



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

***Catholic Special Character External
Evaluation for Development
Report***

**Te Kura O Te Rotokura
Holy Cross School, Miramar**

July, 2023

Evaluation conducted on 24th-26th July

Confirmed Report: 18th August

School Details

Name of School: Holy Cross

Address: 2 Athens Ave, Miramar

School type: Full Primary

Actual roll: 167

Maximum roll: 340

Non-preference maximum: 33

Actual non-preference number: 32

Roll based staffing entitlement: 10

Required number of Special Character Cl 47 positions: 6

Filled number of Special Character Cl 47 positions: 5 (*awaiting the appointment of a Principal*)

Principal (Acting): Lyn Hough

Director of Religious Studies: Nikolai Solia

Presiding Member, School Board: Paresh Patel

Parish Priest: Fr. Bill Warwick

Evaluation Team:

Lead Evaluator: Zita Smith

Accompanying Evaluator: Anna-Maria Vissers

Accompanying Principal: Lindsey Dailly, Principal, St. Teresa's School, Featherston

The Aims of Catholic Special Character External Evaluation for Development

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

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

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

Introduction

Holy Cross is an integrated, full-primary school situated in Miramar, Wellington. The school has a roll of approximately 170 ākongā with many ethnicities represented. The school is committed to facilitating a strong sense of identity for all ākongā and whānau so that they know they are welcome and that they belong at Holy Cross School. Tamariki are treated with dignity and kindness and shown what it means to let their light shine. The values of whānau, aroha and yes! are lived and taught daily.

Since the last Review, Holy Cross has experienced significant change. The Principal, Assistant Principal and Deputy Principal have all resigned. The DRS left for a time and has since returned in the same role. An AP and DP were appointed, the latter having now been in the role of Acting Principal for almost two years. The Board is relatively new and there has been a change in Parish Priest since the last external review.

Since 2019, Covid-19 has impacted on the functioning of all schools, not least Holy Cross. During this time, the focus was ensuring that the wellbeing needs of staff, ākongā and community were being catered for. Since Covid, some families have shifted off the Miramar Peninsula and a significant percentage of the Assyrian community has left for Australia, resulting in fewer Assyrian ākongā at Holy Cross. Schools in the eastern suburbs are experiencing decreasing rolls, contributed to by the increase in housing and rental costs as well as the significant loss of employment at Weta Digital.

Despite these challenges, Holy Cross School continues to be a place where the Catholic character is woven seamlessly through the life of the school. It is a place where the dignity of each person is valued and respected and where tamariki and their whānau find a place of belonging, acceptance and nurturing.

Progress with Recommendations from the 2019 Catholic Special Character Evaluation for Development Report

1. Develop a sacred space within the school grounds that will support ākongā and the school community to encounter Christ.

The school has been using the school hall as their sacred space for whole school liturgies and Masses, including Parish and school Masses (e.g. Assumption Day). The DRS ensures that there is a prayerful focus that reflects the feast day or occasion. The school acknowledges that without the availability of the local church, tamariki are missing out on the opportunity to experience fully its significance within a Parish.

There is a peace garden with seating which allows ākongā to enjoy this space in quiet reflection. The area where the pou and waharoa stand is also of significance as the gathering area for manuhiri before the pōwhiri begins.

2. Review and strengthen Religious Education systems and processes to ensure coherence, especially:

I. assessment and evaluation of the RE programme, both of ākongā knowledge and growth in Faith

On school entry, all students are presented with a journal to record and celebrate their faith journey during their time at HCM with regular reflection times expected to be built in by teachers to facilitate this. Based on the affective domain, ākongā complete a termly reflection in their journal. Summative assessments in relation to specific learning outcomes are carried out. The DRS has introduced a schoolwide assessment and evaluation document as well as a process for including personal reflections in the junior school.

II. analysis of practice

Teachers analyse their practice in conversations with the DRS to encourage reflection. The RE practice analysis conversation template was based on the practice analysis structure used for other areas of focus. This practice analysis feeds into the Certification Process and is attached as evidence to support this.

Analysis of practice has also been included as part of teacher professional growth meetings with the principal. Teachers identified where they were on this scale and the discussion that followed could include next steps, support needed, review of goals etc.

III. induction of staff

The school has been active in ensuring that kaiako new to Catholic schools participate in the programme of support offered by Catholic Schools Education Services. As part of the school's induction process, each new teacher is introduced to the special character of Holy Catholic Special Character Evaluation: Holy Cross School, Miramar, July 2023

Cross School and associated resources made available to them on the school Hub, by the DRS.

IV. regular internal evaluation included in the school's strategic plan and Board workplan.
An ongoing self-review document which timetables strategic, regular and emergent reviews, includes a section for review of pastoral care, curriculum and statutory requirements. The analysis of findings and areas for development of those reviews was not evidenced as a written document.

V. certification processes
Staff are supported to keep track of their own certification data and to engage in PLD that is relevant to their needs or the school priorities.

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

Holy Cross School supports tamariki and staff to encounter Christ and deepen their personal relationship with Him in a meaningful way, within their local, cultural context.

This is encapsulated in the school motto, *Let Your Light Shine, Ka Whiti Mai Te Ra*, which is visible in and around the school as well as being embroidered onto all uniform outerwear. Ākonga can explain how they let their light shine in the context of being followers of Jesus.

The school values of aroha, whanau and yes!, clearly sourced from the Gospels, are taught, modelled and promoted. They are at the heart of the school's spiritual focus and are visible inside and outside the school, as well as on written communications and social media. Tamariki are very familiar with these values and what they look like in action. They can give examples of how Jesus lived these out, from their knowledge of the Gospel stories.

Daily prayer takes place in all classrooms and across the school, with ākonga taking the lead for morning prayers and at other times as required. Kaiako pray together, organised on a roster, with that same teacher and their class being responsible for leading the Friday whole school prayer time. Kaiako talk with their ākonga daily about how to follow in Jesus' footsteps through living the Gospel values and by using prayer and meditation. Prayers of thanks, traditional prayers, karakia kai, praying in colour, reading the Bible and discussing the life of Jesus are used in prayer times. A holistic approach provides ākonga with a view that Jesus is always present irrespective of place i.e. at school, home, rugby, anywhere.

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Offering regular retreat opportunities for tamariki, kaiako and other staff which focus on encountering Christ, is a useful next step to further develop the Faith life of the school community.

Evangelisation

There is a regular programme of liturgies and Masses that are appropriate for the age and culture of participants, and ākonga have the opportunity to develop these liturgies or to have some leadership roles in them. Examples of these are Ash Wednesday, the Holy Week ceremonies and the feast of the Assumption. As Holy Cross Church is not used by school due to earthquake vulnerability, the school hall is used as the sacred space for all celebrations connected to the Church's seasons. This year, to celebrate the feast of the Assumption, the Parish Mass will be hosted in the school hall, as was Ash Wednesday and the Parish Memorial Mass.

The Sacramental programme is Parish-run with meetings held on Sundays at St. Patrick's Church in Kilbirnie. The school supports this programme, advertising it through the school newsletter as well as with personal approaches to tamariki and whanau. The school runs a Baptismal programme offered each year and run in school time by the DRS, while the Parish Priest runs two sessions for whanau. The school hosts the Baptisms in the hall with tamariki from the classes of those being baptized joining the whanau for the celebration and morning tea afterwards. This opportunity is taken up by a large group of tamariki each time it is offered, with younger siblings often being baptised too. Kaiako report that these baptisms are a witness of Faith to other ākonga who comment that they would like to be baptised next time.

Regular termly opportunities for pōwhiri reinforce and develop tamariki and kaiako understanding of the kawa created for pōwhiri, which reflects the Catholic character for kaikaranga and whaikōrero. The leadership of rangatahi in the different roles, particularly the kaikaranga girls is always under the protection of Mary as the first wahine toa. The pōwhiri process provides opportunities to encounter Christ through wairuatanga Māori.

Displays and symbols, including those significant for Māori, provide witness to the Catholic special character of the school, in relation to its context. The area of the waharoa and a series of pou representing cultures in the school is a significant gathering place. The foyer has a wall display of tamariki and kaiako who identify as Māori and a map pointing to the location of their whakapapa. The school values, two of which are in te reo Māori, are visible on an outside wall of the school and evident throughout the buildings.

Faith-based Leadership

Although not Catholic herself, the Acting Principal nevertheless actively supports and upholds the school's Catholic character with integrity, giving it high priority. She is supported by the DRS who is a strong Faith leader in the school and in his home Parish.

Two Māori staff members play a key leadership role in the termly pōwhiri, welcoming new whanau into the school. One of them holds a meeting with new families just prior to the commencement of the pōwhiri to explain the kawa and how it fits into the school's Catholic character. The pōwhiri continues to evolve, with whanau introducing their tamariki to the school, some having prepared their mihi and a waiata.

Evidence of the Effect of an Encounter with Christ

When asked about the effect of their encounter with Christ by being in Holy Cross School, responses from ākongā included: *"I understand more about Jesus and I get to know him better."*

"Living the values makes you feel you want to be like Jesus."

Parents spoken to, talked about the simplicity of the daily prayer experience of their tamariki as being hugely influential in their spiritual life and that often these times provided *"poignant moments of grace."*

Other comments about the impact of the school on parents' Faith included: *"It keeps me accountable, and makes me have to reflect and re-explore my Faith."*

"We revisit Bible stories with fresh eyes."

Next Steps for Development

- In light of the unavailability of the local church due to earthquake vulnerability, find ways to give tamariki an understanding of the purpose, function of and artefacts in a church building and its place in a Parish.
- Provide regular retreat opportunities for staff and senior ākongā.

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

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

Leadership

There has been a change in leadership personnel and structures over the past few years and this is yet to settle, awaiting the appointment of a new Principal. The current DRS is long-serving in this role.

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The DRS role is acknowledged and valued in terms of management units and release time and is at times, invited to attend senior leadership team meetings. He calls on kaiako in special character positions when needed, to help with liturgy preparation and school prayer.

The DRS supports staff development by building up the school resources and making classroom observations. He has begun leading professional learning and development on the new RE Curriculum and to actively reflect on schoolwide practice.

Currently a large portion of the DRS' time is taken up with preparation for school liturgies and resourcing. With the introduction of the new RE Curriculum, it will be necessary that the DRS has time for strategic planning and to support kaiako to build their curriculum knowledge. Developing the role of the DRS as a school leader will be a recommendation of this report.

Support from leadership with the development of te ao and mātauranga Māori across the school is strong and exemplary. The school enjoys the support of three staff members who are extremely capable and confident in their leadership, resulting in the growth in knowledge and practice of all kaiako and ākongā.

Religious Education

Holy Cross School currently draws upon two national documents to implement its RE curriculum – *The Bridging Document* and *Tō Tātou Whakapono Our Faith*. The staff has been experimenting with the new RE Curriculum in draft form in recent years, with each team exploring planning possibilities. The staff has expressed a readiness for a deeper dive into the curriculum and the DRS has begun leading the associated PLD.

The school has an established practice of curriculum integration and draws upon a unifying theme, big ideas and inquiry learning as its approach to integrated planning. Rich concepts and big ideas are chosen as vehicles to link learning across various learning areas, including RE. RE is integrated when there is an authentic link with the theme. As a Catholic school and as a way of ensuring that the special character of the school is well integrated, it is ideal to have themes for integration drawn primarily from the RE Curriculum which link well with other learning areas and to ensure that RE big ideas are included in the list of schoolwide big ideas.

Classrooms are relaxed and calm for ākongā and whānau. Ākongā talk about feeling a sense of belonging, and relationships are respectful and inclusive. Learning in RE is displayed on the walls. Kaiako and ākongā actively model the school values and as a result, the school exudes warmth, manaakitanga and whanaungatanga.

Planning reveals a responsiveness to student interests and the inclusion of Māori principles and values which are both very powerful pedagogical approaches. Ākongā articulate an

enjoyment of RE lessons but suggest that learning be further differentiated according to prior knowledge.

The DRS has developed schoolwide processes for RE assessment, ensuring RE is assessed and evaluated each term. Assessments primarily reveal cognitive achievement outcomes. The RE Curriculum specifies the importance of capturing both achievement and progress against both cognitive and affective outcomes with reporting on these to both whanau and the Board. It is recommended that the staff further develop their knowledge and practice in RE assessment and reporting to fully reflect the principles and guidelines specified in the new RE Curriculum.

Parents are knowledgeable about Catholic character and RE events across the school but less so about RE achievement and progress. Written reports primarily focus on the growing understanding and embodiment of the values and recording what the children have been learning about. Reporting to parents now needs to focus on RE cognitive and affective achievement and progress.

Catholic Curriculum

The school values are exceptionally well embedded into the school culture and classroom environment, as well as into teaching and learning. This is a real strength of the school. As has been noted above, the process of drawing inspiration for integration from the RE Curriculum will strengthen the Catholic perspective woven through other learning areas.

The senior school is utilizing Family Planning materials adapted according to Catholic guidelines on teaching relationships and sexuality education. Staff are supported to engage in the *Having Life to the Full Course*. There is evidence that the associated Catholic education guidelines and resources are being utilized in planning and consultation with whānau in the senior school and that whānau are regularly consulted throughout each unit or work. Further implementation of the Catholic education guidelines and resources further down the school will be a next step.

Next Steps

- Use the principles and guidelines in the front section of *Tō Tātou Whakapono Our Faith* to help analyse the pedagogy, delivery and assessment of RE.
- Consider developing a Faith leadership group that includes kaiako in special character positions, as a way to formalize and recognise their role in supporting the DRS and to grow the next group of Catholic leaders.
- Further development of the delivery of the Ministry of Education's 'Relationships and Sexuality Education' across the school, in line with *He Mea Hanga Mīharo ki tō te Atua Āhua*

– *Wonderfully Made in God's Image: a revised Framing Document for human sexuality education in Aotearoa Catholic schools. (Oct. 2021).*

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

Holy Cross is one of three primary schools in the Holy Trinity Parish which encompasses the eastern suburbs of Wellington, namely Kilbirnie, Seatoun and Miramar. There are also two Catholic colleges and three churches, although the Miramar church is not available for school use due to its seismic vulnerability.

Whole school liturgical celebrations are held in the school hall to which Parishioners are invited and the Parish Priest is actively supportive in continuing to find ways to connect to the Catholic community. He visits the school weekly for morning tea, connecting with and supporting staff and tamariki. Through staff prayers and staff consultation there is a strong understanding of what a synthesis of culture and Faith looks like.

The school welcomes whānau and Parishioners into the school as a way of building community. As well as liturgical celebrations held in the school, invitations to the end of the year Thank You Morning Tea are extended to anyone who has supported the school in any way and is one of its highlights.

Partnership and Collaboration

Holy Cross School is part of the central Wellington Kāhui Ako Katorika of which the Acting Principal is currently the lead. Kaiako from the schools meet throughout the year for PLD. Staff are involved in Kura Ahurea to increase their understanding and knowledge of te ao Māori. The staffs from the local Parish schools also gather socially at the end of term. Traditionally the three Parish schools celebrate Catholic Schools Day together with an interchange and liturgies. They are exploring ways to get together more regularly as a way of continuing to build a united Parish community. The two Catholic colleges in the Parish have a positive relationship with Holy Cross School. Traditionally 90-100% of the boys enrol at St. Patrick's, but fewer girls go to St Catherine's than in past years, Wellington East has

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been favoured. The Principals and Year 9 deans of St. Patrick's and St. Catherine's both make an effort to visit and liaise effectively with the Year 7 and 8 kaiako around the sharing of information, and orientation days are run in Term 4. Ākonga from St Catherine's run a mission day at Holy Cross as a service opportunity. They work in the classrooms helping out, which is often a time of reconnection, as many are former ākonga of Holy Cross.

Te Tiriti O Waitangi

Recognising that education is a collaborative responsibility, the school demonstrates a commitment to Te Tiriti o Waitangi particularly through relationships with mana whenua and whānau. Ākonga develop an understanding of, and respect for Te Tiriti in a variety of visible ways, led by two Māori staff members and supported by a committed staff and leadership team.

Until recently, a weekly programme called *Ka Hikitea* was run by a Māori staff member for all tamariki who identify as Māori, starting before school and finishing in school time. This required release time and cover for the kaiako and was very well supported by the former Principal. Tamariki, whanau and kaiako were unanimous in their view that this programme was an enriching experience for all and especially for tamariki who commented that they loved hearing and learning te reo Māori, doing Māori activities and just being together as Māori. Re-establishing this initiative would be enriching not only to Māori whanau but the whole school, according to whānau and kaiako.

Te reo Māori is integrated into the Catholic character through karakia and waiata, and fluent te reo speakers lead grace and whole school prayers as appropriate. There is an emphasis on tikanga Māori through the school values of whānau, aroha and yes. Matariki is celebrated annually, this year with a school community hangi. This was spoken about very positively and with appreciation by all groups, particularly whānau Māori.

The school engages in authentic consultation with its Māori community and mana whenua, by seeking and taking advice on kawa for pōwhiri from local Māori of Te Āti Awa iwi who have mana whenua of the area. The kawa for the school pōwhiri is clearly understood and is seamlessly integrated into the Catholic character e.g. the girls leading the karanga always pray to Mary as wāhine toa for her protection before leading the karanga, and the rangatahi in leadership roles wear a special taonga e.g. a sacred medal or rosary beads, and ask for God's blessing and protection on them. They are always supported in their roles by the Māori staff members.

The school works to build and maintain respectful and affirming relationships with whānau Māori so that they feel welcome and 'at home'. Those spoken to affirmed that the school achieved this through the whānau group which meets regularly and through all the Catholic Special Character Evaluation: Holy Cross School, Miramar, July 2023

opportunities provided which are integral to te ao Māori e.g. pōwhiri and the roles within it, the values, hearing te reo Māori spoken and sung around the school, and celebrating Matariki. In the past, ākonga have learnt te reo Māori online via Correspondence School and one student is currently enrolled in this, supported by a staff member.

Ākonga, kaiako, and the Board acknowledge the cultural diversity of the school and honour and respect all cultures. Cultural Days are celebrated with enthusiasm and involvement from whanau. Portraits of tamariki in their ethnic dress are displayed in the school foyer. The annual Food Fair is a huge celebration of the diversity in the school and is well known and supported by the Miramar community and beyond. As well as kapa haka, ākonga also learn Pasifika song and dance which are included in their performances. Whānau are consulted and communicated with in culturally appropriate ways, and communication channels are effective, accessible to all, and available in the language of various whānau groups as required. The beginning of year interviews with all whānau was commented on by several parents as being instrumental in giving them a sense of belonging because the meeting is an opportunity for them to talk about the particular gifts and needs of their tamariki. Whānau were also invited to give input into kaiako collaborative planning for their big theme, Journeys. Whānau voice emphasised the importance of learning for life.

Pastoral Care

The mana and tapu of each individual are acknowledged and upheld. The school ensures that education occurs in a safe, nurturing environment supported by a strong pastoral care network in which each member of the community is known, respected and cared for.

The school responds to needs in a practical way. Examples of this can be seen through food distribution, second hand or free uniform provision and prayers for those in need. The school welcomes ākonga of diverse of ability and learning needs and provides appropriate assistance to enable them to access learning. The school is seen as an accepting environment by whanau, where *“every child is a gift.”* There is an Assyrian bilingual tutor on staff to support Assyrian families.

Behaviour management processes underpinned by the school’s values and based on PB4L, are fair and just, clear to all and guided by restorative practices. Conversations about behaviours are consistently couched in terms of the “Holy Cross Way,” i.e. living out the values.

Staff are affirmed and appreciated, and their wellbeing is supported. Staff surveys reflect a supportive and caring atmosphere, led by the Acting Principal and supported by the leadership team. Staff prayer is seen as beneficial to wellbeing, and the interest and Catholic Special Character Evaluation: Holy Cross School, Miramar, July 2023

encouragement from other staff members creates a positive atmosphere, along with celebrations and regular social occasions.

Service and Outreach

Ākongā are encouraged to think of and to serve others. Examples of this are the support for Caritas initiatives, helping with collections and fundraising for a variety of local and international causes as well as singing at funerals in the Parish church.

Through the Garden to Table programme, tamariki learn about caring for their world in the way they garden, and service and outreach in the local community, especially by hosting others for their meal and sharing their produce with the school's immediate neighbours.

Rangatahi in the senior school take responsibility for a variety of leadership roles in the school. Following the 2019 SLICS input day, the Year 7-8 teachers reviewed and restructured the school leadership programme and a decision was made to offer this to all Y 7-8 students to develop their understanding and growth as leaders and leaders met regularly with the principal, reflecting on their leadership at the end of the year. During Covid-19 when whānau could not come into the school, Year 7 & 8 leaders were supported to host school prayers by Zoom from the Principal's office. All classrooms joined this prayer time and many parents also joined in from their workplace or home.

Evidence of the Effect of Christian Witness

When asked about the effect of the school as a witness of lived Christianity, unanimous comments were that it is a place where people come first and the needs of children are especially prioritised, and that it is a place of *"kindness, caring and aroha."* Other comments from whānau included: *"The school works hard to support children with special needs – to meet their individual needs. I cannot begin to tell you how wonderful everyone has been since the day we enrolled – kaiako, leadership, support staff."*

Next Steps for Development

- Continue to develop the school leadership programme in a way that identifies and recognises the specific areas of leadership of rangatahi.
- Continue to strengthen relationships between whānau, kura, Parish and community.

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

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

Stewardship

The Board ensures that the vision and strategic direction for the school clearly and explicitly reflect the Catholic special character of the school. One of the strategic goals is based around the Catholic character. As a result of this external evaluation, the recommendations and accompanying actions need to inform the school's Catholic character goal in the next Annual Plan.

All Board meetings open with prayer on a roster. Principal Reports to the Board have a section devoted to Catholic character which describes school activities and celebrations. Principal Reports from 2020 and 2021 also outline the RE overarching concept and key understandings being taught, as well as pertinent spiritual reflections.

The Presiding Member took up his leadership role on the Board last October. He and the Acting Principal have a positive, professional working relationship with weekly meetings. The Board is aware of the hard work of all staff, providing morning teas and funding the end of year meal.

The Board is on a journey of understanding Te Tiriti o Waitangi and how the application of the principles of partnership, protection and participation play out in the school context. The Board is excited about the appointment to the Board of a Māori member who is well-versed in Te Tiriti O Waitangi, and who will be able to share with them his knowledge of te ao Māori and provide appropriate training.

Board policies and school procedures are on the *SchoolDocs* platform. As they are reviewed, all policies need to reflect the particular flavour of Holy Cross School in terms of its special Catholic character. Recent changes that have been made by *SchoolDocs* in allowing schools to greater flexibility in expressing their individuality, will support this.

The school has a self-review document in place which takes account of strategic, regular and emergent reviews, including a Catholic character section. There is limited evidence of specific written analysis of the four dimensions of Catholic character on a cyclical basis (Refer *Catholic Special Character Evaluation for Development*). This is an area which could be strengthened to best gauge the effectiveness of systems, processes and actions taken to safeguard and strengthen the school's Catholic character and will be a recommendation of this report.

Legal Obligations

Preference Criteria	Number of Ākonga	% <i>actual</i> roll
5.1	96	58%
5.2	10	6%
5.3	24	14%
5.4	5	3%
5.5	0	0
Preference with no criteria		
Total of signed preference roll	135	81%
Non-Preference Roll	32	19%
International Fee Paying Ākonga		
Total School Roll	167	100%

In terms of staffing and tagged positions, the school is meeting its obligations under its Integration Agreement. Since the last Review, the Principal, AP and DP have all resigned. The DRS left for a time and has since returned in the same role. An AP and DP were appointed, the latter having been in the role of Acting Principal for almost two years. Currently the DP as Acting Principal remains in place while the Board enacts its fourth advertising and appointment campaign.

In terms of the non-preference roll, the school is currently meeting its obligations.

Next Steps for Development

- As they are reviewed, ensure all policies reflect the particular Catholic flavour of Holy Cross School.
- Successfully complete the appointments process for a new Principal.

Recommendations

- 1. Continue to build Catholic character leadership in the school by ensuring the DRS is recognised in the role of a school leader as well as manager (refer DRS Handbook, 2020).**
- 2. Continue to strengthen the curriculum integration planning processes to ensure that RE is at the forefront. This includes the selection of the annual theme and the development of big ideas.**
- 3. In line with the new RE Curriculum, further develop planning, assessment and reporting systems that enable kaiako, ākonga, whanau and Board to build understanding of RE cognitive and affective achievement and progress.**
- 4. Using the *Catholic Special Character Evaluation for Development* document, ensure that annual internal evaluation engages with stakeholders and analyses the effectiveness of identified aspects of the Catholic special character. The cycle for internal evaluation should be evident in the Board triennial workplan.**

The evaluation team is confident that the Holy Cross School leadership team (Acting Principal and Director of Religious Studies) and Board have the willingness and ability to address these recommendations fully before the next external evaluation. The Catholic Schools Education Services staff are available to assist the Principal, Board and staff in compiling an action plan to address these recommendations.

The evaluation team thank the community of Holy Cross 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 external evaluation by the school is greatly appreciated.



Zita Smith, Lead Evaluator

Kelly Ross, Vicar for Education