



Quality Catholic Education School Review (QCESR)

PANEL REPORT – GENERAL INFORMATION SCHOOL IMPROVEMENT

SCHOOL DETAILS

School Name	St Francis of Assisi Catholic Primary School, Butler
Principal	Jason Baker
Leadership Team	Dee Campbell (Assistant Principal) Geoff Clarke (Assistant Principal) Kristina Bowden Jackie Hunt
Parish Priest	Fr Darek Krzysztalowicz
School Advisory Council Chair	Tony Summers
P&F President	Stephenie Kunder

QCESR PANEL MEMBERS

Panel Chair	Michael Ciccarelli
Peer Principal	Pina Hutcheson
School Improvement Advisor	Joe Bartucciotto
CEWA Consultant	Carma de Groot
QCESR Panel Visit Date	20 - 22 June 2022

Guiding Information

Quality Catholic Education School Review (QCESR) has two key objectives. Firstly, it focuses on the effectiveness of a school's engagement with self-review, the impact of self-review on school improvement and the future directions for the improvement of student outcomes that the school has identified. This forms Part A of the report. Secondly, QCESR considers the Principal's leadership in delivering upon QCE in relation to the Catholic School Principal Duties and Responsibilities. The emphasis is on supporting the Principal with his/her faith formation and professional growth and development.

The QCESR review fundamentally articulates strengths and future focus opportunities. It should be guided by QCE Elements and its associated frameworks, CECWA's Strategic Directions, Catholic School Principal Duties and Responsibilities, CEWA data and be supported by the school's chosen improvement and self-review tool.

The QCESR Panel has been provided with the following information by the Principal to assist in developing an understanding of the school:

- This School Self-Review Statement
- School Evangelisation Plan (if not incorporated in the Catholic School Improvement Plan). Schools may find it beneficial to include the last version of its Evangelisation Plan
- School Annual Reports to the school community (as uploaded to the school's website at the end of June each year). This report includes a summary of school improvement goals and outcomes
- School improvement reviews/processes e.g., QCE, Fogarty EDvance
- Other plans and documentation
- School Climate Survey

All other necessary documentation listed in the *Quality Catholic Education School Review (QCESR) Guidelines* is held centrally by CEWA and/or on the school website.

Please note that the Part A report should be between 6-8 pages and the Part B report should be between 2-4 pages.

QUALITY CATHOLIC EDUCATION

OUR VISION *Catholic Education Western Australia is a Christ-centred and child-focused community of engaged learning environments, inspiring all to actively live the Gospel*



1. CATHOLIC IDENTITY

1.1 Catholic Identity is the lived expression of our Vision and Mission

We commit to:

- a the Catholic Church's objectives for Catholic schools;
- b the integration of faith, life and culture;
- c our Catholic education principles permeating all elements of QCE;
- d providing abundant and meaningful opportunities for catechesis through the Word, worship, prayer, retreats, service and community;
- e recognising, celebrating and leveraging the contributions of the laity and religious orders and their charisms in witnessing to the mission of Catholic Education and its faith story; and
- f displaying meaningful and distinctly Catholic icons and symbols which are visible in both internal and external environments.

1.2 Decision-making and Collaboration

We ensure that:

- a language, discourse and relationships reflect the Catholic social teaching principles of subsidiarity, co-responsibility, common good, participation and equity; and
- b our decisions are Christ-centred, transparent, evidence-based and place the child as the focus.



2. EDUCATION

2.1 Curriculum Inspired by the Principles of Catholic Education

We seek to ensure that the curriculum, delivered through all learning areas, practises effective, contemporary pedagogy and inspires students to become committed to service of the common good and contribute as Christians to society today.

2.2 Religious Education

We commit to provide every student with high quality Religious Education. This requires active promotion and appropriate resourcing of Religious Education as the first learning area in every Catholic school, implementing the program promulgated by the Diocesan Bishop.

2.3 Catholic Vision for Learning

In seeking to develop the whole Christian person, we commit to implementing a Catholic vision for learning, ensuring that along with learning academic skills, young people will be able to collaborate, innovate, create, appreciate, and think critically in order to positively influence as Christians the rapidly changing world.

Our schools are educational communities of excellence in which the culture, pedagogies and practices:

- a foster Christ-like healthy and respectful relationships between students and staff members, enabling all to learn and grow in the image of God;
- b encourage and facilitate student engagement;
- c empower each student to achieve his/her God-given potential through the provision of quality learning experiences;
- d utilise a wide instructional range that reflects contemporary pedagogies that engage, challenge and progress student learning; and
- e ensure all aspects of the learning environment scaffold and accelerate each student's learning.



3. COMMUNITY

3.1 Catholic Pastoral Communities

We commit to Christ-like relationships that accompany students with their development within our school communities including through the following:

- a **Dignity of the Human Person:** through our inclusive practices, we welcome and celebrate the uniqueness and diversity of each person formed in the image of God.
- b **Child-Safety:** we ensure the safety of students is our highest priority and that the voice of each child is heard in all of our undertakings.
- c **Pastoral Care:** we take proactive steps to provide for the pastoral needs of our students and staff. With Christ as our foundation, holistically we place the spiritual, physical and mental wellbeing of each person as a priority.
- d **Transforming Lives:** we recognise Aboriginal people as the custodians of the land and as a priority, commit to providing educational opportunities to Aboriginal children to enable them to reach their full potential with a strong sense of identity and agency. We demonstrate respect for Aboriginal culture and traditions.
- e **Code of Conduct:** we require all members of our school and office communities, staff, religious, clergy, students, parents, caregivers and volunteers to adhere to the CEWA Code of Conduct.

3.2 Parents and Caregivers

We partner with and support parents and caregivers as the first educators of their children.

3.3 Partnerships and Engagement

- a We partner with parishes and their Christian faith communities especially with regard to the celebration of the sacraments.
- b We engage and partner with other Church and community organisations, including other educational providers.



4. STEWARDSHIP

We commit to stewardship as a fundamental dimension of Christianity that implements the social teaching of the Catholic Church.

4.1 Staff

We acknowledge that our staff are our most important and valued resource. We:

- a wherever possible, seek to recruit and appoint practising Catholics to employment positions;
- b provide staff with opportunities to witness their faith, and engage with faith formation, professional learning and development;
- c care for our staff through the provision of quality human resource practices which reflect Catholic social teaching; and
- d advocate for and promote contemporary leadership that reflects Christian service following the principles of participation and subsidiarity.

4.2 Natural Environment

We commit to fulfilling and promoting Christian responsibility for care of the Earth as our common home.

4.3 Finance, Infrastructure and Compliance

We ensure that all Catholic schools and offices:

- a are appropriately resourced, financially sustainable, accessible and affordable, especially for the marginalised and disadvantaged;
- b are constructed and maintained in a manner which gives witness to and reflects genuine Christian simplicity and the spirit of Gospel poverty;
- c operate in a future-focused and strategic manner that embraces good governance and full compliance with regulatory requirements; and
- d commit to procurement practices which reflect Catholic social teaching.

REVIEW AND IMPROVEMENT

We use data-rich and evidence-based processes to ensure improvement across our four pillars with the aim of achieving CECWA's Vision and the delivery of its Strategic Directions.

Part A – The School Improvement Context

A. A statement on the school context and summary findings

St Francis of Assisi Catholic Primary School in Butler is the northern most Catholic primary school in the Perth metropolitan area. It has a significant Language Background other than English (LBOTE) population (greater than 25%), with an Index of Community Socio-Educational Advantage (ICSEA) of 1020 and Direct Measure of Income (DMI) of 92.

In the local area, there are another 11 schools that cater for primary aged students. A number of these are Kindergarten – Year 12 schools which provide an attractive alternative for parents and caregivers.

When the school was established, it was named Brighton Catholic Primary School and in 2020 the name was changed to St Francis of Assisi Catholic Primary School. This has led to the school embracing the charism of St Francis, the establishment of saints to faction colours etc., and professional development focusing on staff coming to know and understand the charism through learning about St Francis.

The school does not have a parish onsite. It endeavours to work with the neighbouring schools to support the parish and Parish Priests.

The results of the 2019 climate surveys have impacted greatly on the work that has been done over the past three years. It was evident that disruptive behaviour was affecting learning and teacher wellbeing. The result has been a concerted effort to change the culture with a real focus on answering why students were behaving in such a poor way. This QCESR process has highlighted a significant change in culture for the better in a short period of time.

B. A statement on the impact of leadership on driving school improvement

The leadership of the school has a significant impact on driving school improvement. Despite having a relatively new leadership group, the blending of those experienced in knowing the school and those new to the school has created a very united team at St Francis of Assisi Catholic Primary School.

The school has also established a strong culture around staff learning and collaborative input in developing the school's improvement agenda. The establishment of several teams gives staff the opportunity to contribute to the overall direction of the school in several areas. These areas include:

- Digital learning
- Catholic Identity
- Literacy and Numeracy
- Aboriginal Education
- Wellbeing

Teams are encouraged to investigate ways to improve culture and teaching and learning and, therefore, a whole-school approach is occurring in these areas. These teams are overseen by the Extended Leadership Team called the 'Transformation Team'.

C. In relation to the school improvement strategy, comment on each of the QCE Elements below:

CATHOLIC IDENTITY

1.1 Catholic Identity is the lived expression of our Vision and Mission

The school's general goals over the past three years have been in relation to:

- fostering mutually nurturing relationships and partnerships between all members of the school community
- improving communication
- nurturing student voice; and
- promoting subsidiarity

These goals permeate the Catholic Identity of the school and are interwoven into the fabric of all aspects of the school's operations in an inextricable manner.

Through its operations, practices and teachings, St Francis of Assisi Catholic Primary School operates as an authentic Catholic school which takes its role of providing an excellent standard of Catholic education to all students seriously and works collaboratively to achieve its goals. It understands its role in providing opportunities for students to learn across all domains: academic, pastoral, social and physical. However, it identifies unashamedly as a Catholic school first and foremost and it ensures that this goal informs and guides its practices, pedagogy, relationships, and resource allocation, thereby nurturing the faith of all students.

Those accustomed to the Catholic traditions and beliefs of the school are allowed to grow in their understanding of its tenets, belief in its creed, respect for its traditions and love for Christ. These opportunities, it must be noted, are also offered to those who come to the school from outside a Catholic faith background. The effectiveness of the Catholic Identity of St Francis of Assisi Catholic Primary School is that it has strengthened the faith of those who have come to the school with a Catholic background and has also allowed others to seek ways, such as through baptism and participation in liturgies and other sacraments, to more fully nurture a personal relationship with Christ.

Great commendation needs to be apportioned to St Francis of Assisi Catholic Primary School for the way in which it has ensured that faith, life and culture are integrated and inseparable, even though the school does not have a church on site. Masses are celebrated at school every fortnight and all students attend and all community members are welcomed. The school's involvement in the parish was acknowledged by a parishioner as being very strong and highly visible.

There is an authenticity to the way in which St Francis of Assisi Catholic Primary School integrates all aspects of its Catholic Identity and a strong belief, and some evidence (namely the participation of some current and ex-students, staff and families in the parish) that what is taught, lived and practised at the school remains in the hearts, minds and consciousness of its community beyond the school gates and long after the association with the school has ended.

As mentioned, St Francis of Assisi Catholic Primary School views itself, first and foremost, as a Catholic school which values its identity and uses it to strengthen and add value to the lives of all members of its community. The community acknowledges that there is a strong correlation between the Christ-centred, child-focused mission of the school and the way in which it acts and interacts with all of its members.

The strong emphasis the school has placed on relationships and interactions has allowed itself to proclaim its values through actions and practices, rather than merely words. Students were able to articulate to the QCESR panel that there is an expectation that the Catholic Identity of St Francis of Assisi Catholic Primary School is real and pragmatic as it allows all to know Christ and “know how to behave”.

St Francis of Assisi Catholic Primary School transitioned from Brighton Catholic Primary School to its current identity in such a way that its nascent charism was co-created with the community and is now venerated and celebrated. The school participated in creating:

- faction logos with the Tau cross, animal, English and Noongar names;
- a mural depicting these animals;
- the beginnings of a St Francis Prayer Garden; and
- Year Six leadership groups: Christian Service, Pastoral Care, The Arts, Environmental, Techsperts and Sports Captains.

Of note is the excellent way in which the school has taken on its new charism without losing sight of the fact that all it does is for the glory of God. The students, staff and community recognise that St Francis, through his life and work, sought to bring glory to the life of Jesus and his salvific mission. As a school, St Francis of Assisi Catholic Primary School identifies with both the work and intent of St Francis. There is no sense that the popular saint usurps the mission of the church. All due deference is paid to Christ as the centre of all that is said and done.

The Faith Story and Witness program within the school is comprehensive and offers an excellent insight into the school's history, mission, vision and identity. The charism is new and is obviously relevant to the current cohort of students, staff and community members who have been pivotal in creating the icons, prayers and supporting structures. However, there has been a deliberate attempt made to ensure that the charism will survive well into the future as new community members join the school.

The Catholic icons and symbols displayed around the school are meaningful and add greatly to the story of the school as one which follows Christ and attempts to emulate the ways in which St Francis lived his life in communion with his love of God. The symbols, prayers, school song, factions, relationships, interrelationships, celebration of feast days and practices indicate to all within the school that this is an authentic Catholic school.

There has also been a deliberate attempt to meet staff members where they are at with their faith journeys. Prayer and worship for all, including those who may have drifted from such practices, has been made less ethereal and more contemporary. For example, the advent of the ‘Coffee with Christ’ prayer sessions has brought a greater understanding, reverence and even affection for communal prayer at the school and in conjunction with other prayer opportunities still offered at the school, serves the needs of staff well.

The school, though hampered over the past three years by the limitations COVID-19 has presented, has an excellent outreach program in operation. The program offers help and resources, as appropriate, to groups that most require assistance and actively works with Project Compassion, Caritas, Wheelchairs for Kids, LifeLink and other organisations which can assist those who are poor and marginalised, both within the school's immediate vicinity and those in more distant localities. However, it was noted that while raising funds for the various charities is important, a greater premium was placed on raising awareness and informing the consciousness of those raising the funds

St Francis of Assisi Catholic Primary School, through its outreach and in its various avenues of communications, also brings this love of faith to those outside the school.

1.2 Decision-making and Collaboration

Subsidiarity was noted implicitly and explicitly as being at the core of decision-making within the school. This agency, in conjunction with strong support and assistance, allows decisions to be made by those who are most directly impacted by the actions taken.

There are various teams within the school with real delegated authority to develop the improvement agenda and seek the means by which to foster coordinated and systematic improvement. There are clear, transparent and Christ-centred processes informing the direction and decisions the school makes. All decisions implicitly place the child in a clear and deliberate focus. This is done while also being aware of the need to cater for the wellbeing of all members of the school community. However, it must be acknowledged that being Christ-centred and child-focused is the benchmark by which school improvement, future direction, achievement, and progress are measured. There appears to be no dissonance between vision, mission, goal, and practices.

There is clear evidence that structures and practices place the school's Catholicity at the core of its decision-making process. The wide participation sought by the school and the agency given to members of the community to inform these decisions allows all to have input, understand and value the salvific mission to which the school pursues and embrace their own faith. The school has also enacted its evangelising mission to the point where students are choosing to be baptized into the faith and families return to the faith traditions in which they were raised.

EDUCATION

2.1 Curriculum Inspired by the Principles of Catholic Education

In recent years, the staff at St Francis of Assisi Catholic Primary School were engaged in professional learning around building positive relationships with students. Through this professional learning, the staff refined and expanded the tools they employed to manage student behaviour, understand why students were exhibiting certain behaviours, and create classroom cultures where students felt safe and were ready to learn. The positive classroom cultures have assisted teachers to deliver the curriculum inspired by the principles of Catholic Education in an authentic manner.

Through developing positive relationships with students, the teachers gained a deeper understanding of the students as individuals, their backgrounds and their needs and interests. The professional learning expanded the teachers' knowledge of EALD students within their school. What these students come to school with, the trauma they may have experienced and how to engage them in learning are all acknowledged in students' IEPs. Through Learning Walks and Professional Learning Community (PLC) meetings, the staff have been able to see and hear how others cater for the diverse needs of their students. The school is now moving towards creating common practices throughout the classrooms.

The positive relationship practices are being developed within the school culture and the staff have a common understanding in this area and hold each other accountable. The students said they are treated with respect by the staff and understand the way to behave at school. Through this positive classroom culture and the contemporary practices employed by the staff, the Catholic principles permeate throughout all learning areas. During the QCESR, the support staff

explained how in collaboration with the teachers they incorporate the teachings of Jesus naturally in their interactions with students.

2.2 Religious Education

The staff at St Francis of Assisi Catholic Primary School use the updated Religious Education (RE) units of work and resources developed by CEWA. Over the past two years, they have developed a better understanding of what is available and the Bishops' Religious Literacy Assessment (BRLA) data shows an increase in student gain in 2021. The staff and Leadership Team outlined their involvement in increased opportunities to deepen and reflect on their faith through 'Coffee with Christ', staff prayer and other opportunities, which have resulted in higher quality RE experiences for the students.

The opportunities to improve staff knowledge of their faith can now be used in the classroom setting when teaching RE. Along with the improved classroom culture, there are now more opportunities to explore the teachings of Jesus and other Christian role models, such as St Francis of Assisi. Due to the school's name change in 2020, the students have developed a greater interest in learning about these aspects of religion and are more actively engaging in this learning area.

2.3 Catholic Vision for Learning

The staff articulated that they work in a collaborative manner and have a shared understanding and practice around how they engage their students in learning. In 2021, the school captured this in its Vision for Learning. The staff explained that the practice of Learning Walks initiated the de-privatisation of practice within the school, leading to staff seeing good practice throughout the school and common practice evolving. This has broken down barriers and actioned the shared Vision for Learning in the classrooms and ideas from junior or senior classrooms being adapted to suit other year levels with shared efficacy developing. Teachers now work with colleagues to develop certain areas of their practice because they have been identified as having skills in this area.

The staff regularly engage in exploring school data. The Transformation Team supports staff to analyse and interpret data. The staff engage in data talks where they discuss the development of certain students, explain what they are doing for the child, gather insight from colleagues, share practice, have time to implement recommendations and come back and reshare updated data. This case management approach has led to teachers showing their impact on the student's learning and identifying practices that make the greatest impact. The support staff believe that the teachers listen to their insights about the students and feel their ideas are incorporated into the learning experiences for the students. The staff together feel they are all responsible and have an impact on student learning. Parents commented they are well-informed and feel they are part of the learning journey of their children.

The collection of data led the school to refine its whole-school literacy approach. The school has implemented PreLit and InitLit in Kindergarten-Year Two and MiniLit and MacLit as intervention programs. This synthetic phonics program has created the fundamental knowledge, understanding and skills in the students and the data is beginning to reflect this. Staff have also engaged in Learning Walks around the teaching of reading within the school, in particular the use of guided reading sessions in all year levels. Through this, the staff have refined their practice in this area and the students' reading skills and levels have improved (as shown by the data). Staff consulted with current research and the CEWA Literacy Position

Statement to ensure they were employing contemporary strategies and in 2022, the school has commenced this process with Numeracy.

COMMUNITY

3.1 Catholic Pastoral Communities

All data sources commented on the focus of building a community in recent years. A new parent data source commented on how they were welcomed and felt part of a family from their first interactions at the school. It was highlighted that all community members are made to feel important and valued. Data sources spoke of the work done to come to know the strengths of all individuals and see the potential in all students and staff. It is the community feel that was evident to the QCESR panel. Data sources spoke about this family feel being a reason the enrolments of the school have remained solid and has resulted in the school having a strong reputation in the local community. This is achieved in an area where there are several schools that provide parents and caregivers with choice for the education of their children.

The school has a significant Language Background Other Than English (LBOTE) population (25%). As well as this, Aboriginal enrolments make up 3.9% of the school population. This is slightly more than the 3.4% that exists in the local area. Where possible, the school has introduced Noongar words and culture into the school life and curriculum. This has included the naming of the animals associated with its sports factions. The school employs an Aboriginal Education Assistant (ATA) who is encouraged and supported to enhance the students' knowledge in Aboriginal culture and language. The school supports events such as NAIDOC week.

The wellbeing of students has been a focus at the school in the past three years. The work done in moving from a (mainly) punitive approach to focus on positive language and behaviour was highlighted in this QCESR process. It was evident to the QCESR panel that this change in culture is a result of ensuring teachers see the child first rather than their behaviours. All data sources commented on how the students are now in a better space for learning. This change occurred with professional development and assistance from Dr Mandie Sheen over a 12-month period. Practicably, the school has a Wellbeing Team, a social worker and teachers who now have a tool kit to deal with student behaviours.

The focus on student voice and the empowerment of students was evident to the QCESR panel. The school often consults and surveys students to get their perspectives on what they see as improving the school. The result has been a contribution to faction names and logos, a contribution to the Student Code of Conduct, Friends of Francis, school song, decisions on rewards systems etc.

Student data sources commented on feeling safe and knowing where to go in times of difficulty. Students articulated the process they followed when (from their perspective) a teacher was not speaking appropriately to students and what action was taken.

The school provides many opportunities for students to show leadership. These include faction captains and vice captains, a sustainability group, leading school assemblies, Christian Service, 'techsperts' and pastoral care.

3.2 Parents and Caregivers

Strong communication, engagement and conversation with all members of the school community were highlighted by all data sources. Parent groups feel they have a voice and are consulted when appropriate. They feel well-informed, and that

communication is transparent. They commented that they have good access to their child's teachers and staff at St Francis of Assisi Catholic Primary School know their child and are genuinely interested in them.

Communication has improved significantly in the past three years and the school has several ways to ensure parents are informed on their child's learning and school events. These include a weekly class memo, Seesaw with important dates, a fortnightly newsletter, Facebook, Instagram, texts and emails. Parent data sources commented on the excellent communication during the COVID-19 disruptions. This included online work and in packages and regular contact by all staff to check on the wellbeing of students and families.

The P&F commented on the work they do to support the purchase of resources and equipment for the children, to assist in the learning and facilities at the school. They feel they receive good support from the school with their activities.

3.3 Partnerships and Engagement

The school engages positively with the local community. This begins with a strong relationship with the Parish which is offsite. This relationship extends to the support the school and parish have in the Sacramental program, providing and training of altar servers and ensuring one member of Leadership Team attends the Parish Council meetings.

The school's relationship with Irene McCormack Catholic College is an important one as around 70% of the Year Six population move each year to the college for Year Seven. The students of St Francis of Assisi Catholic Primary School attend cooking classes at the college, and in turn students from the college come to St Francis of Assisi Catholic Primary School to help with reading, for work experience, and combine for cheer leading dancing events. It is hoped in the future there can be an automatic enrolment from St Francis of Assisi Catholic Primary School to Irene McCormack Catholic College so that it gives the appearance of a Kindergarten – Year 12 school for those considering enrolments in the future.

The school has a very good name in the local community. This has translated to the maintaining of strong enrolments and students willing to come to St Francis of Assisi Catholic Primary School from other schools in recent times. These enrolments are built on the school's reputation and involvement in the local community. Examples of these community links include:

- students attending the Wangara factory and assisting in Wheelchairs for Kids as part of Faction Feast Days;
- staff packing sea containers with wheelchairs; and
- the partnership with the Clarkson Baker's Delight to provide bread for the Breakfast Club which operates on a Tuesday and Thursday; Irene McCormack students also volunteer for this.

STEWARDSHIP

4.1 Staff

Attracting staff to St Francis of Assisi Catholic Primary School has presented some challenges for the school. The principal has been successful in recruiting staff within the Limited Registration TRBWA initiative; some of these are currently successfully teaching and managing their classrooms. The staff mentioned a strong collegial atmosphere throughout the school and this has been intentionally fostered by the Leadership Team over the past three years. The staff are acknowledged as the most important and valued resource and they particularly highlighted the support they

receive from the Leadership Team, with regards to behaviour management and distributed decision-making. Wherever possible, the school seeks to appoint practising Catholics to vacant positions.

All staff mentioned the support they received throughout their induction process which in turn provided opportunities to learn about the school and its community. The orientation to the school included staff being provided with a mentor, an introduction to codes of conduct and ethics, teaching standards, the distributed leadership model which they referenced as 'The Family Tree', and shared decision-making regarding professional development. There is an expectation to complete Mandatory Reporting training, relevant Accreditation, first aid, anaphylaxis and asthma training.

The leadership throughout the school is distributed and collaborative, with teams working together to accomplish the strategic direction of the school. School leaders work with staff to build a professional learning community that is focused on the continuous improvement of teaching and learning. The focus has been on setting a positive learning culture in all classrooms, whole school acknowledgements of positive behaviour (Friends of Francis Awards) and guided reading protocols in literacy. The staff acknowledged that the opportunities provided to witness their faith and engage with faith formation had enhanced their relationship with Jesus and their capacity to make links with the Gospel values and the Charism of St Francis of Assisi. They appreciated the Coffee with Christ and retreat opportunities as they recognised the opportunity to build and discuss their relationship and witness to Jesus.

A key initiative to build staff and leadership capacity was to create a process that involves staff involvement in Learning Walks and school improvement teams. The opportunity to identify the strengths in others and to see pedagogical strategies in action has enhanced coaching conversations with team leaders, the principal and school Leadership Team. This process is proving successful, with staff reporting positive experiences of developing short and long-term goals, that are supportive of the school Strategic Plan and include curriculum and personal faith formation goals. The staff participate in high-quality and continuous professional development which provides staff with tools to enhance their teaching; the strategies are research-based, reflective, and provide a platform for the professional development to be applied in the classroom setting. The growth and development of staff is further supported by the process of feedback, team collaboration, and personal and professional growth goals. The professional development supports active learning, collaboration with peers, and reviewing data to inform practice.

4.2 Natural Environment

The St Francis of Assisi Catholic Primary School community strives for a more sustainable future by reducing waste and conserving the Earth's natural resources. The school has a 'no bin' policy in the playground; the students take their rubbish home with them in their lunch boxes. The QCESR panel took a tour of the school following recess and all members of the QCESR panel were impressed with the cleanliness of the grounds and the pride taken by the students. The St Francis of Assisi Sustainability Year Six leadership group supports students to reduce, reuse and recycle. They are excited about the upcoming Prayer Garden that will be developed (which is based on the planning of Year Five and Year Six students) and the vegetable garden which will begin in the Kindergarten.

Sustainability throughout the school is focused on protecting the environment whilst using the resources God has given us to create a more ecologically and socially just world. It is about meeting the needs of the present without

compromising the ability of future generations to meet their needs. The staff commented that they were early adopters of the Solar Panel initiative.

The students were proud to show the QCESR panel the school grounds in which they enjoy the large oval area, large court area, play equipment and in particular the dedicated nature play for each year level. The leaders stated that they really enjoy the building, construction and imaginative play opportunities afforded to them with the nature play areas. The students appreciate the myriad of opportunities provided in which student voice is sought and responded to appropriately.

The staff and students highlighted the efforts of the groundsperson in maintaining the high standard of the school grounds that they appreciate and take pride in.

4.3 Finance, Infrastructure and Compliance

The school continues to forge a reputation in the wider community for strong pastoral care and for providing co-curricular opportunities for the students. This reputation and positive feedback have attributed to strong enrolment numbers in a competitive market. Aboriginal students and students from a non-English speaking background are well represented at the school compared to the demographics of the area.

An ATA has been employed (but who has since left the school) and provided excellent opportunities for both the Aboriginal and non-Aboriginal students. The principal will continue to work with CEWA on re-appointing another ATA in their commitment to the Transforming Lives Initiative. The Leadership Team is committed to Aboriginal Education, and they continue to work with the 17 Aboriginal families in the school.

Members of the Catholic School Advisory Council (CSAC) highlighted the school's commitment to improving facilities, including the new Capital Development Plan for the shade sails in the open space area. The SunSmart commitment by the school was appreciated by the CSAC and parent community.

The CSAC and P&F experience a real sense of collaboration and have enjoyed the robust discussions in achieving improved outcomes for the students. The new ICT lease for staff and students is greatly anticipated, along with a sincere appreciation for the beautification of the grounds that has taken place over the past three years. The CSAC is confident in the school's management of the budget and in presenting an end-of-year budget that ensures financial sustainability. The CSAC and P&F are proud of their achievements, within the COVID-19 landscape, and attribute their ability to move forward based on the communication and pastoral care of the Leadership Team and staff of St Francis of Assisi Catholic Primary School.

D. Discerning the school's future focus

The QCESR panel, in discussion with the school, identified several areas for possible focus in moving into the next phase of the school's improvement journey. Having focused on the cultural change needed at the school, along with the significance of the name change, the Education Pillar needs to be the main area of focus moving forward. Gaining a whole-school approach to teaching and learning, along with embedding and evaluating many of the initiatives that have been put in place in all pillars, was discussed.

CATHOLIC IDENTITY

- Sustain and continue to develop the charism into the next generation, ensuring that what is developed links back into the teachings of Jesus.

EDUCATION

- Capture the agreements around literacy which could be collated in a document named "Literacy at St Francis of Assisi".
- Further develop the Zones of Regulation and the school reward system (striving for independent learners).
- Maintain the momentum to have consistent practice across all learning areas.
- Further develop support and catering for EAL/D students.

COMMUNITY

- Explore mutual enrolment opportunities with Irene McCormack Catholic College; this could be a good marketing strategy that would benefit both schools' enrolments into the future.

STEWARDSHIP

- Revisit the efficacy of the Assistant Principal providing support in the Upper Primary classes.
- Monitor progress of the changes that have occurred in recent times to ensure, in moving forward, they are leading to improved outcomes for students and are sustainable.