



***Āhuatanga Katorika  
Kaupapa Arotake  
Te Pūrongo Arotake O Waho***

***Catholic Special Character External  
Review Report***

**Te Kura O Te Whaea O Kāpiti  
Our Lady of Kāpiti School  
Paraparaumu**

**October 2021**

Review conducted on 26<sup>th</sup> – 28<sup>th</sup> October 2021

Confirmed Report: 10<sup>th</sup> November 2021

## **School Details**

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**Name of School: Our Lady of Kāpiti School**

**Address: 3 Presentation Way, Paraparaumu**

**School type: State Integrated Full Primary Yr 0-8**

**Actual roll: 250**

**Maximum roll: 250**

**Non-preference maximum: 13**

**Actual non-preference number: 9**

**Roll based staffing entitlement: 12.96**

**Required number of Special Character Cl 47 positions: 7**

**Filled number of Special Character Cl 47 positions: 7**

**Principal: Viv Conroy**

**Director of Religious Studies: Geoff Mettrick**

**Chairperson, Board of Trustees: Isabel Carberry**

**Parish Priest: Michael McCabe**

### **Review Team:**

**Lead Reviewer:** Mrs. Zita Smith

**Accompanying Reviewer:** Joan Woods, Principal, St Francis Xavier School, Tawa

## **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 *Āhutatanga 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 Katorika - 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 and commend good practice, and work with the school to analyse opportunities to further strengthen and develop the Catholic culture.

## **Progress with Recommendations from the 2015 Catholic Special Character Review for Development Report**

***1. It is recommended that the school establish an ongoing annual programme to personally engage with the families of students who at any time are enrolled in Preference Categories 5.2, 5.3, 5.4 and 5.5, and have not been baptised, and offer them a supported opportunity to prepare for baptism.***

The school runs a Baptismal programme in Term 4 of each year, which is offered to all unbaptised preference students. As a result, in:

2017 - 17 children baptised

2018 - 13 children baptised

2019 - 18 children baptised plus 3 welcomed to the Catholic Church

2020 - 12 children baptised

***2. It is recommended that the Religious Education Curriculum Statement be expanded to include school expectations for the implementation of the Religious Education programme including teaching and learning processes, assessment and evaluation.***

The Curriculum statement was reviewed by using the RE Bridging document as a scaffold, adding the key pedagogy that teachers are implementing. The new document is shared with the Proprietor's representatives on the Board to include their voice.

***3. It is recommended that the current Religious Education Curriculum Document is reviewed and rewritten so that there is a clear delineation between Religious Education and Catholic Special Character aspects.***

The school did not pursue this recommendation in the belief that Religious Education and Special Character should not be separated. The school's Catholic Special Character underpins and is interwoven through all curriculum areas in the school including Religious Education.

***4. It is recommended that The Board of Trustees establishes a rigorous and inclusive model of review that can be used to ensure consistency in ongoing internal reviews of Catholic Special Character and that the model include a process for key recommendations to be recorded in future strategic and annual plans as developmental targets and actions.***

A self-review using Growth in Knowledge is being undertaken during 2021, although there is no evidence that this is connected to a 3 year Board work plan.

***5. It is recommended that the school's enrolment policy is reviewed and a provision included which requires the Proprietor to be consulted before the non-preference roll is exceeded.***

The non-preference roll was closed in July 2020. The school currently has fewer than the maximum number allowed for non-preference students.

An enrolment scheme was put in place when the school reached its maximum roll in 2021.

## **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?*

### **Spiritual Formation**

The vision of Our Lady of Kāpiti School is “Achieving educational excellence by living Gospel values.” The values are remembered by the anagram FAITH; fun, aroha, integrity, togetherness and hospitality. These values are visible in poster form in the school foyer, staffroom and every classroom. Students are very familiar with the values and can describe what they look like in practice. The values underpin the behaviour management expectations and this provides a cohesive message about the school’s priorities. Tamariki observed living out these values receive a little certificate which then goes into the draw for a prize presented at Assembly. The FAITH Values Club is run every Friday by Year 5 and 6 students, supported by one of the teachers. Games and fun activities are run for any child who wants to join in. According to both staff and parents, the effect of having the values at the heart of the school is that students demonstrate them. This is particularly noticeable with students who come into Our Lady of Kāpiti from other schools. They soon learn that the values are real and that the expectations for behaviour are based on living those values. Linking each value to a relevant Gospel story will further develop students’ ability to connect the values to the actions of Jesus.

Our Lady of Kāpiti is a prayerful school. Staff and students attend Monday morning liturgy in the Hall, led by tagged teachers who support students to grow into organising, planning and leading this time. Every class prays daily using a variety of prayer styles. As part of classroom prayers, some teachers facilitate time for a personal encounter with Jesus by teaching children to meditate. The traditional prayers of the Catholic Church are taught in all classrooms from the time tamariki start school, so that they will have these for life. Time for silent prayer is included daily, modelled by teacher and students so that new students learn it naturally. Grace in te reo Māori is prayed together as a whole school before eating. To connect prayer with whānau, each class has a prayer bag that goes home for a week with different children so they can pray with their family. It contains simple prayers, a candle and resources to set up a prayer space.

Staff pray together twice a week with shared responsibility for organising, based on a roster. Staff meetings always begin with a prayer. All staff are positive role models who support, uphold and witness to the Catholic Character of the school.

Retreats are held each year for both staff and students and this year, the Home of Compassion in Island Bay will be the venue for the Year 8 Retreat.

### **Evangelisation**

There is a regular programme of liturgies and Masses that are appropriate for the age and culture of students who have the opportunity to develop these liturgies and to have leadership roles in them. The Church's major Feast Days are always given priority both with celebrations as well as with teaching time in classrooms. Other special occasions like the Grandparents' Mass and the End of Year Mass are high points of the year and very well attended. New students and their families are welcomed into the school each term with a special ceremony which includes a liturgy and the school haka.

The school runs a very successful annual Baptismal programme, which is offered to all unbaptised preference students. A series of three lessons is held, followed by a whole school celebration as part of a parish weekday Mass. A parent meeting is held prior to this Mass with the DRS, Parish Priest and Principal. The Sacramental programme for Reconciliation, Confirmation and First Eucharist is run through the parish on the weekend. Currently around 20% of those who are baptized go into the Parish Sacramental programme. The challenge is to find ways to support students to receive the Sacraments even though their families are not active in the parish and this is something both school and parish are working on together.

The Catholic Character focus of the school Newsletter is to support whānau to grow their knowledge of the current RE theme in the opening address written by the Principal. Teachers use Class Dojo to inform and communicate with parents and friends about what is being taught and to ensure that parents are invited to and feel welcome at all school events.

### **Faith Based Leadership**

A strength of this school is its faith-based leadership. The Principal, supported by the senior leadership team, articulates and promotes a faith-based vision for the school. The Principal and DRS confidently and competently articulate their own faith and are both committed to their own ongoing faith formation as well as encouraging, empowering and nurturing faith-based leadership from all teachers.

The leadership team works collaboratively to lead the development of Catholic Special Character, providing effective leadership for the development and implementation of *Catholic Special Character Review: Our Lady of Kāpiti School, Paraparaumu 2021*

activities and programmes that help people to encounter Jesus Christ. They, together with several staff members, are active parishioners in Our Lady of Kāpiti Parish in a variety of ministries.

### **Next Steps for Development**

- With the Parish, continue to provide opportunities for students and families to grow on their Sacramental journey
- Include a special book in the Prayer Bag in which families can write and illustrate a prayer which can then be prayed at school.

## **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?*

### **Leadership**

The Principal, DRS and Assistant Principal are positive role models who provide effective leadership in Catholic observances, modelling Gospel values, as well as supporting religious instruction. The DRS has a high degree of knowledge which is readily shared. He is able to answer questions that may arise, clarify Catholic beliefs and provide sound leadership in the teaching of the RE Curriculum. The DRS is supported by the Principal and AP in positioning the Special Character at the forefront of all school operations. The Leadership team leads whole staff RE planning based on the principles of Catholic social teaching. At each Staff Meeting there is a slot on the agenda for the DRS to highlight and discuss aspects of the special character. The Religious Education Curriculum Statement clearly outlines teacher expectations for the teaching of RE.

Growing leadership in teachers who hold the CI 47 Tag is a strength of Our Lady of Kāpiti School. Tagged teachers are expected to fulfil their responsibility by demonstrating leadership in a variety of Catholic Character initiatives according to their strengths, supported by the DRS and the leadership team. Examples of this are the leadership of the OLOK choir and liturgy band, the FAITH Value Club, creating a drama performance for the annual inter-school Scripture Competition, planning the Level 3 integrated RE curriculum for the 2 year cycle, mentoring untagged teachers, supporting students to plan liturgies and leading RE Curriculum planning in syndicates where the DRS is not present.

## **Religious Education**

The school implements the nationally mandated Religious Education curriculum, delivering its Achievement Objectives with integrity. There is a two year integrated curriculum plan with one of the principles of Catholic social teaching as the overarching theme for each term. An enduring understanding encapsulates the essence of the principle e.g. in Term 3, under the principle of Solidarity, the enduring understanding was, *"I am my brother/sister's keeper – all for one and one for all."* The school is adequately and appropriately resourced to deliver these programmes. Faith Alive is the key resource, supported by the RE Curriculum books, the REBD Resource as well as the purchase of additional resources as required. Using the REBD, Achievement Objectives are mapped to align with the principle for each term, ensuring that all AOs are covered in a two-year cycle. At the end of each term there is a staff brainstorming session to integrate Special Character events taking place during the following term into the big theme, along with world or national events. Possible learning opportunities are identified that will be used to sum up learning that has taken place.

Knowing the students and understanding their whānau and how faith is practised in the home is important to teachers in determining children's lived faith experience. Prior knowledge is determined in order to scaffold understanding. Pre-testing is carried out regularly, with content then selected accordingly, depending upon needs, interests and learning preferences.

Teaching and learning in Religious Education reflect a range of effective pedagogical styles. On classroom walls there is evidence of RE integration in writing, social sciences and art. RE teaching engages ākonga and teachers use a range of teaching strategies, including differentiation. Students work in groups, pairs, as individuals and as a whole class. Teachers consistently relate the learning to real, everyday situations e.g. relating events in scripture to present day contexts. With the principles of Catholic social teaching as the focus, students, particularly in the senior school, are encouraged to discuss current issues in the light of the Gospel. Under the school's current theme, *"Preferential Option for the Poor and Vulnerable,"* students are challenged to consider not just those in material poverty, but different forms of poverty in a range of local and international contexts. The effect of this on one student's learning was that it had "opened my eyes."

Students say they feel confident to question and share their own opinions and that their teachers help them to understand RE concepts. Relationships between teachers and students and among students are positive, respectful and inclusive. There are clear routines and expectations across the school, making for a settled and calm environment.

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All classes have RE student books to work in and for summative assessment, for which Faith Alive CheckUps are often used. Wall displays in classrooms reflect learning in RE over the past three terms, particularly within the context of the principles of Catholic social teaching.

The expectation for assessment is that teachers will gather this over the course of the unit and fill any gaps in learning that become evident. Teachers discuss with students what they have learnt and its impact appropriate to the level, but have not yet captured this data to celebrate success or inform next steps and planning. Finding a way to record this and reviewing and developing the teaching of RE in light of the new curriculum, will continue to strengthen the integrated curriculum. Teachers evaluate the success of the RE unit, how well the AOs fitted the theme and areas they would teach differently, which now need to be captured for future planning. Identifying the student assessment task stemming from the enduring understanding at the point of planning, will provide a picture that has a common theme across the school. Gathering student voice around their own growth will empower them and give an authentic picture of the effect of their learning and faith experience. Faith journaling will support this.

Written reports to whānau have a page dedicated to Catholic Character, covering the principles of Catholic social teaching and the FAITH values. Teachers use OTJs to determine the level at which students are demonstrating their attitudes, learning and actions. Whānau are kept informed of learning through Classroom Dojo and Google Classroom. Prior to Covid-19, the school held a celebration of learning at the end of each term, inviting whānau into classrooms so that tamariki could show and explain what they had been learning in all areas of the curriculum, including RE.

All teaching staff are currently taking part in *Having Life to the Full* Professional Development. They have completed the Paper RE 502 on Prayer, a session on Māori Spirituality with Danny Karatea-Goddard, as well as attending all Cluster Meetings. New teachers attend the course for Teachers New to Catholic Schools and all teachers are working towards the next step in their Certification level in RE.

All teachers took part in PLD on the Catholic social teaching principles run by the DRS, as preparation for their themed, integrated plan.

## **Catholic Curriculum**

There is evidence that the school ensures that those aspects of the Health curriculum which involve human sexuality education are set in the context of the teaching of the Catholic Church and take a holistic approach to Sexuality, underpinned by the concept of being *Catholic Special Character Review: Our Lady of Kāpiti School, Paraparaumu 2021*

made in the image and likeness of God. The school uses *Loving For Life*, a relationship programme based on Christian sexuality for Year 7 and 8 students, run by an external facilitator. This comprises a parent/child evening session followed by a whole day for students. Whānau are consulted about the school Year 1-6 programme through a meeting which clearly outlines the Catholic context for the Sexuality programme.

### **Next Steps for Development**

- To continue to develop the teaching of RE (See Recommendations).
- Teachers observe one another's practice in RE to celebrate good practice and learn ideas.

### **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?*

#### **Catholic School Community**

All staff are assisted to understand what the integration of faith and life means from a Catholic perspective. The Principal, DRS, AP and other teachers in CI 47 positions are active witnesses of faith in the school and in their parish. The culture of the school is characterised by open and warm relationships at all levels, transparent communication, inclusion and respect for the personal dignity of each person. The school is a welcoming environment where hospitality, one of the school's core values, is extended to all.

The school is part of the recently formed Our Lady of Kāpiti Parish, with school and Church newly built on adjoining sites. The parish priest is very supportive of the school and staff, and has been invited to be part of the Year 8 Retreat at the end of the year. There is a positive relationship between the school and parish which continues to develop. *Cribs on Kāpiti* has been instigated as an annual Christmas event by the parish and the school has contributed to the inaugural exhibition. Parish Youth Masses involve students from the school. This year the school had planned a Father's Day weekend Mass with the parish which was cancelled due to Covid-19 restrictions.

The school is located on Presentation Way and students are aware of the life of Nano Nagle, foundress of the Presentation Order of Sisters, who established Catholic education on the Kāpiti Coast. Each of the classroom blocks is named after someone significant in the life of the Church in New Zealand, one being Nagle. The school continues to nurture links with the

Presentation Sisters who visit the school from time to time.

Displays and symbols provide witness to the Catholic identity of the school. Because of the location of the school and Church side by side with common signage, it is clear that this is a Catholic school community. In the foyer hangs a beautiful depiction of the Catholic history of the area, painted by a parishioner who worked with students to design and complete the painting. The school's values, as well as references to the school's Catholic Character are also evident in the foyer, the staffroom and the hall. All classrooms have a prayer space and displays reflecting learning in RE.

### **Partnership & Collaboration**

The school supports and cooperates with other Catholic schools. Cluster meetings and professional development sessions are frequently held at Our Lady of Kāpiti School and other schools are invited to join them. Catholic Schools Day is usually celebrated with St. Joseph's in Levin but this was unable to happen this year. The annual Scripture Competition with Catholic schools from Tawa to Levin has been hosted at OLOK. The Principal belongs to the WCPPA, attended this year's NZCPPA Conference, and with the DRS, attends the biennial Catholic Schools Convention.

The school supports and cooperates with its neighbouring State schools with interschool sports competitions and the Kāpiti Kapa Haka Festival integral to these relationships. The Principal belongs to the local Ōtaki Kāpiti (OK) Principals' Group and is part of a PLG group formed from the OK Group.

The school recognises the cultural diversity of New Zealand, and works to ensure that ākonga develop an understanding of this diversity, and that all cultures are honoured and respected. Students are encouraged to use their first language especially in prayer time or in responding when their teacher calls the roll.

### **Te Tiriti o Waitangi**

As an authentic Catholic community, the school demonstrates a strong commitment to the principles of Te Tiriti o Waitangi, reflecting the commitment of the Aotearoa New Zealand Catholic Church to bicultural partnership. The school sees itself as first and foremost *he kura Katorika*, and the Principal has a relationship with local Catholic Māori kuia and kaumatua who give advice from this perspective. At times, the kapa haka group is called on to perform the school haka at the funeral Mass of someone in the parish who has a link to

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the school. One of the teachers, of Ngāti Toa, gives advice and expertise in Tikanga Māori and te ao Māori, and has taken students to her home marae, Hongoeka, in Plimmerton for a marae experience. She teaches kapa haka and waiata to all students. Tamariki are able to be part of the kapa haka performance group from Year 2. The school is currently learning a new school haka. They were to have hosted the Kāpiti Kapa Haka Festival this year but due to Covid-19 it has been cancelled. Prayers and waiata have increased the use of te reo Māori across the school and some teachers use te reo Māori routinely for instructions, affirmations and greetings. Mātariki is celebrated every year, and some teachers have or are currently participating in a PLD course in Te Ahu o te reo Māori.

### **Pastoral Care**

The mana and tapu of each individual is acknowledged and upheld in the way people are treated in the school. Staff ensure that ākongā are personally known, cared for, and provided with support as required. Needs are identified and met where possible. Free second hand uniforms are available from the school office. Strategies are put in place to meet the needs of the most vulnerable students through the SENCO, involving Teacher Aides in meetings with parents where appropriate to better understand student needs.

The behaviour management process is fair, clear to all, and guided by restorative practice, linked to Catholic social teaching and underpinned by the school's values. Students have a clear understanding of what is expected of them in living out and being role models of the values, whether in the classroom or playground.

Pastoral care within the staff is seen as very strong. In Senior Leadership Team meetings, the pastoral needs of staff are always highlighted and possible support structures are identified. Staff meetings have been rescheduled to lessen the load on teachers and additional studies/cluster meetings replace meetings, rather than being in addition to. The Principal is seen to have worked hard to reduce the long hours previously spent on non-teaching tasks. Regular sharing of kai, open communication amongst all staff and an inclusive environment in the staffroom has built positive relationships and pastoral care.

### **Service and Outreach**

The school develops an explicitly Christ-centred culture of justice, service and outreach in local, national and international communities, supporting Catholic groups in their campaigns and activities. They support Caritas initiatives and through their term themes, aim to take an action or provide a service at the end of each unit. A Young Vinnies group,

run by a parishioner, is active in the school and helps connect students to the elderly and lonely members of the Parish, while also looking to other needs in the Kāpiti community.

Ākongas show a willingness to give their own time to assist others in their school, parish and community, and to lead where appropriate. They are taught that such actions are based on the message and person of Jesus Christ. Examples of this are the FAITH Value Club, Mission Day Gala, Christmas Shoeboxes, being readers at Mass or sitting with parishioners at school Masses. Each year, students visit retirement homes to sing Christmas carols to residents, make faith cards, sing Community Christmas Carols at Coastlands and support Foodbank appeals. New students are assigned an older student as their buddy and this relationship remains until the senior student moves on. Senior students also take on duties such as Library and help the pre-school fun time group run by the parish, as well as helping out in junior classrooms.

The school recognises and acknowledges the service efforts of ākongas particularly through Badges for Year 8 Leadership. As well as badges for Academic, Service, Arts, Sport and Excellence, a new Special Character badge has been introduced this year. These badges acknowledge the efforts of students in helping others, being a good role model, being a willing helper, putting others first without being asked to, being positive and doing everything to the best of one's ability. They are highly valued by students and a special Excellence Assembly held each term to present badges is very well attended by whānau.

### **Next Steps for Development**

- Continue to grow and develop staff knowledge in and normalize the use of te reo Māori.
- Learning the parts of the Mass in te reo Māori for the monthly parish Miha.

**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?*

**Student Numbers for Each Preference Criterion and Non-preference**

<b>Preference Criteria</b>	<b>Number of Students</b>	<b>% actual roll</b>
5.1	181	74%
5.2	5	2%
5.3	24	10%
5.4	24	10%
5.5	1	1%
Preference with no criteria		
<b>Total of signed preference roll</b>	<b>235</b>	<b>96%</b>
Non-Preference Roll	9	4%
International Fee Paying Students	NA	NA

**Stewardship**

The Board of Trustees recognises that the school has a responsibility for helping to form Christ in the lives of others, and is committed to this work. The school Charter has a clear vision, mission and values reflecting the special Catholic Character and the first goal in the *Catholic Special Character Review: Our Lady of Kāpiti School, Paraparaumu 2021*

Strategic Plan is based on safeguarding and strengthening the Catholic Character. Resourcing for both RE and broader Catholic Character are generously provided for in the budget. The Board Chair and Principal have a positive professional relationship, meeting weekly to ensure transparency of communication. The Board Chair also checks in with staff wellbeing and from time to time the Board shares morning or afternoon tea with the staff in appreciation of their hard work.

Board meetings start and end with prayer and Catholic Character is always the first item on the meeting agenda. The Board receives regular reports from the Principal on Catholic Character and annually from the DRS, mainly about school activities like Feast Days, liturgies and Masses and the RE Theme for the term. Student assessment and teacher evaluation of RE will provide valuable information to the Board in terms of planning and resourcing.

Board members take opportunities to participate in Board development sessions offered by ADW and NZSTA, but this has been limited in the past two years because of Covid-19 restrictions.

The Board uses the *SchoolDocs* policies. The Catholic Character, RE, Pastoral Care and Behavioral Management policies all reflect a generic Catholic Character because of the limitations placed on them by *SchoolDocs*. When reviewing these policies, the Board could challenge *SchoolDocs* to provide greater flexibility for Policies to reflect the particular Catholic Character of Our Lady of Kāpiti School.

All Job Descriptions, employment application documents and teachers' professional learning cycles have a clear reference to and expectation for upholding the school's special Catholic Character.

The Principal and DRS are in the process of carrying out a self-review of Growth in Knowledge to ensure that the tasks they have committed to in the Annual Plan are completed. Taking one aspect of this e.g. assessment, and reviewing it in depth will better inform meaningful change. The Board needs to have a rolling plan for Catholic Character internal evaluation evident in their three year workplan, which ensures the review of one of the main dimensions of Catholic Character each year. Reviews need to reflect the voice of staff, ākongā, whānau and parish personnel, depending on the dimension being reviewed. Results need to be analysed and outcomes for improvement evident in the Strategic and Annual Plans.

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## **Legal Obligations**

The school is compliant with its Integration Agreement with regard to the:

- Number of Cl 47 positions held compared with number or percentage Cl 47 positions specified in the Integration Agreement.
- Maximum roll compared with actual roll at time of review.
- Number of preference students.
- Number of non-preference students: The Integration Agreement allows for non-preference students to make up 5% of the maximum roll. Because the school roll is at its maximum with a waiting list for preference students, the non-preference roll was closed in July 2020. There are 9 out of a possible 13 non-preference students on the school roll.

The Board drew up an enrolment scheme which came into effect when the school reached its maximum roll of 250 in 2021. At the time of this Review, the Board has an application in to the ADW for a roll increase of 100 students (350 in total). A new classroom block, the plans for which were drawn up when the school was built, will be part of the increased roll growth.

## **Next Steps for Development**

- Internal Evaluation in the Workplan (Refer Recommendations)
- As policies are updated, challenge *SchoolDocs* to provide greater flexibility for the school to reflect its particular Catholic ethos.

## **Areas of Growth Since the Last Review Report**

Since the last review, the school has undergone transformative change. Formerly known as St. Patrick's, it was relocated and rebuilt as new on its current site and renamed to link to the new parish of Our Lady of Kāpiti, which encompasses the Kāpiti Coast from Paekakariki in the south to Te Horo in the north. The statue of Mary which overlooked the last school site, still overlooks the current location, albeit from a greater distance.

The current Principal was appointed to the position in 2018 when the re-established school had been open for a year, and the Church of Our Lady of Kāpiti was under construction. During that time, all parish Masses were held in the school hall until the Church opened at Pentecost, 2020.

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In the last three years, the school roll has grown from 113 to 250, with an enrolment scheme now in place and an application to the ADW and Ministry of Education for a roll increase.

During this time of rapid growth, the school's Catholic Character has never been compromised, but rather consciously strengthened and safeguarded. Students, staff and whānau coming into the school have been inducted into the mission and values of the school, and the leadership team has worked tirelessly to ensure that all aspects of the Catholic Character are consistently at the heart of the school's culture.

## **Recommendations**

### **1. Continue to develop the school's values:**

- Develop the Values bilingually (in English and te reo Māori), use interchangeably and build an understanding of the depth of their meaning in te ao Māori, using expert advice.
- Link each Value to a Gospel story to illustrate how Jesus talked about or enacted it.

### **2. Continue to develop integrated RE planning and teaching across all learning, including both summative and affective assessment.**

- Continue to develop the school's integrated Curriculum, based on self-review and teacher evaluation of the integrated plan.
- Develop the affective domain of assessment through teacher reflection and student voice to capture the ongoing impact of learning on students' personal attitudes and relationship with Christ.
- Use this information to capture a syndicate and schoolwide picture of the impact of the teaching of RE within the overarching theme, to celebrate learning, inform next steps and to report to the Board.

### **3. Ensure internal evaluation takes place each year as part of the Board's three year workplan. Use the Draft *Catholic Special Character Review for Development* document as the basis for this and ensure that any outcomes which indicate areas for development are included as goals in the school's annual plan.**

The review team is confident that the Our Lady of Kāpiti School leadership team (Board of Trustees, Principal, AP and DRS) have the willingness and ability to address these recommendations fully before the next external review. 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 thank the community of Our Lady of Kāpiti School for the welcome, hospitality and cooperation extended to them and 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.

A handwritten signature in blue ink, appearing to read 'Zita Smith', is centered on the page. The signature is fluid and cursive, with a prominent 'Z' and 'S'.

Zita Smith