

**A REPORT ON THE LONG TERM VIABILITY  
OF  
HATO PETERA COLLEGE  
INCLUDING POSSIBLE CLOSURE  
  
FOR  
THE CONSIDERATION OF THE CATHOLIC  
BISHOP OF AUCKLAND**

**12 September 2016**

**CONSULTANTS**

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## 1. BACKGROUND INFORMATION

As a result of correspondence with the Minister of Education on 9 December 2015<sup>1</sup> and 15 March 2016<sup>2</sup>, the Roman Catholic Bishop of Auckland expressed his concerns about the viability of Hato Petra College, as Proprietor of the College, and the possible cancellation of the school's integration agreement.

The Minister wrote back to the Bishop on 9 June 2016<sup>3</sup> agreeing *"it appears timely for you to consult with the community, the College's Board of Trustees, and any other people or groups you consider appropriate, regarding the long term viability of the College."*

### Terms of Reference

The terms of reference for the consultation process included:

1. discovering the views of key stakeholders
2. considering their views
3. providing a report to the Bishop in which options presented through the consultation process
4. noting other provisions the Auckland Catholic Diocese is making for Maori Catholic secondary age students in the Diocese.

The terms of reference excluded consideration of the hostel or the land on which either the hostel or the school is sited.

The Roman Catholic Bishop of Auckland is the registered proprietor of the land. The 1850 Deed of Grant provided for the support of a School *"for the education of children of our subjects of both races and of children of the poor and destitute persons....."*

On the 28 July 2016, the Bishop wrote to key stakeholders seeking their views on the long term viability of Hato Petera College including the possibility of closure. The timeframe set out was for consultation to be completed by 7 September 2016 and a report to be completed for the Bishop's consideration by 12 September 2016.

### Consultation Team

The Auckland Catholic Diocese contracted three independent consultants to meet with key stakeholders and to consider written and oral submissions. The consultants were Ray Webb, an education consultant, Micheal King, Principal Consultant Cognition Education and Rachael Tuwhangai, Managing Director Maori and Pasifika Support Services. Micheal and Rachael are both fluent in Te Reo Maori and the consultation team accepted submissions in either Te Reo Maori or English.

The consultation approach was guided by four core principles/values. These were regularly referred to and shared with hui participants by our Kaikorero Māori (Māori speaker) Micheal King at the beginning of each consultation meeting.

The Consultation Meeting Values:

- Pono: to act in an honest, genuine and sincere manner during consultation meetings
- Tūmanako: to be cognisant and respectful of the hopes, wishes, dreams and aspirations of key stakeholders

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<sup>1</sup> Appendix 1

<sup>2</sup> Appendix 2

<sup>3</sup> Appendix 3



- Rangimarie: to approach consultation interactions in a peaceful and non-confrontational manner
- Aroha: to approach meeting participants with love, compassion and empathy

## Hato Petera College

Hato Petera College is a decile 3 state integrated school located on Auckland's North Shore. The Proprietor is the Roman Catholic Bishop of Auckland. The school provides for co-educational education for Years 9-13 and had a 1 July 2016 roll of 49. The school's Deed of Integration Agreement sets a maximum roll of 250, of which no more than 5% (12 students) can be non-preference. Since 2000 the roll has fluctuated between 146 and 49 students.

The school has a boarding facility, which is presently operated by Hato Petera Limited (HPL), a subsidiary of Hato Petera Incorporated Society. The hostel can potentially accommodate 125 students, however to achieve this HPL would need to make a significant capital investment to ensure the buildings are fit for purpose. As of 29 August 2016, 32 students are boarders and current capacity is approximately 55. The hostel licence was suspended from 4 September 2016 until 16 September 2016 to give HPL time to address the health and safety issues that have arisen.

Prior to the establishment of St Peter's Rural Training School, Bishop Pompallier and his coadjutor, Bishop Viard established St Mary's College in 1848 on land the Bishop had purchased in Takapuna. The land from the 1850 Crown Grant was initially used to provide income for this school at Takapuna. On 3 June 1928 Bishop Cleary set up St Peter's Rural Training School under the care of the Mill Hill Missionaries on the Crown Grant land the current site of Hato Petera College.

During the 1940's Marist Brothers were invited to staff the school with the Mill Hill Missionaries running the hostel. In 1946 the school was renamed St Peter's Maori College and officially recognised as a secondary school to teach Maori boys.

By 1970 the Mill Hill Fathers had withdrawn from the school with the Marist Brothers taking over running both the school and the hostel. During this time the school commonly became known by its Maori name – Hato Petera College.

Following the enactment of the Private Schools Integration Agreement in 1975, on 23<sup>rd</sup> February 1981 the Integration Deed of Agreement for Hato Petera College was signed with the school being integrated into the state system as a Roman Catholic Secondary Boarding School for Boys principally but not exclusively of Maori descent from Form Three to Form Seven. On the 4<sup>th</sup> February 1993 the Integration Agreement was amended and the school became co-educational, allowing girls to attend.

## Background to the 2016 consultation process

On 9 December 2015 the Bishop of Auckland wrote to the Minister of Education, Hon Hekia Parata requesting that the Integration Agreement for Hato Petera College be cancelled. It was proposed that the cancellation of the Integration Agreement takes place under section 11C of the Private Schools Conditional Integration Act, 1975. The Bishop stated that he believed *"Hato Petera College is no longer viable or able to provide an education that is able to serve the interests or needs of the students"*.

On the 15 March 2016 the Bishop wrote to the Minister and noted his disappointment that a proposed Statutory Intervention under section 78 of the Education Act had not been *"enacted by the Ministry of Education"*. This request referred back to the seriousness of the concerns raised by the Bishop in his letter of 9 December 2015.



As outlined by the Bishop in his letter to stakeholders dated 28 July 2016, the following areas are of primary concern to the Bishop:

- Low number of students enrolled
- Impact of the low roll on the breadth of curriculum
- Breaches to the integration Agreement
- Financial position of the school
- Breakdown in relationships between the Board of Trustees and the Hato Petera Ltd.

## **Other Factors**

### ***Land Claim***

As mentioned previously, the Crown Grant of 1850 was provided for the support of a school for “*children of both races and of the poor and destitute persons*”. A claim was previously filed with the Waitangi Tribunal, however the nature and scope of this claim is outside the terms of reference of this report.

### ***Hostel***

The issues relating to the hostel are outside of the scope of this report. However, the long term viability of Hato Petera College is tied up with some form of boarding provision for students from outside of the North Shore.

The hostel is also a focus area for the November 2011 Education Review Office report which states “*ERO recommends that the Ministry of Education, the Whānau Trust o Hato Petera, and the Catholic Diocese urgently address identified accommodation concerns in the kainga, and provide a safe physical environment for students and staff*”.

Historically the school was established to provide education for Catholic Maori boys from rural areas and its roll today consists of only 12 students who live on Auckland’s North Shore. On 1 July 2016 when the roll was 49, 35 students were boarders.

At present the hostel licence has been suspended by the Ministry of Education as the regulating body. HPL has been given until 16 September 2016 to comply with the reasons for the suspension.

## 2. CONSULTATION PROCESS

In planning for the consultation the Diocese sought to inform all key stakeholders both in writing and through the Diocese website of the Bishop's decision to commence consultation on the long term viability of Hato Petera College. The consultation process commenced with briefings for key stakeholders. This included contacting all parents in writing and providing those parents who could be contacted by telephone advance notice of the Bishop's letter. Both the Board of Trustees and the HPL, which had assumed responsibility for the hostel, were briefed on Monday 24 July 2016. Staff at the school and students were briefed separately on Tuesday 25 July 2016, as were matua atawhai staff in the hostel.

The briefings consisted of meeting with the independent consultants and the Vicar for Education for the Catholic Diocese of Auckland, with the Bishop attending the briefing meetings with the Board of Trustees and representatives of HPL. At the meetings the stakeholders were presented with an overview of the Bishop's concerns and an outline of the consultation process. The Bishop's letter of 28 July 2016 and the Fact Sheet were distributed to all who attended and posted to parents and whanau.<sup>4</sup> Both contained details of the proposed hui and where submissions could be sent. All information was also placed on the Auckland Catholic Diocese website.

Three public hui were planned along with separate hui with the Board of Trustees, staff, students and HPL. Following feedback from the briefing sessions additional public hui were scheduled for Te Unga Waka Marae, Panguru and Rotorua. One of the public hui scheduled for St Joseph's Catholic School Takapuna was transferred to Te Kamaka Marae on the Hato Petera site. The planned hui with HPL was replaced with a hui with its governing body, Hato Petera Incorporated Society.

### Hui schedule

| Date               | Venue                                | Audience                         |
|--------------------|--------------------------------------|----------------------------------|
| Thursday 4 August  | St Joseph's Catholic Church Takapuna | Parents/whanau and Public        |
| Saturday 6 August  | St Anthony's Catholic Church Kaikohe | Parents/whanau and Public        |
| Sunday 7 August    | Waipuna Marae, Panguru               | Parents/whanau and Public        |
| Sunday 14 August   | Te Kamaka Marae Hato Petera          | Parents/whanau and Public        |
| Monday 15 August   | Hato Petera College                  | Staff                            |
| Monday 15 August   | Te Kamaka Marae                      | Students                         |
| Saturday 27 August | Te Arawa Convention Centre Rotorua   | Parents/whanau and Public        |
| Sunday 28 August   | Te Unga Waka Marae, Epsom            | Parents/whanau and Public        |
| Monday 29 August   | Hato Petera College                  | Board of Trustees                |
| Tuesday 30 August  | Hato Petera Hostel                   | Hato Petera Incorporated Society |

The hui were arranged to reflect the major areas where past and present students attending the school live.

As part of the consultation process a Fact Sheet was developed using Ministry of Education data and a set of key messages developed including a media release. The letter from the Bishop and the Fact Sheet were placed on the Diocese website on Monday 24 July 2016 as well as being circulated at all of the briefing hui.

Submitters were invited to make oral and written submissions. An email drop box was established for the receipt of submissions – [hatopeteraconsulting@acd.org.nz](mailto:hatopeteraconsulting@acd.org.nz), alternatively submitters could write directly

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<sup>4</sup> Appendices 4 & 5

to the Bishop. A standalone telephone number was also made public so that individuals could contact the consultation team and the number was listed in all information.

In terms of process each written submission has been acknowledged.

The Ministry of Education, both at a National Office level and local office level were kept informed and asked for comment on the proposed consultation.



### 3. SUBMISSIONS

#### Public Hui

##### *St Joseph's Catholic Church Takapuna (Thursday 4 August)*

Attendance 26

Audience included old boys (5), former teachers (6), three members of matua atawhai, two parents/whanau and members of the public. One former student was present.

#### Summary

There was strong support from most of the participants that the school should stay open. Most of the old boys spoke warmly of their memories of the school and how important the school was in their formative education. They noted several successful graduates of the school.

The exception to the view the school should stay open was a former old boy and former member of Te Whanau o Hato Trust Board. He expressed a view that the school had lost its relevance and noted that most Maori now attend their local secondary school. The participant was supportive of the school closing and the hostel being retained to provide boarding facilities either for tertiary students and/or for Maori students who could attend Carmel College or Rosmini College.

Former teachers expressed concerns about the quality of education at the school. In particular, they stated a view that the NCEA figures provided were incorrect and that the type of NCEA credits students received had little value in employment terms or for career pathways.

A former student spoke highly of her time at the school, as did her mother who had also been a teacher at the school. Both the mother and daughter expressed concerns about the quality of teaching and learning currently available at the school.

One of the parents talked about how she had withdrawn her son, who was now achieving much better NCEA results elsewhere. She was concerned that when she enrolled him at the new school his NCEA credits from Hato Petera College were not relevant for going to university. She was also concerned that having sent her son to Hato Petera College because her family were staunch Catholics she believed the school had no wairua.

A number in the group asked what it was that was making Hato Hohepa College successful.

##### *St Anthony's Catholic Church Kaikohe (Saturday 6 August)*

Attendance 23

Audience included old boys (5-6), hapu from Panguru, the wife of a former Principal, three parents/whanau and members of the public.

#### Summary:

The Kaikohe hui commenced with a participant explaining his time at Hato Petera College both as a student and then as a priest. The participant said he hoped that the school could become a centre for excellence and made reference to establishing the Dame Whina Education Centre.

The hui participants were generally supportive of the school staying open. The three whanau/caregivers were very strong in their support for the school, stating that the school had catered for the educational needs of their children when other schools had failed. One of the parents spoke very highly of the Catholic education her daughter was receiving.

A number of participants talked about the situation at the hostel. Some of the comments were about the poor quality of accommodation but most focussed on the "raruraru" between hostel and school. The whanau/caregivers expressed a concern that students were being drawn into these debates and some identified school management as the source.

One participant talked about her experience in establishing a s156 designated character school. She believed that this was a model that could be followed by Hato Petera College.

Comment was made as to why there had been no statutory intervention by the Ministry.

Most of the recommendations from this hui related to the hostel: new facilities, replace current board, return hostel control to school. In addition, a plea was made for there to be a longer period of time for educationalists present to put together a plan to make the school viable.

#### ***Te Waipuna Marae Panguru (Sunday 7 August)***

Attendance 50 (approximately 30 had not been part of previous hui)

Audience consisted of old boys, parents/whanau and a number of members of the local community which had traditionally sent students to Hato Petera College. One student attended.

#### **Summary**

The hui was marked by strong support for the school remaining open, with the exception of three participants. One participant questioned how the school could be viable with such a low roll. He noted that only 19 of the roll of 49 were coming from Auckland. Another raised concerns about student safety.

Other participants described intergenerational support for the school and the financial commitment some whanau made to send their children and mokopuna to the school. Some suggested the need to bring in non-Catholics to the school to increase the roll. There were also suggestions that whanau should access Treaty settlement funding as a way to improve and diversify the school.

One of the participants spoke to the hui about his land claim, which he states is currently before the Waitangi Tribunal. In making his representation to the hui he talked about his concerns about the Bishop and what the Bishop was doing for Catholic Maori. He expressed a concern that Catholic Maori have been "blind in their faith". He noted that when he was chair of Te Whanau o Hato Trust Board "I refused to put money into the buildings..."

Participants from the previous hui at Kaikohe reiterated their view that a longer time was needed to put together an action plan and some locals raised concerns that sending students to Hato Petera College could put their own kura (Te Kura Taumata o Panguru) at risk.

#### ***Te Kamaka Marae (Sunday 14 August)***

Attendance 50 (approximately 25 had not been part of previous hui)

#### **Summary**

The hui started with a focus on what was different about Hato Petera College and its unique position i.e. Maori students do not have many schools which meet the needs of Maori students. And that the school provided a point of difference from kura kaupapa Maori.

Whanau and caregivers who spoke reiterated what was said by whanau at Kaikohe. The school had "provided well for their sons and daughters" and was "their school of choice". One member of whanau went on to say that being Catholic was not so important and that through the karakia twice a day and the



practices in the school and hostel her children had converted to Catholicism. In a similar vein an old boy talked about how he had been "empowered by the Catholic faith at the school".

Participants again referred to relationships between the hostel and the school, including reference to the role of the Bishop or his representatives on Te Whanau o Hato Trust Board. These participants questioned why the Bishop was not at the hui and reiterated the questions concerning the Church's commitment to Maori and in particular Catholic Maori.

A number of other speakers repeated their comments from previous hui.

#### ***Te Arawa Lakes Centre (Saturday 26 August)***

Attendance:16

Mainly old boys associated with Tauria Tawhito and two mokopuna

#### **Summary**

The hui started with the organiser asking the hostel manager to outline the current state of affairs at the hostel. The hostel manager outlined events that had taken place over Christmas which resulted in the hostel remaining open and later presented his plan to the hui for the long term viability of the hostel.

The hui was different from the previous hui in that it each of the old boys talked of their interest and concerns. One acknowledged, "why would I not send my grandson to the school down the road". Another Old Boy asked "what is the necessity of keeping it open, why would I send my kids there and what is important about Catholic Maori Boarding Schools?"

Each of the participants who had attended the school spoke of their "aroha" for the school and the value it had at the time for its tikanga Maori and by providing access to Maori education. A number of the former students talked of their success after leaving the school.

The relationship between the school and hostel was again noted as an issue with one grandparent stating his "moko" would call him on the weekends talking about the relationship. One referred to the two boards being "structurally flawed" and that at present "there are two rangatira resulting in a clash of mana". Another participant outlined a proposal for four members from each of the two governing bodies to meet as soon as possible to try to resolve matters (this meeting occurred the following day).

Considerable discussion occurred over the role of the Ministry and the possibility of a statutory intervention. One of the participants who is used in this type of intervention outlined how the interventions operated and the hui voted unanimously for either a Limited Statutory Manager or a Commissioner to be in place. At the same time the participants were unanimous in the person to be appointed.

#### ***Te Unga Waka Marae (Sunday 27 August)***

Attendance: 36 (approximately 15 had not been part of previous hui)

The audience consisted of a number of Old Boys, including some recent graduates, whanau and previous participants.

#### **Summary**

As with the other hui participants spoke of keeping the school open. They expressed concern that all the negative publicity was damaging the school and that "people had to allow it to grow".



Participants talked about the benefits of a small school and that “tamariki” would get lost in larger classes” that existed in other state schools. Other participants reiterated previous statements about the school being a Maori school for Maori and providing something unique as a Maori Catholic boarding school. In stating this one participant said “Hato Petera needs to compel parents to want to send their children to the school”.

Some participants wanted a greater focus on Maori medium within the school and at least two participants suggested the school could become a Kura Kaupapa Maori. A feature of a number of comments was the need for the school to evolve either by way of being a centre of excellence or by promoting cultural excellence: “tikanga; tena iwi; tena iwi; tena iwi”.

The theme of what is the Bishop doing for Catholic Maori was made by several speakers both in the context of the school and Te Unga Waka. For some who attended Te Unga Waka as their parish they expressed concerns for the future of Te Unga Waka if Hato Petera College closed.

Several younger participants spoke at the hui, a number of whom were recent old boys. They talked about their experiences at the school and how the school and/or hostel played a significant role in their lives.

A participant also talked about the lessons to be learned from the closure of Tipene (St Stephens College).

## **Stakeholder hui**

### ***Students (Monday 31 July) see also written submissions***

Attendance 30 students, 1 parent and 2 matua atawhai

This hui operated differently than the other hui. The rangatahi voluntarily worked in small groups and reported back to the larger group.

Support was expressed for the school to stay open. The students talked about “what makes me want to be here...how good the education is” and “what makes me come back after weekend leave”.

Other students were concerned that they were taught “as if they were still at primary school”.

Some were pragmatic about the possibility of closure. “While they will miss their friends if the school were to close, they do not mind if the school closes. Some went as far as saying they think it is the best thing.

“Teachers talk about bonds and brother hood and sisterhood but that’s not enough to help me get university entrance.”

A sense of comradeship and bonding was evident in several of the groups. Some students talked about going away at Christmas thinking they would not return but how they did come back because of the fellowship, living together in boarding facilities and the lifelong friendships that were developing.

A number of the participants talked about coming to Hato Petera College as being their last opportunity at education, and that the school along with the boarding facility was meeting this challenge.

A feature of the rangatahi response was their exposure to the poor relationships between hostel and school. They said the “adults should get their act together”. Some did note that some of the newer matua atawhai staff were making better connections between the school and the helping the rangatahi with their homework.

Many of the recommendations of this hui were operational. These included “Wi-Fi in the hostel”, “divide out time at school to six periods instead of 90 minute periods” and “discipline supervisions.”

### ***School Staff (Monday 31 July)***

The discussion with staff was wide ranging and included the special place Hato Petera College was for many of the staff and its position as a Maori Catholic boarding school. As one staff member said, “There’s not one person here that doesn’t care about these students”.

A number of staff expressed concern at the ongoing struggle the school has faced and the impact of the ongoing negative publicity. “We need to be given the opportunity to actually breathe...it’s been debilitating”.

One staff member talked of her time before she came to the school and how the school with its small classes and low teacher to student ratio benefitted the students. This staff member was critical of the investment in buildings made at Hato Petera compared to other Catholic secondary schools.

Another staff member reiterated the benefit of being small. “There is so much more we could be doing – so much potential in a small school.... ERO recognised we have been on top of our game and are foiled because of circumstances beyond our control”.

Other staff members talked about the students “deserving a quality education” and that often Hato Petera is the “ambulance at the bottom of the cliff”.

The issue of hostel management was raised and concern expressed about the lack of investment in the hostel to improve accommodation. This issue of the lease was also raised in relation to a proposed development on the hostel site and the lack of tenure making it impossible to raise funding.

There were also a number of negative comments about the school buildings with the Principal noting that the library was last new building built.

Some of the staff talked of how the school had given them an opportunity when they had difficulty finding teaching positions and how they could now contribute to the future of the school.

One of the management team was passionate in talking about “the values, the feelings, the sentiments” and hoped that this long awaited consultation will “result in the discovery of this hidden treasure”.

The Principal again referred to the breadth of curriculum at the school. “It’s a myth that we are barely covering the curriculum, because we have 5 compulsory subject. We’ve been innovative with academics – we’ve got Tu Taua (\$90,000 investment), Health Sciences (\$40,000 investment)”.

In response to a question about increasing the number of local students the Principal responded by explaining that the school is decile 3 whereas the other Catholic secondary schools are decile 9.

### ***Board of Trustees (Monday 29 August)***

Summary: The comments made in this section are taken both from the Board’s action plan and the comments made by Board members at the hui.

The Board strongly opposes any decision to cancel the integration agreement and close the school.

The Board presented its action plan to address each of the points raised in the Bishops letter

**Roll:** The Board has developed a recruitment plan which it believes will result in a roll of 150 in 2017. The plan has a strategy of targeting areas such as Whangarei, Tauranga, Opotiki and Pukekohe. The strategy



involves information packs being distributed and registrations of interest being received. The Principal notes that once the future of the school is known all prospective applicants will be interviewed. The recruitment strategy to enrol more day students involves holding Open Night – Extravaganza such as that held on 25 August 2016 - the Board reported that five potential students attended. The Board has targeted the 1000 Maori secondary aged students currently attending state integrated Catholic schools.

The Board also indicated it would seek to amend the Integration Agreement to enable the school to enrol Year 7 & 8 students.

In presenting the growth strategy the Principal acknowledged that the outcomes were largely dependent on the hostel being fully operational. He also noted that student achievement of boarders was much higher than for day students.

**Educational opportunities:** The Board wanted to see a rumaki reo programme adopted and to extend the existing Te Reo Maori programme.

**Breaches to the Integration Agreement:** The Principal noted that the issues about student preference have been remedied with 100% of students now meeting the preference requirements. On the matter of teachers, the Principal stated his belief that the school was compliant.

The Board also stressed what it saw as important in the conversion of non-Catholics to Catholicism and that only Hato Petera could meet the needs of the students attending the school. This statement was aligned to other state integrated Catholic schools not providing a culturally supportive environment for Maori.

**Financial Stability:** The Board claimed that there were funds that need to be recovered from Te Whanau o Hato Trust Board and the desire to seek voluntary funding assistance. At the same time the Principal noted the wide range of scholarships that are available (evident from the school's website). He also noted that although the financial position had improved, and that the school was seeking financial advice and guidance from the Ministry, the school was still in debt.

**Relationships Between the Trust Board and the Board of Trustees:** The Board stated there had been a recent improvement in the relationship between the Board chair and an (interim) Director of HPL. The Board cited daily communications between the chair and an interim Director and the establishment of Te Waka o Petera as examples of this improvement in relationships.

**Other initiatives:** At the meeting the Board also talked of updating and upgrading the school's website and programmes to Enhance and Invigorate the external environment as well as to undertake repairs and maintenance to the internal buildings.

### ***Hato Petera Incorporated Society (Tuesday 30 August)***

The Secretary for the Incorporated Society provided a brief update on the status of the Incorporated Society and advised that 2 Directors had been appointed to HPL. Information was provided that the current number of boarders is 32, a break-even number estimated to be 54 with a maximum number of boarders being 125.

When commenting on the roll a number of representatives expressed concern that the students currently enrolled at the school and therefore in the hostel as boarders were at risk students. They thought that the recruitment drives that are underway are targeting at risk students rather than attracting a range of students.

Representatives of the Incorporated Society expressed a number of views about options for the school including strengthening the current provision. Other options included developing a Trades Academy and



strengthening the vocational pathways that the school provided. This theme was strongly stated by one of the participants who expressed the view that *"education is about providing employment opportunity"*. In stating this he drew parallels with whanau in Northland where a lack of education is one of the driving forces behind unemployment in the region.

Representatives acknowledged the troubled state of the hostel and the fractious relationships between the Principal and some of the representatives present. This is best identified by two representatives having been "trespassed" off the school site in 2015. Representatives also spoke of a break down in trust between the school and the hostel and commented that this may be irreparable.

Some of the representatives expressed the view that the removal of the Principal was an essential part of any recovery plan. They wanted the Minister to intervene with a high level statutory intervention to ensure that appropriate employment measures were taken.

All of the representatives spoke of the importance of the school as the only Maori Catholic secondary school in the region. They also noted how significant the hostel was in supporting students to develop Maori Catholic values. Representatives stated that most of the religious events took place on the hostel grounds rather than on the school grounds.

One of the representatives noted that the low roll did bring into question viability and that possibly the school should close as it was *"no longer able to meet the needs of the students"*. In the event of closure this representative was keen for the hostel facility to be used so that Maori from outside Auckland could access schools such as Carmel College and Rosmini College. In addition, he believed there was scope for the hostel facilities to be used to provide accommodation for students involved in tertiary pathways.

## Written Submissions

Most of the written submissions were made by participants in either the public hui or the stakeholder hui. 17 written submissions were made and consisted of 8 individual submissions, 2 from whanau groups, 2 from student groups and four from organisations including the Board of Trustees.

| # | Type                  | Key views of the submitter(s)   |
|---|-----------------------|---|
| 1 | Board of Trustees     | Refer p 10 above  |
| 2 | Group (7 incl whanau) | School should be closed in the short term – believes all current parties are ill-equipped to lead the school in the future and that the Catholic character of the school has long faded into the background<br>Reopen with a refocus on Catholicism<br>New school needs to be committed to the students growing in their Maori identity |
| 3 | Individual (whanau)   | School has gone from one crisis to another<br>Current leadership has been divisive<br>Give school one last chance<br>Appoint a Commissioner   |
| 4 | Individual (old boy)  | Close the school<br>Re-open as a Trades Academy or providing hostel accommodation – links back to original concept of Religious Education and Industrial Training   |
| 5 | Group (8)             | Focuses on vision for education of Catholic Maori rangatahi at school.<br>Church needs to understand the (school) is an important Taonga for Catholic Maori<br>Moral obligation of the church<br>Land must be used for Maori education – links back to original Crown grant.  |

|    |                         |   |
|----|-------------------------|---|
| 6  | Individual              | Wants a wider discussion about changes to the current operational aspects of the Diocese and Catholic education schools<br>Makes reference to the NZ Conference of Bishops document which identifies an ongoing obligation to determine where there are any barriers... to access to catholic schools for Maori families and whether Catholic schools are places where they feel at home.   |
| 7  | Individual (whanau)     | Very happy with religious instruction and education her children are receiving at the school<br>Diocese should support the school Board across both school and boarding<br>Establish a joint plan to make Hato Petera a flagship for Maori Catholic Education<br>Put children first   |
| 8  | Individual (whanau)     | Uniqueness of school in Auckland<br>Changes have to be made in leadership<br>Five and Ten Year plans required<br>Maintain and strengthen Catholic practices and tikanga Maori values  |
| 9  | Individual (whanau)     | Notes positive 2014 ERO report<br>Concern over negative publicity and statements<br>Address hostel concerns<br>Staff and management implement a plan to assist re-establishing of school  |
| 10 | Organisation (Old Boys) | Re-establish the Board facility<br>Close the school for up to two years<br>Establish a new management committee for the boarding facility<br>Integrate students into local Catholic (secondary) schools   |
| 11 | Individual (whanau)     | School curriculum/staff have been quite impressive<br>Hostel conditions poor<br>Governing structure of hostel be dissolved<br>One governing body over school and hostel<br>If school closes site and hostel be used for other educational purposes  |
| 12 | Individual (old boy)    | Re-establish school on four pou i.e. Mauri Tau, Networking (across other educational and government organisations); Whanau Tapu – keeping the Parish and the relationship with the bishop strong; and 21 Century Education – interdisciplinary, holistic, culturally diverse and relevant<br>Single governance over school and hostel<br>Support from the Bishop and Ministry for the Pou, recruitment and marketing.   |
| 13 | Organisation (teachers) | Need for adequate, well researched and consulted policy on Catholic Maori education<br>Consultation does not take into account wider responsibilities of the Diocese in respect to the wider issues which affect the Maori catholic community and schools<br>Exclusion of Residential Services is disingenuous<br>Opportunity for a niche market<br>Modernise school so same as other state schools<br>Implement a development programme for the curriculum<br>Catholic schools do not have a strategy for Maori Catholic secondary education |
| 14 | Organisation (school)   | Importance of Catholic Maori Boarding Schools<br>Tradition of excellence<br>Willing to share policies and procedures<br>In the event of closure will try to assist with placement of girls.   |
| 15 | Group (4 whanau)        | Parents need certainty  |



|    |                     |   |
|----|---------------------|---|
|    |                     | College of choice<br>Often Year 9 students are below National Standards and are supported to achieve NCEA   |
| 16 | Group (students)    | <p>Nine written were submissions received by students, on the day of the Student Consultation. Students stated that they appreciate the bonds and friendships made while at Hato Petera. They also commented on the impact that the overall Hato Petera experience had on their development as a rangatahi Māori.</p> <p>While these affective aspects were highly regarded, there was also an overwhelmingly suggestion that the students have concerns about the way in which the boarding and the school is being run.</p> <p>Appreciate the history and Maoritanga ... some things should be optional like maurakau for girls. We don't do it where I'm from.</p> <p>We are family and will be lifelong friends.</p> <p>It's part of our family tradition to come to Hato Petera. It's in our genes. (Current Student)</p> <p>Hato Petera has helped me to learn who I am. (Current Student)</p> <p>Hato Petera has helped me to become who I am today.</p> <p>I've lost a lot of friends because most of them got stood down or just left.</p> <p>There is a lack of communication between the school and the boarding side.</p> |
| 17 | Group students) (10 | <p>Immediately after the briefing session with students a group of Year 9 and 10 students completed a Writing and Drawing task in which they were asked to "Express your feelings about Hato Petera College's situation at this time".</p> <p>The 10 students who completed the task and had their sheets forwarded to the consultant all spoke very highly of their experiences at Hato Petera College</p>   |
| 18 | Individual (whanau) | Return hostel to school control and School stay open  |

## Letters of Support

Five brief emails in support of the school staying open have been received by the consultation team.



#### 4. SUMMARY OF SUBMISSIONS

The passion and desire to keep the school open was evident from most of the participants in the hui, most of whom were old boys, and whanau/caregivers who relived much of the school's past. A strong statement was also made by whanau about the place the school played as the only Maori Catholic secondary school which had boarding facilities in the Auckland Diocese.

A number of participants felt there was a lack of a Diocese strategic plan to meet the needs of Maori. This included how the Diocese was going to meet the needs of Catholic Maori in the network of Catholic integrated schools.

Those who believed the school should close believed it was not viable in terms of roll and in meeting the needs of students in the modern world. Some stated the school had lost its relevance as Maori had become urbanised and local schools provided quality secondary education.

##### *Low number of students enrolled*

The school roll on 1 July 2016 was 49 of whom an estimated 35 were boarders. According to Ministry data the roll had dropped to 43 (32 boarders) by 1 September 2016. The Year 9 intake of 5 students may have a negative impact on the school roll in future years. 7 Year 13 students will leave at the end of 2016.

The Board directly linked the decline in roll to negative publicity and the Diocese's announcement that the boarding facility would be closed at the end of 2015. As matters transpired the hostel did open for term 1, 2016.

The roll has been erratic since 1990 with a peak roll of 169 in 1996. It is significant that the decrease in roll occurred prior to any discussion on the closure of the hostel. For the period from 2010 to 2016 the roll has fluctuated between 146 and 49

| Year | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 |
|------|------|------|------|------|------|------|------|
| Roll | 146  | 139  | 101  | 108  | 105  | 85   | 49   |

The other feature of the roll is the inability of the school to attract local Maori secondary students. The Board states that this is because the two other Catholic secondary schools are decile 9 compared to decile 3 for Hato Petera School.

In 2016 12 students attending the school come from the North Shore. This is out of a total of 1023 Maori students attending Year 9-15 on Auckland's North Shore. Carmel College has a Year 7-15 Maori roll of 62 and Rosmini College has a Year 7-15 Maori roll of 95. There are 98 Maori Year 1-8 students attending local state integrated Catholic schools (including 44 attending Year 7-8 at Rosmini and Carmel Colleges). 1156 Maori attend Catholic secondary in Auckland other than Hato Petera.

The Board plans to increase the roll for 2017 by embarking on a recruitment drive that draws on areas which have historically provided students for the school. The Board also intends to target the 1150 Maori students attending other Auckland state integrated Catholic secondary schools. The Board is predicting a roll of 150 for 2017, which would be the highest the roll has been since 1990 (with the exception of 1994-1996). The Board's recruitment Plan has intensified as a result of the consultation process

A concern noted in at least two of the public hui is that recruitment drives in areas such as Northland could put at risk local secondary provision. Something which provided a dilemma for local residents when stating their support for Hato Petera College. This is best illustrated by participants at Panguru who

supported whanau/caregivers sending their children to Hato Petera College but were also concerned for the local school, Te Kura Taumata o Panguru which has a roll of 61 including 24 students in Years 9-13.

#### ***Impact of the low roll on the breadth of curriculum***

The New Zealand Curriculum/Te Marautanga o Aotearoa is internationally acclaimed. This provides schools with the ability to provide a very wide range of subject choices to students. For secondary students it is not unusual for schools to offer more than 25 subjects in Year 11-13, especially at the senior school level. For small schools the provision of educational opportunity is challenging although options do exist such as subject enrolment in Te Kura (formerly The Correspondence School), or linking into networks of schools that are supported by the digital technologies. Some examples of this are FarNet, HarbourNet and Kura a iwi.

At the Te Kamaka Marae hui the Principal stated his view that students attending Hato Petera College did have a wide range of subjects to choose from. He explained that in junior levels students had 5 compulsory subjects and this increased to six compulsory subjects in the senior years. The Principal also stated that the school had three academies including a health services academy and a services academy.

However it would appear that students at Hato Petera have a limited choice of subjects either because of school requirements i.e. compulsory subjects or the lack of access to subjects that could be accessed through digital technologies. No information was provided about the options of Te Kura or that the school was linked to any other education provision network.

The absence of a strong programme in Te Reo Maori is a noticeable aspect of a school which is steeped in Maori culture and history. Whilst this is offset by other initiatives involving Maori arts and culture, the absence of either Level 1 or Level 2 Maori medium provision is a possible concern. A search of the websites for both Carmel College and Rosmini College indicates that both schools offer Te Reo Maori at NCEA Levels 1-3.

The Board's believes the planned introduction of a rumaki unit will strengthen the Te Reo Maori programmes in the school.

#### ***Breaches to the Integration Agreement***

Hato Petera College is a state integrated school established under the Private Schools Conditional Integration Act, 1975. Schools established under this Act are required to maintain the special character for which they have been established.

Schools such as Hato Petera College have an Integration Agreement which is signed agreement between the Proprietor and the Crown that includes the requirement to have a specific percentage of their teaching staff, excluding the Principal and Director of Religious Studies (DRS), who hold "*positions of importance carry responsibility for religious instruction*". With Hato Petera College being staffed for 9.5 FTE, the requirement according to its Integration Agreement is four teachers to hold "*positions of importance*" in addition to the Principal and DRS. An audit conducted by the Diocese in March 2016 found the school had only three people appointed to such positions, excluding the Principal and DRS.

The Integration Agreement for Hato Petera College also requires that 95% of students are required to meet the special character requirements i.e. are Catholic or have a connection with the Catholic Church. The March 2016 audit also found that 33 students of the 47 i.e. 70% of students on the roll at 1 March 2016 had no connection with the Catholic Church.

On 15 March 2016 the Diocese wrote to the Principal advising him of concerns about breaches of the school's Deed of Integration Agreement. The Principal and Board has over a period of years been made



aware of the Proprietor's concerns regarding continual breaches in these two area and specifying they needed to be rectified.

When the Bishop wrote to parents, whanau and key stakeholders in August 2016 the school was in breach of both requirements of the school's Integration Agreement. This information was again presented to the Board of Trustees when it met with the Bishop on 4 August 2016 as part of the consultation process. The information was also included in the Fact Sheet distributed to all stakeholders. At no time was concern raised by the Board of Trustees about the veracity of the audit information and therefore the breaches.

At the consultation meeting on the 29 August 2016 the Board of Trustees stated that school now complied with the requirement for a specific percentage of their teaching staff, excluding the Principal and Director of Religious Studies (DRS), who hold "positions of importance carry responsibility for religious instruction" The Diocese is interested to learn that there are now 4 teaching staff (excluding the Director of Religious Studies and the Principal) who meet the requirements of the Integration Agreement.

In the context of the March 2016 audit and the Fact Sheet information not being challenged the Diocese is concerned over the process by which 100% students now meet the preference requirement.

### **Financial**

The school's 2015 financial accounts have not yet been audited. Based on unaudited information the school's deficit in 2015 was (\$36,608) which was a deterioration from a surplus of \$31,529 the previous year. A similar trend is evident in the negative equity that the school has. In the unaudited accounts for 2015 this amounts to (\$72,599) whereas in the previous year it was (\$33,991). In addition, the school has significant financial commitments in the area of painting (value \$25,000 per annum) and in leases for laptops and a photocopier (value \$31,128) which are payable by the end of the year.

|                 | 2016 | 2015     | 2014     | 2013     |
|-----------------|------|----------|----------|----------|
| Surplus/Defect  |      | (3,8608) | 31,529   | 47,531   |
| Working Capital |      | (2,206)  | 5,566    | (21,879) |
| Cash Funds      |      | (27,425) | 21,343   | 109,553  |
| Equity          |      | (72,599) | (33,991) | (65,205) |
| School roll     | 49   | 85       | 105      | 108      |

The school's financial position may deteriorate further. The 2016 operations grant for the school was based on a roll of 75 students. It is likely that the Ministry of Education will adjust the quarterly instalment of the operations grant to take into account this decline in the roll. This will impact on the quarterly grants in either October or January 2016.

In the hui with the Board it was stated that there had been some improvement in the school's financial position although the school was still in deficit. The Board claimed that Te Whanau o Hato Trust Board owed the school an outstanding trading balance. The Diocesan Financial Controller, on behalf of Te Whanau of Hato Petera Trust, is unable to confirm what the position is and is awaiting further information from the school Board of Trustees. In addition the Board of Trustees have confirmed the school owes \$10,000 to Te Whanau o Hato Petera Trust.

There still remains significant levels of Attendance Dues to the Proprietor of the school. Attendance dues can be critical to how the Proprietor can reinvest in buildings and facilities, which are not the responsibility of the Crown.



| Year | Amount invoiced | Arrears collected | Current year paid | % paid |
|------|-----------------|-------------------|-------------------|--------|
| 2015 | \$66,000        | \$10,000          | \$27,000          | 41%    |
| 2014 | \$76,000        | \$11,000          | \$43,000          | 56%    |
| 2013 | \$77,000        | \$17,000          | \$40,000          | 52%    |

\* As of January 2016 there was \$106,000 in unpaid Attendance Due

***Breakdown in the relationship between the hostel and the school management and governing bodies***

In his letter of 28 July 2016, to parents, whanau and key stakeholders the Bishop referred to what he called *"the breakdown in the relationships between the College Board of Trustees and Hato Petera Ltd"*.

Whilst the terms of reference do not include the hostel, the long term viability of the school is closely linked to the viability of the hostel.

The Diocese set up Te Whanau o Hato Petera Trust 20 years ago, in response to requests by the Hato Petera College whanau. In signing the Trust Deed Te Whanau o Hato Petera Trust accepted total responsibility for the land, buildings and their operation. A 20-year lease of the land and hostel was agreed to. This lease was not renewed in 2014 for what the Diocese refers to as *"the continual breach of the Trust Deed"*. In its place a 5 year rolling lease was offered.

In recent times there have emerged a range of issues at the hostel both with personnel and health and safety. These issues have culminated in a breakdown in relationship between the governing and management bodies of both organisations.

In October 2015 the Trust Board was insolvent. Because the trustees would be personally liable, the Diocese stepped in to provide significant financial support to clear debt and enable the hostel to remain open for the remainder of the 2015 school year. Additionally as a result of the poor conditions of many of the hostel facilities, the difficulties of finding appropriate staff and the insolvency of Te Whanau o Hato Petera Trust, the Diocese decided the hostel would close at the end of the 2015 school year. However newly elected trustees of Te Whanau o Hato Petra Trust lobbied for the hostel to stay open, which the Diocese acceded to, on the basis that it would make no further financial contribution. As a result, Hato Petera Incorporated Society has been established and incorporated HPL to operate the hostel. In the meantime Te Whanau o Te Whanau o Hato Trust Board is being wound up.

With this background, it was evident during the consultation period that an interim Director of HPL and the Chairman of the Board of Trustees made a concerted effort to improve the relationships. The two were in frequent communication and met together with the consultation team. However, towards the end of the consultation period a series of events led to a resurfacing of the tensions between the two governing and management bodies. This interim Director was replaced at the Incorporated Society's Annual General Meeting.

A number of health and safety issues concerns by the Ministry of Education, led to an agreement by HPL that the hostel should be evacuated for the week of 29 August-4 September 2016. The Board of Trustees expressed concern that it was not given any notice of the evacuation which saw a number of the students return to their homes.

The Ministry subsequently suspended the licence on 4 September 2016 requiring HPL to respond to concerns by 16 September 2016.

A lack of trust is regarded as the many reason for the breakdown in relationships between school and hostel governance and management bodies. One representative identified the breakdown as *"irreparable"*. A number of the representatives of the Incorporated Society state that a change in school

management is essential and indicated that the Ministry needed to intervene with a commissioner or limited statutory manager.

This report has earlier stated that the viability of the school is largely dependent on the success of the hostel. The issues relating to the suspension of the licence and the need for a significant capital injection to address building conditions will be a serious challenge. As noted in many of the oral submissions the heating and ventilation in some of the buildings was poor, the buildings were dilapidated and some were not fit for purpose.

### ***Student Achievement***

The Diocese did not initially identify student achievement as a matter of concern. In the Fact Sheet it was identified that school leavers from Hato Petera College achieved at or above the national average for decile 3 schools.

In its November 2014 report on the school the Education Review Office states *"Since 2012 the principal and staff have worked hard to improve student learning and welfare. Significant progress has resulted in a curriculum that raises student achievement"*.

What is a concern is that in 2015 no school leavers attained University Entrance. Numbers in 2013 were 5 (16.1%) and in 2014 one student (6.7%) attained University Entrance. The retention rate of students in the senior school also appears to be an issue which requires further analysis to identify the pathways senior students attending Hato Petera College are following.



## 5. CONSIDERATION OF THE SUBMISSIONS

This section considers the submissions made in the context of the concerns expressed by the Bishop with reference to the viability of Hato Petera College.

Hato Petera College is a state integrated school under the Private Conditional Schools Integration Act. The current Integration Agreement is for a Catholic Maori secondary school for Years 9-13. The maximum roll is for 250 students. Any variation on this school type and structure would require the agreement of both the Minister and the Bishop as Proprietor. Therefore, the options considered in this report are within the context of the current Integration Agreement. They are:

- To remain open;
- Cancellation of the Integration Agreement and closure

Several submissions included options that in the first instance may require a cancellation of the current Integration Agreement and possible school closure. These included:

- Establishment of a Kura Kaupapa Maori
- Establishment of a designated character school under section 156 of the Education Act
- Establishment of a kura/houora
- Establishment of a Trades Academy

These options along with others may be considered after a final decision has been made on the long term viability of Hato Petera College. Previously, the Bishop has expressed a desire that if the school should close his preference is for the site to be used for education. The Diocese ongoing investment in education provision on the site would require Catholicism to be a key element of that provision.

### *Low roll*

The Board's recruitment plan is ambitious. The roll has been in decline for some time. It appears that no successful recruitment approach has occurred previously to address the falling roll since the current decline started. The recruitment drive will be challenging because of the lack of accommodation at the hostel, the limited subject choice and the challenge of recruiting students already enrolled at other Catholic secondary schools.

The Board's plans to recruit from within Auckland involves recruiting students already enrolled in Catholic secondary schools and this will raise concerns about transition. It is also questionable whether whanau/caregivers will want to move their children once they are settled at high school.

The Extravaganza held to date and the number of local Catholic Maori attending the school illustrates how difficult it will be to increase the local numbers. There is also the complication that the underlying secondary school aged population on the North Shore is declining. Roll numbers would also suggest Carmel and Rosmini Colleges are schools of preferred choice for Maori Catholics living on the North Shore who want to attend a state integrated school.

The addition of Year 7 & 8 is a strategy often used by schools to increase rolls. This will need to be made at the request of the Bishop to the Minister as the change in school structure will require a Variation to the Integration Agreement. Before agreeing to the proposed change the Minister is required to consult with schools likely to be affected. It is unlikely any such change in school structure could be in place for 2017.



### ***Impact of low roll on the breadth of the curriculum***

The lack of educational opportunity at Hato Petera College when compared to other secondary schools is apparent. This may be in part due to the compulsory nature of 5-6 subjects and the use of 90 minute periods which one student referred to. It is often a challenge for small secondary schools to provide choice although the use of digital technologies is widening that opportunity. It is even more challenging for small secondary schools adjacent to urban areas with large secondary school which can offer many more subjects. The exception to this may be wharekura and schools such as Rudolph Steiner schools when parents are electing for a specific type of education.

A brief comparison with the choice available with other secondary schools suggests the subject choice available to students at Hato Petera College is limited compared to 25-30 subjects that may be available in those schools at Years 11-13.

### ***Breaches to the Integration Agreement***

The Diocese is interested to learn that the Board now state they have the required number of teachers holding position of importance with responsibility for religious instruction. This was not the case in March 2015 and was not contested at the initial meeting about the consultation process.

In the context of the March 2016 audit and the Fact Sheet information not being challenged the Diocese is also has concerns about the process in which the school went from 16 students meeting the preference requirement to all students meeting the requirement.

The Principal and Board has over a period of years been made aware of the Proprietor's concerns regarding continual breaches in the schools Integration Agreement both in terms of the percentage of preference students and in terms of the number of staff holding positions of importance with responsibility for religious instruction.

### ***Financial position***

The financial performance of Hato Petera College is serious and must impact on the availability of teaching and learning resources that are available to staff and students. This serious set of circumstances is likely to continue for the foreseeable future if the school is to trade its way out of debt – and that assumes the roll will grow to enable some debt repayment.

Implementing aspects of the Board's proposed plan will be challenging due to the school's financial position. Schools may be able to trade their way out of a working capital deficit situation where there are sufficient roll numbers and strong financial management. In the case of Hato Petera College the issue of a working capital deficit, negative equity and unpaid attendance dues will severely impact on the availability of teaching and learning resources. (It should be noted that this comment is in relation to the operations funding the school receives and does not make reference to any financial issues involving the hostel.)

Over the past few years the Diocese has made substantial financial contributions to support both Hato Petera College and hostel. Appendix 7 provides details.

***Breakdown in the relationship between the school and hostel management and governance bodies.***

The Board's proposed plan refers to the establishment of a joint committee of three members from each of the governance and management groups, Te Waka o Hato Petera. However this is not substantiated by Hato Petra Incorporated Society.

The recent suspension of the hostel licence, changes in Directors of Hato Petra Ltd which occurred at the Hato Petera Incorporated Society Annual General Meeting held 22 August 2016 will complicate the relationship between the two groups. The consultation process also identified a somewhat entrenched view of school management and hostel management that the problems are caused by each other.

## **6. PROVISION OF SECONDARY MAORI CATHOLIC EDUCATION IN THE DIOCESE.**

In the Minister of Education's letter of 9 June 2016 the Bishop was asked *"to consider how you can ensure a strong future for Maori Catholic education in your Diocese"*.

The overarching plan for the development of Catholic schools in the Catholic Diocese in Auckland is contained in the "Strategic Plan for Development of Catholic Schools Within Auckland City June 2016".

At present there are 13,194 students attending Year 7-15 state integrated Catholic secondary schools in the Auckland Diocese – the Diocese includes Northland; hence Pompallier College is included in these statistics. 1204 (or 9.13%) of students identify as Maori. Pompallier College has 90 (or 18.07%) Maori students and Sacred Heart College 128 (10.67%), with these two schools having the largest number of Maori students.

The achievement levels within these schools is high for all students including Maori. Excluding Hato Petera students, 88.35% of Maori students attending state integrated Catholic schools in Auckland achieved NCEA Level 2 or above. This compares with 61% of Maori in the Auckland region. The corresponding achievement levels for Pompallier College are 84.6% of Maori students attaining Level 2 or above compared to 60.3% for the Northland region.

Appendix 6 contains an overview of what each of the secondary schools in the Diocese schools offers in relation to Te Reo Maori and the commitment each has to raising Maori student achievement. It is also noteworthy that most of the Catholic secondary schools in the Diocese are part of the three faith based Communities of Learning in the Auckland region.

The Bishop is committed to considering how he might include a Catholic Maori education strategy within its broader strategy for education in the Diocese.

It is important to note that Sacred Heart College does provide boarding facilities for boys. However in relation to the possible closure of Hato Petera College and its associated hostel the Diocese has indicated a willingness to consider establishing a noho whanau facility at Pompallier College, something which may better suit Catholic Maori in Te Tai Tokerau being in much closer proximity.



## **APPENDICES**

- 1 9 December 2015 Bishop Patrick Dunn to Minister of Education
- 2 15 March 2016 Bishop Patrick Dunn to Minister of Education
- 3 9 June Minister of Education to Bishop Patrick Dunn
- 4 Fact Sheet
- 5 28 July 2016 Bishop Patrick Dunn to whanau/caregivers
- 6 Provision of Maori education in Catholic secondary schools in the Diocese
7. Diocesan Financial Contributions to support Hato Petera College and the Hostel



## CATHOLIC DIOCESE OF AUCKLAND

The Bishop's Office - Te Taumata o te Pihopa Katorika

Pompallier Diocesan Centre, 30 New Street, St Marys Bay, Auckland 1011

Private Bag 47-904, Ponsonby, Auckland 1144

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Email: bishop@cda.org.nz Website: www.aucklandcatholic.org.nz

9 December 2015

The Hon Hekia Parata  
Minister of Education  
Office of the Minister of Education  
Parliament Buildings  
WELLINGTON

Dear Minister,

### CANCELLATION OF INTEGRATION AGREEMENT FOR HATO PETERA COLLEGE, AUCKLAND

It is with a deep sense of sadness, that I writing to you to request that the Integration Agreement for Hato Petera College be cancelled. The College has enjoyed a successful history and tradition in the provision of Catholic Maori education, but regrettably this is no longer true. I believe Hato Petera College is no longer viable or able to provide an education that is able to serve the interests or needs of the students.

The College has been well supported by people in the Auckland Office of the Ministry of Education, in particular Leisa Maddix who has invested significant time and energy into assisting the College and the Board of Trustee. The Diocese is most grateful for their work.

However despite the support and assistance received, the Board of Trustees are unable to provide effective governance for Hato Petera College or to the deal with the significant issues they are currently facing. The most significant of these being the complaints made by the staff of the College concerning the leadership provided by the kaihautu of the College. I am most concerned about the situation. Consequently I am additionally requesting that Statutory Intervention, at least at a minimum level of the appointment of a Limited Statutory Manager, be actioned as soon as possible.

My own hope is that the Diocese may be able to provide a different model of education on the Hato Petera College site at some time in the future.

Thank you for your consideration of the requests made in this letter

Yours sincerely

✠ Patrick Dunn  
Bishop of Auckland

cc. Mr P Hughes Secretary of Education  
Sir Br Patrick Lynch, CEO, Catholic Education Office



APPENDIX 2:  
**CATHOLIC DIOCESE OF AUCKLAND**

The Bishop's Office - Te Taumata o te Pihopa Katorika

Pompallier Diocesan Centre, 30 New Street, St Marys Bay, Auckland 1011  
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15 March 2016

The Hon Hekia Parata  
Minister of Education  
Office of the Minister of Education  
Parliament Buildings  
WELLINGTON

Dear Minister,

**UPDATE ON HATO PETERA COLLEGE, AUCKLAND**

Further to my letter of 9 December 2015 regarding the request that the Integration Agreement for Hato Petera College be cancelled, I wish to update you on the situation.

We received feedback via Sir Br Patrick Lynch that you wished us to proceed with this matter slowly and so at this stage we have not communicated with the College or the Board of Trustees about any consultation process associated with the potential closure of the College.

The information given below is to inform you of our view of the current situation.

**1. Provision of Hostel Accommodation**

- 1.1 In late 2015 at an AGM of the Te Whanau o Hato Petera Trust, a new group of trustees was elected. This group over the summer holiday period undertook very necessary maintenance work on some of the hostel facilities to be able to provide boarding facilities for students attending Hato Petera College in 2016.
- 1.2 Following the renovation work completed by the Trust, the Diocese has now employed an independent company to undertake an inspection of the old hostel building currently being used to accommodate students. The report should inform us of the basic suitability of the building for accommodation for students and if this provides a living environment that is acceptable and safe.
- 1.3 As at 1 March 2016, 32 boarders were in residence at the hostel. The Trust had informed us that a financial breakeven figure is 54 students. Consequently the Trust will be renting the facilities over holiday periods to supplement their income. Additionally despite assurances that no student would be accepted into the hostel without basic term accounts being paid in advance, no money has been received from any of the whanau of the students in the hostel.
- 1.4 As you may also be aware the Catholic Diocese of Auckland are managing the 2015 Te Whanau o Hato Petera Trust accounts as in September 2015 Trust Board members approached us for assistance as they became aware of significant financial difficulties with the Trust being insolvent. Although under the conditions of the Trust Deed, trustees were financially liable, the Diocese agreed to assist and is working through all of the outstanding payments and to date has contributed approximately \$[redacted]. Indications are that the total contributions will be in the vicinity of \$[redacted].



**Conclusion:** Our serious concerns about Te Whanau of Hato Petera Trust and the hostel facilities still remain. The new Trust Board have accepted financial responsibility for the hostel from 23 December 2015.

## 2. *Hato Petera College*

Following a recent meeting of the Kaihautu and the DP/DRS with Linda McQuade, my Vicar for Education, our concerns about the school are as follows:

- 2.1 The viability of the College with its official 1 March 2016 roll of 46 students:

|              |           |
|--------------|-----------|
| Year 9       | 5         |
| Year 10      | 11        |
| Year 11      | 12        |
| Year 12      | 11        |
| Year 13      | 7         |
| <b>TOTAL</b> | <b>46</b> |

The school had a staffing entitlement of 10.5 FTTE based on a roll of 95 students.  
The current level of staffing in 9.5 FTTE

This is a very high teacher - student ratio but composite classes are operating at least for Religious Education

- 2.2 The College is not totally compliant with regards to the some of the requirements of its Integration Agreement.  
With a 9.5 FTTE the College is required to have four (4), "Special Character" (S65) positions in addition to the Principal and DRS. The College only has three (3) such positions.

- 2.3 Of most concern regarding Integration compliance requirements are the procedures and processes being used by the College with regards to the enrolment of students who are accepted as "preference" students.  
The New Zealand Catholic Bishop Conference has clearly specified the procedures associated with the determination and acceptance of "preference" students. There is a high level of non-compliance with the number of "non-preference" students and associated procedures at Hato Petera College.

The College claims to have 45 preference students and 1 non-preference student.

| NZCBC Requirements  | Hato Petera College  |
|---|--|
| All students accepted as preference must have a "preference certificate"  | 45 preference certificates sighted   |
| Parents must sign the preference certificate stating they support the faith development of their child                | 3 of the preference certificates were not signed by parents/whanau   |
| Preference certificates must be signed by a priest or authorised agent of the Bishop granting preference of enrolment | 9 preference certificates signed by a priest at the time of enrolment granting preference of enrolment   |
|   | 7 of the preference certificates although not signed by a priest had a certificate attached to them showing the student had participated in a Hato Petera College programme which resulted in them becoming Catholic. These students can therefore be considered to be "preference" students |
|   | 29 preference certificates not signed by a priest and cannot be deemed to be valid   |

*In summary:* Hato Petera College are not following the prescribed requirements regarding acceptance of "preference" students.

Based on the review undertaken of students on the roll at 1 March 2016;

14 out of 47 students or 29.78% have valid preference of enrolment

33 out of 47 students or 70.12% have no connection with the Catholic Church and cannot be regarded as "preference" students.

**Conclusions:** The current roll of Hato Petra College is not viable. The College is in breach of its Integration Agreements both in terms of S65 position and in terms of "preference of enrolment" procedures. We therefore question how the Catholic Special Character of the College can imbue all activities of the College when 70% of the student population have no connection with the Catholic Church outside of the school environment.

The concerns that I expressed in my previous letter about the effective governance of Hato Petera College by the Board of Trustees still remain. I am therefore disappointed that Statutory Intervention has still not been enacted by the Ministry of Education.

In the light of this information, I would be pleased to hear if you think it is prudent for the Diocese to begin the process, involving community consultation, of determining the long term viability of Hato Petera College.

Yours sincerely



✉ Patrick Dunn  
**Bishop of Auckland**

cc. Mr P Hughes Secretary of Education  
Sir Br Patrick Lynch, CEO, Catholic Education Office





## Office of Hon Hekia Parata

Minister of Education

APPENDIX 3

9 JUN 2016

Bishop Patrick Dunn  
Catholic Diocese of Auckland  
Private Bag 47 904  
Ponsonby  
AUCKLAND 1144

Tēnā koe Bishop Dunn

Thank you for your letter of 15 March 2016 regarding your proposal to begin consultation on the future of Hato Petera College.

Since your letter in December 2015, I have been briefed by Ministry of Education officials about the developments at the College including the work undertaken at the hostel and the appointment of new Proprietor's representatives on the Board. I am advised the Ministry's financial advisor is supporting the College and the Education Review Office is currently undertaking a review.

I note the concerns you have raised about effective governance at the College. I understand the Ministry continues to monitor and support the Board of Trustees at the College.

You have also raised significant concerns about the College being in breach of its integration agreement, by failing to meet the correct number of agreed tagged staffing positions and enrolling of students over the agreed maximum non-preference roll of five percent.

I understand this has led to difficulties for you, as Proprietor, to uphold the special character of the College. I also note your previously stated concerns that the College is no longer viable, or able to provide an education that is able to serve the interests or needs of the students.

The possible cancellation of an integration agreement and closure of a school is a significant undertaking. For this reason, I have taken the necessary time to consider your proposal and its consequences. In addition to the concerns you have identified, I am very concerned about the small roll of the College which is less than 20% of the College's maximum roll.

In light of these considerations, I agree it appears timely for you to consult with the community, the College's Board of Trustees, and any other people or groups you consider appropriate, regarding the long term viability of the College.

Please report the results of this consultation to Leisa Maddix, Manager Education in the Ministry's Auckland Office by **Friday 5 August 2016**. The Ministry will also undertake consultation on my behalf with schools who may be affected by your proposal.

During the consultation period I would encourage you to consider how you can ensure a strong future for Māori Catholic education in your Diocese.

I also note in your 9 December 2015 letter you advised that you may want to provide a different model of education on the current Hato Petera College site. I would expect any future plans you have for the site to be discussed with the community during the consultation process.

Ministry staff will continue to support the school in the coming months and I encourage you to continue to liaise with Leisa Maddix at [leisa.maddix@education.govt.nz](mailto:leisa.maddix@education.govt.nz) or 09 632 9422.

Heoi anō

A handwritten signature in black ink, appearing to read 'Hekia Parata', with a large, stylized 'P' at the end.

Hon Hekia Parata  
**Minister of Education**

cc: Paul Ferris, CEO, Association of Proprietors of Integrated Schools (APIS), PO Box 12 307, Wellington 6144.





# CATHOLIC DIOCESE OF AUCKLAND

Bishop's Office - Te Taumata o te Pihopa Katorika

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28 July 2016

Tena koe,

You will know that as the Catholic Bishop of Auckland I am the Proprietor of Hato Petera College.

For some time I have been concerned about the long term viability of the school due to issues around the low number of students enrolled, the impact the low roll has on the breadth of curriculum that can be offered, the financial position of the school, breaches to the integration agreement, and the breakdown in the relationship between the College Board of Trustees and Hato Petera Ltd (previously Te Whanau o Hato Petera Trust Board) which impacts on the governance of the school.

It is with deep sadness that I now want to consult with you on the long term viability of the school including possible closure. The consultation process being undertaken is with the approval of the Minister of Education. It is important to note that this consultation is about the school itself, not the hostel or the school site as any decisions about these aspects will be made once the school's future has been decided.

I have asked two independent consultants to lead this consultation process on my behalf. They are Micheal King and Ray Webb. As part of the consultation process Micheal and Ray will facilitate two local hui and one in Te Tai Tokerau for parents and whanau.

## Hui schedule

Thursday 4 August St Joseph's Catholic Church Hall, 10 Dominion Street Takapuna 4.00-6.00pm  
Saturday 6 August St Anthony's Church, 162 Broadway, Kaikohe 11.00-1.00pm  
Sunday 14 August St Joseph's Catholic Church Hall, 10 Dominion Street, Takapuna 1.30-3.30pm

Separately we will also be seeking the views of other key stakeholders in the school. These include the Board of Trustees, staff, students, the hostel governing body, Hato Petera Ltd (previously Te Whanau o Hato Petera Trust) and Tauria Tawhito (the Past Pupils Association).

The closing date for consultation is **Wednesday 7 September**. I have made no decisions yet on the school and so would encourage you to have your say by attending the hui or emailing your views about the long term viability of the school and possible closure to [hatopeteraconsulting@cda.org.nz](mailto:hatopeteraconsulting@cda.org.nz) or writing to Pompallier Diocesan Centre Private Bag 47-904 Ponsonby Auckland 1144.

Included with this letter is some background information which may help you understand why I have decided to begin this consultation process. This material and updated FAQs will also be available on the diocese's website (<http://www.aucklandcatholic.org.nz>.)

In order to provide some certainty for the 2017 school year, I have asked the consultants to report back to me in mid September. After the consultation process has concluded I will report the outcome to the Minister and a decision will follow.

If the decision is that in the long term, the school is not viable the integration agreement will be cancelled and the school closed. Regardless of the findings of the consultation and any subsequent decisions, Hato Petera College will continue to operate as usual for the rest of the 2016 school year.

I know this will cause some uncertainty for you and your sons and daughters attending Hato Petera. I also recognise that Hato Petera College has a proud history and plays an important part in the lives of many individuals and families. However, on balance, I believe the time is right to make informed decisions on the future of the school for our young people.

Should you want further information about the consultation, please email Micheal or Ray at S 9 2 (a) or contact them by phone S 9 2 (b)

It is my hope as Proprietor of the College, that the consultation process runs smoothly and effectively; that the opinions of all concerned can be listened to with respect and that the mana of each person is maintained.

Yours sincerely in Christ



✉ Patrick Dunn  
Bishop of Auckland



# Fact Sheet – Hato Petera College Consultation – Term 3 2016

## ABOUT THE SCHOOL

Hato Petera is a co-educational Year 9-13 state integrated school established under the Private Schools Conditional Integration Agreement 1975 (PCSI Act). It is located in Northcote on Auckland's North Shore. The school was established to educate Maori students in a Catholic setting. It has a boarding facility.

## STUDENT ENROLMENTS

The school has a maximum roll of 245. Its roll peaked in 2009 at 148 students and has progressively fallen since 2012.

As at 1 July the school had 49 enrolments, with Year 9 enrolments at a low of 5.

**1 July rolls (2008-2016)**

| YEAR | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 |
|------|------|------|------|------|------|------|------|------|------|
| ROLL | 130  | 148  | 146  | 139  | 101  | 108  | 106  | 85   | 49   |

**Numbers by Year Level (March 2016)**

| YEAR               | Y9 | Y10 | Y11 | Y12 | Y13 |
|--------------------|----|-----|-----|-----|-----|
| NUMBER OF STUDENTS | 5  | 11  | 12  | 11  | 7   |

The roll not only reflects the low number of Maori secondary-aged students living on Auckland's North Shore but also that many Catholic Maori are preferring to send their children to local state schools or local Catholic state integrated schools. One of the initial aims of providing a boarding school was so that families living in rural areas could send their sons to the school.

The roll impacts on the range of subjects the school can offer and the range of co-curricular and extra-curricular opportunities that can be provided to students. At times classes are combined for subjects across more than one Year level.

The low Year 9 intake of 5 students is likely to impact negatively on the school roll in the future.

## STUDENT ACHIEVEMENT

While NCEA Level 1-3 student achievement data is above the national average for decile 3 schools, it is below the national average.

The table below shows the number of students achieving at these levels from 2013-15, with the table on the top of the next column showing School leavers with University Entrance.

**School leavers with at least NCEA level 1-3 or equivalent (by Gender and Year)**

|         | LEVEL 1 |      |      | LEVEL 2 |      |      | LEVEL 3 OR ABOVE |      |      |
|---------|---------|------|------|---------|------|------|------------------|------|------|
|         | 2013    | 2014 | 2015 | 2013    | 2014 | 2015 | 2013             | 2014 | 2015 |
| FEMALE  | 7       | 7    | 7    | 5       | 7    | 7    | 4                | 5    | 5    |
| MALE    | 15      | 7    | 10   | 8       | 6    | 9    | 6                | 2    | 8    |
| TOTAL   | 22      | 14   | 17   | 13      | 13   | 16   | 10               | 7    | 13   |
| TOTAL % | 71      | 93.3 | 81   | 41.9    | 86.7 | 76.2 | 32.3             | 43.8 | 61.9 |

**School leavers with University Entrance**

|         | 2013  | 2014 | 2015 |
|---------|-------|------|------|
| FEMALE  | 3     | 1    | 0    |
| MALE    | 2     | 0    | 0    |
| TOTAL   | 5     | 1    | 0    |
| TOTAL % | 16.1% | 6.7% | 0%   |

## RESOURCING

The falling roll will impact on resourcing at the school.

The 2016 Operations Grant of \$304,449 (GST excl) was based on a predicted roll of 79 students. The Ministry will need to adjust the October instalment based on a roll of 49. The school also receives \$95,500 for its service academy.

The school is staffed on a roll of 79 with an entitlement of 10.58 full time teacher equivalent (FTE) and 19 management units (MU). Based on a roll of 49 the school is entitled to 7.15 FTE and 15 MU. There are three permanently appointed teachers and seven teachers on fixed term contracts. As a result of the falling roll the Board has agreed not to make any permanent appointments.

The roll of 49 will lead to a staffing reduction of around 3.4 FTE.

## FINANCIAL POSITION

The information below shows that the school is in a serious financial position with negative equity.

|                    | 2016* | 2015     | 2014     | 2013     | 2012      |
|--------------------|-------|----------|----------|----------|-----------|
| SURPLUS/ (DEFICIT) |       | (38,608) | 31,529   | 47,531   | (43,137)  |
| WORKING CAPITAL    |       | (2,206)  | 5,566    | (21,879) | (53,216)  |
| CASH FUNDS         |       | (27,425) | 21,343   | 109,553  | 48,973    |
| EQUITY             |       | (72,599) | (33,991) | (65,205) | (113,051) |
| SCHOOL ROLL        | 49    | 85       | 105      | 108      | 101       |

\* 2016 Financial information not yet available. However, in general resourcing is roll-based.

Notes: A 12 year painting contract has an annual commitment of approximately \$25,000. A finance lease totalling \$17,043 has two years before it expires. Operating leases for laptops and a photocopier require payment of \$31,238 by end of year.

## INTEGRATION AGREEMENT

Schools established under the PSCI Act are required to meet certain requirement that support the special character of the school. Hato Petera is in breach of these requirements:

At Hato Petera four teaching positions are 'tagged' as requiring teachers who can support the teachings of the Catholic Church. Currently only three positions are filled by teachers who meet this requirement.

Another feature of Hato Petera is the requirement that 95% of students meet the special character of the school i.e. are Catholic or have a connection with the Catholic Church. 16 of 46 students meet this requirement. 30 students (65%) do not meet the requirement – well above the 5% permitted.



## HOSTEL

The hostel has 35 students and is operated by a limited liability company, Hato Petera Limited. Previously the hostel was operated by Te Whanau o Hato Petera Trust Board.

In recent times there has been a lack of effective working relationship between the hostel Governing body and the school Board of Trustees.

Te Whanau o Hato Petera Trust Board has previously stated that the hostel needed 54 students to break even.

## GOVERNANCE

A Board of Trustees governs the school. As Hato Petera is a state-integrated school: there are trustees that are elected by parents and the Proprietor can appoint representatives to the Board (currently there are two Proprietor representatives). Also part of

the Board are the Principal, a staff representative and a student representative.

New parent trustees were recently elected in the May triennial elections.

The school is on a one-two year review cycle by the Education Review Office. A review is currently underway.

The previous board had a number of governance matters outstanding including that:

- The Strategic Plan needed updating
- Many policies need updating. Recent changes in legislation including the Vulnerable Children's Act and Health and Safety at Work Act have not yet been captured in Board policies.
- There is limited evidence of self-review.

## CONSULTATION PROCESS

The Bishop is consulting on the long term viability of the Hato Petera College, including the possible closure of the school.

The consultation provides the opportunity for the Bishop to "discover and consider" the views of parents, whanau and other key stakeholders about the long term viability of the school.

### PARENT/WHANAU AND KEY STAKEHOLDER HUI

The Bishop has engaged two independent consultants to undertake three local hui and two in Te Tai Tokerau.

Thursday 4 August 4.00-6.00pm at St Joseph's Catholic Church Hall, 10 Dominion Street, Takapuna

Saturday 6 August 11.00am-1.00pm at St Anthony's Catholic Church, 162 Broadway, Kaikohe

Sunday 7 August 11.00am-2.00pm at Waipuna Marae, Panguru

Sunday 14 August 2.00-4.00pm Te Kamaka Marae, Hato Petera College, College Road Northcote

Sunday 28 August 2.00-4.00pm at Te Unga Waka Marae, 1 Clyde Street Epsom

### NEXT STEPS

After the consultation process has concluded the Proprietor will report the outcome to the Minister and a decision will follow. If the decision is that in the long term, the school is not viable the integration agreement will be cancelled and the school will be closed.

Any decision that could result in the school closing would not take effect until January 2017. Parents, whanau, students and staff can be assured that Hato Petera will continue to operate for the remainder of 2016.

## SUBMISSIONS

Submissions to the Bishop of Auckland are due by 5pm Wednesday 7 September.

Parents/whanau and other key stakeholders can make submissions to arrive before 5pm on this date by emailing [hatopeteraconsulting@cda.org.nz](mailto:hatopeteraconsulting@cda.org.nz) through <http://www.aucklandcatholic.org.nz> or by mail at Pompallier Diocesan Centre, Private Bag 47 904, Ponsonby, Auckland 1144.

## MORE INFORMATION

Should you want further information about the consultation, please email the facilitators Micheal King or Ray Webb at [hatopeteraconsulting@cda.org.nz](mailto:hatopeteraconsulting@cda.org.nz) or contact them by phone 021 078 1400. Updated information will be posted on the Diocese's website <http://www.aucklandcatholic.org.nz> as it becomes available.



CATHOLIC SECONDARY SCHOOLS in the CATHOLIC DIOCESE OF AUCKLAND  
TE REO OPPORTUNITIES TIKANGA PROMOTION OF MAORI STUDENT ACHIEVEMENT EXTRACT FROM LATEST ERO REPORT  
August 2016

|          | TE REO   | TIKANGA and PROMOTION OF ACHIEVEMENT OF MAORI STUDENTS  | LATEST ERO REPORT - How effectively does the school promote educational success for Māori, as Māori.  |
|----------|--|---|---|
| BARADENE | Year 7&8 half year<br>Y9-13 Full year<br>option subj | <p>Maori values are woven throughout our Catholic feast celebrations, our curriculum and actively fostered with staff through professional learning. Ka Hikitia Senior Management training</p> <p>Professional learning for staff ranges from regular offerings associated with the Treaty to unpacking Maori concepts (Tataiako) in relation to the Registered Teacher Criteria. Guest speakers – Nathan Mikaere-Wallis re best practice for working with Maori learners.</p> <p>Strong connection with our Kaumatua, Manuel Beazley</p> <p>Kapa Haka students take a lead role in school events.</p> <p>Mentoring programmes for Maori</p> <p>Specific Careers programming for Maori students</p> <p>Strong integration into all curriculum areas</p> | <p>31/10/2013 4-5yr review cycle</p> <p>Māori students are confident and are well supported to experience educational success as Māori. They enjoy their involvement in a variety of school activities. Māori students are well represented in student leadership positions. Leaders and teachers actively seek Māori student input into curriculum design to contribute to the development of teaching and curriculum decisions.</p> <p>School leaders and the board are committed to fulfilling the principles of Te Tiriti o Waitangi. This is demonstrated by:</p> <ul style="list-style-type: none"> <li>• a genuine desire to deepen the bicultural partnership through ongoing consultation with Māori families/whānau and students, growing links with local iwi, and the inclusion of the school kaumatua in decision making</li> <li>• the reviewed strategic plan that has specific goals that acknowledge Māori as tangata whenua</li> <li>• the strategic appointment of a staff member to enhance Māori students' sense of belonging, and lead staff learning about te reo and tikanga Māori</li> <li>• a deliberate focus on respectful relationships and building a strong sense of whānau within and beyond the school</li> <li>• aspects of Māori culture evident in the learning environment and class programmes.</li> </ul> <p>Leaders could further enhance Māori students' learning experiences by continuing to explore ways to include Māori students in school mentoring systems.</p> |

APPENDIX 6.

|             |   |  |   |
|-------------|---|--|---|
| CARMEL      | Y7 and 8 one term.<br>Y9-13 Full year<br>option   | Strong commitment to Bicultural in<br>line with Mercy Sisters policy<br>Strong kapa haka group<br>Te reo in prayer and liturgy   | <p><b>15/5/2105 4-5 review cycle</b></p> <p>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.</p> <p>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.</p> <p>Initiatives and developments include:</p> <ul style="list-style-type: none"> <li>• strategic appointments for staffing pastoral support, the provision of te reo Māori in Years 7 to 13, and leadership in developing bicultural partnerships</li> <li>• school operations and environmental changes that show an appreciation and demonstration of tikanga Māori</li> <li>• increasing teacher knowledge and understanding about marae protocols, and the key concepts of biculturalism, equity and equality.</li> </ul> <p>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.</p> |
| DE LA SALLE | Y 7 -9 Compulsory<br>minimum of 10<br>weeks in<br>Y9 – 7 in a 30 week<br>option Nga<br>Y10-13 full year<br>option | <p>Whanau Dean monitors Maori student achievement and works with whanau.</p> <p>There is a dedicated Professional Learning Group focused on Maori student achievement and tracking individual students and working with families.</p> <p>Maori students trip to Parihaka</p> <p>Waka Ama</p> <p>Full school kappa haka</p> | <p><b>29/6/2016 3 yr review cycle</b></p> <p>The Māori student roll has increased significantly since the last ERO review in 2013.</p> <p>A whānau ropu is active in the college and has developed an aspirational document for their sons' educational journeys. School leaders are appreciative of support from ngā kaumatua no Tainui. A whānau dean, who meets regularly with Māori school leaders, assists in an academic counselling role.</p> <p>There is now an expectation that all students will have an understanding of tikanga Māori. School pōwhiri protocols for all new staff and students are developing.</p> <p>Learning the school haka is part of student culture for all students, and whaikorero is an expectation for some senior Māori students. A strong focal point for Māori identity is the increasing popularity of waka ama. Many boys compete successfully in this event.</p> <p>For the next phase of development, school leaders, whānau and iwi should make the school's education plan for Māori learners more specific and clarify accountabilities. School leaders are aware of the need to make kapa haka and te reo Māori sustainable and embedded in the school.</p>  |



|           |  |  |   |
|-----------|--|--|---|
| LISTON    | Compulsory at Y7 and 8<br>Y8-13 offered as an option via Correspondence School | Kapa Haka group<br>Te reo in prayer and liturgy  | <p><b>25/3/2015 3 yr review cycle</b></p> <p>The school is still at a developmental stage of promoting educational success for Māori as Māori. Senior leaders are responsive to the principles of the Ministry of Education (MoE) Māori education strategy, <i>Ka Hikitia - Accelerating Success 2013 - 2017</i>. Together with staff they have participated in professional learning to gain deeper understanding about Māori student's educational success as Māori.</p> <p>Students are keen to grow their knowledge of tikanga Māori. They participate in waiata, hime and karakia and follow tikanga to welcome manuhiri. The school has combined with St Dominic's to use an external provider to prepare the boys to enter a kapa haka into the Auckland Secondary School's annual Festival. Te reo Māori is taught at Year 7 and 8.</p> <p>Leaders are developing an action plan to promote improved educational outcomes for Māori students. Significant in this plan, is the ongoing engagement with the wider Māori community, particularly with kaumātua who have links to the Catholic faith.</p> <p>Leaders and teachers could also make further use of the MoE resource <i>Tātaiako - Cultural Competencies for Teachers of Māori Learners</i></p> |
| MARCELLIN | Available via Correspondence School  | Te reo in prayer and liturgy<br>Kapa haka group<br>The Board has developed a big section in its Strategic Plan related to emphasis of Tikanga Maori. | <p><b>15/12/2014 3 yr review cycle</b></p> <p>Teachers identify Māori students in each of their classes. Events like Matariki and Te Wiki mo Te Reo Māori are celebrated. Students welcome visitors to the school using appropriate tikanga. Some departments include contexts relating to te Ao Māori in their curriculum.</p> <p>However, a formalised plan is needed to fully enact the board's Treaty of Waitangi policy. School leaders should also develop shared strategies or goals to promote educational success for Māori students as Maori. Ministry of Education resources could guide this development. Teachers could use the <i>Registered Teacher Criteria</i> to examine the term ako and how it aligns to their teaching, their professional learning and to students in their classes.</p>  |
| McAULEY   | Year 9 – compulsory<br>Y10-13 offered as an option                             | Te reo in prayer and liturgy<br>Kapa Haka group. Marae weekends for the group<br>Participation in annual Ngā Manu Kōrero/ speech competition         | <p><b>30/4/2015 4-5 yr review cycle</b></p> <p>McAuley High School is effective in promoting educational success for Māori, as Māori. Prominent factors that promote Māori student success include:</p> <ul style="list-style-type: none"> <li>the significant commitment to tikanga Māori within the Religious Education curriculum</li> <li>capably lead provision of te reo Māori and tikanga from Years 9 to 13</li> </ul>  |



|            |   |   |   |  |
|------------|---|---|---|--|
|            |   |   | <ul style="list-style-type: none"> <li>the increased number of Māori staff in the school</li> <li>active engagement of Māori whānau</li> <li>the leadership of the long serving board chair.</li> </ul> <p>Māori students express positive attitudes to school and learning and are well represented in leadership roles. They have opportunities to participate and be successful in a wide range of cultural events that strengthen Māori identity in the school.</p> <p>School leaders make good use of the Ministry of Education (MoE) strategy <i>Tātaiao - Cultural Competencies for Teachers of Māori Learners</i>, to develop teachers' bicultural understanding and practice. Trustees and school leaders agree that further developing the school's Māori Education Plan could provide a more coordinated and strategic approach to promote educational success for Māori, as Maori. The MoE <i>Measurable Gains Framework</i> would be useful to further promote teachers' cultural responsiveness.</p>  |  |
| MARIST     | Y7-9 have a term each year. Y10 – 13 - offered as an option subject | Staff commitment to Ka Hikatia and culturally responsive pedagogy- on-going PD and awareness raising<br>Te Reo in prayer and liturgy<br>Active kapa haka group<br>In school's strategic direction | <p><b>18/6/2014 4-5 yr review cycle</b></p> <p>There are sixty Māori students at Marist College and the school promotes their educational success effectively. Students are very well supported to achieve and excel, and are well represented in leadership roles.</p> <p>The board, senior leaders and staff have a strong commitment to fostering Māori students' pride in their language, culture and identity. This commitment includes generous resourcing for two effective teachers of te reo Māori. Te ao Māori is promoted meaningfully across the curriculum. Good whānau engagement and commitment to the school is evident.</p> <p>The board, senior leaders and staff are now planning to further promote outcomes for Māori students by:</p> <ul style="list-style-type: none"> <li>using the Ministry of Education resources, <i>Ka Hikitia – Accelerating Success 2013-2017</i> to develop their strategic focus, and <i>Tātaiao</i> to incorporate cultural competencies into teacher appraisals</li> <li>accessing culturally responsive professional learning programmes for teachers and leaders specifically to promote the success of Māori students.</li> </ul> |  |
| POMPALLIER | Y 7 & 8 compulsory<br>Y9 half yr choice of 1                        | Te Reo in prayer and liturgy  | <p><b>20/5/2013 3 yr review cycle</b></p> <p>Māori students make good progress and in the senior years achieve as well as all other students. Analysed achievement information at Years 7 and 8 identifies a high</p>   |  |

|         |   |  |  |
|---------|---|--|--|
|         | of 2 languages offered<br>Y10-13 offered as an option subject   | All curriculum schemes incorporate aspects of Maori. Tikanga and it is overtly taught<br>Strong kapa haka group<br>All our Y9 students spend two nights on a Marae and all our Yr13 students spend three nights on a Marae.<br>Many staff have links into local iwi and an active presence of the marae. Have at least one TOD a year with a focus on some aspect of Maori culture<br>Held TOD's on local Marae's and staff are well-versed in Maori protocol. | number of Māori students below the National Standard in writing and mathematics. Programmes to accelerate the learning progress of these students are in place and show positive results.<br><br>Māori students attain the required literacy and numeracy standards for NCEA. Retention levels for Māori students are high and the majority achieve NCEA Levels 1 and 2. Academic outcomes for Māori students currently exceed government targets.<br><br>While achievement and engagement outcomes are affirming, the board and school leaders recognise that more could be done to support Māori students to succeed as Māori. ERO recommends that school leaders:<br><ul style="list-style-type: none"> <li>• use the MoE resources, <i>Ka Hikitia</i> and <i>The Measurable Gains Framework</i> to manage and evaluate student success as Māori</li> <li>• prioritise the development and implementation of te reo Māori programmes beyond Year 10</li> <li>• review the board's Treaty of Waitangi policy to show more clearly how the school implements this policy</li> <li>• increase the emphasis on evaluating and reporting Māori student success to guide strategic development in this area.</li> </ul> |
| ROSMINI | Year 8 - half year program.<br>Y 9 – 13 offered as an option - class at each level except at Y 12 & 13 where the class is combined. | Te reo in prayer and liturgy<br>Support systems for Maori students   | <p><b>20/5/2014 4-5 yr review cycle</b></p> <p>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.</p> <p>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.</p> <p>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.</p>                        |



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| <p><b>SACRED HEART</b></p> | <p>Y8 compulsory- 1 of 3 languages taught for 1/3 of the year.<br/>Y9-13 – offered as an option</p>                                    | <p>Te reo on prayer and liturgy<br/>Whole school haka<br/>Strong kapa haka group</p>  | <p><b>21/5/2014 4-5 yr review cycle</b><br/>There are 113 Māori students at Sacred Heart College. The school is promoting Māori success very effectively and makes very good strategic decisions around leadership, staffing and resourcing. Māori students are very well supported in their learning and wellbeing. Teachers have had professional learning in te reo Māori, and Māori contexts are increasingly evident in curriculum areas.</p> <p>Māori students throughout the school achieve to high levels in academic, sporting, cultural and other co-curricular pursuits. They are well represented in leadership positions, both in the school and in the school hostel. Māori students are increasingly involved in decision-making. The mana of te reo me ngā tikanga Māori is promoted. Māori students are supported to reconnect with their own whānau, hapu and iwi and to respect the relevance of local iwi and history.</p> <p>Māori whānau engage well in the life of the school and attend regular hui. In partnership with school leaders, whānau promote school-wide Mataariki celebrations, initiated the Year 13 kapa haka dinner and have strengthened the school's participation in regional cultural festivals. The board and senior leaders respond to the aspirations whānau have for their sons to achieve success as Māori.</p> <p>The board and senior leaders, in consultation with whānau, are now exploring ways to enhance the school-wide approach to promoting educational success for Māori, as Māori.</p> |
| <p><b>SANCTA MARIA</b></p> | <p>Currently not offered.<br/>College undertaking a Curriculum Review in 2017 and this shall be one aspect that will be revisited.</p> | <p>Te reo in prayer and liturgy<br/>Kapa Haka<br/>Maori Student Council consisting Year 12 &amp; 13 students. The Council meets with the Principal and two staff at lunchtime every second Tuesday<br/>The Council:<br/>Lead Maori and Special Assemblies<br/>Invite Maori Speakers to address students<br/>Give advice to NCEA Level 1 Maori Students<br/>One on one mentoring of "at risk" Maori Students</p> | <p><b>9/10/2015 3 yr review cycle</b><br/>The school is effective in promoting educational success for Māori students. Success in NCEA Levels 1 and 2 continues to be at a high level.</p> <p>Students perform in kapa haka at events, including school liturgies and ceremonies. They welcome new students, whānau and staff at the beginning of the school year. This role helps builds Māori students' sense of pride in their identity, language and culture in their school community.</p> <p>School's leaders are responsive to the principles of the Ministry of Education's Māori education strategy, <i>Ka Hikitia - Accelerating Success 2013 – 2017</i>. They are planning to work with an external advisor to help teachers gain deeper understandings about the critical factors for Māori students' educational success as Māori.</p> <p>The board and school leaders could consider how bicultural practices could be extended by:</p>  |



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| ST DOMINIC'S | Y7&8 – 2 term compulsory course. option at other levels Y9- offered as an option. Y10-13 – offered as an option via Correspondence School.  | All curriculum schemes incorporate aspects of Maori Tikanga and it is overtly taught All Year 7 & 8 students take part in a Whanangatanga programme based around the concept of manaakitanga and relationships. Te reo in prayer and liturgy Kapa haka group Maori Leadership as part of prizegiving | <ul style="list-style-type: none"> <li>encouraging leaders and teachers to reflect more critically about their cultural responsiveness</li> <li>further including Māori perspectives and New Zealand's bicultural heritage in the curriculum and school operations</li> <li>involving the Māori community more in setting the school's strategic goals to support learning outcomes for Māori students.</li> </ul>  |
|              | <p><b>26/5/2014 4-5 yr review cycle</b></p> <p>St Dominic's Catholic College effectively promotes educational success for Māori, as Māori. Twelve percent of students identify as Māori.</p> <p>Prominent in the factors promoting Māori student success is the growing recognition of tikanga Māori at important school occasions and the significant roles Māori students have in leading karanga, waiata and haka. There is an increasing profile of, and support for, kapa haka. Attractive Māori artworks depicting local Māori history are prominently displayed to celebrate and promote New Zealand's bicultural heritage.</p> <p>Māori students express positive attitudes to school and learning and are well represented in school leadership roles. Te reo Māori is offered in Years 7 to 10, with increasing numbers of students studying te reo Māori at Year 9. Currently students in Year 10 study te reo Māori through distance elearning.</p> <p>Strategies for further engaging the Māori community is an area identified by the board and senior leaders for improving outcomes for students. School leaders and ERO agree that the development of a school-wide education plan for Māori success would provide a more coordinated and strategic approach to promote success for Māori students. This plan should specify achievement targets and reflect whānau aspirations for success for Māori as Māori. Senior leaders could consider appointing a senior manager to monitor the implementation and effectiveness of the plan.</p> |  |   |
| ST MARY'S    | Y7 –compulsory part yr Y8 – half yr choice of 2 different languages. 75% do Te reo Y9 –full yr of 1 language choice   | Te reo in prayer and liturgy A number of our staff are Maori, in particular our TeReo /Social Studies teacher/ Sports Coordinator, RE Teacher. All curriculum schemes incorporate aspects of Maori Tikanga and it is overtly taught  | <p><b>29/6/2015 4-5 yr review cycle</b></p> <p>Māori students report pride in their school, and the desire to be successful learners. The number of Māori students in the school has remained relatively stable in recent years.</p> <p>The school's recently reviewed charter and mission statement reflect an ongoing commitment to the Treaty of Waitangi and the unique place of tangata whenua. Stated values of whānaukatanga and manaakitanga are consistent with school</p> |

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|           | Y10-13 – te reo offered as an option                                   | <p>Principal has done Te Kotahitanga training. Strong adherence to tikanga.</p> <p>There is an emphasis on restorative justice practices at SMC and strong whānau connections which support Maori values.</p> <p>Culturally responsive practices are promulgated with staff through PLD. All curriculum schemes incorporate aspects of Maori Tikanga and it is overtly taught</p> | <p>practices and Catholic character. The charter statements provide connections and particular meaning for whānau Māori.</p> <p>Māori students achieve well overall and continue to improve at higher levels of NCEA. Whānau attend special events that celebrate achievement. A cultural enhancement team of teachers provides additional pastoral support for Māori students. The recent appointment of a full time te reo Maori teacher is an important step in promoting further success for Māori students. It signals the board's recognition that language, culture and identity are critical factors in succeeding as Māori.</p>   |
| ST PAUL'S | Years 7-9 compulsory<br>From 2017 Y10-13 will be offered as an option. | <p>Full school haka</p> <p>Te reo incorporated into prayer and liturgy</p>  | <p><b>29/6/2016 3 yr review cycle</b></p> <p>The college is increasingly focused on promoting educational success for Māori students. Currently there are 29 Māori students in the college, and the percentage of Māori students in the college has been steadily increasing.</p> <p>The college's commitment to Māori students' success is signalled in the college charter. Trustees are continuing to build on the work they have done to consider the Māori Education Strategy, <i>Ka Hikitia: Accelerating Success 2013-2017</i>.</p> <p>Leadership for Māori now includes a head of te reo me ōna tikanga who supports the board and senior leaders to meet strategic goals for Māori students. Working with the strengths of other Māori staff is contributing towards Māori success across the college.</p> <p>Some of the newly established college initiatives to promote Māori culture, language and identity include the introduction of powhiri and whakatau, karakia, waiata, a formal Māori Achievement Dinner for whānau, performance of a whole school haka and the introduction of a Year 7 and 8 te reo programme.</p> <p>Senior leaders are aware of the need to implement the learning of te reo into the middle and senior school, and to promote more everyday use of te reo within the learning programmes and classrooms.</p> <p>To further develop educational success for Māori the college should consider:</p> <ul style="list-style-type: none"> <li>• exploring new ways to formalise collaborative partnerships with Māori iwi, hapu and whānau to actively involve them in strategic decision-making for Māori students within the college</li> <li>• continuing to find ways to make boys feel more culturally located in the college</li> </ul> |



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| ST PETER'S | Y7-9 compulsory<br>Y10-13 – offered as<br>an option. | Strong kapa haka group<br>School haka<br>Powhiri normal practice<br>Te reo incorporated into prayer and<br>liturgy | <ul style="list-style-type: none"> <li>encouraging the current group of interested Māori whānau to establish collective aspirations that will shape planning for educational success for Māori students in the future.</li> </ul> <p><b>23/5/2016 4-5 yr review cycle</b><br/>The school continues to improve its effectiveness in supporting educational success for Māori as Māori. Māori and Pacific students report feeling confident about, and proud of, being Māori or Pacific in this school. They are well supported in their cultural identities.</p> <p>The school has developed a Māori Achievement Plan in consultation with Māori parents defining success for Māori as Māori. They have taken the same approach in developing a Pacific Achievement Plan. The college continues to partner with parents in promoting learning through hui and fono.</p> <p>Te Reo Māori is compulsory in Year 7, Year 8 and Year 9. It is available as a subject from Year 10 - 13. There is a strong focus on bicultural Aotearoa New Zealand and understanding tikanga Māori. The school kapa haka proudly participate in the annual Secondary Schools' Festival. Te reo Māori is heard at morning gatherings, and cultural events occur regularly in the school calendar to support and strengthen Māori identity.</p> <p>The college appropriately plans to continue developing teachers and students' understanding of, and responsibility for, the concepts within the school's definition of success for Māori as Māori. The performance management resource <i>Tātaiako - Cultural Competencies for Teachers of Māori Learners</i>, could assist leaders to strengthen this awareness.</p> |
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### Te Whanau O Hato Petera Trust - Financial Input by Catholic Diocese of Auckland

Period reported upon covers 1990s - early 2000s historical costs for Trust and Hostels;  
and period 2015 - 2016 concerning insolvency of Te Whanau O Hato Petera Trust

#### Hato Petera Hostel

|                                     |                |
|-------------------------------------|----------------|
| Expenses and advances prior to 2002 | 694,459        |
| Professional and consultancy fees   | 44,865         |
|                                     | <u>739,324</u> |

#### Te Whanau O Hato Petera Trust

|   |                  |
|---|------------------|
| Advances for running costs prior to 1999            | 421,779          |
| Advances for establishment of Administration Office | 120,439          |
| Building costs                                      | 420,010          |
| Kaianga Furnishing                                  | 64,010           |
|   | <u>1,026,237</u> |

#### Te Whanau O Hato Petera Trust insolvency

|   |                |
|---|----------------|
| Payment of Trust Creditors during 2015 - 2016 | 152,000        |
| Legal and professional fees to date           | 47,000         |
|   | <u>199,000</u> |

#### Total expenses and advances to Trust

1,964,561

### Hato Petera College - Financial Input by Catholic Diocese of Auckland

Period reported upon covers 1990s - August 2016 Policy One grants and attendance dues

#### Policy One grants

|  |                   |
|--|-------------------|
| Grants received for school maintenance and works | 922,537           |
| Expenditure on school maintenance and works      | -2,225,817        |
|  | <u>-1,303,280</u> |

Expenditure in excess of grants received  
cumulative to August 2016

#### Attendance Dues

|   |         |
|---|---------|
| Attendance Dues - written off prior to 2003       | 157,500 |
| Attendance Dues - written off between 2004 - 2015 | 179,580 |

Attendance Dues written off by Diocese  
cumulative to August 2016

337,080

Attendance Dues outstanding balance August 2016

98,440