

St Mary's Catholic School, Putaruru

Statement of Variance



2022



St Mary's Catholic School
Putaruru

End Year Reporting 2022-Reading

Class	Ethnicity	Not Met		Met		Exceeded		
Year 0 7	1MB 1MG 1AG	0		7	1MB 1MG 1AG	0		
Year 1 23	2MB 6AB 4MG 2AG	0		23	2MB 6AB 4MG 2AG	0		
Year 2 24	2MB 1AB 3MG 1AG 1PG	0		22	1MB 3MG 1AG 1PG	2	1MB	1AB
Year 3 22	2MB 3AB 4MG 2PB	7	2MB 1MG 2PB	11	2MG 3AB	4	1MG	
Year 4 20	5MB 2AB 2MG 1AG 1PG	6	2MB 1AG 1PG	12	3MB 2MG	2		1AB 1AG
Year 5 19	2MB 7MG 3AG	5	1MB 2MG	9	1MB 4MG 2AG	5	1MG	1AG
Year 6 21	2MB 2AB 1MG 4AG	4	1MB 1MG 1AG	14	2MB 2AB 2AG	3		1AG
Year 7 24	4MB 2AB 3MG 2AG	3		16	4MB 1AB 2MG 2AG	5	1MG	1AB
Year 8 11	2MB 2AB 1MG 2AG	2		6	1MB 2AB 1MG 1AG	3		1AG
TOTALS	171	27 = 16%		120 = 70%		24 = 14%		
Maori	48	10 = 21%		34 = 71%		4 = 8%		
Asian	34	2 = 6%		25 = 74%		7 = 20%		
Pacific Island	4	3 = 75%		1 = 25%		0		
Boys	84	18 = 21%		58 = 69%		8 = 10%		
Girls	87	9 = 10%		62 = 71%		16 = 19%		

ANALYSIS:

- 27 students (10 Maori) are not meeting the standards for end of year, compared with 24 in Mid year (10 Maori)
- 120 students (34 Maori) are meeting comparable with Mid Year 119 (35 Maori) however 24 students (4 Maori) are exceeding up 9 since Mid year
- 18 boys and 9 girls are not meeting
- Results show 22 students year 3 to 6 will need to be monitored and programs set in place for continued progress
- While we have only 4 Pacifica students, only one is meeting across the curriculum

- Results show 30 students year 3 to 7 will need to be monitored and programs set in place for continued progress



St Mary's Catholic School
Putaruru
End Year Reporting 2022- Mathematics

CLASS	Ethnicity	Not Met		Met		Exceeded	
Year 0 7	1MB 1MG 1AG	0		7	1MB 1MG 1AG	0	
Year 1 23	2MB 6AB 4MG 2AG	0		23	2MB 6AB 4MG 2AG	0	
Year 2 24	2MB 1AB 3MG 1AG 1PG	0		24	2MB 1AB 3MG 1AG 1PG	0	
Year 3 22	2MB 3AB 4MG 2PB	6	2MB 1MG 2PB	15	3MG 2AB	1	1AB
Year 4 20	5MB 2AB 2MG 1AG 1PG	7	2MB 1AB 1MG 1PG	10	3MB 1MG	3	1AB 1AG
Year 5 19	2MB 7MG 3AG	6	1MB 3MG	7	1MB 3MG 2AG	6	1MG 1AG
Year 6 21	2MB 1AB 1MG 4AG	4	1MB 1MG	10	1MB 3AG	7	1MB 2AB 1AG
Year 7 24	4MB 2AB 3MG 2AG	5	1MG	12	4MB 1AB 1MG	7	1MG 1AB 1AG
Year 8 11	2MB 2AB 1MG 2AG	2		5		4	1AB 1AG
TOTALS Overall 171		30 = 18%		113 = 66%		28 = 16%	
Maori 48		13 = 27%		32 = 67%		3 = 6%	
Asian 34		1 = 3%		21 = 62%		12 = 35%	
Pacific Islands 4		3 = 75%		1 = 25%			
Boys 84		17 = 20%		52 = 62%		15 = 18%	
Girls 87		13 = 15%		61 = 70%		13 = 15%	

Analysis:

- 30 students (13 Maori) are not meeting the standards for end of year, compared with 22 in Mid year (8 Maori)
- 113 students (32 Maori) are meeting with 28 students (3 Maori) exceeding, compared with 123 in Mid year (37 Maori) , however exceeding is up 15 since Mid year
- 17 boys and 13 girls are not meeting
- There seems quite a discrepancy here between mid year and end of year results

- Results show 30 students year 3 to 7 will need to be monitored and programs set in place for continued progress



St Mary's Catholic School Putaruru

End Year Reporting 2022-Writing

Class	Ethnicity	Not Met		Met		Exceeded	
Year 0 7	1MB 1MG 1AG	0		7	1MB 1MG 1AG	0	
Year 1 23	2MB 6AB 4MG 2AG	0		23	2MB 6AB 1MG 2AG	0	
Year 2 24	2MB 1AB 3MG 1AG 1PG	0		24	2MB 1AB 3MG 1AG 1PG	0	
Year 3 22	2MB 3AB 4MG 2PB	7	2MB 1MG 2PB	15	3MG 3AB	0	
Year 4 20	5MB 2AB 2MG 1AG 1PG	7	3MB 1AB 1PG	11	2MB 2MG	2	1AB 1AG
Year 5 19	2MB 7MG 3AG	5	1MB 2MG	9	1MB 4MG 2AG	5	1MG 1AG
Year 6 21	2MB 1AB 1MG 4AG	5	1MG 1AG	16	2MB 2AB 3AG	0	
Year 7 24	4MB 2AB 3MG 2AG	6	1AB	17	4MB 1AB 2MG 2AG	1	1MG
Year 8 11	2MB 2AB 1MG 2AG	3	1MB	4	1MB 2AB 1MG	4	2AG
TOTALS		33 = 19%		126 = 74%		12 = 7%	
Overall 171							
Maori	48	11 = 23%		35 = 73%		2 = 4%	
Asian	34	3 = 9%		26 = 76%		5 = 15%	
Pacific Islands	4	3 = 75%		1 = 25%		0	
Boys	84	22 = 26%		60 = 72%		2 = 2%	
Girls	87	11 = 13%		66 = 76%		10 = 11%	

Analysis

- 33 students (13 Maori) are not meeting the standards for end of year, compared with 23 in Mid year (9 Maori)
- 120 students (34 Maori) are meeting with 24 students (4 Maori) compared with 131 in Mid year (36 Maori) , however exceeding is up 9 since Mid year
- 22 boys and 11 girls are not meeting
- There seems quite a discrepancy here between mid year and end of year results
- Results show 30 students year 3 to 7 will need to be monitored and programs set in place for continued progress



St Marys Catholic School Putaruru

Cohorts Data from 2015 - 2022

Whole School

Based on Curriculum Levels

	Well Below											Below										
	2015	2016	2017	2018	2019	2020	2021	2022	2015	2016	2017	2018	2019	2020	2021	2022						
Reading	0	0.6%	7%	0	0	0	0	0	5.4%	8.1%	7%	13.73%	11%	12%	19%	16%						
Writing	0.5%	0.6%		0	0	0	0	0	5.9%	8.1%	10%	17.04%	13%	14%	15%	19%						
Maths	0.5%			0	0	0	0	0	4.97%	8.7%	7%	14.84%	13%	17%	14%	18%						

	At											Exceeded										
	2015	2016	2017	2018	2019	2020	2021	2022	2015	2016	2017	2018	2019	2020	2021	2022						
Reading	81.6%	79.2%	70%	67.03%	84%	68%	59%	70%	13%	12.1%	16%	19.24%	5%	20%	22%	14%						
Writing	87.6%	81.5%	86.3%	73.62%	83%	81%	79%	74%	5.9%	9.8%	3.7%	9.34%	4%	5%	6%	7%						
Maths	79.5%	78.6%	77%	69.23%	83%	65%	69%	66%	15.1%	12.7%	16%	15.93%	4%	18%	17%	16%						

	5	6	7					2											
Boys	6.9%	12.5%	14.6%	9.36%	10%	8%	6%	21%	93.1%	87.2%	85%	43.40%	90%	92%	94%	79%			
Girls	4.1%	3.8%	9%	4.39%	5%	4%	11%	10%	95.9%	96.2%	95%	42.85%	95%	96%	89%	90%			

St Marys Catholic School Putaruru Page 2, 1 Dec 2022

Writing	Well Below or Below										At or Above							
	2015	2016	2017	2018	2019	2020	2021	2022	2022	2022	2015	2016	2017	2018	2019	2020	2021	2022
Year 1	8.7%	30%	36%	23.80%	9%	0%	0%	0%	0%	0%	91.3%	70%	64%	76.20%	91%	100%	100%	100%
Year 2	7.4%	8.3%	12%	8.34%	10%	15%	26%	0%	0%	92.6%	91.7%	88%	91.66%	90%	85%	74%	100%	100%
Year 3	3.7%	8.7%	25%	17.25%	10%	15%	27%	32%	32%	96.3%	91.3%	75%	82.75%	90%	85%	73%	68%	68%
Year 4	0	0	9%	15.38%	14%	9%	9%	35%	35%	100%	100%	91%	84.61%	86%	91%	91%	65%	65%
Year 5	0	5%	17%	25%	15%	17%	24%	26%	26%	95%	95%	83%	75%	85%	83%	76%	74%	74%
Year 6	10%	12.6%	5%	23.33%	19%	22%	15%	23%	23%	87.4%	87.4%	95%	76.66%	81%	78%	85%	77%	77%
Year 7	12.5%	5.6%	6%	9.10%	12%	12%	23%	25%	25%	94.4%	94.4%	94%	90.90%	88%	88%	77%	75%	75%
Year 8	0	4%	0	0%	22%	32%	23%	27%	27%	96%	96%	100%	100%	78%	68%	87%	73%	73%

Maori	Well Below or Below										At or Above							
	2015	2016	2017	2018	2019	2020	2021	2022	2022	2022	2015	2016	2017	2018	2019	2020	2021	2022
	6.5%	7%	6%	15.87	18%	16.43	24%	9%	9%	93.5	93%	94%	84.12	72%	83.58%	76%	91%	91%

	(4)	%	%	%	%	%	%	%	%	%	%	%				
Europeans	3.7%	9.4%	10%	8.62%	12%	12.5%	7%	17%	96.3%	90.6%	90%	91.38%	88%	87.5%	93%	83%

Well Below or Below												At or Above				
	2015	2016	2017	2018	2019	2020	2021	2022	2015	2016	2017	2018	2019	2020	2021	2022
Boys	4.5%	13.7%	15%	13.74%	19%	11%	26%	26%	95.5%	86.3%	85%	39.56%	81%	89%	74%	74%
Girls	6.1%	2.6%	5%	3.30%	7%	3%	4%	13%	93.9%	9.7%	95%	43.40%	93%	97%	96%	87%

St Marys Catholic School Putaruru Page 3- 1 Dec 2022

Maths	Well Below or Below											At or Above				
	2015	2016	2017	2018	2019	2020	2021	2022	2015	2016	2017	2018	2019	2020	2021	2022
Year 1	5	8.7%	10%	11%	28.57%	4%	0%	0%	91.3%	90%	89%	71.42%	96%	100%	100%	100%
Year 2	7	7.4%	23.10%	9%	8.33%	9%	22%	0%	92.6%	76.9%	91%	91.67%	91%	90%	78%	100%
Year 3	5	3.7%	4.3%	8%	13.80%	10%	22%	27%	96.3%	95.7%	92%	86.20%	90%	81%	78%	73%
Year 4	0	0	7.4%	3%	7.69%	11%	23%	35%	100%	92.6%	97%	92.30%	89%	87%	77%	65%
Year 5	0	0	10%	10%	14.28%	15%	23%	31%	100%	90%	90%	85.71%	85%	76%	77%	69%
Year 6	10%	10%	6.3%	4.5%	23.34%	18%	11%	19%	90%	93.7%	95.5%	76.66%	82%	73%	81%	81%
Year 7	12.5%	0	0	12.5%	9.10%	16%	15%	21%	87.5%	100%	87.5%	90.90%	84%	88%	89%	79%

Year 8	0	4%	0	6.66%	17%	41%	9%	18%	100%	96%	100%	93.34%	83%	59%	81%	82%
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Well Below or Below													At or Above				
	2015	2016	2017	2018	2019	2020	2021	2022	2015	2016	2017	2018	2019	2020	2021	2022	
Maori	6.5%	3.5%	8%	11.26%	12%	22%	18%	27%	93.5%	96.5%	92%	73.24%	88%	78%	82%	73%	
European	3.7%	10.4%	6%	10.75%	11%	14%	16%	14%	96.3%	89.6%	94%	89.25%	89%	86%	84%	86%	

Well Below or Below													At or Above				
	2015	2016	2017	2018	2019	2020	2021	2022	2015	2016	2017	2018	2019	2020	2021	2022	
Boys	4.4%	9.6%	11.2%	12.10%	12%	11%	18%	20%	95.6%	90.4%	88.5%	42.30%	88%	41%	82%	80%	
Girls	6.1%	9.6%	7.3%	3.30%	9%	6%	13%	15%	93.9%	92.4%	92%	42.30%	91%	42%	87%	85%	

Total Pacifica 2	2 = 50%	0	1 = 25%	1 = 50%	0	1 = 25%	1 = 50%	0	0
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Math Attack results show that in term 4, 2022: Note term 4 results are in blue column

- Our math attacks over the years is not really showing a consistent progress in terms of having instant recall of necessary facts at each level.
- We continue to have a weakness across all facts both oral and written at speed
- Out of 157 students
 - 44 (7 Maori) students 28% are above 80% knowledge of their basic facts (27 boys and 19 girls)
 - Of these 44 in medal areas of above 80%
 - 24 are Asian students
 - 13 European
 - 7 Maori
- Out of the lower 113
 - 60 students (15 Maori) 38% have between 40 and 80% knowledge of their basic facts (29 boys and 31 girls)
 - 43 students (17 Maori) 43% have less than 40% of basic fact knowledge (22 boys and 31 girls)

Where to from here:

Questions to ponder:

1. Is the same students in the under 60% range year by year, if so how do we overcome this?
2. Are students in junior area following through with higher scores in following years, if not, why? and what can be done to achieve this?
3. What is it the students from years 4 to 8 are finding difficult and scoring poorly in medal areas? How can this be addressed?



St Mary's Catholic School Putaruru

Sports Review 2022

Budget:

\$5,000.00

Sport Waikato

- Funding for Blaze Rata (Sports Co-ordinator)
- Equipment - Basketballs, netball, soccer balls

Leadership

- Sports Waikato - Leaders from Year 8 to Putaruru College
Seniors coached and supported by Junior Netball Teams.
Seniors umpired netball games

Playground

- Maintenance of playground and what is needed
- New Turf

Ministry Fund:

\$2,559.11

St Mary's Catholic School Putaruru, is a member of the Putaruru School's Cluster that employs a person in conjunction with Sports Waikato to promote Sport throughout Putaruru. Blaze Rata works at promoting Kiwi Sports Programmes for our own school and interschool events.

AIMS

- All year 8's involved - netball, basketball, indoor bowls

Basketball Competition

- Year 5&6 and Year 7&8 were involved in the local basketball competition.

Local Sport:

- Putaruru Sports - netball, soccer, basketball, touch, rippa
- South Waikato rippa tournament
- Amazing Race - Hamilton

Soccer

- All teams were able to play soccer this year. We had a successful season for Term 1 and 2 sport.

A strength of the school

We have 95% involved in sports throughout the year from years 1-8

We would like to see more involvement from our Asian community

School Pool

- Maintenance of school pool - new filter system
- Learn to Swim Programme at lunchtimes
- Training before school at 7:30-8:10am daily
- Normal classroom swimming programmes operate term 1 and 4

Health

- Breakfast club terms 2 and 3 for any student
Is run by staff with tins of spaghetti, baked beans and bread donated by staff and parents as well as Milo. Weetbix donated by Sanitarium, milk donated by milk in school.

Where to Next - 2023

- Gymnastics
- Lunchtime clubs
- Year 7 sports week at Totara Springs in Matamata
- Catholic Interschool events for years 7&8 - swimming, cross country
- Jump Jam for all students
- Small ball skills for all students

St Mary's Catholic School Putaruru

Striving for Excellence in the Marist Tradition

Development Plan for Raising Maori Student Achievement

Ka te Tamaiti te Putake o te Kaupatai The Child - The Heart of the Matter

2022 Review

- Kapahaka was led by Minor Nicholls and Justin Anderson
- Matariki was celebrated beautifully with a liturgy and Maori based activities throughout the classrooms
- We celebrated Parihaka Day on November 5, 2022
- Maori games and activities were held throughout the rest of the day.
- Staff attended a Kahui Ako day with the theme of Cultural Responsiveness led by Johnson Davis and Teresa Ford
- In Term 4 Nicola Bailey, Clare Hedge and Cheryl-Lee Henare met with Henry to discuss a Marae visit for 2022. Jenny met with Henry on school site with Cheryl-Lee. This was booked for February 2022.

Goals for 2023

*Titiro whakamuri, kia haere whamua -
Looking back in order to move forward
In essence I walk backwards into the future
with my eyes fixed on the part*

- Continue to build relationships with whanau, Raukawa and all our surrounding marae that all families are connected with.
- Working with MAC - Maori Achievement Collaborative - to enrich our Kura with Tikanga Maori and Te Reo
- To continue to accelerate Maori Achievement at St Mary's School - using the Te Reo Curriculum and taught twice a week in all classes - Progression is shown and a document to be developed to show progressions - Development to occur in staff meeting
- Be a part of the roster for Maori Masses with student Kapahaka and whanau group leading.

Evaluation

We were part of the Catholic Faith Based Kapahaka Festival in Rotorua. We were a part of the Maori Mass. We celebrated Matariki and Parihaka. Maori Language is being spoken in the classrooms as everyday language. Three of our staff members have continued to grow their Te Reo knowledge with an outside agency. Staff have secured the teaching two days a week in the classroom as a set time and beginning to follow progressions through the school. We continue to build this curriculum area and grow accordingly.

**St Mary's Catholic School
Putaruru**

MUTUKAROA PROGRAMME

2023 Parent/School Relationship

Nurturing Learning Together

Evaluation of 2022

The Mutukaroa Programme has not been running for the past two years. This programme we feel is vital for families to begin their child's school journey with the school. We need the support of our learning support coordinator for this venture. Lack of time and organization has stopped the programme from working for the last two years.

Assessment Based

- 5 years - (One Month Entry)
- 6 years - (Six Year Net)

Packs to be created

Where to next for 2023:

- Re-establish this programme, through learning support
- A calendar copy of the children 's birthdays (showing milestones) is to be organized and a copy to be given to Mrs MacKenzie.
- Testing must be done on New Entrants within 6 weeks of the child's birthday or enrolment day (if starting after their birthday), with a parent meeting or online meeting held within the next week. This keeps the testing relevant and up to date.
- Testing on 6 year old children will be done on those who are at Green Reading Levels or below. Incorporating the BSLA Phonics Plus series. It will not be done on Level 15 or above.
- We need to check the programmes that are in place for children who are below on these tests to check they are meeting the needs of these children. Timelines to be put in place for regular monitoring.
- A teacher aide in Room 2 to support classroom programmes and focus can be on 'At Risk' students to support their needs. Room 1 hopes to have a Teacher Aide from Term 2.
- Regular junior meetings with Karen, Clare, Courtney and Lynette to make sure progress is being made by our 'At Risk' students.
- Tracking will be kept up to date on their reading levels.
- Classroom teaching must cover the gaps highlighted in the testing of these children.



St Mary's Catholic School Putaruru

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Striving for Excellence
in the Marist Tradition

2023

Transition from Early Childhood Centres to St Mary's Catholic School Putaruru

To respect and nurture our journey together through our Gospel Values

- What we do well - class visits - Tuesday and Wednesdays - 2 full days (as a minimum)
- Oral Language Programme for 4 year olds - once a fortnight for at least two terms for each student)
- Mini Marist Books
- Include pre-school children in the school sporting teams

Review of 2022	Action	Evaluate	Where to next
<p>Goal 1: To visit: Two Early Childhood and Kindergarten visits once a term and build connections</p> <p>Buckland Street Owlets Forest Charles Crescent Kiwi Iki Early Childhood Centre Glenshea Kindergarten Kids Rock, Tirau Kohanga Reo</p>	<p>To visit all centres by the end of Term 3 2023</p> <p>Kohanga Reo - visit with Teri-Anne to build connections to Kohanga Reo</p>	<p>2022 This didn't happen. It is an area that we need to build on At this stage it is when people come into enrol rather than going out into the community. This is an area of focus for 2023.</p>	<p>Our Learning Support Coordinator or Principal will release the teaching DP to go and visit the schools. This is a major focus for 2023. Rebuild and reconnect with whanau</p>

<p>Goal 2: To build a connection with Maori ECE children within our Early Childhood centres</p>	<p>To visit and open up our pathways to our Maori whanau and community</p>	<p>See where to next</p>	<p>Our Learning Support Coordinator or Principal will release the teaching DP to go and visit the schools. This is a major focus for 2023.</p>
<p>Goal 3: To Review - update parent questionnaire in Enrolment Pack Starting School Booklet</p>	<p>Term 2 2023 Jenny, Karen and Lynette</p>	<p>Will update this in Week 1 of Term 2</p>	
<p>Goal 4: Parent Meeting for parents of pre-schoolers</p> <ul style="list-style-type: none"> - Mutukarao - Playbased Learning - Questions about the school - Understanding of Attendance Dues - RE Programme - General Information 	<p>Jenny, Karen and Lynette to lead</p>		<p>Rebuild in 2023</p>
<p>Goal 5: Playbased Learning to be embedded in St Mary's Learning Environment</p> <ul style="list-style-type: none"> - Look at outside environment, how to enrich equipment 	<p>Karen, Clare and Mal Croke to develop</p>	<p>To give Room 1 Teacher Aide an extra hour a week to develop the planning for Playbased Learning</p>	<p>To create a scrapbook of photos and link to Te Whariki along with Key Competencies and Playbased Learning Objectives</p>

TE TUTAKI KI A TE KARAITI- ENCOUNTER WITH CHRIST - 2022

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

Prayer -

- Prayer focuses and wall displays around the school are relevant and up to date. This includes all prayer tables displaying the correct liturgical coloured prayer cloths, e.g. Purple for Lent and Advent and green for ordinary time, etc.
- All staff meet every Monday, Wednesday and Friday Morning at 8.15am and pray together. Staff are rostered on to lead morning prayer at least once a fortnight.
- Every staff, PTA and Board meeting starts with prayer.
- Prayer is prayed at least 3 times daily in class (To start the day, before lunch, and at the end of the day before the students go home).
- An understanding of ongoing conversation with God is taught by many teachers. Promoting that prayer should not look like picking up, then putting down the telephone when we have said our bit.
- Students learn at least two new prayers each term and glue these into their prayer books. These prayer books are then taken home each term so that the students can share these prayers with their families.
- The school prayer is inside the cover of all student assessment books and this prayer is said at the start of all school assemblies.
- Classes have liturgies in their classrooms or outside.
- Every Monday afternoon from 2.30pm until 2.50ish pm, the whole school met for a Gospel Reflection Liturgy which was organised by Jonathan the DRS and led by Year 8 Leaders. This is to allow students to hear the gospel reading from the day before, even though they may have not been to mass.

Marist Student -

- Every fortnight, two students from around the school who show our Marist Values are selected by the teachers to be Marist Students. These two students get their photo in the school newsletter and receive a voucher as a reward.
- These Marist Students are examples to others of how to be like Christ. This is not a prize to be taken lightly; it is a prize that recognises those that really do try hard, and never/seldomly slip up on expectations as a St Mary's student (Christ like behaviour).

Fruit of the Holy Spirit -

- The Fruits of the Holy Spirit are taught explicitly and integrated into most aspects of school life.
- All staff model the fruits of the Holy Spirit through their everyday behaviour and decisions.
- Fruit of the Holy Spirit Certificates continued to be presented at weekly assemblies to one student from every class who demonstrates the Fruits of the Holy Spirit.

PB4L -

- All students and staff know and can recall the school's values (Marist, Attitude, Respect, Yes) and what they mean.
- Teachers plan PB4L lessons and teach them weekly or fortnightly in each classroom focusing on specific behaviours as identified in the PB4L matrix and where possible linking to Jesus' actions as an example.
- Positive Behaviour is rewarded and connections are regularly made with examples from Scripture such as the parable of the Good Samaritan.

- PB4L language and terminology is consistent across the school and used regularly by all staff.
- There is a two year overview based on the PB4L matrix which outlined what PB4L lessons were to be taught.

Staff Professional Development -

- Jenny (Principal), Karen (D.P.), and Jonathan (D.R.S.) attended the New Religious Education Curriculum conference in Rotorua hosted by the diocese office and Colin Mcleod.
- Karen McChlery (D.P.) led some staff meetings throughout the year around integrating Religious Education and how to plan RE. Jonathan will also get opportunities to do the same.
- Dianne Porter has visited the school and took lessons on prayer and what it can look like. Teachers observed and gained inspiration for future lessons and classroom setup.
- Ongoing workshops with Cynthia Piper have been taken on board - aimed at teachers new to catholic schools. This has been a great opportunity for teachers familiar with the faith to reflect and partake in powerful discussion.

Retreats -

- Year 8 students will have an opportunity to partake in term 3 or 4 this year that will focus on developing a relationship with Christ.
- Teachers will take part in some sort of retreat this year based on 'what being catholic looks like today'. We asked Bishop Michael Gielen, as he grew up in the area, however he could not make it this year. Bishop Edward Gaines will be invited to join us when we do have it.

Masses, Liturgies and other Liturgical Celebrations -

- Throughout the year students and staff have attended and been involved with a number of Masses (Palm Sunday, Feast of the Assumption) and Liturgies (Ash Wednesday, St Patrick's Day, Good Friday, Holy Thursday, Easter Liturgy, Mother's Day (beginning of Term 2), Trinity Sunday Liturgy, Matariki Day, Reconciliation liturgies, Buddy Class led liturgies). Many to come as of *18th June, 2022*.
- The DRS has created an overview that shows the planned Masses and Liturgies throughout the term as well as who is responsible for planning/organising these.
- Outside liturgies have taken place (in front of the grotto of Our Lady) during important dates, due to covid restrictions. Mainly during the Lenten and Easter periods.

Sharing of Learning/Communicating with Parents -

- The school facebook page, and website are to be updated regularly informing parents and our online community of upcoming events such as Masses, Liturgies, or other important information.
- All students write a reflection each term about their learning in Religious Education.
- All student Religious Education workbooks go home at the end of each term and their learning is shared with their families.

Assessment -

- In terms 2 and 3 students throughout the school were taught knowledge relating to the Church Strand of the Religious Education Curriculum.
- At the end of term 3 all students throughout the school were assessed.
- The results of this assessment will be analysed by the DRS and shared with the staff and the Board of Trustees.

Delivery of Classroom Programmes -

- St Mary's teachers will slowly start integrating the new R.E. curriculum in Term 4 and next year (2023).
- Following up from the Professional Development on Catholic Social Teaching that the staff completed in 2020, the principles of Catholic Social Teaching have been made a focus across the school and integrated into the RE Programme.
- The Fruits of the Holy Spirit have been integrated into the RE Programme also.
- Aspects of our school Charism have also been taught at the start of each term, E.g. Our Crest, Our Motto (We do things in a hidden manner) and what they mean, the history of St Mary's School Putaruru, the history of the Marist Sisters.
- All RE Learning displays are current and relevant.
- All teaching staff are competent at teaching Religious Education having completed (or currently completing) the necessary papers through TCI. They create programmes that meet the needs of all their individual learners whilst meeting the requirements as set out by the New Zealand Catholic Bishops Conference.
- Liturgical Year themes, Caritas units during Lent, and Social Justice Week have been taught.
- Every teacher has been using snippets of the new curriculum as we learn to use it in our planning and the formation of the students.

Sacraments -

-
- The Sacrament of Reconciliation was offered for all students who had completed the Sacraments of First Holy Communion and Confirmation twice a term on Mondays. This has been led by Father Fernando Alombro.
- The School and Parish will run the Sacramental Programme which is offered to all students appropriately aged at St Mary's Putaruru, and to Parishioners from St Patrick's Parish Putaruru. This programme will prepare students to receive the sacraments of Reconciliation, Confirmation and Eucharist. The whole school will be in attendance for the First Holy Communion and Confirmation Mass which will most likely be celebrated by Father Fernando if a bishop cannot make it (Bishop Steve or Bishop Michael).
- All parents must be involved in their child/s sacramental journey.
- Information regarding the Sacrament of Baptism and how to access this Sacrament is regularly put in our school newsletter.

Newsletters -

- The DRS writes an RE Newsletter every fortnight and uses this platform to provide those in the school community with an opportunity to encounter Christ. In these newsletters the DRS provides information about Saints feast Days and other liturgical celebrations, information about the Sacraments, pages of the new R.E. curriculum for parents to get a better understanding of, and opportunities for the community to get involved.

Community Foodbank -

- Every class is rostered on a termly rotation to bring non-perishable food or household items for the Putaruru Community Foodbank. This looks like *Week 1 - Room 1... Week 8 - Room 8 etc.* Staff and whole school are encouraged to fill in the odd weeks.
- Last year we established a community foodbank trolley which people from our own school and community can contribute to or take from as they need. This has proven to

be a very popular form of charity. Fresh meat can also be attained by families if they ask at the front desk.

- A selection of students have continued to maintain the school vegetable garden where the crop was donated to the Community Food Bank Trolley also.

St Mary's Catholic School, Putaruru
2022 Religious Education Assessment
Sacrament Strand Assessment Data:



Year Level	Not Met	Ethnicity	Met	Ethnicity	Exceeded	Ethnicity
Year 0			4 (1 Boy, 2 Girls)	2 M		
Year 1	1 (1 Boy)	1 M	18 (12 Boys, 6 Girls)	1 M 5 A		
Year 2			22 (10 Boys, 12 Girls)	1 P 2 A		
Year 3	5 (5 Boys)	3 M 2 P	18 (6 Boys, 12 Girls)	4 M 3 A		
Year 4	2 (2 Boys)	1 M	20 (9 Boys, 11 Girls)	5 M 1 P 2 A		
Year 5	1 Girl	1 M	17 (3 Boys, 14 Girls)	7 M 2 A		
Year 6	6 (4 Boys (1M), 2 Girls (1A,1M))	2 M 1 A	15 (8 Boys, 7 Girls)	5 A 2 M		
Year 7	4 (3 Boys, 1 Girl)		20 (10 Boys, 10 Girls)	7 M 3 A		
Year 8	3 Boys (1M)	1 M	8 (4 Boys, 4 Girls)	2 M 4 A		
Totals No. of Students Assessed = Boys: 67/159 Girls: 92/159 40 Maori 27 Asian 4 Pacifica	22/159 N.M. Boys: 18 Boys (M): 7 Boys (P): 2 Girls: 4 Girls (M): 2 Girls (A) 1	9/22 Maori 1/22 Asian 2/22 Pacifica 10/22 NZ.E.	137/159 Students Met 49/67 Boys Met Maori B: 13/20 Met Maori G: 18/20	31/159 (M Boys 13) (M Girls 18) 26/159 (A Boys 15) (A Girls 11) 2/159 (P Girls 2) 78/159 (NZ.E. 45 Girls) (NZ.E. 33 Boys)		
Percentages	Boys: 26.9% N.M. Girls: 4.4% N.M. 13.8% of Students Not Met		Boys: 71.3% Met Girls: 95.7% Met 86.2% Students Met			
Breakdown % of Boys and Girls by Ethnicity	Maori Boys: 35% N.M. Pacifica Boys: 100% N.M. Maori Girls: 10% N.M. Asian Girls: 8.3% N.M.	22.5% Maori N.M. 6.4% Asians N.M. 50% Pacifica N.M.	Maori B Met: 65% Maori G Met: 90% Asian B Met: 100% Asian G Met: 91.7% Pacifica G Met: 100%	77.5% Maori Met 93.6% Asians Met 50% Pacifica Met		
Not Assessed due to Absence,	22 Boys: 18					

Lack of Attendance, or disability. Total: 22	Boys (M): 7 Boys (P): 2 Girls: 4 Girls (M): 2 Girls (A) 1					
Key: M = Maori A = Asian P = Pasifika B = Boy G = Girl N.M. = Not Met						

What we are doing:

- Each student has a Religious Education Learning Journal - scrapbooks in the junior classrooms, exercise books in the senior classes. Evidence of student work is also done online and stored using individual learners' Google Drives.
- Achievement Objectives are derived from the Religious Education Programme for Catholic Schools in New Zealand (Religious Education Bridging Document, 2017, and also the Draft New Religious Education Curriculum Document, 2021).
- Other curriculum areas such as literacy, maths, science and art, etc, where possible, are integrated into Religious Education learning.
- Students learn about a different principle of Catholic Social Teaching and Fruit of the Holy Spirit each term.
- Teaching the Religious Education Programme integrates a variety of physical and digital resources, as well as resources and ideas provided by the RE Advisor and DRS.
- Teaching and learning activities are designed to engage the children, to meet the children's needs, to develop key competencies and to promote higher order thinking.
- Evaluation of the teaching and learning in RE includes both the cognitive domain (knowledge and understanding) and the affective domain (attitudes and values).
- All teaching staff are participating in relevant (Religious Education) professional development to ensure that all our learners get a quality Religious Education.
- Children's RE Learning Journals go home at least once per term, to show what the children are learning, sometimes with an activity for children to complete with their parents. Parents make a comment in their child's book and reflect on the learning.
- Fortnightly R.E Newsletter features current information about classroom learning, liturgical calendar celebrations and information such as the origins of certain Catholic Traditions, etc.
- Student Led Conferences provide children with the opportunity to share their learning with their parents, however this year everything had to be done online through parent interviews.
- Communication with parents through Seesaw, email, newsletters, and Class Dojo.

Analysis:

- 18 boys have not met the expectations. 7 of these boys are Maori.
- N.B. The 100% of pacifica boys who did not pass is made up of 2 brothers who did not pass due to lack of attendance.
- 4 girls have not met the expectations. 2 of these girls are Maori, 1 Asian.
- 49 boys and 88 girls have met the expectations for their year level.
- 77.5% of students who met the expectations were Maori.
- No students exceeded this year.
- 22 students (13.8%) of students didn't meet the expectations due to Covid-19 related absences, are new students (come in too late to be assessed fairly), or were not present for enough R.E. lessons. 9 of these students were also Maori and equated to 22.5% of all students not meeting (7 boys and 2 girls)

Next Steps:

- The DRS is to make sure that each strand is assessed and achievement data is recorded and analysed.
- As a school we need to continue developing consistency around the assessment we use for R.E.
- Provide teachers with opportunities to create assessments related to the strand and level they are teaching.
- Discussion around assessment and next steps needs to be had regularly as part of staff meetings. This also addresses those students who have exceeded the expectations and what it looks like.

Next Steps Continued:

- Our special needs students are often the ones that don't meet the expectations and we need to look at other ways to assess such as reading the test to these students, and writing the answers that they say down, etc, to ensure they get a fair and equal opportunity to be successful.
- Assess Religious Education strand more than once a year to develop consistency and improve the accuracy of the data.
- We need to find ways to support/teach/assess those learners who are absent due to Covid-19.

CATHOLIC DIOCESE OF HAMILTON



*He Pūrongo Arotake Mātauranga
Ahurea Katorika ā Waho.*

*Catholic Special Character
External Evaluation Report*

**St Mary's Catholic School,
Putaruru**

Review conducted on.....28-29 June 2022

Confirmed Report22 August 2022

School Details 2022

Name of School: St Mary's Catholic School

Address: 5 MacKenzie Street, Putaruru

School type: Primary Co-educational Years 1-8

Actual roll: 165

Maximum roll: 195

Non-preference maximum: 10

Actual non-preference number: 10

5.1: 76 (46%) **5.2:** 5 (3%) **5.3:** 74 (45%) **5.4:** 0 **5.5:** 0

Required number of Special Character CI 47 positions: 5

Filled number of Special Character CI 47 positions: 5

Principal: Jenny MacKenzie

Director of Religious Studies: Jonathon Parkinson

Chairperson, Board of Trustees: Sean McChlery

Elected Members (C NC)

1. Tinika Begbie (C)
2. Andrea Crawford
3. Sarah Flavell (C)
4. Cheryl-Lee Henare (C)
5. Angela Holdem

Proprietor's Reps

1. Paul Dykstra (C)
2. James Farrell (C)
3. Kathleen Farrell (C)

Staff Rep: Nicola Bailey

Parish Priest: Father Fernando

Review Team:

Lead Reviewer: Terry Consedine

Accompanying Reviewers: Shelly Fitness, Paul Shannon

Ngā Whāinga O Te Arotake-Aims of External Review

The New Zealand Catholic Bishops' Conference wishes the external review to show how effective the school is in handing on the faith and forming a new generation of Catholics; this includes evaluating the efficacy of Religious Education and how the whole school community engages in authentic Catholic Christian witness and evangelisation. This is the evangelising mission of the Church, in which the school participates.

The external review process is based upon the *Āhuatanga Katorika Kaupapa Arotake Me Te Ahu Whakamua: Catholic Special Character Review for Development* document (draft, 2018).

In the review, schools are asked to consider and demonstrate the ways in which they have provided for their students:

- Te tūtaki ki a Te Karaiti - an encounter with Christ,
- Te whakatupu mā - te mātauranga-growth in knowledge,
- Te whakaatu Karaitiana - Christian witness.

And how the school is:

Te kaitiakitanga me to whakapakari i to tuakiri Katrorika - Safeguarding and Strengthening Catholic Character.

The review is designed to look at the work the school has done, in its internal evaluation and development, to grow Catholic character. It affirms what the school has done and the opportunities for further development the school has discerned. It challenges the school to be more transformational. Reviewers encourage, commend good practice and work with the school to analyse opportunities to further strengthen and develop the Catholic culture.

Introduction

St Mary's Catholic School Putaruru is a medium-sized country Catholic integrated school and is part of St Patrick's Catholic Parish in the centre of the Putaruru township. It caters for students in Years 1 to 8. There is a present role of 165 students with a maximum role of 195. There are a number of different cultures that make up the school. The community comprises a variety of families from various socio-economic and cultural backgrounds. The school roll has approximately 28% Maorin tamariki with representations from Indian, Pasifika and Filipino communities.

Striving for Excellence in the Marist tradition is alive and well as a vision for the school. The school is ably led by a principal who brings a wealth of experience, She lives the values of the Marist Sisters especially 'in the hidden way of Mary'. She exemplifies this charism with both the kaiako and within the parish. She is well supported by her management team. There is a new DRS who has made a great start in his role. The school is fortunate in having a number of experienced staff who have previously held the DRS role and are also willing to share ideas.

The school was founded by the Marist Sisters in 1944. The school has a rich history associated with the Marist Sisters and strongly values the contribution they have made to St Mary's. There is a close cooperative relationship with St Patrick's Parish and St Mary's school. It is part of a faith based Kahui Ako.

Progress With Recommendations from the 28 May 2019 Catholic Special Character Review for Development Report

Key Recommendations:

- 1. To ensure school-wide consistency with the assessment tool for Religious Education, using both reflective practice and knowledge. A process which might include how you record, and what you do with that would be helpful. In the senior part of the school, knowledge assessment is essential.**

The school has really embraced this practice and is beginning to think about how it applies to the new Curriculum. The principal has done some extensive work on the analysis of variance on one of the units. This gives clear indication of how different groups in the school performed in the unit. The reports then have a place for tamariki to reflect on their journey within the Marist Charism expectations

- 2. To progress with Professional Development, a more detailed overview of needs of staff on an individual basis, recording the next steps which would be helpful for each one. It was suggested to the Board that a day's cover for teachers completing assignments towards qualifications would be very supportive.**

This has been taken on board and the kaiako have completed the Social Justice paper together. Time given to complete assignments.

- 3. During the course of the Review, conversations were held to ensure more collaboration with Bishop Edward Gaines school in Tokoroa. There is an opportunity to avail of shared Professional Development, Staff Retreat, and Michael Mangan's visit.**

Opportunities are taken where possible to include Bishop Edward Gaines School in any staff activities. Sometimes it is possible and sometimes it doesn't fit with both schools. The combined Board seems to be working reasonably well.

- 4. While the students are very familiar with the Marist Charism and the hidden way of Mary, the knowledge or understanding of the school monogram could receive more attention in the School.**

There is clear evidence that students do understand 'the hidden way of Mary' and that it is widely promoted and practised in the school by both staff and tamariki.

Dimension 1: Te Tūtaki Ki A Te Karaiti-Encounter with Christ

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

The school is active in providing ongoing Catholic spiritual formation to assist their key people to deepen their relationship with Christ. This includes the principal, staff and tamariki. The Board is clear in its support of the principal's Catholic leadership professional learning. She takes up these opportunities as they arise. The previous parish priest was an outstanding support in this way. She is keen to support the work of the parish alongside the parish priest. She is active in the Parish Council with the intention to continue to strengthen the connection between the parish and school. The school encourages the parish priest to be an integral part of the school. Some of the connections have been made more challenging because of Covid restrictions. It is hoped that this will strengthen as these restrictions reduce.

The Board pray at the start and end of Board Meetings. They complete the STA papers but recognise a need to be formed in Catholic practice in a similar way. They are keen to search for opportunities to support new Board members in this way to build their understanding of Catholic character and what it means from a governance perspective.

Kaiako gather for prayer three days a week. A number of kaiako spoken to by the review team said how much they valued this opportunity for formation. Opportunities are taken each year for whole day Retreats for the whole staff. There is a plan for kaiako to take part in a Retreat this year based on 'what being catholic looks like today'. The kaiako studying the Social Justice paper say that it has been a strong source of strengthening the knowledge and practice of Catholic social teaching among the whole staff. Support staff are fully involved in these Retreats too and feel very much part of the family of the school.

"We aim to be a caring community that encourages our tamariki without judgment"
(teacher aide)

Tamariki are provided with numerous opportunities for their spiritual formation. Many are arriving with very little spiritual Catholic understanding. A prayer book is given to each student upon entry to the school and tamariki add to it on a regular basis. They have the opportunity to pray together as a class three times a day. Prayer comes in a variety of forms: Traditional prayers, some meditation and spontaneous prayer. Each class has a well equipped prayer table. Tamariki take turns to prepare and lead prayer. A parent spoke of how much their child enjoyed having their turn to lead the prayer. Tamariki learn at least two new prayers each term and glue these into their prayer books. These books are then taken home each term so that the tamariki can share these prayers with their families. There is work being done regarding tamariki learning some of these in te reo. Currently, tamariki in the senior school are able to recite the Sign of the Cross and the prayer before lunch in te reo. Waiata form an important part of liturgy and Masses.

There are a number of reflective displays around the school which support the focus of the learning. Prayer tables provide reflective possibilities within each classroom. Outside is a Grotto that is a quiet place where tamariki and kaiako may go to pray. Classroom walls reflect the strong focus on learning from a Catholic perspective. A particular focus recently has been Matariki because of the current season of the year.

The school takes opportunities through a variety of means to facilitate an encounter with Christ. A particular example for the tamariki and kaiako is the Gospel reflection every Monday in the parish church. This is prepared by the DRS and led by the Year 8 students.

' We truly celebrate the Word of God here at St Mary's Catholic School' (DRS)

This year tamariki and staff have been involved with celebrating a number of parish-school Masses and liturgies marking significant feasts. There is a parish school Sunday Mass once a term which is strongly supported by whānau.

At the start of each term the DRS creates an overview that shows the planned Masses and Liturgies throughout the term as well as who is responsible for planning and organising these.

The school has taken some deliberate steps towards enhancing and bringing alive te ao maori in the school and improving their understanding of wairuatanga maori. Two kaiako are learning te reo. The school has been celebrating Matariki for a number of years now. The recent Matariki liturgy was a huge success with high involvement from all levels of the school. There is an intention to celebrate a weekend Maori Mass twice a year on the weekend with the support of the Kapa Haka Group. This will be a first for the school and will be greatly supported by the whānau group.

The Religious Education liturgy newsletter is available every two weeks. It provides an opportunity for whānau to reflect on the Gospel and keep up to date with what is happening both with Catholic special character events and in Religious Education classes.

The principal through her vision and leadership is an authentic living witness to others. The Marist Sisters' charism of doing things in the hidden way of Mary is extremely well in her living action. She not only drives the vision through the Marist Charism but has more recently incorporated the Fruits of the Spirit as part of the vision alongside the principles of Catholic social teaching. Her witness is clear both within the parish and among the kaiako and tamariki. Some examples include her taking responsibility for the breakfast club at 7.30am Three days a week. A homework club runs at the same time for families who have to get to work early. The food bank at the entrance of the school and parish church also results from her work and her brief.

The principal is well complemented by the deputy principal who brings real experience of the leading of Religious Education curriculum as well the needs of a Catholic school.

Next Steps for Development

- Consider enhancing mindfulness meditation to a Catholic approach to meditation.
- Once the precautions around Covid are lifted. That the school and parish priest continue to work towards companionship one another with a view to evangelising and welcoming new to the school and parish

Dimension 2: Te Whakatupu Mā Te Mātauranga: Growth in Knowledge

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

The leadership team fully comprehends and lives out what it means to be on a disciple's journey. As an example, the new office manager is very open about the fact that she is not Catholic but has felt extremely welcomed into the 'family'. She has no trouble seeking answers surrounding all the Catholic beliefs and practices. They make real efforts to be inclusive of all staff including the caretaker and the teacher aides who all commented they felt part of the family. Kaiako who are new this year, felt at ease very quickly. Part of the initial orientation is with the senior leadership team but also each kaiako has a 'critical friend' whom they can ask for whatever they need. All new Kaiako do the new CTC course, Whakataki Ki Nga Kura O Te Hahi Katorika (Introduction to Catholic schools) to help them make sense of the Catholic system as well nurture them further in their knowledge of Catholicity.

All kaiako engage in a regular, planned programme of Catholic special character professional learning and formation. There is huge encouragement from the principal to increase capability in terms of the learning and understanding of the staff in a manageable way. A most successful initiative has been the whole staff studying the Social Justice paper together. This has had the impact for kaiako of gaining an understanding of the disciple's journey around Social Justice and the principles of Catholic social teaching. It has provided kaiako with an opportunity to confidently teach the core principles of Catholic social teaching and their application, as an integral component of a lived faith. The impact of this has been that the staff have a shared understanding not just of the Church Social teachings but also the application. They are able to apply it to their teaching as well as delve deeper into the charism of reaching out to the vulnerable 'in the hidden way of Mary'.

"There is a spirit amongst the staff. We have common goals. We support each other. We encourage whānau. We are all on board to help. We are working together to help our tamariki." (teacher)

The impact of this leadership embedded in the 'hidden way of Mary' means that without even saying anything staff and parishioners see the living of the Gospel in action. Significant staff numbers are active in the parish which provides wonderful witness for whānau and tamariki alike.

Release time is provided for kaiako and the DRS to attend appropriate Professional Development days. The DRS keeps a record of the kaiako Professional Development. He keeps this up to date with the Hamilton diocese. For simplicity there is also a google doc within the school which documents all CTC papers and other professional learning carried out by kaiako.

The Religious Education programme is given high status. There is a framework plan provided for all kaiako. Kaiako have been using 'Faith Alive' to support the use of the bridging document since 2020. The curriculum is delivered by a team of highly experienced staff who work alongside those who are new. There are at least two staff meetings a term that focus on Religious Education. Staff meetings have been used effectively to demonstrate a good Religious Education lesson. The deputy principal brings a wealth of experience to this. There have also been opportunities for key staff to attend the diocesan meeting for the new curriculum so that they can lead the journey back at school. These are generally led by the DRS but the school is fortunate in having a number of staff who have DRS experiences who also contribute. The DRS is given time to carry out his responsibilities. Although this seems limited he does feel free to ask for release time when needed. Obtaining resources for Religious Education is made easy. It is just a matter of asking the principal.

There is clear evidence also in the way that Religious Education is managed. All classrooms display a Catholic focus, with prayer tables in a prominent position. Prayer tables have the correct liturgical coloured cloths, e.g. purple for Lent or Advent. These are checked by the DRS from time to time. There is clear evidence of planning, some of which is shared. Kaiako use Faith Alive as their basis for their planning. A number of Religious Education Units are assessed and reported like other subjects. A detailed analysis of the Religious Education assessment results is compiled and shared with the staff and the Board of Trustees. This shows how different groups are progressing in the knowledge aspect. Students also reflect on how they are going against the Charism values of Marist, Respect, Attitude and 'Yes'. A smaller summary of the Achievement Objectives, knowledge assessed, and the students progress in this assessment is shared with the students and their whānau in their assessment books. The principal is assured that Religious Education is professionally delivered by regularly doing 'walkthroughs'. The principal takes the opportunity to teach and discuss how it is progressing with the DRS. There is a system of 'critical friends' across the staff to support one another by observing a lesson and giving constructive feedback.

Information about liturgical celebrations, tamariki learning in Religious Education, and all things related to Catholic Character are shared with the community via the school website, school facebook page, and the school newsletter. Alongside this, every fortnight there is an Religious Education newsletter that is accessed via weblink. This also contains information for whānau on the new Religious Education curriculum that the school is about to embrace.

As part of its commitment to providing tamariki with further opportunities to Encounter Christ, the school actively supports and promotes parish programmes for the Sacraments of Initiation especially through the newsletter. Covid restrictions have made these programmes less

accessible. The Parish runs the Sacramental Programme. It is offered to all tamariki appropriately aged at St Mary's. Kaiako and parents support this programme by their presence. This programme prepares students to receive the sacraments of Reconciliation, Confirmation and Eucharist. The whole school is invited for the First Holy Communion and Confirmation Mass. The Sacrament of Reconciliation is offered for all tamariki who have completed the Sacraments of First Holy Communion and Confirmation twice a term on Mondays. This has been led by the parish Father Fernando Alombro. All tamariki are invited to receive the Sacrament of Baptism through the school newsletter.

There is an understanding among all kaiako that the Catholic worldview is part of the culture and daily practices of the school. There is a strong commitment to educating for a deeper understanding of Te Tiriti o Waitangi. The school is on a journey towards biculturalism. There is a commitment to learning and teaching local Katorika Māori and Pākehā history. There are conscious efforts to include wairuatanga Māori in the school Religious Education programme. The Kahui Ako has Cultural Competency as a major focus, with two Teacher Only Days and combined staff meetings. Two kaiako are learning te reo. There is a Māori Board member and an active whānau group. Recently kaiako attended a Matariki conference at John Paul College. This helped provide a basis for an understanding of Matariki and the importance of this time of year for our country as a whole. This was in preparation for the school Liturgy and school wide activities on Matariki. The school also takes the time to recognise Parihaka. Professional learning to increase cultural competency is enhanced by working with MAC, Māori Achievement Collaborative. Staff are beginning to use te reo in the classroom and formal te reo lessons are taught twice a week.

The school is clear that those aspects of the Health Curriculum which involve human sexuality education are set in the context of the teaching of the Catholic Church and delivered using culturally responsive pedagogy. There is regular consultation with the community. There is a plan for all staff to attend and complete the 'Having Life to the Full' course in Term Three in order to revise the Sexuality programme and have everyone on the same page in the light of the new Framing document for Human sexuality.

As part of the Marist charism 'in the hidden way of Mary' the school is outstanding in its commitment to awareness raising and action for justice within the school and in the wider community, explicitly relating this to the Gospels' portrayal of Jesus' care for the poor and marginalised. This is particularly exemplified by the principal. She is well supported in this area by other staff members as well. There is an active Social Justice tamariki group who promote both awareness and action in outreach to local poor and overseas.

Next Steps for Development

- Continue to consolidate the outstanding work begun on assessment and reporting of Religious Education knowledge in the light of the new curriculum as suitable resources become available.

Dimension 3: Te Whakaatu Karaitiana-Christian Witness

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

The school leadership understands their role, in being part of an authentic Catholic community. Many opportunities are taken to promote and support active Catholic witness and practice in the school. The school and parish work collaboratively to build relationships that are an example of Christian witness. The daily foodbank at the entrance to the school and church is an outstanding witness and a response in faith and action to the community. The school recognises that they are an integral part of the parish and value the wonderful support they get from parishioners.

There is a strong 'family feel' in the school. Staff spoken to by the evaluators spoke of this.

"There is an open door policy with senior management. Any issues, concerns or questions are always welcomed and treated with respect and consideration. During Covid times and times of illness, the support for my well-being offered by the school has been invaluable." (kaiako)

The culture of the school is characterised by warm relationships at all levels, friendly communications, active listening, and a sense that all are treated with respect. Whenever a staff member or parishioner, or parent becomes very unwell the school rallies together to make a meal and a get well message. Every student from every class writes something in it. This outreach also extends to supporting those who have lost loved ones. The school works together to create a personalised large card to express their sympathies and prayerful support.

The school works to build and maintain respectful and affirming relationships with whānau Māori so that they feel comfortable and welcome. They are committed to building an understanding of Te Tiriti principles of protection, partnership, and participation, and take part in authentic consultation with the Māori community. There is an active kapa haka group supported by a parent whānau group which has a strong Catholic focus and organises events such as the Matariki Day celebrations. Māori liturgy has been developed and there is a group who make sure te reo is alive and well in the school. They show a passion for being Catholic and Māori. The school links with mana whenua as well as a number of other marae in the area, especially Raukawa iwi and Ngā Tira marae.

The school has built strong partnerships and works collaboratively with their founding order, The Marist Sisters. There is a good relationship maintained, especially with two Marist sisters who take an interest in the school and visit on a regular basis. There has been a strong commitment to maintaining the charism as part of the focus and vision of the school

The school recognises the cultural diversity within the school as well as throughout New Zealand, and works to ensure that all ākonga develop an appreciation and understanding of this diversity. They work to honour and respect all cultures.

Systems are in place to ensure that tamariki are personally known, cared for, and provided with support. Kaiako know their whanau well. There has been a real focus on behaviour management processes through the use of Positive Behaviour for Learning (PB4L). The processes are restorative by nature and linked to the Fruits of the Holy Spirit. These have been woven into the Charism of the school alongside Catholic social teaching. Tamariki are enabled to develop the skills to take responsibility for their own behaviour. There is now a greater consistency of approach. The impact of this has been that tamariki understand the clear focus of the school around positive relationships.

The school has a system for working with its parish and whānau to identify those in need. As people of the Gospel and in the light of the preferential option for the poor, staff and tamariki treat each person with respect and aroha and reach out to those most in need. The daily foodbank shared by the school and parish is a great witness to this. Pastoral care systems and procedures are responsive to the needs of tamariki and their whānau. The principal has huge compassion when it comes to families facing financial struggles especially in regards to paying school fees. There are some caring parishioners who donate money to pay for some students' school fees. Second hand uniforms are available if required.

Staff are affirming of the leadership of the principal, and their wellbeing is well supported. The open door policy and outreach in times of need is well appreciated. Staff are very good at reaching out to one another.

The school has an explicitly Christ-centred culture of justice, service, and outreach towards local, national, and international communities. There are numerous opportunities for tamariki to take up these challenges to care for others. The Social Justice Group play a key role in promoting social justice in the school and community. They work on writing letters and cards to the residents of the Cardrona Rest Home, organising fundraisers such as raffles and mufti days for World Vision Child and other charities such as the Red Cross Putaruru or Westpac Rescue Helicopter. Every session begins with prayer. The students also make cards and proceeds from these go towards a local charity.

As part of caring for the planet in the light of Laudato Si, there is also an Enviro Group who take particular responsibility for care around the school environment. They organise recycling programmes around the school. They have established and they maintain a worm farm. They have also developed gardens such as the Van der Croft Grove on the field and the garden around Mary's grotto. The Enviro-schools resources are valued. As an extension to this, a number of these students also volunteer to take part in a Rotary Rubbish Walk around Putaruru. Once a week during lunchtime, students are supplied with buckets and gloves and

walk around Putaruru picking up rubbish, In the process promote the Catholic Social Teaching Principle of Stewardship.

As part of the bigger picture of Social Justice, the school has a vegetable garden which is located next to the presbytery. The school provides the resources such as tools and seeds/plants. Students take turns maintaining it individually or in small groups. The produce from the garden such as broccoli, lettuce, cucumber, potatoes, cauliflower and cabbage are put on a trolley at the front gate for members of the community to collect as required. The impact of these initiatives is that students have the opportunity to put into practice 'in the Hidden way of Mary' as it applies to Gospel values and Catholic Social Teaching,

As part of caring for people at the parish level there is an opportunity at every Mass for a collection of non-perishable food items. This is taken up with the offertory and later donated to the Putaruru Foodbank.

Dimension 4: Te Kaitiakitanga Me To Whakapakari I Te Tuakiri Katorika-Safeguarding and Strengthening Catholic Character

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

At the time of the evaluation, the school had submitted the attestation document covering off the compliance requirements to the diocesan office. This document clearly shows that the school is operating within the statutory Catholic special character compliances relating to the number of employed tagged kaiako and the number of permitted non preference students.

Letters of appointment for kaiako clearly show whether the appointment is tagged or untagged. Tagged kaiako are clear about their obligations as tagged teachers. The job descriptions for the remainder clearly enunciate the expectations of the employee regarding the special character of the school.

We note that the proprietor's representatives have yet to file their annual report to the diocese for 2021. We understand that this has been delayed because one of the proprietor's representatives is not well. However, the principal will follow this up.

An audit of the school's preference enrolments was conducted. Although the student records show the preference status of the students, in a number of cases, particularly those children enrolled during 2022, this status was only evidenced by copies of the baptism certificates of the child, parent or grandparent. The required preference card was missing. We understand this situation has arisen primarily due to the Covid pandemic and the unavailability of the priest to meet with the parents to complete the preference card. To be compliant with the school's integration agreement, no student should start school as a preference student until such time as an authorised preference card is submitted. We understand that the school is addressing this situation with the parish priest and some remedial action is taking place to address this situation. We recommend that another audit take place in six months time.

Catholic Special Character Review St Mary's Catholic School Putaruru..... 28-29 June

A unique situation exists in that the Board of Trustees have the combined responsibility for both St Mary's Catholic school, Putaruru and Bishop Gaines Catholic school in Tokoroa. This does have some challenges for sharing governance responsibilities particularly in supporting a newly appointed principal at Bishop Gaines Catholic school. This year the Board has agreed to allow the principal from St Mary's to spend a considerable amount of time supporting the new principal at Edward Gaines. A suggestion was made by the Board Chair that they would appreciate more support in this regard from the diocese.

The Board benefits from a well-balanced and experienced principal. She is committed to her parish and ably supported by a Catholic deputy principal and a young DRS who are both energetic and highly involved in living out their Catholic faith. They work well as a senior management group committed to ensuring that the principles of Catholic Social Teaching are entrenched into everything that happens within the school.

The principal with the support of her Board ensures that all kaiako participate in professional development as a group in relation to Religious Education and or Catholic special character. They participate in courses run through the Te Kupenga Theological Institute (CTC)

The principal has confirmed that one of this year's goals was for the whole staff to complete "Having Life to the Full" sexuality programme later in the year.

When it appeared that a Sacramental programme was unlikely this year the school supported by a proprietor's representative committed to providing at least one kaiako to assist in the delivery of the programme.

Next Steps for Development

- Link NZCEO's Catholic School Elaborations into the professional growth cycle.
- The Board would value some learning around their obligations around Catholic special character

Catholic Special Character Review Report Summary

Catholic Special Character Review St Mary's Catholic School Putaruru..... 28-29 June

St Mary's Catholic School Putaruru provides a vast array of opportunities for tamariki and their whānau to encounter Christ. The leadership from an experienced principal is very strong. Her outstanding witness to her Faith is very evident. This is underpinned by some experienced teachers who are committed in their support for the direction of the school which has developed a culture embedded by the vision, "Excellence in the Marist Tradition".

Prayer is highly valued as part of the culture of the school. Tamariki are given a prayer book at the start of their time at the school. Prayers are added to this on a regular basis. They pray in class three times a day. They are in the process of learning some prayers in te reo as well as waiata as part of liturgies and Masses.

The parish works well with the school in a wide range of areas. Covid restrictions have brought about some hesitancy on the part of the parish over some activities that would normally be parish-school connections. The Sacramental program is being rekindled. This is run by one of the parishioners and supported by kaiako at the school. There is a real enthusiasm to rebuild the earlier pre-Covid connection with the parish.

The commitment towards biculturalism is vibrant. There is a growing understanding of wairuatanga Māori. Tamariki have opportunities to learn te reo twice a week. Two kaiako are learning in their own time. There is a strong support group who are very excited about this developing cultural competence among the staff. There is an enthusiastic kapa haka group.

The school assists kaiako to grow in the knowledge and understanding of Jesus Christ, his teachings in a variety of ways. There is a fine culture of learning among kaiako. There are plentiful opportunities to become qualified and opportunities for other professional learning in Religious Education. The Religious Education kaiako are using the bridging document in preparation for the new curriculum.

Areas of growth since the last review report

The school has fully embraced a school wide assessment practice and is beginning to think how it applies to the new Curriculum. The principal has done wonderful extensive work on the analysis of variance on one of the Units. This gives clear indication of how different groups in the school performed in the unit. Reports now have a place for tamariki to reflect on their journey within the Marist Charism expectations.

Kaiako have completed the Social Justice paper together. Time was given to assist kaiako in completion of the assignments. This has had a huge impact on both the teaching of Catholic Social Teachings and the practical side of service which has developed to be a real strength of the school. It has meant that kaiako fully understands the school's commitment to social Justice.

The work done on PB4L has brought about a consistency in approach to behaviour management. The process has also made explicit links to the Marist charism, the Fruits of the

Spirit and Catholic Social Teaching. This has been a school wide initiative since the last review.

Opportunities have been taken, where possible, to include Bishop Edward Gaines School in any staff professional learning. The combined Board appears to be working effectively.

There is clear evidence that tamariki understand 'the hidden way of Mary' and that it is widely promoted and practised in the school by both kaiako and tamariki. As the charism of Mary has become more widely known, the understanding of the monogram has been better understood.

Recommendations

- Continue to build staff knowledge and confidence to effectively prepare for the new Integrated Curriculum To Tātou Whakapono, by building on the work begun on the bridging document and the beginnings of the Integrated curriculum that has been developed over recent years
- Introduce an annual school evaluation process of the Catholic special character initiatives in the school in the light of the Four Dimensions. This is with a view to enhance present initiatives asking: why are we doing this and what is the impact on individual tamariki, kaiako and whānau.
- That the DRS carries out formal classroom observations of the teaching of Religious Education to gain an overall understanding and give feedback and to enhance the confidence of staff.

The review team is confident that the St Mary's Catholic School Putaruru's leadership team (Board of Trustees, principal and DRS) have the willingness and ability to address these recommendations fully before the next external evaluation. The Catholic Education Office staff are available to assist the principal, Board of Trustees and staff in compiling an action plan to address these recommendations.

The review team wishes to thank the community of St Mary's Catholic School Putaruru for the warm welcome, hospitality and the cooperation extended to them. They are thankful for the opportunity to experience the way that they safeguard and strengthen their Catholic special character. The organisation and preparation for the review by the school is greatly appreciated.

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