

CATHOLIC DIOCESE OF HAMILTON



*He Pūrongo Arotake Mātauranga  
Ahurea Katorika ā Waho*

*Catholic Special Character  
External Evaluation Report*

*St Joseph's Catholic School Te Kuiti*

Evaluation conducted on 23 - 24 October

Confirmed Report

## School Details 2024

**Name of School:** St Joseph's Catholic Primary School Te Kuiti

**Address:** Queen Street, Te Kuiti

**School type:** Full Primary Years 1 - 8

**Actual roll:** 72

**Maximum roll:** 120

**Non-preference maximum:** 5

**Actual non-preference number:** 2

**5.1:** 44    **5.2:** 1    **5.3:** 10    **5.4:** 15    **5.5:** 0

**Roll based staffing entitlement:**    **Refugees:** 0    **Fee Payers:** 3.9

**Required number of Special Character CI 47 positions:** 2

**Filled number of Special Character CI 47 positions:** 1

**Principal:** Suzanne Downey

**Director of Religious Studies:** Kirsten Erasmus

**Presiding Member, Board:** Allana Grainger

**Elected Members (C or NC)**

**Proprietor's Reps:**

1. Shannon van Groenedaal (C)
2. Serina Williams (NC)
3. Janielle Maranan (C)
4. Allana Grainger (NC)

1. Mary Scobie
2. Paul Buist
3. Father Ritche Maguinda

**Staff Rep:** Kirsten Erasmus

**Parish Priest:** Fr. Ritche Maguinda

**Cultural percentages:**

**European** 49.30%, **Maori** 8.45%, **Pacifika** 21.13%, **Indian** 14.08%,

**Filipino** 5.63%, **Other** 1.41% (Other European)

**Review Team:**

**Lead Reviewer:** Terry Consedine

**Accompanying Reviewer:** John Coulam

## **The Aims of Catholic Special Character External Evaluation for Development**

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<sup>1</sup>. 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<sup>2</sup>. 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 (guardians) 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**

St Joseph's Catholic School (Te Kuiti), located in Te Kuiti, provides education for students in Years 1 to 8. The state integrated school is an integral part of the local St George's Catholic community. The school was founded by the Sisters of St Joseph in September 1921. The charism of the Sisters is still alive and well. The students were able to quote St Mary MacKillop, "Never see a need without trying to do something about it."

The school is dedicated to uncovering and fostering the potential of each tamariki, with special attention to their creativity and talents. This mission is integral to the role of the school and its educators, 'aiming to nurture individuals who will be valuable contributors to society who reflect the values and teachings of Jesus Christ.'

There are a rich variety of cultures present in the school who are cherished and valued. **European 49.30%, Maori 8.45%, Pacifika 21.13%, Indian 14.08%, Filipino 5.63%, Other 1.41% (Other European)**

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<sup>1</sup> New Zealand Catholic Bishops' Conference. *The Catholic Education of School Age Children*. Wellington:2014.

<sup>2</sup> Ibid.

## **Progress with Recommendations from the September 2021 Catholic Special Character Review for Development Report**

### **Key Recommendations:**

- 1. Continue to build staff knowledge and confidence in effective implementation of the new Integrated Curriculum To Tatou Whakapono.**

The school has taken the opportunity to embrace the new religious education curriculum, To Tatou Whakapono. With the arrival of the new entrants teacher the opportunity was taken to induct her into the new curriculum, so she began her journey with support from the tumuaki (Principal) and Kirsten, the Director of Religious Studies (DRS), and Dianne Porter, the Religious Education Advisor. The learning from here has been shared with other staff. Some have attended the formation around curriculum implementation.

- 2. The Board and Principal prioritise building capacity and develop creative ways to support selected staff to become qualified in the teaching of Religious Education and Special Character.**

Opportunities and resources have been provided for attendance at DRS days, DRS/Principal conferences and to attend the National Convention in Wellington in 2024.

The Principal is part of a Catholic Professional Growth Cycle group with facilitator Marianne Murphy. New staff have attended the 'Teachers New to Catholic Schools' courses. Father Rico has provided opportunity for conversation and learning around particular themes of need i.e. What is Faith?

- 3. That the Board of Trustees and School Leadership Team work with the parish to reflect on the Diocesan Pastoral Plan and the challenges and implications it has for this community.**

Encountering - walking with others on the journey began our 2022 yearly themes. The tumuaki was part of this Diocesan Pastoral group and has endeavored to create a culture of encountering Jesus in the school as we go about our daily 'work'.

Following Covid the school went through a roll drop for various reasons and the Board has been working with the staff to re-build the culture of the school community. We want our parents to know each other and their children. At present, church is not always a place where families meet. Some families are very distinct from others and building connections and creating opportunities for the parent community to share learning with their tamariki, and/or enjoy each other's company has been a challenging space. The tumuaki and Board have made beginnings to improve connections. Successful examples have been the outdoor activities family picnic at school and a Matariki dinner celebration.

The Board use the Hautu tool to review their progress in support of achievement of Maori tamariki.

### **Dimension 1: 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?*

#### **1. Spiritual Formation**

The school provides opportunities for the Catholic spiritual formation of students, staff, and the wider school community in a variety of ways. Assisting individuals to deepen their personal relationship with Christ. Prayer and reflection are well incorporated, embedded into the daily life of the school especially among the kaiako (teachers) and tamariki (children). There are both traditional and contemporary forms of prayer used.

- In the classroom the whole class has a chance to share their own prayers and there is a Manakura (leader of the classroom) appointed each day. Tamariki (children) are at home with praying in Te reo and English
- The school gathers in vertical groupings on a Friday to practise for Mass - parts and singing which include games and fun.
- Assembly is run by the senior students. Prayer is led by the Catholic Character Leaders and their peer created prayers forms part of this.
- Retreats are offered to help tamariki, and staff, encounter Christ and grow in their discipleship. There has been a mini retreat opportunities have been provided by the parish priest in two sessions on Faith and thought has been given to a Retreat opportunity for staff in the future. Students at Year 8 experience a Retreat. Led by the Director of Religious Studies or someone from outside the school.
- Gospel values are demonstrated by kaiako and support staff through their daily interactions with tamariki and whānau. They lead staff prayers focused on Gospel reflections. These values are also explicitly taught in the Religious Education programme and woven into the school's daily life. Tamariki clearly understand how the charism shapes their behavior and could quote St Mary MacKillop, 'Never see a need without trying to do something about it'
- Students and staff articulate the importance of prayer and spiritual growth in their personal lives and in relation to major life questions One staff member put it this way:  
"I have grown in my understanding and been on a personal growth journey in my time here" (non catholic kaiako)

The impact here is that the school is working hard to integrate Catholic spirituality into its culture and daily practices, ensuring that all members of the community have the opportunity to encounter Christ in a meaningful way.

#### **2. Evangelisation**

The school seeks opportunities through its practices and communications, to facilitate an encounter with Christ and spread the Good News to the community.

- The tumuaki is committed to evangelization, sharing Gospel readings and Religious Education updates especially in the newsletter to strengthen whānau engagement with Scripture.
- Community-building events, such as a school picnic and Matariki dinner, foster inclusivity as well as relationship building and celebrate cultural diversity within the school.
- School Masses encourage tamariki participation, deepening their connection to faith.
- Integration of te ao, tikanga, and wairuatanga Māori into Catholic practices ensures that tamariki from all backgrounds feel respected and valued.
- Collaborating with the parish, the school supports tamariki and whānau involvement in parish life, including sacramental journeys. (27 tamariki received the sacraments of initiation in the last three years.)
- The tumuaki invites tamariki to participate in the program and leads it herself
- Visual displays and symbols reflect both Catholic faith and Māori culture, with a strong emphasis on te reo in teaching.
- What joint initiatives or activities does the school undertake with its parish community, and how are these relationships fostered and maintained?

The impact here is that by offering these inclusive events, sacramental support, and effective communication, the school fosters increased opportunities for whānau engagement in faith, while strengthening cultural identity among tamariki. Newsletters and social media enhance family awareness and connection to school activities, helping build a cohesive, supportive community.

### 3. Faith-based Leadership

- The tumuaki models servant leadership, actively lives her faith, and shapes the school's vision with compassion for tamariki, staff, and whānau.  
 "The Principal is an outstanding role model both in parish and community. Three active members of staff in the parish, two of which are strongly active. Close proximity to the church with shared facilities. Strong history or kaupapa between school and parish" (kaiako)
- The tumuaki engages in ongoing faith formation, contributing to the parish through music and sacramental leadership and participating in a Catholic tumuaki learning group.
- The tumuaki works alongside the DRS to promote and enhance the school's Catholic special character, supporting leadership growth where appropriate in faith-based roles.
- Faith-based leadership among kaiako is encouraged, with the DRS involved in planning and Catholic special character initiatives alongside the tumuaki.
- MAC (Maori Achievement Collaborative) guidance supports culturally aligned practices, fostering professional learning in te reo and integrating Māori perspectives into faith practices.
- This has contributed hugely to staff understanding of Tikanga (The way things are done at St Joseph's.) together they have clarified the Tikanga of particular traditions and see the challenges in holding fast to these Tikanga and keeping them fresh and alive within our Charism.

The effect here is that Faith-based leadership enhances the school's mission, building community bonds, deepening faith integration, and fostering culturally responsive practices. The tumuaki's example of compassionate faith supports staff and student spiritual growth, while Board support empowers leaders, in their sustaining the school's Catholic special character.

### **Next Steps for Development**

- Continue to offer staff their own and group opportunities to encounter Jesus

## **Dimension 2: Growth through Education: 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?*

### **1. Leadership**

- The tumuaki and DRS both are demonstrative in their own faith which shines through in their leadership. They are both active in the parish. This assists them in shaping the practice of the school's vision and direction.
- The tumuaki engages in PGC group with other Catholic tumuaki who support her in her ongoing faith formation. She works with the DRS work to promote and enhance the Catholic special character of the school. She is encouraging the DRS to pursue further study when the time is right, especially in the area of Catholic leadership. They both felt uplifted by the Catholic Convention earlier this year.
- The tumuaki and increasingly the DRS are involved in the strategic and annual development of the Catholic special character in the school's annual plan
- There has been a beginning made in the Board's internal evaluation of the Catholic special character, and there is plan to strengthen this process by annually self reviewing an aspect of one of the Dimensions. (see recommendation)
- The tumuaki has a wealth of experience in te reo, tikanga, te ao, mātauranga, and wairuatanga Māori. This has been built upon with the use of MAC. She is comfortable in reflecting it both in her leadership and the school's faith practices?
- The tumuaki encourages and nurtures faith-based leadership among kaiako and other staff members. Some examples include the encouragement of the junior teacher to take a lead role in the development of the new curriculum. She also values the input of one of the support staff members who links the school into the St Vincent de Paul society in the Parish.

### **2. Religious Education**

The school has taken commendable steps to ensure that the new Religious Education programme is given high status.

- The talents of one of the kaiako have been recognised and the DRS is given time and a management unit to carry out this role within the small school environment.
- The school has implemented the new Religious Education (RE) curriculum over the last two years, with Years 2-4 fully using Tō Tātou Whakapono this year.
- Collaborative planning across terms involves all kaiako, enhancing team cohesion and enriching curriculum integration for both teachers and tamariki.
- The tumuaki and DRS lead efforts to integrate RE themes and touchstones across the curriculum, aiming for holistic educational experiences.
- Ongoing professional development supports kaiako in gaining confidence in the new curriculum, with guidance from the diocese and RE advisors.
- Kaiako have access to faith formation opportunities, including the "Teachers New to Catholic Schools" course and the "Having Life to the Full" sexuality education course.
- The school is advancing culturally responsive RE pedagogy, focusing on te reo Māori, tikanga, and celebrating cultural diversity among ākonga.

"I have found following the new Catholic curriculum a great resource supporting me and helping me to use more te reo with religious education. I am able to read to reo so following this is easy" (kaiako)

- Assessment, evaluation, and reporting in Religious Education are on the way towards being aligned with best practices found in other learning areas. The present reports have an Religious Education section and there is recognition that these will need some revision in the next year due to the new curriculum. Whanau get an opportunity mid year to come and have a conversation with the staff about the report and their child.

There are a number of impacts of the school's creative approach to Religious Education. It strengthens tamariki engagement, supports kaiako faith and professional growth and plays a part in fostering cultural responsiveness. Collaborative planning and curriculum integration enrich learning experiences, while professional development ensures kaiako are well-prepared for the new RE curriculum's demands.

### 3. Catholic Curriculum

- The Catholic worldview is fully integrated into the curriculum, enriching students' understanding of faith as part of everyday learning.
- Catholic Social Teaching (CST) principles are applied through Caritas resources, engaging students with social justice and care for the marginalized.
- Board planning aligns with CST values, emphasizing the common good and Catholic community welfare.
- Te Tiriti o Waitangi principles shape a bicultural curriculum approach, with the Board actively conducting hau tu review to ensure alignment.

The impact is that Integrating Catholic values and Te Tiriti principles fosters a holistic, social justice focused education, strengthening students' faith and cultural understanding. The school's commitment to CST supports justice and community-minded values. Human sexuality education



aligns with Catholic teachings, ensuring comprehensive guidance for students and parental involvement.

### **Next Steps for Development**

- There is opportunity to work with the parish to develop events to support faith development to the parent community in an effort to support them in understanding of faith and their role as parents.

### **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?*

#### **1. Catholic School Community**

- The school is very clear about the place of the Charism of Sisters of St Joseph and promotes within the school community. Tamariki understand the values that come from the Charism which is actively taught.
- The school upholds Te Tiriti o Waitangi principles, honoring cultural identity and values of ākonga Māori through using the Hautu self-review to show where the school is at on the journey.
- The school has a strong connection to the parish. The tumuaki spends a lot of time building relationships with the community. In return the parish gives much to the school through daily support.
- Tamariki show respect and hospitality to parishioners and treat them with dignity, supporting events like weekly Mass and parish funerals with practical help for families.
- A welcoming, inclusive culture of aroha, respect, and courtesy is maintained through warm relationships between staff, whānau, and tamariki. An example of this in action is all staff make themselves available at the end of the day as parents come to pick up their tamariki. This helps provide an inclusive environment where all members of the community experience aroha, courtesy, and a sense of belonging.

The school's commitment to cultural respect and partnership fosters a connected, inclusive community where Māori values, parish involvement, and aroha are celebrated daily. Attempts to authentically engage with whānau and parish ensures that everyone is working towards experiences of belonging and shared purpose.

#### **2. Partnership and Collaboration**

- Te ao Māori is embedded in the school's Catholic special character, enhancing cultural connections for the community. The tumuaki uses te reo confidently, and kaiako are at various stages of language learning. Significant progress has been made to authentically consult with mana whenua, specifically members of Ngaati Rora. They have agreed

helping with localising the curriculum and guide the Kura in iwi and local kaupapa, history and culture.

- Collaboration with the parish supports tamariki and whānau engagement in parish life, strengthening community bonds. The new parish priest is involved and serves on the school Board.
- The school promotes a deep understanding of Te Tiriti o Waitangi among all community members, consulting mana whenua, specifically Ngaati Rora, to localize the curriculum with iwi guidance.
- Cultural diversity is celebrated, as seen in welcoming practices like a whakatau for visitors and evaluators observed Samoan students enhancing prayer with song.
- Some fruits of the work done at the school is reflected in the number past tamariki in leadership positions in Te Kuiti High school Sacred Heart Napier St John's College, Sacred Heart (Hamilton) and Otorohanga College.

The Impact of the school's collaboration has been strengthened by its efforts to embed te ao Māori, and partner with mana whenua. These contribute to a culturally rich and spiritually connected community. The school's relationships and parish collaboration, support a strong Catholic identity, while cultural diversity celebrations foster an inclusive and welcoming atmosphere for all tamariki and whānau.

### **3. Pastoral Care**

- Planning by the Board is done according to the principles of Catholic Social Teaching and 'common good' is often within their discussions.
- The school is very aware of each family and their needs. There are strong trust relationships with families and often they come requesting support for food .
- The school has a relationships policy that puts relationships first. All discussions re behaviour management are held under the restorative practice guidelines thus caring for the dignity of each person who has been harmed or just involved in some way.
- Manaakitanga is a priority and comes in the form of caring for others both in and outside the community. The tumuaki puts it like this:  
"It shows itself in the form of cards, letters, scooping up someone who has scraped their knee or journeying alongside someone as they celebrate or make sense of their reality."
- School uniforms are recycled and given out free to homes. Sports shoes and school shoes are donated and sometimes parishioners or community members provide resources for new shoes.
- The small nature of the school alongside kaiako manakitanga ensures that each tamariki is personally known, valued, and supported in their individual needs. An environment is fostered where the mana and tapu of each individual are acknowledged and respected
- Parish and Community Involvement  
How does the school work with parish and whānau to identify and support members in need? Are there specific programs or practices in place to facilitate this collaboration?
- The school ensures staff well-being and appreciation. This is summed up by a kaiako:

"Our principal is always encouraging and making me feel valued. Whenever I feel like I need help I know she will be more than willing to support me and guide me in the right direction."

#### 4. Service and Outreach

- Opportunities are provided by the school for ākonga and kaiako to engage in service and outreach activities within the local community, and these opportunities align with the Gospel message possibly also aligned with Mary MacKillop's guide. 'Never see a need without trying to do something about it'

"For me as an active Catholic it works as part of my formation. Working here even in a support role is a call to service. Also contributing to the whanau ideal of both staff and school." (Kaiako)

- Opportunity is taken to visit the local retirement home and the students read with or sing with the residents. Christmas parcels with gifts the tamariki have made themselves at the end of every year.
- The parish members are made aware of what is happening at the school through the newsletter. Grandparents Day and the annual Nativity play at the school are both opportunities where tamariki can show participation and leadership. These both form opportunities to connect with the community.
- Tamariki put the gospel passage into action by way of service to the local community and beyond by providing, food and gift boxes to people in need This encourages leadership in the senior tamariki to come up with ideas for mufti days, and where contributions should go to and they choose a charity and organise the whole day themselves. Tamariki offer during funerals to be of service in whichever way they can.
- Senior Tamariki give their own time and skills to coach and referee sports teams.
- Due to such an expansive cultural community, it does enable children to learn more about each other and be more accepting to all people around them.
- Tamariki assist in parish ministry as altar servers and readers. They learn to give through the regular donations of food to the local food bank that are collected prior to school Masses, thus building an awareness of the needs of those requiring support in the community.
- The school has collaboration with local parish St. Vincent de Paul society who provide support for the service and outreach initiatives within the school. These relationships are nurtured by the connection of one of the Teacher assistants who is an active member of the Society of St Vincent de Paul.

#### Next Steps for Development

- There is an opportunity to extend opportunities beyond just Hillview and look for further ways of presenting art and music that reaches out to others with joy. Examples could be a Junior Joeys Group, Maybe Young Vinnies.

#### **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?*

The Board of Trustees and Principal ensure that the vision and strategic direction for the school clearly and openly reflects the Catholic Character and strives for excellence in educational delivery. This is evident in the school's annual plan.

There is a good and respectful working relationship between the board Presiding Member and the tumuaki, with regular communications held between the scheduled board meetings. Both are clearly committed to excellence and the Special Character of the School.

The school neighbours the parish church and regularly shares parish information in the school newsletter. The resident priest, Father Ritche is a member of the school board and the tumuaki is active in parish ministry. A school Mass is held each week on a Friday.

#### **Legal Obligations**

The school meets all its legal obligations with respect to staffing, working within the maximum roll and preference and non-preference limits.

The school has submitted to the Proprietor the annual attestation document covering off the compliance requirements and the 2023 Proprietor's Appointee report has been received by and responded to by Bishop Richard.

#### **Cultural responsiveness**

The mana whenua have appointed three liaison members of the iwi to work in partnership with the school. The school's kapa haka tutor is a member of the iwi and all students take part in Kapa Haka weekly. The students and staff have learnt waiata and prayers in Maori.

#### **Staffing**

Based on the current curriculum and leadership staffing level of 3.9 Full Time Teacher equivalents, the school is required to have two Special Character positions. These positions are that of the tumuaki and the teacher with Director of Religious Studies responsibilities.

In reviewing the letters of appointment for permanent teaching staff, it was noted that the letters explicitly state if the position was tagged Special Character or not under Schedule 6, Clause 47 of the Education and Training Act 2022. A record of special Character staff is readily available and the Diocese is notified each year of the number of Special character positions filled or vacant by way of the Annual Compliance report.

The tumuaki has an induction programme for new staff that covers the expectations and responsibilities around special character and for new teachers they have training on the Religious Education curriculum.

All permanent teaching vacancies are advertised within the guidelines as stated in the Education and Training Act 2020. The proprietor through his appointees is represented in all permanent teacher appointments.

### **Professional development of Staff and the Board in relation to Special character.**

In light of Bishop Richard's letter to the Board of Trustees in May this year, consideration needs to be given as to what support is needed to continue building the knowledge in faith capacity of all teachers that teach the Religious Education Curriculum.

The staff have undergone professional development to understand the new religious education curriculum. The board of trustees have viewed the curriculum starter videos prepared by the Christchurch diocese and an opportunity exists to explore the Governance videos on the New Zealand Catholic Education website.

### **Enrolment**

The school meets its compliances with regards to preference and non-preference pupils. A record is kept of the enrolment status of students as to what preference criteria they are enrolled under or whether they are non-preference. When required, a waiting list for non-preference students is kept. All records are easily accessible through the school secretary. If students are baptised or received into the church while attending the school the records on the student management system are updated.

### **Catholic Character**

The Board of Trustees is truly clear about its obligations around Catholic Character and do view all responsibilities through a Catholic lens.

The annual budget reflects the commitment to Special Character with money allocated for curriculum resourcing and development and an allocation for staff professional development opportunities. This year the Tumuaki and the teacher in the other Special Character position attended the New Zealand Catholic Education conference in Wellington.

Special Character appears in the tumuaki Board report and under the agenda item, Community. The Proprietor Appointees on the school board open board meetings with a prayer. A formal self-review process of the Special Character is not yet in place but there is a willingness to do so.

The school's website is not current and would benefit by having its content refreshed. The school newsletters have a large section dedicated to special character.

### **Policies**

All Board of Trustees policies are reviewed as part of the Board's 3-year review cycle.

The school uses School Docs as the basis of its policies and where practical, by the end of 2025, the policies will be adapted to reflect the ethos and Special Character of the school.

### **Safeguarding**

All volunteers and those working with children are police vetted. The school has a child protection policy that the staff understand and are familiar with.

### **Health & Sexuality Education**

The teaching staff have completed 50% of the Having Life To The Full (HL2TF) Sexuality Education professional development. On completion of the course the aim is to have a clear Health Education implementation plan that aligns with the teachings of the Catholic Church.

Consultation with the community on the Health and Sexuality Education is planned once the HL2TF training has been completed.

### **Possible next steps**

1. An opportunity exists for the board to view and discuss the Governance video resources from the New Zealand Catholic Education website. [Link](#)
2. Work with the diocese religious education advisor to ensure that the staff Religious Education records are kept up to date to assist the teaching staff plan their next steps for Religious Education professional development

### **Recommendations:**

- Although there is already some self-evaluation happening it is recommended that a plan be established at the beginning of each year to review one aspect of a Dimension per year, to include ākonga, Board, whānau and parish personnel. [Link to NZCEO Ex 1 Ex 2 Ex 3 Blank](#)
- Continue to build joy filled opportunities for the parish/community to more fully connect with and participate in the life of the school. Seek opportunities to offer parents opportunities in and knowledge of how to support their tamariki with their Faith development.
- As part of ongoing work on strengthening knowledge of teachers to equip them to teach the new curriculum and develop a deliberate professional development plan for each teacher.
- Refresh the website so that the information on it is relevant and reflects the strength of the Catholic special character of the school.

The evaluation team is confident that the tumuaki has the willingness and ability to address these recommendations fully before the next external evaluation. The Catholic Education Office staff are available to assist the tumuaki, Board and kaiako in compiling an action plan to address these recommendations.

The evaluation team thanks the community of St Joseph's Catholic School Te Kuiti 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.

**Terry Consedine**  
*Lead reviewer*

**John Coulam**  
*Assistant Reviewer*

**N.B. This report will be shared with NZCEO and the Hamilton Diocesan Schools Council.**

Catholic Special Character Evaluation ..... St Joseph's Catholic School Te Kuiti

