



CELEBRATING  
50 YEARS OF STATE INTEGRATED SCHOOLS



**APIS contributes to the common good in Aotearoa New Zealand. We:**

- › Serve the Proprietors of all integrated schools in New Zealand, empowering unity and cooperation within a very diverse group.
- › Are the interface between integrated school Proprietors and government, enabling the relationship to flourish.
- › Facilitate the work of Proprietors as they fulfil their Integration Agreement responsibilities.
- › Enthusiastically promote education with a Special Character as an essential choice for New Zealand families.

There are 17 different affiliations within the state integrated schools in Aotearoa, New Zealand.

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In this context, affiliations refer to the distinct religious or philosophical beliefs and values that define the “special character” of state integrated schools. These affiliations include various religious denominations (e.g., Catholic, Anglican, Muslim, Jewish, Seventh-day Adventist) and educational philosophies (e.g., Montessori, Rudolf Steiner, Special Education Philosophy). Each affiliation represents a unique approach to education, emphasising specific cultural, spiritual, or philosophical principles that guide the curriculum and overall ethos of the schools.

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## Minister's Foreword



It's a pleasure to have the opportunity to address you and to recognise your significant milestone this year, celebrating the 50th anniversary of integrated schools in New Zealand.

To the proprietors, school leaders, teachers, and staff of these schools, I would like to extend my congratulations. Your dedication and commitment over the last half a century have made the integrated schooling sector what it is today – a fundamental component of our education system.

This is testament to a successful partnership which began in 1975, with the passing of the Private Schools Conditional Integration Act. That legislation provided a pathway for special character private schools to become a vital part of our public education system, and today they continue to enrich our system with diversity and choice.

Integrated schools have become an essential part of our education landscape, and New Zealand is unique in having a state-integrated schooling sector which offers parents and family a choice based on their religious or philosophical beliefs.

Making up 13 percent of our schools and enrolling 11 percent of our students in 2024, state-integrated schools play a significant role in responding to the diverse needs of our students. Your contributions not only raise student achievement and attendance, but also lead change and innovation across the schooling system.

As our communities and our country continue to grow and evolve, the needs of our students are changing, too. Through this, we have new and exciting opportunities to strengthen and expand our schooling network. I want to acknowledge the ongoing and collaborative discussions with state-integrated schools and proprietors about how we can strategically plan to meet this growth. We value your insights and look forward to continuing these conversations.

To the Association of Proprietors of Integrated Schools, thank you for your advocacy and your valuable contribution to our education system. The discussions I have with APIS are vital, and I commend you all for the work you do to support students and help build a world-leading education system.

Your leadership and initiatives are crucial for the continued success of your students and ensure they gain the skills and knowledge they need to reach their full potential.

Congratulations again on this golden anniversary. I look forward to seeing what the next 50 years will bring for our integrated schools and the students they serve.



**Hon Erica Stanford**  
Minister of Education

## Introduction

### The Association of Proprietors of Integrated Schools (APIS)



Happy 50th Jubilee to all involved in the state integrated sector. On October 10, 1975, the Private Schools Conditional Integration Act (PSCIA) became law, allowing religious private schools to join the state education system—a vital move that saved many, including Catholic schools.

Prime Minister Norman Kirk saw integration as a justice issue, famously stating, "We really do have to do something radical about this 100-year education running sore." His leadership, along with cross-party support, helped pass the PSCIA.

Former Prime Minister Jim Bolger, recently deceased, reflected in his forward to Sir Br Patrick Lynch's book *A Life in Education and New Zealand's Integrated Schools 1976-2026* that the legislation was about fairness, enabling 15% of New Zealand's school-aged children in private and church schools to receive equal state funding. He noted "in a world that is often bitterly divided along religious lines, the PSCIA stands out as a tribute to those who had the political courage to recognise the problem and then, with Kiwi pragmatism, set out to resolve it in a straightforward manner". Today, state integrated schools are a valued part of the education landscape, contributing meaningfully to national education dialogue.

Over five decades, leaders across different political parties, education, and the church have worked to uphold this vision. As Jim Bolger stated, the last fifty years have been a time of growth and development for the state integrated sector. There continues to be challenges but also great joy in looking forward to the next fifty years. The state integrated sector in Aotearoa New Zealand is considered with envy by many nations and we must not forget that.

The PSCIA embodies a spirit of fairness and partnership. As new stewards of our state integrated sector take on a leadership role, APIS encourages them to remember the past and continue to

work with the Crown in a manner that recognises the strength and importance of our enduring partnership.

The team at APIS thank you for the wonderful work you do each day in serving state integrated schools across the country. We believe the effort you make for the benefit of our families is worth it.

**Dr Kevin Shore**  
CEO, APIS

The Government recognises APIS as the official negotiating body for matters affecting all State Integrated Schools.



NZCEO serves the Catholic Bishops by supporting Catholic proprietors in matters associated with the compulsory education sector.



The Association of Integrated Schools Aotearoa New Zealand serves non-Catholic State Integrated Schools all over New Zealand through support, networking and advocacy.

# History of APIS

The Association of Proprietors of Integrated Schools (APIS) was established following the 1975 Private Schools Conditional Integration Act to represent the interests of former private schools as they became part of New Zealand's state education system. APIS brings together both Catholic and non-Catholic integrated schools to advocate for their collective interests and preserve their special character within the state system.

## The path to integration

The history of APIS is inseparable from the political and financial pressures that led to the creation of state integrated schools. For nearly a century, church and religious school communities lobbied for state funding to support their institutions. This advocacy became a crisis in the 1960s, particularly for the large Catholic school system, which was on the brink of financial collapse. In 1975, the Labour government passed the Private Schools Conditional Integration Act, which provided a solution. The legislation allowed private schools to integrate into the state system and receive state funding while retaining their "special character" defined by their religious or philosophical beliefs.

## Formation and advocacy

The integration process required a new representative body. The founding of APIS enabled integrated schools to operate as a unified voice in negotiations with the government and its agencies. Since integrated schools first came into being, APIS has been the lead organization for the sector.

APIS's work focuses on a number of key areas:

- » Negotiating with the government: APIS is the official representative for integrated schools in negotiations concerning state integration agreements and other matters with government agencies.
- » Advocacy: APIS champions the collective interests of its members, which include securing fair funding and protecting the special character of state integrated schools.
- » Support for proprietors: APIS provides crucial support to school proprietors, assisting with changes to integration agreements and other legal and administrative matters.

« Cardinal Williams looks on as the Minister of Education, Merv Wellington, signs the integration agreement which brought the last two Catholic schools into the state education system in March 1983.



## Collaboration with other organizations

Recognizing the diverse nature of its membership, APIS collaborates closely with other key education bodies:

- » **New Zealand Catholic Education Office (NZCEO):** Given that Catholic schools represent the largest group of integrated schools, the NZCEO is constitutionally mandated as the Executive Secretariat of APIS. It provides comprehensive administrative and expert support to APIS and the wider integrated sector.
- » **Association of Integrated Schools (AIS NZ):** Non-Catholic integrated schools are served by the AIS NZ, which was formed in 1984 to represent their specific interests. AIS NZ maintains a close working relationship with APIS, with AIS NZ Executive members serving on the APIS Executive. This collaboration ensures that all integrated school voices are heard and represented in a unified way.

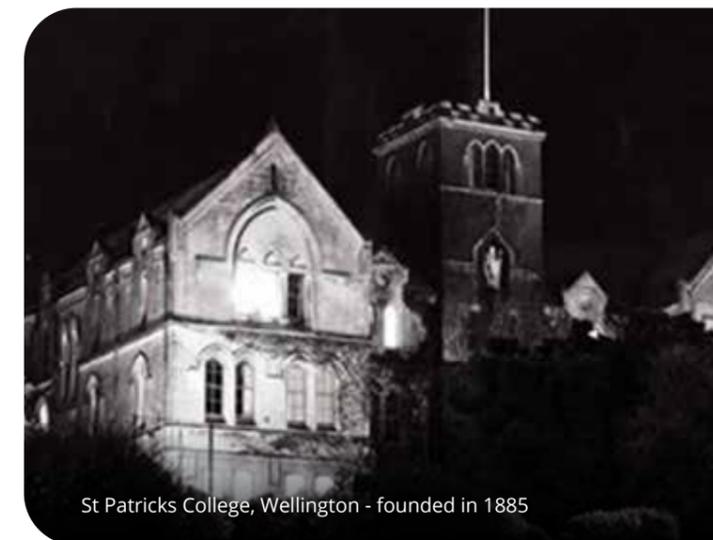
In essence, APIS's history reflects the journey of integrated education in New Zealand, from its origins as a response to a financial crisis to its present role as a recognized and respected sector within the state education system.



Nga Tawa Diocesan School, Marton - founded in 1891



Hukarere Māori girls school, Napier - established in 1875



St Patricks College, Wellington - founded in 1885

# Affiliation: Anglican and Anglican Māori



## Introduction

Anglican/Mihinare schools have been a foundational part of New Zealand's education system since the arrival of the first missionaries in the early 19th century, and evolved into a network of both Māori and Pākehā educational kura. Their journey reflects broader shifts in New Zealand society, which was, and still is grappling with issues of colonialism, assimilation, biculturalism, and educational equity. The Education Act of 1877 saw a decline in church affiliated schools, however a number survived as Independent or State Integrated schools that operate today.

## Pre European

Māori education or mātauranga was a strong community - based system for tamariki and rangatahi. For young people, this meant the communication and transfer of knowledge through tikanga and reo of skills, language of the hapu and iwi were woven through daily life. It was into this established system of hundreds of years that the missionaries stepped.

## Early mission schools and Māori education

The first European-style school in Aotearoa New Zealand was from the Anglican Church Missionary Society established by missionary Thomas Kendall at Rangihoua, in the Bay of Islands, in 1816. The school was primarily for Māori students and initially instructed in Te Reo focused on literacy and catechisms. Thomas Kendall was one the earliest translators of English and Te Reo and described as having "an almost existential struggle to "cross the beach" and enter the imagination and knowledge systems of people he had come to know and respect", Dr Hirini Kaa, 2020. However, many translators rendered Māori language and culture as inferior to the colonisers world view.

## Growth of Schools

As missionary activity increased in Aotearoa/New Zealand in the 1830's more CMS/Anglican Schools opened alongside their counterparts from other denominations, in particular secondary schools. Governor Grey passed the Education Ordinance Act in 1847. This meant State funding of mission schools was instituted from the mid-1840's, which ensured support for ongoing religious and manual training with a stipulation that all instruction be in English. It has been suggested by scholars that his was a policy of assimilation for young Māori into state control – Naylor, 2006. The oldest Anglican Boarding Schools – St Stephens Schools for Boys 1844, (Now Tipene /St Stephens) – was opened in this socio-political environment. Additionally, Ahuriri Native Industrial School now Te Aute College, opened in 1854, with Hukarere Girls School in 1875.



The Constitution Act of 1852 which followed, confirmed the division of the country into provinces and for Anglican Schools the establishment of Pākehā Diocesan Schools e.g. Christ's College 1851, and St Michaels Church School 1852.

The Native Schools Act of 1867 began widespread changes for Anglican Schools and Anglican Education in Aotearoa New Zealand. In 1858 it delivered state funds specifically to schools teaching in English and a further writing in 1867 sought to establish schools in Māori communities. The backdrop created a tension between what constituted the curricula - academic programs and/or industrial or vocational programs for indigenous communities.

The passing of the Education Act of 1877 created a secular public school system across the motu, resulting in the withdrawal of state funding for primary education. The Anglican Church need to evaluate its involvement in education with the Māori mission schools already affected by other acts of parliament. The church shifted attention to private and secondary education.

Since 1975, 14 Anglican Schools have become State-Integrated Schools through the Private Schools Conditional Integration Act, and latterly Schedule 6 of the Education and Training Act 2020. Anglican Schools once private could maintain their Anglican/Mihinare Special Character while receiving government funding and an allowance to charge attendance dues.



## Concluding statement

The 20th century brought significant changes to the landscape of Anglican schools. Financial difficulties, the devastating Hawke's Bay earthquake of 1931, and a shift towards state-funded education contributed to the closure of several Anglican Māori boarding schools, including Waerenga-a-Hika College and Otaki Māori College.

Te Aute and Hukarere, despite facing their own challenges, have endured as state-integrated schools, guided by their Old Boys' and Girls' associations, iwi and Te Aute Trust Board.

## 21st Century Anglican schools

Today, the Anglican school network in New Zealand includes a mix of independent and state-integrated schools across the country – 20 Independent Schools and 14 State-Integrated Schools. In addition, 10 schools in Polynesia – 8 in Fiji, 1 in Samoa and 1 in Tonga – who are all served by the province of The Anglican Church in Aotearoa, New Zealand and Polynesia/Te Hāhi Mihinare ki Aotearoa, ki Niu Tirenī, ki Ngā Moutere te Moana Nui – form the network of Anglican Schools in this province.

In recent years, the Anglican Schools' Network has been re-evaluating its purpose, seeking to strengthen its "Mihinare-Anglican Christian character" within the "three-tikanga" framework of the church. This aims to move beyond a simple Anglican tradition to one that is more deeply influenced by Māori and Polynesian perspectives, acknowledging its history and adapting to the modern, multicultural reality of Aotearoa.

# Affiliation: Christian

The use of the word Christian school requires some unpacking for clarity in this context. For the purposes of this historical overview, Christian schools have a special character which is Protestant, evangelical and largely non-denominational.

## The early years

Before World War Two the domain of Christian schooling in Aotearoa New Zealand was largely with the Catholic, Anglican, Presbyterian and Adventist churches.

Post World War Two a wave of immigration, particularly from Europe, including members of the Dutch Reformed Church fueled a vision for education with a Christian special character which was non-denominational, protestant and evangelical in its focus. The 1950's, 60's and 70's saw the emergence of other evangelical charismatic and pentecostal churches adding momentum to the movement.

The early schools in this movement chose to collaborate for mutual encouragement, professional learning and curriculum development through the New Zealand Association for Christian Schools which was founded in 1976.



## Special Character

The constitution of the New Zealand Association for Christian Schools states that:

1. The Bible is the supreme and infallible rule of faith and life, indispensable and determinative for our knowledge of God, of ourselves and the rest of creation, and for the whole educational task.
2. The education of children is the responsibility of parents under God who must ensure their training is in the nurture and admonition of God.
3. Christian Schools have the task of helping parents educate their children, and therefore employ Christian teachers who seek to shape their entire teaching practice on the basis of the Bible, call on children to exercise faith in Christ and seek to equip them with knowledge and skill that will enable them to honour and serve Him in all their work and endeavour.

## Towards integration

The first such Christian school established was Middleton Grange School in Christchurch in 1964<sup>1</sup>. Opening with 60 students on the 4th of February in that year, and very quickly growing to over 200 students. Middleton Grange School has been somewhat of a "lighthouse" school for the non-denominational Christian school movement.

A number of other similar schools opened around that time and in the years that followed, however, very few of those continue to exist in the current integrated school sector.

During the 1990's the Christian school movement began to give serious consideration to the relative merits of becoming integrated or remaining private.

Many looked to the lighthouse school, Middleton Grange School for direction. Middleton Grange School after nearly a decade of consideration decided to integrate in 1996 and pioneered the 100% tagging of teachers.

A small number of schools had already integrated - Miramar Christian School in 1991<sup>2</sup> (now Wellington Hills Christian College), Rangiora New Life School, Cornerstone Christian School in 1994 and Southcity Christian School, Tasman Bay Christian School, Hillview Christian School and Mahurangi Christian School in 1995.

The decision by Middleton Grange School to integrate opened the floodgates and a large number of Christian schools integrated thereafter.

The most recent integrations were Rolleston Christian School in 2015, Hamilton Christian School in 2019, two Elim Campuses in Auckland in 2023 and Harvest Christian School (KeriKeri) in 2025<sup>3</sup>. New schools are in the pipeline at the time of writing in Kumeu (West Auckland) and Omokaroa (Bay of Plenty)

## Evaluating the benefits of integration

The non-denominational Christian school grouping were the last significant grouping in the sector to consider integration in large numbers as they wrestled for some time with big questions around the risks of integration:

- » Would the freedom to express their religious views within the context of the New Zealand curriculum and schooling system continue to be upheld?
- » Would the Government renege on integration in the future?
- » Would compliance requirements suffocate the life of the school?
- » Would parent partnership weaken when it became cheaper and easier to access such schools?
- » Could proprietors sustain the property costs imposed upon them by integration?
- » Would such schools be allowed to continue to grow by the Government?



## Maintaining the partnership with the Crown

For the most part those involved in Christian integrated schooling would agree that partnering with the Government has proven to be a blessing and the movement has grown in its professionalism and standing in the education sector over time while providing Christian families with more choices for their children.

The tagging of teachers, the embedding of Christian worldview throughout the curriculum, a biblical view of biculturalism, and gender fluidity are some of the topics that have been contentious at times but have been worked through well in a strong partnership with the Government through the Association of Proprietors of Integrated Schools.

This group of schools is the fastest growing school group in the school sector in terms of student population and the establishment of new schools. There are 40 schools with over 10 000 students in 2025.

Schools in the movement partner with such tertiary institutions as Laidlaw College, Carey College and Bethlehem Tertiary Institute in teacher training and other professional learning.

The New Zealand Association for Christian School members strongly support the Association of Proprietors of Integrated Schools (APIS) and the Association of Integrated Schools Aotearoa NZ (AIS NZ) and are actively engaged in the leadership of these groups. Since such schools began integrating in significant numbers, figures like Graham Preston, Vaughan Darby, Warren Peat, Mark Larson and Shaun Brooker have contributed to ensuring the sector flourishes and that all types of special character groupings collaborate in areas of common interest.

It is acknowledged that "Educating Faithfully" by John Norsworthy is an important source of information supporting this overview.

## Affiliation: Hare Krishna



The Hare Krishna School originated in the early 1980s, inspired by the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, founder of the International Society for Krishna Consciousness (ISKCON). Rooted in the ancient Vedic tradition of India, this spiritual movement places a strong emphasis on the development of character, devotion, self-discipline, and lifelong learning.

### The early years

The Hare Krishna School was established in 1983 in rural Kumeū, West Auckland. It provided a devotional learning environment for a small but committed group of families who wished to raise their children with both academic rigour and deep spiritual values. In 1992, the school became a state-integrated school. The decision to integrate was guided by a desire to ensure the long-term sustainability of the school, attract and retain qualified teachers, and access public funding while maintaining its distinctive Hare Krishna character. Integration also enabled the school to widen access and serve the diverse and growing Hindu community in central and west Auckland seeking a values-based education.



### Special character and philosophy

The special character of Hare Krishna School is defined by the Gaudiya Vaishnava tradition, which centres on bhakti (devotion to Krishna), vegetarianism, meditation through the chanting of the Hare Krishna mahā-mantra, and a lifestyle of simplicity, compassion, and non-violence. Students are encouraged to develop moral integrity, respect for all living beings, and a spirit of service. Daily routines include meditation, worship (ārati), scriptural learning, and classroom programmes that integrate Krishna-bhakti with the New Zealand Curriculum.

At the time of integration in 1992, Hare Krishna School had around 15 students. Today, the school has grown to a roll of 195. It now offers education from Year 1 to Year 10 and has successfully established a senior secondary pathway.



### The benefits of integration

This year, the school has been granted a change of class to cater to students from Years 11 to 13. It remains the only integrated Krishna Bhakti Hindu school in New Zealand. Integration has enabled the school to flourish within the public education system while protecting its unique faith-based values. It has also supported positive engagement with the Ministry of Education, provided access to national initiatives and professional development, and ensured that the Hare Krishna tradition continues to make a meaningful contribution to New Zealand's diverse educational landscape.



## Affiliation: Jewish



Kadimah School in Auckland holds a unique position as New Zealand's only Jewish day school. It was established to serve the educational needs of Auckland's Jewish community, providing a robust curriculum grounded in Jewish values and heritage while integrating with the New Zealand state education system.

### Origins and early years

The history of Kadimah School is closely intertwined with that of the Auckland Hebrew Congregation. The Jewish community in Auckland began establishing itself in the mid-19th century, with a priority on institutions like a synagogue, a cemetery, and a school for religious education. For many decades, Jewish education was mainly conducted through part-time religious classes.

In 1968, the Auckland Hebrew Congregation moved into its new building at 108 Greys Avenue, a space that was designed to accommodate the school's needs alongside the synagogue. The school was known as Kadimah College at this time. As the Jewish population grew, particularly with migration from South Africa, Israel, and other countries, so did the demand for a full-time Jewish day school that could provide both secular and religious instruction.



### State integration and new campus

A pivotal moment in Kadimah's history occurred in 2011 when it became a state-integrated school. This transition significantly reduced the financial burden on families, making a Jewish education accessible to a wider demographic. With integration, the school committed to its "special character" based on Jewish beliefs and values, while also providing the New Zealand Curriculum. This move also meant that te reo Māori, an integral part of the state curriculum, would be incorporated, though Kadimah had already included it as a key subject.

In 2023, the school embarked on its next major phase, moving from its central city location to a modern campus in Remuera, adjacent to its preschool. The new campus offered improved facilities and a consolidated educational experience from preschool through to Year 8. This move further solidified Kadimah as a modern, forward-thinking school committed to the future of its students and community.

### Inclusive and modern values

Today, Kadimah School is known for its inclusive and welcoming ethos. While grounded in Jewish culture and values, it accepts students from all backgrounds and actively celebrates diversity. Its curriculum focuses on providing a high standard of academic education and developing well-rounded individuals. The school encourages independent learning, critical thinking, and social responsibility. Alongside core subjects, the school integrates Jewish studies, Hebrew language, and celebrates Jewish festivals, such as Rosh Hashanah and Passover. The school's commitment to inclusivity is also shown through its celebration of broader cultural traditions from its diverse student body. As Auckland's only Jewish day school, Kadimah School serves a vital role in preserving and promoting Jewish heritage while actively engaging with the diverse multicultural landscape of New Zealand.



## Affiliation: Māori Kura



The histories of Te Kura Ākonga o Manurewa, Turanga Tangata Rite, and Waatea School reflect a shared commitment to culturally grounded education for Māori learners. Each school has been shaped by community aspirations, political shifts, and innovative educational models. Their recent achievements further highlight their resilience, growth, and impact on Māori education.

### Te Kura Ākonga o Manurewa

Te Kura Ākonga o Manurewa, a state-integrated school in South Auckland, was established in 1996 by the Ngā Whare Ākonga Kotahitanga Trust. Its foundation was driven by Māori families seeking an education rooted in te reo Māori and tikanga. The kura's vision of an "inter-generational village of learning" continues to guide its full immersion te reo Māori curriculum, connecting students to the heritage of Pacific voyaging and Māori identity.

A significant milestone was its 25th jubilee celebration in 2021, marking a quarter-century of service to its community. In 2022, the kura was featured in a Ministry of Education publication for its innovative whānau-centred approach to online learning during the COVID-19 lockdowns. This recognition highlighted the kura's adaptability and commitment to maintaining strong educational and cultural connections during challenging times.

Despite its small roll of 90 students, the kura has maintained a close-knit, whānau-oriented environment. Its application in 2019 to become a designated character school was a strategic move to ensure long-term sustainability, particularly regarding property and facilities. APIS has since been advised the school will be closing in December 2025.

### Turanga Tangata Rite

Turanga Tangata Rite is a state-integrated secondary school in Gisborne, serving students in Years 9 to 11. It originated from the charter school movement, approved in 2018 as one of the final kura hourua under the National-led government. The school was founded by iwi from the Tūranganui-a-Kiwa region to address the needs of rangatahi at risk of disengaging from mainstream education.

Following the abolition of the charter school policy by the Labour-led government in 2017, Turanga Tangata Rite successfully transitioned into the state system and opened in Term 1, 2020. Its special character is deeply rooted in the customs and traditions of the Tūranganui-a-Kiwa region, with a curriculum that integrates local history, pūrākau (legends), and Te Ao Māori alongside the national curriculum.

A major recent achievement was the completion of new, purpose-built facilities in 2022. These buildings feature modern designs that reflect the school's cultural identity, including carvings representing the ancestors of the three local iwi. This development has enhanced the school's ability to provide a supportive and culturally rich learning environment, helping re-engage rangatahi with education.

The kura also maintains a strong partnership with Tūranga Ararau, an iwi tertiary provider that acts as a tuakana (older sibling) to the school. This relationship supports a seamless educational pathway for students and reinforces the kura's community-focused mission.

### Waatea School

Waatea School, located on Ngā Whare Waatea Marae in South Auckland, was founded in 2015 by the Manukau Urban Māori Authority (MUMA). It was established under the charter school policy to provide a whānau-focused, English-medium education for Years 1 to 8. The school's foundation reflected a broader movement among Māori communities to create educational models that better aligned with their aspirations and addressed systemic inequities.

After the charter school model was discontinued in 2017, Waatea transitioned into the state system as a state-integrated school. This move allowed it to retain its special character while gaining stability through government funding. The school's identity is closely tied to its marae location and its integration of Te Ao Māori with the New Zealand curriculum, fostering cultural pride and academic success.

A key recent achievement was the unveiling of new buildings and facilities in 2024. This expansion marked a significant investment in the school's future and demonstrated MUMA's ongoing commitment to providing a high-quality, culturally affirming educational experience for urban Māori children. The school's holistic, whānau-focused approach continues to empower students and strengthen community involvement.



### Conclusion

These three schools—Te Kura Ākonga o Manurewa, Turanga Tangata Rite, and Waatea School—exemplify the power of community-led education in Aotearoa. Their recent achievements, from facility upgrades to national recognition, underscore their resilience and dedication to culturally grounded learning. Each kura offers a distinct pathway that honours Māori identity, language, and values, redefining success for Māori learners and contributing meaningfully to the educational landscape of New Zealand.



## Affiliation: Methodist



Wesley College is the oldest registered secondary school in New Zealand, with a history spanning over 180 years. It was founded by the Wesleyan Missionary Society in 1844 and has since evolved from its original mission to become a modern co-educational, state-integrated school with a distinct Christian and multi-cultural character.

### Beginnings and relocations

Established in October 1844, the school was first known as the Wesleyan Native Institution and was located in Grafton, Auckland. Its initial purpose was to educate and train Māori and Pacific boys, reflecting the outreach efforts of the Wesleyan Missionaries. By 1848, the institution had outgrown its original premises and moved to a larger property at Three Kings, where Governor George Grey laid the foundation stone for new buildings.

The school's early history was marked by periods of disruption. It temporarily closed during the New Zealand wars in the 1860s, though it reopened in 1876 with a renewed focus on training both Māori and European candidates for the ministry. The institution's purpose continued to shift, with the European students eventually moving to Prince Albert College in Auckland, leaving Three Kings predominantly for Māori student training.



Wesley College, 1950

### Move to Pukekohe and special character

In 1911, the Methodist Charitable and Educational Trusts Act was passed, which formalized the institution's function of educating Māori and other "needy children". This legislative change paved the way for the school's next major relocation. In 1924, Wesley College moved to its present site in Paerata, near Pukekohe, a change that marked the beginning of a new, more settled era.

Wesley College was the first religious private school to apply for, and be granted, state integrated school status following the passing of the Private Schools Conditional Integration Act in 1975.

Today, Wesley College is a state-integrated school that maintains a close relationship with the Methodist Church of New Zealand. The school's special character emphasizes its Christian ethos and historic commitment to serving Māori and Pacific communities, which are still reflected in its predominantly Māori and Pacific student body. The school offers both boarding and day provisions for students in Years 9 to 13.



### Notable legacy

Throughout its history, Wesley College has produced numerous high-achieving individuals across various fields. It is particularly renowned for its sporting prowess, having produced more All Blacks than any other New Zealand school, including the legendary Jonah Lomu. Beyond sports, former students have achieved success in academia, the arts, business, and politics.



## Affiliation: Montessori



Wā Ora Montessori School, located in Naenae, Lower Hutt, was established in 1988 by a dedicated group of parents seeking an authentic Montessori education for their children. Over more than 35 years, the school has grown from a single preschool class to a full educational continuum, offering an authentic Montessori experience from birth through to age 18. As a state-integrated school, Wā Ora makes the internationally recognized Montessori method more accessible to families.

### Humble beginnings and rapid expansion

Wā Ora's journey began with a single preschool class in 1988. The success and demand for the Montessori approach quickly led to expansion. Just one term after its founding, the first Montessori primary class for children aged 6–9 years was established in the Hutt Valley. This initial growth was driven by the deep commitment of parents who believed in the Montessori philosophy, which centers on nurturing a child's natural curiosity within a carefully prepared, multi-age environment. As the school's roll grew, a class for intermediate-aged students (9–12 years) was soon added.



### Creating a full educational continuum

The idea of a high school program evolved over time, born from the same parental passion and commitment that founded the primary years. After significant effort, the adolescent program was established in 2009, with the college program following in 2012. This expansion created a full educational pathway, allowing families to provide their children with a consistent Montessori education throughout their schooling.

Wā Ora is now the only school in New Zealand to offer this full continuum of authentic Montessori education.



### Special character and core philosophy

The "special character" of Wā Ora is fundamental to its existence and enshrined in its integration deed. It is based on the teachings of Dr. Maria Montessori, which are implemented within a classroom environment designed to encourage the integrated development of the individual child. Key aspects of this philosophy include:

- » The concept of "Cosmic Education," which fosters an understanding of interdependence within the universe and promotes individual responsibility for global harmony.
- » Three-year learning cycles, which allow children to work with classmates of differing ages and learn at their own pace in a non-competitive atmosphere.
- » An emphasis on inner discipline, nurtured through freedom with responsibility.
- » A recognition that teachers, parents, and children are interdependent elements within the school community.

### Modern facilities and community spirit

Over the decades, Wā Ora has undergone continual renovations and expansion to provide modern learning spaces for its students. The physical environment has evolved considerably since its founding, though its core educational method remains true to the original Montessori principles. The school maintains a strong, supportive community of families and staff who are committed to the unique Montessori experience. As a state-integrated school, Wā Ora receives government funding, but relies on donations to provide its well-resourced environments and specialized professional development for staff. This commitment from the community ensures the school can continue to fulfill its purpose of producing responsible, positive, and peaceful members of society.



# Affiliation: Muslim

Muslim schools in New Zealand have emerged as a response to the growing needs of the country's multi-ethnic Muslim community for education that integrates Islamic values and identity with a mainstream curriculum. From modest, community-led initiatives in the late 20th century to officially state-integrated schools today, Muslim education has grown to serve a diverse student population across New Zealand.

## The push for Islamic education

The Muslim population in New Zealand began growing significantly in the mid-20th century, particularly with immigrants from South Asia and Fiji. The need for an educational system that could uphold Islamic values while providing a high standard of secular education became increasingly important for families wanting to ensure their children maintained a strong Muslim identity. This led to the establishment of the country's first Muslim schools, often initiated by local Muslim community leaders and parent groups.

## Milestones in Muslim education

**Al-Madinah School (Auckland):** The first full-time Islamic school in New Zealand established by The Islamic Educational and Dawah (IED) Trust, Al-Madinah was provisionally registered in 1992 and integrated into the state system in 1996. It is an area school, catering to students from Year 1 to 13, and is located in Māngere, Auckland.

**Zayed College for Girls (Auckland):** Opened in 2001, this state-integrated secondary school for girls was built by The IED Trust with a grant from the Zayed bin Sultan Al Nahyan Charitable and Humanitarian Foundation. The college provides a supportive Islamic environment for girls to pursue academic excellence.

**IQRA School (Auckland):** A state-integrated area school established by the Algoritmi Educational Trust in 2016, IQRA caters to primary school-aged children.



## Special character and curriculum

The foundation of Muslim schools in New Zealand is their "special character," which defines their educational philosophy and sets them apart from secular schools. The special character is enshrined in their integration agreements with the Ministry of Education and is based on the beliefs and values of Islam. The curriculum is a blend of the official New Zealand curriculum and Islamic studies, with elements of Islamic practice integrated throughout the school day.

For example, Al-Madinah School offers specialized study of the Holy Qur'an, including Hifz classes for memorization, religious studies, Arabic/Urdu languages alongside the standard NZ curriculum. Zayed College for Girls also teaches religious studies and Arabic language, with the Holy Qur'an as an authoritative source for religious observances and curriculum integration. Many schools follow the four Mathhabs (schools of Islamic jurisprudence) in their teachings, with a strong emphasis on character development (Tarbiyah) and community welfare.

## Contribution and challenges

Muslim schools contribute to New Zealand's diverse educational landscape by offering a distinct faith-based option for families. They cater to a multi-ethnic student body, helping to foster a strong Islamic identity among young Muslims while providing them with a comprehensive education.

The current proprietors are under intense pressure as they have a growing number of students on their waiting list. As a result, Al-Madinah School is in the process of establishing another campus in Blockhouse Bay in West Auckland. It is envisaged that the school will be in operation from the beginning of 2026.



## Affiliation: Presbyterian

The first Presbyterian school in Aotearoa New Zealand still in existence, was set up in 1914 (some Māori mission schools were started earlier but are now closed or been absorbed into the state sector). Seven other schools launched soon after. The main catalyst for establishing these schools in the 1914-19 era was the failure of the Bible in Schools referendum which would have allowed religious instruction within state primary schools.

### Origins and early years

However, the rise of well-educated women and the desire to have more opportunities for their girls, plus the need for farming families to access a good education, also drove their establishment.

Schools were started by groups of invested Presbyterians – ministers, elders, churches and Presbyteries not national or regional Presbyterian bodies. Some schools were bought from other educational bodies and brought into the fold. Many were based on land gifted by altruistic Presbyterians. This varied history has made schools unique although they all promoted a wholistic, well-rounded education with the added important role of providing religious instruction in the Presbyterian tradition.



### Special character and integration

Presbyterian schools went through the integration process as individuals over a 20-year period (1978-1998). Some schools within the Presbyterian network did not go through this process so we now have six integrated schools and six independent ones. Integrated schools are also a diverse group: girls-only, boys-only and co-ed; a high proportion of boarders to none; from Year 1 to 13 to solely secondary; in cities and small provincial towns.

The schools' special character varies due to their different founders' aims and values. However, a common theme is to promote a "solid liberal education based on Christian faith of the Presbyterian tradition" (from Iona College, our first school's trust deed). And, that, despite a requirement to participate in religious studies and worship, children of all faith backgrounds are welcome to attend. The values central to Christianity, such as service and respect for all, are also common to all.

All schools had a variety of reasons for seeking integration. However, fiscal pressures to provide both quality buildings and staff to ensure excellent education were common reasons.

### The benefits of integration

The benefits of integration have been many. Having staff costs covered by the state has meant proprietors could concentrate their funds on buildings. With old buildings needing earthquake-strengthening and up-grading to provide state-of-the-art education, this has been a huge help. In addition, having the Ministry of Education backing for curriculum and state-mandated pay has meant schools have been able to provide the high quality education Presbyterians have always valued.

Integration has ensured that these Presbyterian schools have not only survived but thrived. Rolls have increased, going from a total of 1,500 at the start of integration to the present total roll of 2,681. Many currently have extensive waiting lists too.



# Affiliation: Reformed Congregations of New Zealand



Ponatahi Christian School is a state-integrated composite school located in Carterton, in the heart of the Wairarapa region of New Zealand. Founded in 1978 by the Reformed Congregations of New Zealand the primary school opened in a former Ministry of Education school in Ponatahi, (situated about 20-minutes' drive east of Carterton) with two staff and fourteen students. The school was established with a clear mission: to honour God by enabling students, through His grace, to serve both God and society. This foundational vision continues to guide the school's ethos and educational approach today.

## The early years

By 1993 the school had grown to include students from Year 1 through Year 13, offering a full primary and secondary co-education. In 1997 the school became fully integrated into the New Zealand education system having moved to its current site in 1996.

As of July 2024, Ponatahi Christian School had a student roll of 121.



## Special Character

Ponatahi's special character is deeply rooted in its Christian faith, specifically aligned with the Reformed tradition. The name "Ponatahi" means "united in one," reflecting the school's commitment to unity in faith and purpose. Ponatahi Christian School reflects its Special Character by:

- » "Upholding the honor of the LORD in all curricula and expected conduct and work habits of both students and staff;
- » "Teaching young people that they are born as lost sinners and can only be reconciled to God the Father by a supernatural work of regenerating grace whereby the Holy Spirit grants faith to receive of the merits of the Lord Jesus Christ;
- » "Assisting young people, where possible, in developing the skills and attitudes needed to diligently use the Word of God as the means of God's grace."

## Character development

The school places a strong emphasis on biblical teaching, character development, and service. Students are encouraged to grow in their understanding of God's Word and to apply it in all areas of life. The school's core values—Respect, Diligence, Fellowship, Integrity, and Kindness—are actively cultivated in both classroom learning and interpersonal relationships.

Ponatahi Christian School aims to nurture each student holistically, recognising that every child is uniquely gifted. Teachers strive to inspire students to use their talents for the glory of God and the benefit of others. Academic excellence is pursued, but always within the context of spiritual growth and moral integrity.

In summary, Ponatahi Christian School stands as a beacon of Christian education in the Wairarapa, committed to shaping young people who are not only knowledgeable but also spiritually grounded and ready to serve. Its legacy since 1978 reflects a steadfast dedication to faith, learning, and community.



# Affiliation: Roman Catholic



The Catholic Church has almost 185 years of history in education in New Zealand with the first official Catholic school, St Mary's School, opening in Auckland in 1841. By the 1870s there were approximately 50 Catholic schools established across Aotearoa New Zealand supporting a growing Catholic population and providing an essential service to the Church and Catholic citizens of New Zealand.

## Our origins

The flavour or special character of our Catholic schools is unique and has been maintained over our 185 years of history. The Catholic school is embedded in the Church; it is the Church in action, an authentic expression of the Church's mission to share the Gospel of Jesus Christ, Saviour of the World, and sharing and living the love of God shown in the words and actions of Jesus Christ to create a world of tika justice, pono truth and aroha love.

In terms of our history, the 1877 Education Act was a significant event for Catholic schools and the Church. This Act intentionally set out to separate education from religion creating a free, compulsory and secular education system in New Zealand. The Catholic bishops of the time would not compromise their desire that the faith, beliefs and practices of the Catholic faith be imbued across the entirety of the school day. Consequently, they made the difficult decision to create a private Catholic education system. To make these private schools affordable and accessible for Catholic parents they sought Catholic teaching orders mainly from Europe – creating a cheap labour force to staff our schools. As Paul Ferris (QSM) argues “the Catholic Church and the Catholic parents in New Zealand owe a huge debt of gratitude to the many young men and women in these orders who came out to New Zealand to serve in our schools and who in most cases never returned home to their families”.

## The challenges leading to integration

Between 1877 and the passing of the Private Schools Conditional Integration Act (PSCIA) in 1975, the challenges of running a network of low cost private Catholic schools which grew to several hundred in number, were significant. Many of the Catholic orders who taught in our schools survived through activities such as providing private music lessons, parents and parishioners providing grocery items including meat and vegetables and financial donations so it was a very challenging time. The individuals in these teaching orders were the teachers, caretakers, cleaners and our school facilities became very run down. The post war baby boom impacted with rising enrolments and class sizes of between sixty and eighty students was not uncommon. Vatican II also led to many of those in our teaching orders leaving teaching to move into social work or leave and marry. This required more lay teachers to be employed and this further increased the cost of Catholic education.

By the late 1960s the Catholic education system was close to collapse and many Catholic parents were enrolling their sons and daughters in state schools which were much better resourced. The decision by then Prime Minister Norman Kirk to allow negotiations to begin to integrate with Catholic and other private religious schools was a lifeline and effectively saved our system. Br Patrick Lynch (KNZM, QSO) stated that he believed only a handful of Catholic secondary colleges would have survived without the government agreeing to integrate our schools.

## The PSCIA 1975

The passing of the PSCIA in 1975 did not immediately lead to the integration of Catholic schools into the state system. The Catholic bishops were not satisfied that the protections negotiated for preserving and maintaining special character would stand against changes in political will. Consequently, further protections were negotiated and an additional clause was added into the PSCIA in 1977 namely “This Act shall bind the Crown” – as a result, the protections won on the preservation and maintenance of special character have stood the test of time and the sector should be thankful for their desire to protect that which we most value. Subsequently, most Catholic schools were integrated through the period of the early 1980s.

The six principles of integration that the Catholic church emphasised in its negotiations and which have underpinned the success of the PSCIA are outlined below in summarised form:

1. The right to teach, develop and implement the Catholic & Christian programme.
2. The right to administer staff appointments to protect special character of the school.
3. The right to enrol children of Catholic/Religious parents.
4. The right to extend existing schools and to build new ones.
5. The right to own the land and buildings of the school.
6. The right of the Catholic community to make a tangible financial contribution to property.

## The benefits of integration

There were many financial challenges to overcome as our Catholic schools needed to be brought up to state standard and Catholic schools must be grateful to many of our governments over the first 25 years of integration. Suspensory loans totalling tens of millions of dollars were provided with most being forgiven in the early 2000s. The arrival of Policy One funding in 1998, finally resolved the last challenge which was a lack of funding to deal with the maintenance of school property.

The PSCIA allowed our Catholic schools to thrive and there are currently 234 Catholic schools who are characterised by wonderful pastoral and academic outcomes. What our Catholic bishops required in

setting up a private Catholic education system in 1877 has come to fruition as state integrated schools. We receive the same level of funding as state schools yet can imbue our faith and beliefs across the entirety of the school day. It is a wonderful example of having your cake and eating it to. The Catholic Church is grateful to our partnership with the Crown and to the spirit of integration that we committed to in gaining this wonderful opportunity. We would like to believe we have been constructive and positive partners to the government and that the crown funds we have received have contributed to not only our education goals but those of the government.

The building of two new Catholic schools in recent years, St Ignatius of Loyola Catholic College in Drury and Suzanne Aubert Catholic School in Papamoa, plus many maximum roll increases for Catholic schools highlight that there continues to be a need from our Catholic parents to access a Catholic education. The integration of Catholic schools into the state system continues to allow us to respond to this need, to build new schools and to know that the state will support the maintenance and operational costs of these schools. It has been a wonderful piece of legislation that is quite unique and which must be protected to support future generations of families who value a faith based education.

The New Zealand Catholic Education Office thanks those both in and outside of our Church who were instrumental in negotiating and developing our wonderful state integrated education network.

**Kevin Shore**  
CEO NZCEO



## Affiliation: Catholic Māori



**St. Joseph's Māori Girls' College** has a holistic approach to education, promoting students who are well grounded in their identity as Māori, have religious morals as supported by the Catholic Church and have an absolute dedication to achieving academic excellence.

Underpinning the exceptional academic results is a devotion to see Māori women be all they can be through a strong work ethic that is promoted within the school motto "I o mahi katoa mahia" (whatever you do, do it to the best of your ability). The culture of excellence within the college is further reinforced by the boards, teachers, hostel staff and the wider whānau support. ....as quoted from our published book, a history of St. Joseph's Māori Girls' College.

### Founding and early years

Our college began in 1867, led by Sister Euphrasie Barbier and her congregation of the Sisters of Our Lady of the Missions, who arrived from France, starting a small boarding school, called St. Joseph's Providence. The college was located on the Sacred Heart Convent property in Napier, and opened with 20 pupils.

The establishment of the school was a response to the need for education for Māori girls during a period of rapid change in Aotearoa.

The college managed to maintain a steady roll of between 40 and 60 pupils in the late 19th and early 20th centuries, defying the challenging times in Aotearoa.

### Relocation and expansion

A major turning point in the college's history was the 1931 Napier earthquake. After this devastation the college was rebuilt on the new property in Greenmeadows. The school reopened in 1935 increasing the roll to about 130 pupils. The 1970s saw another major building program, for the hostel which further expanded the facilities to accommodate up to 260 students.

### Special character and leadership

The leadership of long-serving principal Dame Georgina Kingi is particularly notable. After teaching at the college since 1969, she took over as principal in 1987 and served in that role for decades, retiring in 2024. A former pupil herself, Dame Georgina was a strong advocate for tikanga Māori and a tireless champion for Māori achievement, helping to ensure the college's enduring success.

### Enduring legacy

Throughout its history, St Joseph's Māori Girls' College has produced many successful alumni, or "trailblazers," in fields such as the arts, health, law and politics. The intergenerational success of past pupils is a testament to the strong foundation provided by the college. As a state-integrated school since 1982, St Joseph's continues to provide a distinctive and valued educational experience, nurturing young Māori women and preparing them for leadership roles in their communities and beyond.

**Hato Pāora College** is a Catholic Māori boys' boarding school situated near Feilding in the Manawatū-Whanganui region. Established in 1947 by the Society of Mary, it is the youngest of the Kura Paerangi, the Māori boarding schools. It has remained a vital institution for Māori education, blending Catholic faith (taha whakapono) with Māori culture (taha Māori) to produce future leaders.

### Founding and early vision

The foundation of Hato Pāora College was led by Marist priest Father Isaac J. Gupwell, with support from various Māori communities and Catholic clergy. The vision was to create a school that catered to the developmental needs of Māori boys in a supportive, faith-based environment. In 1947, the Church purchased a homestead on farmlands in Cheltenham, which would become the heart of the new college. The school officially opened in 1948.

### Dual special character

The core of Hato Pāora's identity lies in its dual special character: its Catholic faith and its deep commitment to Māoritanga. This unique foundation shapes all aspects of school life, from the curriculum to daily routines and cultural practices. While all students follow the New Zealand curriculum, they also receive compulsory Māori and Religious Education. The school's mission is to empower its students, known as tauira, by instilling values based on both Catholic teachings and Māori principles such as Mana Tangata and Angitū (excellence). This approach aims to produce young men who are culturally grounded and confident.

### Evolution and community links

Throughout its history, the college has adapted to reflect the changing needs of Māori society and evolving educational policies. While its early days saw a greater presence of priests and brothers on staff, the school has evolved to rely on strong links to its alumni and the wider Māori community to maintain its special character. Alumni often return to teach or work at the school, and many students are third-generation attendees, reinforcing a strong sense of tradition and belonging. The support of Māori communities, particularly in the Manawatū, Whanganui, and Hawke's Bay regions, has been crucial to the school's survival.



### Achievements and future focus

Hato Pāora College has produced numerous high-achieving alumni who have become leaders in various fields, including composer Morvin Te Anatipa Simon, the first Māori Catholic Bishop Takuira Max Mariu, and scientist Professor Rangī Mātāmua. Despite being the youngest of the Māori boarding schools, it has become the only Catholic Māori Boys boarding school still in operation in New Zealand. The school's motto, Whaia te Tika (pursue the right), emphasizes high standards, values, and expectations, all aimed at developing He Tapapa Rangatira, leaders for tomorrow.

As Hato Pāora looks to the future, it remains focused on its strategic priorities, including strengthening belonging and wellbeing while continuing to uphold its dual special character. The college's enduring legacy is its commitment to nurturing young Māori men, empowering them to succeed in both their cultural and academic pursuits.



# Affiliation: Rudolf Steiner



Rudolf Steiner schools, often referred to as Waldorf schools internationally, are an alternative education movement based on the educational philosophy of Rudolf Steiner and grounded in Anthroposophy. The first such school was established in 1919 in Germany, and the movement has since grown globally, including in New Zealand where there are ten Steiner schools, along with kindergartens and playgroups. Most Steiner schools in New Zealand are “integrated” into the state education system, meaning they receive state funding while maintaining their distinctive ethos and curriculum.

## Foundational philosophy

Steiner education is built on a holistic understanding of the child as a spiritual being undergoing distinct phases of development. It aims to foster the balanced growth of a child’s “thinking, feeling, and willing” capacities, often described as an education of the head, heart, and hands. The curriculum is developmentally sensitive, with different teaching approaches tailored to specific age ranges. For instance, the early years (birth to 7) focus on learning through imitation and imaginative play, with minimal formal academics. As children mature, the curriculum expands to include a wide range of academic, artistic, and practical subjects, presented in an integrated and creative manner.

## Key characteristics

- » Integrated Curriculum: The curriculum is broad and holistic, integrating academics with arts, crafts, music, dance, and movement (eurythmy).
- » Teacher Relationships: Children often stay with the same teacher for multiple years, allowing for deep understanding of individual needs and strong teacher-student relationships.
- » Delayed Academics: Formal reading and writing instruction typically begin later than in mainstream schools.
- » Assessment: Steiner schools emphasize qualitative assessments of student work and portfolios, with standardized testing generally limited to what is necessary for higher education entry.
- » Community and Parent Involvement: Parents are integral to the school community and are encouraged to be involved in various aspects of school life, from governance to fundraising and maintenance.



## Rudolf Steiner schools in New Zealand

- » Integration: Most Steiner schools in NZ are state-integrated, allowing them to receive state funding while adhering to their “statement of special character”.
- » Qualifications: In response to the need for a recognized secondary qualification aligned with the Steiner curriculum, the New Zealand Certificates of Steiner Education (NZCSE) were developed. The NZCSE is a regulated NZQA secondary qualification, with Level 3 endorsed for University Entrance, ensuring graduates can access tertiary education.
- » Notable schools include:
  - › Taikura Rudolf Steiner School, founded in 1950.
  - › Raphael House Rudolf Steiner School (Lower Hutt), founded in 1979, integrated in 1992.
  - › Christchurch Rudolf Steiner School, founded in 1975.
  - › Motueka Steiner School (Nelson), founded in 2020.
  - › Te Ra Waldorf School (Kapiti Coast).



# Affiliation: Adventist



The NZ Seventh-day Adventist Schools Association Ltd operates 16 schools across New Zealand, allowing families to access a values-based, quality education for their children. In 2023, Adventist Education NZ celebrated 30 years since the ‘gift of integration’.

## The early years

Seventh-day Adventist Education in New Zealand began in the early 1900s, rooted in a strong vision to provide Christ-centred, wholistic education that prepared students to serve God and humanity “for time and eternity.”

The first school was established in Christchurch in 1901, followed by efforts in Ponsonby (1902), Wellington (1904), and New Plymouth (1905). These early ventures often struggled financially and lacked permanence, but the Church’s commitment remained strong.

## Special character

Adventist Education in New Zealand was built on a philosophy of integrating faith, learning, and service. Schools were viewed as an essential ministry arm of the Seventh-day Adventist Church, where teachers were considered ministers, entrusted with shaping the character and faith of young people.

## The PSCIA 1975

By the late 1980s, however, the system faced a crisis. With rising costs and limited income—especially from lower-income Adventist families—the schools became financially unsustainable. Enrolments were declining (dropping to 700 students in 1992), school buildings were in disrepair, and both the North and South Conferences and local churches could no longer carry the operational burden without compromising other ministries.

Integration into the state school system became a necessary option to preserve the schools.

In 1993–1994, 16 Adventist schools formally joined the New Zealand state-integrated school network under the Private Schools Conditional Integration Act (1975). This allowed schools to receive government funding while retaining their “special character” and religious autonomy. The integration agreement included a carefully developed Statement of Special Character that outlined the Adventist worldview and mission, ensuring the continued transmission of faith through the curriculum and community life.

## The benefits of integration

The benefits of integration were immediate and substantial. In the first year, enrolments increased by 31% to 917 students. By 1995, student numbers had grown by 65% from 1992, with government funding increasing from \$3.8 million in 1994 to over \$16 million by 2024. Today, with over 2200 students and a maximum roll capacity of 2560, the Adventist school network includes 16 schools with a much larger and more diverse student body reflecting NZ’s diverse cultures.

Integration enabled Adventist schools to survive and thrive, shifting from financial fragility to stability while preserving their distinctive identity. It has empowered schools to expand their mission, improve facilities, attract qualified teachers, and provide high-quality, faith-based education. Over the past three decades, integration has indeed proven to be a “gift”—preserving Adventist education for future generations in Aotearoa New Zealand.



## Adventist Schools in NZ and Year of Integration

	Integration Date	Max Roll at Integration	Current Max
Auckland Seventh-day Adventist High School	01/02/1993	160	340
Balmoral Seventh-day Adventist School	31/03/1993	90	135
Christchurch Adventist School	30/09/1993	145	325
Hamilton Seventh-day Adventist School	02/08/1993	45	125
Longburn Adventist College (Manawatu)	02/08/1993	155	350
New Plymouth Adventist Christian School	02/08/1993	45	75
Rotorua Seventh-day Adventist School	02/08/1993	25	45
Parkside Adventist Christian School (Napier)	01/02/1993	65	112
Palmerston North Adventist Christian School	02/08/1993	100	112
Tauranga Adventist School	01/07/1993	60	135
Waitakere Seventh-day Adventist School	01/06/1993	25	75
Southland Adventist Christian School (Invercargill)	13/09/1993	45	130
South Auckland Seventh-day Adventist School	01/02/1993	230	400
Whangarei Adventist Christian School	13/09/1993	35	50
Whakatane Seventh-day Adventist School	11/10/1993	35	60
Wellington Seventh-day Adventist School (Porirua)	31/01/1994	65	125



## Affiliation: Special Education Philosophy

Tamariki School was established by a group of parents who were concerned that traditional schooling did not meet their children's needs and found the courage to step away from the state education system. The parents founded an incorporated society as the proprietary body. Tamariki School opened in August 1967 under the direction of June Bent, who had worked at a similar school called Summerhill in England. Patricia Edwards and Brian Lilburn completed the teaching staff, and parents were involved in improving the facilities and resources. When full registration under the Education Act was granted in 1975, some government funding and teaching resources became available and the proprietary body was renamed Tamariki School Incorporated.

"The children have a very strong sense of belonging at the school and I'm sure this feeling is nurtured by the close relationships we enjoy here and the high teacher-pupil ratio," said Sue Dick, a teacher, in 1978.

Several large families, each with four or five children, gave long-term continuity and stability because their association with the school spanned twelve to fifteen years. Their experience and reassurance was a tremendous help to new parents and to the development of the school.



Tamariki School (most) staff 1994-1997

### The benefits of integration

Tamariki School became an integrated school in 1990. Although there were some concerns about not wanting to compromise the Tamariki Special Character when entering the state system, the extra funding supported the school to move to a purpose built environment and to pay staff while keeping dues and requested donations at a reasonable level for families.

Tamariki School Incorporated is now made up of former and current caregivers and staff and former students who choose to join the society. The Proprietor acts as the kaitiaki of the Special Character which it has upheld for many decades.

### Special character

At Tamariki, collaborative decision-making and respect are at the heart of all school relationships. Wellbeing is regarded as the foundation of learning. Social and emotional growth is prioritised over academic success. A long established meeting system facilitates students' involvement in decision-making, rule-setting and dispute resolution. Students experience democracy on a daily basis with equality of voices among staff, students and whānau.

Children have the freedom to learn through play and to a large extent the students have control over the environment and resources – mess is valued! Tamariki staff accommodate and encourage individual learning pathways and students' own priorities. Staff model a strength-based focus on development and learning. Students' learning, work and outcomes are respected as belonging to them. Tamariki does not use norm-referenced assessment and progress is monitored for the student's benefit. Tamariki staff and whānau provide opportunities for children to learn, think and gain a sense of self.

The feedback from students who have moved on to high school is generally positive. Students find themselves ahead in some areas and needing to catch up in others. Many past students express gratitude for their time at Tamariki and a number of the current students are children of former Tamariki students. High school teachers highlight the social maturity and problem-solving skills of former Tamariki students.



Tamariki School staff 2019



## Affiliation: Special Education Philosophy



Timatanga Community School in Whenuapai, Auckland, is a state-integrated alternative primary school with a history that emphasizes child-centered, democratic, and parent-cooperative education. Founded over 40 years ago as a private “Alternative School,” its journey reflects broader shifts in educational philosophy toward personalized learning and community involvement.

### Early beginnings as an Alternative Primary School

Timatanga School originated as a private School, where parents had the sole responsibility for funding and educating their children. Many of the founding parents were trained teachers themselves, drawn together by a shared philosophy inspired by progressive educators like A.S. Neill and John Holt, as well as the Playcentre movement. The school began with children who both lived and learned on the school property, blurring the lines between home and education in a community setting. The focus was on allowing each child to develop their own learning style and progress at a pace that suited their individual needs and growing confidence.



### State integration and evolution

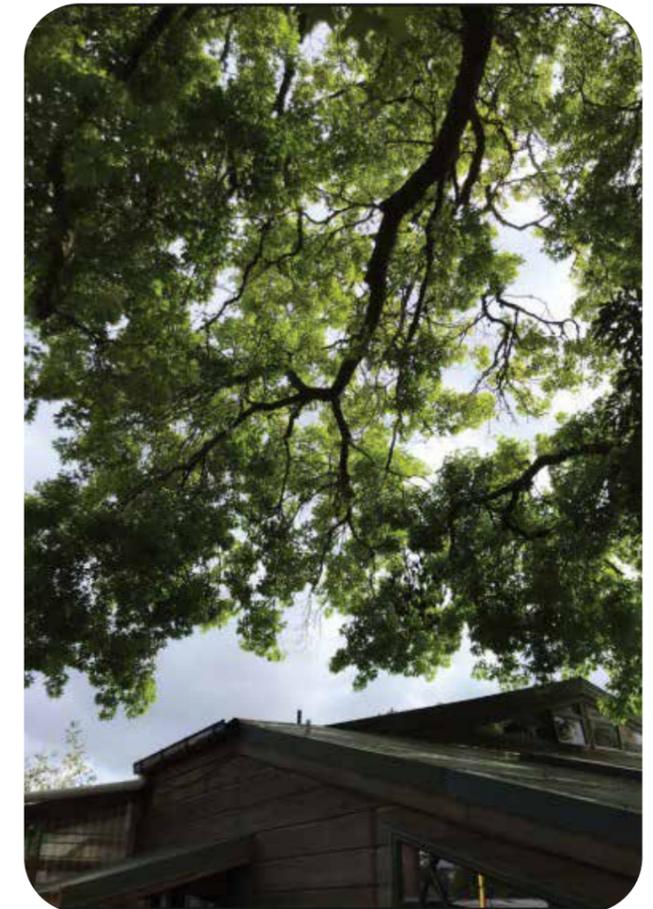
In 1999, Timatanga integrated into the state school system, a significant turning point in its history. This move allowed it to receive government funding, but critically, it maintained its core “special character”. This philosophy, approved by the Ministry of Education, is built on five key components: child-centered learning, child-initiated learning, a secular environment, a parent co-operative structure, and operating in relationship with the wider Timatanga Community.

With integration, the school began drawing students from across Auckland, rather than just the immediate community. Despite this wider reach, the school retained its small, family-like feel, with a maximum roll of just 30 students. The parent-cooperative aspect remains fundamental, with parents still actively involved alongside the staff in the school’s day-to-day operations and governance, reinforcing the link between home and school.



### Democratic and holistic learning

A hallmark of Timatanga’s approach is its democratic and holistic view of education. Power is shared between adults and children, with students participating in regular school meetings to make considered decisions. This process empowers students to take responsibility for their own learning and contributes to a culture of respect and shared governance. The curriculum is delivered through inquiry and discovery, where teachers help facilitate natural areas of interest for each child’s projects. Learning is a mix of teacher-initiated sessions in the mornings and child-initiated exploration and play in the afternoons.



# Towards the Next Fifty Years



I hope you have enjoyed reading about the history and the unique characteristics of the 17 different special character affiliations that make up state integrated schools in Aotearoa, New Zealand. As a collective, we frequently refer to the strength of our unity within our diversity.

APIS brings together 335 state integrated schools connected through 17 separate religious and philosophical beliefs and tenants into a cohesive and supportive community. In many ways, APIS represents the type of community that we should aspire to within society where our proprietors and stakeholders enjoy those aspects we have in common yet celebrate and support those aspects that make each affiliation so unique. It is this quality that we need to celebrate and nurture as we face the next fifty years – at a time when our society is fracturing our stakeholders need to hold onto what we currently have and continue to work to ensure we maintain our place in an increasingly secular world.

The state integrated sector is currently thriving with school rolls continuing to increase with the total student population likely to surpass one hundred thousand students with the next twelve to eighteen months. While the Maximum Roll tool limits the ability for the state integrated sector to increase its share within the provision of state education, the costs of growth that fall on our parents are a significant challenge as we start our second 50 years. The key to the next 50 years will be maintaining our enduring partnership with the Crown and working together to support the growth challenges in the state network.

State integrated schools are state schools with a special character and our close relationship with the Crown is the vehicle to allow the sector to thrive and grow. It is this, our unified aspirations and our efforts to ensure we are working within the spirit of integration that are the key to ensuring state integrated schools remain an essential and valued component of the state education system.

The original Private Schools Conditional Integration Act (PSCIA) crafted a wonderful piece of legislation that has protected special character and our ability to teach our various faith and philosophical beliefs despite changing values in society. These protections currently sit in their entirety within the Education & Training Act (2020) and APIS and proprietors will need to continue to be vigilant to ensure that these rights and responsibilities are maintained over the next 50 years. While there have been challenges to navigate, I am assured that as long as our rights are maintained within a piece of primary legislation (Schedule 6 ETA (2020)) that secondary legislation elements such as the NZ Curriculum Framework and changes in education policy will not be able to override these protections.

The future remains bright for the state integrated sector. The students who leave our schools are prepared to be catalysts of change, people who will contribute to their communities and fight for a world where human dignity and equity and justice are important. School leaders and staff in our state integrated schools continue to support very impressive pastoral and achievement outcomes and we should feel proud to be part of such an effective sector. There is a lot to celebrate and to hold onto.

The APIS executive and the Board of NZCEO remain committed to their role as active guardians of our sector and to ensure that the state integrated sector remains a valued option for parents who seek a special character education within the state system. I want to finish with a saying credited to Eleanor Roosevelt "The future belongs to those who believe in the beauty of their dreams". Let's dear to dream for another 50 years.

**Kevin Shore**  
CEO APIS

**Karen Raitt**  
Deputy CEO

**Jenny Gordon**  
Chair of APIS Exec

**John Gallaher**  
Chair of NZCEO Board



# Appendix:

## All State Integrated Schools

School Name	Affiliation	Roll
Craighead Diocesan School	Anglican	421
Hadlow Preparatory School	Anglican	185
Hutt International Boys' School	Anglican	650
Nga Tawa Diocesan School	Anglican	195
Rathkeale College	Anglican	337
St Hildas Collegiate	Anglican	461
St Mark's School (Christchurch)	Anglican	232
St Matthew's Collegiate (Masterton)	Anglican	292
St Matthew's Primary School (Hastings)	Anglican	154
Taranaki Diocesan School for Girls	Anglican	131
Waikato Diocesan School for Girls	Anglican	699
Whanganui Collegiate School	Anglican	437
Hukarere Girls' College	Anglican Māori	64
Te Aute College	Anglican Māori	75
Aidanfield Christian School	Christian	418
Ashburton Christian School	Christian	282
Bethlehem College	Christian	2013
Cornerstone Christian School	Christian	602
Elim Christian College	Christian	1001
Elim Christian College (Mt Albert)	Christian	412
Elim Christian College Henderson	Christian	73
Emmanuel Christian School	Christian	266
Excellere College	Christian	316

School Name	Affiliation	Roll
Faith City School	Christian	158
Hamilton Christian School	Christian	914
Harvest Christian School	Christian	51
Hastings Christian School	Christian	318
Hawera Christian School	Christian	40
Hillview Christian School	Christian	543
Horizon School	Christian	235
Jireh Christian School	Christian	292
Kaikohe Christian School	Christian	162
KingsGate School	Christian	233
Kingsview School	Christian	78
KingsWay School	Christian	1820
Lake Taupo Christian School	Christian	117
Liberton Christian School	Christian	114
Maranatha Christian School	Christian	157
Matamata Christian School	Christian	116
Michael Park School	Christian	326
Middleton Grange School	Christian	1388
Miramar Christian School	Christian	52
Nelson Christian Academy	Christian	307
Paeroa Christian School	Christian	57
Rangiora New Life School	Christian	435
Renew School	Christian	225
Rolleston Christian School	Christian	252
Sonrise Christian School	Christian	138
Southcity Christian School	Christian	190
St John's Girls' School (Invercargill)	Christian	137
Tasman Bay Christian School	Christian	62
Timaru Christian School	Christian	156
Totara College of Accelerated Learning	Christian	62
Waipa Christian School	Christian	96
Westminster Christian School	Christian	384
Woodford House	Christian	383

School Name	Affiliation	Roll
Hare Krishna School	Hare Krishna	165
Kadimah School	Jewish	142
Te Kura Ākonga o Manurewa	Māori	90
Tūranga Tangata Rite	Māori	38
Waatea School	Māori	69
Wesley College	Methodist	356
Wā Ora Montessori	Montessori	270
Al-Madinah School	Muslim	592
Iqra School	Muslim	226
Zayed College for Girls	Muslim	211
Richmond View School	Pentecostal	331
Columba College	Presbyterian	586
Iona College	Presbyterian	325
John McGlashan College	Presbyterian	530
Lindisfarne College	Presbyterian	532
Solway College	Presbyterian	199
St Oran's College	Presbyterian	503
Ponatahi Christian School	Reformed Congregation of NZ	121
Aquinas College	Roman Catholic	807
Baradene College	Roman Catholic	1454
Bishop Edward Gaines Catholic School	Roman Catholic	43
Bishop Viard College	Roman Catholic	406
Campion College	Roman Catholic	483
Cardinal McKeefry School (Wilton)	Roman Catholic	54
Carmel College	Roman Catholic	1063
Catholic Cathedral College	Roman Catholic	590
Chanel College	Roman Catholic	305
Christ the King Catholic School (Owairaka)	Roman Catholic	90
Christ The King School (Burnside)	Roman Catholic	317
Cullinane College	Roman Catholic	446
De La Salle College	Roman Catholic	953
Francis Douglas Memorial College	Roman Catholic	733
Garin College	Roman Catholic	652
Good Shepherd School (Balmoral)	Roman Catholic	191
Holy Cross Catholic School (Henderson)	Roman Catholic	449
Holy Cross School (Miramar)	Roman Catholic	161
Holy Cross School (Papatoetoe)	Roman Catholic	562

School Name	Affiliation	Roll
Holy Family School (Porirua)	Roman Catholic	176
Holy Family School (Wanaka)	Roman Catholic	203
Holy Trinity Catholic Primary School	Roman Catholic	296
John Paul College	Roman Catholic	1121
John Paul College	Roman Catholic	164
Liston College	Roman Catholic	824
Marcellin College	Roman Catholic	609
Marian Catholic School (Hamilton)	Roman Catholic	610
Marian College	Roman Catholic	425
Marist Catholic School (Herne Bay)	Roman Catholic	143
Marist College	Roman Catholic	761
Marist School (Mt Albert)	Roman Catholic	312
McAuley High School	Roman Catholic	773
Monte Cecilia Catholic School	Roman Catholic	158
Mt Carmel School (Meadowbank)	Roman Catholic	218
New Brighton Catholic School (Chch)	Roman Catholic	203
Our Lady of Kapiti School	Roman Catholic	247
Our Lady of Lourdes School (P North)	Roman Catholic	145
Our Lady of the Assumption School (Chch)	Roman Catholic	324
Our Lady of the Rosary School (Waiwhetu)	Roman Catholic	285
Our Lady of the Snows School (Methven)	Roman Catholic	37
Our Lady of Victories	Roman Catholic	256
Our Lady Sacred Heart School (Epsom)	Roman Catholic	208
Our Lady Star of the Sea School (Chch)	Roman Catholic	84
Our Lady Star of the Sea School (Howick)	Roman Catholic	305
Pompallier Catholic College	Roman Catholic	642
Pompallier Catholic School	Roman Catholic	142
Reignier Catholic School	Roman Catholic	152
Roncalli College	Roman Catholic	517
Rosmini College	Roman Catholic	1143
Sacred Heart Cathedral School	Roman Catholic	222

School Name	Affiliation	Roll
Sacred Heart College (Auckland)	Roman Catholic	1268
Sacred Heart College (Lower Hutt)	Roman Catholic	828
Sacred Heart College (Napier)	Roman Catholic	344
Sacred Heart Girls' College (Ham)	Roman Catholic	931
Sacred Heart Girls' College (N Plymouth)	Roman Catholic	738
Sacred Heart School (Chch)	Roman Catholic	180
Sacred Heart School (Dunedin)	Roman Catholic	61
Sacred Heart School (Petone)	Roman Catholic	153
Sacred Heart School (Reefton)	Roman Catholic	27
Sacred Heart School (Timaru)	Roman Catholic	232
Sacred Heart School (Waikivi)	Roman Catholic	74
Sancta Maria Catholic Primary School	Roman Catholic	383
Sancta Maria College	Roman Catholic	1020
St Albans Catholic School (Chch)	Roman Catholic	107
St Anne's Catholic School (Manurewa)	Roman Catholic	532
St Annes School (Newtown)	Roman Catholic	190
St Anne's School (Wanganui)	Roman Catholic	199
St Anne's School (Woolston)	Roman Catholic	180
St Anthony's Catholic School (Huntly)	Roman Catholic	83
St Anthony's School (Pahiatua)	Roman Catholic	122
St Anthony's School (Seatoun)	Roman Catholic	56
St Bede's College	Roman Catholic	809
St Benedict's School (Khandallah)	Roman Catholic	227
St Bernadette's School (Forbury)	Roman Catholic	152
St Bernadette's School (Hornby)	Roman Catholic	145
St Bernadette's School (Naenae)	Roman Catholic	112

School Name	Affiliation	Roll
St Bernard's College	Roman Catholic	660
St Bernard's School (Brooklyn)	Roman Catholic	47
St Brendan's School (Heretaunga)	Roman Catholic	270
St Brigids School (Johnsonville)	Roman Catholic	300
St Brigids School (Tainui)	Roman Catholic	58
St Canice's School (Westport)	Roman Catholic	148
St Catherines College (Kilbirnie)	Roman Catholic	206
St Claudine Thevenet School	Roman Catholic	202
St Columba's Catholic School (Frankton)	Roman Catholic	480
St Dominic's Catholic College (Henderson)	Roman Catholic	782
St Dominic's Catholic School (B'house Bay)	Roman Catholic	266
St Francis Catholic School (Pt Chevalier)	Roman Catholic	241
St Francis De Sales School (Is Bay)	Roman Catholic	197
St Francis of Assisi Catholic School	Roman Catholic	442
St Francis School (Thames)	Roman Catholic	76
St Francis Xavier Catholic School (Whangarei)	Roman Catholic	491
St Francis Xavier School (Morningson)	Roman Catholic	106
St Francis Xavier School (Tawa)	Roman Catholic	152
St Gerard's School (Alexandra)	Roman Catholic	149
St Ignatius Catholic School (St Heliers)	Roman Catholic	202
St Ignatius of Loyola Catholic College	Roman Catholic	341
St James School (Aranui)	Roman Catholic	109
St James' Catholic School	Roman Catholic	164
Te Kura Katorika o Hato Heemi		
St John Bosco School (New Plymouth)	Roman Catholic	264
St John the Evangelist Catholic School	Roman Catholic	219
St John's College (Hastings)	Roman Catholic	417

School Name	Affiliation	Roll
St John's College (Hillcrest)	Roman Catholic	957
St John's School (Mairangi Bay)	Roman Catholic	292
St John's School (Ranfurlly)	Roman Catholic	63
St Joseph's School (Central Hawkes Bay)	Roman Catholic	115
St Joseph's Cathedral School	Roman Catholic	148
St Joseph's Catholic School (Dargaville)	Roman Catholic	111
St Joseph's Catholic School (Fairfield)	Roman Catholic	333
St Joseph's Catholic School (Matamata)	Roman Catholic	31
St Joseph's Catholic School (Matata)	Roman Catholic	36
St Joseph's Catholic School (Morrinsville)	Roman Catholic	187
St Joseph's Catholic School (Onehunga)	Roman Catholic	190
St Joseph's Catholic School (Opotiki)	Roman Catholic	170
St Joseph's Catholic School (Paeroa)	Roman Catholic	62
St Joseph's Catholic School (Takapuna)	Roman Catholic	431
St Joseph's Catholic School (Te Aroha)	Roman Catholic	67
St Joseph's Catholic School (Te Kuiti)	Roman Catholic	67
St Joseph's Catholic School (Waihi)	Roman Catholic	44
St Joseph's Catholic School (Whakatane)	Roman Catholic	254
St Joseph's School (Ashburton)	Roman Catholic	247
St Joseph's School (Balclutha)	Roman Catholic	67
St Joseph's School (Dannevirke)	Roman Catholic	146
St Joseph's School (Fairlie)	Roman Catholic	19
St Joseph's School (Feilding)	Roman Catholic	91
St Joseph's School (Grey Lynn)	Roman Catholic	54
St Joseph's School (Hastings)	Roman Catholic	264
St Joseph's School (Hawera)	Roman Catholic	213

School Name	Affiliation	Roll
St Joseph's School (Invercargill)	Roman Catholic	171
St Joseph's School (Kaikoura)	Roman Catholic	105
St Joseph's School (Levin)	Roman Catholic	183
St Joseph's School (Nelson)	Roman Catholic	367
St Joseph's School (New Plymouth)	Roman Catholic	276
St Joseph's School (Oamaru)	Roman Catholic	110
St Joseph's School (Opunake)	Roman Catholic	107
St Joseph's School (Orakei)	Roman Catholic	36
St Joseph's School (Otahuhu)	Roman Catholic	285
St Joseph's School (Papanui)	Roman Catholic	435
St Joseph's School (Patea)	Roman Catholic	9
St Joseph's School (Pleasant Point)	Roman Catholic	56
St Joseph's School (Pukekohe)	Roman Catholic	279
St Joseph's School (Queenstown)	Roman Catholic	138
St Joseph's School (Rangiora)	Roman Catholic	170
St Joseph's School (Stratford)	Roman Catholic	175
St Joseph's School (Taihape)	Roman Catholic	102
St Joseph's School (Temuka)	Roman Catholic	125
St Joseph's School (Timaru)	Roman Catholic	213
St Joseph's School (Upper Hutt)	Roman Catholic	539
St Joseph's School (Wairoa)	Roman Catholic	83
St Joseph's School (Waitara)	Roman Catholic	65
St Kevins College (Oamaru)	Roman Catholic	484
St Leo's Catholic School (Devonport)	Roman Catholic	48
St Marcellin School (Wanganui)	Roman Catholic	39
St Mark's School (Pakuranga)	Roman Catholic	211

School Name	Affiliation	Roll
St Mary MacKillop Catholic School	Roman Catholic	323
St Mary's Catholic School (Avondale)	Roman Catholic	192
St Mary's Catholic School (Gisborne)	Roman Catholic	239
St Mary's Catholic School (Hastings)	Roman Catholic	249
St Mary's Catholic School (Otorohanga)	Roman Catholic	37
St Mary's Catholic School (Papakura)	Roman Catholic	305
St Mary's Catholic School (Putāruru)	Roman Catholic	161
St Mary's Catholic School (Rotorua)	Roman Catholic	450
St Mary's Catholic School (Tauranga)	Roman Catholic	435
St Mary's Catholic School (Tauranga)	Roman Catholic	1022
St Mary's College (Wellington)	Roman Catholic	533
St Mary's School (Blenheim)	Roman Catholic	178
St Mary's School (Carterton)	Roman Catholic	128
St Mary's School (Christchurch)	Roman Catholic	125
St Mary's School (Dunedin)	Roman Catholic	49
St Mary's School (Ellerslie)	Roman Catholic	384
St Mary's School (Foxton)	Roman Catholic	18
St Mary's School (Gore)	Roman Catholic	205
St Mary's School (Hokitika)	Roman Catholic	130
St Mary's School (Milton)	Roman Catholic	57
St Mary's School (Mosgiel)	Roman Catholic	135
St Mary's School (Northcote)	Roman Catholic	288
St Mary's School (P North)	Roman Catholic	235
St Mary's School (Wanganui)	Roman Catholic	253
St Matthew's School (Marton)	Roman Catholic	54
St Michael's Catholic School (Remuera)	Roman Catholic	222
St Michael's Catholic School (Rotorua)	Roman Catholic	99
St Michael's School (Taita)	Roman Catholic	119
St Patrick's Catholic School (Taumarunui)	Roman Catholic	53

School Name	Affiliation	Roll
St Patrick's Catholic School (Taupo)	Roman Catholic	261
St Patrick's Catholic School (Te Awamutu)	Roman Catholic	245
St Patrick's College (Kilbirnie)	Roman Catholic	745
St Patrick's College (Silverstream)	Roman Catholic	718
St Patrick's School (Bryndwr)	Roman Catholic	177
St Patrick's School (Greymouth)	Roman Catholic	202
St Patrick's School (Inglewood)	Roman Catholic	52
St Patrick's School (Invercargill)	Roman Catholic	291
St Patrick's School (Kaiapoi)	Roman Catholic	165
St Patrick's School (Kaponga)	Roman Catholic	22
St Patrick's School (Kilbirnie)	Roman Catholic	102
St Patrick's School (Masterton)	Roman Catholic	237
St Patrick's School (Napier)	Roman Catholic	340
St Patrick's School (Nightcaps)	Roman Catholic	27
St Patrick's School (Panmure)	Roman Catholic	84
St Patrick's School (Waimate)	Roman Catholic	28
St Paul's Catholic School (Ngaruawahia)	Roman Catholic	105
St Paul's College (Ponsonby)	Roman Catholic	409
St Paul's School (Massey)	Roman Catholic	464
St Paul's School (Richmond)	Roman Catholic	349
St Peter Chanel Catholic School (Te Rapa)	Roman Catholic	289
St Peter Chanel School (Green Island)	Roman Catholic	56
St Peter Chanel School (Motueka)	Roman Catholic	63
St Peter Chanel School (Otaki)	Roman Catholic	19
St Peter's Catholic School (Cambridge)	Roman Catholic	191
St Peter's College (Epsom)	Roman Catholic	1285
St Peter's College (Gore)	Roman Catholic	387

School Name	Affiliation	Roll
St Peter's College (Palmerston North)	Roman Catholic	766
St Peter's School (Beckenham)	Roman Catholic	167
St Pius X Catholic School (Glen Innes)	Roman Catholic	122
St Pius X Catholic School (Melville)	Roman Catholic	222
St Pius X School (New Plymouth)	Roman Catholic	185
St Pius X School (Titahi Bay)	Roman Catholic	49
St Teresa's School (Bluff)	Roman Catholic	11
St Teresa's School (Featherston)	Roman Catholic	98
St Teresa's School (Karori)	Roman Catholic	118
St Teresa's School (Riccarton)	Roman Catholic	172
St Theresa's School (Invercargill)	Roman Catholic	270
St Theresa's School (Plimmerton)	Roman Catholic	200
St Therese School (Three Kings)	Roman Catholic	77
St Thomas More Catholic School	Roman Catholic	98
St Thomas of Canterbury College	Roman Catholic	682
St Thomas School (Winton)	Roman Catholic	106
Stella Maris Primary School	Roman Catholic	322
Sts Peter and Paul School (L Hutt)	Roman Catholic	462
Suzanne Aubert Catholic School	Roman Catholic	187
Te Kura o Hato Hohepa Te Kamura	Roman Catholic	15
Trinity Catholic College	Roman Catholic	750
Verdon College	Roman Catholic	719
Villa Maria College	Roman Catholic	833
Hato Paora College (Māori)	Roman Catholic	116
St Joseph's Māori Girls' College	Roman Catholic	155
Motueka Steiner School	Rudolf Steiner	101
Raphael House Rudolf Steiner Area School	Rudolf Steiner	282
Rudolf Steiner School (Chch)	Rudolf Steiner	327

School Name	Affiliation	Roll
Taikura Rudolf Steiner School	Rudolf Steiner	292
Tauranga Waldorf School	Rudolf Steiner	209
Te Rā School	Rudolf Steiner	161
Waikato Waldorf School (Rudolf Steiner)	Rudolf Steiner	201
Christchurch Adventist School	Seventh Day Adventist	266
Hamilton Seventh-Day Adventist School	Seventh Day Adventist	107
Longburn Adventist College	Seventh Day Adventist	234
New Plymouth Adventist Christian School	Seventh Day Adventist	65
Palmerston North Adventist Christian School	Seventh Day Adventist	110
Parkside Christian S D A School	Seventh Day Adventist	44
Rotorua S D A School	Seventh Day Adventist	43
South Auckland S D A School	Seventh Day Adventist	366
Southland Adventist Christian School	Seventh Day Adventist	105
Tauranga Adventist School	Seventh Day Adventist	111
Waitakere S D A School	Seventh Day Adventist	71
Wellington S D A School	Seventh Day Adventist	109
Whakatane S D A School	Seventh Day Adventist	47
Whangarei Adventist Christian School	Seventh Day Adventist	31
Tamariki School	Special Education Philosophy	55
Timatanga Community School	Special Education Philosophy	28



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