

Anglican/Mihinare Schools Aotearoa New Zealand & Polynesia

A Congregation of 20,000

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# Ngākau Hou Kōtuitui

*A new heart for our Network*

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July 2024



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## Deuteronomy 11: 18–21

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*Fix these words of mine in your hearts and minds/soul; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates, so that your days and the days of your children may be many in the land the Lord swore to give your ancestors, as many days that the heavens are above the earth.*

Nestled in the book for Deuteronomy, these four verses lead us as Moses calls Israel to travel a path of humble service to God who loves them. It is about the knowledge of that love, and importantly how we might learn deeply of this love and how to follow these covenantal principles – from our head to heart, and teach others transformatively about this love – in everyday repeatable actions, so that the truth of God’s word is preserved in our hearts and those of others.

Moses is speaking of a knowledge that is so precious that it must be placed on our hearts (and souls in the KJV) and the very centre of who we are. It must also be bound to our actions (hands) and influence how we see the world (foreheads). It is inside family/whānau (sit at home, when you lie down) and outside with others (when you walk along the road, and on your gates).

In the context of the Anglican Church in Aotearoa, New Zealand and Pacific, these 4 short verses have been seen as a blueprint for Christian Education, Very Rev’d Archbishop Don Tamihere (*Te Pae Tawhiti 2040*).

This lays down a challenge for our schools – *“Do we make God’s word a priority?” “Does this shape how we see the world and respond to it?”* The phrase *“teach them to your children”* suggests intergenerational sharing of God’s word and covenants, and importantly across ages in our school communities.

And what of the villages, the marae, and the towns? Do our schools reflect the differences for/ cultures of our students in these communities and what are the implications of this model for those where Te Reo, Tongan, Samoan, Fijian, Fijian Hindi are the first languages. What are the implications of this blueprint for indigenous ways of knowing and being that bind together the Three Tikanga of the Anglican Church in this part of the world?

Does an Anglican/Mihinare Christian Education in this province reflect Moses’ call to teaching and learning of this divine love that is open for all?

The following report seeks to answer these questions as a guide to understanding Anglican/ Mihinare Christian Education in this province and is enlivened by the whakatauki below.



# Whakatauki: Nā tō rourou, nā taku rourou ka ora ai te iwi

## Literal:

With your food basket and my food basket the people will thrive

## Metaphorical:

This whakatauki encapsulates the notion that while working in isolation might result in survival, working together can take people beyond survival and on to prosperity.



Similarly, when schools and their communities combine the skills and knowledge that are located within in Māori and Pasefika settings, there is greater potential to accelerate the learning of students so that they can enjoy and achieve educational success.

## Kumete

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The beautiful Tongan Kava Bowl – kumete – which graces the front cover of this report was gifted to us by Fe'iloakitau Kahu Tevi. This kumete was carved by a master carver in Auckland. We joined Fe'i and others around his kumete in talanoa, humour and music on our visit to St Andrews College in Tonga.

*“The Kava bowl is a Tongan Kava bowl, noticeable with four legs that are shaped as such. It has Fijian features with the coconut sinet and the 2 cowry shells in the front (usually interpreted as a chiefly tanoa). The butterfly clips inside the Kava bowl were done by the carver to “fix” the kumete.” – Fe'iloakitau Kaho Tevi*

It was further explained to us that this “fix” element is reminiscent of the work here in this report **“an element of fixing the bowl to offer the best to our children, our legacy”**. We learned that kava facilitates and nurtures relationships linked to culture, and of the protocols, that informed by traditional knowledge create a readiness for talanoa and a respectful place between people. Talanoa and wānanga, bound in language (no English translation is offered here), offer different and specific ways of open sharing, discussion of opinions, acquiring knowledge, of teaching and learning as people gather together.

We chose this image as a symbol of our work across the province and the opportunities across our 44 schools that are inextricably linked to indigenous ways of knowing and being.

We acknowledge these treasures through this symbol, and those schools in our network who seek to connect differently with students and whānau to enhance their traditions and



cultural practices. The symbol encourages the question of what is the respectful place between people, and how our Anglican/Mihinare Schools can lean into these concepts as a counterbalance to inequity and marginalisation.

Just as all Anglican/Mihinare schools engage in the eucharist in chapel, we were reminded that this shared experience transcends differences between all people, connecting them in unity in Christ, and provided us with a gentle whisper through our experience in Tonga.

The Kumete echoes this practice in our Anglican/Mihinare schools and the potential of our network – an invitation to come to the Lord’s table, a new covenant as one and a willingness to accept each other in fellowship and love.

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## Acknowledgements

The authors wish to acknowledge the support and guidance of the three Archbishops of this Anglican province of Aotearoa, New Zealand and the Pacific – Archbishop Emeritus Philip Richardson (Tikanga Pakeha), Archbishop Don Tamihere (Tikanga Māori) and Archbishop Sione Uluilakepea (Tikanga Pasefika). The authors wish to acknowledge the openness and willingness of all principals, school staff and board members who met with us, shared their school stories and engaged professionally with us in this kaupapa. We were welcomed with warm hospitality and are so very grateful for the time given, the conversations we had, and the privilege of visiting our incredibly diverse and wonderful Anglican/Mihinare schools across the province. What follows is a genuine effort to represent this privilege with humility.

We want to offer our sincere and grateful thanks to The Rt Rev’d Dr Peter Carrell, Bishop of Christchurch Diocese and his staff, and The Venerable Mere Wallace, The Venerable Susan Wallace and staff of Te Hui Amorangi o Te Waipounamu, for the gift of the use of their offices for the purpose of writing this report. Ngā mihi maioha.

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## Timeline

In October 2023, the authors were commissioned by the offices of the Archbishops through the Anglican Schools Office, to complete research exploring the work of Anglican/Mihinare Schools in the province of Aotearoa, New Zealand and Polynesia. Specifically this work was to explore aspects of Anglican Christian Character, the collaboration of schools across the network of 44 schools – (20 Independent and 14 State-integrated Schools in Aotearoa New Zealand, and 10 schools in Polynesia – 1 in Tonga, 1 in Samoa and 8 in Fiji), and engage with Principals/Tumuaki/Head Teachers, Board members, Chaplains, Religious Education teachers, and school staff/kaiako/kaimahi with clear parameters of the scope of work.

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## Title

We have given the report the title: ***“He Ngākau Hou Kōtuitui: A new heart for our network”***. We chose this title because this report draws inspiration from the seminal work of Dr Hirini Kaa, Manukura St John’s Theological College. In the opening of his book ***“Te Hahi Mihinare The Māori Anglican Church”***, Dr Kaa references the himene ***“E te Atua, kua ruia nei”***. He uses this hymn as a preface to the themes of his book, *“He ngākau Hou, a new heart”* and notes that this is a “biblical concept that denotes a transformation based on belief”.

Contrary to the notion that Māori “adopted” a form of Christianity from the west, the book articulates that “iwi renegotiated their mātauranga – their traditional knowledge and ways of knowing” through the lens of christianity and the Anglican church. In later chapters of the book this process of renegotiation is articulated alongside the terms reciprocity and reconciliation. Dr Kaa argues that the interplay of these three can provide insight into the history of the Mihinare church in this country, but more importantly act as a lens through which new understandings between Māori and Pakeha might be understood. A fresh articulation of the past, present and future might be possible through these processes. Hence a new heart, a new mission for our schools network including the indigenous cultural inheritances of Polynesia where indigenous knowledge can take its foundational place.

## Scope of Work

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The authors of this report were engaged to “consult with principals, chaplains, religious education teachers, and board members in our province” to:

1. Establish key points of contact and build working relationships across schools in the network.
2. Learn how special character is defined, expressed, observed and lived across the Anglican network of schools giving priority to our Tikanga Pasefika and Tikanga Māori Schools.
3. Explore indigenous ways of teaching, learning and knowing, that are key to the church/hāhi.
4. Identify the current needs of chaplains and religious education teachers in resourcing programs and curriculum.
5. Explore the extent to which Anglican/Mihinare schools are collaborating or connected into a larger education community/schools of special character ecosystem.
6. Across the network, explore commonalities in values, Anglican character and best practices that can leverage greater kura co-operation and alignment in the following:
  - Pedagogy
  - Outworking of special character
  - Te Tiriti
  - Leadership
  - Governance
  - School structures
  - Religious Education
7. Understand how schools have experienced and responded to the work and impact of the Royal Commission of Inquiry into Abuse in Care and Faith based Institutions.

What followed at the end of 2023 and the first quarter of 2024, were visits, zoom meetings and phone calls to all 44 schools. Conversations with 42 principals, 35 chaplains and 24 Board of Trustees/and or Proprietor members were undertaken and documented. In addition we were welcomed into, and observed in over 100 classrooms and learning spaces, and spoke with countless ākonga and young learners about their learning and their school/kura.

The research through standardised questions, wananga, talanoa, online meetings, observations, school websites and prospectus', classroom displays, and school based documents (eg school RE curriculum) produced a rich source of data on which this report is based. We chose not to use questionnaires, preferring instead to meet face to face with all school staff in their school, “their place”. Where this was not possible due to time constraints or travel challenges, we opted for online meetings to ensure voices from that kura could be heard.



Bishop Kempthorn  
Memorial School, Suva  
– The Lords Prayer



## Special Character/Tō Mātou Mana Motuhake

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We were privileged to visit 44 Anglican/Mihinare schools across the Anglican Church Province of Aotearoa, New Zealand and Polynesia. Every school understood and used the term “special character” as a way of linking those specific actions and operations of the school that linked to “Anglicanism” or “Anglican Identity”. “Understanding the “Special Character” of an Anglican School (Anglican Schools Office publication 2018) offers key areas for understanding these “umbrella” terms – Finding Meaning, Understanding those of other faiths, Holistic Education, Finding Hope, and Spirituality and Health.

At one school visit we were challenged by one chaplain to consider an alternative to “special character” for our schools. This chaplain posited that “We are Anglican” and “We are Christian” surely! This challenged us to consider what were the common ideations and expressions of special character in our schools. Up to this point in our research we had accepted a range of answers to the standard question “How would you describe your school’s “special character?” In fact, without exception the answers reflected a broad definition of the term.

This report acknowledges and values the 2018 exposition, however has chosen to move beyond these descriptions to consider our Anglican Schools and their special character in the context of our Three Tikanga Church. Here the church encourages all to “promote greater partnerships across Tikanga” (2018 Anglican Taonga) with a view to nurturing and deepening the connections of our Anglican communities including our schools. The relevance of the term “Special Character” and “Anglican Identity” is explored in the report in the context of our conversations, talanoa and questions.

We the authors wish to make a qualification about this term in response to the challenge above and to reflect the unique position of our schools relative to the “special character” of other schools with a special character. The term in Aotearoa New Zealand is a Ministry of Education Term, a Crown term and can be found here:

⇒ **Section 10** of the Education and Training Act 2020 defines education with a Special Character as education within the framework of a particular or general religious or philosophical belief, and associated with observances or traditions appropriate to that belief.

It encompasses all schools designated as state schools with special characters including but not exclusive to schools in Anglican, Rudolf Steiner, Montessori, Roman Catholic, Non-Denominational Christian, Presbyterian, Methodist, Jewish, Muslim and Seventh Day Adventist traditions, faith and educational philosophy.

Because our Anglican Schools vary in their designation:

1. Aotearoa New Zealand there are:
  - 20 Independent Schools
  - 14 State Integrated

and thus diversity, we argue that it is an unnecessary and outdated complication to use the umbrella term “special character” when some “special characters” of our schools are legislated as arrangements with the Crown while others are not. In addition Mihinare and Pasifika are not terms considered or implied in the current definition.

Consider the differences in the schools in Polynesia:

2. Tonga                    1 Church Secondary School
3. Samoa                    1 Mission Primary School
4. Fiji                        8 State Schools – 6 Primary and 2 Secondary

For these reasons of diversity and for clarity of purpose and definition in our report, we have chosen to adopt the term **Anglican/Mihinare Christian Character** to better distinguish our schools from others of special character, and link directly to the Three Tikanga Church. Importantly we seek to build equality into the representation of our schools, for our ākonga, for our staff and suggest a radical shift from a tikanga dismissing term.

## DEMOGRAPHIC DATA

For the reference of the readers there are **over 19,000 students** in the 44 schools visited. Where schools had a preschool attached in Aotearoa New Zealand these were added to the school roll total. In Polynesia preschool numbers were more challenging to gather hence the estimate below, and the breakdown of the number of students in each diocese is below (based on 1 July roll returns and school reports).

### BREAKDOWN OF NUMBER OF STUDENTS IN EACH DIOCESE

DIOCESE	Number of students in schools	Number of schools
Dunedin	450	1
Christchurch	2,739	7
Wellington	3,755	12
Te Tairāwhiti	160	2
Waiapu	792	3
Waikato and Taranaki	3,543	5
Auckland	3,877	4
Polynesia	3,828 (+200 preschool)	10
<b>Total</b>	<b>19, 144</b>	<b>44</b>

### NUMBER OF WĀNANGA, TALANOA AND CONVERSATIONS

DIOCESE	Number of school staff/Chaplains/Board members
Dunedin	3
Christchurch	17
Wellington	34
Te Tairāwhiti	5
Waiapu	7
Waikato and Taranaki	10
Auckland	12
Polynesia	19
<b>Total</b>	<b>107 (incl. 35 Chaplains, 42 Principals, 24 Board members)</b>



## ABOUT THE AUTHORS

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### Simon Heath JP

I am of Ngāi Tahu descent and whakapapa to Waihao and Puketeraki Marae.

I have 30 years education leadership experience, 27 years as Principal of two schools in Marlborough, including 4 years as Co Lead Principal of a Kahui Ako.

I have spent time on the Education Council Aotearoa NZ board, Teachers Disciplinary Tribunal, a number of MOE Advisory Groups, the Ministers Cross Sector Forum, was a member of the Ministers Advisory Panel for the Review of Tomorrows Schools in 2018 and also on the judging panel for the Prime Ministers Education Excellence Awards 2018 to 2020.

I am founder and past Chair of the Mistletoe Bay Trust and Mistletoe Charitable Foundation establishing an outdoor education centre and eco village in the Marlborough Sounds.

In 2018, in partnership with Ngāti Apa kī te Rā Tō, I helped establish a satellite Māori Medium Bi-lingual Education facility 'Te Pā Wānanga' based at Omāka Marae in Marlborough.

I am a past director for Te Pūtahitanga o Te Waipounamu, currently on the board of Te Aho o Te Kura Pounamu and Bethsaida Rest Home Trust in Marlborough. I am also currently working with the Te Aute Trust Board and Te Pihopātanga o Aotearoa as an education advisor.

Keen on a game of golf, fishing and boating, the Marlborough Sounds provide a great recreational playground for me, my wife Jan and when my two children, Josh and Kirby and their partners are home.

### Dr Averil Worner

I had the privilege of growing up in the Arahura Valley on the West Coast of the South Island in a large extended Pakeha family who farmed on the banks of the Arahura River. Sundays were reserved for church and people, and worship was in St Paul's Anglican Church on the pa of Ngati Wae Wae, sited just over the Arahura Bridge. Schooling at Hokitika Primary School and then Ashburton College, was followed by Teachers College and University. Various education roles followed over 30+ years including university lecturing, and most recently principal/ tumuaki of St Mark's School in Ōpawa Christchurch.

I completed a Master's of Science with Distinction in 2001, and a PhD in 2010 in developmental psychology. I am married to Mark, have two children and 4 grandchildren – of great joy to us all.

I chaired the Anglican Schools Office from late 2019 and currently chair a charitable trust in Christchurch partnering with community groups to develop youth programs. I have worshipped at St Aidan's Church Bryndwr in Christchurch for 34 years and I am currently a member of an ordination advisory team to the Anglican Bishop of Christchurch. In 2024 I learned the term "Cradle Anglican"! My cradle is Arahura, and the faith of the women in my family held my formation and gently rocked my heart for God.

## Key Relationships

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Visiting all 44 schools throughout the province was indeed a pleasure. An average of two hours was spent in each school listening and gathering a collection of narratives that were unique and varied. We have heard of great successes and we've heard of the challenges schools are facing in their respective contexts. Key to these conversations were a standard set of questions designed intentionally to gather and collate data to meet the scope of the project, and for consistency across all kura.

We are grateful to the 42 Principals, 35 Chaplains and 24 Board members who met with us, and provided insights into their schools. In every case we met with people who have great passion and drive for their schools future, but also have great respect for their schools history and tradition. All school personnel took the opportunity to speak openly and honestly about their schools, tell us their story, what their current priorities are, the challenges that they face and what they believe is critical to their schools growth and sustainability. These conversations were illuminating and provided a window into the wisdom and expertise of those leading our Anglican/Mihinare schools. No matter what the setting, Polynesia or Aotearoa NZ (and there is wide variance here), we were welcomed, we were shown great hospitality and we got to meet all the key people leading our community of Anglican/Mihinare Schools.



Craighead Principal Lara Hearn  
& Chaplain Stephanie Mander

It was a privilege to be part of school events such as end of year prize givings, chapel services, and traditional welcomes in Polynesia. We were moved by choirs and tour guides, received gifts and were included in karakia and prayer before kai. All of this reinforced the colourful threads of the fabric of our Anglican/Mihinare Schools in our province. Of greatest significance is the contribution of our Anglican/Mihinare Schools to education excellence across the country. That this is achieved through an Anglican/Mihinare character is of no surprise. A focus on service, and the life of Christ gives true hope in human flourishing. It is clear that the Anglican/Mihinare Schools in Aotearoa New Zealand continue to thrive and offer light in an otherwise challenging state education system.

In terms of connections between schools across the province, we did identify service or out-reach type relationships where some schools in Aotearoa/NZ (in the past or currently) are working with and supporting schools in Polynesia. The four schools in Polynesia that have this connection, value these relationships and the benefits they bring for their students and their schools. There are six other schools in Polynesia that do not have these types of relationships, and from our conversations would welcome connecting with Anglican schools, particularly indigenous schools.



Looking ahead, there is a bigger opportunity here which we would like to discuss. An opportunity to extend beyond outreach/service type relationships school to school, and lean into professional leadership, teaching, governance, chaplain relationships within and across the province. The potential exists to establish student group exchanges, teacher exchanges and sabbatical opportunities as a means to provide cultural learning experiences, professional development, share and learn indigenous ways of teaching, knowing and growing a learning network.

By taking a co-ordinated 'schools opt in' type of approach to explore the connection opportunities that exist, it is our view that a more vibrant, professional network could evolve. This would also avoid situations where a single school in Polynesia is being approached by more than one school in Aotearoa/NZ to link with, over extending the schools capacity to host.

Kahui Ako is an existing model within Aotearoa/NZ where schools seek to work together in a more formalised structure and focus on agreed areas of priority based on identified needs. The professional relationships that would no doubt develop could provide a powerful conduit for capability and capacity building as well as outreach and service aspects. Common to all schools is Anglican/Mihinare Character, a positive starting point for connection relationships.

It is clear from our visits that within the community of Anglican/Mihinare schools we have many outstanding principals, teachers, chaplains, support staff and board members. We also have a number of schools providing unique programmes and cultural approaches that other schools would benefit from hearing about and learning from. Eg: Sports Academy's, Five Marks of Mission Badge System, Equestrian Academy, Service Programmes, powerful approaches to School Prayer, Service Learning, Agri-Business, differing House System approaches, Religious Studies just to name a few.

Essentially however, the Anglican/Mihinare schools community are for the most part, working in silos. We imagine a more connected and collaborative directional shift where schools share their best practices, challenge the status quo and open up to having a stronger relationship with other Anglican/Mihinare schools to build a legitimate, high functioning network. We reference this more later in this report.

## **Special Character – Anglican/Mihinare Christian Character**

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With the qualification of how we have used the term "special character" in this report, and whatever the readers view on that might be, there is a plethora of phrases, goals, vision and mission statements contained on the websites, social media, promotional material and strategic plans that link the schools to the Anglican church and thus its mission. Without exception the welcome is invitational and inclusive. Perhaps the broadest expression of what it means to be an Anglican/Mihinare School is reflected in the diversity of its community – academic staff, students, whānau and alumni.

It is worth noting a number of these statements and invitations give us a glimpse to how Anglican/Mihinare schools describe themselves and their work with young people across the province. All three tikanga are represented in these statements

*As an Anglican community of faith founded on Christian principles and values, our special character education shapes the head, heart and hand of every member of our learning community. ... Students at an Anglican school find they are part of a story that reaches both deep into history and widely across the world.*

*We will honour our Anglican foundation through learning to put faith into daily life action and empower respect for others, compassion, service, ethics, humility and management of self.  
\_ is a Christian school where every young man is given the opportunity to grow spiritually in the grace of God through chapel services, Christian education classes, service learning and co-curricular action.*

*With the Anglican church as our source of strength \_ endeavours to ensure that Christian faith and values enrich the every lives of staff, students and the school community.*

*Our Anglican identity is the grounding on which \_ school is built. It permeates every aspect of our school life and the Christian principles of love, compassion, hope, justice and diversity are present in every area of the school.*

*We take pride in our foundations of Christian faith which form the cornerstone of our educational approach. We are proud to be one of the most established Anglican schools in New Zealand.*

*As an Anglican school we are firmly grounded in the global Anglican Marks of Mission. The Christian message is one of hope. We are loved by a God who is intimately involved in every aspect of our lives offering a promise and purpose for each of us.*

*\_ proudly upholds its special character expressed within the broad ethos of Anglicanism whilst also recognising and welcoming students and family from all different denominations and religious traditions.*

*\_ is an Anglican School for all. Anglican Identity is foremostly relational and is in our relationship to God through Christ.*

*We are an Anglican Integrated school ... The staff, Board of Trustees and school chaplain affirm the importance of teaching Christian values as an integral part of the school curriculum.*

*Our affiliation is with the Anglican Church of Aotearoa, New Zealand and Polynesia. With a warm complementary relationship we are able to promote and practise our Christian Faith.*

*\_ is an Anglican School dedicated to transforming students in heart and mind, empowering them for a sustainable future. We believe that every member of (our) school community will practise faith in God, commit to excellence, seek knowledge, live ethically, promote justice and embrace the exceptional values of our people.*

With an unrelenting focus on Christian faith in these statements and those of other Anglican/ Mihinare schools, we collated information that pointed to common articulations and expressions of Anglican Christian character from these sources worth exploring further:

- History and tradition
- Values and Service/Service Learning
- Culture and Christian character

## **History and Tradition**

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It was a significant part of this research that we were able to attend chapel services, take tours around schools including very special chapels and chapel spaces, witness RE instruction and talk to tamariki and rangatahi about what they were learning, talk with chaplains about the significance of their work and be in receipt of outstanding learning documents. We learned that every school has a commitment to a chapel service/s during every week of the school year and for many additional chapel services on their calendar marking significant occasions and traditions as part of the fabric of the school.

The authors of *Te Pae Tawhiti 2040* claimed several things from their research, in conversations with ten chaplains, surveys and a conversation with a former Anglican Schools Officer regarding the "changing nature of faith formation" and the "role of Anglican Schools" -pp 99. The first claim from this research was that "*history, chapel and religious instruction all shape the identity of Anglican Schools*" pp 99. They qualified this statement by suggesting each school engages with history, chapel and religious instruction differently. However we argue that it is not just these three things or indeed their differences

that shape the identity of schools. This statement does however give the strongest hint to our findings of our research that it is the people, he tangata – who are the most influential agents of shaping Anglican/Mihinare identity.

From the first mission school set up by Thomas Kendall of the Anglican Missionary Society at Rangihoua in 1816, to the establishment of St Michael's Church School in 1851 in Canterbury, or indeed to 1905 when the only Anglican School in Tonga, St Andrews High School was established – the footsteps and voices of people past and present are laid down as a gentle echo to the narrative of communities strengthened by Anglican/Mihinare christian character.

Perhaps this fact is summed up better by a website entry of one of our Anglican Secondary Schools in Aotearoa New Zealand:

*“Not evident in the buildings but fully integrated into our special character, are the many examples of ways in which faith based values strengthen us as a community. As an Anglican School our service ethic, our caring for each other and our exploration of spirituality enrich us.”*

And a statement from the operational plan of Anglican Schools in Polynesia 2022 – 2025:

*“The Anglican Schools in the Diocese of Polynesia exist to deliver a Christ centred academic environment ... this is accomplished by joining as a community to educate in the formation of faith and family; to provide a quality academic formation of peace and justice and through recognition of the value and dignity of everyone.”*

This is meant as complementary to Te Pe Tawhiti 2040 rather than in contrast, but seeks to go deeper into the dynamic nature of schools. Perhaps the concept of schools as ecosystems would serve us well here. Our Anglican/Mihinare schools are only too aware of the complexities of the relationships and processes that demand adaptation and change – their vision and mission statements confirm this. Collaboration and connections have become the life blood of all schools post industrial age, with a shift to critical thinking, curiosity, shared knowledge and reciprocity. The concept of reciprocity is echoed in the Māori term 'Ako' – the notion that the relationship between teacher and learner/s is two-way – each being a learner and a teacher that goes beyond an informational exchange to include seeing another's perspective/worldview, co-creation of shared experiences and welcoming diversity. This reciprocity can be thought of as transformational in the context of an ecosystem. Ash Buchanan, 2016:

*“We think regarding ecosystems its clear to see that wellbeing and flourishing cannot be understood in isolation. Systems don't thrive because everyone tries to grow and reach their potential independently of each other. Rather wellbeing and flourishing are better thought of ... as a rich web of contributive relationships”.*

This author goes on to point to how “cultures of contribution” can be fostered. In the context of Anglican/Mihinare Schools, by creating and adapting within our Anglican formularies and traditions to “have young people live meaningful lives in a flourishing global society” where the real transformation for tamariki and rangatahi will give them “a richer appreciation of how their unique strength [and culture/tikanga] could make the world a better place”.

So concepts of community and global communities, service, daily life, diversity, sustainability, justice and relationships are key concepts that suggest an outward focus, a mission focus but certainly a focus on connection, community and transformational structures that connect us all globally.



We saw these concepts flourishing in every Anglican/Mihinare School across the province – however we discovered there is very little of this **across** our schools or across the province. As much as schools are their own successful and complex ecosystems, there is little to no collaboration, sharing or connecting. There was little evidence of a network or a web of connection.

## Values

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Further, every school we visited are seeking or applying strategies to build health and wellbeing/hauora programs – of the 44 schools we visited 3 quoted the application of Dr Martin Seligman in their strengths based approach to positive education and 11 directly or indirectly referenced Sir Mason Durie’s ‘*Te Whare Tapa Wha*’ model (1994) to define hauora and link these to learning across the school.

Across the province most schools (not just Anglican/Mihinare) create values in consultation with their communities to underpin student goal setting, whānau reporting, student achievement and behaviour to name a few. The Ministry of Education website Tāhūrangi, labels values as “*deeply held beliefs about what is important or desirable*”.

We took time to see what values were documented across our schools to highlight commonalities and differences. We used the words as standalone concepts rather than amalgamating terms (unless we sought clarity from school staff) that seemed to be synonyms and the results are below:

School Value	Number of Schools	Percentage of all schools (rounded)
<b>Service</b>	18	40
<b>Respect</b>	16	36
<b>Integrity</b>	16	36
<b>Faith</b>	12	27
<b>Love</b>	10	23
<b>Excellence</b>	10	23
<b>Kindness</b>	10	23
<b>Honesty</b>	7	16
<b>Empathy</b>	5	11
<b>Resilience</b>	5	11
<b>Compassion</b>	5	11

These are the 12 values represented most often in our schools. Intentional work to build programs of wellbeing in our Anglican/Mihinare schools appear to align with the teachings and work of Christ – values of the Gospel and “*the very best ideals of Gospel inspired education – people*” Rev’d Canon Cameron Pickering, *Black and White*, Issue 245, 26 June 2024.

As can be seen from our data, approximately 40% of our Anglican/Mihinare Schools have service as a key value in their school. This “value” was described almost unanimously to us by chaplains as outworked in Christian service – and in a greater sense a sacrificial love for others.

Evidence of the documentation of values across holistic programs were accessed, and included in intentional links to character education and Religious Education programs. Too many and varied to produce here. However we point out that the reader can find reference to “Christian values” and “faith based values” on a short visit to websites, and find that values and Christian faith are inextricably linked – so again the teachings of Christ woven into educational experiences.

Not only are the values articulated but often in reference to “Service Learning” – a term we have come to understand as the learning that occurs inside and beyond our schools when, as one school suggests *“the service learning philosophy focuses on making a difference to communities.”*



Kings College Chapel

This school qualifies this further by stating that *“it is important for our young people to understand the value of others, to stand in their shoes and find ways of giving service that are caring, consultative and thoughtful”.*

Four further examples:

1. *“join us at ... where faith based values and academic excellence go hand in hand in creating a nurturing environment for students to flourish both academically and spiritually.”*
2. *“...The challenge and commitment to service and stewardship. Students at every year level are encouraged to engage in acts of service and to address injustices both locally and globally.”*
3. *“It’s about fostering the heart of giving through a Christian lens and using our strengths and abilities for the benefits of others.”*  
*“Do not withhold good from those whom it is due when it is in your power to act” Proverbs, 3:27*
4. *“Service is about developing an awareness of the needs of others and an unselfish attitude; broadening your perspective through serving others; making a positive difference in the world around you”*  
*“Each of you should use whatever gifts you have received to serve others, as faithful stewards of God’s grace in its various forms” 1 Peter, 4:10*

A list of the other values we have documented in our Anglican Schools are included in the appendix and represented faithfully. For some schools there were no specific values present or articulated and for 23 schools the Five Marks Of Mission are referenced and/or clearly employed as guiding features of school operations.

Because of the embedded nature of these values across school life, their links to the teachings of Christ, their articulation through scripture and deeply local and global reach of service learning programs in our Anglican/Mihinare schools it is clear that values and their human expression are shaping the identity of our Anglican/Mihinare schools and guiding educational practices. This does not mean we are equating values or values education as being synonymous with christian character or Anglican Identity. Rather that they are vehicles or their activations – ways to actively outwork the teachings of Jesus.

*“Māori will be surviving when a large and growing number of Māori live according to kaupapa tuku iho (inherited values), and tikanga (ways of expressing these values) that distinguish Māori from others.”*

So it is written on the website of one of our Mihinare schools. This statement is included here because up until now we have outlined our findings with regard to values without specifically referencing the tikanga of the three partners of the Anglican Church in this province. Indeed what the term “values” mean across our three tikanga may not be easily translated without a relational and cultural context. As such, a dominant pakeha culture cannot assume that in fact these values in our schools are understood equally by the diversity within the school population. Whilst this poses a question outside the remit of this report it is implied in the quote above.

At the very least we understand from our work in schools that the Christian values “*challenge self-centeredness*” (ASO website), and are relational and outward looking. But there is much more to be done to understand tikanga “values” and the role they might play in the overall goals and aspirations of Tikanga Māori and Tikanga Pasefika. The inherited values and ways of expressing them that lead to a self-determining path of Christian education has great potential for our whole province.

## Conclusions

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1. History, traditions and RE in Anglican Schools are crucial levers for creating an environment for faith formation and Anglican/Mihinare Christian Character. They are critical for binding the school community together and connect the past, present and future all at once.
2. Values and Service/Service Learning are educational vehicles shaping the identity of our Anglican/Mihinare Schools. Christian values are guiding principles in a complex web of educational excellence and experience that impact on the school community.
3. Crucially, there is active, “other” focussed and “contributive” axes on which our schools pivot so that faith formation becomes a real world and relevant pursuit of self and community.

## A comment on the Anglican Schools Office – ASO

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Since its inception in 1992, through the work of Rev. John Paterson and under the directorship of Mrs Alison Ballantyne, the ASO has always worked to provide resourcing and support to the Anglican/Mihinare Schools across the province. Its inception was in the same year as the 1992 revised constitution of the Anglican Church of Aotearoa, New Zealand and Polynesia as set out by General Synod/Te Hīnota Whānui. Since this time the ASO has been working across schools which have adopted various definitions and expressions of Anglican/Mihinare Christian Character.

Whilst we encountered criticism during this research of the Anglican Schools Office including that it did not offer “clarity of purpose” and a “formal curriculum”, it was felt that these things along with a period of hiatus from 2019, directly contributed to a lack of coherence across schools. Certainly the Covid-19 pandemic impacted the work of the board as did the resignation of the Director Dr Rev. Anne van Gend. With Anne’s resignation came a loss of intellectual property but more significantly the immeasurable value of relationships she enjoyed with chaplains and other school staff. No interim Director was appointed – perhaps



with hindsight a shortcoming of the existing board.

At this point it is important to clarify that the following information was given to schools at the time when this criticism was shared with us. (Most of the following was also offered to Anglican School chaplains at their annual conference in Wellington in August 2023).

The Anglican Schools Office has had no positional power to impact or effect change in schools at governance or employment level, but has offered curricula and other resources for choice in curriculum development and delivery, special character reviews, professional learning modules and excellent conferences created specifically for our schools. Tireless and outstanding work by a sole director, Rev'd Dr Anne van Gend (2011 – 2019), ensured connections particularly with chaplains, and the secondment of experts in fields such as prayer cards, website development, library management, reviews and resource creation were all supported by The Anglican Schools Office Board – a charitable entity.

A second point to make is that Anglican/Mihinare Schools in Aotearoa New Zealand differ from their Roman Catholic counterparts. The latter are all state-integrated, and as such can share the same special character, curriculum and resourcing as directed by the Catholic Church. By comparison, Anglican Schools in Aotearoa New Zealand are a mixture of independent (20) and state-integrated schools(14). Different Trust and Governance deeds along with relationships with the crown are unique and largely stand alone. Schools are differently able, and do set their strategic direction against a backdrop of competition and marketing, academic and extra-curricular excellence with Anglican/Mihinare Christian Character also differently positioned within these plans depending on the school. The impact, if any of the ASO on strategic plans or the employment of any directives from the ASO, the involvement in programs and projects promoted by the ASO for some schools has been minimal. Comments later in the report, particularly related to curriculum attest to this fact.

It is important to stress to all our schools that the ASO has relied significantly on funds from St John's College Trust and Williams Foundation for its work, and has operated with a volunteer board meeting quarterly. In 2023 schools were not charged a levy for the ASO for the first time in its history, reflecting a desire by current board members to alter the transactional relationship that existed for schools with the ASO on payment of this levy. For a handful of our school staff this was new information.

The ASO has always been chaired by the Pakeha Archbishop, most recently Archbishop Emeritus, Archbishop Philip Richardson and a proxy chair operating in his stead for operational matters. Again recently, the board has had representation of all three tikanga and included principals, chaplains and other lay leaders of the church among its membership.

The ASO's strategic plan in 2015 was a full document covering the role of the ASO in relation to Chaplains, RE Teachers, Principals, Boards, Wider staff, Māori and Pasifika Schools, Parish Churches, Dioceses Ordinands, Students and the ASO Board. As a general feature the ASO sought to resource and share resources, encourage and serve these groups through school visits, regional professional development, special character reviews, conferences, newsletters, website updates, induction programs, curriculum development, training and funding among other strategies to reach out to schools. Priorities for the next 5 years were set and a range of important short term goals to achieve these were documented. The overarching mission was *"To enable a mutually supportive network of Anglican Schools across Aotearoa and Polynesia"*. There was clarity of purpose around the short and long term goals and extensive coverage of how these were to be achieved.

Tikanga Māori and Tikanga Pasifika shared the same identified needs of: *encouragement in developing their curriculum, targeted professional development and networking.*

In 2018, the ASO board wished to widen the scope of work for Tikanga Māori and Tikanga Pasefika, and gathered in Auckland to discuss and review the strategic direction and 2015 plan. This hui was facilitated by The Most Reverend, Sir David Moxon, Archbishop Emeritus. The hui coincided with the final phase of some special initiative funding and on the back of these successful projects setting in place some fresh priorities.

Through discussion and prayer the ASO Board identified four primary goals for 2019–2020:

1. Pursuing a deeper Tikanga Māori and Tikanga Pasefika engagement by the Board.
2. Secure long term and ongoing baseline funding.
3. Seek evidence based research – of curriculum development in particular and in terms of the breadth and uptake transformational influence of the developed materials.
4. Faithful completion of initiative funding projects – student wellness resources and chaplain internships.

The board committed to a monitoring program particularly in relation to 1 and 2 above, *“aware that outcomes for both of these strategic goals would significantly impact the ongoing work of the board.”*

And so we come to this report and the ensuing research which intentionally considered the strategic plans of the ASO since 2015 as contributing to the overall findings of the state of the network of our Anglican Schools.

We found that the strategic goals of the 2018 review, while in their infancy, are still significantly relevant. The two Mihinare Schools and those in the Diocese of Polynesia are seeking equity and access to colleagues and professional development that will prioritise tikanga, and indigenous ways of knowing and being in teaching and learning. In later sections the reader will find complementary research we have found to support this and to this end we have documented some of the work in other countries.

## Some conclusions

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The strategic direction of the board in the 2015 plan shows a multifaceted approach to connecting with schools, their review cycles, conference cycles and curriculum development. The ASO was unrelenting in their commitment to visiting schools and connecting with staff and offering clarity of the special nature of an Anglican/Mihinare School and its Christian character.

The shift in 2018 signalled an awareness of how the board might mirror the church and shift the focus for its three tikanga in our schools. We have found support for this in our schools already. Many schools offer specific programs that support and honour both Māori and Pacific students and their culture, and more specifically are honouring Te Tiriti O Waitangi. The additional question is how might this be achieved through faith formation programs? Do the words of Deuteronomy offer a blueprint for a Religious Education curriculum refresh where the culturally bound languages and knowledge of all our students *“shape the world and how we respond to it.”* Is the next season about missions to one another?

It seems that the ASO had set a direction that can be captured in these verses and importantly translate to 2024 when there is time to reinvigorate this plan with a board and governance structure that offers light into this challenge. Every Anglican/Mihinare principal and chaplain we spoke with acknowledged the potential of a strong Anglican/Mihinare Schools network. The network is overdue for this invigoration, and the harnessing of the expertise within it.

## Indigenous ways of knowing and being

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The majority of our school visits provided us with just a light scan of indigenous practices as we focussed primarily on the schools of Polynesia and the two Mihinare colleges. We did note however, that most Anglican/Mihinare Schools in Aotearoa (led by their principals) have well developed Māori and Pasefika programme elements to their curriculum offering.

Opportunities to learn Te Reo Māori, Kapa Haka and Polynesian Performing Arts are the most common among schools while other options included Māori Arts and Pasefika/Polynesian Arts programmes with pathways for students to study through to NCEA level.

Some schools have described their cultural narrative, engaged meaningfully with their local iwi and are making deliberate and authentic efforts in their programme offering to incorporate and integrate Māori and Pasefika dimensions into their curriculum.



The Island of Lavuka, Fiji

## Our Polynesian and Mihinare Position

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From an education standpoint, we are familiar with the Aotearoa New Zealand experience where after considerable struggle, we now have a comprehensive Māori driven dimension to our education system. A range of options are now well established for tamariki and rangatahi to be educated in Māori language and cultural settings namely Kohanga Reo, Kura Kaupapa, Kura ā Iwi, Kura Motuhake, Kura Māori and Wharekura.

We have two Mihinare Colleges – Te Aute College and Hukarere Girls College that have stood the test of time, the impacts of colonialism, assimilation and the breakdown of Māori language and culture. These boarding colleges were established in 1854 and 1875 respectively and lay claim to the proudest educational legacy in Te Ao Māori, producing generations of transformational leaders across whānau, society and globally.

Te Pīhopatanga o Aotearoa and Te Hāhi Mihinare are the Kaitiaki of the schools, working closely with mana whenua across generations to uphold, own and develop the kaupapa and key resources. The schools are founded on Mātauranga Mihinare, an indigenous Anglican and Christian worldview that promotes leadership formation.

Whilst these colleges have had their share of struggles within the national system of education, they are an example of how indigenous ways of learning can prevail and overcome through the determination of the collective.



Te Aute and Hukarere boarding colleges lived experience requires leadership, teaching and learning that is distinctly Māori and distinctly Mihinare. The tumuaki talk about 'leading with aroha'. That wrapping aroha around the school, students, staff, whānau, manuhiri and the whenua on which all stand is intentional. Understanding what is important, why it is important and how things are done is part of building the ngākau (heart) of the school from which aroha deepens, whanaungatanga grows, tikanga and culture strengthens. With this focus on aroha, the tumuaki in these two Mihinare colleges are working towards Te Oranga Ake o Te Iwi (Human Flourishing) where aroha/love, rongo/peace and hari/joy provides an alternate lens through which the colleges measure their success.

*"Whakapapa is everything and everything has a whakapapa" (Principal Mihinare College)*

Knowing the whakapapa of every student, what has brought them to these colleges, what their story is and what theirs and their whānau aspirations are for them as Māori is reflective of leading with aroha. Surrounding students with whanaungatanga, building a strong sense of tūrangawaewae and belonging is critical to the boarding and education experience as is becoming part of the wider whānau of the college. The history, traditions, expectations and the rich tikanga of the colleges all contribute to shaping future Māori leaders. The tumuaki and chaplains give emphasis to campus tikanga, where this sits and how it is reinforced within each college. The tikanga (Māori values knowledge) of the wharenuī, chapel, wharenoho and the classroom all vary. It is the tikanga that lays out the 'kawa' (protocols and practices) which give direction to the different kaupapa and rhythm of life of the colleges.

This is further reinforced by student learning, expectations and roles for pōwhiri, karakia, hui, kai, manaakitanga and whanaungatanga as they relate to the indigenous ways of the colleges. For example, knowing their roles and how to manaaki manuhiri – from putting out mattresses in the wharenuī, helping with kai, knowing karakia, waiata and haka appropriate for the moment/occasion are all part of being Māori, being Mihinare and living in indigenous ways that are fundamental and vital within the colleges. These colleges are unapologetically Mihinare, this sets them apart from every other college in the province.

A shared story of our experience in Polynesia gives insight into indigenous ways of knowing which pulled us into a dialogue with a 12 year old boy in Samoa wondering if we knew how to plant coral using the hair of a coconut. Similarly, a 15 year old girl in Tonga presented us with a heilala garland, intricately woven and gave insight into the significance of certain flowers and garlands, and their links to intergenerational knowledge of the whenua. Echoing these links, it was moving to read of the recollection of kohine from Hukarere relating the flight to safety from Esk Valley, to Mary and Josephs flight to Egypt also to safety – "the actual warning came from the river that ran nearby".

These are three small examples of innate understanding to each individual, and the understandings of the vulnerability and preciousness of our world and its resources.

What we have found in our indigenous schools is a way of being that is naturally Māori, and naturally Polynesian. This is reflected in the respect for indigenous tradition and practices and the warm, welcome and embrace to us as we visited.

In Polynesia, we were welcomed by the senior students of a school in a traditional kava ceremony. Singing, dancing and haka were all led by the students as they made the kava and shared this with us. Giving support and leadership to these ceremonies, rituals and practices were the principal and chaplain ensuring that traditional indigenous knowledge and forms of respect are treasured and passed on within an Anglican Pasefika character and school context.

We participated in a college end of year prizegiving. This was a natural illustration of indigenous practice and of college Anglican Pasefika Christian character. Traditional dances, songs, prayers and formalities of Pasefika tikanga were fully on display. The principal, staff and community were very much interconnected and absorbed in the relationship between school, Āiga/Kāinga and indigenous practices of Polynesian culture.

In both contexts, the demonstration of respect for their school, their whānau and their elders did not escape us.



St Pauls School, Naviavia, Fiji

Of surprise to us in Polynesia is that the language of instruction in Fiji schools is English compared with Samoa and Tonga where teaching and learning is in a bilingual context. This is especially so when we understand that for most students their first language and indeed the language of their homes is their native tongue and not English.

This practice gives support to a colonial type national system of education, but we question whether this serves the best learning interests of all students and indeed the preservation and strengthening of indigenous culture?

*We have reflected on the UNESCO research; "In most countries, the majority of students are taught in a language other than their mother tongue, which compromises their ability to learn effectively. Education in one's mother tongue is crucial for learning and acknowledges the value of different cultures. It helps with academic success, cognitive development, preserving cultures, and sharing and making information more accessible. Research shows that education in the mother tongue is a key factor for inclusion and quality learning, and it also improves learning outcomes and academic performance.... most importantly, multilingual education based on the mother tongue empowers all learners to fully take part in society. It fosters mutual understanding and respect for one another and helps preserve the wealth of cultural and traditional heritage that is embedded in every language around the world." UNESCO (April 2023 [unesco.org](https://www.unesco.org))*

Taking a closer look at Indigenous Education in respect of the Three Tikanga Church it is clear to us the system impacts and the inequities that exist. The 32 schools of Aotearoa live reasonably comfortably within the Education System of New Zealand. As stated earlier, most offer a range of Māori and Pasefika programmes within their curriculum and a range of extra-curricular opportunities also. In effect, a level of indigenised curriculum is available to students. The two Tikanga Māori colleges (indigenous colleges) whilst they live in indigenous ways on campus are somewhat restricted by system requirements that do not reflect an (indigenous) Māori World View. This presents a challenge to tumuaki as they navigate the demands between the system and what is best for their students/colleges.

This challenge however, has given rise to a process of reimagining and exploring the development of a Mihinare Indigenous Curriculum that embraces the colleges past, but projects a renewed future state.

Tikanga Pasefika is unique in that there are three systems of operation and oversight for their schools. In Tonga there is one Church Secondary School, in Samoa there is one Mission Primary School and in Fiji there are eight State Schools – (6 Primary and 2 Secondary). The Diocese of Polynesia provides proprietorship oversight for all schools with the Fiji Ministry of Education having direct control of all eight schools in Fiji. This adds a layer of complexity for the church as it seeks to provide support and have influence in these Anglican schools. It is apparent that the Mission (Samoa) and Church (Tonga) schools have strong indigenous culture and content and this is developing further through both schools leadership and governance. Both being bilingual for instruction strengthens the indigeneity of the curriculum and the cultural authenticity of the overall education for students.

For the Fiji schools, this was less obvious. The schools reflected a nationalised system for education and the Fiji MOE legislates English as the language of instruction. Whilst we did witness students engaging in their own language in the playground space, the language of the classroom is English and in our view, this does not contribute to cultural identity and more so, overall higher education outcomes for these students.



Bishop Kempthorne Memorial School Principal  
– Joyce Prasaad

Looking into the research internationally, there is an awakening where indigenous peoples are reclaiming their history, their culture, their language, their ways of living, being and knowing. The imposition of European systems of learning and governing have threatened ancestral culture, beliefs and languages, have discriminated against, intimidated, criminalised, even killed and displaced indigenous peoples from their whenua and territories for over 100 years. These systems are now being seriously challenged and big conversations are being held to progress a new way forward brokering greater understanding/partnership and in particular, to reignite indigenous education methods as a segway to building a sustainable future. As a result, indigenous education initiatives are emerging in over 20 Latin American countries, USA and Canada, Australia, Norway, Indonesia and of course New Zealand.

*“National Education systems impose languages and philosophies, and tend to teach homogenous national or global knowledge. Alongside these educational systems, mainstream media, social media, advertising and other forces of globalisation all tend towards assimilation of indigenous peoples through cultural homogenisation. In this process, thousands of knowledges and cultures are made invisible, or described as ignorant, obsolete, or backward.”*

**Serge Marti The Call of the Territory (Date)**



Across the Upper Amazon, in Waorani territory, communities across the Pastaza province are hard at work dreaming, designing and building an educational model that fits their needs and visions. As Nenquimo explains,

*“We want to teach our kids through our own education, the stories and forms of organization that our grandparents had, the power to take care of the territory. Our knowledge, our values, our song, our language.” Amazon Frontline, January 2023*

Similarly, in the Philippines, indigenous communities have been advocating for five decades for an education system that reflects and is sensitive to their cultural context, aspirations and concerns. There is now in place a govt policy that details comprehensively a rights based educational framework. This framework and policy have given meaningful realisation to the development of a responsive and relevant indigenous curriculum.

This education framework outlines;

*“Indigenous Knowledge Systems and Practices that bring to life the indigenous systems and practices that continually enrich succeeding generations. Since the Indigenous Knowledge System and Practices are expressed collectively by indigenous communities through time as their way of life – what we today call culture – they become foundational and inherent to the wellbeing and sense of collective and personal identity of these communities.”*

**(Actualizing the Inclusion of Indigenous Peoples’ Rights in Education: A Policy Initiative in the Philippines – Marie Lourie Victor and Belmer Yano)**

Serge Marti “The Call of the Territory” discusses the ideologies of individualism, materialism and endless growth as largely dominant around the world driven collectively by politics, business and media. This is supported, he says by *“education systems that teach materialism, the belief that all humans are separate from the Earth, that all matter on the planet exists to better human life and that material wealth is the main way to obtain life satisfaction and happiness.”*

He argues that this long held approach over time is slowly creating a planet that will be uninhabitable. Materialism and individualism values economic growth and wealth for a few, at the expense of nature, leading to the escalation of climate change, species extinction, ecosystem destruction, culture and language loss.

For our indigenous peoples it is a very different proposition. Indigenous peoples strive to live and operate collectively and interdependently as a community in complete connection with their whenua/territories. Traditionally for indigenous communities it is about living and working together, protecting and taking care of their language, culture, land and resources. Indigenous ways of learning, being, knowing is inextricably entwined with nature.

We believe the time is upon the church to prioritise indigenous education and indigenous curriculum development across the 12 Tikanga Māori and Tikanga Pasefika schools of the Province. To draw on the learnings from other countries like the Philippines & Indonesia and build an indigenous network of schools that can;

- take stock of current programmes and practices
- collaborate and challenge conventional education methodology
- co-create new curriculum
- implement indigenous curriculum, practices and ways of learning

We also recommend that these 12 schools are supported and positioned to lead the way for the entire Province of 44 schools not only to provide leadership but to create opportunities for student and teacher exchange.

## Aotearoa and Polynesia Conclusions

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1. Most Aotearoa schools, through their principals recognise and give regard to indigenous education, are working in different ways to provide appropriate programmes and extra-curricular opportunities that enrich learning and strengthen understanding of cultural beliefs, values and practices. Appropriately, in most schools there are Māori and Pasefika curriculum programme options where students can study through to NCEA levels.
2. The Mihinare colleges under new leadership are resetting and re-establishing their direction breathing new life into how they define, integrate and live their Mihinare values and faith within a developing indigenous curriculum. Te Oranga Ake o Te Iwi is the korowai under which this mahi is evolving and this is being supported by Te Haahi Mihinare. There now exists an opportunity to reach out to whānau and wider stakeholders who could bring a wealth of indigenous knowledge and wisdom to the design of an indigenous curriculum.
3. The Polynesian schools consist of eight state funded schools (Fiji) and one mission school (Samoa) and one church school (Tonga). Whilst the mission & church schools operate on a bilingual basis for teaching and instruction, the Fiji schools are all English language for instruction. For the Anglican schools, we wonder if there is an appetite for beginning a conversation with the Fiji Ministry of Education to;
  - explore a system shift to an indigenous curriculum framework for instruction in schools.
  - discuss and establish a trial for instruction in the students first language for their primary school years extending to bilingual instruction and curriculum for secondary school.



All Saints Anglican Primary School Samoa  
– Rachel Solomona  
& Ven Archdeacon Chris Solomona

In summary, we reflect on Archbishop Sione’s 2023 Charge where he raises questions about the relevance of current educational programming citing that traditional national academic models are not sufficient on their own to prepare young people to thrive in a modern workforce where practical and technological skills are valued and necessary to serve their communities well.

He also speaks to a ‘Theology of Disaster Preparedness’ when he refers to the critical role the church and the Diocese of Polynesia must play in mitigating and supporting vulnerable communities in the Pacific as they combat the impacts of climate change and rising sea levels.

He also discusses the ideas of developing sustainable agriculture and livelihood strategies, utilizing scientific and social research to build greater resilience as they combat these serious challenges.

*“as a Church our present and future reality will be Climate Change. As a Church, we will need to factor this into our lives with urgency and with purpose.”*

**Archbishop of Polynesia ++Sione Uluilakepa (2023)**

These unique and urgent challenges may well have their solutions in indigenous knowledge and practices. We believe that a bold and different approach may be necessary.

We suggest a new education agenda is needed for Anglican schools in Polynesia. One that is led by the church, challenges the status quo, promotes a system of education that is deeply rooted in the culture of the indigenous people and aligns to the vision of the elders and the wider community.

There is evidence in the literature that when indigenous and first nations communities mobilize around education that it is possible to co-create models and operations that re-strengthen indigenous ways of teaching and learning. Education that is for the whole community.

*“The diverse ways of being, learning and knowing that indigenous peoples protect, also contain many of the solutions for humanity to find a way to a resilient, abundant future.*

*Above all, indigenous education is needed to ensure the survival and transmission of knowledges and worldviews that uphold spirituality, abundance, balance, resilience, adaptability, sustainability, living within the carrying capacity and making collective decisions for the benefit of all.”*

**Serge Marti The Call of the Territory (Date)**

## Religious Education and Curriculum

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The New Zealand Curriculum and Te Mātauranga o Aotearoa document indicates that it “sets the direction for student learning, and provides guidance for schools” (TKI Website). The Cambridge International Curriculum clearly states it “sets a global standard for education and is...flexible, challenging and inspiring, culturally sensitive yet international in approach” (Cambridge website). Further, The International Baccalaureate International says it is “delivering a powerful continuum of student-centric learning for students aged 3- 19 years”.

When we visited schools in Aotearoa New Zealand one of these three systems was likely the schools choice of curriculum and instruction, and in some cases dual pathways were available e.g. NZCEA and International Baccalaureate. Arguably none of them suited to all students in a school, but decisions about curricula, the delivery of teaching and learning, the professional learning tailored to deliver for student success and achievement (key features of all systems) are never made lightly. Community consultation, staff pilots, collegial collaborations and a significant investment over time for the community, makes any decisions about curriculum a strategic commitment for all. In Fiji the National Curriculum Framework provides a “broad statement about what will constitute education in Fiji ... and provide a guide as to what is to be taught how and why.” (Document 2007). Tonga has a similar national curriculum and examination system.

Across the province, Anglican/Mihinare Schools are being intentional in their approach and decisions about the appropriate configuration of academic curriculum they are using. This is unsurprising in a climate of competition which many principals, particularly independent school principals referred to, but also in the philosophical conviction of the community.

However, nowhere are schools perhaps more eclectic when it comes to curriculum, than in their adoption of Religious Education (RE) Curricula. No two Anglican schools in Aotearoa New Zealand are using the same curriculum for delivering RE. This was true across sectors and across state-integrated or independent schools. It is also true that it is largely school chaplains who carry the weight of creating and delivering the schools RE curriculum, with the exception of those schools who also have access to RE teachers.

What is an RE curriculum for? One writer suggests: "To bear witness to God as Trinity, offer students the opportunity to explore and develop faith and provide education based on Christian beliefs, values and attitudes in the context of a community of faith and worship."  
- The Very Rev.d Dean Ben Truman, Christchurch Cathedral.

Our research also found that there was inconsistent and/or little use of Anglican Schools Office (ASO) resources located on the Office's website to develop RE curriculum in Aotearoa New Zealand.

What was seen was adaptation of the Catholic Schools curriculum – Tō Tātou Whakapono (Our Faith), the use of Godly play, the lectionary used as the basis to develop lesson plans, and individually developed curricula.

For Anglican Schools in Fiji, Tonga and Samoa student workbooks, and teacher guides are created and distributed by the Anglican Diocese of Polynesia for use in all Anglican schools. Head Teachers and Principals we met with, looked forward to these resources arriving, and the clarity and progression in learning they offered students.

There are strong similarities between these resources and the Anglican Schools curriculum developed by Mrs Alison Ballantyne from the ASO in 1992. This curriculum was referenced by 2 schools as still in use in their school.

Since 1992 and subsequently through the significant work of the Director of the ASO, Dr Rev. Anne van Gend, the ASO website has been populated with a range of resources from year 1 – 13. These resources are divided up into 3 parts:

1. Primary year 1-6 with a curriculum framework and accompanying resources.
2. Middle school – year 7 – 8, 9 -10 with a specialist Middle School Theology program
3. Years 11-13, where the units provided are there to support the creation of a program or be complementary to an NCEA examinable program taken by students in some schools.

Our research found that very few RE Teachers or Chaplains are using these resources with any consistency or as the primary source for their teaching and learning. When questioned why this was the case the responses were wide and varied and included the following:

*"We find the Catholic Curriculum is easier to follow and more user friendly"*

*"We have written our own because it connects better to our DNA"*

*"We occasionally tap into the content on the ASO website"*

*"We deliver our RE program through our Social Science program"*

*"We found Youth Alpha works well."*

*"The Middle School Theology Program is not appropriate for our Intermediate aged students".*

The curriculum resources developed by the ASO, and still on the website were rarely criticised however, and in fact hailed for their breadth of coverage of both the Bible and the application of global and real world issues to Christian mission e.g. Human Trafficking, Restorative Justice and Ethics.

Importantly however there was a general consensus amongst schools who had developed their own RE curriculum and resources, that their own approaches were more fit for purpose for their community. Many were bespoke adaptations from a range of sources able to be



flexible and relevant to the strategic plan of the school. In addition they were developed to reflect the Anglican Identity or Anglican Ethos of the school directly.

We were in receipt of some outstanding educational documents relating to Religious Education/Curriculum ranging from outlines of themes and big ideas, to fully developed curriculum that span all ages in the school including those with external examinations.

Indeed Church school websites across the province reflect this juxtaposition – the vision and application of excellence in education, and links to the mission of the Anglican church to build the kingdom of God. So a learning community and a faith community symbiotically linked is an echo to the views of Dean Truman above.

So much like the expectation from the Ministry of Education in Aotearoa New Zealand for state and state-integrated schools that they develop local academic curricula – local and personalised RE curriculum abound in our Anglican/Mihinare schools.

That said, many chaplains and RE teachers questioned why there wasn't a framework so that there could be more consistency across the schools on both the content and pedagogical frames of reference. Statements such as "Does the church have a voice in the RE curriculum?", "Is there an Anglican vision statement about what RE is trying to achieve?", "What does an Anglican RE Curriculum look like?"

## Looking Forward

It is one thing to draw all lines of inquiry into one document, but it is another to synthesise complementary and opposing views into a narrative that reflects both current practices and offer future recommendations. There is every intention throughout this report to represent the mana of our schools with grace but honestly point to aspects of our schools that warrant further investigation and streams of action.

1. It is our view that local and RE curriculum in schools should be encouraged. Schools already write, develop and critique their own programs, and these programs are well embedded in school life, However the research is also clear that there is a lack of consistency and connectivity between them. Schools are questioning the church's role in developing programs of education and chaplains, and RE teachers are championing programs often in isolation. Questions were asked of schools: Should we have a common template as a guide to developing RE curricula? Does it matter if Anglican/Mihinare schools have different programs? Is there any benefit to connecting schools across the province? Overwhelmingly schools replied at the very least that it would be better to be connected than not – "connecting with other chaplains is a must – not just once a year". ALL schools in Polynesia indicated a sense of professional isolation that could be addressed by connecting with colleagues in Aotearoa New Zealand "we need to connect and that could start with teacher mentoring" Head Teacher Fiji.
2. Further, to encourage professional learning and development for kaiako and tumuaki, RE curricula and/or programs of religious education in our Anglican/Mihinare schools, collaboration and shared professional learning are best practice models from education. There is little to NO collaboration around RE curriculum, or in fact other aspects of Anglican/Mihinare Christian Character that we were made aware of in our visits to schools.
3. We did not discover RE curriculum that specifically referenced the history of the Anglican Church in this part of the world. Although it is likely true in schools, we did not access evidence of it particularly given the role of Anglican missionaries and other

Christians in relationship with tangata whenua as central to the signing of Te Tiriti o Waitangi. Perhaps this has found its way into the development of the Aotearoa New Zealand Histories Curriculum in Anglican Schools and this was outside our purview. It is worth noting this, given that the 1992 Constitution of the Anglican Church in this province provides for three partners to order their own affairs within their own cultural context: Tikanga Māori, Tikanga Pakeha and Tikanga Pasefika – so perhaps we can at least ask the question in schools (if we are not already), “What is a gospel response to the crown’s breaches of the treaty?” and “What would justice and restitution look like in our country?” (in this context) – *Participants booklet “Belonging in this Land – Treaty Basics from a Christian Perspective” Grace Aotearoa. (Thanks to Rev.d Sarah King for a wider appreciation of the work of Grace Aotearoa).*

We would add historical accounts of Christianity in Aotearoa and the Pacific must be embedded in these programs to ensure indigenous faith expressions of the Anglican/ Mihinare/Pasefika. The authors generally found light representation of Tikanga Māori and Tikanga Pasefika (with some exceptions) in RE curriculum across our schools, but there was a significant presence of Te Reo and Te Āo Māori across all wider curriculum in schools.



Kings School Chapel

Our findings are reiterated in a recently accessed document from the Anglican Diocese of Brisbane entitled “*A Revised Religious Education: Philosophy and Curriculum Framework, February 2011*”. This was a document written by the Anglican Schools Commission (A governance structure in Australia that replaced their Anglican Schools Office). The document was produced following a review in 2009 of the previous 2003 curriculum, and was a collaborative effort of a number of people. The document echoes the pathway in Aotearoa New Zealand of an Anglican School Office, the launching of an initial curriculum at a time of great change particularly in personnel, the lack of unification of the document and the subsequent efforts by outstanding principals and chaplains to develop programs within the culture and ethos of their schools.

Educators know only too well how curriculum reviews continue unabated and often reviews are often incomplete in resolution. The current work of the Ministry of Education in both this country and Polynesia bear witness to this.

As noted, many of our schools use international academic curricula – standardised curricula that promote self-learning, give a global perspective and promote higher academic performance among many other things. Would it not then make sense to streamline our RE curriculum and create at least a template/framework for all schools to THEN adapt and bespoke a curriculum best suited to their community?

In our listening to all voices, the answer seems to be yes.

To return briefly to the Brisbane document it is worth noting 2 things:

1. It raises a philosophical question: Is RE an academic subject or faith formation and concludes: "Is teaching about religion a worthwhile activity in its own right? That is: should we treat RE as an end in itself or just the means to an end – faith formation?"  
*page 6*
2. It offers core content in terms of units of work, scope and sequence areas, and models of key studies that are developmental and age based.

The document is based on Peter Vardy's "Five Strand Approach to Religious and Values Education" and it was our pleasure to witness this in action in one of our secondary schools and have it explained and outlined in some detail. This just reinforces the points made above, and offers a segway into some action streams and recommendations later in the report. Before we consider these it is important to understand the nature of current collaborations and connections.



St Margarets College Chaplain Rev Stephanie Clay  
& Principal Diana Patchett

### **To what extent are Anglican/Mihinare schools collaborating or connected into a larger education community/schools of special character ecosystem?**

17 Anglican Schools currently connect with other schools. (13 Aotearoa schools and four Polynesia schools) This connection is mostly, but not in all cases, within the Anglican community of schools. Some schools link with other schools just because they are geographically close or that they are a 'like' school and have a common interest in competing or sharing in sports/cultural activities.

Overwhelmingly we noted that our Anglican/Mihinare Schools are not well connected to each other. For those that are, the focus is mostly on sports or cultural exchanges and competitions. We did not find a well-established network within or across the 44 schools that went beyond sports and cultural activities. There are groups of principals and chaplains that connect from time to time and share, but these are largely informal. One group of 10 principals recently held a small PLD gathering focused on leadership. Whilst most principals involved were from Anglican Schools, not all were.

We also found some schools that were completely isolated and had no connection or relationship with the ASO of other Anglican/Mihinare schools.

*“We have no connection with other Anglican Schools and have not been visited by the Anglican Schools Office in six years”* **Principal**

12 Anglican Schools reported that they collaborate in some way with other schools. 10 of these schools are in Aotearoa and 3 are in Polynesia. In Polynesia, most schools are widespread making collaboration difficult. Some have limited infrastructure that further limits their capacity to connect and collaborate. In Aotearoa, some schools are part of a Kahui Ako (Integrated Schools) and some deliberately choose to work closely with other Anglican Schools, but these are small in number.

We have a small pocket of two schools where there is strong collaboration and connection at spiritual, cultural and academic levels. In these schools, principals and chaplains have identified priorities in their special character that they want to **further develop and** grow collectively whilst being clear in living into their own unique school context and identity.

Another group of three schools is working closely in designing their special character and faith framework. This is an emerging collaborative between the three school boards, principals, chaplains, and school staffs. They have developed an operating draft and are further exploring how they can unite in their collective faith work across their schools.

There is clearly an opportunity here for the Anglican/Mihinare School community to explore becoming part of a dynamic network. 38 schools have indicated that they are open to exploring how they might become connected across a more formalized and structured Anglican/Mihinare Network. We also heard from several principals that competition can be a mitigating factor and therefore a barrier to connecting in meaningful and powerful ways with other schools that may well be competing for the same students. We cannot comment here except to acknowledge that this concern is held. We take the view that what links every school is the Anglican/Mihinare Identity and Character, and that this is where the opportunity for unique PLD exchanges and collaboration exists.

There is an abundance of talent across our Anglican/Mihinare Schools. Whether an Independent or Integrated School, there is a huge resource of experience, knowledge and expertise. Whilst two small groups of schools are actively working together (boards, principals, and staff) to share and develop approaches to how they plan and deliver Anglican/Mihinare Character, we believe there is a considerable opportunity being missed. Given the school groups referred to above demonstrate an evolving collaboration which is a shared response to a shared challenge, there is a solid rationale for exploring similar models across the motu.

We also heard from our visits that schools were working on specific developments, projects and initiatives in the Anglican/Mihinare Character and Religious Education space. Some schools shared outstanding examples of their work with us. We wonder what the outcomes would look like if schools worked together on some of these projects rather than each ‘reinventing the wheel’.

The Kahui Ako model in the state system established in 2015 created the opportunity for communities of schools to come together, identify common areas of focus, create plans of action, implement and monitor progress. We see an opportunity here for a similar approach for Anglican/Mihinare Schools with respect to Christian Character and Religious Education.



## Royal Commission of Inquiry into Abuse in Care

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All schools were aware of the Royal Commission and have provided relevant archived material that related to the commission brief – investigating abuse in care. 28 schools were monitoring the progress of the Royal Commission and some had established board sub-committees to track outcomes and keep the full board apprised of developments.

26 schools were actively reviewing policy and procedures to ensure rigour in their processes and implementation. One school is Childwise Accredited, another is registered with and meeting the UK National Minimum Standards for Boarding Schools and another school has completed Child Matters Review and Training for all staff.

The majority of schools opted to utilize the Wynn Williams legal representation package brokered by the Church. A few schools sought independent representation.

It is well documented that some Anglican/Mihinare Schools have come under scrutiny and been subject to the Royal Commission findings, however, the impact is nationwide. It is our view that this path should not be walked again. Reconciliation and reciprocity must be signposts of this.

We therefore suggest that the Church and Schools work together to safeguard the wellbeing and safety of all their students and staff now and in the future. The training and accreditation programmes available in Aotearoa/NZ are of high quality and present a standard that we believe all Anglican/Mihinare Schools should aim to uphold and live by. The severity and shocking nature of some of the cases that have been heard, only amplify the determination required here to go well beyond reviewing policies, procedures and being compliant. It is the human aspect of professionally developing all staff working in Anglican/Mihinare Schools so that policy, combined with practice is of the highest quality in the care of all students.

*The Abuse in Care Royal Commission is the largest and most complex inquiry ever established in Aotearoa New Zealand. It has the widest scope of similar inquiries around the world.*

*"It's a national disgrace and shame that hundreds of thousands of our children, young people and adults were abused while in the care of the State and faith-based institutions," said Judge Coral Shaw, Chair of the Abuse in Care Royal Commission of Inquiry.*

*"The whole country must pay attention when our final report is released and take responsibility to ensure that it never happens again," said Judge Shaw. [abuseincare.org.nz](http://abuseincare.org.nz)*

### Where else might we see indicators for a de-colonised curriculum that is radically Christian and radically three tikanga?

On 24th December 1814 Tuai and a welcoming party of over 200, met Thomas Kendall and others to Rangihoua in the Bay of Islands. On the 12th August 1816 Kendall opened the first Anglican Church Missionary Society School in New Zealand at the mission station there. A further school was soon established in 1819 in Kerikeri and attached to the missions station. What followed was a proliferation of schools attached to mission stations. The oldest Anglican School in New Zealand is St Michaels and All Angels 1851, Oxford Terrace, Christchurch followed closely by Christ's College in Christchurch, just over 10 years after the signing of Te Tiriti o Waitangi.

The Anglican Schools in Tonga and Samoa opened in the early 20th century, and other schools in Fiji were opened around the same time.

Thus the Anglican Church has a rich history of stretching its reach to the formation of new schools in this province. Whilst it is outside the scope of this report and best left to a wider historical lens to comment on the motivations and ultimate actions of these early missionary schools, suffice it to say that the model of education that was adopted was both European, reformist and focussed on biblical scripture and conversion.

And yet we have begun to explore different models of teaching and learning in other areas of education in our province.

*“The bible tells us of a God who delights in diversity-in-unity, one who creates cultures within a world, ecosystems within a globe, and languages within humanity. The scriptures paint an evocative picture of the end of all things – with all people groups and all tongues singing songs of praise to the God who created them all”.*

So opens the “Māori and Indigenous Theology” online section at Laidlaw College/Te Wānanga Amorangi. In advertising courses related to “Faith and life through the eyes of Aotearoa”, the discourse goes on to suggest that students can “discover how reading the scriptures through the eyes of the indigenous ..and reading culture through the eyes of Scripture, highlights Gods presence in homes, culture and practices around the world”. It finishes with the notion that through this, we can “learn how the diverse threads of different perspectives can be woven together – to create a deeper, more beautiful understanding of following Jesus”.



Southwell School Principal Jason Speedy and Chaplain Rev Canon Neale Troon

By labouring with the length of this quote, it is hoped the reader is able to draw comparisons and links with the scripture that opened this report. Deuteronomy, if we accept that it offers a way of understanding Christian education, is echoed in this call to learning. The call to this learning at Laidlaw speaks of different songs, different cultures, different people and new opportunities gathered in indigenous ways of being and knowing. Specifically it speaks to the wovenness of families/whānau, culture and practice.

But what are the things which could be woven into a new heart for our schools network, strengthening its future and heart that is open to reciprocity, reconciliation and renegotiation in radically new ways?

## Te Oranga Ake o Te Iwi/Human Flourishing

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Evident in all schools is the journey being undertaken and aspirations held for giving positively to the lives of all students in their care. We heard this, we saw this and we felt the passion that many schools have. We met with schools that have a strong connection with their local church parish and others that were more isolated. All schools describe values and beliefs that underpin their Anglican/Mihinare identity. What we did notice was that there is commonality here for some and considerable variance for others. This raised questions for us and also highlighted an opportunity.

First and foremost, how could we draw on this knowledge and explore how schools might build a stronger level of Anglican/Mihinare/Pasefika Three Tikanga identity connection?

Secondly, how could this be commonly expressed?

Thirdly, how would an approach like this honour the unique Constitution of the Three Tikanga Church in Aotearoa and Polynesia?

Finally, how could the Church lead in this space and is there existing wisdom/pockets of excellence that could be shared, developed and prototyped?

The Five Marks of Mission are universal and well understood across the Anglican Church and Anglican Schools. They most certainly provide a coherent guide globally for all Anglican Church.

*“The Five Marks of Mission are an important statement on mission. They express the Anglican Communion’s common commitment to the understanding of God’s holistic and integral mission. The mission of the Church is the mission of Christ”*

The authors contend that what is needed is a more localised framework that embodies the Five Marks of Mission, but goes further to describe the unique context of Aotearoa and Polynesia and embraces our Three Tikanga Church.

Te Rau Theological College in Tairāwhiti, in conjunction with the Te Pihopatanga and Te Aute Trust Board have built and defined a framework for Mihinare Character that is a direct response to a call for guidance and support from the two Mihinare Boarding Schools, Te Aute and Hukarere Colleges. A 2021 review of these colleges revealed a disconnect with the Haahi and specifically, an inconsistency with how both colleges defined and lived their Mihinare Character.

The Ven Michael Tamihere and the Rev Dr Hirini Kaa have authored a framework ‘Te Oranga Ake o Te Iwi’ that shines a light on Mihinare Character. This is in the beginning stages of implementation within and across the colleges and is briefly summarised below.

*“Te Oranga Ake o te Iwi” or “human flourishing” means the good towards which humans are meant to strive: a world in which everyone can take hold of a life worthy of Te Āhua Ake o Te Tangata (our humanity).*

*To achieve Te Oranga Ake o Te Iwi, we must help whānau, hapū, and iwi envision and pursue lives worthy of Te Āhua Ake o Te Tangata. We do this through discerning, articulating, and commending visions of Te Oranga Ake in light of the oranga and teaching of Te Karaiti.*

*In the Paipera, Te Oranga Ake o te Iwi is described as Te Rangatiratanga o te Atua (the Kingdom of God). Wherever Te Karaiti is asked about Te Oranga Ake o te Iwi he proclaims and demonstrates Te Rangatiratanga o te Atua; that flourishing requires the world to embody the goodness that is a gift of God, marked by peace in our relationship with God, our neighbours and creation – the grounds of true joy.*

*In Romans 14, Te Rangatiratanga o Te Atua is described as “righteousness, peace, and joy in the Holy Spirit.” For the Āpōtoro Paora, righteousness in the Paipera is ‘covenant faithfulness’.*

*This speaks of the fidelity of Atua to iwi, and iwi to Atua but the content of the covenant is obedience to Te Ture o te Aroha / the Law of Love.*

*These three dimensions of Te Rangatiratanga o te Atua are also the three dimensions of Te Oranga Ake o te Iwi: Aroha (Love), Rongo (Peace), and Hari (Joy)."*  
**(Te Rau Theological College)**

The key dimensions of Aroha, Rongo and Hari are interconnected and interdependent – together characterising a flourishing life. This concept sounds simple, but it is important to understand that it is an articulation of theology about the Kingdom of God that places new and deeper demands on how the colleges lean into faith and live being Mihinare. This work is progressing, but what has become evident is the gentle, positive shift in culture in these two colleges as staff, students, and whānau begin to align with this kaupapa. The planning and leadership of the Tumuaki and Chaplains is careful and timed. They have taken small but deliberate steps and whilst it is early in the journey, the idea of Oranga Ake, of flourishing, is evolving.



St Georges Preparatory School Principal  
– Julie Fahey

We are cognisant that although this framework was written with the two schools in mind, it also represents strong leadership from the Haahi in providing a potential Church wide definition of Anglican/Mihinare Christian Character. The Archbishops regularly reference Te Oranga Ake o Te Iwi in various forums and we also note that the Diocese of Waiapu has adopted Te Oranga Ake into its Anglican Care Services policy.

Our research reveals that Te Oranga Ake has deep roots in Anglican Theological research. Theologian Miroslav Volf writes, the apostle Paul describes the content of the kingdom in Romans 14:17:

*(Gal. 5:22)*

*"What does it mean for **life to be led well**? It is **righteous**. What does it mean for **life to go well**? It is **peaceful**. And what does it mean for **life to feel as it should**? It is full of **joy**.... What does the flourishing life look like in each of its three aspects?"*

**A life led well** – *"love and peace and joy in the Holy Spirit." A flourishing agency marks the flourishing life as a life of love. This is what it means to lead one's life well..*

**Life Going Well** – *If love is the answer to the question of how to characterize a life led well, when asked what circumstances make for flourishing life, the answer is peace...*

**Life Feeling as it Should** – *agency flourishes in the righteousness of love, and flourishing circumstances are marked by peace, so the distinctive feature of affective flourishing is joy...*  
*(2 Cor. 13:11; Phil. 2:18)*



*(2 Cor. 1:24).® joy attends peace and love; it is how love feels when it truly finds itself at peace.”*  
**Volf Flourishing PP64 to 184 copy**

Lives to be led well, go well and feel as they should lead to lives that flourish. This is what we would want for all our students, schools, whānau, communities and indeed the province? There is certainly evidence in all schools where students are flourishing academically, in their sports, performing arts etc, however, is this universal and is this reflective of lives being led well – with aroha/love, going well – with rongoro/peace, feeling as they should – with hari/joy? We suggest that this is not the case for all.

We know from recent data and studies in New Zealand that we have one of the highest rates of teen suicide in the developed world. Every week it claims two teenagers or children in New Zealand. Social issues including child poverty, teenage pregnancies, bullying, racism, family violence, and child abuse, are all mentioned as factors that contribute to the appalling statistics. A recent study into bullying in our schools revealed yet another devastating statistic – New Zealand has one of the highest rates of bullying in the world. About 36% of Year 5 and 38% of Year 9 students surveyed in PIRLS and TIMSS reported that they were bullied on a monthly basis. About 33% of 15-year-old students in New Zealand report that they have never been bullied. We also know that a large number of bullying incidents go unreported due to fear of retribution and/or further violence and victimisation. The law of averages suggests that among the 20,000 students attending Anglican/Mihinare schools every day in our province, there will be students whose lives are far from flourishing.

We believe the Church can and should be a key partner/leader here in supporting schools. We also believe that this could be through deliberate Church leadership and expansion of Oranga Ake across the community of Anglican/Mihinare Schools.

In our view, Te Oranga Ake sits well across the Three Tikanga Church. It is already evident that the pou or dimensions of Aroha/Love, Rongo/Peace and Hari/Joy exist in the values for many schools. From our visits and conversations, we have heard the values of love, joy and peace being articulated in nine schools. Other core school values noted are Service (18 schools), Respect (16 schools), Integrity (16 schools), Kindness (10 schools) and Compassion (5 schools).

We cover school values in more depth in another section of this report, but we want to make the point that Te Oranga Ake is all encompassing. Across the schools, we witnessed interactions between Principals, Chaplains, Teachers and students where school values were expressed and the ideals similar to Oranga Ake were being experienced. Accepting that there is still work to be done in its development, we outlined with all schools a brief conceptual summary of Oranga Ake o Te Iwi and how this framework might well fit within each schools context. We found that many schools are open to exploring how Oranga Ake o Te Iwi may well sit and develop within their respective settings.

In the appendices is a summary for ‘Te Oranga Ake o Te Iwi’. This represents a Haahi/Church led consideration for all Anglican/Mihinare schools. What the Church is saying is, this could be the framework for schools that defines our Three Tikanga Church, Anglican identity across the Province. We all believe in love, peace and joy. The Church/Haahi is advocating that Te Oranga Ake could become the conduit that connects our schools, builds on common principles, is developed appropriately to sit well within school contexts, promotes professional and faith conversations and develops a strong Three Tikanga, Anglican/Mihinare Faith Network reflecting a strong theological base.

The quote below from Archbishop Don Tamihere further supports the Haahi/Church leadership. A number of principals and chaplains said to us “where is the Church?” The Haahi/Church is now taking a position on defining Anglican/Mihinare Character and this report is a start in the process of the Haahi/Church being more present and showing leadership in this space.

## “Aroha is a power that enables us to imagine a reality within which our people flourish.

Aroha is a power that enables us to find the courage to stand up for righteousness and justice and to strive for peace. Let’s sow again the seeds of aroha, so that we might see orange ake in our generation, and in the many generations that follow us.”

Archbishop Don Tamihere, 2024

## TE PAE TAWHITI 2040

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### COMPARISONS AND CONTRASTING VIEWS WITH THE FINDINGS OF OUR RESEARCH

It was a privilege to have access to the Te Pae Tawhiti 2040 report, at the time when we were co-constructing our report. Reading this and the wider treatise about an aspirational and future focussed Anglican/Mihinare Church through to 2040 was of great value as we continued to discuss, co-create and contemplate our findings.

This section of the report offers at times complementary and at other times an alternative interpretation of the data and significant features of our Anglican /Mihinare Schools.

It is important to indicate from the outset that Te Pae Tawhiti (TPT) and our report use different data sources and different sized data sets.

1. TPT relies on 2 conversations with, and 10 responses from chaplains to survey questions. Arguably a limited data set of 12, in contrast our report used data from 42 principals, 35 chaplains, and countless others including board members, staff and students – we estimate this latter number exceeded 100. With the inclusion of principals in our research, alongside other key staff, we believe our findings bring a significantly different (although at times complementary) perspective on the drivers and impact on faith formation in our schools.
2. Different types of data were gathered also. Both reports used conversations/interviews. TPT also used survey responses however intentionally using conversations and standardised questions, the conversations with school staff sought authentic expressions of Anglican/Mihinare Christian Character alongside those unique features of place, of tikanga.

### Chaplains and the findings of Te Pae Tawhiti

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The Anglican Schools Office of Aotearoa New Zealand and Polynesia website has captured the unique role that chaplains play in the life of their schools. The website stresses the point that chaplains are individuals who *“balance the demands of church and school, most teach and all are involved in the wide and varied life of their schools”*. The description goes on to say that *“all have responsibility ... for interacting with young people at the time when they are asking big questions, exploring the life decisions they will make, and what the Good News has to say to them.”*

This reads as a huge job description for anyone in this role, and underscores what we found when we spoke to every chaplain. Pastoral care is not mentioned in this treatise of the role however is almost certainly implied.

## By the Numbers

The numbers of chaplains, and schools linked to parishes and thus priests are offered below, along with the number of schools without chaplains or other church based individuals working in the school. There are a number of Religious Education teachers in our schools however these are not included in these numbers with one exception. At the time of writing we note there are 10 chaplains working part time in Aotearoa New Zealand (excluding parish priests working in schools where there is a division of time between school and parish commitments).

**Aotearoa New Zealand:** of the 34 schools visited 31 had chaplains or parish priests operating in the school – 27 chaplains, 4 church based parish priests/ordained clergy, 1 dedicated RE teacher, and 2 schools had no chaplain or access to clergy in a parish.

**Polynesia:** of the 10 schools there are different provisions for Religious Education and chaplaincy. At the time of writing there were 5 schools without chaplains – of these schools 3 had an Anglican Sister attached, 1 Deacon and one without a chaplain. The five other schools were linked to an Anglican Church and clergy near the school grounds.

From these numbers it can be seen that 87% of Anglican Schools in Aotearoa New Zealand have access to a chaplain and when combined with schools attached to parishes this percentage rises to 91%.

Compare this with schools in the Diocese of Polynesia where 50% of schools are without a full-time or part-time chaplain or access to parish clergy through a local church. Access for the schools to parishes are not always guaranteed either, due to remoteness of location and/or travel. What is guaranteed however is the continuity of RE material across all primary schools (see curriculum section) produced by the diocese and distributed to all schools where teachers deliver the program set.

These numbers indicate an inequity in access to chaplaincy/clergy services between those schools in Polynesia and those in Aotearoa New Zealand. However it is clear that school Boards, Proprietors and parishes commit substantial resources to the role of chaplains in Anglican schools. This directly impacts significant areas of school life including the classroom programs chaplains are leading (e.g. Religious Education programs, Ethics programs, confidential pastoral care), the leadership opportunities offered to rangatahi as a result of service learning and chapel stewardship, and the permeation of christian teaching and Anglican identity that bring Gospel principles into the diversity of worldviews in the whole school community.

This section of the report is to highlight the significance of chaplains in our schools and intentionally links our conversations with them to the outworking of their role, with a number of recommendations offered by individual chaplains for the future.

It also deliberately offers complementary views alongside alternative perspectives on the work conducted by Te Pae Tawhiti 2040. Through personal communication we sought the questions to the survey questions answered by chaplains in the latter report. At the time of writing these have not been received, as it is our view that they would provide an excellent cross reference for those used in our own kanohi ki te kanohi (face to face) meetings across the province.

## **Te Pae Tawhiti (TPT) 2040 Chapter 7: Changing Winds: Faith Formation in Church Schools**

This report asks “how the Anglican Province can form ministry and mission participants for changed and changing times”.

The chapter states that the focus *“is on the changing nature of faith formation ... and the need to explore the role of Anglican Schools in the future of Christian education”*.

The researchers went on to suggest the possibility that *“next generation ministry will occur in Anglican Schools not Anglican parishes”*.

The research was thus focused on researching Anglican schools to derive insight into faith formation in young people.

Covid-19 limitations aside, findings and claims were made through a limited data set – initial conversations and subsequent interviews with two chaplains and a former Anglican Schools Officer, followed by 10 responses by chaplains to a survey with questions based on the initial 2 interviews.

This mixture of qualitative and quantitative approaches in TPT matched our own approach, however we considered that conversations with chaplains, principals and board members would provide a rich data set from which to draw themes of relevance to the terms of reference.

We are unsure if the responses include Māori or Polynesian voice – certainly the chaplain from the Tikanga Māori School was non-Māori.

TPT 2040 (p99) states that *“several things are clear”*:

1. History, chapel and religious instruction all shape the identity of Anglican Schools.
2. Schools provide opportunities for faith formation at a significant time in the life of a rangatahi.
3. Chaplains have a strategic role, as they offer pastoral care and share Anglican practices of worship and faith formation.
4. Chaplains show great skill and creative wisdom in responding to social changes.
5. Resourcing the training and formation of school chaplains remains a strategic way the church can continue to contribute to faith formation.
6. Initiatives by the Pihopatanga have been experienced positively by chaplains.

It is worth considering these 6 claims in light of our own research and particularly in the context of chaplain voice.

Number 1 above has been discussed in light of special character in another section in our report. There is no doubt that weekly, biweekly or monthly chapel/church services and religious education are compulsory and intentional features of school life. It must be noted that nearly 20,000 students attend these regularly, and their whānau often at milestone chapel events in every Anglican/Mihinare School, every year. Chapel services are a significant part of the school's expression of its christian character and the formularies of the church are echoed across the province. Like the authors of TPT 2040 we saw evidence that baptism, confirmation, student prayer practices, and chapel leadership were variously offered voluntarily to students and whānau. Almost exclusively led by ordained staff, it is important to note that many of our chaplains also teach in academic spaces – university lecturing, economics, ethics, senior literacy. A testament to the breadth of roles our chaplains and clergy are filling and modelling. Like TPT 2040 we agree that an invitational approach to faith formation abounds in our schools with a *“respect for diversity in the student experience”* (p100) welcomed and expressed as *“the power of community”* (pp 1010).

With regards to faith formation, one of the strongest assertions of TPT 2040 that was found in our own research was that the school may be the only place where tamariki and rangatahi encounter christian faith. Comments from chaplains in the TPT 2040 will not be revisited here, however the comments from both principals and chaplains in our research confirm this – see the comments in the principal section.



TPT 2040 goes on to suggest that choice and agency, role models and lived faith, normalisation of christian “family” groups, where faith sits in justice and equity issues, are all constructs where faith formation can have its greatest discourse. All these offer participation of faith in an otherwise secularised world. Again we tautoko these indications.

There are, however, in our view some points of difference from the TPT 2040 that rose out of our conversations with school staff we wish to add here.

1. Given that only chaplains were surveyed (apart from the Anglican School Officer), it was still surprising to see the word principal used only once and in reference to the Ministry in Tikanga Pasefika Schools. The following section highlights how key the relationship is between principal and chaplain.
2. We believe the term “religious identity” is an outmoded term which may be better replaced with Anglican/Mihinare christian character/identity. Even the term Religious Education has taken on different and more contemporary descriptions in our schools.
3. Members of the current Board or immediate past Board Chair of the ASO were not contacted for comment or contribution to the report, where recent strategy and mahi of this board could have productively added to the conversation.
4. There were multiple references to shared practices and lived experiences as they related to “individual student experience, a taught religious curriculum and shared spiritual practices”. We were surprised to find no reference to “service learning” or “outreach” or “mission” despite an abundance of examples in our schools. Perhaps the 10 chaplains did not report their significant work in local communities and schools here – one of our schools articulated 5 service learning options, some voluntary, that the school engaged in as an outward expression of their christian character. Perhaps the questions did not evoke those responses, but these “shared practices” in our school represent mahi undertaken by students in our schools that more than meet the threshold of “a way of being and doing that is missiologically shaped and praxis-led” (pp108). This was true across tikanga e.g. planting of coral in Samoa, sponsored walks and runs for local charities, and marae welcome through pōwhiri. We suggest that this could prioritise service learning as an “educational vaka” set with its sights on “new mission voyages”.
5. Whilst the three tikanga were represented in the findings, it was unclear what specific indigenous plans for 2040 might benefit education given the multicultural nature of most of our schools.
6. Where the suggestion is that there should be a priority on “training, pathways and experiences for ministry”, given that a proportion of our chaplains and school clergy have a background in teaching, we postulate that within our schools there may be staff willing to be trained and supported into chaplaincy. Given that this should be accompanied by clear pathways, professional training and support, this is likely to benefit all chaplains. Indeed experienced chaplains have the ability to be instrumental in developing these programs and pathways.

So whilst we largely agree with the 6 things made clear by TPT 2040, we have offered different recommendations for our schools in this report that better reflect the significant work being achieved by chaplains and school staff requiring an indigenous cultural lens and a contemporary view of faith formation that includes extending loving actions to many communities in the pursuit of equity and justice.

The call to realise what a gospel response to the breaches of the Treaty of Waitangi might be, and the impact of the marginalisation of many of our brothers and sisters in Polynesia, is arguably the call to an Anglican identity that is not only grounded in the churches history at the treaty table, but the covenant of human flourishing. It is our contention that our highly skilled and professional chaplains and school clergy are well placed to spearhead this.

Through these emerging ideas for streams of action, we can begin to mirror and outwork the education template laid out in Deuteronomy 11: 18–21 of how we can walk a path of faith. Faith in God’s word that can shape our hearts, our worldviews and our actions. A practical expression of faith that offers hope.



The authors with the Principal, Losana Lotu and Board of St Andrews Secondary School Tonga

## Principals

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In completing our report, we want to finish by commenting on the important role that principals play as instructional, cultural and professional leaders of their schools. We have been left in no doubt that the Anglican/Mihinare schools of Aotearoa and Polynesia are well served by their principals. This is a fortunate situation for the church as the Anglican Character and identity of all schools is fundamentally dependent on the commitment and leadership from the principals alongside the school chaplains. This working relationship between principal and chaplain is vital for Anglican/Mihinare Character to be strong and evident within and across schools. The principals voice in almost all schools throughout our visits reflected total conviction to and recognition of being Anglican Schools. Principals spoke to their high regard of school chaplains and bestowed in them great professional trust to lead the school in building and strengthening Anglican faith programmes through Religious Education, Service & Outreach Programmes, Pastoral Care and Chapel Services.

Here is some of what principals said;

- *“Our school is the students church” **Principal***
- *“The way we behave, relate, model, how we be in our school is what defines our Special Character” **Principal***
- *“Our Special Character is defined every day as we share the word of God” **Principal***
- *“We are a Year 7 to 13 school, we are an Anglican School, we are a co-educational school, we are a holistic school and we are a global school”. **Principal***
- *“If you don’t have the foundations right for your culture of Special Character, then you can’t get your school right”. **Principal***
- *“The Christian values on which this school was founded are never more important than they are today and they form the bedrock of the school ethos” **Principal***

- *“It is important to have teachers who understand Anglican Identity and what it takes to work in an Anglican Faith school” **Principal***
- *“The relationship between the Principal and the Chaplain is one of complete trust and impacts positively on how we deliver and live our Special Character.” **Principal***
- *“It is the quality of boarding experience that dictates the culture, special character and achievement of the college, not the other way round.” **Principal***
- *“We are a faith inspired school, an Anglican school for all” **Principal***
- *“We have to teach our children to follow Christ as the world will teach them not to” **Principal***
- *“The church as the biggest social institution (at least in our reality) has the capacity and resources to lead people to spaces where we can improve mental wellbeing and attain the ideal state of being – oranga ake.” **Principal***

Several principals made it very clear to us that the **school is the church** for their students, whānau and families. This underlined the point for us that the almost 20,000 students attending the Anglican/Mihinare schools of Aotearoa and Polynesia everyday, are attending Chapel at least once every week of the school year. This is a significant congregation for the Anglican/Mihinare Church and heightens once again the importance of the commitment of the principals to Anglican/Mihinare Character and the role that chaplains play. Whilst not every student that attends Anglican/Mihinare schools are Anglican and, it is not the schools intention to convert or create more Anglicans, principals were clear that parents send their children to their schools for very specific reasons. One that is consistent across all schools, particularly in Aotearoa, ‘for the Anglican/Mihinare Christian Values and Character that the school offers’.

The principal’s job is wide and complex in overseeing the full school operation. It is their leadership and their commitment that underpins and guides the success of the school, all its parts and in all its pursuits. The relationships that sit within this complexity are fundamentally in the hands of the principals who build, develop and support their teams to deliver on the school vision and strategy every day. It cannot be understated that the principal’s leadership is critical to the schools Anglican/Mihinare Character and Identity.



The authors with Principal All Saints Secondary School Labasa  
Kamlesh Prasad and Diocese of Polynesia staff  
Sepiuta Hala'Api'Api & Sanju Reddy

“Write it in the heavens, write it upon the Earth, inscribe it upon the hearts of the people,

## **Where can human flourishing be found?**

I say to you, it is in the palm of our hands, it is in service, and God’s own welcome;  
It is in our gathering and in everyone we represent.

To all who have come from near and far, from lands and waters beyond our shores,  
I say to you

**Your presence is Love**

**Your presence is Peace**

**Your presence is Joy**

Your presence is harmony, beauty, and flourishing  
For the people  
For the Church  
And for the world.”

**– Archbishop Don Tamihere, 2023**  
*(personal communication)*



## Report Recommendations

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The authors have arrived at five recommendations that we believe will bring about transformational change to how the community of Anglican/Mihinare schools will be able to connect in meaningful and purposeful ways supported by a professional infrastructure that serves the needs of all. The recommendations are supported with a breakdown of what we view as important steps to ensure attention to detail and how the church/haahi can provide stewardship and in some cases, direct support in the long term.

The rationale for this scoping exercise and subsequent report we feel sums up concisely the intent of these recommendations.

***'Anglican, Te Haahi Mihinare special character is much more than a brand or a set of values. We have a deep whakapapa made up of interwoven strands, rooted in these islands and the ocean that surrounds them. Mihinare / Anglican schools can give expression to a unique pedagogy born out of our character, theology and history. This will position our young people to be uniquely formed as outstanding citizens and prepared for leadership in our global community.'***

### **1. The Anglican Church of Aotearoa New Zealand and Polynesia to outline its commitment to Anglican/Mihinare schools:**

#### **1.1 Te Oranga Ake o Te Iwi**

##### **1.1.1 The Anglican/Mihinare Church articulates the role of Amorangi and Diocese in the life of schools, and lays out its commitment and connection to schools across the province from 2024 - 2040,**

- This should incorporate Three Tikanga responsibilities re Anglican Identity giving full regard to Te Tiriti and living into what this requires - high trust partnership, where justice, equity and a commitment to Anglican ethos is part of the daily routine.

##### **1.1.2 The Church/Hāhi leads Te Oranga Ake o Te Iwi incorporating workshop/wananga/talanoa with the goal of this being adopted and developed within schools.**

#### **1.2 Royal Commission Outcomes**

##### **1.2.1 That the Church brokers a package with Child Matters or similar provider and contributes to the costs for all schools to access this training on a cyclical basis**

##### **1.2.2 That all schools consider undertaking a coordinated, three or five year programme cycle of professional learning and development with Child Matters or a similar provider.**

##### **1.2.3 That the recommendations within the Royal Commission report specific to schools are implemented and upheld protecting the rights of every child and young person and ensuring that no student in Anglican/Mihinare schools in Aotearoa and Polynesia is marginalised, mistreated or discriminated against.**

### **1.3 St Johns Theological College**

#### **1.3.1 Explore how St Johns Theological College could become a central Education provider for Anglican/Mihinare schools across the province through;**

- development and provision of courses for principals, leadership teams in leading Anglican/Mihinare Character Schools.
- teacher professional development Anglican/Mihinare character and identity.
- long term consideration/planning to becoming a provider of Initial Teacher Education specifically for Anglican/Mihinare Character Schools.

#### **1.3.2 That a professional pathway of identification, training and ordination, alongside a program of professional guidance, be implemented by the church to ensure chaplains are supported in the unique role they play in faith formation and religious education for tamariki and rangatahi.**

## **2. Church to lead wānanga, talanoa and conversations to establish the future governance structure arrangements for Anglican/Mihinare schools collective. (to supersede ASO)**

**2.1 Create a working group (based on the recommendations of this report) to advise the schools on an autonomous governance structure that will support the Kahui Ako/Community of Learning of Anglican Schools.**

**2.2 Consider what ongoing funding arrangements will be in place to support the future operation and governance of the ASO.**

## **3. Build a connected Anglican/Mihinare schools network**

**3.1 Create a strong network across the province that supports the uniqueness of each school, but explores opportunities to learn and share with each other through for example regional hubs, conferences, podcasts, professional learning groups, leadership development, tuakana-teina relationships with colleagues, regular pānui and developing an interactive website.**

**3.2 Develop and pilot programmes of professional exchanges eg: principal to principal, teacher to teacher, chaplain to chaplain and student cultural exchanges.**

**3.3 It is recommended that this network adopts a Kahui Ako “like” structure—where schools work to collaborate and build a community of learning, partnering with whānau, iwi and pacific groups**

**4. Spearhead the development and pilot of an indigenous curriculum for the province, drawing on international best practice and experience.**

- 4.1 Using expert knowledge to share and develop resources that create interactive relationships across the three tikanga, and initiate curriculum change incorporating indigenous ways of knowing and being.**
- 4.2 Through wānanga and talanoa, communities explore elements of current curriculum that “devalue ancestral knowledge and indigenous culture” Amazon Frontline, January 2023.**
- 4.3 Repositioning Mātauranga Māori/Fa’a Samoa/Faka Tonga/Vaka Fiji as a challenge to the colonial model of education, through wānanga and talanoa that strengthen indigenous identity, knowledge and community.**
- 4.4 Radically change the term “special character” to Anglican/Mihinare Character and include our Three Tikanga for differentiation.**

**5. Transform the Curriculum for Religious Education by creating a Provincial Curriculum Framework based on the goals and missions of the Anglican Church in Aotearoa New Zealand and Polynesia and Three Tikanga.**

- 5.1 Create and facilitate a working group from Chaplains and RE teachers to consider the development and implementation of a National Religious Education Framework for this province – indigenous voice in this mahi as a priority.**
- 5.2 Build indigenous/first peoples stories into the curriculum framework so that Tikanga Māori and Tikanga Pasifika take a foundational role in educational settings.**
- 5.3 Accurately represent the role of the early church in this part of the world from the biblical framework including Luke’s Gospel and the significance of the terms rangatiratanga and kawanatanga in the Treaty of Waitangi.**
- 5.4 Build streams of learning that focus on justice, restitution, and oranga ake (aroha, rongo and hari – love, peace and joy) to develop learning that promotes human flourishing.**
- 5.5 Consider the development of an Anglican/Mihinare Schools app to share and highlight new activity, events and data to increase connectivity across learning programs and interchanges.**

## School Visits – Key Questions Collation and Summary

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Through our visits to schools, we endeavoured as best as possible, to keep to a standard set of questions aligned to our terms of reference. Not all questions needed to be asked as some were answered from website content, material shared with us and within the course of the conversations had. We are grateful to all Principals, Board Members Chaplains and Religious Education Teachers who shared with us and helped us build a picture of your schools and essentially how your school defines its Mihinare/Anglican, identity, its practices and also, how your school aligns and connects with the Anglican Church. We acknowledge that our conversations were wide and varied and covered a range of important school and education matters. We have been careful in our note taking, however, we accept that we may have missed some details.

In recording our findings around these specific questions, we have collated the responses to provide a percentage that is indicative of the current state across the Province. This is not an absolute, but goes some way to providing a picture of how our 44 Mihinare/Anglican Schools are placed currently.

The questions and the collation system we have used is somewhat crude and we accept that some may question this approach, however, it did provide us with a more objective view of the data we have gathered and this will be helpful as we move forward. We have also tried to ensure that each question required either a 'yes' or 'no' answer. We did receive some responses however that required us to paint shades of 'grey'.

There are four sections;

**Section A:**  
**Commitment to Mihinare/Anglican Special Character**  
(6 Questions)

**Section B:**  
**Learnings/Implications from the Royal Commission of Inquiry into Abuse in Care**  
(2 Questions)

**Section C:**  
**Religious Education Curriculum**  
(3 Questions)

**Section D:**  
**School Network Connection**  
(3 Questions)



## Section A: Commitment to Mihinare/Anglican Special Character

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### Question 1

Does the leadership/governance acknowledge Mihinare/Anglican Special Character as an important focus for the school?

#### Collated Number of Schools:

Aotearoa - 34  
Polynesia - 10  
Province - 44

### Discussion

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For many schools special character is a constant and major focus. This was evident in the following ways;

- Special Character Board sub committees providing governance oversight
- Chaplains valued input into leadership team decision making
- School strategic plan includes Special Character goals
- Clarity of school vision and values
- Special Character is visible and reflected in the language of the school
- Leadership and Board Members are very clear about being an Anglican School, about being a Special Character School and for some, about being a Boarding School
- Boarding Schools focussed on providing a quality boarding experience underpinned by Anglican/Mihinare values
- Enrolment and Graduate Profiles linked to Anglican/Mihinare values

Where Chaplains (in some cases Parish Priests) are working closely with the Principal and School Leadership Team, Special Character is rated high priority and has clear direction. Some schools have new Principals and Chaplains and are beginning a new journey in strengthening and redefining their Mihinare/Anglican identity character.

For 37 schools, there is a school chapel or a dedicated church onsite or next door.  
For 7 schools there were multipurpose spaces used as worship/chapel service areas.

In every case Leadership and Governance referred to their Chapel or Church as the 'heart of the school' linking the significance and importance of the Chapel/Church to their Special Character. This is strongly evident in both Polynesia and Aotearoa.

**“If we don’t have the foundations right for our culture of Special Character, then we can’t get our school right.”**

**- Principal**

### Question 2

Is there a statement from the Principal signalling the schools commitment to Mihinare/Anglican Special Character?

#### Collated Number of Schools:

Aotearoa - 2  
Polynesia - 6  
Province - 32

## Discussion

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This is a difficult one as every principal we spoke with is totally committed to upholding and developing their schools special character. What we did find however, is where Principals in particular, have a very clear statement about their commitment to Anglican/Mihinare identity and character, they leave no doubt about what the school stands for and lives by. These statements take a variety of forms, from Principal Welcome statements on websites and in school prospectus's, to large plaques and information boards in school foyers to colourfully painted and decorated statements on school walls, gateways and entrances.

**“Our special character is defined everyday as we share the word of God.”**

- Principal

## Question 3

Does the school publish an overarching Special Character Policy or Statement?

### Collated Number of Schools:

Aotearoa - 26

Polynesia - 7

Province - 33

## Discussion

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The outcome here is of no surprise, however, we did view this as an opportunity to make every school aware of Te Oranga Ake o Te Iwi and the vision of the Archbishops. The schools that were well aware of this are working closely with the framework and exploring how best to implement and integrate fully and holistically across their schools. Of note, a number of schools across the Province expressed interest in Te Oranga Ake o Te Iwi as it reflected their own school values. They have indicated a desire to learn more and explore the possibilities for their own schools. There is an opportunity here for the two schools currently working with Oranga Ake o Te Iwi to take some leadership in support of these schools.

The Te Oranga Ake o Te Iwi Framework is included within the appendices of this report.

**“The Christian values on which this school was founded are never more important than they are today and they form the bedrock of the school ethos.”**

- Principal

## Question 4

Has the school leadership/governance been introduced to the principles of Oranga Ake o Te Iwi and begun exploring how this might be integrated into the school?

### Collated Number of Schools:

Aotearoa - 4

Polynesia - 1

Province - 5

## Discussion

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The outcome here is of no surprise, however, we did view this as an opportunity to make every school aware of Te Oranga Ake o Te Iwi and the vision of the Archbishops. The schools

that were well aware of this are working closely with the framework and exploring how best to implement and integrate fully and holistically across their schools. Of note, a number of schools across the Province expressed interest in Te Oranga Ake o Te Iwi as it reflected their own school values. They have indicated a desire to learn more and explore the possibilities for their own schools. There is an opportunity here for the two schools currently working with Oranga Ake o Te Iwi to take some leadership in support of these schools. The Te Oranga Ake o Te Iwi Framework is included within the appendices of this report.

**“The church as the biggest social institution (at least in our reality) has the capacity and resources to lead people to spaces where we can improve mental wellbeing and attain the ideal state of being - Oranga Ake.”**

**- Principal**

## Question 5

Does the school employment processes have criteria reflecting Mihinare/Anglican Special Character requirements?

### Collated Number of Schools:

Aotearoa - 21

Polynesia - 2

Province - 23

## Discussion

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Our 20 Independent schools have an edge here as largely, they find it easier to recruit staff and therefore they can hold fast to their criteria for appointment which in almost every case details the commitment required to Anglican/Mihinare Special Character by prospective employees. In most cases, newly appointed staff sign a letter of offer which incorporates key statements about school special character and the commitment required of them. Integrated schools too have commitment to special character criteria for appointment but some find it difficult to recruit due to geographic location and a few are challenged because of rural isolation. In some cases these schools find themselves having to fill positions the best they can from the applications they receive. We did however find that the schools that are most challenged in recruiting staff have systems and processes to support new staff to find their place, be exposed to and accommodate the schools special character.

Just two of our Polynesia schools appoint their own staff. The remaining eight schools have their staff appointed by the Ministry of Education. We have not met with the MOE, but we are advised that being Anglican and committing to special character are not necessarily prerequisites for appointment. This places a greater demand on principals and their boards to build, uplift and drive their schools Mihinare/Anglican character.

**“It is important to have teachers who understand Anglican Identity and what it takes to work in an Anglican Faith school.”**

**- Principal**

## Question 6

Does the school Chaplain have a key role in the school leadership team/governance with respect to leading Mihinare/Anglican Special Character within and across the school?

### Collated Number of Schools:

Aotearoa - 28

Polynesia - 5

Province - 33

## Discussion

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Three schools in Aotearoa do not have Chaplains currently and most Polynesia Schools utilize the services and support of their Church Priest/Vicar to fulfil the Chaplaincy role.

We have noted that where Chaplains/Church Priests and Principals are working closely, their Special Character direction is well understood and articulated. Many Chaplains and indeed some Priests are trained teachers or in teacher training. In every case we observed highly motivated Chaplains who are creative and innovative in their approaches to how special character is expressed and lived in their schools. These schools have programmes, school specific practices, traditions and celebrations in place to reinforce their Special Character and were exploring improvements. Where Chaplains/Priests are included in the leadership of the school and the board places emphasis within their structure and overall school strategy, special character appears coherent providing a clear Mihinare/Anglican values base.

Principals make a big difference here and we heard from many principals about the value, trust and leadership they have and place in their Chaplains.

**“The relationship between the Principal and the Chaplain is one of complete trust and impacts positively on how we deliver and live our Special Character”**

- Principal

## Section B:

### Learnings/Implications from the Royal Commission of Inquiry into Abuse in Care

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## Question 7

Is the school leadership/governance tracking the outcomes of the Royal Commission of Inquiry into Abuse in Care?

### Collated Number of Schools:

Aotearoa - 28

Polynesia - NZ Only

Province - 28

## Discussion

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All schools are aware of the Royal Commission and 28 schools are tracking the progress here. Principals, particularly were monitoring and keeping their boards informed. In some schools the board has set up a subcommittee to monitor and keep the full board apprised of developments.

The Wynn Williams legal support brokered by the Church was gratefully received by many schools. All schools spoke to the amount of additional work this has placed on them



searching records and providing information to meet the requirements/requests of the Royal Commission.

**“The school must have a promise of excellence for every student where we add value through partnership with families.”**

**– Principal**

## Question 8

Is the school leadership/governance actively reviewing policy, procedures, providing professional development for staff and engaging with whānau/parents and students to ensure a safe, caring and inclusive school environment for all students?

### Collated Number of Schools:

Aotearoa – 26

Polynesia – NZ Only

Province – 26

## Discussion

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26 Schools have been reviewing all relevant policy and procedures to sharpen and improve their processes and approaches. Three independent schools have taken exceptional measures in this space. One has ‘Childwise Accreditation’, another is registered with and meeting the UK National Minimum Standards for Boarding Schools and another is utilizing the services of ‘Child Matters’ to review their systems and provide professional learning and development for their full staff. All three schools have developed their compliance systems to provide high level quality assurance for policies and processes.

Several schools have been in the media spotlight for historic and some more current incidents where student care and safety provision were called into question. Mostly, these schools have engaged their own representation and worked to address the issues raised appropriately. Schools have been held to account in a very public manner and rightly so. All students must be well cared for, feel safe, secure and supported in their school. There are serious lessons here for the church and wider school community. Only the highest standards of care, policy and practice in all schools is acceptable now and in the future.

**“It is the quality of boarding experience that dictates the culture, special character and achievement of the college, not the other way round.”**

**– Principal**

## Section C: Religious Education Curriculum

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### Question 9

Does the school have a current Religious Education Curriculum?

#### Collated Number of Schools:

Aotearoa - 24  
Polynesia - 7  
Province - 31

### Discussion

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Many schools have developed their own Religious Education programmes utilizing material available within the school, material from the Catholic Schools curriculum and using the Lectionary. Some schools use material from the Anglican Schools Office. The Middle School Theology is used by a few schools and the Prayer Cards in particular, are used by a larger number of schools who have found these very helpful.

We found some excellent examples of programme outlines and frameworks that were developed by Chaplains/Religious Education Teachers which provide a detailed outline of the programme structure for the year from Year 9 to 13. Mostly, Chaplains, Religious Education Teachers and in some cases Parish Priests have prepared programmes for the school that fit with the schools' Mihinare/Anglican character and values. There are some highly skilled chaplains leading this work that we believe could contribute to the development of an Mihinare/Anglican Religious Education Curriculum. Many of these chaplains have a teaching background and have already been developing detailed programmes of work for their schools. Capturing this enthusiasm and expertise, supported by the church, would be very helpful in designing a refreshed, relevant and relatable curriculum.

In Polynesia, Teacher Guides and Student Workbooks have been developed by the Diocese and introduced from Year 1 to 8. These provide a consistent programme of Religious Education across these years levels and are valued by teachers. Given it is mostly the classroom teacher delivering Religious Education these documents ensure a good baseline of teaching and learning for students supported by teacher creativity and resourcefulness. These documents too, would be helpful in creating a wider Three Tikanga approach to Religious Education programming.

Schools are aware of the Anglican School Office resources, but most have preferred to develop their own. It would be advantageous to breakdown this silo approach to resource and curriculum development and reduce the considerable duplication of effort happening across schools.

**“We don’t have a Religious Education Curriculum, we provide lessons based on the Lectionary and use exerts from the Catholic Curriculum.”**

**- Chaplain**

## Question 10

Does the Chaplain have leadership of or oversee the delivery of the Religious Education Curriculum?

### Collated Number of Schools:

Aotearoa - 25

Polynesia - 6

Province - 31

### Discussion

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38 Schools have Chaplains or Parish Priests that contribute to and share in the delivery of Religious Education. In 31 schools Chaplains have strong leadership oversight and direction relating to Religious Education. Some schools are fortunate to have Chaplaincy Teams and Religious Education Teachers enabling a sharing of the load whilst in a few schools the Chaplain takes all the Religious Education lessons. In 10 schools the Chaplains role is less about religious education and more about pastoral care and Chapel – reinforcing Mihinare/Anglican character, values and Religious Education lessons. Three schools currently don't have Chaplains and much of this Religious Education and Chapel load is carried by principals.

**“We have to teach our children to follow Christ,  
as the world will teach them not to.”**

**- Principal**

## Question 11

Does the school use the Five Marks of Mission or Oranga Ake o Te Iwi as a value basis to underpin Religious education programming?

### Collated Number of Schools:

Aotearoa - 21

Polynesia - 6

Province - 27

### Discussion

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All schools reflect on and consider the Five Marks of Mission within their programming and this was explicit in the planning of 26 schools. We found many schools deeply passionate about their Service and Outreach programmes. Providing for those less privileged or the elderly are key themes. Many schools are making strong environmental contributions which are evident within and beyond the school gates. We noted that Chaplains in most instances co-ordinate these programmes. Some of the best examples of Five Marks of Mission in action had dedicated teams within the school led by the Chaplains, fully supported and enabled by the principal. Chaplains too, were very clear about how they reflect and discuss the Five Marks of Mission within their Chapel services. Some schools run staff-wide induction and orientation programmes to ensure that being a Mihinare/Anglican school is well understood and what the expectations the schools has for staff. Such things as;

The importance of the Eucharist

History of Mihinare/Anglicanism – the Cross

Traits of being Anglican/Mihinare – theology and critical thinking

Liturgy and why our whole school is Mihinare/Anglican

What it means to be Mihinare/Anglican  
Concept of Grace  
Inclusiveness – everyone is welcome  
Expectations of staff in chapel, living special character  
Agape – unconditional love  
Myth busting

In these schools Principals and Chaplains are working together to define the Mihinare/Anglican identity of the school and as well signal the importance of the school special character to the daily rhythm of life.

**“Our school is the students church.”**

- Principal

**“Parents bring their children here because of our Anglican values.”**

- Principal/Chaplain/Board Chair

## Section D: School Network Connection

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### Question 12

Does the school connect to other schools within the Anglican School Network to share ideas, provide professional support and plan initiatives together?

#### Collated Number of Schools:

Aotearoa - 14

Polynesia - 4

Province - 39%

### Discussion

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18 schools actively connect to engage in specific activities. Of these, seven schools have collegial connections with other Mihinare/Anglican schools where professional support is evident at principal and chaplain level. 10 schools connect purposefully to arrange sporting and cultural engagements and take a 'keep in touch' type arrangement. Five schools have developed a strong collaborative relationship which is evolving and three schools are working together on an international programme implementation initiative.

**“We have no connection with other Anglican Schools or been visited by the Anglican Schools Office in six years”**

- Principal

### Question 13

Does the school work in collaboration with other schools from within the Anglican Schools Network to explore and initiate plans in areas of common priority, build professional relationships along with staff capability and capacity?



### Collated Number of Schools:

Aotearoa – 10

Polynesia – 3

Province – 13

## Discussion

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We identified five schools, a group of three and a partnership of two that have established working relationships that go beyond sporting and cultural fixtures. Both groups are working specifically on Special Character projects that has them collaborating to design and plan approaches that they wish to implement together. The group of three schools has begun to structure combined professional learning for the staff and boards to come together and focus deeply on what their special character is, how they will work to build common understandings and beliefs and have created documents that demonstrate their agreements.

The two school partnership, in consultation with the Church, have redefined what their special character is and are now developing an implementation plan that describes practices and identifies measures to track outcomes. This follows on from a Haahi co-ordinated and led wananga that brought both schools boards, staff and attached support services together to orientate and build understanding of their newly developed framework for Special Character.

Three schools have also been working together to introduce Round Square Schools.

“Round Square schools encourage students to take on challenges, go beyond their comfort zone and discover that there is more in each of us than know. Through the Round Square Community, schools bring their students face-to-face with their peers from across the world to exchange ideas, work together on community service projects, learn about each other’s countries and cultures, and to discuss and debate some of the most difficult, and sensitive, issues facing our world today.” (Round Square Schools Website)

**“Not currently, but we would be keen to create cultural and religious education connections.”**

**- Principal/Chaplain**

## Question 14

Is the school open to becoming more connected and contributing to the wider goals of the Church by way of professional collaboration within and across the Anglican Schools Network?

### Collated Number of Schools:

Aotearoa – 28

Polynesia – 9

Province – 37

## Discussion

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There is a strong will from schools to explore connecting in more formal ways. 37 schools welcome the opportunity to examine how they may connect and contribute to in a collaborative to support and deliver Church led goals that enhance and grow Mihinare/Anglican identity and character.

**“We are interested to attend conference, make links and start networking.”**

**- Principal**

## Anglican Church in Aotearoa, New Zealand and Polynesia Scoping Report Contract Terms of Reference

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### Rationale

Anglican, Te Haahi Mihinare special character is much more than a brand or a set of values. We have a deep whakapapa made up of interwoven strands, rooted in these islands and the ocean that surrounds them. Mihinare / Anglican schools can give expression to a unique pedagogy born out of our character, theology and history. This will position our young people to be uniquely formed as outstanding citizens and prepared for leadership in our global community.

### Time Frame

These Terms of Reference determine a 6 month scoping phase to better understand the needs across the entire Anglican Schools Network, specific initiatives that would benefit schools to more effectively embed Anglican/Mihinare Special Character and position the Church and schools to respond to the findings of the Royal Commission.

### Executive Summary

Support for the network of Anglican Schools in Aotearoa, New Zealand and Polynesia was formalised in 1992 with the creation of an Anglican Schools Trust Board and Anglican Schools Office. This Board was a structure administered by the General Synod. The 46 schools – 37 in Aotearoa New Zealand and 9 in Polynesia – have been variously supported by the Anglican Schools Office (ASO) in the last 20 years through biennial conferences, creation of resources for chaplains, RE teachers, principals and staff and special character reviews on request.

The Ven, Dr Anne van Gend served the network faithfully as the ASO Executive Director until 2020.

Prior to Anne's resignation the ASO Board had begun to explore how the work of the ASO could better serve all schools across the network, in particular the remaining Mihinare schools and our schools in the Pacific. The trustees recognised that the makeup of the board itself must undergo significant change to reflect fully our unique three tikanga reality.

In 2021 – 2022, notwithstanding the impact of Covid –19, the ASO board engaged in a self-review process, reflecting on the deep whakapapa of the Anglican, Te Haahi Mihinare special character in Aotearoa. By interweaving this whakapapa with this strand of the church in the nation states of Polynesia it was acknowledged that the indigeneity of the church in this part of the world is of most significance.

It was felt that this interwovenness would allow indigenous ways of knowing and learning for the young people in our schools that define our Anglican Church.

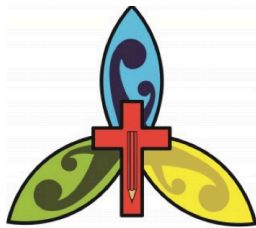
## Scoping Report Goals

The kaupapa of this scoping work is to hear and understand the voices across the Anglican School network, particularly from our schools in the Pacific, to answer the questions:

- **What is the state of our Anglican Schools network?**
- **What is the state of our Anglican/Mihinare special character across the schools network?**
- **What is the historical narrative?**
- **What new kaupapa might our network identify and embrace?**  
and
- **To identify the future strategic direction options and implementation initiatives for the achievement of the rationale above over the next 5 years**

### **Task: Consult with all Principals, Board of Trustees/Proprietor Chairs and leaders in Aotearoa/ New Zealand and the Pacific to:**

- establish key points of contact and build working relationships across schools within the network
- engage with and understand the needs of our Anglican Schools giving priority to our Tikanga Pasifika schools
- learn how special character is expressed, observed and lived across the Anglican Network of Schools giving priority to our Tikanga Pasifika and Tikanga Māori schools
- explore indigenous ways of teaching, learning and knowing that are key to the church/hāhi
- Understand schools response (if any) to the findings of the Royal Commission of Inquiry and what identified needs they might have
- identify and propose approaches to link the Anglican Network of Schools that would strengthen collaboration, development opportunities and outcomes for students
- meet specifically with Principals, Chaplains and RE teachers to understand their particular needs



## ANGLICAN SCHOOLS OFFICE

### Vision

#### Transformational Anglican Schooling

### Mission

- To enable a mutually supportive network of Anglican schools across Aotearoa New Zealand and Polynesia where
- a. Christ is preached and children and youth are stimulated to think positively about the Christian faith
  - b. Chaplains and RE teachers are supported, trained and equipped to minister appropriately and inspiringly and to teach effectively
  - c. Chaplains and RE Teachers actively collaborate with one another, sharing resources and skills for RE and Chaplaincy
  - d. Principals, boards and staff are convinced of the worth of being an Anglican School and receive professional development to enable the Anglican ethos to permeate the whole life of every school
  - e. Schools are integrated fully into the life of the wider church and actively participate in the life of their Diocese
  - f. Schools become places where the Five Marks of Mission can be seen in action
  - g. The Anglican Schools Office is effective in encouraging and supporting the development of transformational schooling through professional development, resource development, and personal contact

Participants, Needs and Outcomes.



What groups do we need to serve most?	A. What do they need from us?	B. Board Role in meeting needs	C. Office Role in meeting needs	D. When will we communicate with them? How often?	E. How will we know if they have heard our message?
<b>1. Chaplains</b>	<ul style="list-style-type: none"> <li>i. Support and encouragement</li> <li>ii. Resource development including curriculum and other resources contextualized for NZ</li> <li>iii. Networking with each other and the wider church</li> <li>iv. Adequate and ongoing training</li> </ul>	<ul style="list-style-type: none"> <li>i. Board members are used as part of SC Reviews</li> <li>ii. Board members offer skills for induction of new Chaplains</li> <li>iii. Board actively seeks sources of extra funding where necessary</li> <li>iv.</li> </ul>	<ul style="list-style-type: none"> <li>i. School visits</li> <li>ii. Regional PD</li> <li>iii. Maintaining regular contact with bishop</li> <li>iv. Offering targeted Diocesan clergy school sessions and chaplains' retreats</li> <li>v. Email, facebook and website</li> <li>vi. Annual NZARETAC conference</li> <li>vii. Biennial ASO conference</li> <li>viii. Resource development</li> <li>ix. Catalogue of resources available</li> <li>x. SC Reviews</li> <li>xi. Newsletter</li> </ul>	<ul style="list-style-type: none"> <li>i. School visit every 18 months</li> <li>ii. Regional PD yearly</li> <li>iii. Annual/biennial conferences</li> <li>iv. SC Review/ Anglican Audit every 4 years</li> <li>v. Weekly updates on facebook/ website (general).</li> <li>vi. Weekly emails (specific)</li> <li>vii. Termly newsletter</li> <li>viii.</li> </ul>	<ul style="list-style-type: none"> <li>i. Feedback: they will communicate a sense of community and support</li> <li>ii. Positive response to sharing resources on website</li> <li>iii. Attendance at conferences</li> <li>iv. Contributions to newsletter</li> <li>v. Results of reviews</li> <li>vi. New resources are available and being utilised in schools</li> </ul>
<b>2. RE teachers</b>	<ul style="list-style-type: none"> <li>i. (Often) basic training in theology/biblical knowledge</li> <li>ii. Complete work units, ready to use</li> <li>iii. Workable, flexible curriculum</li> </ul>		<ul style="list-style-type: none"> <li>i. School visits</li> <li>ii. Email, facebook and website</li> <li>iii. Annual NZARETAC conference</li> <li>iv. Biennial ASO conference</li> </ul>	<ul style="list-style-type: none"> <li>i. School visit every 18 months</li> <li>ii. Regional PD yearly</li> <li>iii. Annual/biennial conferences</li> <li>iv. SC Review/ Anglican Audit every 3 years</li> </ul>	<ul style="list-style-type: none"> <li>i. Each school with an RE programme in writing (and practice)</li> <li>ii. Positive response to sharing resources on website</li> </ul>



What groups do we need to serve most?	A. What do they need from us?	B. Board Role in meeting needs	C. Office Role in meeting needs	D. When will we communicate with them? How often?	E. How will we know if they have heard our message?
			<ul style="list-style-type: none"> <li>v. Development of resources</li> <li>vi. Regional PD</li> <li>vii. Offering to assist with induction of new R E Teachers</li> <li>viii. Catalogue of resources available</li> <li>ix. SC Reviews</li> <li>x. Newsletter</li> </ul>	<ul style="list-style-type: none"> <li>v. Weekly updates on facebook/ website</li> <li>vi. Weekly emails (general).</li> <li>vii. Termly emails (specific)</li> <li>viii. Termly newsletter</li> </ul>	<ul style="list-style-type: none"> <li>iii. Attendance at conferences</li> <li>iv. Contributions to newsletter</li> <li>v. Results of reviews</li> <li>vi. New resources are available and being utilised in schools</li> </ul>
<b>3. Principals</b>	<ul style="list-style-type: none"> <li>i. Clear expectations on what it is to be "Anglican".</li> <li>ii. Opportunities to develop their own spiritual life</li> <li>iii. Tools to support the value of being Anglican</li> </ul>	<ul style="list-style-type: none"> <li>i. Strategic choice of Board meeting venues to enable regional principals meetings after Board meetings</li> <li>ii. Board members are used as part of SC Reviews</li> <li>iii. Board members offer skills for induction of new Principals</li> <li>iv. Principals on Board offer to mentor new Principals</li> </ul>	<ul style="list-style-type: none"> <li>i. School visits</li> <li>ii. Conferences: ASO, Integrated Schools, Independent Schools.</li> <li>iii. Targeted retreats</li> <li>iv. Newsletter</li> <li>v. Email, facebook, website</li> <li>vi. SC Reviews</li> <li>vii. PD for new principals</li> <li>viii. Supplying programmes to assist in integrating Anglican ethos across school life</li> </ul>	<ul style="list-style-type: none"> <li>i. School visit every 18 months</li> <li>ii. Biennial conference</li> <li>iii. Annual integrated /independent schools conference</li> <li>iv. Biennial retreat</li> <li>v. Termly newsletter</li> <li>vi. SC Review/ Anglican Audit every 3 years</li> <li>vii. PD offered at start of year for new principals.</li> </ul>	<ul style="list-style-type: none"> <li>i. Use of new AS Logo on school stationary</li> <li>ii. Highlighting Anglican ethos in official school documentation</li> <li>iii. Evidence of reviews.</li> <li>iv. Attendance at ASO Conference</li> <li>v. Participation in retreats</li> </ul>
<b>4. Boards</b>	<ul style="list-style-type: none"> <li>i. Clear expectations on what it is to be "Anglican".</li> </ul>	<ul style="list-style-type: none"> <li>i. Strategic choice of Board meeting venues to enable regional Board</li> </ul>	<ul style="list-style-type: none"> <li>i. Board meetings. Providing PD and discussion.</li> <li>ii. ASO Conference</li> <li>iii. SC Reviews</li> </ul>	<ul style="list-style-type: none"> <li>i. School visit and board meeting every 18 months</li> <li>ii. Termly newsletter</li> </ul>	<ul style="list-style-type: none"> <li>i. Significant inclusion of Anglican ethos in strategic plans</li> <li>ii. Evidence of reviews</li> </ul>





What groups do we need to serve most?	A. What do they need from us?	B. Board Role in meeting needs	C. Office Role in meeting needs	D. When will we communicate with them? How often?	E. How will we know if they have heard our message?
	<ul style="list-style-type: none"> <li>ii. Guidance when developing strategic plans</li> <li>iii. Tools to support the value of being Anglican</li> </ul>	<ul style="list-style-type: none"> <li>chairpersons to be included in meetings after Board meetings</li> <li>ii. Board members are used as part of SC Reviews</li> <li>iii. Board members offer skills for induction of new Board Chairpersons</li> <li>iv. Board members assist the National Director in attending school Board meetings where appropriate</li> </ul>	<ul style="list-style-type: none"> <li>iv. Newsletter</li> </ul>	<ul style="list-style-type: none"> <li>iii. SC Review/ Anglican Audit every 3 years</li> <li>iv. <b>Workshop with board at SC Review/ Anglican Audit</b></li> </ul>	<ul style="list-style-type: none"> <li>iii. Invitations to present to boards</li> <li>iv. Attendance at ASO Conference</li> </ul>
<b>5. Wider staff</b>	<ul style="list-style-type: none"> <li>i. PD on integrating Anglican ethos into wider curriculum</li> <li>ii. PD on basics of Christian faith</li> </ul>	<ul style="list-style-type: none"> <li>i. Board skills available for induction days</li> </ul>	<ul style="list-style-type: none"> <li>i. Regional, subject-specific PD</li> <li>ii. SC Reviews</li> <li>iii. PD at staff meetings on SC</li> <li>iv. Offering induction days for staff</li> </ul>	<ul style="list-style-type: none"> <li>i. Regional PD, maybe once every 3 years.</li> <li>ii. School visit and staff PD every 18 months</li> </ul>	<ul style="list-style-type: none"> <li>i. Attendance at PDs</li> <li>ii. Evidence of reviews</li> </ul>
<b>6. Maori schools</b>	<ul style="list-style-type: none"> <li>i. Encouragement in developing their curriculum</li> <li>ii. Targeted PD</li> </ul>	<ul style="list-style-type: none"> <li>i. Board to seek PD for itself on needs of</li> </ul>	<ul style="list-style-type: none"> <li>i. School visits</li> <li>ii. Termly PD in Napier</li> <li>iii. Conferences</li> </ul>	<ul style="list-style-type: none"> <li>i. School visits every year</li> <li>ii. PD each term</li> </ul>	<ul style="list-style-type: none"> <li>i. Attendance at PDs</li> <li>ii. Meetings with principals indicating</li> </ul>



What groups do we need to serve most?	A. What do they need from us?	B. Board Role in meeting needs	C. Office Role in meeting needs	D. When will we communicate with them? How often?	E. How will we know if they have heard our message?
	<ul style="list-style-type: none"> <li>iii. Networking</li> </ul>	<ul style="list-style-type: none"> <li>Tikanga Maori schools</li> </ul>	<ul style="list-style-type: none"> <li>iv. SC Reviews</li> <li>v. Newsletter</li> </ul>	<ul style="list-style-type: none"> <li>iii. Annual and biennial conferences</li> <li>iv. <b>Termly newsletter</b></li> </ul>	<ul style="list-style-type: none"> <li>improved attitude to RE among students</li> </ul>
<b>7. Polynesian schools</b>	<ul style="list-style-type: none"> <li>i. Encouragement in developing their curriculum</li> <li>ii. Targeted PD</li> <li>iii. Networking</li> </ul>	<ul style="list-style-type: none"> <li>i. Board to seek PD for itself on needs of Tikanga Pasefika schools</li> </ul>	<ul style="list-style-type: none"> <li>i. School visits</li> <li>ii. Letters</li> <li>iii. ASO Conference</li> <li>iv. Newsletter</li> </ul>	<ul style="list-style-type: none"> <li>i. Biennial visit</li> <li>ii. Biennial conference</li> <li>iii. Termly newsletter</li> </ul>	<ul style="list-style-type: none"> <li>i. Feedback from staff and clergy</li> </ul>
<b>8. Parish churches</b>	<ul style="list-style-type: none"> <li>i. Clarity re their relationship with local schools</li> <li>ii. PD for priests who have frequent contact with local schools</li> </ul>	<ul style="list-style-type: none"> <li>i.</li> </ul>	<ul style="list-style-type: none"> <li>i. Synods</li> <li>ii. Visit by invitation</li> <li>iii. PD at diocesan clergy schools.</li> <li>iv. Newsletter</li> </ul>	<ul style="list-style-type: none"> <li>i. By invitation</li> </ul>	<ul style="list-style-type: none"> <li>i. If my offer to present to clergy at diocesan clergy schools is taken up.</li> </ul>
<b>9. Dioceses</b>	<ul style="list-style-type: none"> <li>i. Clarity re their relationship with local schools</li> <li>ii. Clarity re diocesan expectations of chaplains and chaplains' expectations of diocese</li> <li>iii. Connections between diocesan youth and children's workers and schools</li> </ul>	<ul style="list-style-type: none"> <li>i. Promote a Schools vote on General Synod</li> <li>ii. Promote school participation in Diocese Synods</li> </ul>	<ul style="list-style-type: none"> <li>i. Through the bishops</li> <li>ii. Diocesan clergy schools.</li> <li>iii. Discussions with diocesan youth workers</li> <li>iv. Relationship with STRANDZ coordinator.</li> <li>v. <b>Promote the use of a Memorandum of Understanding</b></li> </ul>	<ul style="list-style-type: none"> <li>i. By invitation</li> <li>ii. Bishops to biennial conference</li> </ul>	<ul style="list-style-type: none"> <li>i. Increased attendance of chaplains and students at diocesan events</li> <li>ii. Increased communication between chaplains and diocesan youth workers</li> <li>iii. Schools have an authentic participation in Diocesan Synods</li> <li>iv. Bishop's relationship with their schools will be evident</li> </ul>
<b>10. Ordinands</b>	<ul style="list-style-type: none"> <li>i. Clarity re the importance of chaplaincy</li> </ul>		<ul style="list-style-type: none"> <li>i. Close contact with Tony Gerritsen</li> <li>ii. Intensive course</li> </ul>	<ul style="list-style-type: none"> <li>i. Termly contact with Tony for 2015.</li> </ul>	<ul style="list-style-type: none"> <li>i. Students will take up placements at various Auckland schools.</li> </ul>



What groups do we need to serve most?	A. What do they need from us?	B. Board Role in meeting needs	C. Office Role in meeting needs	D. When will we communicate with them? How often?	E. How will we know if they have heard our message?
	<ul style="list-style-type: none"> <li>ii. Encouragement to do placements at a school</li> <li>iii. Development of an intensive chaplaincy course for St John's</li> </ul>				<ul style="list-style-type: none"> <li>ii. An intensive course will be offered in chaplaincy.</li> </ul>
<b>11. Office</b>	<ul style="list-style-type: none"> <li>i.</li> </ul>	<ul style="list-style-type: none"> <li>i. Resource the Office including its space requirements and staffing, including potentially growing the office to two full time staff if resourcing can be achieved</li> <li>ii. Seek strategic opportunities to engage with SJTB to raise awareness of and support for the work of the Office</li> <li>iii. Resource the needs of the National Director, including for Spiritual Direction.</li> <li>iv. Maintain an appropriate skill</li> </ul>		<ul style="list-style-type: none"> <li>i. 4 annual Board meetings</li> <li>ii. Regular email contact</li> </ul>	<ul style="list-style-type: none"> <li>i.</li> </ul>



What groups do we need to serve most?	A. What do they need from us?	B. Board Role in meeting needs	C. Office Role in meeting needs	D. When will we communicate with them? How often?	E. How will we know if they have heard our message?
		<ul style="list-style-type: none"> <li>set on the Board to support the work of the Office</li> <li>v. Conduct regular reviews of the work of the National Director</li> </ul>			
<b>12. Students</b>	<ul style="list-style-type: none"> <li>i. Our commitment to ensuring that they hear the gospel message during their schooling in our schools</li> </ul>	<ul style="list-style-type: none"> <li>i. Commitment to hearing student voice</li> </ul>	<ul style="list-style-type: none"> <li>i. Commitment to hearing student voice</li> <li>ii. Offering of student participation in Biennial Conferences</li> </ul>	<ul style="list-style-type: none"> <li>i. <b>Involvement in Anglican Schools' Conference</b></li> <li>ii. <b>Development of a national Anglican Schools' Camp</b></li> <li>iii. <b>Encouraging student voice in SC Reviews</b></li> </ul>	<ul style="list-style-type: none"> <li>i. We will see signs in our schools that students are finding their own faith commitments and growing in them</li> <li>ii. We will see students in our schools actively participating in the life of their Diocese</li> </ul>

### Board's Objectives and Priorities Over Five Years

By the end of five years we will have:

- a. Obtained PD on the needs of Maori and Pacifica Schools.
- b. Achieved progress towards a vote on General Synod
- c. Evidenced participation in induction of Boards and Principals.



- d. Held meetings in a strategic manner around the country so that we can become closer to the schools and their Principals, Chaplains and Board Chairpersons
- e. Obtained resourcing for Special Projects towards curriculum development and development of specialist resources which are contextualized for NZ

### National Director's Objectives and Priorities Over Five Years

By the end of five years we will have:

- f. A resource pool of work units available for all RE teachers on the website that will cover the 12 years of schooling.
- g. A lively discussion board on the website
- h. A curriculum that has been revised after wide feedback, and is generally used.
- i. A logo that is being used widely across the Schools' network
- j. An established pattern of PD days across the dioceses, run by local people and supported by the Office.
- k. An established working group of chaplains and RE teachers who meet regularly.
- l. Biennial conferences marked by significant theological and educational input.
- m. Annual retreats for principals and chaplains
- n. PD available for wider staff
- o. A team of people working on Special Character Reviews and Anglican Ethos Audits so that they may be run in each school every three years
- p. Clear documentation outlining:
  - i. the character of an Anglican pedagogy across the curriculum
  - ii. the place and purpose of RE in Anglican Schools
  - iii. the relationship between schools and parishes, and schools and the diocese
  - iv. the expectations on a school that refers to itself as 'Anglican'
  - v. the qualifications necessary for a chaplain
  - vi. the training necessary in order to teach RE
  - vii. Suggestions for promoting special character in boarding houses

### Objectives and Priorities for 2015

#### 1. School visits:

- a. To have visited each school by the end of this year.

#### 2. Communication and networking

- a. To have the website established and functioning
- b. To have the website, facebook group and facebook page regularly updated
- c. To send out termly newsletters, incorporating input from chaplains and teachers

#### 3. Equipping and Resourcing

- a. To have available a catalogue of all resources presently in the office
- b. To have a selection of work units available through the website
- c. To run termly PD for Hukarere and Te Aute and other Hawke's Bay schools
- d. To run a PD session in Wellington, Auckland and southern Taranaki
- e. Anglican Schools' Conference in Christchurch
- f. Employing a PA for the Director.



**g.** Begin discussion on the revised curriculum

**4. Strengthening Foundations**

- a.** To pull a group together from the Church and schools to launch renewed discussions on the foundations of our Anglican Schools. Meet once initially, with the possibility of follow-up
- b.** Form a working group made up of a chaplain or RE teacher from each diocese to facilitate discussion, communication and PD across the province. Meet twice a year.
- c.** Produce a draft of a paper outlining recommendations for Special Character in boarding houses

**5. Anglican ethos/special character**

- a.** To run a Logo competition to spark thought about what it means to be part of the Anglican Schools' network, and to provide a sign that we are connected to each other.
- b.** To circulate and promote the use of the "Special Character" booklet in the schools and beyond.

## STRATEGIC OBJECTIVES 2019–2020

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### Overall picture

We enter this next 2–3 year period with the final eighteen months of the special initiative funding still to be utilised and with the task of determining, and then setting in place, fresh priorities for the Board and the Office, taking into account that the activities that that funding has made possible will come to their natural end.

### STRATEGIC GOALS

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We have therefore identified four primary goals for these next 2 years:

#### 1. Pursuing a deeper Tikanga engagement by the Board

We are conscious of our poverty of understanding and how far we are from a deep embrace of our three Tikanga life. Our work as a Board is more than hampered as a result. We have a heartfelt desire to act in this regard.

As a first step in addressing this lack we will actively seek to learn from our Māori Tikanga partners – beginning with asking if we may enter into a conversation with Archbishop Don and his team during 2019. It is our hope that this will help us commence the journey of listening and learning that is needed from the Board.

Longer term we will seek that same kind of engagement with Tikanga Pacifica.

As a Board we are committed to responding with actions that come out of that learning and accordingly will keep this journey on constant review throughout this period. We expect fresh strategic goals will be birthed from our learning.

#### 2. Ongoing Funding

We are conscious that secure baseline funding is an ongoing need for the Board.

We will move to annual CPI adjustment of the school levy portion of the Board income by announcement at the next Conference in 2019

During 2019, and prior to our funding application to SJCTB in 2019, we will approach that Trust via Te Kotahitanga requesting:

- a. an acknowledgement that funding of the Board, in line with funding of other Common Life work, is worthy of an ongoing commitment by them; and
- b. an adjustment to the annual grant which reflects that that annual grants sought have not been adjusted for inflation for many years. Accordingly we will seek an increase commensurate with bringing it up to date in that regard. This will represent a necessary development in our applications which have been based on projections for costs of the existing staff/office arrangements to a more aspirational application process which names outcomes believed to be essential to serve our schools and enable the mission of the Board.



### **3. Evidence based Research**

We recognise that a base methodology the Board wishes to employ going forward is that we are informed and shaped, as to curriculum development in particular, by data as to effectiveness of developed material or Office actions in terms of both breadth of uptake and transformational influence.

We will therefore investigate during 2019 the potential for a research project in this regard using the resources of the Church's research unit. We expect that any project we undertake may have a 3-4 year timeline

### **4. Faithful completion of Initiative Funding projects**

We will continue to carry out and complete the projects associated with the Special Initiative Funding over the next 18 months. That work includes development of resources around student wellness which is currently in its early stages.

If any parts of that work will not be complete within that funding timeframe and budgeted expenditure remains unused then we will seek any appropriate extensions.

In relation to the internship project we will actively pursue the potential for a partnership with St Paul's and the Diocese of Taranaki & Waikato in an alternative opportunity for ongoing chaplain training and formation and, where necessary, assist them in pursuing funding for that work.

#### **MONITORING**

We will monitor progress in relation to each of these goals at each Board meeting by placing monitoring as the first agenda item for each Board meeting in 2019 and beyond.

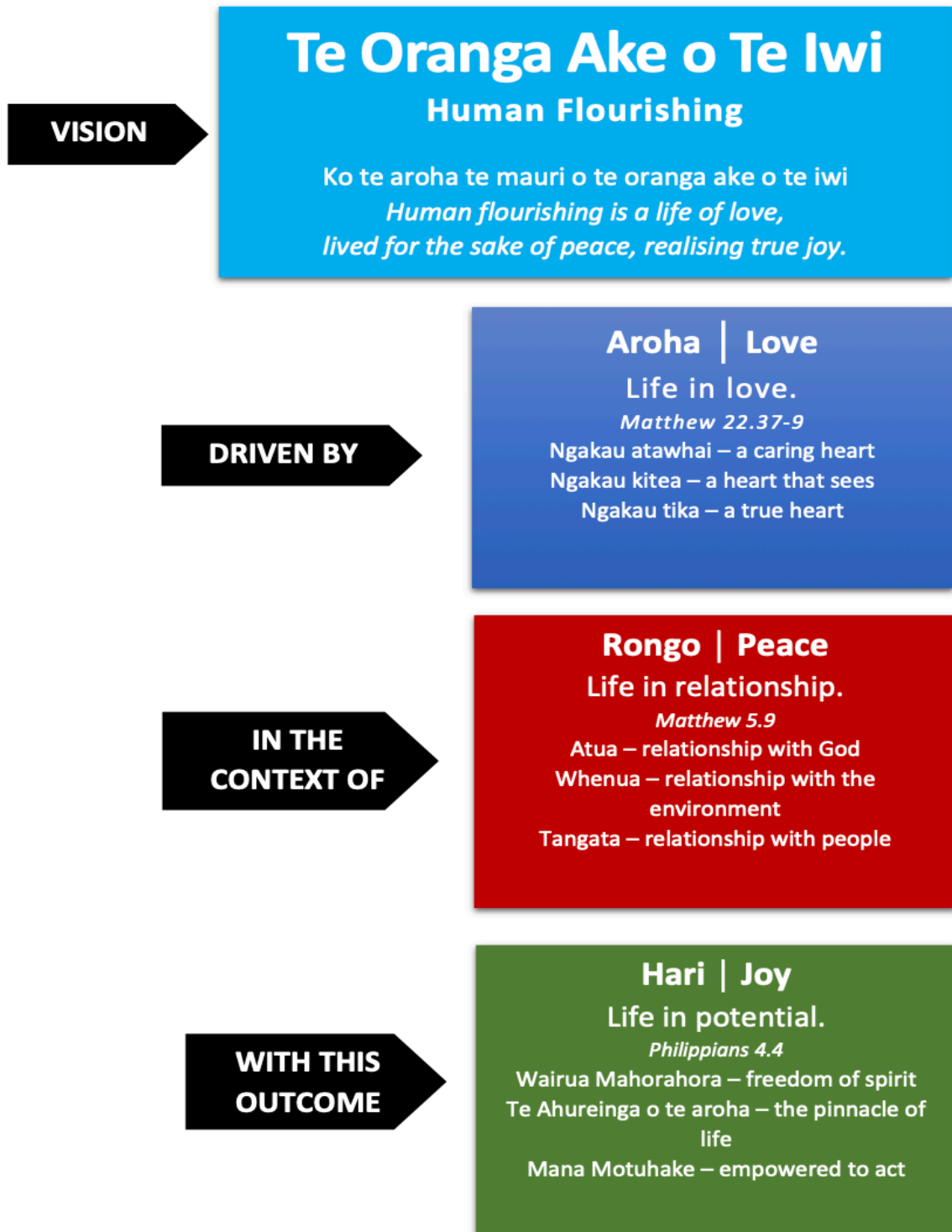
#### **ADMINISTRATIVE OBJECTIVES**

With the move of the office to Dunedin there is an opportunity to reconsider ongoing administrative staffing support for the National Director. In 2019 a new administrative staff structure will be put in place.

Once the current contracts for Kelvin and Carol come to an end in late 2019/early 2020 we will review whether there is an ongoing need for additional personnel to assist Anne in delivery of the Board's mission objectives, and, if so, capacity to fund additional staffing.

#### **REVIEW**

While we recognize that some of these goals will have a three areas will have a three to five year impetus we will review these strategic goals and administrative objectives afresh in 2020 as we are aware that the outcomes of both strategic goals 1 & 2 will significantly impact the ongoing work of the Board.



## Quotes from Principals, Chaplains & Board Members

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**“Our school is the students church.”**

Principal

**“The way we behave, relate, model, how we be in our school is what defines our Special Character.”**

Principal

**“Our Special Character is defined every day as we share the word of God.”**

Principal

**“We are a boarding school, not a school with boarders.”**

Principal

**“Families that come to our school think and consider this to be their church.”**

Chaplain

**“We are a Year 7 to 13 school, we are an Anglican School, we are a co-educational school, we are a holistic school and we are a global school.”**

Principal

**“The school must have a promise of excellence for every student where we add value through partnership with families.”**

Principal

**“If you don’t have the foundations right for your culture of Special Character, then you can’t get your school right.”**

Principal

**“The Christian values on which this school was founded are never more important than they are today and they form the bedrock of the school ethos.”**

Principal

**“We haven’t seen the Bishop since covid, where is the church?”**

Principal

**“What is the Bishops role in our school?”**

Principal

**“What is the role of the Diocese in our school.”**

Principal

**“We do not use the ASO resources.”**

Chaplain

**“We have not had a Chaplain for three years.”**

Principal

**“The Chapel is the heart of our school.”**

Board Chair

**"It is important to have teachers who understand Anglican Identity and what it takes to work in an Anglican Faith school."**

Principal

**"The relationship between the Principal and the Chaplain is one of complete trust and impacts positively on how we deliver and live our Special Character."**

Principal

**"The Chapel is the heart of our school."**

Board Chair

**"We have no connection with other Anglican Schools or been visited by the Anglican Schools Office in six years."**

Principal

**"We have found the Catholic Schools resources helpful in delivering our Religious Education programmes."**

Chaplain

**"The positive working relationship between the principal and the chaplain is critical to our Soecial Character."**

Chaplain

**"It is the quality of boarding experience that dictates the culture, special character and achievement of the college, not the other way round."**

Principal

**"We don't have a Religious Education Curriculum, we provide lessons based on the Lectionary and use exerts from the Catholic Curriculum."**

Chaplain

**"This is a worshipping school, all students worship."**

Chaplain

**"We are a faith inspired school, an Anglican school for all."**

Principal

**"Parents bring their children here because of our Anglican values."**

Principal/Chaplain/Board Chair

**"The language of our school, the love of God, the love of our school is reflected everywhere in our school."**

AP

**"We have to teach our children to follow Christ as the world will teach them not to"**

Principal

**"The church as the biggest social institution (at least in our reality) has the capacity and resources to lead people to spaces where we can improve mental wellbeing and attain the ideal state of being - oranga ake."**

Principal

**"Not currently, but we would be keen to create cultural and religious education connections."**

Principal/Chaplain

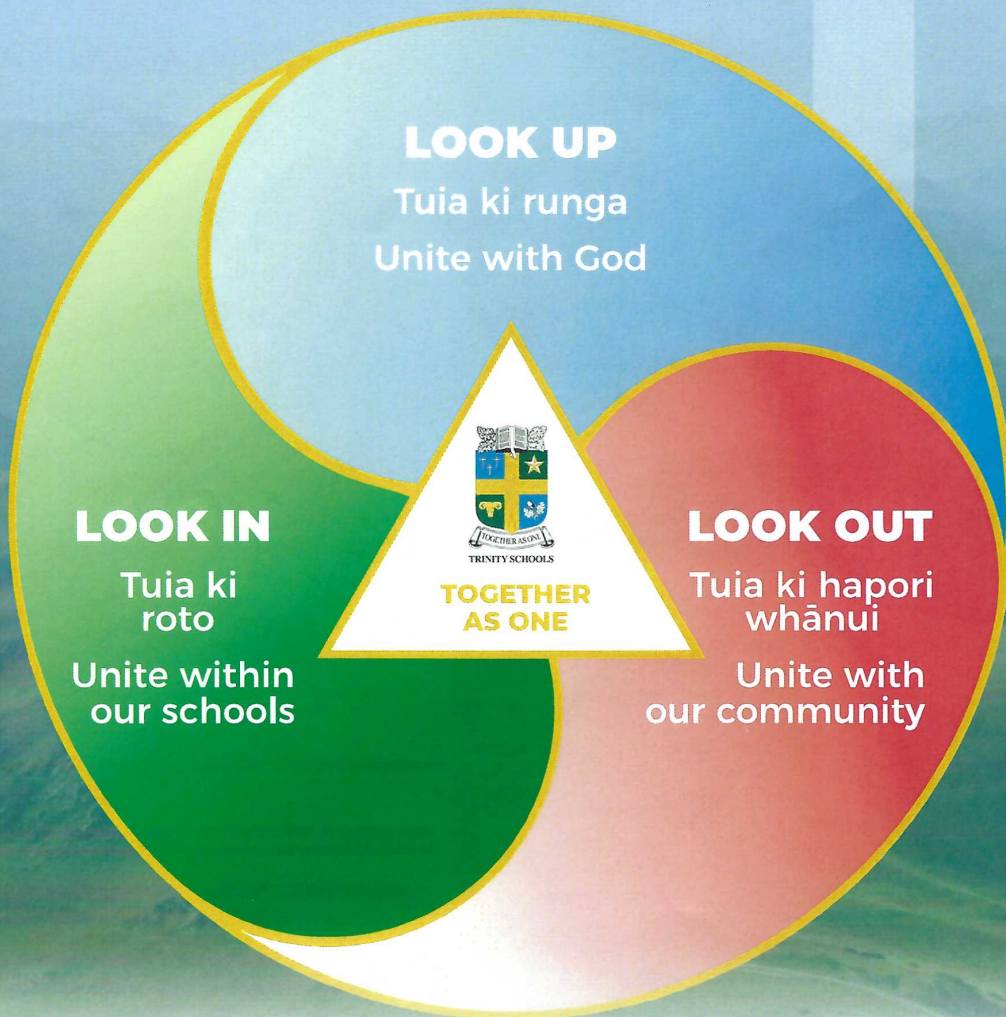
**"We are interested to attend conference, make links and start networking."**

Principal



# OUR TRINITY SPECIAL CHARACTER

The Anglican family of Trinity Schools educates for life in all its fullness. We welcome everyone, from all faiths and backgrounds into an educational philosophy of living by looking upward to God, inward to the school community and outward in the service of others.





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