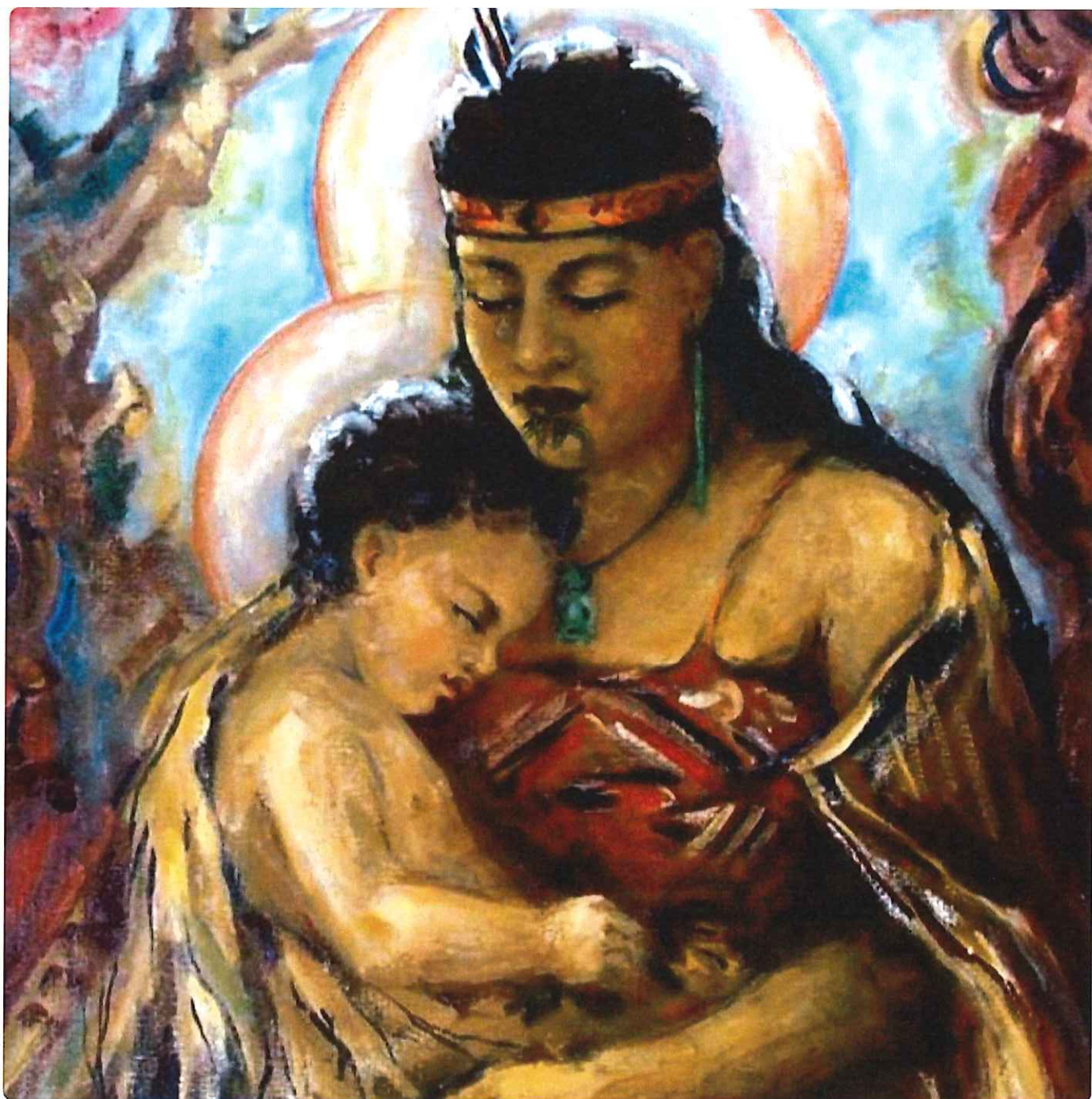


PPTA Submission to Catholic Diocese Consultation 2016

He Kororero



He inoi

Year of Mercy Prayer, Pope Francis

Lord Jesus Christ, you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him.

Show us your face and we will be saved. Your loving gaze freed Zacchaeus and Matthew from being enslaved by money; the adulteress and Magdalene from seeking happiness only in created things; made Peter weep after his betrayal, and assured Paradise to the repentant thief.

Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman: "If you knew the gift of God!"

You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world, its Lord risen and glorified.

You willed that your ministers would also be clothed in weakness in order that they may feel compassion for those in ignorance and error: let everyone who approaches them feel sought after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind.

We ask this through the intercession of Mary, Mother of Mercy, you who live and reign with the Father and the Holy Spirit for ever and ever.

Amen

1

Summary

*Ka tu te kuia, ko Kataraina Kanara. i
karanga ia ki te iwi, i te Maori Miha.
2016*

In brief, we as teachers and members of the PPTA believe that the decision to consult on closing the school, in the absence of an adequate well-researched and consulted policy framework on Catholic Māori

Education, is premature and seriously disadvantages the College, and the potential improvement in Maori education that might be achieved in all Catholic schools.

This intent of this consultation is illogical and is the opposite of the information provided on the Diocese consultation website, in the FAQs sheet provided to the public (refer Appendix 1).

The consultation terms of reference fail to consider the relationship and responsibility of the Diocese in respect to the wider contextual issues affecting the Māori Catholic community in Auckland generally and the College, in particular.

The decision to exclude consultation on the Residential Services of the school is disingenuous. Teachers are encouraged to know students and their home situations because it affects how we teach - the residential situation clearly affects student performance and cannot be reasonably excluded from consideration.

Some data provided in the widely distributed, original consultation document is inaccurate. These inaccuracies negatively undermined and affected the school in this consultation process.

We believe that Hato Petera College offers a niche educational service and should stay open, but that the MOE and Diocese ought to:

Implement a modernisation programme within the school, so that it is of a comparable standard to its neighbouring schools, Carmel College and Rosmini College. This will enable to become a viable option for Maori parents to consider, and will quickly help to address the falling roll situation.

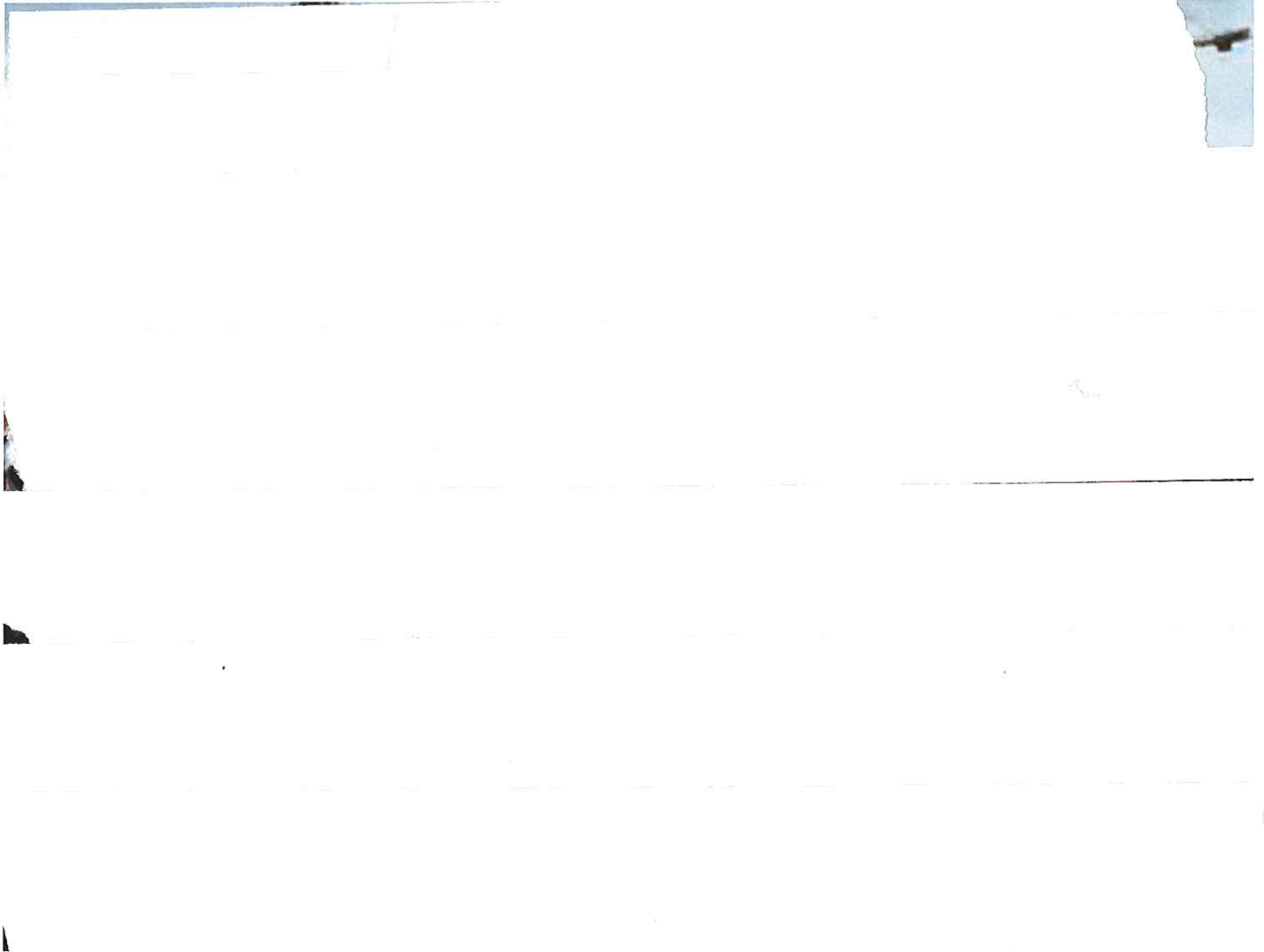
Implement a development programme for curriculum to expand learning opportunities that would match better quality, fit-for-purpose facilities so the college can provide an improved service to Māori, under the kaupapa of Catholic Secondary Education, and

Ensure that the residential facilities are upgraded or replaced, so that they can meet the standard of similar residential facilities provided at other schools in Auckland, such as Dilworth School, Epsom Girls School or Sacred Heart College.

2

The Diocese

Although we are a small school, we have more than our fair share of successes on the Rugby field.



Catholic Māori Education.

At the outset of this consultation process, the Bishop and the Diocese reiterated their commitment to Catholic Māori education. This commitment was also specified in the FAQs sheet, circulated as part of the consultation process. However, despite searches on the Diocese webpage and a check of other Catholic policy forums, we can find no active policy statement that outlines any commitment by the Diocese towards Māori education. The consultation team was unable to provide any such document, when requested.

A similar search of websites for other Catholic Secondary Schools also produces a lack of a well-known strategy for Māori Catholic Secondary Education, and a dearth of clear programmes for Māori students within our collegial schools. Where programmes exist, these are at the instigation of a Maori staff member.

This should not be the case after more than a century of Catholic school education in Aotearoa.

If we recall the meaning of the hīmene, Mō Maria, written in 1841 by Bishop Pompallier, then we can remember that the Māori people agreed to follow Mary and the Bishop would help to bring God and protection to Māori. The consultation process is the antithesis of the relationship previously enjoyed between Māori and the Church. It seeks to remove our place in the world of Catholic Education with no discussion or engagement about what might replace it, if anything.

Given the absence of strategic policy that sets out the direction or policy options of the Church, then we must ask, will Māori education simply be absorbed into the mainstream culture of the Church, to be used as by-lines, occasional phrases and artwork on buildings, in prayer books and at occasional Maori Miha?

Catholic Māori community in Auckland

Over the course of the last month, during consultation hui, members of the Māori Catholic community have expressed disquiet about the struggle being faced by the Māori Catholic community in Auckland and the lack of practical support or interest from the Diocese. At

the hui held 28 August, reference was made to the struggle to keep both Te Unga Waka and Whaiora Marae open as viable options for Māori Catholics, living in Auckland.

The Diocese has left these indigenous parishes to rely on:

He provides Mass twice on Sundays and again, daily. It is too much to expect him to be on hand to guide the school through these troubled times. There needs to be some urgent thought given as to his replacement.

Set against this backdrop, it is apparent the Diocese is intending to “discover and consider” the future viability of Hato Petera, without considering its overall responsibility (and neglect) towards the wider Māori community in Auckland. This failure to recognise their responsibility towards Māori is inconsistent with the advice from Bishop Peter Cullane, as follows:

One law for all: A fourth area of fudging is deplorable for its naivety, i.e. the references to “one law for all” and “treating everyone the same”. When people’s disadvantages have resulted from historic injustices, redressing them is a matter of justice. The injustices included the land confiscations, and the serious social and economic deprivations that resulted from the confiscations. These included poorer living conditions, greater vulnerability to sickness and disease, and no financial resources for participating in the new cash economy. To these can be added what happened to Māori in an education system geared primarily to the needs and assumptions of the dominant culture, right up till the 1940’s. In the face of the resulting inequalities, it would be unjust to treat all NZers “the same”. That would simply perpetuate the inequalities.

The majority of students who attend Hato Petera College have historically been drawn from poor, destitute rural communities, over decades, and this has affected the economic base of the school which has relied on the Diocese to support it, when the families of its student body could not afford to. Even today, a significant proportion of our student body come from rural or provincial New Zealand, or from poorer urban neighbourhoods in which education is less accessible than it could be.

Our submission

As teachers, we respectfully submit that the Diocese consultation to close Hato Petera College, prior to developing and consulting on a clearly articulated strategy for how the Diocese might support and enhance the Māori Catholic community in general and for Māori education specifically is premature and does not show good faith to Maori people.

By consulting in the absence of a proper strategy for supporting the Māori Catholic community in Auckland, we believe that the Diocese shows itself to have only a tokenistic regard for Māori. While it uses Māori concepts, words and artwork in its Liturgy, Rituals, Leaflets and Teaching Resources, it fails to show regard and protection towards actual Māori people.

By consulting in the absence of a proper strategy for improving Māori education, we believe that the Diocese is demonstrating an unjust position towards Māori, because the removal of the only Māori Catholic school in Auckland severely reduces the options for Māori Catholic education.

By consulting in the absence of a proper strategy for improving Māori education, we believe that the Diocese fails to demonstrate its regard for Social Justice principles that are considered valuable to the Church as a whole.

By failing to continue and maintain the school infrastructure generally over several decades and by the Diocese failing to address any property issues in the 4 years, we believe that the Diocese has

1] Allowed school facilities to deteriorate into the current condition, which undermines the school's ability to provide a modern education.

2] Neglected to recognise that facilities do affect teaching and learning, as modern teaching techniques require different spaces and more technological resources. In particular, the poor standard of the IT suite and equipment is the antithesis of a modern learning space. The layout and condition of the Māori suite of classrooms needs updating and modernising to create a modern learning space for that subject. The school gym and adja-

cent facilities (toilets, equipment lockers and classroom) are very tired and the classroom in particular is not designed for teaching.

Furthermore, by closing the College, we believe that the Diocese would be failing to act in accordance with the 12 Principles of Social Justice, particularly in respect to:

1] Human equality AND the Principles of Association and Participation

By these 3 principles, Catholic Māori whanau ought to be able to retain the right to have access to a Māori Catholic education in Auckland, but the option ought to be actively promoted and funded

2] Respect for Human Life

Every person in the school community, especially the students, have a human right to be treated with dignity. Consulting in this way, ahead of any global strategy for the enhancement of Catholic Māori education is to demean the dignity of students and their whanau.

3] Principle of the Common Good

The Common Good for the Catholic community in Auckland must include what supports and helps the Māori community.

Our marginalised community continues to suffer the effects of colonisation, of bias and unjust decisions that disadvantage us and which reduce the options for our inclusion in the Catholic School System.

Only a precursory, quick walk through our school and any other Catholic school in Auckland will demonstrate how poor and impoverished our school is, so we have not benefitted equally from the common good afforded to other schools.

This is not a new situation but the Diocese has failed to address problems with proper investment of resources, new buildings and strategy and closure will not expunge the responsibility of the Diocese.

4] Preferential Protection for the Poor and the Vulnerable

Hato Petera College is the poorest of all the Catholic schools in Auckland. Many of the others are works-of-art, their schools being so beautifully designed and presented to parents and whanau. The residential boarding facilities at Sacred Heart appear as modern and efficient as ours are old and inefficient.

Closing Hato Petera College, instead of fixing it, is effectively a failure by the Diocese to support this poor and vulnerable indigenous community.

3

What would Jesus do?

Luke 15:4-5

4 "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it?

5 And when he does find it, he sets it on his shoulders with great joy"



If Jesus were here, he would counsel others to have more compassion for the problems faced by this indigenous community, he would help to heal the problems faced by decades of being unloved.

What would Jesus Do?

As Catholic and Christian teachers, our staff group have considered what would Jesus do?" From the Bible we see gain inspiration from his actions:

Matthew 9:36

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

Mark 10:21

And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."

Matthew 6:20-21

And he lifted up his eyes on his disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God.

Mark 12:31

The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Luke 4:18

"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed"

Luke 6:36

Be merciful as your Father is merciful

Luke 15

From the Parable of the Lost Sheep, we can be certain that Jesus would be recommending that the Diocese ought to be searching after the one sheep that is lost, for this is the sheep that needs extra care and attention. By its return to join his brothers and sisters, the whole flock benefits and the Shepherd knows he has done the right thing.

Our submission

Loneliness
and the feeling
of being unwanted
is the most
terrible poverty.

Mother Teresa



In this Year of Mercy, we are asked as Catholics to focus on God's forgiveness and mercy. We take inspiration from the prayer of our Pope and pray that Good News will be the blessing received from this consultation process.

We therefore implore the Diocese, in making the decisions that follow on from this consultation, to "discover and consider" and then reflect on Jesus' message to all of us as Catholics living in this modern and imperfect world.

We ask that Mercy be one of the key factors within the decision making process, which will commence hereafter.

4

Other issues

Current high performing students on a school trip to see the Warriors in action, 2016.

Teachers acknowledge that low student numbers form a considerable threat to the viability of the school.

We respectfully submit that several factors have collectively resulted in difficulties retaining students and in recruiting new students.

These factors include:

- 1] The sub-standard state of the residential facilities which needs urgent replacement.
- 2] The lack of clarity over who manages the residential facilities, who organises the residential timetable and monitors/ supports the Matua Atawhai staff, which leads to students being confused with the many policy changes that happen through the year and can result in reduced student engagement in learning and student impatience with supervising adults who can't agree.
- 3] The failure of all whanau to pay all of the fees (this is a difficult factor since many are poor, and would have difficulty with affordability).
- 4] The Diocese unwillingness to provide a long term lease which severely restricts the schools options to upgrade residential facilities.
- 5] The on-going management crisis within the residential facilities and the failure of the Diocese, Ministry and School Governance to work effectively with the residential governance to get a secure long term view of what services are to be offered.

6] Inexcusable and sudden decisions to close hostels with little notice, so that parents are left scrambling around to find accommodation for their tamariki. Our administration staff are left to organise homestay situations for students with local families.

Teacher Support for BOT initiatives

Teachers have been informally informed about some of the BOT initiatives, either through the Staff Rep on the BOT or through informal discussions between the Principal, parents and staff.

Extending the school curriculum

Teachers support the extension of the school curriculum to include a Rumaki Reo programme, which can cater to the growing market of North Shore whanau who want their children to have education in the Maori-medium. There is the opportunity for conversion of these students to the Catholic faith, since our school does have a high conversion rate.

Some current teaching staff have commenced Professional Development to improve Māori language proficiency so they will be able to teach across deliver Rumaki Reo classes, effectively.

Extending the school roll to cover Y7 and Y8

As teachers we are unaware of the reasons for why Hato Petera College appears to be one of the few Catholic Colleges that does not have Y7 and Y8 students. Teachers actively support the BOTs initiative to the extension of the school roll, to include Year 7 and 8, and growing the school roll. Teachers are aware of BOT planning to focus the Rumaki Reo kaupapa on this group, and grow the capacity of the school over a 5-7 year period. As noted earlier, some teachers have started to refresh their language skills so they could teach in both English and Maori mediums.

Continued Recruitment drives into feeder schools across the North Island

Teachers are supporting the BOTs activities for recruitment for 2017 students. We have been participating in ongoing recruitment drives into feeder schools that are in our neighbourhood and in our traditional catchment areas of Hokianga me Te Tai Tokerau, Mataatua, Waikato and Tainui.

Teachers agree with the BOTs logic that creating more active recruitment from Intermediate schools in Auckland, where there are immersion and kura units in place is beneficial.

Provision of more scholarships for accommodation and residential boarding

Sponsorships to enable urban students who could do well in a Catholic Māori school but for whom affordability is an issue.

As teachers in Hato Petera College, we respectfully submit that the college has a long and valued tradition of serving families across NZ but that since its “heyday” in the 1960s, the school has progressively lost student numbers as other options for Māori education have developed. It would be devastating to lose this and would show a lack of support for the Māori communities who have supported the school since 1928.

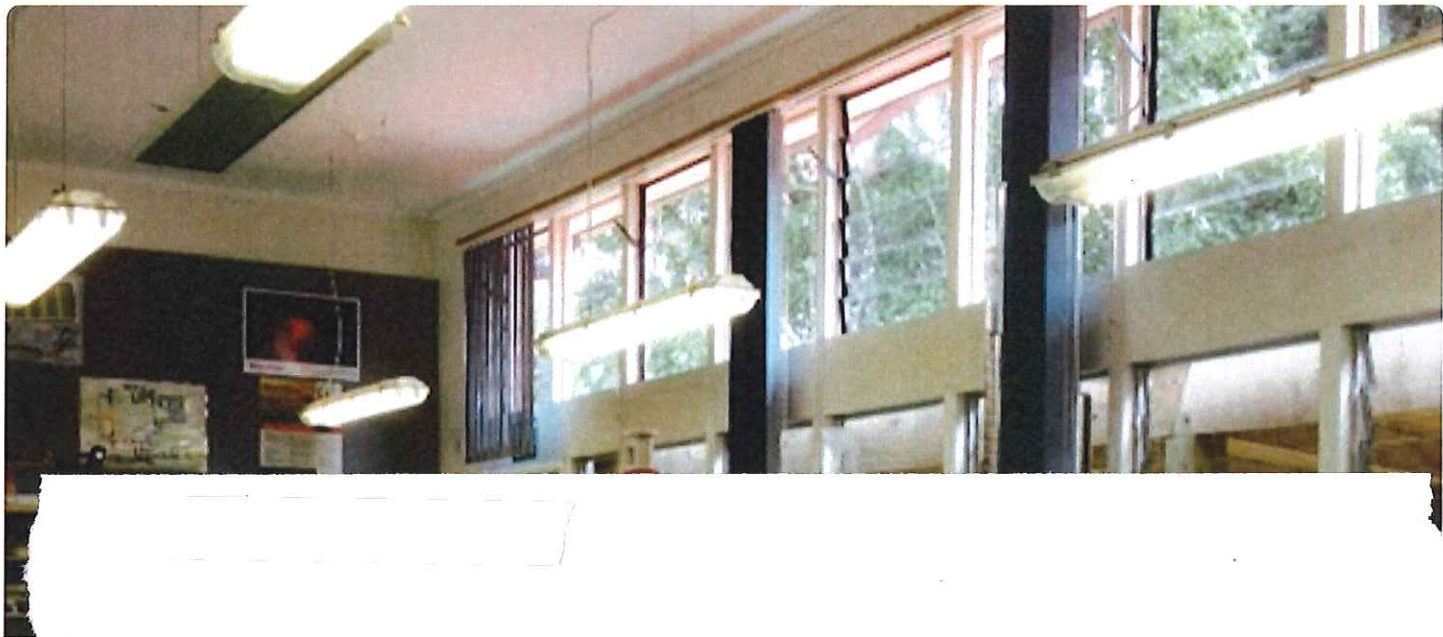
Notwithstanding the increased choice of other Māori education options available to Māori whanau, Hato Petera still provides a niche product for many whanau who are unable to access their local schools, for a range of reasons. However, even many of the current pre-enrolled students will require residential boarding, so addressing both governance and facility replacement issues is a critically urgent issue.

5

Consultation Questions

Matthew 10:20

*For it is not you who speak, but the
Spirit of your Father speaking
through you.*



1. What do you believe is the long term viability of the Hato Petera? Teachers believe that the school is viable as a small, niche provider of a Catholic Maori school for Y7 to Y13 students, working in both Maori and English medium, but moving progressively towards being a predominantly Maori-medium school. The residential boarding option is necessary for our school, so that it can provide a true “living and learning” environment for students. A serious update of the boarding facilities is required and once achieved, there will be a much greater demand for students to attend the school. The standard of the residential boarding facilities is a major barrier to recruitment new students for the school. For this to work at an optimal level, a considerable investment of time, thought, compassion, reflection and money needs to occur.

2. What do you think has to happen to make Hato Petera the College of choice for our Catholic Maori rangatahi and their whanau? First of all, we need to have a priest or deacon resident on site, to assist with the spiritual life of the school. It is not fair for the school to rely on
He is a huge support to the school, but our needs are greater than he can pro-

vide. The Diocese and MOE will need to consult with Māori and agree on an actual policy Māori education framework, that is evidence driven. Because of the lack of strategic and cultural leadership from the Diocese, the school has been allowed to deteriorate over a period of decades. The lack of a clear policy framework means that Catholic schools must be struggling to meet the requirements of the *Māori Education Strategy - Ka Hikitia*, or each school has their own policy without reference to the Church. It is evident from the ERO Report extracts from Rosmini and Carmel Colleges (see Appendix 2 and 3) that their policies are still very new, despite the relationship between Maori and the Catholic Church which has been in place since the early 1800s. Once the Diocese has established a sound framework, then the priorities can be agreed. There needs to be a focus on facility development - the buildings have deteriorated over many years, especially those which are used for residential boarding purposes. The school buildings also need to be revamped, commencing with the Maori department which will need to be completely redeveloped for a Rumaki Reo programme. From our current recruitment programme, teachers are aware that whanau looking to send chil-

dren to Hato Petera do so because they are looking for co-educational schooling so that siblings/cousins can attend, full-time boarding (rather than Monday-Friday boarding which is offered in other schools), low teacher/student ratio (and small class sizes so their student has time to know their teacher), a multi-iwi environment (this is important to rural families), Ease of access to education for their students (especially important for whanau from remote areas), the potential for developing the cultural, academic, sporting leadership skills of their tamariki/mokopuna, the proximity to Universities, the Maori Reo-friendly environment, teachers and Matua Atawhai who will care for their children and most importantly, they are always struck by the strong whanaungatanga amongst students who attend the recruitment events.

3. What elements of Hato Petera College do you want kept? And what needs to change to ensure the school's long term viability? The whanaungatanga amongst students is the number one attribute to retain, hence the residential boarding needs to be retained, albeit in a different format and configuration. The frequent disruption to school caused by political ructions

needs to be curtailed by stronger leadership from the Diocese, who would be working to a well-researched, evidence-based plan for Catholic Māori education, that covered the educational and residential components of the school. A stronger Catholic presence would be needed, in terms of having a Priest or Deacon living on-site who can lead the spiritual life of the school.

4. What's your vision for education of Catholic Maori taitamariki at Hato Petera College? Teachers believe that the profile of students who come / will come to an updated, rejuvenated Hato Petera College will be trained as leaders for the future. Whanau are aware they can send their students to other schools, but they want them to be more than simply, educated New Zealanders. They must also be able to realise their potential as Māori. They need to be able to walk in the Māori world confidently, and competently. Students graduating from Hato Petera need to be able to walk in two worlds confidently. At the moment, the quality of school and residential facilities, when compared to the quality of other Catholic schools, inadvertently gives them with the impression that being Māori is second rate. Our vision is that the Catholic

church must take a socially just position and invest in Hato Petera College, and not cancel the Integration Agreement. Hato Petera College must be allowed to grow and develop, so that our Maori Catholic can be Maori as well as Catholic, and be proud to be both.

6

Appendix 1

Kia inoi, kia mahi
– Hato Petera Motto

SOME FREQUENTLY ASKED QUESTIONS

Question	Answer
What type of school is Hato Petera College?	Hato Petera College is located on Auckland’s North Shore. It is a state integrated secondary school and the Proprietor is the Catholic Bishop of Auckland. All students attending the school identify as Maori
Why is the Proprietor considering possible closure of Hato Petera College?	The Proprietor of the school is concerned about the falling roll which is now 49, the impact of the low roll on teaching and learning, the serious financial position of the school and serious breaches to the integration agreement.
How long has the Proprietor been concerned about the viability of the school?	The Proprietor has had concerns since the roll began to decline in 2012. The Proprietor has written to the Minister seeking agreement to cancel the school’s integration agreement because of his concerns and the impact on the students. The Minister has agreed that the Proprietor should consult on the long term viability of the school and possible closure.
What support has been offered to the school?	The Proprietor has requested a statutory intervention.
Is the Proprietor committed to supporting Maori education	The Proprietor is committed to supporting Catholic Maori education. Results for Maori attending a number of Catholic secondary schools is very high e.g. Rosmini College, St Peters College, St Marys College.
How many students are in	Our understanding is 35 of the 49 students enrolled at Hato Petera

Appendix 2

Rosmini College

EXTRACT FROM 2014 ERO REPORT

How effectively does the school promote educational success for Māori, as Māori? The college has effective processes in place to promote educational success for Māori as Māori. A college goal is to implement NCEA courses in te reo Māori and, at present, there are 'learning programmes in te reo and tikanga Māori in junior classes. The college has strategically appointed a kaiwhakaako to establish a strong te reo and tikanga foundation for future NCEA courses.

The next step for senior leaders to consider is how they will further support the culture, language and identity of Māori students through the provision of Māori studies. Further examination of timetabling provisions is also required to ensure that students who decide to learn te reo Māori are not disadvantaged by other subject options.

Māori students are provided with an opportunity every week to have breakfast at college with staff and to discuss their learning with teachers in a supportive environment. Parents are also invited to participate in these breakfast meetings. Māori parents express their support for the college and have high expectations that their sons will excel while at Rosmini.

Note

The current HOD Māori commenced at the school in early 2015.

8

Appendix 3

Carmel College

EXTRACT FROM 2015 ERO REPORT

How effectively does the school promote educational success for Māori, as Māori?

Educational success for Māori, as Māori, is promoted well by the school's strategic focus and commitment to building meaningful partnerships with Māori and integrating bicultural perspectives into the school.

Achievement levels for Māori students are similar to the levels of achievement for the whole school. 2014 NCEA results indicate that merit and excellence endorsements for Māori students were slightly above those for other students at Levels 1 and 3.

Initiatives and developments include:

1] strategic appointments for staffing pastoral support, the provision of te reo Māori in Years 7 to 13, and leadership in developing bicultural partnerships

2] school operations and environmental changes that show an appreciation and demonstration of tikanga Māori

3] increasing teacher knowledge and understanding about marae protocols, and the key concepts of biculturalism, equity and equality.

Next steps to build on this significant work could include continuing to work with the kaitakawaenga and te reo Māori teacher to develop a strategic plan for Māori student success that informs school direction and resourcing decisions.

NOTE:

It is unclear from the prospectus if there is a Maori department since none can be seen. It appears that Maori is taught as part of languages, rather than as a discrete department.