and accountable and acting ethically and</p> <p>Respect, for themselves and human rights</p>	<p>É In a Catholic school the collective values of the initiation will be the values of Jesus Christ often called gospel values</p> <p>É In a Catholic school the values of <i>The New Zealand Curriculum</i> will be Catholic perspectives.</p> <p>É A Catholic School will emphasize that the three theological virtues of <i>And now faith, hope, and love abide, these</i> (1 Corinthians 13:13)</p> <p>É Many human characteristics that promote moral behaviour spring from the theological virtues . . . such as self discipline, friendship, honesty, respect, courage etc</p> <p>É As they grow in faith, hope and love the Gifts of the Holy Spirit kindness Joy self-control, gentleness faithfulness (Galatians 5:22-23)</p> <p>É The Beatitudes (Matthew 5:3 -12)</p> <p>É The Works of Mercy (Matthew 25:31 -46)</p> <p>É . . .</p>

³⁶ Form a presentation made by Charesha Shay Secondary Religious Education Adviser, Catholic Education Office

New Zealand Curriculum	A Catholic School Curriculum
<p>Effective Pedagogy - Engaging Students in learning</p>	<p>Effective Pedagogy - Engaging Students in learning <i>Well then, every scribe who becomes a disciple of the kingdom of Heaven like a householder who brings out from his storeroom new things as well as old.</i> (Matthew 13:51-52)³⁷</p>
<ul style="list-style-type: none"> • Creating a supportive learning environment • Encouraging reflective thought and action • Enhancing the relevance of new learning • Facilitating shared learning • Making connections to prior learning and experience 	<p>É <i>Suppose a man has a hundred sheep and one of them strays; will he not leave the ninety-nine on the hillside and go in search of the stray? In truth I tell you, if he finds it, it gives him more joy than the ninety-nine that did not stray at all.</i> (Matthew 18:12-13)</p> <ul style="list-style-type: none"> • <i>As for Mary, she treasured all these things and pondered them in her heart.</i> (Luke 2:19) • <i>... the door will be opened to you. Everyone who asks receives; everyone who seeks finds; everyone who knocks will have an answer.</i> (Matthew 7:7-8) • <i>For just as the body is one and has many members, and all members of the body, though many, are one body, so it is Christ.</i> (1 Corinthians 12:12) • <i>So give encouragement to each other, and keep strengthening one another as you do already.</i> (1 Thessalonians 5:11) • <i>By the grace of God which was given to me, I laid the foundation like a trained mason, and someone else is building on the foundation. Now each must be careful how he does the building.</i> (1 Corinthians 3:10)

³⁷ From a presentation made by Chateaux Secondary Religious Education Adviser, Catholic Education Office, Christchurch

- **Providing sufficient opportunities to learn**

- *Using many parables like these, he spoke the word to them, so that they were capable of understanding it. He would not speak to them except in parables.*
(Mak 4:33 -34)

- *Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember?* (Mak 8:18)

Every teacher who aspires to engage students more deeply in learning, is called to be a tireless optimist who courageously introduces new skills and strategies while continuing to draw wisely upon the tried and the true.
(ChateShayv)

#

#

#

h

k

³⁸ From a presentation made by ChateShayv Secondary Religious Education Advisor, Catholic Education Office, Christchurch

thch

Appendix 2: Unpacking the Key Competencies for use in Religious Education strand planning.

How can we develop the KEY COMPETENCIES using the _____ strand?

THINKING

- increase understanding
- construct knowledge
- reflect on their learning
- ask questions
- make decisions
- solve problems
- draw on personal experience
- challenge assumptions
- shape actions
- create knowledge
- and intuition

USE LANGUAGE, SYMBOLS AND TEXTS

- to make meaning of codes in which knowledge is expressed
- to use language and symbols to communicate and to produce oral/aural and visual texts of all kinds
- to interpret ideas, images, movement, metaphor in different contexts
- confidently use ICT to access and provide information and to communicate with others

MANAGING SELF

-
- to establish personal goals, make plans, manage projects, high standards
- know how to meet challenges
- know when to lead and when to follow
- know when and how to act independently
- know and use strategies to self-assess

RELATING TO OTHERS

- interact effectively with a diverse range of people in different contexts
- live socially
- recognise different points of view and negotiate and base ideas
- open to new meaning and can take different roles in different situations
- aware of how words and actions affect others
- know when to compete and when to cooperate
- can work together and come up with new approaches, new ideas and new ways of thinking

PARTICIPATING AND CONTRIBUTING

- - participate for the purposes of learning, work, celebration or recreation
 - participate locally, nationally, globally
 - contribute as a group member, make connections with others and create opportunities for others in the group
 - develop a sense of belonging and confidence
 - understand the importance of balancing rights and responsibilities
 - contribute to the quality and sustainability of social, cultural, physical and economic environment
- The New Zealand Curriculum pp12 -13

Prepared from the New Zealand Curriculum (2007) by Anne Kennedy, Primary School Consultant, Diocese of Dunedin

Appendix 3: Contributions from cluster meetings held in the Catholic Diocese of Christchurch on the Key Competencies in Religious Education

	LOOKS LIKE	SOUNDS LIKE	FEELS LIKE
<p>USING LANGUAGE, SYMBOLS AND TEXTS</p>	<p>Images Liturgical Dance Drama using hands and Bible stories The Bible being read and acted for each Bible Picture Books Posts of Religious Themes Liturgical Colours Points of prayer liturgies Prayer Create prayer freeze frames of a piece of Scripture Making the Sign of the Cross The Trinity (and symbols of it) The Holy Spirit (signs and symbols of) Sacred Text (how to read them) Rosary Beads being used Symbols of the Mass (e.g. The Jesus Tree The Crucifix Classroom environments reflecting the Special Character Signs on buildings Altar cloth Lighting the candle Body parts and reading of Scripture Stations of the Cross Ritual and Symbols of the Mass Explicit Catechesis being used and what it means ICT for processing data and presenting work</p>	<p>The Sign of the Cross Hymns Music Prayer People praying The Sign of the Cross Questions e.g. What does this symbol mean? Palms Liturgy Mass # Prayers Bible stories Speaking the Word clearly Listening to Scripture/prayers attentively Choral language Reverence Silence Co-operate Responses to the Mass Rituals including song responses prayers</p>	<p>Words and Actions Relating to Others Co-operating Looking after members of our community Confidence to participate Acceptance Respectful Peace Warmth Reverence Nothing Supportive Comfortable Inclusive Elevated mood Spiritual Communal Supportive Joyful Fulfilled Creative Acknowledged Being able to interpret and have emotional responses to Bible stories Responding to liturgical dance Using liturgical dance to interpret the meaning in songs and Scripture</p>

Appendix 3: Contributions from cluster meetings held in the Catholic Diocese of Christchurch on the Key Competencies in Religious Education

	LOOKS LIKE	SOUNDS LIKE	FEELS LIKE
PARTICIPATING AND CONTRIBUTING	Participating in Mas Litanies Social Justice programmes (Cairns) Involvement in the Young Vinnies Celebrations of our faith Organising plays Leading Litanies Music at Mas Family Community Partners celebrations Giving service Involvement in the Church and the wider community Kapa Haka, Sports, Concils, Choir Altar singing Year 8 leaders Welcoming, kind actions opportunities	Music Singing Reading Using Responses at Mas Verses Prayers Personal Personal Sharing experiences of the Spirit Working in them Leading Prayer Children as teachers being, being experiences Kind words Hymns Songs of Praise Verbalising reflective thinking	Welcoming Inclusive Friendly environment Moved by the Spirit Valued as a community Family Valued Having Confidence Comfortable Safe Peaceful Ownership Reaching out Hands-on learning through actions

Appendix 3: Contributions from cluster meetings held in the Catholic Diocese of Christchurch on the Key Competencies in Religious Education

	LOOKS LIKE	SOUNDS LIKE	FEELS LIKE
MANAGING SELF	Self assessing Goal setting Mindfulness Resilient like Jesus and his disciples Fully involved in a community Reliable Independent High standards of behaviour Following the teachings of Jesus in actions Managing self to live like Jesus Helping those in need Setting priorities Managing RE books Being responsible for parables Showing respect Sharing Accepting others Making good choices Responsible Being organised for parables Being attentive at parables Reflecting on the Word of God	Being a leader like Jesus - Confident Informed Decisions Support - Achieving his goal Can I solve the spiritual issues by helping others? Speaking nicely to each other Is there something that we can do? Don't think that Do you want to join in? I will do it @ I can do it	Empowering Being prepared Community - Confident in self because of the love of God. Reflective Positive Successfully confident Relating to others Values Peaceful Happy Organised

Appendix 3: Contributions from cluster meetings held in the Catholic Diocese of Christchurch on the Key Competencies in Religious Education

	LOOKS LIKE	SOUNDS LIKE	FEELS LIKE
THINKING	<p>y u</p> <p>Diagrams</p> <p>Discussions</p> <p>How would Jesus and apostles handle this situation?</p> <p>Adapting to a situation</p> <p>Empathy</p> <p>Lots of practice to learn and skills</p> <p>Reflective thinking</p> <p>Actively engaged</p> <p>Thinking jointly</p> <p>Thinking about the opinions of others</p> <p>Thinking about the needs of others</p> <p>Critiquing my actions in light of what I know about the gospel values</p>	<p>Discussions that include gospel values and WWJD (What do you think Jesus would do?)</p> <p>Think-Pair-Share</p> <p>Comparing changes over time</p> <p>Accepting/Challenging others' opinions</p> <p>Appreciating others</p> <p>Good listening and speaking skills</p> <p>Thinking about and paying for others in Jesus' parables</p> <p>Discussions on justice issues</p> <p>Open sharing</p> <p>What do you think would be your next move?</p>	<p>What will happen next?</p> <p>What would/could we do?</p> <p>Why do we need to know this?</p> <p>Acceptance</p> <p>Reflection</p> <p>Talking back</p> <p>Learned to be tough to their own lies</p> <p>Considering others' opinions</p> <p>Finding an action for our learning</p> <p>Confident/My</p> <p>Affirming</p> <p>We feel like we require more knowledge.</p>

#

#

\ #

h

k

Appendix 3: Contributions from cluster meetings held in the Catholic Diocese of Christchurch on the Key Competencies in Religious Education

	LOOKS LIKE	SOUNDS LIKE	FEELS LIKE
RELATING TO OTHERS	<p>Listening and responding with compassion and empathy</p> <p>Acting justly</p> <p>Acceptance of all ideas and opinions</p> <p>Working together</p> <p>Living Catholic values</p> <p>Acting like Jesus</p> <p>Being inclusive</p> <p>Accepting diversity</p> <p>Awareness of faith journey of others</p> <p>Working together/harmony</p> <p>Modelling gospel values</p> <p>Acting on morals</p> <p>Cooperative learning</p> <p>Caring for those in the parish, those in need</p> <p>Working together for the common good</p>	<p>What would Jesus do?</p> <p>Parables</p> <p>Scripture quotes</p> <p>Prayer for others</p> <p>Responses based on understanding and application of Catholic values</p> <p>Commitment to respond to issues</p> <p>Debate in line with Catholic theology</p> <p>Listening actively to the Word of God</p> <p>Listening to others' points of view</p>	<p>Inclusive</p> <p>Spiritually uplifting</p> <p>Intrinsically motivated to improve others' lot</p> <p>Sense of identity in the Catholic community</p> <p>Harmony</p> <p>Safety</p> <p>Acceptance</p> <p>Appreciated</p>

#

#

#

h

k

Appendix 4: Using the Primary Religious Education Curriculum as an avenue for developing Key Competencies.

Key Competency: Thinking

@ # 0 8 8
God gives

Level 1 Year 1 & 2	Level 2 Year 3 & 4	Level 3 Year 5 & 6	Level 4 Year 7 & 8
<p>I will show am thinking how</p> <p>K</p> <ul style="list-style-type: none"> love and respect my parents and caregivers obey my parents and teachers U respect help at home and school am kind and good to others praise God each day make good choices when I am playing with my friends take my U 	<p>I will show am thinking how</p> <p>K</p> <ul style="list-style-type: none"> am kind and sensitive to people who are sad pray for people who have died pray for help when I am sad ask for help from good people when I am finding things difficult work hard to reach my own goals pray to the Holy Spirit to help me make good choices think about the consequences of what I do before I act pray and ask for forgiveness when I have hurt someone obey at home and at school use my free will for the good of others 	<p>I will show am thinking how</p> <p>K</p> <ul style="list-style-type: none"> respect for people who have died pray for people who have died pray to the saints to help me do as God wants am kind and loving to others care for creation pray and worship God ask Mary to pray for me am just and fair to others look after people who need my help do something to help people who are poor invite others to play with me when they are alone prayer when something happens to another person that is not fair 	<p>I will show am thinking how</p> <p>K</p> <ul style="list-style-type: none"> use my free will to do good pray before making choices follow my conscience to make good decisions show respect for life look after my health do to others as I want them to do to me be honest with myself and others try to get to know God personally pray before making choices expect the gifts of others actively compassion towards people who are grieving respect the different ways people of other cultures do things

Thinking

about my relationship with God

When I learn to think like Jesus I will become my best self. I will:

- follow the saints to follow Jesus and become a saint for God today
- act like Mary and live my life for Jesus
- reflect on how I am living now so I can prepare for my life with God in heaven.
- ***How will I show I am doing this?***

Appendix 4: Using the Primary Religious Education Curriculum as an avenue for developing Key Competencies.

Key Competency: Participating and Contributing

@ # #
 can't miss on of size. I bow to when I participate and contribute.

Level 1 Year 1/2	Level 2 Year 3/4	Level 3 Year 5/6	Level 4 Year 7/8
<p>Guided by the Holy Spirit I participate and contribute @</p> <ul style="list-style-type: none"> • take part in preparing a class celebration • show enjoyment when celebrating with others especially in my class • show respect when participating in liturgies and at Mass • love others • thank • demonstrate the caring, loving attitude of Jesus when participating in groups • work cooperatively with others by joining in and doing my part • help others at school at home and in the parish • show I am a follower of Jesus by working to help people in need 	<p>Guided by the Holy Spirit I participate and contribute when @</p> <ul style="list-style-type: none"> • show a sensitivity and kindness to people in need in my class my school, my parish etc • demonstrate the call to help others • demonstrate a sense of respect when participating in liturgies • join in the parish to celebrate the Eucharist • serve my class by being helpful • serve my family by helping at home • spot others in my parish • participate in the sacraments 	<p>Guided by the Holy Spirit I participate and contribute when @</p> <ul style="list-style-type: none"> • join with people to gather for worship at church • join in the hymns and prayers at the Eucharist • show respect for the dignity of all people • contribute to our class prayers of thanksgiving • read (proclaim) the Word of God reverently • help people in my class by doing my share of cleaning up • show respect to my teachers • see my gifts from God for the mission of the Church • work with others to spread the Good News 	<p>Guided by the Holy Spirit I participate and contribute when @</p> <ul style="list-style-type: none"> • give my appreciation to people who take part in activities in class parish • become involved in groups that carry out the mission of the Church e.g. Young Vinnies • accept the authority of my parents and teachers for the good of my family and class • get involved in the communal life of the Church • find ways to serve others and promote justice, peace and harmony e.g. Caritas • actively participate in the Community of Disciples by joining in kaakia, worship, works of piety and manaakitanga

\ # #

Participating and Contributing

P [, Á , ã | | Á Q Á & æ! ! ^ Á [~ c Á c @^ Á Ô @~ ! &

I can demonstrate that I participate and contribute to the mission of the Church when I:

- contribute to class liturgies;
- promote tika, justice and rangimarie in my dealings with members of my school community ;
- work with others to spread the Good News;
- participate in the Eucharist reverently.

Appendix 4: Using the Primary Religious Education Curriculum as an avenue for developing Key Competencies.

Using the Holy Spirit and thinking of the Key Competency of Relating to Others

Level 1 Year 1/2	Level 2 Year 3/4	Level 3 Year 5/6	Level 4 Year 7/8
<p>When I relate to others well I will show that the Holy Spirit is working in me by:</p>	<p>When I relate to others well I will show that the Holy Spirit is working in me by:</p>	<p>When I relate to others well I will show that the Holy Spirit is working in me by:</p>	<p>When I relate to others well I will show that the Holy Spirit is working in me by:</p>
<ul style="list-style-type: none"> • being kind and being • helping those around me who need support • saying please and thank you to others • listening carefully to others • including others in my games • asking others what they would like to play • playing together • including others in my plays • being joyful and fun in each other's company 	<ul style="list-style-type: none"> • acting with love • being joyful with others • being patient and self-controlled • being peaceful and gentle with others • being generous and being well • listening to others' points of view and talking about it with others • working out ways of being forgiving and reconciliation • being open to how to know things from God • listening to the Word of God attentively 	<ul style="list-style-type: none"> • speaking and acting honestly • being an advocate for others • listening to the advice of others whom I trust • going in to and managing the affairs of others • respecting the affairs and mana of others • joining in and celebrating with others faithfully and joyfully • encouraging others to act justly • taking responsibility for my actions 	<ul style="list-style-type: none"> • working as a group to help those less fortunate in the community • being welcoming and accepting of those from other cultures who are different in some way • having a positive approach to promoting justice, peace and love in my friends in my community and the world • responding to and with others to live a Christian life • persuading others to solve a problem or less a habit

Relating to Others

What about your relationship with the Holy Spirit?

When I relate well with the Holy Spirit I will:

- pray to the Holy Spirit;
- ask the Holy Spirit to guide me in my work;
- listen to the promptings of the Holy Spirit to make good choices;
- ask the Holy Spirit to help me to forgive;
- turn to the Holy Spirit when working through a problem.

Appendix 4: Using the Primary Religious Education Curriculum as an avenue for developing Key Competencies.

Key Competency: Using Language, Symbols and Texts in Sacraments

Sacraments are visible signs of the hidden presence of God at work.
We can meet God through the words and symbols of each sacrament

Level 1 Year 1/2	Level 2 Year 3/4	Level 3 Year 5/6	Level 4 Year 7/8
I will bow and the signs and symbols that tell God is here when I...	I will bow and the signs and symbols that tell God is here when I...	I will bow and the signs and symbols that tell God is here when I...	I will bow and the signs and symbols that tell God is here when I...
<ul style="list-style-type: none"> am quiet and respectful in the church eventually make the Sign of the Cross the holy water enjoy creation and thank God for it participate in the bin welcome others in my words and actions join in the words of the welcoming or gathering hymn at church names correctly 	<ul style="list-style-type: none"> show respect to others through words and actions am peaceful on the mat work and play with others peacefully make the sign of peace eventually try to mean the words when I pray a prayer of sorrow recognise how God is with me in creation am quiet and respectful to the men and women I pray am respectful of the things in church am eventually taking part in the celebration of the Eucharist 	<ul style="list-style-type: none"> am considered to people who are sick act kindly to people when I see signs that they are past show respect to others receive a blessing with respect show wonder at the amazing am a sign of Jesus to others by acting with ika, pono and aoha give thanks for signs that God is with me in my life join in the rituals of the sacrifice of the Mass and offer myself to God with Jesus 	<ul style="list-style-type: none"> give respect to priests with joy and respect to others actively participating in the celebration of sacraments recognise the signs of people experiencing hard times and support them see signs of dignity among us and work for peace and harmony see opportunities to be of service and help others parents receive Holy Communion with love and respect for Jesus and the Body of Christ in the church

Using Language, Symbols & Texts

What about seeing God in all things?

K \ Y b ' = ' g Y Y ' ; c X '] b ' U ` ` ' h \] b [g Å ' .

- Q Á æ { Á æ , æ ! ^ Á c @ æ c Á % Õ [å Á ã • Á @ ^ | ^ + Á , @ ^ } Á Q Á æ { Á ã } Á }
- Q Á \ } [, Á Õ [å q • Á | [ç ^ Á c @ ! [~ * @ Á c @ ^ Á] ^ [] | ^ Á ã } Á { ^ Á |
- I hear Õ [å q • Á ç [ã & ^ Á , @ ^ } Á Q Á | ã • c ^ } Á c [Á c @ ^ Á Y [| å Á [~ Á
- I believe Jesus is with us when we participate in every celebration of the sacraments
- I know it is Jesus who forgives me in the Sacrament of Reconciliation
- I believe Jesus comes to me when I receive Holy Communion

h ... V ... U ... k - ...) ... is of Christhch ... V ...

Appendix 5: Developing the Key Competencies through the preparation of a class liturgy.

Liturgy comes from the Greek *leitourgia*, which means "public service" or "work of the people".
 Liturgy is a communal act in which we use symbols and symbolic language...We gather, as individuals, to be formed into a community bound by a covenant of love to our Creator.

Key Competency	Indicators of Key Competencies being developed (some examples)
Thinking	<ul style="list-style-type: none"> Reflecting on prayer, song, silence in a class liturgy Engaging in creative thought when preparing liturgies Using creative thought to effect a change in the audience and learn based on the theme of the class liturgy
Using language, texts and symbols	<ul style="list-style-type: none"> Using and interpreting movement and gesture to communicate ideas in a class liturgy Using posture, movement and expression in a class liturgy to communicate meaning. Using song and silence to communicate ideas Developing words of address in a class liturgy help create an environment for worship Being familiar with the signs and symbols of the liturgical year within the liturgy Understanding the meaning of and able to use a variety of symbols (oil, incense, water etc) to convey meaning in a liturgy Being able to take part in a procession. (e.g. as the book bearer knowing that this is a powerful symbol of the presence of God among us in the world when participating in the presentation of the gifts)
Managing Self	<ul style="list-style-type: none"> Creating plans to help with the preparation of a class liturgy Managing time as a class liturgy Student takes time to reflect on their contribution to a class liturgy Knowing their strengths in preparing and celebrating a class liturgy (e.g. when choosing who will proclaim the Word of God, selecting musicians) Overcoming their weak points through the preparation and celebration of class liturgies Being able to self manage so as to allow time to reflect on the Word of God.
Relating to others	<ul style="list-style-type: none"> Working with others to prepare and celebrate a class liturgy Working with others to come up with new approaches, ideas and ways of creating class liturgies Accepting the ideas of others in planning a class liturgy Being prepared to take on new roles in the preparation and celebration of a class liturgy
Participating and Contributing	<ul style="list-style-type: none"> Being prepared to be actively involved in all parts of the preparation and celebration of a class liturgy Creating opportunities for others to be involved in the preparation and celebration of a class liturgy Developing a sense of belonging as a part of paralytic liturgies

³⁹ Joan Paano Voc in Celebrating School Liturgies Guidelines for planning. 1991 (p.9)

Appendix 6: Statement on Learning Areas Religious Education.

What is Religious Education about?

Religious Education in Catholic schools is about teaching and learning in the Catholic Church beliefs and teaches its tenables to students and appreciate the way the Catholic Church celebrates, lives and prays, and teaches them how to respond to God according to their gift of faith.

Why study Religious Education?

Catholic schools exist because of their special character and Religious Education is integral to the Special Character of Catholic schools. It is a key element in keeping the Gospel alive in the hearts of students. This is the basis of the philosophy of Catholic education that aims to shape the students into people who can take their place as members of the Catholic Church. At the heart of Religious Education is the forming of the spiritual lives of students and the development of their relationship with God.

How is the Religious Education Curriculum structured?

The main body of knowledge in Religious Education is spread across learning bands. Each band has a set of Achievement Aims from which a set of Achievement Objectives has been developed for each level. Within the space of each band the content at each level has a particular focus although much of the content is inter-related across all of the bands. The bands are:

- God
- Jesus Christ
- The Holy Spirit
- Church
- Community of Disciples
- Sacrament
- Communion of Saints

Interwoven throughout the bands are four Cross-Curricular Themes which provide context for learning:

- Scripture/Tadition
- Prayer/Liturg
- Doctrine
- Christian Living.

The Religious Education curriculum has been developed into a programme with a focus on the focus at each level. The lessons have a set of learning outcomes, guided learning experiences and assessment examples.

The bands are complemented by the following modes which are used at appropriate times of the year:

- Prayer and Sacramental Celebrations
- The Liturgical Year
- Mass and Other .

Prepared by Anne Kennedy, Primary Schools Consultant, Diocese of Dædin.