



# ST BEDE'S COLLEGE

2023 Analysis of Variance





# STRATEGIC ASPIRATION

*To provide students, staff, and whānau with faith development through mahi tahi in prayer, social justice, engagement with the North Parish, leadership and service opportunities that form and develop Catholic Marist values in the students of today and our men of the future.*

## ANNUAL OBJECTIVE 1:

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- a. Learners experience a school learning climate that reflects Colin's vision for Marist educators and schools (NELP 1, 2, 6).
- b. Systematic evaluation for improvement strengthens schoolwide Ministry (NELP 2, 6, 7).

## ANNUAL TARGET/S:

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- a. 90% of students indicate that they are taught and cared for by staff in a manner that is reflective of Marist Education.
- b. Establish and implement an evaluation tool for Ministry in a Catholic and Marist school to identify strengths and areas for future improvement.



*Learners experience a school learning climate that reflects Colin’s vision for Marist educators and schools (NELP 1, 2, 6)*

WHAT’S HAPPENING?

New staff induction included presentations on our Catholic Special Character and Marist Charism.

A whole staff hui gave an overview of Marist education and identified six key components of Marist Education – Mercy, Compassion, Forgiveness, Humility, Justice and Honesty.

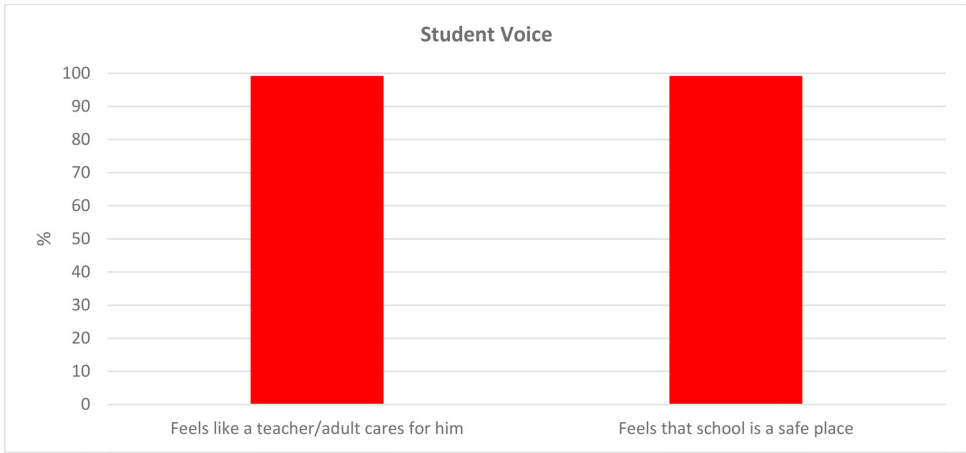
Fr Mark Walls has also presented to staff and Boards what the Marist charism in action should look like here at St Bede’s College.

Mana Tāne sessions that reflect our Marist Charism and college history and links with other Marist Colleges throughout New Zealand have been presented.

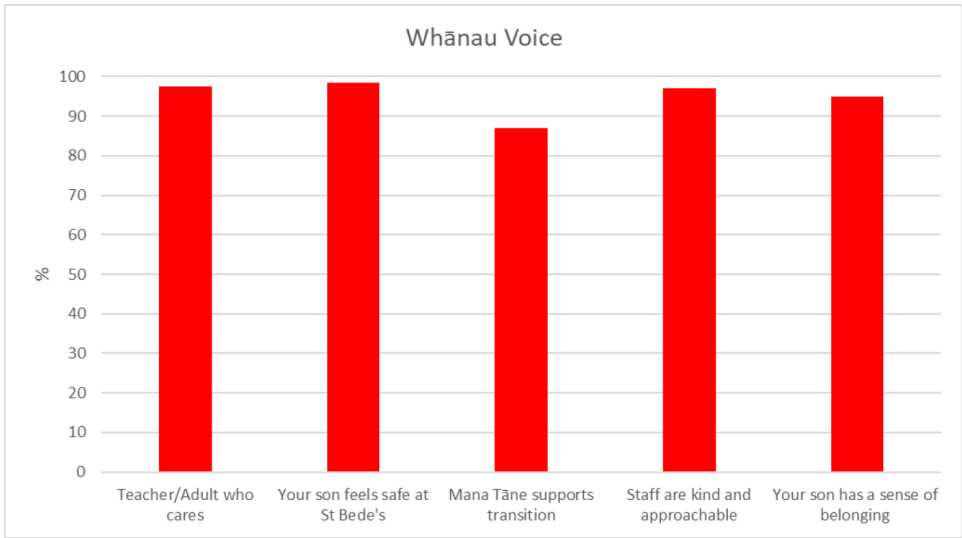
The Prefect team attended the week-long Marist Youth Leader programme, which teaches about leading in a Catholic, Marist way, focusing on servant leadership.

HOW DO WE KNOW? (EVIDENCE)

A sample of students was surveyed at the end of the year about how they felt being at St Bede’s College.



Whānau were surveyed regarding their son’s transition to St Bede’s College.



Forty staff completed PD on understanding and responding to behaviour.

Fourteen staff have attended Marist forums throughout the year, focusing on education in a Catholic Marist way. The forums presented the Marist approach to pastoral care; a Catholic and Marist worldview in secular subjects; teachers new to Marist schools; Te Tiriti o Waitangi in Catholic, Marist school's; and responding to the Marist Youth Leader and Young Marist Neighbour programmes offered to senior students.

Whole staff hui, teaching and ancillary are held twice a term, focusing on connection, community, and PLD on what it means to work in a Marist School.

## WHAT DID/ARE WE LEARNING?

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Staff are genuinely interested in learning more about Marist Education and Marist history. Those who have attended forums have expressed that they did not previously connect their actions as Catholic and Marist. There are gaps in knowledge, with only a small number of staff having an in-depth understanding of the Marist Charism and education.

We can be confident that our community reflects Colin's vision:

- Students report feeling safe and cared for.
- Students report having a sense of belonging to the college.
- Whānau report that their sons are cared for, safe, and in an environment where staff are kind and approachable.
- The school's pastoral policies and practices reflect our Catholic and Marist character.

## FUTURE CONSIDERATIONS

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Implementation of the Centre of Faith and Leadership.

Increase resources to support the implementation of the Centre of Faith and Leadership.

More explicit identification of actions and behaviours from staff and students as Catholic and Marist.

We are extending the learning of the Prefect Team at Marist Youth Leader to the rest of the cohort through Encounter weeks.

The ongoing development of a visual history of our college and Marist charism around the college buildings and grounds.

Continue engagement with Marist Network through teacher forums, principals and head student forums, MYL, lay ministry and inspiring leaders' courses, Young Neighbours, AWA Run, and Social Justice Days.

Continue education about Marist Schools through Mana Tāne for all new students.

## *Systematic evaluation for improvement strengthens schoolwide Ministry (NELP 2, 6, 7) -*

### WHAT'S HAPPENED?

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The Catholic and Marist evaluation tool was introduced to the Ministry team in Term 1. The team subsequently spent time with Fr Mark Walls, Justin Boyle and the Young Marists unpacking its meaning and commencing the evaluation process. Baseline data typically places the college across Stage 2 (taking steps, progressing, implementing) and Stage 3 (refinement, strengthening).

When considering how to build on the existing work of the Ministry Team and the future direction of the Lay Ministry at the college, the concept of a Centre of Faith and Leadership to align with the other centres (Wellbeing and Enhancement) emerged as a natural next step.

After consultation, the respective governance bodies ratified the Centre of Faith and Leadership to commence in 2024. The new centre will provide strategic direction and the operational framework and resources needed to establish a whole school approach to faith development that meets our young people where they are and in ways that promote an ongoing encounter with Christ.





# CATHOLIC MARIST IMPROVEMENT FRAMEWORKING SCHEME



Theme/strand	Stage 1 - foundations, establishing	Stage 2 - Taking steps, progressing, implementing	Stage 3 - Refinement, Strengthening	Stage 4 - Sustaining, consistently, continually, enhancing
Relationship with the Person of Jesus Christ	A - Practice The school has a clear understanding of the relative faith knowledge of its community.	The school is taking steps to respond to those who have no knowledge at all, and moves to enhance the knowledge of those who do, incorporating a variety of prayer forms, leadership, service and an active sacramental life.  Systems allow students to actively seek out "encounters with Christ" through prayer, sacramental life, leadership within the school and service opportunities both within and outside the school.	Students are well supported to achieve growth with a strong, secure sense of their cultural and spiritual identity.  School practices strengthen and are responsive to the individual and unique faith journey of all students, staff and whānau	School faith practices are well established and consistently directed toward involvement in local parish life.  The school is a pillar of social justice and action, and is a faithful adherent to Te Tiriti o Waitangi.  Students are looking beyond school and are passionate about the practice of leadership and social action in the context of their Catholic faith.  Outcomes are enhanced through systematic and sustained school processes, practices and actions.
	B - Relationships The school begins to emphasise "the way we do things here" in terms of relationships with each other, placing it firmly within the "Catholic and Marist school" context.	Concepts of "leadership" and "service" are introduced as essential elements in Catholic life.  The school is taking steps to place good interpersonal relationships in the context of the "encounter with Christ."	The school is refining its systems and processes to reflect the "Marist way" of living the gospel in the context of day to day life.	The school is consistently an example of the significance of the Cross — namely our relationship with Christ is integral to our relationship with each other, and vice versa.
	C - Signs and symbols Signs and symbols throughout the school emphasise the Catholic and Marist nature of the school, as well as acknowledging Te Ao Māori.	The school is taking steps to support students in their understanding of Catholic and Marist symbolism and history	The appreciation and understanding of Catholic and Marist symbolism is strengthened by student ownership and agency	Culture and traditions are sustained through student and staff story telling

Foundation for Improvement

Continuous Improvement

Theme/strand	Stage 1 - foundations, establishing	Stage 2 - Taking steps, progressing, implementing	Stage 3 - Refinement, Strengthening	Stage 4 - Sustaining, consistently, continually
A vibrant and informed prayer life	A - Formal prayer Using a pre-evangelisation and evangelisation mindset, the school establishes intentional priorities and strategies to introduce basic Catholic and Marist prayers, in English and te reo Māori, especially in starting cohorts  The school introduces students to the understanding that prayer is an integral part of school life and is one of the things that distinguishes the school as Catholic.	The school introduces increasingly diverse prayers and methods of prayer, all age-appropriate.  The school is taking steps to distinguish between prayers and the practice of prayer.  Students are introduced to formal prayer as a point of connection between them, their school, and the wider Church.	The school promotes Te Reo Māori in liturgy and prayer, and is inclusive of the wide range of ethnic cultures in the school community.  The school is refining prayer and liturgical opportunities to reflect the everyday life of the students.  Significant proportions of the prayer and liturgical life of the school are student-created and student-led.	Formal prayer is the norm in a wide variety of settings within the school, and liturgy is vibrant and relevant to twenty-first century adolescents.  Staff and students are familiar and comfortable with prayers and responses in Te Reo Māori.
	B - Informal prayer Students are introduced to the difference between formal public prayer, and informal private prayer.  They begin to learn the basic practice of prayer as a conversation with God.	Students are exposed to a wide variety of different forms of prayer and encouraged to identify those with which they are most comfortable.  School systems encourage the students to create and share their own informal prayer.	Students and staff are increasingly able and comfortable with spontaneous prayer in a variety of informal settings.  Students are encouraged to explore and experiment with different kinds of informal prayer.	Students are comfortable with informal prayer, both personally and in a group setting. They understand and are respectful of the personal nature of an individual's prayer life and practice.
	C - Liturgical prayer The school introduces the role of liturgical prayer in its history and tradition, drawing its connection with the wider Church.	The school is taking steps to address that once-standard Catholic practices are no longer standard and require explicit teaching.  School systems are put in place to explain carefully the content and practice of major liturgical celebrations.	The school encourages experimentation with different types of media in liturgical celebration and presentation.  Students are encouraged to take appropriate ownership and leadership of liturgical celebration.	Liturgy permeates all school gatherings and is usually student-led.  Students have a clear understanding of the rhythm and process of liturgical celebration.  The school promotes all forms of prayer and liturgy in a way that is relevant, modern, vibrant, creative, inclusive, dignified and attractive.

Foundation for Improvement

Continuous Improvement

Theme/strand		Stage 1 - foundations, establishing	Stage 2 - Taking steps, progressing, implementing	Stage 3 - Refinement, Strengthening	Stage 4 - Sustaining, consistently, continually, enhancing
A thorough understanding of what it means to be Catholic and Marist	A - Catholic history and tradition	<p>The school establishes its identity in terms of the Catholic faith and its relationship to the Church in the world, in Aotearoa, and in the local community.</p> <p>The school promotes and celebrates its own identity while fostering solidarity with other Catholic schools, especially within its own local community and diocese.</p>	<p>School systems are defined by the Catholic character and are prioritised accordingly.</p> <p>The school introduces "growth in knowledge" programmes for students, appropriate for the beginning of their journey of faith.</p> <p>The school reflects its ecclesial nature in the way it builds and nurtures its community within the wider People of God, especially its local parish and diocese.</p>	<p>The school strengthens its Catholic identity by promoting a strong and vibrant sacramental life in the school community.</p> <p>The school curriculum is constantly reviewed to better reflect the Catholic nature of the school, while at the same time presenting the Catholic faith in a way that is appropriate and relevant to young people of the twenty-first century.</p> <p>The school strives to make the Catholic faith exciting, challenging, and good fun.</p>	<p>The students of the school are imbued with the idea of success lying in the type of person they will become. They are realistic about the challenges ahead, but feel deeply their identity as Catholic and Marist. Their Catholic and Marist identity is seen in terms of justice, service and leadership in the way of Mary -- humble, self-effacing, and placing the interests of others ahead of their own.</p>
	B - Marist history and tradition	<p>The school introduces the Marist heritage of the school, and emphasises "the Marist way" of being a disciple of Christ.</p> <p>The school places its Marist identity in the context of the other Marist schools in Aotearoa, and throughout the world.</p>	<p>Students have an understanding of why their school is also called a "Marist" school. They learn of their relationship with other Marist schools and begin to experience that relationship through programmes provided by the Marist Network.</p> <p>Students are introduced to "The Marist Way" as a way of conducting themselves and interacting with others.</p>	<p>The school is strengthening "The Marist Way" by the provision of more advanced Marist history and spiritual resources.</p> <p>The school's Marist identity is enhanced by staff and students networking with other Marist schools.</p> <p>School systems strengthen "The Marist Way" by promoting peer leadership and service opportunities among students</p>	<p>Students and staff understand what it means to be Marist and commit themselves to a certain way of living the Gospel --- in imitation of Mary who chose a life of discipleship of her Son.</p>
	C - Social Justice	<p>The school commits itself to protecting the innate human dignity of each member of its community.</p>	<p>School systems reflect the basic tenets of Catholic Social Teaching (CST).</p> <p>The school introduces social justice themes in an age-appropriate manner through curriculum and various school activities and outreach.</p> <p>Special significance is accorded Te Tiriti o Waitangi, especially in terms of how the school makes an on-going response.</p>	<p>The school strengthens its response to social justice by providing practical learning opportunities for students around issues relevant to their daily lives.</p> <p>The school promotes an understanding of social justice that is all-encompassing and not simply the sum of individual issues.</p>	<p>Students are confronted enough by social issues to develop a social conscience. They have developed a passion for justice and fairness, and are able to apply CST principles to any and all aspects of life.</p>
	D - Leadership and Service	<p>The school's identity as Catholic has as its foundation the person of Jesus Christ, the leader who "came to serve, not be served." The school therefore believes that leadership and service are essential components of every student's journey of faith.</p>	<p>The school introduces students to concepts of leadership in terms of self-management, working with others, and accountability.</p> <p>School systems provide students with opportunities to lead in small or larger groups in various activities.</p> <p>The school provides opportunities for service projects, both individual and group. While the projects are helpful and constructive, emphasis is placed more on the reason for the project.</p>	<p>The school enhances the leadership and service opportunities for the students by promoting student-led projects and have staff take only a supervisory role.</p> <p>The school provides the structure for an annual service project, driven by the understanding of servant-leadership.</p> <p>The school celebrates the diversity of cultures in the school community, giving specific prominence to Māori in the context of biculturalism and the practical applications of Te Tiriti o Waitangi.</p> <p>The school provides opportunities for the consideration and discussion of a variety of social issues, especially those most current at the time.</p>	<p>The school has provided opportunity and training in leadership for students, and support for them continues throughout the year.</p> <p>Through the Marist Network, students have the opportunity to continue leadership and service projects after they leave school.</p> <p>Leadership and service are seen as essential components of the Catholic and Marist way of life.</p>
Foundation for Improvement					Continuous Improvement



## WHAT DID/ARE WE LEARNING?

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- The existing model of Ministry, while effective in some areas, needs realignment with more structure and resources to fulfil its purpose.
- Catholic and Marist history and tradition remain central to all we do; this is known, taught, and demonstrated by students, staff, and community.
- We need to find tangible ways to teach service and leadership to students across all levels to enable them to lead these initiatives across our college and community.
- Our Retreat or Encounter opportunities for students and staff have not been reestablished post-pandemic.
- Social justice programmes are in place at some levels; this can be strengthened.
- The Sacramental Programme is a positive evangelisation tool that we can continue to grow and strengthen.

## FUTURE CONSIDERATIONS

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- Ensuring a defined structure and operational plan for the Centre of Faith and Leadership is in place before establishment.
- Resourcing of the Centre of Faith and Leadership to a level that stimulates the development of our services, provisions, and opportunities across the four strands. This includes human resources, financial, and time allocation.
- How can we understand the new centre's impact on our students, staff, whānau, and community regarding faith development?





# STRATEGIC ASPIRATION

*A local curriculum that aligns effective evidence-based pedagogies across teaching, learning and hauora, ensures each boy engages with, and receives a holistic education that reflects their individual needs, interests, hopes and aspirations.*

## ANNUAL OBJECTIVE 2:

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- a. Learning packages are refined and strengthened by embedding the local histories and traditions incorporating our Catholic and Marist Character, Te Ao Māori and Aotearoa NZ Histories (NELP 2, 3, 4, 5, 6, 7).
- b. Senior pathways are responsive to students' needs, culture, and identity in order to achieve equity and excellence (NELP 1, 2, 3, 4, 5, 6, 7).

## ANNUAL TARGET/S:

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- a. 100% of learning packages incorporate local histories and traditions.
- b. Senior pathways programme completed for implementation at Level 1 in 2024.



*Learning packages are refined and strengthened by embedding the local histories and traditions incorporating our Catholic and Marist Character, Te Ao Māori and Aotearoa NZ Histories (NELP 2, 3, 4, 5, 6, 7).*

### WHAT'S HAPPENED?

Faculties have been updating and refining learning package coversheets to incorporate these strands.

Community of Learning within school roles were established to help develop databases about local histories and special character for faculties to use. These remain in the early stages of development.

A TiC of Culture and Te Reo Māori has been appointed for 2024 to help lead this space.

The Society of Mary provides Marist PD to help staff deepen their understanding of the Marist charism.

Information gathered by the cultural rōpū is being used to help inform our next steps.

Ongoing evaluation through the Te Ara Huarau evaluation tool.

### HOW DO WE KNOW? (EVIDENCE)

Staff members have attended PD in Wellington, led by Father Mark Walls. In 2023, 17 staff participated in forums that covered the following topics:

- Catholic/Marist Worldview in teaching secular subjects,
- A Marist Approach to Pastoral Care in Schools,
- Teachers new to Marist schools,
- Te Tiriti o Waitangi in the Catholic/Marist school; and
- Growing Catholic leaders.

The new Year 11 learning packages include, where possible, local stories, histories and context, some of which are outlined in the table below. Class observations also provide anecdotal evidence of this.

Learning Package	Local Histories and Special Character
ART1	Students identify their local history, including tangata whenua, their culture, and Catholic traditions, their sense of place, where they stand and personal taonga.
DRA1	Students will experience dramatic performances and workshops from local and national artists and will investigate theatre in Aotearoa.
MUS1	Students will learn about music and musicians from our local community and explore the history and development of music in Ōtautahi and Aotearoa.
MAT1GP	Exploration of Stats NZ, NZ Census, and Census at School Data Patterns (algebra) and geometry explored through Tukutuku and Kowhaiwhai. Maths is the language which God used to create the universe - Galileo
MAT1IW	Marist values explored through possible social justice investigation. Exploration of Stats NZ, NZ Census, and Census at School Data Patterns (algebra), and geometry explored through Tukutuku and Kowhaiwhai.
MAT1VL	Marist values explored through possible social justice investigation. Exploration of Stats NZ, NZ Census, and Census at School Data Patterns (algebra), and geometry explored through Tukutuku and Kowhaiwhai.
Religious Education (all packages)	Our Story (Ā Tātou Whakapapa) What is the Catholic Marist story in Aotearoa? Investigates the origins of the Marist Fathers and their role as a missionary church, establishing Catholic communities throughout our country.
SCI1LP	ECAN Visit local streams (e.g. Groyne) or other waterways (e.g. Ellesmere, Estuary).
SCI1WW	Contexts: NZ response to COVID UC – sports Science <a href="https://teara.govt.nz/en/te-hauora-maori-i-mua-history-of-maori-health">https://teara.govt.nz/en/te-hauora-maori-i-mua-history-of-maori-health</a>
GEO1	Field trip (river study). Speakers from ECAN and CHCH city council.
MTC1	Christchurch is a centre of engineering, No 8 wire culture, and the ability to diagnose, innovate and repair—cultural narrative and context behind this.
DVC1	Exploring the stories of Ngāi Tahu. Understanding examples of cultural narrative in local buildings. Exploring the history of Māori settlement in Ōtautahi, its traditional flora and fauna. Use of Māori patterns, carving, and symbols within their design. Identifying a place they feel connected to as part of their design.



# Conditions to Support Learners<sup>7</sup>

ERO Process Indicators with closer connection to the Standards for the Teaching Profession (STPs)

Responsive Curriculum   Planning <sup>8</sup>	
Not evident at the time	To meet the aspirations of all learners and Maori whānau, hapū, iwi and parents, families and communities, curriculum design is <b>planned</b> to enable learners to access a variety of meaningful educational experiences and pathways.
	The school is <b>establishing</b> a responsive, localised curriculum framework. <sup>9</sup> Support and expertise are accessed to improve the curriculum's responsiveness to learners' cultures, languages and identities and include te ao Māori, te reo Māori me ōna tikanga and mātauranga Māori.
	Foundation learning areas of the curriculum, including oral language, reading and writing, mathematics and science are <b>established</b> and resourced to ensure all learners are able to access the broader curriculum.
	Curriculum design is <b>beginning</b> to adapt to how and when students learn in response to changing environments. There is a specific focus on digital equity for all learners, particularly for Maori and Pacific. Learners with diverse learning requirements are also a priority.
Foundation for Improvement	
Effective Teaching <sup>10</sup>	Teaching is <b>establishing</b> a classroom culture focused on learning, characterised by respect, inclusion, empathy, collaboration and safety. Professional relationships focusing on the learning and wellbeing of each learner are being established. Relational teaching is understood, and teachers are beginning to use culturally responsive and relational approaches to improve students' learning.
	Teachers are <b>establishing</b> teaching strategies and practices to support greater equity. Teachers are providing relevant and meaningful learning activities. Learning interventions that better support learners to access the curriculum are being established, which include a focus on Maori and Pacific. Learners with diverse learning requirements are also a priority.
	Teaching has relevant assessment tools in place, and these are <b>beginning</b> to be administered well. Student learning requirements are being established, and goals are set with learners.
	Teaching is <b>beginning</b> to use processes and targeted professional learning to improve professional capability and student learning. Professional development needs are clearly identified to build teaching capability with an equity focus for Maori and Pacific. Learners with diverse learning requirements are also a priority.
Continuous Improvement	
Effective Teaching <sup>10</sup>	Teaching is <b>implementing</b> a classroom culture that is focused on learning, characterised by respect, inclusion, empathy, collaboration and safety. Professional relationships focused on the learning and wellbeing of each learner are in place. Relational teaching is developing with teachers' use of culturally responsive and relational approaches to improve student learning.
	Teachers are <b>taking steps</b> to implement teaching strategies and practices that build greater equity. Teachers are using relevant, challenging and meaningful learning activities. Learning interventions are better designed with targeted, well-monitored approaches, including a focus on Maori and Pacific. Learners with diverse learning requirements are also a priority.
	Teaching is informed by relevant and reliable assessment to collate student learning information. Learners are supported to <b>make decisions</b> about their learning.
	Processes that improve the learning and achievement of all learners, including collaboration and moderation in teaching, are <b>progressing</b> .
Continuous Improvement	
Effective Teaching <sup>10</sup>	Teaching, characterised by respect, inclusion, empathy, collaboration and safety, is <b>continuing</b> to strengthen the classroom learning culture. Professional relationships focused on the learning and wellbeing of each learner are strengthening. Relational teaching is being refined as teachers use culturally responsive and relational approaches in order to improve student learning.
	Teachers are <b>strengthening</b> teaching strategies and practices to continue to promote greater equity. Teachers are increasing the use of relevant, challenging and meaningful learning activities. Learning interventions are increasingly better targeted to support student progress including the focus on Maori and Pacific. Learners with diverse learning requirements are also a priority.
	Useful assessment is informing students' learning, who are becoming well supported to make <b>choices and decisions</b> about their learning.
	Processes that improve teaching, including collaboration and moderation in order to support the learning and achievement of all learners, are <b>strengthening</b> .
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## WHAT DID/ARE WE LEARNING?

More time will be needed to upskill staff and fully incorporate this across the junior curriculum.

As the NZ curriculum is refreshed for the different learning areas, it provides more information to assist faculties with NZ histories in their learning spaces.

## FUTURE CONSIDERATIONS

Staff develop their knowledge and understanding of these areas through PD from Mark Abrahams, the Society of Mary, and the Centre of Faith and Leadership.

SLT and middle leaders will be attending Tuahiwi marae to connect with the local iwi in the Term 1 holiday.

Given the upskilling of staff needed, a longer timeframe needs to be apportioned to this objective.

Determining how much time will be needed to allow staff to incorporate and embed local histories and special character into each Year 11 learning package.



***Senior pathways are responsive to students' needs, culture, and identity in order to achieve equity and excellence (NELP 1, 2, 3, 4, 5, 6, 7).***

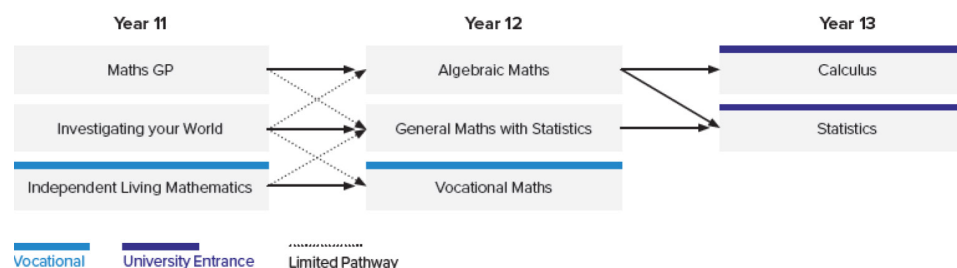
## WHAT'S HAPPENED?

All Year 11 courses have been redeveloped to give students choices in content and academic challenges.

The exploration theme allows the students to engage with as many or as few faculty areas as they wish, as there are no compulsory subjects except for religious education.

Students have been able to choose courses that meet their needs and aspirations. At Year 11, faculties were asked to design learning packages that cater to students of all academic abilities, including vocational pathways and specific COE courses to help students gain the literacy and numeracy co-requisites if they could not do so at Year 10. They have also provided information about learning pathways for students, showing where courses can lead in subsequent school years. For example:

### Mathematics Faculty Pathway



A Senior Pathways programme has also been introduced for students with very high learning needs that follow on from the Junior Pathways programme.

Current Year 11 students had two opportunities in 2023 to take the new literacy and numeracy co-requisite assessments.

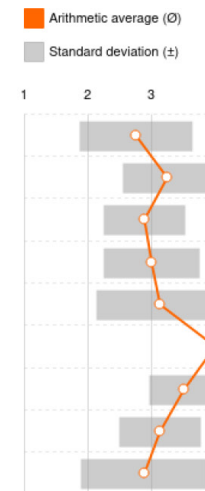
## HOW DO WE KNOW? (EVIDENCE)

Each faculty proposed a number of draft learning packages, and consultation evenings for whānau were hosted in June to provide feedback. Every student in Year 10 was also asked to give their view. This allowed the learning packages running in Year 11 to be identified and refined. The whānau consultation evening was well attended with more than 70 people in attendance.



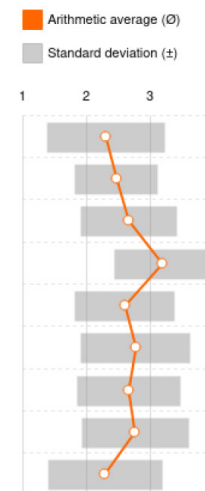
## Whānau consultation feedback

	Not at all (1)		OK, but could be enhanced (2)		Good, I can see my son selecting some of these (3)		Outstanding, lots of choice (4)			
	Σ	%	Σ	%	Σ	%	Σ	%	Ø	±
Arts	-	-	4x	50.00	2x	25.00	2x	25.00	2.75	0.89
English	-	-	1x	12.50	4x	50.00	3x	37.50	3.25	0.71
Mathematics	-	-	2x	25.00	5x	62.50	1x	12.50	2.88	0.64
Physical Education	-	-	2x	25.00	4x	50.00	2x	25.00	3.00	0.76
Religious Education	1x	12.50	-	-	4x	50.00	3x	37.50	3.13	0.99
Social Sciences	-	-	-	-	-	-	7x	100.00	4.00	0.00
Science	-	-	-	-	4x	50.00	4x	50.00	3.50	0.53
Technology	-	-	1x	12.50	5x	62.50	2x	25.00	3.13	0.64
COE	1x	12.50	1x	12.50	4x	50.00	2x	25.00	2.88	0.99



## Student feedback

	Not at all (1)		OK, but could be enhanced (2)		Good, I could see myself selecting some of these (3)		Outstanding, lots of choice (4)			
	Σ	%	Σ	%	Σ	%	Σ	%	Ø	±
Arts	33x	25.19	36x	27.48	52x	39.69	10x	7.63	2.30	0.93
English	10x	7.63	51x	38.93	69x	52.67	1x	0.76	2.47	0.65
Mathematics	11x	8.40	35x	26.72	73x	55.73	12x	9.16	2.66	0.76
Physical Education	1x	0.76	23x	17.56	59x	45.04	48x	36.64	3.18	0.74
Religious Education	10x	7.63	47x	35.88	60x	45.80	14x	10.69	2.60	0.78
Social Sciences	13x	9.92	27x	20.61	68x	51.91	23x	17.56	2.77	0.86
Science	13x	9.92	35x	26.72	67x	51.15	16x	12.21	2.66	0.82
Technology	11x	8.40	33x	25.19	64x	48.85	23x	17.56	2.76	0.84
COE	25x	19.08	57x	43.51	35x	26.72	14x	10.69	2.29	0.90

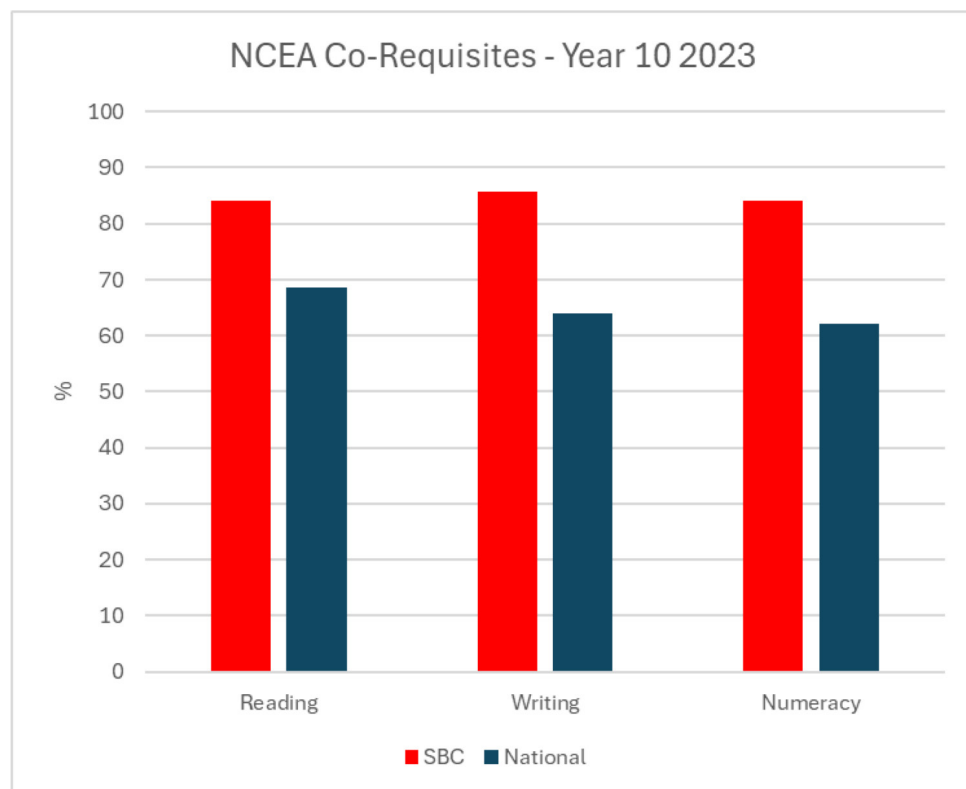


This resulted in the new Year 11 pathways handbook being developed, which has allowed students to select learning packages for 2024. The new Year 11 pathways handbook can be found here.

<https://www.stbedes.school.nz/wp-content/uploads/2023/08/year-11-pathways-2023-1.pdf>

PGC documentation for HoFs.

Results from the new NCEA co-requisites are outlined below.



## WHAT DID/ARE WE LEARNING?

- Time will be needed to help refine these packages as we gather information and feedback.
- This is the first year of the new Level 1 NCEA qualification, so faculties must continually adapt to improve their packages.
- Internal evaluation processes will need to be established and monitored to ensure we understand the impact the revised pathways have on learning, wellbeing, and engagement.

## FUTURE CONSIDERATIONS

- This will be an ongoing process in 2024 as we gather information about the new packages and NCEA qualifications.
- Given the number of options available for Year 11 students, thought will need to be given to alleviating timetable clashes.
- Ensuring systems and processes are in place to understand the impact curriculum design/change has on learning outcomes for all students and the impacts this may have on future considerations of our senior curriculum design.





# STRATEGIC ASPIRATION

*A culturally responsive community ensures equitable access and outcomes for all rangitahi through whanaungatanga, ako, and manaakitanga.*

## ANNUAL OBJECTIVE 3:

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- a. Cultural rūpū evaluation - To what extent is there excellence and equity across our Pathways and Pastoral Systems for all of our ākonga? (NELP 1, 2, 3, 4, 5, 6, 7).

## ANNUAL TARGET/S:

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- a. Completed evaluation provides a clearer focus on equity and excellence for Māori and Pacific ākonga in order to establish key strategies and systems for ongoing improvement.



**Cultural rōpū evaluation - To what extent is there excellence and equity across our Pathways and Pastoral Systems for all of our ākonga? (NELP 1, 2, 3, 4, 5, 6, 7).**

**WHAT'S HAPPENING?**

Members of the cultural rōpū explored what is happening for our students across the following themes using qualitative and quantitative data sources, including students, whānau, and staff.

- Pastoral, hauora, identity at school.
- Staff capacity, knowledge, understanding and confidence.
- Whānau and iwi perspectives.
- Academic parity and equity.
- Pedagogies - what's happening in terms of classroom practice/ observations.

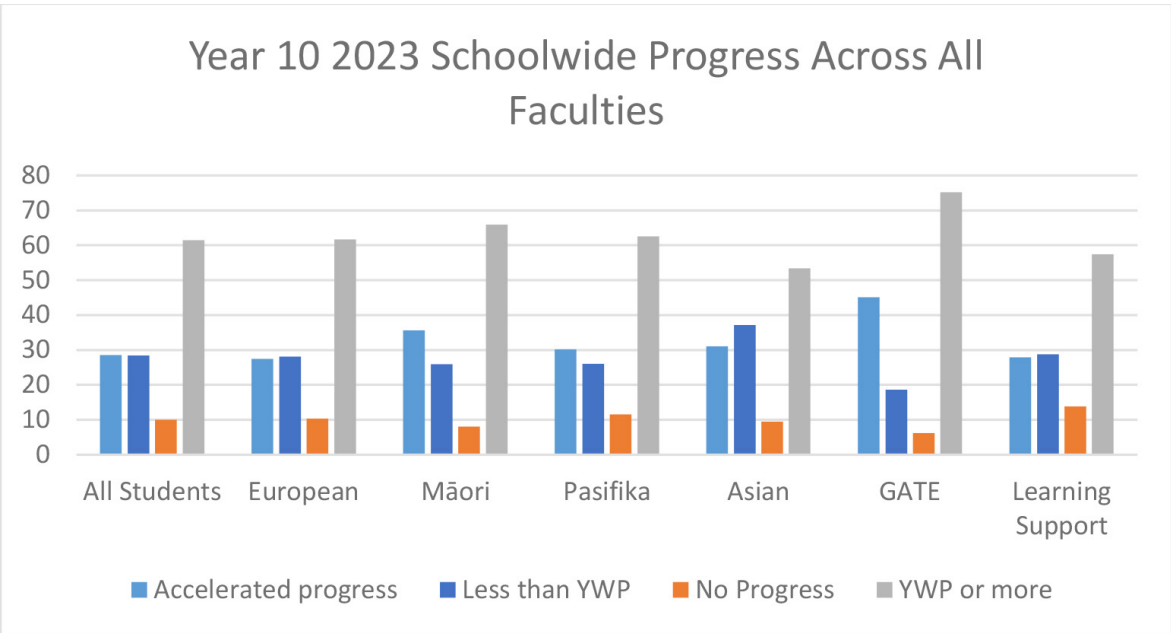
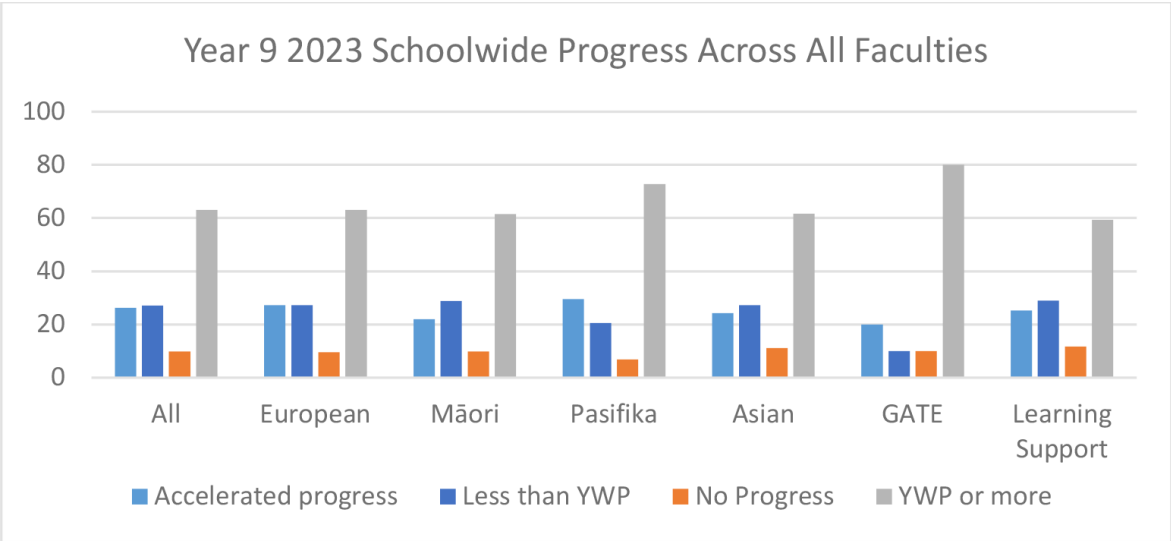
This information and other schoolwide data and internal evaluation material were used to complete Te Ara Huarau.

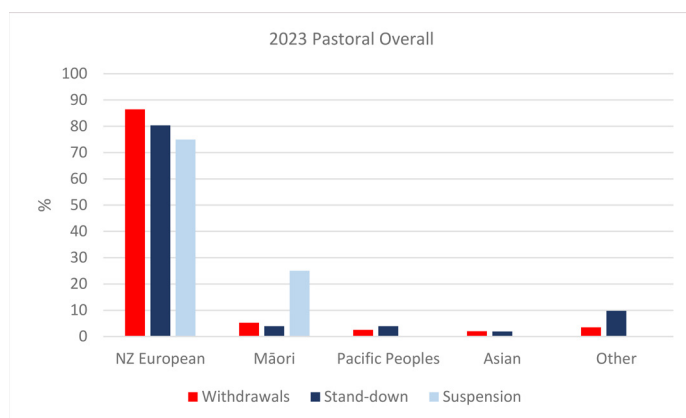
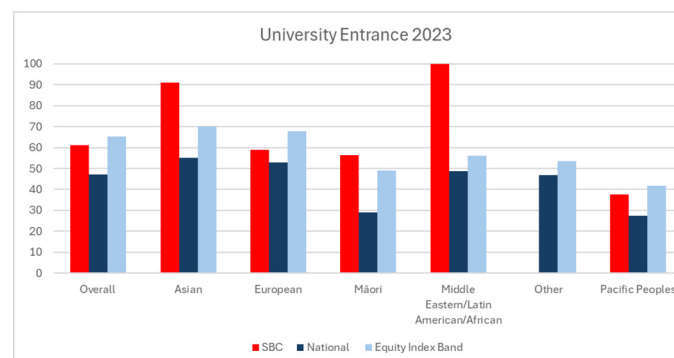
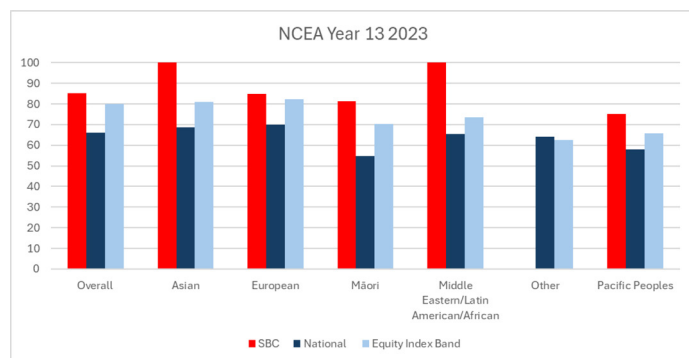
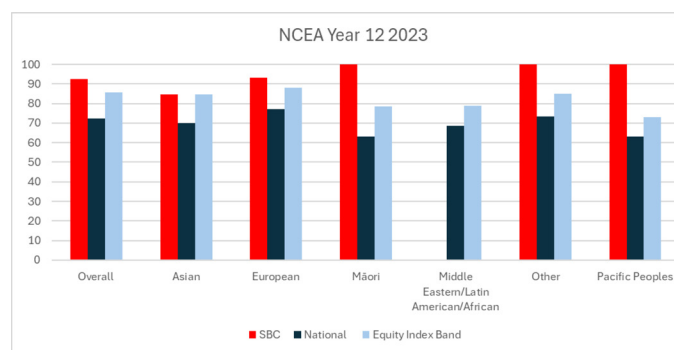
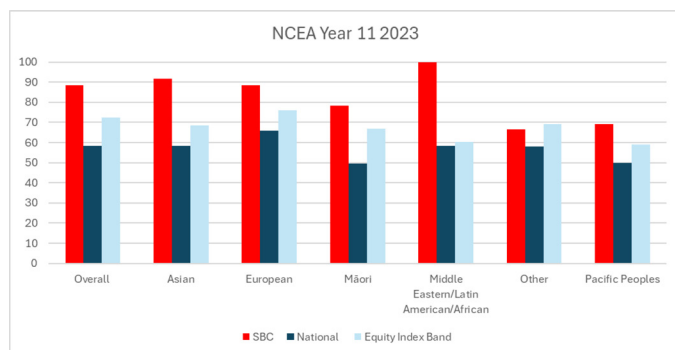
Senior staff met with representatives from Ngāi Tūāhuriri to re-establish and strengthen the relationship. Further work, including PLD at Tuahiwi Marae, is planned for 2024.

Much work was undertaken to engage and hear from our Māori and Pacific communities. This included a more structured approach to Polyfest, holding our first Fia Fia night, introducing the Wayfinding for Life programme, and student focus groups that enable our learners to share concerns and highlights about their time at the college.

The student leadership model was reviewed with a new framework introduced in 2024 that celebrates different cultures and gifts in leadership.

**HOW DO WE KNOW? (EVIDENCE)**





## 2023 Conferencing Days Attendance

	Term 2 % Attendance		
	All	Māori	Pasifika
All Years	60	59	45
Seniors	50	53	48
Juniors	65	69	42

	T3 % Attendance		
	All	Māori	Pasifika
All Years	58	54	30
Year 11	63	59	11
Year 12	55	48	29
Year 13	55	56	57

	Term 4 % Attendance		
	All	Māori	Pasifika
All Juniors	75	73	47
Year 9	80	71	44
Year 10	69	75	50

Engagement at conferencing for our Māori and Pacific learners and families has clear differences. On the whole our Māori students and whānau is very similar to the general cohort. However, our Pasifika students and their families have a clear disengagement with conferencing relative to most of our other learners. Some initial work was begun in 2023 to investigate this and we will look to further explore this in 2024.



## WHAT DID/ARE WE LEARNING?

Māori and Pacific learners are not yet consistently achieving equitable outcomes in the senior school:

- Across Levels 1, 2, 3 and UE, Māori and Pacific students are achieving well above their peers nationally and at similar schools per the School Equity Index (SEI). The outlier is Pacific Peoples for UE, being 4.2% below when looking at the SEI.
- When considering their achievement within our school context, our Māori learners' achievement is 10% lower at Level 1, 8% higher at Level 2, and 3-4% lower for Level 3 and UE.
- We have work to do in raising achievement for our Pacific learners in the senior school. While their level of achievement is positive when considering their peers outside of St Bede's, they are consistently lower by 10-20% across Levels 1, 3, and UE. Level 2 is the outlier where 100% of our Pacific students achieved.

Our Asian students in the senior school are achieving equitable outcomes, consistently well above their peers nationally, when considering the SEI Band and in relation to their peers at St Bede's. The outlier is Level 2, where our Asian student pass rate is 8% lower compared to the overall pass rate of the college.

Year 9	European	Māori	Pasifika	Asian	GATE	Learn Sup
Equity Ratio	1.00	0.97	1.15	0.98	1.27	0.94

Year 10	European	Māori	Pasifika	Asian	GATE	Learn Sup
Equity Ratio	1.00	1.07	1.02	0.87	1.22	0.93

- We can be confident from the Year 9 and Year 10 Year's Worth of Progress data that the curriculum we are providing is equitable for all learners.
- There is one outlier at Year 10 for our Asian students, which is likely due to two of the 13 Asian students being some of our very high needs learners within the COE.
- Our priority learners are making as much progress, and sometimes more, than the general cohort.
- The supports we have put in place for our learning support students allows them to make very similar progress to their peers.

Pastoral data collected demonstrates that our Māori and Pacific students are not overly represented in the pastoral system, feel safe at school, and feel comfortable engaging with pastoral staff and supports. Nearly all priority learners can identify someone at the college who cares about them; students believe that their culture and identity are recognised and celebrated; and that they would like to learn about more ways in which they can engage with their culture.

Our Māori and Pacific families are equally engaged in the transition and enrolment process. However, they are less likely to engage in surveys and attend student learning conferences.

The revised student leadership model celebrates cultural diversity, and whānau engagement in the school remains strong generally. However, there is still work to do with our Māori whānau. Our first Fia Fia night strengthened connections with our Pasifika community, and the cultural exchange to Tonga provided students with additional opportunities to explore, learn about, and celebrate their culture.

The ethnic make-up of the college is diversifying: 27% of current teachers are global citizens, including England, Ireland, Scotland, the US, Canada, South Africa, the Philippines, Italy and Australia. Students on enrolment identify with 60 different ethnicities.

Staff have a strong desire to develop their understanding and capabilities in relation to their cultural competencies. Several of them are enrolled in external Te Reo and ESOL courses.

## FUTURE CONSIDERATIONS

We have identified our next steps as:

- Strengthen the school's capability with regard to our cultural competencies when recruiting and retaining staff.
- Establishment of a Pasifika Education Coordinator to work closely with students, whānau, and staff to increase engagement and achievement.
- Strengthen our connections with mana whenua, iwi and whānau.
- Develop coherent language and culture-rich programmes in the senior school.
- Continue to build staff capabilities and understanding of Te Tiriti, Te Reo and Te Ao Māori
- Cultural rōpū to continue monitoring the impact of these changes and provide advice and guidance for future planning, resourcing, and PLD.

# STRATEGIC ASPIRATION

*Strategic Aspiration: Effective governance, human capital & commercial strategy enable the college to develop its rangatahi & kaimahi through quality infrastructure, right resourcing, and future focused sustainable practices.*

## ANNUAL OBJECTIVE 4:

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- a. Improved systems enable boards to effectively scrutinise its own and the school's performance in achieving equity and excellence to inform planning and resourcing for ongoing and sustained improvement (NELP 3).
- b. Continue the year-on-year trend of improved financial performance (NELP 3).
- c. Raise awareness of giving options across the community.

## ANNUAL TARGET/S:

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- a. Implement revised governance schedule, platform and reporting model.
- b. Transition from Cash Operating Surplus in 2023 to budgeted Operating Surplus for 2024.
- c. Annual appeal raises funds for the long-term fundraising campaign.



***Improved systems enable boards to effectively scrutinise its own and the school's performance in achieving equity and excellence in order to inform planning and resourcing for ongoing and sustained improvement (NELP 3).***

#### WHAT'S HAPPENING?

---

During the year, the Board completed a self-review of its meeting schedule, annual work programme, agenda content, and management reporting pack. Following these reviews, it has:

- Adopted a new annual calendar.
- Modified the management reporting it requests for each meeting.
- Adopted BoardPro online board portal for agenda planning, meeting management, and recording minutes, actions, and resolutions.

Following consideration during the year, the Board has adopted SchoolDocs as its online policy portal. SchoolDocs is available to governors, management, and the school community. During that process, the Board reviewed all its existing and new policies recommended by SchoolDocs and adopted a framework for ongoing review.

During the year, the format and content of financial reporting have been continually improved, including a greater focus on forecasts and working capital.

In November and December, the Board surveyed members and will review the survey results in early 2024.

#### HOW DO WE KNOW? (EVIDENCE)

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BoardPro and SchoolDocs are now live.

The Board now receives quarterly updates from management on implementing its Strategic Pathway.

#### WHAT DID/ARE WE LEARNING?

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The improvements in governance this year have enabled the Board to have faster, more focused, and more data-rich meetings.

#### FUTURE CONSIDERATIONS

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Performance against the Policy Review framework will need to be monitored to ensure policies are being reviewed as expected and Board members are comfortable with their involvement in reviewing and adopting school policies.

Feedback from Board members collected during the Board survey needs to be analysed and discussed in early 2024, and the Board will adopt any learnings from that process.





## *Continue the year-on-year trend of improved financial performance (NELP 3).*

### WHAT'S HAPPENED?

During 2023, the Board and management focussed on the following:

- Operating within the staffing budget;
- Operating within the financial budget;
- Meeting budget targets for the collection of school contributions;
- Growth of working capital.

As a result of this focus, St Bede's has significantly improved its financial position during the year and has been able to adopt a (small) surplus budget for 2024.

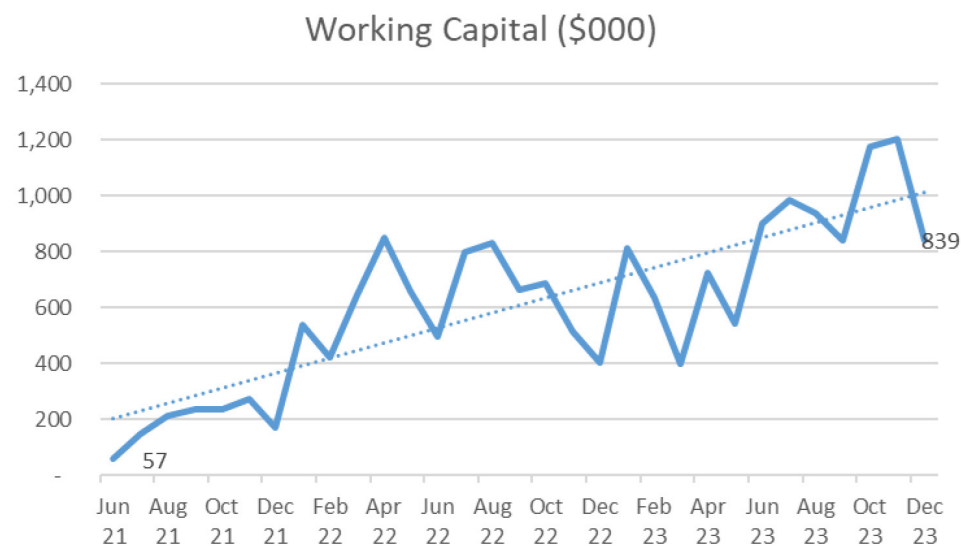
As 2023 has been without significant disruption due to COVID-19, St Bede's has been able to resume the International Rugby Programme and allocate more resources to the International Student Programme. Both these programmes operate at a surplus, generating additional revenue for the school.

We have continued to focus on improving financial management through:

- Continual refinement of our financial reporting to budget holders and the Board.
- Reviewing and updating the school's Finance Policy.
- Improving transparency and internal controls by introducing new reporting on spending by senior staff with significant portfolios.
- Providing resources to the executives of sports clubs detailing their responsibilities in relation to public funds and guidance on good financial management.
- Appointing one person to prepare the annual budgets for both the Board of Proprietors and the Board of Trustees has helped ensure nothing is overlooked.
- Appointing a Collections Officer to communicate with fee-paying whānau, encourage payment of voluntary fees, collect compulsory fees, and identify those families who might require financial assistance.

### HOW DO WE KNOW? (EVIDENCE)

From a low point of \$57k in June 2021, the Board has grown its working capital to a forecasted year-end position of \$839k in 2023.



The Board has adopted a budget for 2024 with a \$4k operating surplus, \$57k of CAPEX investments, and a cash surplus of \$89k.

## WHAT DID/ARE WE LEARNING?

Funding school operations from within Crown funding streams and contributions from parents remains, and will always remain, challenging. Ongoing discipline and the ability and willingness to change costs as revenue increases or decreases remain as important as ever.

We have identified that the performance of sports clubs, which oversee significant financial, employee, and volunteer resources, can significantly impact the school's financial performance. We must continue to provide support, guidance, and guardrails for clubs to ensure their resources are managed prudently.

Our understanding that collection of compulsory and voluntary fees is key to our financial performance has been reinforced. We have modified our messaging to fee-paying parents, stressing the importance of voluntary contributions in supporting our teaching, learning, pastoral, and extra-curricular programmes.

We have also increased the resources in this area by adding a new 12-hour per week fee Collections Officer role. One of their key tasks is to communicate with whānau new to the school regarding the importance of paying voluntary contributions and the financial assistance available to families who are struggling to pay.

The appointment of the Collections Officer and changes to messaging have enabled us to collect \$29k of the prior year's outstanding fees and 90% of the current year's voluntary contributions.

## FUTURE CONSIDERATIONS

- The Board needs to continue its trend of improving financial performance so that it can increase the resources available for Board commitments such as painting, building washdowns, and improving cleaning.
- The performance of the International Student Programme and the International Rugby Programme has a significant impact on the financial outcomes of the school. Mitigating the impact of changes in student numbers in these programmes requires an investigation that commenced in early 2024.
- Our focus on strong financial management and transparency must be carried forward and continually improved.
- Our communication with parents around the importance of paying school fees and our approach to collections must continue to be refined.

## Raise awareness of giving options across the community

### WHAT'S HAPPENED?

One of our first initiatives was to implement an annual appeal that introduced our key messages relating to giving options and encouraging support with a long-term focus, including our Endowment fund, Capital Development fund and Scholarship fund. The annual appeal was emailed to our wider community early in the year.

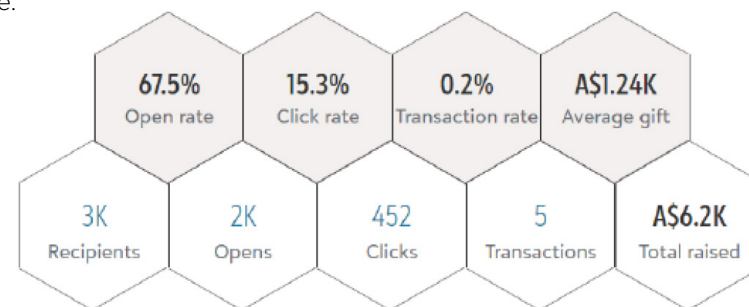
Following on from the annual appeal, key messages have been consistent throughout our communications with current families and alumni to reinforce this messaging and build up a culture of giving. We have implemented initiatives that have given us access to a broader group within our community, including grandparents, who we can now include in communications regarding giving options. In addition, we have implemented initiatives that allow us face-to-face opportunities to speak with individuals and small selective groups about options to support the college.

These initiatives have been successful, so they have now been included in planning for 2024, with regular and annualised events taking place.

### HOW DO WE KNOW? (EVIDENCE)

The annual appeal letter was sent to 1200 parents and 3000 old boys. The primary focus of our first annual appeal was to introduce messaging that encourages a culture of giving and long-term support for the future of college.

We cannot pull analytics from KAMAR (for parent information); however, through Raisers Edge (alumni database), we can see that of the 3000 recipients, 67% opened the appeal letter, and a further 15% clicked through to explore the giving options, which is a great result and indicates the messaging is reaching a significant number of our target audience.





We identified grandparents as a group that we want to strengthen engagement with, so we implemented the first of our initiatives to do this with Grandparent Day for grandparents of our junior students. Attendance on the day of 220 grandparents, the acquisition of 116 email addresses to be added to our database as a new constituent group, and the positive feedback and dialogue that this has opened, show this was a hugely successful outcome and affirmed this is a group who want further interaction with the college. They will remain a strong focus for the Community Office.

Other face-to-face initiatives that have resulted in strengthening engagement and identifying donor prospects, are the first of our business cluster groups, bringing like-minded people together who have the capacity to support the college, and the current donor hosting sessions, which is stewardship of our current donors as a donor retention strategy. These initiatives have resulted in requests for regular meetings, and both have opened a dialogue with prospects.

#### WHAT ARE WE LEARNING?

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There is an appetite for support for the college and strong engagement community-wide. Our communication and face-to-face interaction initiatives have been well received, increased our reach and database population, and given us an excellent platform to build on in 2024. There is an improved understanding of our giving options and our long-term fundraising focus.

#### FUTURE CONSIDERATIONS

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- There is a lack of understanding of the philanthropic approach across key staff and volunteers who will be relevant to the campaign; training is needed.
- There is no budget for hosting, stewardship, and travel, which will be key to the next phase of active fundraising and ongoing throughout the campaign.
- There needs to be a continued focus on engagement with all groups, initiatives, and events to grow our reach with new groups, such as past parents and old boy's living abroad.



# STRATEGIC ASPIRATION

*St Bede's is enriched through global connections in learning, faith and culture.*

## ANNUAL OBJECTIVE 5:

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- a. Diversity and inclusion practices alongside respectful relationships are central to the student experience at St Bede's College (NELP 1, 4, 6).
- b. Schoolwide marketing and communication strategy are established to incorporate day, boarding, and international, and alumni.

## ANNUAL TARGET/S:

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- a. 100% of student learners from minor ethnic backgrounds experience a school learning climate that is positive and culturally responsive to promoting their engagement.
- b.
  - i. International enrolments increase to 25FTE
  - ii. Boarding school remains above 95% occupancy.
  - iii. 85% of key stakeholders identify that school communications are timely, informative, and effective.





*Diversity and inclusion practices alongside respectful relationships are central to the student experience at St Bede's College (NELP 1, 4, 6).*

#### WHAT'S HAPPENED?

Information was gathered in 2023 through qualitative and quantitative sources, including:

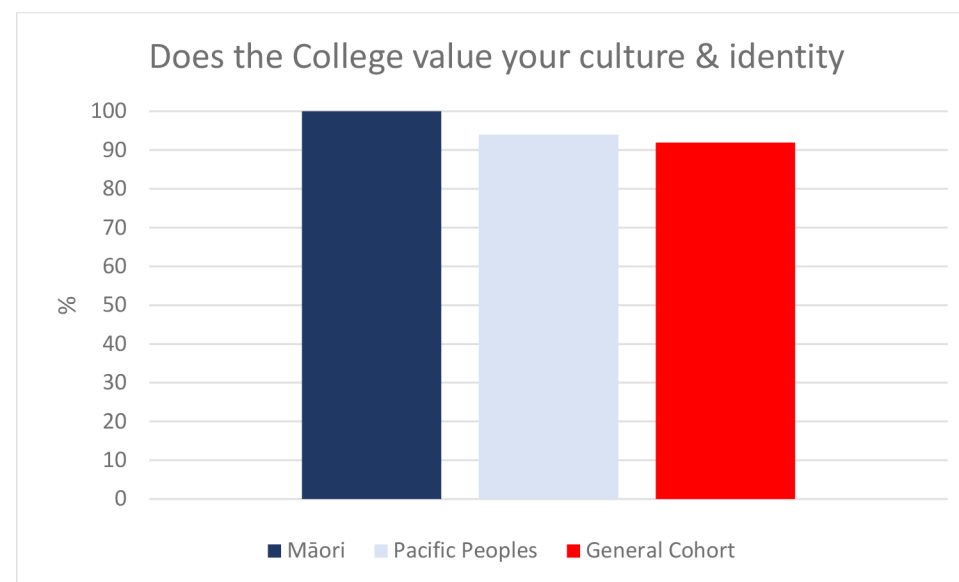
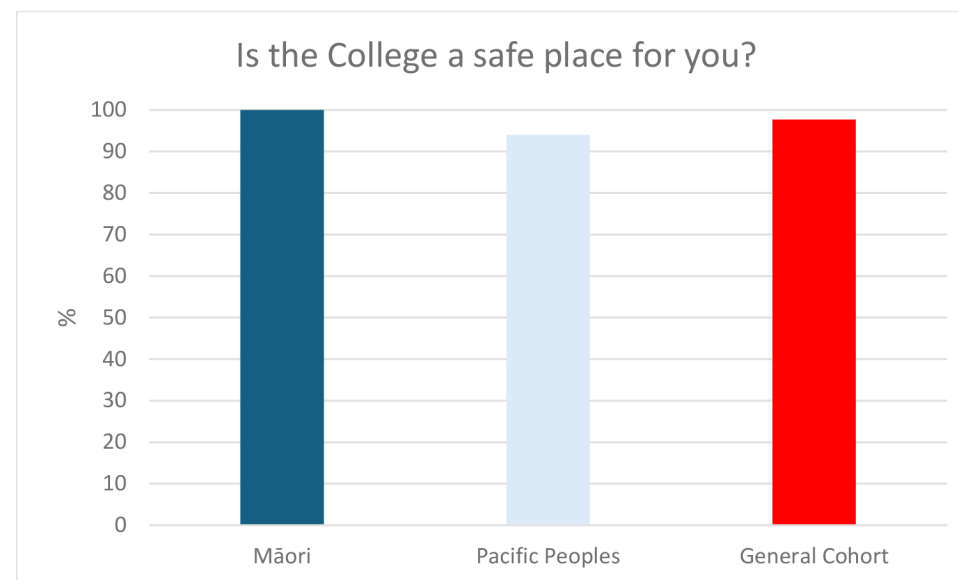
- College pastoral data
- Centre of Wellbeing data
- PISA data
- Student Pulse (focus on racism and bullying)
- Mana Tāne, whānau and student surveys
- Staff and student focus groups
- Whole school surveys
- Student interviews

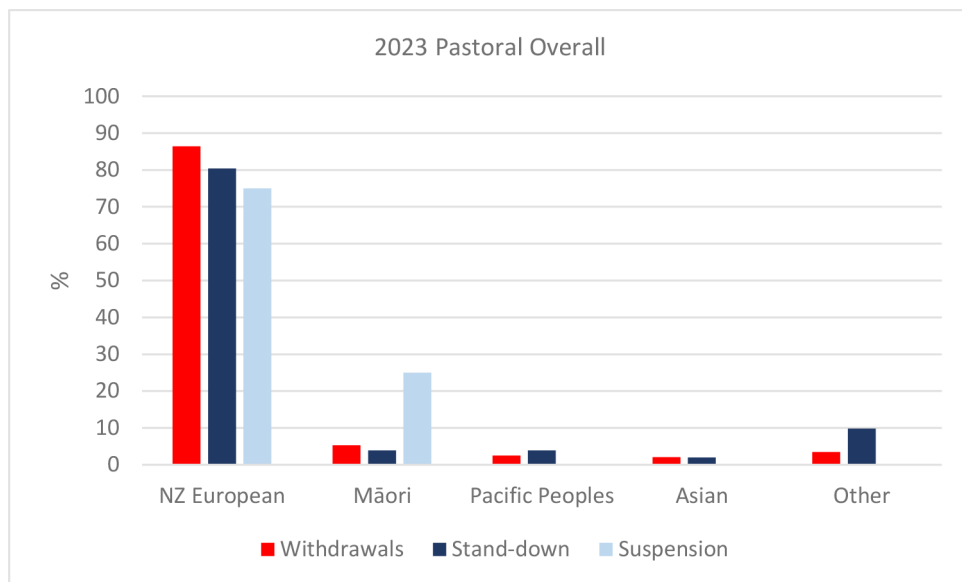
Evidence gathered shows that nearly all students at the college believe and feel that there is someone at school who cares about them and that the college values their culture and identity. There is no disparity for our priority learners.

The Student Pulse allowed the college to collect student feedback around bullying and racism in Term 1; this information was presented to staff with a particular focus on behaviour in classes and pastoral systems and processes to be followed.

Student-led assemblies and Mana Tāne content in various year groups highlighted and emphasised inclusion and desired behaviours in and outside classes. Individual student feedback revealed that instances of racism were mostly through friends who did not know the impact of their words and actions; our pastoral withdrawal and stand-down data for racism back up this information. Anecdotal evidence from focus groups and individual student interviews shows that our priority learners understand the pastoral system and know how to access pastoral support at the college. Centre of Wellbeing statistics on engagement reinforce this information. While suspension data shows that 25% of students suspended are Māori, this represents one student out of four.

#### HOW DO WE KNOW? (EVIDENCE)





2023 Pastoral Data	Withdrawals	Stand-down	Suspension
Racism	1%	2%	0%



## WHAT DID/ARE WE LEARNING?

- Nearly all students report that the college is a safe place for them.
- Students want to engage with and express their culture and identity.
- The pastoral system is working well.
- Students are engaging with pastoral supports.
- Whānau believe that the college is a safe place where their son's culture and identity are valued and recognised
- Students' vernacular language can discriminate without them knowing the meaning behind their words and actions.
- Māori and Pacific learners are not overly represented in the pastoral system.

## FUTURE CONSIDERATIONS

- Continue to educate pastoral staff and whole staff – collaborative learning, Komodo, ADHD, SLD education, Marist Forums, Aroha and Diversity forums and PLD.
- Continue to educate students through student-led assemblies, Mana Tāne, Centre of Faith and Leadership Rōpū, Hauora events, and initiatives organised by the Student Wellbeing Committee.
- Continue providing new and relevant ways students can engage with, learn about, and celebrate their culture – SPACPAC, waka hourua, Hinemoana from Te Toki Voyaging Trust.
- The college is diversifying, with students coming from more than 60 different countries – explore how we can respond and cater to this.
- Engagement group to include Asian students and their experiences.
- Further thought into the differentiation of Mana Tāne content for various year groups in 2024.



*Schoolwide marketing and communication strategy are established to incorporate day, boarding, and international, and alumni.*

*b i. International enrolments increase to 25FTE.*

WHAT'S HAPPENING?

We have seen a decrease in enrolments, being unable to replace those graduating from the college.

Changes in staff have meant we have lost some IP and relationships with key agents, students, and parents. In an industry that is built on relationships, this is without doubt impacting our ability to grow the programme.

We have grown the capacity and quality of people within the international department and maintained compliance with the Code of Pastoral Care for International Students.

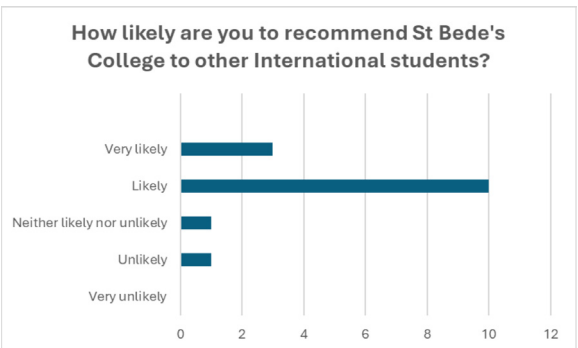
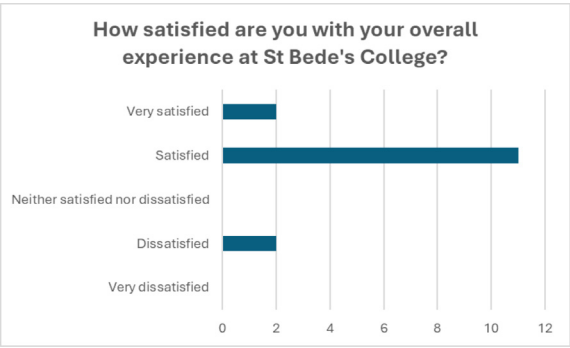
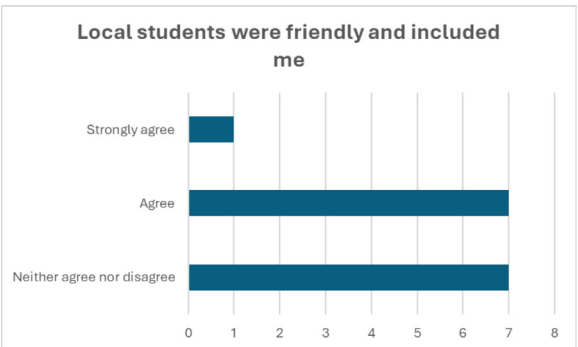
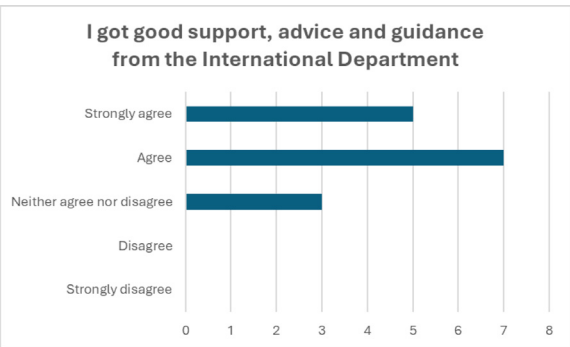
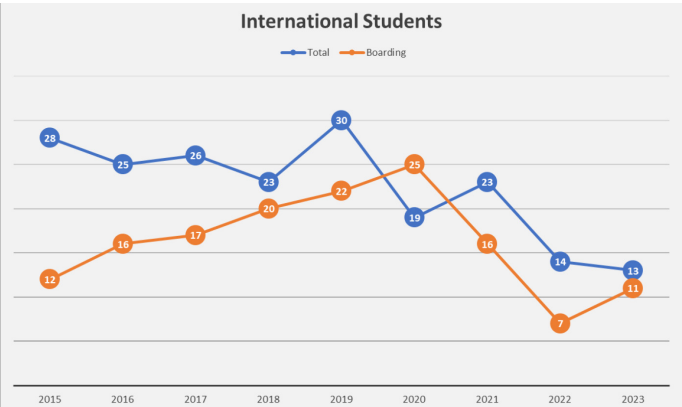
We undertook a marketing trip to Japan for IRP and general enrolments. This included attendance at fairs, expos, and other agent-related events. This has not yet translated to increased enrolments. We are hopeful that the numbers coming to the first programme should be equal to last year's totals. The low value of the YEN is a significant contributing factor.

Increased demand for domestic spaces in boarding has resulted in a lack of capacity to take new international enrolments. This, combined with the design of the junior boarding block, is a significant barrier in terms of our marketing strategy. This has meant that only students wanting homestays are able to be accepted in most year levels.

After identifying a need for a clear strategy, expertise, and leadership in this area, the Rector undertook a review at the end of 2023 of our systems, alongside market research and practice, to establish St Bede's Global Concept and paper. This will form the basis of our approach from 2024.

HOW DO WE KNOW? (EVIDENCE)

International Enrolments (Excluding IRP)



## WHAT DID/ARE WE LEARNING?

- Global market
  - Interest in the market as a whole remains high
  - Competition is getting stronger
  - The perception of NZ is improving
- The NZ Marketing
  - Numbers across all sectors are improving
  - China remains the biggest market, followed by Japan, South Korea, Vietnam and Thailand.
- St Bede's context
  - Our international fee-paying market has struggled to rebound after the COVID-19 pandemic in line with others in the secondary market. Staffing changes, fiscal restraints, and the lack of a clear strategy and leadership are significant contributors to this.
  - We need a clear and defined strategy across all areas moving forward with more robust systems to measure impact and accountability.
  - We need to rebuild trust in the market.
  - Student experience can be strengthened by orientation programmes and closer working relationships and understanding between day school and boarding.

## FUTURE CONSIDERATIONS

Implementation of the St Bede's Global (International Student) strategic priorities as outlined across the following areas:

- Marketing
- Student experience
- Academic
- Staffing

Continue to upskill current personnel (Eschool) to streamline enrolment process and better communication with parents, agents, and students.

## *b ii. Boarding school remains above 95% occupancy.*

## WHAT'S HAPPENING?

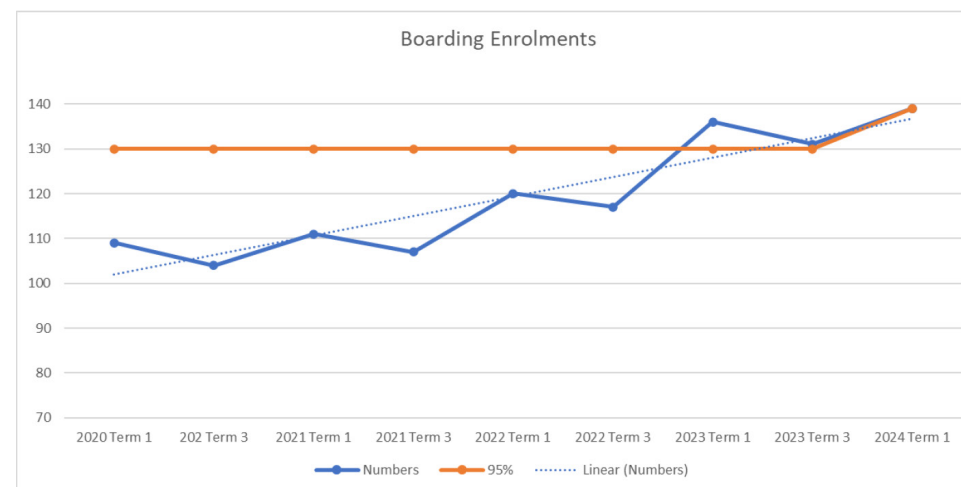
The boarding school has established a strategic plan focusing on quality experiences, engagement, resourcing, and the conditions supporting learning.

With numbers continuing to grow and an imbalance of beds across year levels, an additional nine beds have been approved for development by the Board of Proprietors before the commencement of the 2024 school year. This will bring the maximum boarding roll to 147.

Domestic enrolments have been capped at 25 from the 2024 intake to align with an application to the Ministry of Education regarding changes to the Integration Agreement. In time, this will allow for 27 international boarding student spaces.

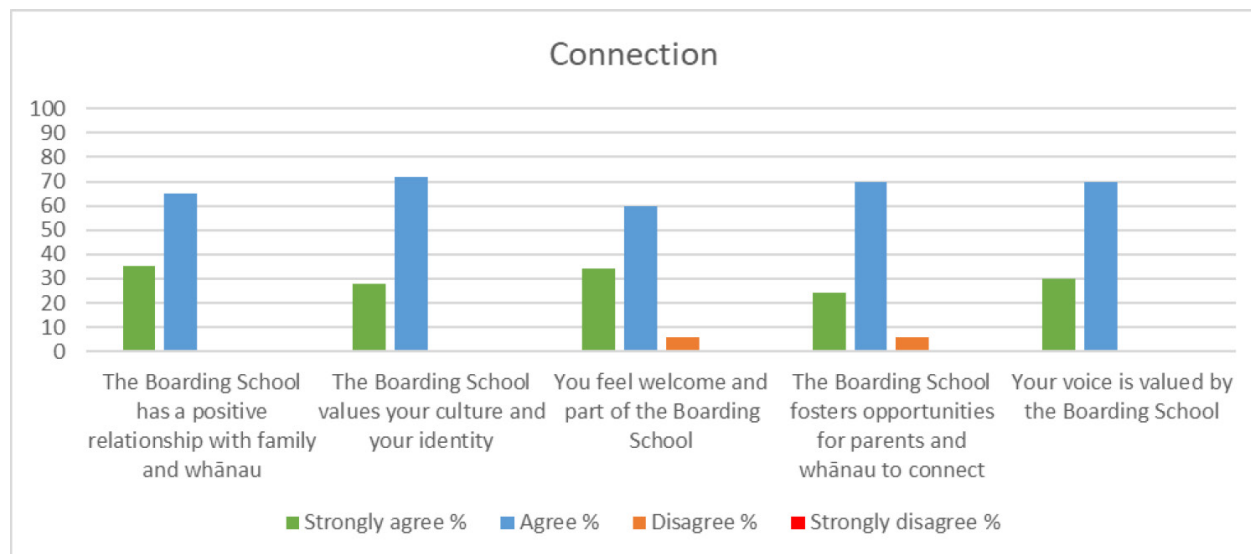
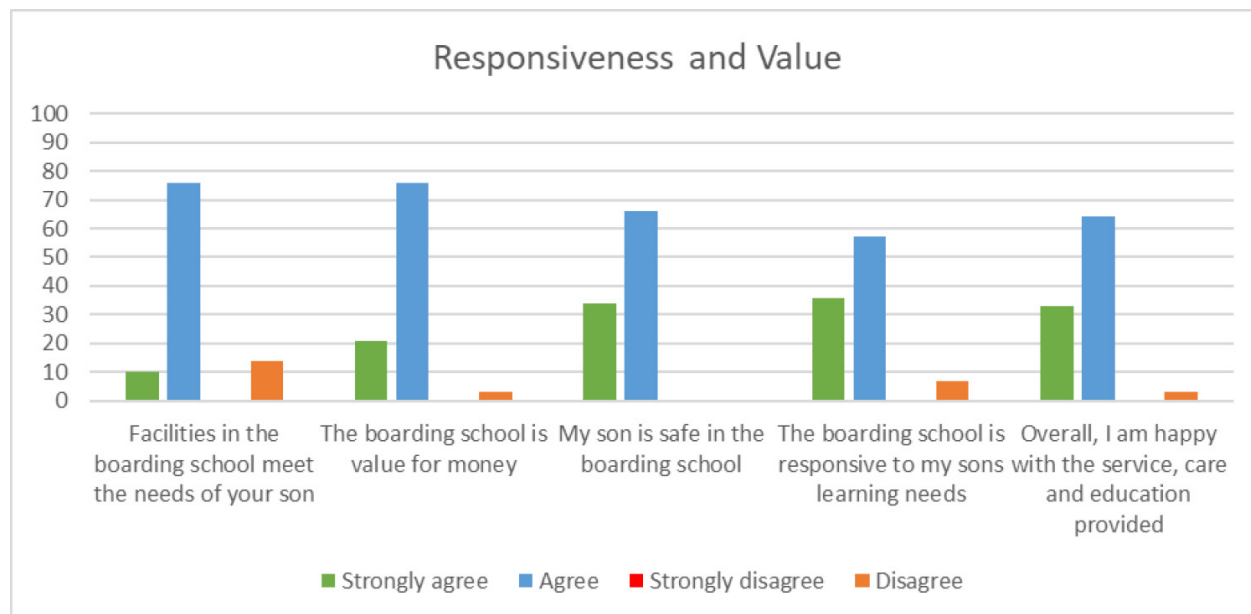
## HOW DO WE KNOW? (EVIDENCE)

### Boarding Roll 2024





## Boarding parent survey



## WHAT DID/ARE WE LEARNING?

- 100% of parents strongly agree or agree that their son is safe in boarding and that they have a positive relationship with the boarding house.
- There is a growing demand for boarding; this is no doubt reflective of the pressure on day school enrolments as well.
- Current strategic priorities, parent engagement, and student experience all contribute to positive storytelling.

## FUTURE CONSIDERATIONS

- Establish marketing plans and analytics for boarding enrolments.
- Review sleeping provisions for junior dormitories.

***b iii. 85% of key stakeholders identify that school communications are timely, informative, and effective.***

## WHAT'S HAPPENING?

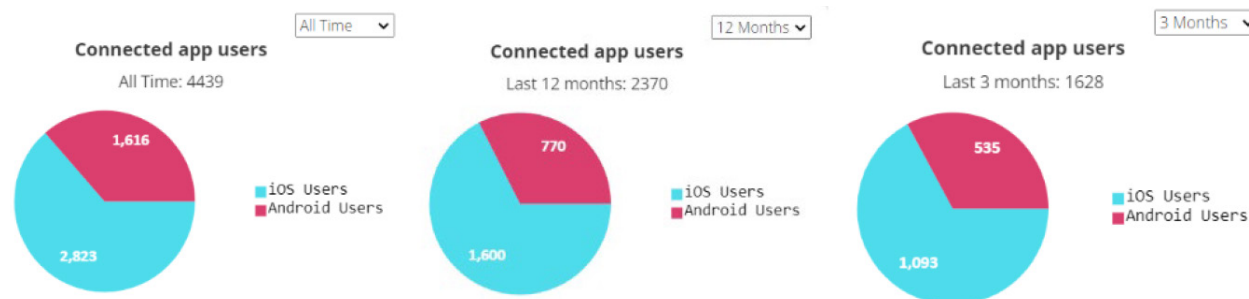
A more strategic approach has been applied to our communications and our messaging across all platforms, with some guidelines implemented for use on social media and digital platforms. Our newsletters for school and old boys have moved to a monthly digital storytelling format on Hail, and our social media platforms and app have been strongly promoted for notices. We have also begun designing a new website through digital journeys, which will be run through hail to ensure all digital networks have interactive capability.

We have grown our database contacts through our events, which is increasing our communications reach.

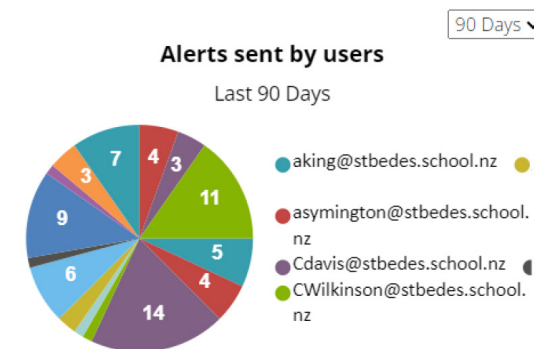
## HOW DO WE KNOW? (EVIDENCE)

### Communications with stakeholders

As a newly introduced communication tool in the last 3 years we have been focusing of transitioning staff, students and whanau to the App for notices, and away from private social media groups and emails. We can see below that we now have close to 4500 people using the app, with over half of those subscribing in the last year and the majority of those were in the last 3 months.



Further to the users we can also see there is a good balance of messages now being sent across all areas including sport, arts, curriculum, and absentees.



This would suggest that the School App is working well, reaching its target audience and has become the preferred source of communication for notices.

Our newsletters have become our place for storytelling and celebration of school and old boys' events and achievements. By moving the school newsletter to a monthly format and moving away from the notices that it used to contain, we have increased readership significantly. By planning a more balanced approach to the articles featured we are also reaching a wider audience. Below are the two newsletters with the most visit from the last year. You can see that the reach internationally for both is widespread to different markets, with a stronger reach is asia through our school newsletter than our Old Boy's newsletter, but a stronger reach in the USA for our Old Boy's. This is interesting data that will feed into our marketing planning.

We can also see that the Old Boy's newsletter is accessed directly from our direct mail and our social media sites, whereas the school newsletter is through search engines which would suggest specific articles are being searched, potentially by an audience wider than our database.



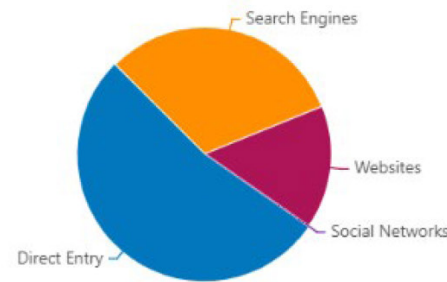
## School Newsletter

### Views by country

2,380 visits



### Sources



## WHAT DID/ARE WE LEARNING?

- We are reaching more people with our growth in database contacts across a broader group within our community.
- People are engaging better with our newsletters and reading them in more depth.
- Our newsletters are potentially drawing interest beyond our database contacts.
- Our newsletters are reaching international audiences.
- Our school app has had a much greater uptake by users, staff, and coaches.

## FUTURE CONSIDERATIONS

- The new website is urgent, with our current website not utilised as a marketing tool.
- A strategy around marketing and communications with international and boarding needs to be a strong focus in 2024 to align with school and alumni initiatives.
- Employment of a Communications and Marketing Manager will strengthen the Community Office and the college's ability to increase reach and understanding of its marketing and communications strategies.

## Old Boy's Newsletter

### Views by country

2,262 visits



### Sources

