



*Human Sexuality Program  
for SA Catholic Schools  
2010 Edition*



Catholic Education  
SOUTH AUSTRALIA

***Years 7-12***





Dear Educators in Faith,

All in our community of believers have a crucial role to play in educating our children in faith. Families are the 'domestic church' in which children first receive spiritual nourishment and learn how to live in accordance with God's plan. The Church calls parents to embrace this task wholeheartedly and supports them in this precious privilege and responsibility.

Education in human sexuality is a vital component of education within the Catholic faith as through this education students explore our Christian vocation to love which leads us into a responsible and fulfilled Christian life. When such education is undertaken in the formal context of schooling, it requires a high level of partnership between parents and teachers. This partnership is fundamental to the *Made in the Image of God* program.

This program is firmly based upon Catholic moral teaching and calls upon such sources from the Tradition as sacred scripture, the Catechism of the Catholic Church, papal documents such as *Gaudium et Spes* and *Familiaris Consortio* and other important Vatican documents such as *Educational Guidance in Human Love* and *The Truth and Meaning of Human Sexuality*.

The teachings of Pope John Paul II in *Theology of the Body* have been used as a foundation for the curriculum area. *Made in the Image of God* reflects the *Theology of the Body* approach to the human person by presenting human sexuality in the context of the Genesis accounts of creation where humans, created male and female in the image and likeness of God, are called to be in communion with each other. In his writings, Pope John Paul II explored four theological concepts: Original Solitude, Original Unity, Original Nakedness and Original Sin. *Made in the Image of God* explores these through an educational lens via its four strands: Being Human, Being Connected, Being Sexual and Being Moral.

*Made in the Image of God* provides you, as educators in faith, with a human sexuality curriculum that respects the dignity of the human person and is grounded in the human vocation to love. The holistic nature of human sexuality and our core calling to live a responsible Christian life are key themes in this curriculum area.

We commend *Made in the Image of God* to you as the human sexuality curriculum for Catholic Schools in South Australia. The curriculum is currently being considered by the Congregation for Catholic Education in Rome and we invite you to contribute to the development of the final version of the program by providing its authors with any feedback that you have as you teach it in 2010. We pray that, as educators in faith, you will enthusiastically embrace the privilege of leading students to a fullness of their humanity in Christ.

Most Rev Philip Wilson DD JCL  
Archbishop of Adelaide

Most Rev Greg O'Kelly SJ  
Bishop of Port Pirie





## MADE IN THE IMAGE OF GOD

Colleagues,

It is with great pleasure that we present Made in the Image of God to you as the human sexuality curriculum for Catholic schools in South Australia. After a comprehensive period of review and development, Made in the Image of God replaces the Family Life Education program which was the program which had been in place for more than a decade. As is the case with any curriculum area in a Catholic school, Made in the Image of God is grounded in a Catholic understanding of the human person.

*Humans are made in the image and likeness of God and are deserving of the utmost dignity and honour.*

*Sexuality, integral to the human person, is a gift from God through which we can live out our vocation to love.*

Made in the Image of God values the partnership that schools must have with parents as they teach the young people in their care. It has been developed over some years on the basis of extensive consultation with parents, priests and educators in our community as well the advice of experts in moral theology and child psychiatry.

Made in the Image of God presents a developmental framework arranged in Year level groups - Reception to Year 2, Year 3-4 and Year 5-6, Year 7-8, Year 9-10 and Year 11-12.

Made in the Image of God employs contemporary teaching methodologies and is grounded in a model of learning that has proven to be effective with students. Unit outlines are offered to assist schools with their scope and sequencing of the curriculum.

This program is arranged in four Strands. Each Strand begins with a statement that draws from the Tradition to lead those presenting this program to a deeper understanding of how Catholic teaching underpins their teaching in this area. Further explanations of Catholic teaching are presented at the beginning of each unit so that the engagement with the Tradition is maximised. The program aims to continually invite students to discover God who is in the midst of their relationships and capacity for love.

The Religious Education Team will be making contact with you during 2010 as you teach the program to seek feedback from you that will inform the finalisation of the curriculum. As the Bishops have indicated in their Letter of Mandate, Made in the Image of God is currently being considered by the Vatican Congregation for Catholic Education and we are looking forward to issuing a final version of the program on the basis of the feedback we receive from the Vatican and from those who have taught it in 2010. We entrust this program to you as you work with young people to discover their vocation to love in a way which honours their own dignity and the dignity of all others. We thank you for the integrity with which you undertake this privileged task.

Jane Swift  
Director, Catholic Education  
Archdiocese of Adelaide

Kathy McEvoy  
Director, Catholic Education  
Diocese of Port Pirie





MADE IN THE **IMAGE** OF **GOD**

section

**A**

## Contents

### Foundation Document

	Page
1. Introduction: Nature of Document	3
2. Living Catholic Tradition Statement: <i>Made in the Image of God</i>	4
3. Sexuality Education in the Catholic Context	6
4. Perspectives on Adolescent Development	9
5. Human Sexuality Education – A Whole School Approach	15
6. Aims of the <i>Made in the Image of God</i> program	23







# MADE IN THE IMAGE OF GOD

## *Introduction: Nature of the Document*



*Made in the Image of God is a Human Sexuality Program for South Australian Catholic Schools from Reception to Year 12. This program is grounded in a Catholic understanding of the human person. Made in the Image of God values the partnership with parents as fundamental to the program.*

### **Section A:** ***The Foundation Document***

This section presents the foundational aspects of the program, exploring the belief that humans are made in God's image and likeness and have a vocation to love. It also discusses the importance of sexuality education as a whole school approach and the primary role of families in this endeavour. It invites teachers to understand the Church's foundational beliefs in relation to the aims of the program.

### **Section B Part 1:** ***Introduction, Overview and Curriculum Structure***

This section offers guidance for schools regarding the use of this program in their school context.

It explores the implementation and maintenance of Made in the Image of God at a school level.

It examines in detail the structure of the program and provides information for schools regarding scope and sequence and integration with key learning areas.

### **Section B Part 2:** ***Teaching and Learning Curriculum***

This section presents the *Made in the Image of God* developmental teaching and learning curriculum. It is presented in four Strands:

***Being Human***

***Being Sexual***

***Being Connected***

***Being Moral***

Each Strand begins with a Living Catholic Tradition statement presenting Church teaching relevant to the Strand.

### **Section C:** ***Resources, References and Glossary***

This section presents resources to support the implementation and maintenance of the *Made in the Image of God* program.



## MADE IN THE IMAGE OF GOD

### *Living Catholic Tradition*

*The belief that human beings are made in the image of God is a foundational principle of the Catholic Church. It underpins the Church's teachings about the dignity of the human person and the sacredness of sexuality.*

### The Nature of God

*Whoever does not love does not know God, for God is love.*

1 John 4: 8

The human person's capacity to comprehend God is limited to the lived experience of God. Everything in existence is there because of God, and reflects something of the nature of God. God is infinitely greater than the created world and it is faith that allows believers to accept that 'unknown' as mystery.

Despite human beings' inability to comprehend the mystery of God, Christians hold true to the fundamental belief that God is love. God has revealed that God's essence is to be in loving relationship. Scripture teaches that it is through loving that humans come to know God.

*No one has ever seen God; if we love one another,  
God lives in us, and his love is perfected in us.*

1 John 4:12

### God's Creative Action

*Then God said, "Let us make humankind in our image,  
according to our likeness...."*

*So God created human kind in his image,  
in the image of God he created them;  
male and female he created them.*

Genesis 1:26a, 27

God created and continues to recreate. God created a universe "in a 'state of journeying' towards an ultimate perfection yet to be realised."<sup>1</sup> God is not merely the one who started it all, but the one who at every moment holds it in existence. We are held in existence only because we are in the mind of God.



## MADE IN THE IMAGE OF GOD

### *Living Catholic Tradition*

Human beings are created in the image and likeness of God. Humans are God's work of art. God is intimately concerned with people's being, in their very existence. Both creation stories in Genesis show human beings as having a unique position in creation. God is reflected in every aspect of humanity - physical, spiritual, giftedness and temperament - and most especially in the inimitable dignity of every male and female.

### Vocation to Love

*God who created humankind out of love also calls us to love – the fundamental and innate vocation of every human being. For human beings are created in the image and likeness of God who is love.<sup>2</sup>*

Catholics believe that God creates freely out of love. Humans are created out of love and are called to love. Humans are intrinsically good because they are of God.

*God saw everything that he had made  
and indeed it was very good.  
Genesis 1:31*

We are made for each other, loved into being by God who by nature is relational and is supreme love. We are drawn into this divine life and challenged by its invitation to unity with all creation.

For humans, sexuality is a lens through which they relate to the world. Humans are male and female, engaging, relating, choosing and loving.



<sup>1</sup> Catechism of the Catholic Church, 1995, St Pauls, Homebush, NSW. n30

<sup>2</sup> Ibid. 1604, paraphrased



## MADE IN THE IMAGE OF GOD

### *Sexuality Education in the Catholic Context*

#### **An Essential Aspect of Education**

As sexuality is a mode through which humans, as male and female engage with the world and explore the Christian vocation to love, then sexuality education is an essential aspect of any Christian education. Pope Paul VI spoke of the importance of engaging the science of teaching to help young people develop their physical, moral and intellectual endowments, so that they may gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly. He went on to explain that a positive and prudent sexual education was essential.<sup>1</sup>

In *Familiaris Consortio*, Pope John Paul II spoke of the Church's mission to present sexuality as a value and task of the whole person, created male and female in the image of God. The Church believes that education in sexuality must not be dissociated from education in moral principles. Children must be guided in order to deepen their relationship with God and therefore reflect God in their moral living.<sup>2</sup>

#### **The Primary Role of Families**

*Christian parents, as the first educators of their children, have a duty to provide their children with the guidance and support necessary to live a fully Christian life.*<sup>3</sup>

The Catholic Church holds the value of human love in the highest esteem and supports the prime role of family as a community of love. Families are considered by the Church to be the very foundations of society. The role of a Christian family is to love and nurture and teach values and behaviours that prepare children for life as responsible and fulfilled Christian people.

The Council of Vatican II recognised that parents must be acknowledged as the first and foremost educators of their children. The Church calls parents to give their children a clear and delicate sex education. Sex education, it says, *...is the basic right and duty of parents, and must always be carried out under their attentive guidance whether at home or in educational centres chosen and controlled by them.*<sup>4</sup>

The Church therefore recognises the authority of parents to determine what is in the best interests of their children. Schools providing sexuality education must support parents in their primary role.



## MADE IN THE IMAGE OF GOD

### *Sexuality Education in the Catholic Context*

*The Truth and Meaning of Human Sexuality* is a document presented by the Pontifical Council for the Family.<sup>5</sup> It explores the role of parents in sexuality education in detail. Highlighted below are four principles identified by this document as vital with regard to sexuality education.

#### *Four Principles Regarding information about Sexuality*

***Formation in chastity and timely information regarding sexuality must be provided in the broadest context of education for love.*** It is not sufficient, therefore, to provide information about sex together with objective moral principles. Constant help is also required for the growth of children's spiritual life, so that the biological development and impulses they begin to experience will always be accompanied by a growing love of God, the Creator and Redeemer, and an even greater awareness of the dignity of each human person and his or her body.

***The moral dimension must always be part of their explanations.*** Parents should stress that Christians are called to live the gift of sexuality according to the plan of God who is Love.

***Each child is a unique and unrepeatable person and must receive individualised formation.*** Since parents know, understand and love each of their children in their uniqueness, they are in the best position to decide what the appropriate time is for providing a variety of information, according to their children's physical and spiritual growth. No one can take this capacity for discernment away from conscientious parents.

***Parents should provide this information with great delicacy, but clearly and at the appropriate time.*** Parents are well aware that their children must be treated in a personalised way, according to the personal conditions of their physiological and psychological development, and taking into due consideration the cultural environment of life and the adolescent's daily experience.

<sup>1</sup> Pope Paul VI, *Gravissimum Educationis*, Declaration on Christian Education, 1965 n.1

<sup>2</sup> Pope John Paul II, *Familiaris Consortio*, The Role of the Christian Family in the Modern World, 1981 n. 37

<sup>3</sup> Australian Catholic Bishops Conference, *Families, Our Hidden Treasure*, Aurora Books, Melbourne, 1993. pg 13

<sup>4</sup> Pope John Paul II, op. cit. n. 37

<sup>5</sup> Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality*, Guidelines for Education Within the Family, 1995







## MADE IN THE IMAGE OF GOD

### Perspectives on Adolescent Development



*“With youth comes the moment of the first great decisions. Although the young may enjoy the support of the members of their family and their friends, they have to rely on themselves and their own conscience and must ever more frequently and decisively assume responsibility for their destiny.”*

Pope John Paul II, *Catechesis in Our Time*, 1979

#### INTRODUCTION: The Teenager’s Search for Identity

Adolescents set about finding their identity in an ever changing world, all the while experiencing an onslaught of emotional, physiological and social changes. Personal reflection on such questions as: ‘Who am I?’ ‘Am I normal?’ ‘Where do I belong?’ and ‘Where am I going?’ reflect an inner tension between present understandings of themselves and a vision for themselves as independent and autonomous adults.

All humans are orientated for connection, and acceptance within a peer group is of particular importance to adolescents. The quest for identity within a social group can lead to contradictory behaviours and attitudes, conflict and anxiety. Family relations can become strained as the peer group exerts more influence on the young person.

The search for sexual identity is also a major part of this developmental stage. Adolescent sexual identity is not always fixed and stable. Though heterosexual identity is the most common, some young people will begin to identify as homosexual or bisexual. Questioning and exploration of sexual identity may continue well into adulthood. Family, cultural and religious expectations can cause conflict and anxiety as a young person considers their own sexual identity.

Adolescents will question, explore, experiment and challenge as they move away from their parents’ views of them as a person and formulate their own identity as emergent adults in society. As adults supporting adolescents, it is important to know that such changes and developments are not always sequential and can be somewhat unpredictable in terms of

their intensity. An understanding of cognitive, physical and psychosexual development can help adults to support young people in their emergence into adulthood.

#### Social Emotional Development

Each adolescent responds to life’s demands and opportunities in a unique way. On the whole, most cope well with this concentrated time of growth and development and come through this period as well-adjusted adults.

Given the increase of hormones being released in the body, adolescence can be an emotionally charged time. This may result in emotions being experienced in a more intense way. Such extreme responses can be somewhat surprising and confronting to both the young people and their families and teachers.

Young people may clash with their families as they begin to form their own values and belief systems and as they struggle for more independence in their lives. The peer group gains increasing importance. There, they can associate with people who have similar thoughts and values as themselves. Involvement with a peer group can become quite intense though, and peer pressure can have a major influence on their behaviour and actions.

Self-esteem can be quite fragile. The rapid physical changes occurring can cause adolescents to be concerned about the size and shape of their bodies and they can become quite self-conscious and awkward. Young people have a tendency to compare their bodies with peers and may develop unrealistic views of how their bodies should look.

## Cognitive Development

As young people grow and develop they become more autonomous. Choices pertinent to their future in terms of career, family, peer groups and sexual activity are made daily. However, research indicates that the part of the brain which enables humans to make considered, controlled and wise choices is the part that develops last. This has enormous implications for an adolescent's safety and well-being.

This time of brain development is also a time of heightened opportunity. As the brain begins to 'prune' some connections in order to allow others to flourish, early adolescence is a key time for developing new learnings and understandings.

The emotional part of an adolescent's brain is highly active. It follows that much learning can be done through exploring and understanding emotions and feelings. Research shows that negative emotions can impair learning while more positive and pleasant emotions tend to enhance learning.

## Physical Development

Puberty is the stage of adolescence when a young person becomes physiologically capable of reproduction. Puberty is an intense time of growth, comparable only to a child's first year of life. Young people can grow anything up to ten centimetres in one year and growth of different body parts doesn't always occur in proportion. This may result in awkwardness as a young person becomes used to functioning in his/her changing body.

Puberty begins in the brain when the hypothalamus gland allows the pituitary gland to release the luteinising hormone. This in turn allows the production of estrogens and testosterone, which, combined with follicle stimulation hormones, stimulate the development of secondary sexual characteristics - the outward signs of puberty. The release of the LH can begin to take place anywhere between 1 - 3 years before physical changes become evident. These physical changes can begin occurring usually anywhere between ages 9 - 14 for males and 8 - 13 for females and will take several years to complete.

## Moral Development

Morality is believed to develop in stages, but these are not necessarily linked to chronological age. Rather, family values and environment, education and life experiences all contribute to the development of moral character. Kohlberg's developmental theory maintains that with each decision or challenge in life, a person either reaffirms or questions the values they view as important. This theory also suggests that a person's motivation for making choices changes as he/she moves through the stages of moral development. A person in one stage would make decisions based upon fear of punishment or in order to meet adult expectations. In a further stage he/she would choose actions in order to conform to the expectations of peers. Though moral maturity is not reached by all, a morally mature person would be motivated by a sense of justice and dignity for all.



## Spiritual Development

Young Australians have been described as '*spiritual*' more than '*religious*'. Many are reluctant to participate in formal structured religious traditions and question faith, the meaning of Jesus and their place within the wider faith community.

Through this developing sense of identity, young people are searching for experiences which will enhance their connectedness to others and the world. This growing awareness can be called spirituality because it is joined with feelings of wonder, joy, love, trust and hope. It is an experience of the *sacred other*, which is a spiritual highlight for adolescents. This exploration can be articulated in prayer rituals, service and action for justice.



## Teaching Implications

It is the social, emotional, physical and intellectual needs of adolescents that should inform the structure and educational program of middle and senior schooling.

Certain modes of learning and forms of classroom organisation are particularly appropriate for young adolescents. Most young adolescents will respond well to structured group learning activities that provide for their continuing need for social interaction.

A less information-centred approach to learning is often successful with adolescents. If this can be linked to their immediate emotional and social needs, then there is a high chance of acceptance and success. Most young adolescents do well in learning tasks that are success-oriented and are conducted over short timeframes. The curriculum should provide opportunities for negotiation and active participation.

Personal beliefs constitute a large part of an individual's identity. Debates are a powerful tool to help students assert and defend beliefs. A student's opinion may be charged with emotion, but in a debate, they must support their argument with evidence. In this way, they balance reactive, impulsive judgments with logical thought processes. Given adolescence is a time of questioning and challenging, students should be encouraged to pose essential and critical questions that will focus their learning.

Awareness of personal development assists in the planning of learning activities so that into account the students' readiness. Classroom religious education programs must allow for the open and honest exploration of religious issues in a logical, rigorous and academically challenging way.

Brain research suggests that it is important to engage the senses and emotions of students as well as their intellect in order to focus learning. If the whole person can be engaged then it follows that learning will be more stimulating and therefore more likely to be successful.



## Perspectives on Adolescent Development

	Early Adolescence 12,13,14 years of age Middle Years Standard 4 – Years 7 & 8	Middle Adolescence 14, 15, 16 years of age Middle/Senior Years Standard 5 – Years 9 & 10	Later Adolescence 16, 17,18 years of age Senior Years Standard 6 – Years 11 & 12
CENTRAL QUESTIONS	<i>‘Am I normal?’</i>	<i>‘Who am I?’ ‘Where do I belong?’</i>	<i>‘Where am I going?’</i>
EMOTIONAL AND SOCIAL DEVELOPMENT	<ul style="list-style-type: none"> <li>Coming to terms with puberty i.e. anxieties about body shape and changes, comparison with peers</li> <li>Struggle for autonomy commences</li> <li>Same-sex peer relationships important</li> <li>Keen to develop greater independence and interdependence with peers</li> <li>Emotional responses can be unpredictable and inconsistent.</li> <li>Concentration, self control and the ability to organise is increasing</li> </ul>	<ul style="list-style-type: none"> <li>Heightened awareness of own sex drive</li> <li>Experimentation and risk-taking</li> <li>Relationships have self-centred quality</li> <li>Need for peer group acceptance</li> <li>Emergence of sexual identity</li> <li>Tension between family and individual over assertions of autonomy, though this may improve as parents allow more adult responsibilities and freedoms</li> <li>Balancing demands of family and peers</li> <li>Strong need for privacy</li> <li>Becoming more tolerant as surer of beliefs and values</li> <li>More socially skilled and better at resolving conflicts</li> <li>Begins to take on greater responsibility within family</li> </ul>	<ul style="list-style-type: none"> <li>Moving towards independence from parents</li> <li>Questioning body image continues</li> <li>Acceptance of sexual identity</li> <li>Clearer educational and vocational goals, own value system</li> <li>Deeper valuing of mutually caring and responsible relationships</li> <li>Self-responsibility</li> <li>Achieving economic independence</li> <li>Developing intimate relationships</li> </ul>
INTELLECTUAL DEVELOPMENT	<ul style="list-style-type: none"> <li>Still reasonably concrete thinkers</li> <li>More able to understand subtlety</li> <li>Daydreaming common</li> <li>Difficulty identifying how immediate behaviour impacts on the future</li> </ul>	<ul style="list-style-type: none"> <li>Rational thinking more evident</li> <li>Concerned about individual freedom and rights</li> <li>Able to accept more responsibility for consequences of own behaviour</li> <li>Deepening awareness of cultural identity</li> </ul>	<ul style="list-style-type: none"> <li>Longer attention span</li> <li>Ability to think more abstractly</li> <li>More able to synthesise information and apply it to self</li> <li>Able to think into the future and anticipate consequences of actions</li> </ul>

CENTRAL QUESTIONS	Early Adolescence 12,13,14 years of age Middle Years Standard 4 – Years 7 & 8	Middle Adolescence 14, 15, 16 years of age Middle/Senior Years Standard 5 – Years 9 & 10	Later Adolescence 16, 17,18 years of age Senior Years Standard 6 – Years 11 & 12
	<i>‘Am I normal?’</i>	<i>‘Who am I?’ ‘Where do I belong?’</i>	<i>‘Where am I going?’</i>
	<b>Girls:</b> <ul style="list-style-type: none"> <li>Breasts begin to bud then growth extends beyond the areola</li> <li>Pubic hair begins fine and straight then becomes coarser and curly</li> <li>Skin and hair becomes more oily and acne may develop</li> <li>Sweat glands become more active</li> <li>Vagina enlarges and begins to produce cervical mucus</li> <li>Menstruation begins from one to three years after breast development starts</li> <li>Ovulation and therefore menstruation not necessarily regular as yet</li> <li>Height and weight may increase significantly</li> <li>Body shape changes such as hips widening</li> </ul>	<b>Girls:</b> <ul style="list-style-type: none"> <li>Breasts become more elevated and widen</li> <li>Pubic hair extends across pubis</li> <li>Vagina enlarges and begins to produce cervical mucus</li> <li>Menstruation begins from one to three years after breast development begins</li> <li>Height and weight may increase significantly</li> </ul>	<b>Girls:</b> <ul style="list-style-type: none"> <li>Breasts reach full adult size</li> <li>Pubic hair now adult-like</li> <li>Menstrual cycle well established</li> <li>Full adult height usually reached</li> </ul>
	<b>Boys:</b> <ul style="list-style-type: none"> <li>Testes begin to enlarge</li> <li>Fine growth of pubic hair begins at the base of the penis and scrotum and this becomes coarser and curlier over time</li> <li>Skin and hair becomes more oily and acne may develop</li> <li>Sweat glands become more active</li> <li>Facial hair may begin to develop</li> <li>Penis begins to lengthen</li> <li>Semen may begin to be produced</li> <li>Nocturnal emissions or ‘wet dreams’ may commence</li> <li>Spontaneous erections may occur</li> <li>Voice becomes deeper over time</li> <li>Height and weight may increase significantly</li> </ul>	<b>Boys:</b> <ul style="list-style-type: none"> <li>Scrotum becomes larger and its skin becomes darker and changes in texture</li> <li>Penis continues to grow in length and diameter</li> <li>Facial hair develops</li> <li>Body shape and face changes</li> <li>Height and weight may increase significantly</li> </ul>	<b>Boys:</b> <ul style="list-style-type: none"> <li>Full adult height reached by the end of this stage</li> <li>Pubic and facial hair now fully developed, other body hair such as chest hair may continue to increase into early twenties</li> </ul>

## PHYSICAL DEVELOPMENT

	Early Adolescence 12,13,14 years of age Middle Years Standard 4 – Years 7 & 8	Middle Adolescence 14, 15, 16 years of age Middle/Senior Years Standard 5 – Years 9 & 10	Later Adolescence 16, 17,18 years of age Senior Years Standard 6 – Years 11 & 12
<b>MORAL DEVELOPMENT</b>	<p><b>Early Development</b></p> <ul style="list-style-type: none"> <li>Is motivated by approval from authority</li> <li>Seeks acceptance from peer group</li> <li>Is motivated by social approval</li> <li>Acts in accordance with existing values</li> </ul> <p><b>Further Development</b></p> <ul style="list-style-type: none"> <li>Actions are guided by a sense of right and wrong and the development of a moral conscience</li> <li>Is good in order to keep the system from falling apart and to maintain self-respect as somebody who is responsible.</li> </ul> <p><b>Moral Maturity</b></p> <ul style="list-style-type: none"> <li>Shows the greatest possible respect for the rights and dignity of every individual person.</li> <li>Demonstrates support for a system that protects human rights.</li> <li>Shows obligation of conscience to act in accordance with the principle of respect for all human beings.</li> </ul>		
<b>SPIRITUAL DEVELOPMENT</b>	<ul style="list-style-type: none"> <li>Is influenced by peers</li> <li>Has conformist ideas, expectations</li> <li>Internalises views of others</li> <li>Demonstrates increased capacity for abstraction, critical thinking and deeper reflection</li> <li>Shows increased awareness of the wider world</li> </ul>	<ul style="list-style-type: none"> <li>Faith as a meaning making action - fuses values and information together from different sources</li> <li>Makes personal connections with certain symbols</li> <li>May no longer accepted faith at face value</li> <li>Faith develops through questioning</li> </ul>	<ul style="list-style-type: none"> <li>Takes responsibility for their lifestyle and commitments, beliefs and attitudes</li> <li>Recognises integrity and truth</li> <li>Respects ideologies of significant religious or political charismatic leaders</li> <li>Search for a personal faith is ongoing</li> </ul>
<b>TEACHING IMPLICATIONS</b> <i>As a teacher I need to ...</i>	<ul style="list-style-type: none"> <li>Reassure about normality</li> <li>Consider how physiological changes affect patterns and styles of learning</li> <li>Acknowledge that the learning process is complex, dynamic, interactive and cyclical, not linear. It involves students continuously extending, elaborating, reformulating and reflecting upon their frameworks of knowledge and values</li> <li>Consider students' increasing independence and responsibility in the family, workplace and school</li> <li>Utilise students' developing sense of social responsibility</li> <li>Challenge students with critically complex arguments and ideas and invite them to do this in the light of the wisdom of the Catholic Tradition</li> <li>Foster the development of a perspective that centres on Jesus Christ, Gospel values and the faith community</li> <li>Encourage moral reasoning that reflects Christian values</li> <li>Encourage reflection and critique of personal values</li> <li>Support students in dealing with issues related to lifestyles (e.g. youth subcultures, finance, peer, family and other relationships, sexuality, drugs) which may or may not be congruent with school values and expectations</li> <li>Encourage students to articulate goals for their future learning and employment pathways</li> <li>Be aware that students might be in part-time employment or training</li> <li>Acknowledge the range of social, economic and cultural backgrounds, interests, aspirations, capabilities and prior learning experiences of students.</li> </ul>		



## MADE IN THE IMAGE OF GOD

### Human Sexuality Education A Whole School Approach

5

A

#### *The School*

*“The Catholic school sets out to be a school for the human person and of human persons.*

*‘The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ’s teaching: this is why the promotion of the human person is the goal of the Catholic school community’.”<sup>1</sup>*

Catholic Schools in South Australia aim to:

**Educate young people in all dimensions of life by -**

*developing the whole person,  
encouraging a life long searching for truth, and  
challenging students to servant leadership.*

**Invite young people to join in the Church’s mission by -**

*inviting them to journey to personal Christian faith,  
reflecting on and applying current theological insights, and  
drawing inspiration from the values of the Gospel.*

**Welcome students to a Christian learning community by -**

*inviting them to grow in responsibility and freedom,  
recognising the unique presence of God in all people,  
encouraging the pursuit of excellence, and  
being places of celebration.*

**Prepare young people for life by -**

*giving Christian witness in the world today,  
being aware of all the dimensions of creation,  
developing an open and critical attitude to the world today,  
and promoting mutual relationships and partnership. <sup>2</sup>*

All of these endeavours are whole school responsibilities and are not achieved solely by one faculty or learning area. They permeate all that we do in a Catholic school and so too, should sexuality education. Based upon the understanding that sexuality encompasses the whole person - intellectual, physical, emotional, spiritual and social - sexuality education is best considered as a whole school approach. It requires a common understanding and commitment, both in the implicit practices and policies of the school and in explicit teaching across appropriate learning areas.



**Some questions for whole school reflection may be:**

*How can* our school policies and practices recognise and respect the value and dignity of every person in the community?

*How can* we value the intellectual, physical, emotional, spiritual and social dimensions of all students?

*How can* we provide and foster an inclusive and welcoming environment for all students?

*How can* we affirm the basic goodness of our students?

*How can* we enhance the self-esteem and resilience of our students?

*How can* we respect family and cultural diversity?

*How can* we provide pastoral care to same-sex attracted students?

*How can* we foster positive and life-giving relationships in our school community?

*How can* we cultivate a spirit of interconnectedness in our school community?

*How can* we encourage students to see that all of God's creation is essentially good and that we each have a responsibility to respect God's creation?

*How can* we give value to the virtue of chastity?

*How can* we model such values as love, compassion, forgiveness, reconciliation and hope?

*How can* we challenge self-satisfying values evident in our society?

*How can* we provide opportunities for self-reflection and prayer?

## VALUES and PRINCIPLES underpinning Sexuality Education

Catholic Schools do not just 'teach about' Gospel values, but are places where such values permeate all that is done. Gospel values are at the heart of sexuality education. The values and principles of sexuality education can be applied to general school practices and to the way in which teaching and learning occurs across the learning areas.

### **Chastity**

- ♥ Sexuality is a gift to be respected.
- ♥ Bodies are to be respected.
  - ♥ All are called to chastity.

### **Common Good**

- ♥ Love of one's neighbours is the basis of communal existence.

### **Community**

- ♥ We each have a responsibility towards the common good.
- ♥ As members of the community we each have rights and responsibilities.

### **Compassion**

- ♥ We are called to solidarity with our fellow humans.

### **Concern**

- ♥ We are called to love and respond to the needs of others.

### **Courage**

- ♥ Humans are called to stand up for what is true and right.

### **Dignity of the human person**

- ♥ Created in God's image, all humans uniquely reflect their divine origins.
- ♥ The dignity of the human person is paramount.

### **Family**

- ♥ Family is the primary community where God's love is revealed.
- ♥ Sexual intimacy is a privilege reserved for those who have committed themselves for life in marriage.

### **Forgiveness/ Reconciliation**

- ♥ Human fragility means that we will at times be hurt and disappointed by others.
- ♥ Forgiveness and reconciliation aid healing and build community.

### **Freedom**

- ♥ Humans are gifted with free-will.
  - ♥ We are obliged to inform and follow our conscience.
  - ♥ True freedom is found in the service of what is good and just.



## **VALUES and PRINCIPLES underpinning Sexuality Education**

### **Goodness**

- ♥ Humans are oriented towards the good.
- ♥ We each have a responsibility for the common good.

### **Hope**

- ♥ Humans are capable of failure but faith brings hope.

### **Interconnectedness**

- ♥ Humans are innately social beings.
- ♥ Human life is interconnected.

### **Interdependence**

- ♥ Humans need to be in relationship with others in order to flourish in society.

### **Justice**

- ♥ All people should have the opportunity to develop their full potential and find happiness and fulfilment.

### **Love**

- ♥ Humans are created in the image of God who is love.
- ♥ We are each called to a vocation to love.
- ♥ Humans are sustained and nurtured through the giving and receiving of love.

### **Peace**

- ♥ Humans are called to work for peace in a way that honours the dignity of all.

### **Respect**

- ♥ Sexuality is a gift to be respected.

### **Responsibility**

- ♥ As members of the community we each have rights and responsibilities.
- ♥ We are obliged to inform and follow our conscience.

### **Reverence**

- ♥ All creation is 'of God' and thus deserving of reverence.
- ♥ We cherish that which is good, right and true in another.

### **Sanctity of life**

- ♥ Human life is sacred.

### **Stewardship**

- ♥ Humans have a responsibility to respect and share the gifts of the earth.

### **Wonder and Awe**

- ♥ Humans have the capacity to marvel and reverence creation.





## The Teacher

*The identity and success of Catholic education is linked inseparably to the witness of life given by the teaching staff.<sup>3</sup>*

Teachers in a Catholic school have the freedom, responsibility and privilege to teach Gospel values through their witness and integrity. As St Augustine said,

*The educator must teach students what and how to love, to love well and to love wisely, because we become what we love.<sup>4</sup>*

**The role of the teacher in South Australian Catholic Schools is to:**

- 🌿 Nurture the formation in faith of students
- 🌿 Respect the dignity and rights of all students without prejudice
- 🌿 Encourage students to understand and appreciate diversity in cultures and beliefs
- 🌿 Identify educational needs and design and implement appropriate programs
- 🌿 Recognise that a privileged relationship with students exists, and understand and honour that professional relationship
- 🌿 Provide a caring environment which promotes the spiritual, physical, emotional, social and intellectual well-being of all students
- 🌿 Respect the privacy of each student and exercise sound judgement in handling sensitive information.<sup>5</sup>



## The Curriculum

*In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered.<sup>6</sup>*

Sexuality education is not an isolated subject, nor a learning area all to itself. However, in a secondary school, outcomes for the Made in the Image of God program might be best achieved by integrating across key learning areas such as Religious Education, Arts, Health and PE, SOSE, Science or English. Key staff in these areas will need to work collaboratively to determine how best to achieve the outcomes for the Made in the Image of God program within the existing curriculum. Further assistance with this can be found in Section B part 1.

In addition, all staff in Catholic schools, particularly teaching staff, should be aware of what they are communicating about human sexuality to their students and whether Catholic Church values and principles are presented positively in this communication.

### Human Sexuality Education A Whole School Approach cont...

#### A Maths/Science teacher can lead students to an appreciation of the values of:



##### Wonder and Awe

- through **encouraging** the human capacity to marvel and reverence creation and understanding that the world of maths and science presents intricacies, patterns and designs which can only be the work of God.

##### Dignity of the Human Person

- through **affirming** the capacity of human beings to explore, investigate and reason, appreciating that this is a gift from God.

##### Sanctity of Life

- through **upholding** human life as sacred.

##### Responsibility towards the Common Good

- through **appreciating** that knowledge is not only a means of prosperity and success but a call to serve and be responsible for others.

#### An English/Arts teacher can lead students to an appreciation of the values of:



##### Love

- through **using** language and other artistic expressions to explore and understand the vocation of love to which all are called.

##### Dignity of the Human Person

- through **reflecting** the dignity and divine origins of the human person, using a range of creative means of expression.

##### Interconnectedness

- through **appreciating** that relationships enable the flourishing of the human person and that social connections can be nurtured through music, drama, visuals or other language or artistic expressions.

##### Freedom

- through **using** language and the arts to dream, imagine, wonder, express and explore the innermost self.

*Human Sexuality Education A Whole School Approach cont...*

**A Design/Technology teacher can lead students to an appreciation of the values of:**



**Dignity of the Human Person**

- through **cultivating** creative skills to allow humans to develop their talents as gifts of God the Creator.

**Common Good**

- through **contributing** labour and ideas to promote the good of society, enabling others to benefit and flourish.

**Concern**

- through **affirming** the capacity of people to generate necessities such as food, textiles and implements which can benefit others and enhance self-worth.

**Reverence**

- through **valuing** that which is created through the generosity and goodness of others.

**A SOSE/Languages teacher can lead students to an appreciation of the values of:**



**Community**

- through **exploring** the ways of life of various societies, and developing an appreciation for the core values of communities.

**Interdependence**

- through **developing** an awareness of the ways in which societies rely upon each other for their existence and appreciating unity in diversity.

**Stewardship**

- through **understanding** that humanity has a responsibility to care for and nurture a world which can sustain future generations.

**Justice**

- through **ensuring** that each person has the opportunity to develop to his/her full potential and find happiness and fulfilment.

### Human Sexuality Education A Whole School Approach cont...

#### A Religious Education teacher can lead students to an appreciation of the values of:

##### Reverence

- through *understanding* that all creation is of God and is a gift to be cherished and respected.

##### Forgiveness/Reconciliation

- through *acknowledging* that human fragility means that sometimes we will hurt others and be hurt, and that forgiveness and reconciliation aid healing and build community.



##### Peace

- through *recognising* that humans are called to work for peace in a way that honours the dignity of all.

##### Goodness and Hope

- through *understanding* that humanity is of God and thus is good, and that this belief brings hope that a just and peaceful society can be a reality.

#### A Health and PE teacher can lead students to an appreciation of the values of:

##### Chastity

- through *acknowledging* that the human body is sacred and sexuality is a gift to be respected.



##### Respect

- through *appreciating* individuality and diversity and every person's uniqueness and contribution to the community.

##### Interdependence

- through *fostering* cooperation and teamwork as a means of developing a sense of self worth and connection with others.

##### Justice

- through *understanding* that fair play, mutual respect and healthy competition all contribute to a sense of integrity and justice.

<sup>1</sup> Congregation for Catholic Education, 1998, *The Catholic School on the Threshold of the Third Millennium*, n.9

<sup>2</sup> c.f. South Australian Commission for Catholic Schools, *Vision Statement*, 1996.

<sup>3</sup> John Paul II, *Ecclesia in Oceania* 2001

<sup>4</sup> St Augustine of Hippo, *The Confessions*, Book I, 13.9

<sup>5</sup> c.f. South Australian Commission for Catholic Schools, *Charter for Teachers*.

<sup>6</sup> Congregation for Catholic Education, 1998, *The Catholic School on the Threshold of the Third Millennium*, n.14





## MADE IN THE IMAGE OF GOD

### *Aims of program*

6

The *Made in the Image of God* program incorporates a sequential curriculum firmly based on Catholic moral teaching. This curriculum has been organised into four strands which explore essential aspects of the human person.

	<b><i>The Catholic Church's Foundational Beliefs</i></b>	<b><i>This program promotes and encourages behaviours founded on Catholic values</i></b>
<b><i>Being Human</i></b>	Humans are created in the image and likeness of God and are called to demonstrate reverence for self, others and the created world.	By affirming the value and dignity of human life and promoting reverence for self, others and the whole of creation.
<b><i>Being Sexual</i></b>	Sexuality is a fundamental dimension of the human person. It is part of the physical, moral, psychological and spiritual realities of life. Sexuality is an integral part of God's gift to humanity, a lens through which we relate to others and reveal God's love to the world.	By exploring the spiritual, physical, moral and psychological dimensions of human sexuality and developing an appreciation of the Catholic Church teaching regarding sexuality.
<b><i>Being Connected</i></b>	Humans are drawn to connection with God and with others and God's love is revealed to us in and through our relationships with others.	By exploring the human vocation to love God and neighbour and developing an appreciation of the interdependence of humanity.
<b><i>Being Moral</i></b>	Humans are moral beings commanded to love God and each other. Gifted with freedom of choice, the temptation to sin is always present. God gave Jesus as the model of full humanity and humans are redeemed through his life and sacrifice. Christian decision making involves informing one's conscience, prayer and drawing upon the life of Jesus and the wisdom of the Church.	By developing an understanding of what it is to be moral and encouraging responsible decision making by exploring the processes of Christian decision making.





MADE IN THE IMAGE OF GOD

section

B

## Contents

### Part 1

#### Introduction, Overview and Curriculum Structure

	Page
1. How do schools implement and maintain <i>Made in the Image of God</i> ?	26
2. How can <i>Made in the Image of God</i> be taught within the curriculum?	32
3. How is <i>Made in the Image of God</i> curriculum structured?	33
3.1 Curriculum Structure Chart	35
3.2 Outcomes Overview Chart	36
3.3 The Double Page Template	38
3.4 The Possible Intergration Pathways Template	40
4. How do schools prepare a Scope and Sequence Plan?	42
4.1 Curriculum Learning Outcomes by Standards	43
4.2 Curriculum Learning Outcomes by Key Ideas	51

### Part 2

#### Teaching and Learning Curriculum

5. Being Human	61
6. Being Sexual	87
7. Being Connected	115
8. Being Moral	141
9. References and Glossary	171



## MADE IN THE IMAGE OF GOD

### *How do schools implement and maintain Made in the Image of God?*

Schools will need to attend diligently to a number of key areas in order to implement and maintain the *Made in the Image of God* program.

These key areas can be categorised as:

**Parent Partnerships**  
**Documentation**  
**Professional Development**  
**Resources**

### **Parent Partnerships**

This program supports parents in their role as the first and foremost educators in human sexuality. In implementing and maintaining this program schools must ensure that parent partnerships are highly valued and are continually strengthened and enriched. In particular, schools must ensure that:

- Parents have an overseeing role in the program through membership of the Overview Committee operating at each school.
- Parents are provided with adequate information about all strands of the curriculum, as well as specific information about teaching in the Being Sexual Strand, well before the lessons take place. Parents are encouraged to discuss any questions or concerns with designated school staff. Should parents be uncomfortable with particular aspects that may be sensitive or may be perceived as inappropriate, parents are supported to withdraw their child from those aspects of the curriculum.
- Parents work together with teachers wherever possible with in-school involvement as well as at-home activities. Suggestions for creating such opportunities are highlighted throughout the curriculum document.
- Parents are given access to resources to support teaching in this area, such as the resources used by the teachers in the classroom lessons, as well as particular resources which support parents in their role.





## MADE IN THE IMAGE OF GOD

### *How do schools implement and maintain Made in the Image of God?*

#### **Overview Committee**

In order to implement and maintain this program, schools need to form an Overview Committee. This committee should consist of a number of parent representatives as well as representatives from school leadership and staff. The work of the Overview Committee is ongoing, though some membership changes may need to occur from year to year. The membership and work of the Overview Committee should be communicated to the general parent community.

Prime responsibilities of the Overview Committee are to:

- ensure the fundamental role of parents in sexuality education is respected and upheld
- positively promote the values, ideals and importance of the program within the school community.

Tasks of this Committee include:

- implementation and maintenance of a school policy statement and a school procedures document
- approval of a school-based scope and sequence for the *Made in the Image of God* program
- provision of annual information sessions for parents
- annual evaluation of the school-based program

## **Documentation**

#### **School Policy Statement**

Each school should have a written policy statement for *Made in the Image of God*. This should be formulated by the Overview Committee, and reviewed on a regular basis. The style, format and review timeline should be in keeping with other school policies. Examples of policy statements can be found in Section C.

#### **School Procedures Statement**

The *Made in the Image of God* program should be managed at a school level in ways that are particular to the context and needs of each school. Consideration should be given to such aspects as timing, integration, staff professional development and allocation of resources. Particular attention should be given to procedures for nurturing the school/parent partnership. Such detail should be recorded in a school procedures statement. This statement could be highlighted during staff induction. It will help to ensure that teachers are clear and consistent about the way the program is managed at their school. An example of a procedures statement can be found in Section C.



## MADE IN THE IMAGE OF GOD

### *How do schools implement and maintain Made in the Image of God?*

#### **Scope and Sequence Plan**

As this curriculum is structured into standards, schools will need to prepare a scope and sequence plan to establish how to address the learning outcomes at each year level. The development of this plan draws upon the educational expertise of school staff in collaboration with the Overview Committee. A copy of the plan is to be provided to parents as an overview of the school program.

#### **Professional Development**

##### **Key Teacher**

Each school should appoint a Key Teacher to manage the implementation and maintenance of the *Made in the Image of God* program. This person will have taken part in training opportunities through Catholic Education South Australia. Key Teacher training undertaken within the former Family Life Education program will be considered valid, though it is strongly advised that all Key Teachers continue to access further professional learning opportunities as they arise.

The role of the Key Teacher will include:

- Organisation and membership of the Overview Committee
- Management of staff professional development
- Supervision of parent communication
- Management of the school designed curriculum
- Organisation of resources
- Liaison with the school leadership team

(see Annual Checklist for Key Teachers page 30-31)

The Key Teacher should be supported by the school in order to attend to these duties, for example with POR recognition or scheduled release time.

##### **Professional Development of Teaching Staff**

Teachers are required to participate in some basic training in order to teach this curriculum. Introductory courses are offered through CESA, or a Religious Education Consultant can support the designated Key Teacher to provide the training.

Further professional development should be undertaken on a regular basis. This can be facilitated by the Key Teacher at opportunities such as staff or faculty meetings. Teaching staff can also access some of the many opportunities for professional development facilitated by Religious Education Consultants at CESA. These opportunities can be taken as single training days or staff can enrol in the Graduate Certificate in Catholic Education with a focus on human sexuality education.



## MADE IN THE IMAGE OF GOD

*How do schools implement and maintain  
Made in the Image of God?*

### Resources

There are many resources available to support teaching in this area. A list of recommended resources to support teaching the *Made in the Image of God* program is available at CESA Online within the Religious Education folder.

When using any text, online, audio visual or human resource for human sexuality education it is imperative that they are thoroughly screened to ascertain their suitability. Most importantly, any such resources must promote Catholic Church values and be appropriate to the content of the program. Checklists to use when screening resources are available in Section C.

Schools should also provide appropriate resources for parents to borrow in order to support their prime role in human sexuality education. The online resource list has some recommendations for developing an appropriate parent library.





## MADE IN THE IMAGE OF GOD

### Annual Checklist for Key Teachers

Area to be addressed	Considerations	Completed
<b>Parent Partnerships</b>		
<b>Overview Committee</b>	Membership includes parents, school leadership and other interested staff	
	Activity of Overview Committee communicated to school community throughout the year	
<b>Communication</b>	Written information regarding all four strands of the curriculum provided to parents before teaching takes place. Includes the school scope and sequence plan	
	Specific information about the Being Sexual strand communicated to parents a few weeks before teaching takes place. Includes <i>when</i> the teaching will take place and <i>what</i> will be covered	
	A general parent information session provided to look at the program as a whole	
<b>Parent Involvement</b>	Sufficient opportunities for parents to be involved in the teaching and learning process provided	
<b>Parent Support</b>	A parent library made available	
<b>Documentation</b>		
<b>Policy Statement</b>	The policy statement should be current and reviewed, when necessary, by the Overview Committee and teaching staff	
<b>Procedures Statement</b>	The procedure statement should be current and reviewed, when necessary, by the Overview Committee and teaching staff	
<b>Scope and Sequence Plan</b>	A school-based plan is in place indicating how outcomes are to be addressed at each year level/ standard and through which Key Learning Area	



## MADE IN THE IMAGE OF GOD

### Annual Checklist for Key Teachers

Area to be addressed	Considerations	Completed
<b>Professional Development</b>		
Key Teacher	Previously trained or undertaking training	
	Support provided by school to attend to duties	
Teaching Staff	All teachers who will teach aspects of <i>Made in the Image of God</i> have completed an Introductory Course facilitated by CESA RE Consultants or the Key Teacher	
	Opportunities for professional development in this area provided at the school	
	Staff encouraged to undertake further professional development facilitated by Consultants at the Catholic Education Office	
	Oversee design and evaluation of intergrated curriculum	
<b>Resources</b>		
Teaching Resources	<i>Made in the Image of God</i> as the mandated curriculum is being used for planning and teaching	
	Resources used to support the teaching of this program promote Catholic Church values (See checklists in Section C)	
	Resources used appropriate to content of curriculum	
Parent Resources	Resources to support parents made available	



## MADE IN THE IMAGE OF GOD

### *How can Made in the Image of God be taught within the curriculum?*

This program is not a further learning area, but rather an umbrella curriculum which is designed to enhance teaching and learning across the Key Learning Areas with elements of human sexuality education.

It is intended that students are able to access each of the four Strands of this program each year. This is an acknowledgment of the belief that human beings are sexual beings and learning to responsibly live out our vocation to love is a vital part of all Catholic education. It is strongly recommended therefore, that schools do not 'reduce' the holistic nature of the program by addressing the outcomes only on 'once off' occasions such as whole of year level lectures, seminar days or reflection days, though these occasions can certainly enhance an integrated curriculum approach.

#### **Possible approaches**

Ideally schools will determine for themselves the most appropriate way to deliver this program. This should be recorded in the school Scope and Sequence statement and reviewed on a yearly basis. Some options might include:

- One or two learning areas primarily responsible for addressing and assessing the outcomes of the Made in the Image of God program. All other learning areas find ways to communicate the values and essence of the program without explicitly teaching and assessing its content.
- The outcomes and values of the program are addressed and assessed across as many learning areas as possible.
- Integration with SACE specific topics at Year 11 and 12
- Integration with existing school specific programs such as Pastoral Care

All options require careful planning and collaboration within faculty teams and across faculties and of course, approval by the Overview Committee. Though an integrated approach is considered the ideal, careful attention needs to be given to ensure students are given access to all the richness of the

Made in the Image of God program as well as the outcomes of the Key Learning area being integrated with.

#### **Integration with Key Learning Areas**

The Possible Integration Pathways pages which occur at the end of each Strand and Standard of section B part 2 are designed to assist with planning an integrated approach and identify possible connections with a number of Key Learning Areas. A template which describes the layout of these pages can be found on page 40. As indicated by the Possible Integration Pathways pages a number of Key Learning Areas such as Religious Education, English, SOSE, Health and PE, The Arts, Design and Technology and Science lend themselves to integration with aspects of The Made in the Image of God program.

#### **Integration with Child Protection Curriculum**

The Catholic module of the "Keeping Safe" child protection curriculum identifies a number of possible integration points with the Made in the Image of God curriculum. It is important that the Catholic values of the dignity of the human person and the sacredness of sexuality underpin teaching and learning in the Child Protection Curriculum. If schools choose to integrate both of these programs it is most important that the one does not take precedent over the other. The same of course, can be said for all curriculum integration.

#### **Assessment**

Teachers would identify both formative and summative assessment tasks at the planning stage of integrated units of work. Many of the suggested teaching activities in this document lend themselves to be used as assessment tasks. Peer assessment and self-assessment strategies could be most appropriate in this area. The outcomes for Made in the Image of God as well as the Key Learning Area/s being integrated with should be assessed.





## MADE IN THE IMAGE OF GOD

### *How is Made in the Image of God curriculum structured?*

3

*Made in the Image of God* is a dynamic curriculum through which students are invited to develop an integrated understanding of the human person and human sexuality.

This curriculum seeks to offer a positive statement of the Catholic understanding of what it is to be a human person - the understanding of our humanity that underpins Catholic moral teachings. *Made in the Image of God* emphasises the Church's positive affirmations of human existence and relationship with God.

The curriculum uses a Constructivist approach to learning design which focuses on outcomes for all learners. This curriculum uses **Strands** to structure and organise learning from Reception to Year 12 and **Key Ideas** which comprise the fundamental concepts of the learning and understandings as they are developed in complexity across the years.

#### **Strands**

The four conceptual Strands explore different aspects of human sexuality.

#### ***Being Human***

This Strand examines the Church's affirmation of the value and dignity of human life, promoting reverence for self, others and the whole of creation.

It enables students to explore the belief that humans are created in the image and likeness of God, and are called to demonstrate reverence for self, others and the created world.

#### ***Being Sexual***

This Strand explores the spiritual, physical, moral and psychological dimensions of human sexuality and develops an appreciation of the Catholic Church's teaching regarding sexuality.

It develops the notion that sexuality is a fundamental dimension of the human person. It is part of the physical, moral, psychological and spiritual realities of life.

#### ***Being Connected***

This Strand reflects how humans are drawn to connection with God and with others, and that God's love is revealed to us in and through relationships with others.

It enables students to explore the human vocation to love God and neighbour and to grow in appreciation of the interdependence of humanity.

#### ***Being Moral***

This Strand develops an understanding of what it is to be moral, and encourages responsible decision making by exploring the processes of Christian decision making.

It enables students to analyse Christian decision making, which involves informing one's conscience, praying, and drawing upon the life of Jesus and the wisdom of the Church.



## MADE IN THE IMAGE OF GOD

### *How is Made in the Image of God curriculum structured?*

#### Key Ideas

Each conceptual Strand is expressed with one Key Idea. These articulate fundamental concepts and learning relevant to the Strand.

4 Key Ideas are employed in the *Made in the Image of God* curriculum.

Strand		Key Ideas
<b><i>Being Human</i></b>	1	Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.
<b><i>Being Sexual</i></b>	2	Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human sexuality.
<b><i>Being Connected</i></b>	3	Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.
<b><i>Being Moral</i></b>	4	Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.

#### Standards and Framework Learning Outcomes

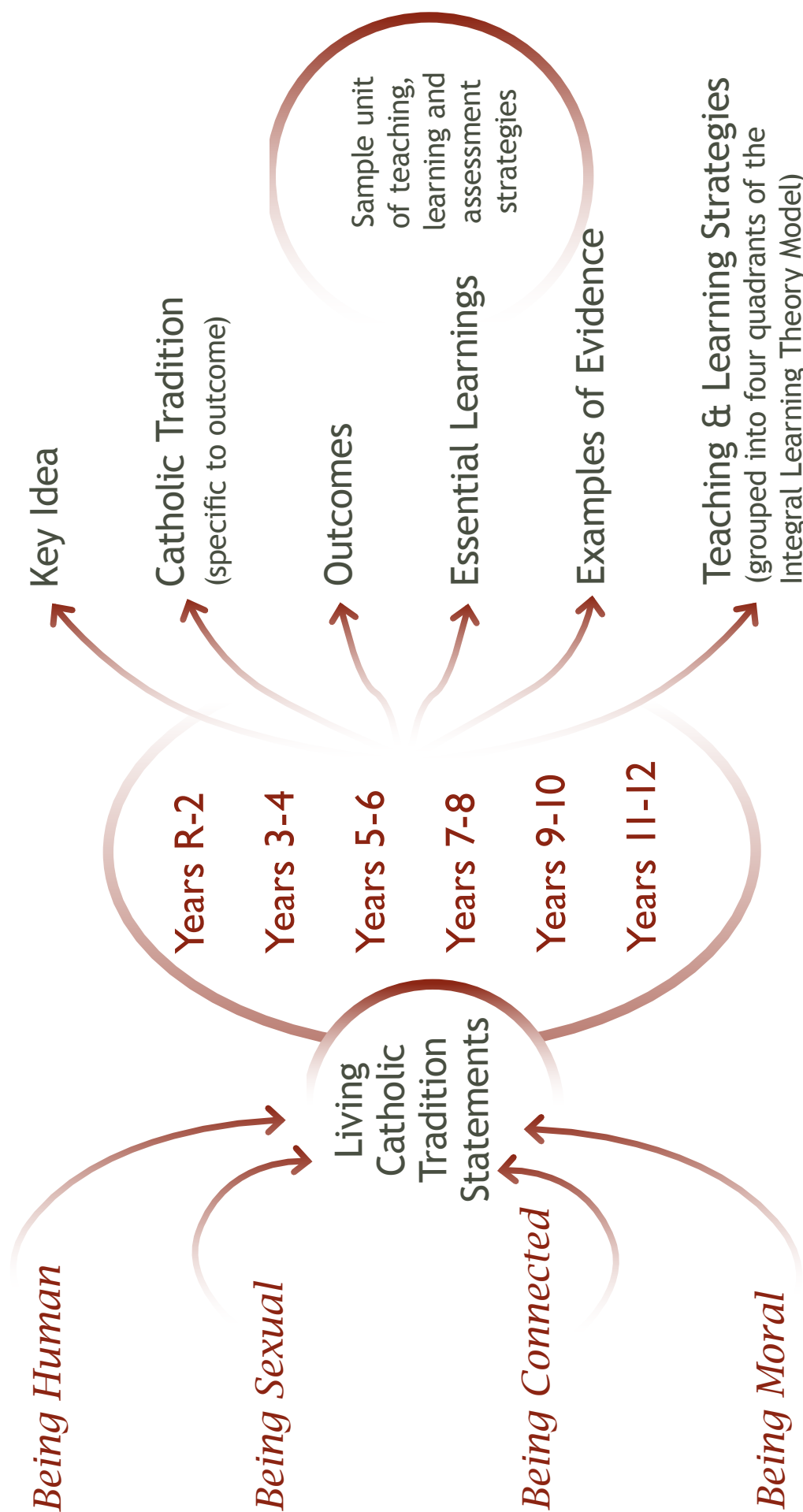
The Human Sexuality Curriculum uses the six Curriculum Standards as a common reference point and indication of student entitlement, expressed at significant points of the learning continuum: Years 2, 4, 6, 8, 10 and 12.

Each Standard contains curriculum Learning Outcomes derived from the Key Ideas. Curriculum Learning Outcomes describe the knowledge, skills, attitudes and dispositions that learners are expected to develop, enabling progress in learning to be tracked.





## MADE IN THE IMAGE OF GOD Curriculum Structure





## MADE IN THE IMAGE OF GOD Outcomes Overview Chart

KEY IDEAS		STANDARDS & LEARNING OUTCOMES		
Concerning knowledge, skills and attitudes associated with ...		At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the child:	At Standard 3, towards the end of Year 6, the child:
<b>BEING HUMAN</b>	Key Idea 1: Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	<b>Loved by God</b> 1.1 Explores God's unconditional love for her/him and examines the various ways people who love and care for him/her are an expression of God's constant and ever-present love.	<b>Created by God</b> 2.1 Examines the belief that life is a special gift that God shares with us and <i>identifies</i> factors influencing the development of a positive regard for self and others.	<b>Created in the Image of God</b> 3.1 <i>Investigates</i> and <i>shares</i> ways of developing responsibility for the physical, emotional and spiritual wellbeing of self and others.
	Key Idea 2: Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.	<b>Discovering</b> 1.2 <i>Celebrates</i> God's gift of new life and explores gender and family structures.	<b>Developing</b> 2.2 Responds to the belief that humanity is an expression of God's creative love and <i>identifies</i> the stages of human growth and change.	<b>Changing</b> 3.2 <i>Appraises</i> how physical, social and spiritual changes occur in themselves and others and <i>assesses</i> factors that contribute to individual and group identity.
<b>BEING CONNECTED</b>	Key Idea 3: Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.	<b>Belonging</b> 1.3 <i>Reflects</i> on the particular groups to which he/she belongs and identifies how love, care and wellbeing are experienced through the positive interaction of all members.	<b>Relating</b> 2.3 <i>Critically reflects</i> on the Christian belief that we are called to live in relationship and <i>examines</i> the components of positive relationships.	<b>Connecting</b> 3.3 <i>Examines</i> and <i>applies</i> the belief that Christians live their baptism as members of the Body of Christ by caring for one another and for the whole human family.
	Key Idea 4: Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.	<b>Choices</b> 1.4 <i>Demonstrates</i> an increasing awareness that each person has the capacity to make choices and <i>discusses</i> the impact that these choices have on the wellbeing of self and others.	<b>Freedom</b> 2.4 <i>Reflects</i> on the freedom that all human beings have to make choices and <i>explores</i> ways to respect the rights of self and others in his/her choices.	<b>Responsibility</b> 3.4 <i>Explores</i> her/his capacity to make choices and <i>demonstrates</i> an understanding of the role of Christian values in decision making.

STANDARDS



# MADE IN THE IMAGE OF GOD

## Outcomes Overview Chart

KEY IDEAS		STANDARDS & LEARNING OUTCOMES			
Concerning knowledge, skills and attitudes associated with ...		At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:	
<b>BEING HUMAN</b>	Key Idea 1: Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	<b>Respecting</b> 4.1 Explores the concept of self-image and identifies factors that promote resilience.	<b>Forming</b> 5.1 Reflects upon the factors which shape personal identity and explores different understandings of being human.	<b>Living</b> 6.1 Examines the Christian belief that humans are called to love and be loved.	
<b>BEING SEXUAL</b>	Key Idea 2: Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.	<b>Emerging</b> 4.2 Reflects upon the implications of adolescent growth and development and engages with Catholic teaching on sexuality and its implications for the sexual behaviour.	<b>Valuing</b> 5.2 Explores the portrait of human sexuality in contemporary society and evaluates these portrayals in the light of the Catholic understanding of human sexuality and relationships.	<b>Loving</b> 6.2 Understands the potential of sexuality to enrich the human person and explores his/her personal response to the gift of human sexuality.	
<b>BEING CONNECTED</b>	Key Idea 3: Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.	<b>Incuding</b> 4.3 Compares and contrasts the diverse ways people connect in human society and evaluates how these connections promote human belonging.	<b>Nurturing</b> 5.3 Considers the Catholic understanding of human intimacy and identifies that build healthy, life-giving relationships.	<b>Committing</b> 6.3 Examines the virtues associated with loving relationships and considers strategies for applying these in everyday life.	
<b>BEING MORAL</b>	Key Idea 4: Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.	<b>Considering</b> 4.4 Examines the role of human values in society and identifies the challenges associated with living a moral life.	<b>Responding</b> 5.4 Identifies processes through which an individual develops personal responsibility and an informed conscience.	<b>Hoping</b> 6.4 Evaluates the ways in which human morality has evolved over time and explores contemporary moral challenges from the Catholic perspective.	

STANDARDS

# The Double Page Template

## Strand

There are 4 conceptual Strands: Being Human, Being Sexual, Being Connected and Being Moral, each with one Key Idea

## Key Idea

This introduces the Key Idea, providing a focusing context or interesting window into the Key Idea in a particular way at this Standard.

## Being Human

...Forming...

*Through Jesus, God became human as a model for who we are called to be. In many parts of the world today there is a growing regard for the value of human life.*

### Standard 5

### The Catholic Tradition supporting this Outcome

## Introduction

This introduces the Key Idea, providing a focusing context or interesting window into the Key Idea

## Catholic Tradition Statements

This contains a broad range of insights from the Tradition relevant to this Strand, Key Idea and Outcome. They give a more specific breakdown of relevant concepts from the Living Catholic Tradition Statements at the beginning of each Strand. Also stated here are related references from Scripture and the Teaching Authority of the Church.

**Human** Key Idea  
Students respond to the belief that we are created in the image and likeness of God and called to demonstrate reverence for self, others and the whole of creation.

### For teacher background and reflection

Human life is a journey of growing in love. The success of this journey depends upon the individual's capacity for love, a capacity shaped by experiences of loving and being loved.

Self-acceptance and the disposition to accept the love of others are crucial factors in determining the success of the journey of life. Christians believe that God is love. We grow to know the love of God as we give and receive genuine love.

Human beings are part of God's plan for creation. We are willed to exist in God's dream for the world. Throughout history, God has revealed how God wants humanity to be. Over time, people have grown in understanding of what it means to be human in light of their lived experience and relationship with God. Through Jesus, God became human as a model for who we are called to be. In many parts of the world today there is a growing regard for the

Genesis 1:1-31 *God's creation*

Psalms 139 *I praise you, for I am fearfully and wonderfully made.*

Matthew 5:1-11 *The Beatitudes*

Catechism of the Catholic Church, nn.1716, 1717, 1719, 1723, 2258

Theology of the Body, 9/5/79

Gaudium et Spes, nn. 22, 24

Evangelium Vitae, n 34

value of human life.

Unfortunately the mass media often present human beings as without value, even as expendable. We must critically analyse these images in light of our understanding that we are made in the image and likeness of God, and that all human beings will flourish only if they love and are loved.

In Jesus Christ we see God's paramount expression of love, compassion, reconciliation and justice. By his own life Jesus demonstrates what we have been created to be -- fully human, fully alive, and able to participate in the life and love of God.

We are made in God's image and at the core of the Church's pastoral action is an understanding that the dignity and uniqueness of each individual person is to be respected. Where communities provide a sense of belonging and security it is possible for each person's dignity and worth to be affirmed. All will then be able to grow to the fullness of their potential.

### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- Their capacity to reflect critically upon their own range of emotional responses to life experiences.
- Skills of analysis in seeking to understand pastoral concerns that inform Church teaching.
- An awareness of the psychological concepts and language which promote self-understanding.
- The ability to name values which form and influence their own behaviour.
- The ways the media portray different understandings of being human, and how these can shape people's values and behaviours.
- Different historical understandings of what it is to be human.
- Strategies for personal and spiritual reflection on being human.
- Skills for interpersonal communication of thoughts and feelings.

## Content, Skills, Attitudes and Dispositions

This range of examples provides a useful reminder of cognitive and affective skills, attitudes and possible faith responses which students could have opportunities to explore and develop. These examples suggest ways in which the curriculum learning sequence might be divided over the Standard.

# START HERE

## Curriculum Learning Outcome

The Double Page is designed around the Curriculum Learning Outcome. The Framework Learning Outcome here combines Standard I with Key Idea I to articulate Outcome I.I. The Curriculum Learning Outcome broadly describes the knowledge, skills and understandings that learners are expected to develop in this standard.

### Standard 5 (Yr. 9 - 10)



#### Learning Outcome 5.1

Reflects upon the factors which shape personal identity, and explores different understandings of being human.

#### Student Context

At this Standard students are experiencing a period of rapid intellectual growth and existential exploration: Who am I? What can I be? What do I believe? They are likely to be involved in deepening interpersonal relationships, with peer group acceptance being paramount. At this stage of development, emotional responses are heightened and this may influence interpersonal communication. By reflecting on their lived experience and relationships with others and with God, students can come to a deeper appreciation of the innate dignity, worth and uniqueness of every person as 'made in the image and likeness of God'.

#### Essential Learnings

##### Thinking

Critically analysing conflicting messages about the meaning of human life portrayed in society.

##### Communications

Awareness that language allows articulation of self understanding.

##### Futures

Reflecting critically on the past to inform future hopes for humanity.

##### Interdependence

Fostering relationships which affirm and enhance personal values.

##### Identity

Recognising how personal values shape identity.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Investigate the lives of people who show a balanced outlook on life both from a spiritual and personal dimension and discuss how they reflect the positive dimension of 'Being Human'. ☺

Design a 'FAQ' sheet around the Catholic Church's stance on human life.

Create a glossary/dictionary of slang terms which promote self-understanding and positive self-talk.

Students create a photo story of significant events, images and/or people from the year or era in which they were born. Consider what has changed and what has remained the same, especially regarding values in their world and world views over the last 15 or 16 years. ☺

Compare and contrast how individuals communicate thoughts and feelings. Analyse the difference between genders ☺

#### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do I honour the infinite value of each of my students?

How do I teach and model skills such as personal reflection and critical questioning?

#### Student Context

This points in a general way to the developmental stage of students, their socio-cultural context, religious experience and practice, or other factors specific to the Learning Outcome.

It needs to be shaped by the local context.

#### Family Activities

This is an invitation to think of creative ways in which to engage Parent Partnerships, a core element of this curriculum.

#### Examples of Evidence

These are examples of the types of learning activities which indicate that a Learning Outcome has been achieved (in part or in full). It is not an exhaustive list.

#### Essential Learnings

These are personal and intellectual qualities which include capabilities, dispositions and understandings.

The EL statements here are sample expressions in light of the Outcome. They are often linked to the Tradition.

They are distinct from Examples of Evidence, as they have a broad educational focus.

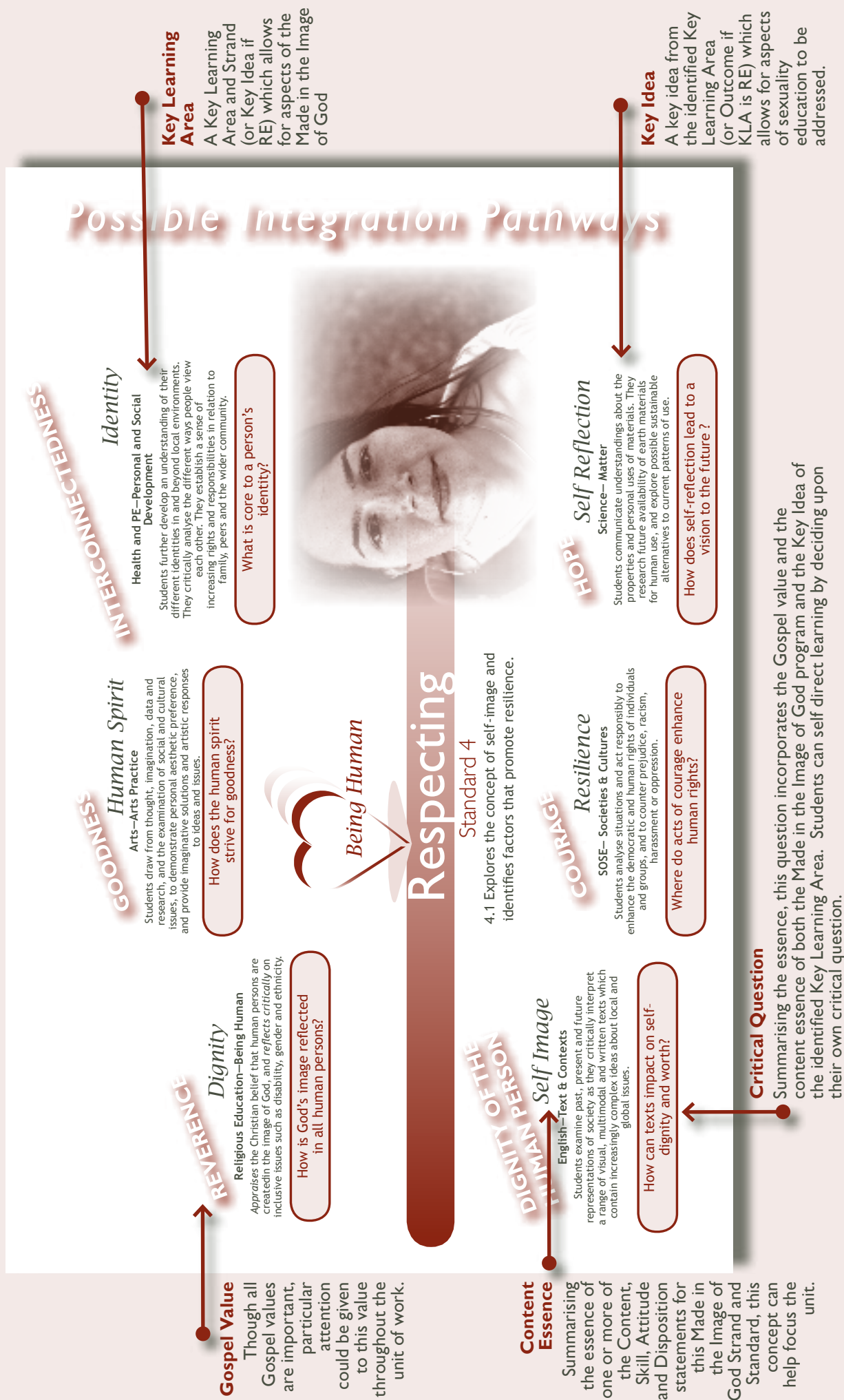
#### Learning Design Considerations

Questions to assist in designing explicit and implicit learning.



## The Possible Integration Pathways Template

These pages, occurring at the end of each Standard for each Strand, are designed to spark ideas for integrating aspects of the Made in the Image of God program across the curriculum. They are not intended to present every possibility and teachers will no doubt be able to identify many more points of integration with their Key Learning Area.





*Being Human*



*Being Sexual*



*Being Connected*



*Being Moral*





## MADE IN THE IMAGE OF GOD

### *How do schools prepare a scope and sequence plan?*

It is recommended that schools prepare a Scope and Sequence plan to ensure that students have adequate opportunity to achieve the Standard learning outcomes by the end of Years 2, 4, 8, 10 and 12. This plan will demonstrate how the outcomes will be addressed at each year level/standard.

The development of this plan draws upon the educational expertise of school staff in collaboration with the Overview Committee.

#### Format

Each Standard identifies a number of Content, Skills, Attitudes and Dispositions statements. The suggested teaching, learning and assessment strategies are strongly connected to these statements. In order to prepare a Scope and Sequence plan, schools will need to decide which of these statements are appropriate to the year levels in the standard. These statements have been compiled into a chart on the following pages in order to assist schools with their decision making and record keeping.

#### Preparation and Review

Schools will need to have prepared and communicated to parents their Scope and Sequence plan before teaching occurs. This preparation will require the educational expertise of school staff and the collaboration and approval of the Overview Committee. Evaluation of the *Made in the Image of God* program should occur at the conclusion of the units being taught. Such evaluation should include a review of the Scope and Sequence plan to ensure it is best meeting the needs of the students.

#### Considerations

In preparing and reviewing the school's Scope and Sequence plan consideration needs to be given to such aspects as:

- Context of the school community - cultural backgrounds, religious beliefs, location, wider services, parental expectations
- Context of the students - cultural backgrounds, religious beliefs, developmental stages, family life
- School structures - delivery across the curriculum, year level structures
- Sensitive nature of some of the materials and concepts in the program particularly in the Being Sexual strand. In particular it is importance to note that Standard 2 and 4 have applied restrictions.
  - *Though named in Standard 2 sexual intercourse and reproductive system cannot be taught at year 3 but **ONLY** at Year 4 and above.*
  - *Though named in Standard 4 sexual orientation and sexuality issues such as sexual transmitted infections and contraception cannot be taught at Year 7 but **ONLY** at Year 8 and above.*

#### Communication

Once the plan has been prepared, it should be communicated to parents in order for them to have an overview of the program as it pertains to their child's school context. This communication is one part of the broader development of partnerships with parents in this area.



## Curriculum Learning Outcomes by Standards:

Each Standard contains curriculum Learning Outcomes derived from the Key Ideas. Curriculum Learning Outcomes describe the knowledge, skills, attitudes and dispositions that learners are expected to develop, enabling progress in learning to be tracked.

## Characteristics of an Early Years Learner (Yr. R-2)

Early Years learners approach the world with a sense of curiosity and wonder which, with nurturing, evokes an appreciation of the mystery of God in creation and relationship. During this time, children pass through a period of rapid maturation in which they acquire mobility, language, socially acceptable ways of expressing emotions and skills in relating to those around them. The Early Years learner looks to significant adults for guidance in discerning appropriate behaviour and for developing a sense of right and wrong.

### Standard 1, towards the end of Year 2

<i><b>Being Human</b></i>	<i><b>Being Sexual</b></i>	<i><b>Being Connected</b></i>	<i><b>Being Moral</b></i>
<p><i>Key Idea 1:</i></p> <p>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</p>	<p><i>Key Idea 2:</i></p> <p>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</p>	<p><i>Key Idea 3:</i></p> <p>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</p>	<p><i>Key Idea 4:</i></p> <p>Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.</p>
<p><b>Loved by God</b></p> <p>1.1 <i>Explores</i> God's unconditional love for her/him and <i>examines</i> the various ways people who love and care for him/her are an expression of God's constant and ever-present love.</p>	<p><b>Discovering</b></p> <p>1.2 <i>Celebrates</i> God's gift of new life and <i>explores</i> gender and family structures.</p>	<p><b>Belonging</b></p> <p>1.3 <i>Reflects</i> on the particular groups to which he/she belongs and identifies how love, care and wellbeing are experienced through the positive interaction of all members.</p>	<p><b>Choices</b></p> <p>1.4 <i>Demonstrates</i> an increasing awareness that each person has the capacity to make choices and <i>discusses</i> the impact that these choices have on the wellbeing of self and others.</p>

### ***Content, Skills, Attitudes and Dispositions*** ***Students have opportunities to explore and/or develop...***

<p>An appreciation of the Christian understanding of what it means to be created in the image and likeness of God.</p> <p>An understanding that each person is unique, special and gifted by God.</p> <p>An understanding that loving and supportive relationships build positive self-regard and reveal God's love to us.</p> <p>The ability to recognise, appreciate and respond appropriately to the people who love and care for us.</p> <p>An understanding of how culture influences our experiences, beliefs, attitudes and actions.</p> <p>Strategies for looking after the physical, spiritual and emotional self.</p> <p>An awareness of the people in our community who help to keep us safe and healthy.</p>	<p>A familiarity with the story of their birth and welcome into their family and Church family.</p> <p>A sense of awe and wonder for the gift of new life.</p> <p>An understanding that love and life are nurtured within the family unit as part of God's plan for creation.</p> <p>Ways of thanking God for the gift of new life.</p> <p>An appreciation of the dignity of the human person while developing an understanding of the differences between girls and boys.</p> <p>An awareness that family structures take many forms.</p> <p>An ability to use correct terminology to name parts of the body.</p> <p>An appreciation of their body as a special gift.</p>	<p>An understanding of the Church as a community of believers who form relationships in and through Jesus Christ.</p> <p>An awareness of the ways that family and friends reveal the love of God to us.</p> <p>An appreciation that we belong to a variety of groups who all make up the human family.</p> <p>Strategies for making friends.</p> <p>An understanding that as members of a family or group there are expectations and responsibilities.</p> <p>An understanding that there are similarities and differences between friendship, family and community groups.</p> <p>An appreciation of the notion that right relationship requires love, respect and forgiveness.</p>	<p>An understanding that Jesus invites us to follow his way of love and making choices.</p> <p>An awareness that when we make mistakes we need to say sorry.</p> <p>An awareness that when others make mistakes we need to offer forgiveness.</p> <p>An exploration of ways to make choices for our own growth, health and wellbeing.</p> <p>Choices that promote healthy relationships.</p> <p>An ability to recognise when others need help and choose appropriate ways to respond.</p> <p>An awareness that decisions made affect self, others and creation.</p>
--	--	--	---

## Characteristics of a Primary Years Learner (Yr. 3-4)

At this age the learner is curious, has a sense of adventure and desires to learn new things as the understanding of self, community and the wider world expands. Choices made by the Primary Years learner are beginning to be shaped by peer relationships. The learner develops through dealing with a range of views, social roles and relationships. In this challenging period the learner may struggle to develop self understanding, as the learner engages with an increasing range of social and religious settings. Fairness and equal treatment are at the core of the emerging moral framework of the Primary Years learner. The learner begins to acquire a greater sense of personal identity through relationships and understands the meaning of co-operation and sharing. During this period the learner often has a keen sense of right and wrong and evaluates attitudes and behaviour.

### Standard 2, towards the end of Year 4

<i>Being Human</i>	<i>Being Sexual</i>	<i>Being Connected</i>	<i>Being Moral</i>
<p><b>Key Idea 1:</b></p> <p>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</p>	<p><b>Key Idea 2:</b></p> <p>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</p>	<p><b>Key Idea 3:</b></p> <p>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</p>	<p><b>Key Idea 4:</b></p> <p>Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.</p>
<p><b>Created by God</b></p> <p>2.1 Examines the belief that life is a special gift that God shares with us and identifies factors influencing the development of a positive regard for self and others.</p>	<p><b>Developing</b></p> <p>2.2 Responds to the belief that humanity is an expression of God's creative love and identifies the stages of human growth and change.</p>	<p><b>Relating</b></p> <p>2.3 Critically reflects on the Christian belief that we are called to live in relationship and examines the components of positive relationships.</p>	<p><b>Freedom</b></p> <p>2.4 Reflects on the freedom that all human beings have to make choices and explores ways to respect the rights of self and others in his/her choices.</p>

### Content, Skills, Attitudes and Dispositions Students have opportunities to explore and/or develop...

<p>An appreciation of the Christian understanding of what it means to be made in the image and likeness of God.</p> <p>An understanding of personal identity and the factors that shape it.</p> <p>An awareness that life is a special gift that God shares with us.</p> <p>An appreciation that rules and laws promote health and safety.</p> <p>An awareness of the importance of reflecting on life's challenges as part of building resilience.</p> <p>An understanding that good self-regard allows people to function effectively and develop positive relationships.</p> <p>Strategies for looking after the physical, spiritual and emotional self.</p> <p>A respect for the rights, opinions and feelings of others and the skills necessary for working in cooperative settings.</p>	<p>An understanding of the developmental changes that occur from conception to old age.</p> <p>An understanding of how a foetus grows and develops.</p> <p>An appreciation of the different needs of different stages of growth and development.</p> <p>An appreciation of the miracle of new life and growth as a sign of God's wonderful creation.</p> <p>An ability to identify and name parts of the body related to the reproductive system and a basic understanding of its function - <b>YEAR 4 ONLY.</b></p> <p>An appreciation of the Catholic understanding of the purpose of sexual intercourse - <b>YEAR 4 ONLY.</b></p>	<p>An ability to recognise that all relationships have the capacity to reveal God.</p> <p>An understanding that being a member of a family involves responsibilities such as accepting, trusting, contributing, celebrating and forgiving.</p> <p>An appreciation for the contributions that different people make to the common good.</p> <p>An understanding that it is important to make guided decisions about relationships.</p> <p>An understanding of the concept of peer and group pressure and the effects these can have on relationships.</p> <p>Skills and strategies for developing and maintaining relationships such as listening, negotiating, compromising and forgiving.</p>	<p>An understanding that made in the image and likeness of God we are called to life giving choices.</p> <p>An understanding of how to make responsible decisions in response to the commandment, 'Love one another as I have loved you' (John 15:12).</p> <p>An ability to show responsibility for decisions made.</p> <p>An understanding that there are consequences for the decisions we make.</p> <p>An understanding of the purpose of rules and how they are made.</p> <p>An understanding of the importance of reconciliation when we do not make good choices.</p>
--	--	--	---

## Characteristics of an Early Middle Years Learner (Yr. 5-6)

Rapid change is significant in the life of the Middle Years learner, as physical and emotional changes associated with puberty are experienced. There is a tension between the security of childhood and the exciting uncertainty of adolescence. The student may begin to confront and challenge the values and expectations of the adult world by testing limits and exploring new ways of behaving. The identity of the Middle Years learner is being challenged and shaped by peer group, popular culture and media. Values are significantly shaped by a deepening involvement in interpersonal relationships outside the family. At this stage there is an increasing awareness of the complexity of the wider world. The Middle Years learner begins to experiment with a range of roles as personal identity is clarified. At this stage the learner develops a more sophisticated understanding in the areas of faith and moral reasoning. A sense of right and wrong is linked with underlying intention as the learner determines the morality of an action.

### Standard 3, towards the end of Year 6

<i>Being Human</i>	<i>Being Sexual</i>	<i>Being Connected</i>	<i>Being Moral</i>
<p><b>Key Idea 1:</b></p> <p>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</p>	<p><b>Key Idea 2:</b></p> <p>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</p>	<p><b>Key Idea 3:</b></p> <p>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</p>	<p><b>Key Idea 4:</b></p> <p>Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.</p>
<p><b>Created in the Image of God</b></p> <p>3.1 <i>Investigates</i> and <i>shares</i> ways of developing responsibility for the physical, emotional and spiritual wellbeing of self and others.</p>	<p><b>Changing</b></p> <p>3.2 <i>Appraises</i> how physical, social and spiritual changes occur in themselves and others and <i>assesses</i> factors that contribute to individual and group identity.</p>	<p><b>Connecting</b></p> <p>3.3 <i>Examines</i> and <i>applies</i> the belief that Christians live their baptism as members of the Body of Christ by caring for one another and for the whole human family.</p>	<p><b>Responsibility</b></p> <p>3.4 <i>Explores</i> her/his capacity to make choices and <i>demonstrates</i> an understanding of the role of Christian values in decision making.</p>

### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop...*

<p>An appreciation of the Christian understanding of what it means to be made in the image and likeness of God and that God's love is unconditional.</p> <p>An understanding that the concept of self-image and awareness is developed throughout life.</p> <p>An understanding that all human persons can respect and celebrate their own dignity and that of others.</p> <p>Ways in which personal and religious identity is shaped by values held to be important.</p> <p>An ability to recognise the factors that influence the shaping of identity such as culture, media and peer group.</p> <p>Strategies for looking after the physical, spiritual and emotional self.</p> <p>An understanding that responsible behaviour affects health, safety and wellbeing.</p>	<p>An understanding and respect for the sanctity of human life from conception to natural death.</p> <p>A respectful attitude towards self and others as changes occur during puberty.</p> <p>A basic understanding of the female and male reproductive systems.</p> <p>A recognition of the physical, social, emotional, spiritual and intellectual growth and development that occurs in males and females during puberty.</p> <p>An understanding of sexuality as a gift from God who calls us to use it respectfully.</p>	<p>An understanding that in and through our relationships we are called to make known the love of God made visible in Jesus Christ.</p> <p>Cooperative interpersonal and group skills including the communication of ideas, values and feelings, negotiation, conflict resolution and compassion.</p> <p>The capacity to become positive role models within a group, making choices based on Christian values.</p> <p>An understanding of the Christian vocation to which we are all called, whether through the single life, religious life, priesthood or marriage.</p> <p>An understanding and appreciation of the diversity of family, cultural and religious groups which make up the human family.</p>	<p>Strategies for making effective decisions based on the gospel and informed by Catholic Tradition (conscience, respect for life and living justly).</p> <p>An appreciation of the importance of prayer and reflection especially in the decision making process.</p> <p>An appreciation of the Sacrament of Reconciliation when we do not make good decisions.</p> <p>An ability to recognise and identify opportunities for choices in our lives.</p> <p>An understanding of the Ten Commandments, the law of love and the Beatitudes as a basis for life giving choices.</p> <p>An awareness of their responsibility for the consequences of their decisions.</p>
---	---	--	---



## Characteristics of a Middle Years Learner (Yr. 7-8)

### Middle Years - CHANGE

*The student may begin to confront and challenge the values and expectations of the adult world by testing limits and exploring new ways of behaving. The identity of the Middle Years learner is being challenged and shaped by peer group, popular culture and media. Values are significantly shaped by a deepening involvement in interpersonal relationships outside the family. At this stage there is an increasing awareness of the complexity of the wider world. The Middle Years learner begins to experiment with a range of roles as personal identity is clarified. At this stage the learner develops a more sophisticated understanding in the areas of faith and moral reasoning.*

#### Standard 4, towards the end of Year 8

<b>Being Human</b>	<b>Being Sexual</b>	<b>Being Connected</b>	<b>Being Moral</b>
<p><b>Key Idea 1:</b></p> <p>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</p>	<p><b>Key Idea 2:</b></p> <p>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</p>	<p><b>Key Idea 3:</b></p> <p>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</p>	<p><b>Key Idea 4:</b></p> <p>Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.</p>
<p><b>Respecting</b></p> <p>4.1 Explores the concept of self-image and <i>identifies</i> factors that promote resilience.</p>	<p><b>Emerging</b></p> <p>4.2 Reflects upon the implications of adolescent growth and development and <i>engages</i> with Catholic teaching on sexuality and its implications for sexual behaviour.</p>	<p><b>Including</b></p> <p>4.3 Compares and contrasts the diverse ways people connect in human society and <i>evaluates</i> how these connections promote human belonging.</p>	<p><b>Considering</b></p> <p>4.4 Examines the role of human values in society and <i>identifies</i> the challenges associated with living a moral life.</p>

#### **Content, Skills, Attitudes and Dispositions** *Students have opportunities to explore and/or develop...*

<p>An awareness of various influences/factors that shape self-image such as family, peers, media and society.</p> <p>An understanding of the impact of self-talk, and strategies for developing positive self-talk.</p> <p>An appreciation of their own dignity and worth in light of the belief that humans are made in God's image.</p> <p>An ability to reflect upon personal life events and consider their influences on self-image.</p> <p>An appreciation of the inherent nature of resilience in the human person.</p> <p>Skills/behaviours which enhance resilience.</p> <p>Qualities humans demonstrate in the face of adversity which reveal their capacity for resilience.</p>	<p>An appreciation of the human body as an expression of the image of God.</p> <p>An awareness of the implications of adolescent growth and development.</p> <p>An understanding of masculine and feminine traits as elements of all persons.</p> <p>An awareness of the ways sexual behaviour reflects self-image and self-understanding.</p> <p>An appreciation of the unitive and procreative nature of sexual intercourse as expressed in marriage.</p> <p>Knowledge of human fertility and related issues such as sexually transmitted infections and contraception.</p> <p><b>- YEAR 8 ONLY</b></p> <p>An understanding of sexual orientation and the pastoral response of the Church. <b>- YEAR 8 ONLY</b></p>	<p>The intrinsic need of humans to belong.</p> <p>An awareness of the diverse ways humans connect and disconnect.</p> <p>The elements of relationships within the early Christian communities highlighted in the Second Testament.</p> <p>Skills for effective communication in relationships.</p> <p>An understanding of the elements of relationships which lead to positive well-being.</p> <p>Skills for recognising and challenging destructive behaviour in relationships.</p> <p>An appreciation of the presence of God revealed through our connections with others.</p> <p>An awareness of the ways human connections contribute to community well-being.</p>	<p>Factors which influence the acquisition and development of values.</p> <p>An understanding of Catholic moral values.</p> <p>The values evident in contemporary society and their personal and social impact.</p> <p>A code for living a moral life and an understanding of the challenges that this entails.</p> <p>An appreciation of humans as intrinsically good and graced.</p> <p>An understanding of grace and sin in the development of moral values.</p> <p>The role of freedom, choice and responsibility in moral living.</p> <p>Processes for making moral decisions.</p>
--	---	--	---

## Characteristics of a Middle/Senior Years Learner (Yr. 9 - 10)

### Middle/Senior Years - MEANING

*The Middle/Senior Years learners are well into adolescence and are beginning to look towards their future roles in life. They are reflecting and re-orienting themselves, developing a personal point of view and a personal place in life, and obligations, responsibilities, and social expectations are becoming more prominent. Students are becoming independent of family by forming their own opinions in relation to civics, ethics, faith and beliefs and values. Peers become an increasing source of support and influence. At this stage, some students may reach an awareness of universal values and ethical principles.*

#### Standard 5, towards the end of Year 10

<i>Being Human</i>	<i>Being Sexual</i>	<i>Being Connected</i>	<i>Being Moral</i>
<p><b>Key Idea 1:</b></p> <p>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</p>	<p><b>Key Idea 2:</b></p> <p>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</p>	<p><b>Key Idea 3:</b></p> <p>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</p>	<p><b>Key Idea 4:</b></p> <p>Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.</p>
<p><b>Forming</b></p> <p>5.1 Reflects upon the factors which shape personal identity and explores different understandings of being human.</p>	<p><b>Valuing</b></p> <p>5.2 Explores the portrayal of human sexuality in contemporary society and evaluates these portrayals in the light of the Catholic understanding of human sexuality and relationships.</p>	<p><b>Nurturing</b></p> <p>5.3 Considers the Catholic understanding of human intimacy and identifies factors that build fracture healthy, life-giving relationships.</p>	<p><b>Responding</b></p> <p>5.4 Identifies processes through which an individual develops personal responsibility and an informed conscience.</p>

#### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop...*

<p>Their capacity to reflect critically upon their own range of emotional responses to life experiences.</p> <p>Skills of analysis in seeking to understand pastoral concerns that inform Church teaching.</p> <p>An awareness of the psychological concepts and language which promote self-understanding.</p> <p>The ability to name values which form and influence their own behaviour.</p> <p>The ways the media portray different understandings of being human, and how these can shape people's values and behaviours.</p> <p>Different historical understandings of what it is to be human.</p> <p>Strategies for personal and spiritual reflection on being human.</p> <p>Skills for interpersonal communication of thoughts and feelings.</p>	<p>The Catholic perspective on human sexuality and relationships.</p> <p>An understanding of God's relational nature as the core of our human nature.</p> <p>Ways to critique societal/media portrayal of 'maleness' and 'femaleness'.</p> <p>The ability to identify influences that objectify the human person.</p> <p>An understanding of the nature and purpose of sexual attraction and sexual feelings.</p> <p>The implications of sexual activity.</p> <p>The legal and faith responses to adolescent issues of sexuality.</p> <p>An awareness of chastity as a virtue which promotes the integrity of human sexuality and relationships.</p>	<p>An appreciation of the importance of life-giving relationships to individuals and communities.</p> <p>An understanding of Trinity as the source of life-giving relationships</p> <p>The values and dimensions of intimacy.</p> <p>An understanding of the nature of conflict and its implications for relationships.</p> <p>An appreciation of intimacy as a call to experience and honour another person and God.</p> <p>An awareness of the values and behaviours which build and maintain life-giving relationships.</p> <p>An understanding of the life-giving aspects of various vocations.</p>	<p>Ways of living with sexual integrity.</p> <p>An understanding of individual and community responsibility for growth and moral character.</p> <p>The distinction between morality and ethics.</p> <p>An appreciation of the role of prayer and reflection in the formation of conscience.</p> <p>A critique of sexual ethics in contemporary society.</p> <p>Moral decision making processes using informed personal, social, religious and cultural perspectives.</p> <p>An appreciation of the role of ethical frameworks in supporting individual and community moral positions.</p> <p>The role and nature of human conscience.</p>
--	--	---	---



## Characteristics of a Senior Years Learner (Yr. 11 - 12)

### Senior Years - MEANING & RELEVANCE

*The Senior Years learner experiences increasing independence and responsibility in the family, workplace and school and develops a sense of social responsibility. A deepening sense of personal identity and spirituality, which contributes to the search for meaning, may be experienced. Often the Senior Years learner will demonstrate an ability to evaluate critically complex arguments and ideas and are invited to do this in the light of Catholic heritage and wisdom. Through synthesis and evaluation of ideas and values from a range of sources and ideologies, the Senior Years learner forms personal meaning amidst the ambiguities of life.*

#### Standard 6, towards the end of Year 12

<b>Being Human</b>	<b>Being Sexual</b>	<b>Being Connected</b>	<b>Being Moral</b>
<p><b>Key Idea 1:</b></p> <p>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</p>	<p><b>Key Idea 2:</b></p> <p>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</p>	<p><b>Key Idea 3:</b></p> <p>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</p>	<p><b>Key Idea 4:</b></p> <p>Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision making.</p>
<p><b>Living</b></p> <p>6.1 Examines the Christian belief that humans are called to love and be loved.</p>	<p><b>Loving</b></p> <p>6.2 Understands the potential of sexuality to enrich the human person and explores his/her personal response to the gift of human sexuality.</p>	<p><b>Committing</b></p> <p>6.3 Examines the virtues associated with loving relationships and considers strategies for applying these in everyday life.</p>	<p><b>Hoping</b></p> <p>6.4 Evaluates the ways in which human morality has evolved over time and explores contemporary moral challenges from a Catholic perspective.</p>

#### **Content, Skills, Attitudes and Dispositions** *Students have opportunities to explore and/or develop...*

<p>The three kinds of love: eros, love and desire that connects human beings; agape, love grounded in and shaped by faith; and philia, love expressed in affection, companionship and friendship.</p> <p>An understanding of their own relationships in the context of these three loves.</p> <p>An appreciation of the 'loving/using' distinction: the difference between loving a person and using a person as an object.</p> <p>The concepts of 'self-love' and 'self-acceptance', in relation to the call to love and be loved.</p> <p>Skills to critique the portrayal of love and relationships in the media and society in general.</p> <p>An awareness of creation as God's expression of love for humanity.</p> <p>An awareness of the Incarnation as the fulfilment of creation: God's highest expression of boundless love for humanity.</p>	<p>An understanding of the ways in which human desire is an expression of God's desire for humanity to live in love.</p> <p>An understanding of sexual growth in the context of human growth: as a lifelong movement towards wholeness and relationship.</p> <p>An appreciation of the essential goodness of human sexuality as a gift from God.</p> <p>The value and challenge of chastity.</p> <p>Skills to critique media portrayals of human sexuality and sexual expression.</p> <p>The nature of intimacy, commitment and marriage in a Catholic context.</p> <p>A maturing awareness of the emotional, psychological and spiritual dimensions of sexual intercourse/sexual expression.</p> <p>An understanding of STIs: their causes and effects.</p>	<p>An appreciation of the Beatitudes as a model for connecting/relating with others.</p> <p>An understanding of the virtues of loving relationships as explored in the First Testament.</p> <p>The challenge of forgiveness.</p> <p>The virtues of trust and commitment in their various forms.</p> <p>The implications of contemporary modes of connecting with others.</p> <p>The notion that social concern is motivated by the virtue of love.</p> <p>Ways of developing healthy and sustained connections with others.</p>	<p>Catholic perspectives on a range of issues requiring moral decision making.</p> <p>Appreciation of the Catholic Tradition and its contribution to our understanding of human morality.</p> <p>Contemporary moral and ethical issues and the challenges they present to the Catholic community.</p> <p>The evolution of gender roles and how these roles have impacted on sexual morality.</p> <p>The interplay of legal and moral approaches to human sexuality.</p> <p>The meaning of moral integrity in a sexual context.</p>
---	--	---	--





## Curriculum Learning Outcomes by Key Ideas:

The *4 Key Ideas* are presented in tables to demonstrate how each Key idea is expressed through Standard, to demonstrate how students will explore and/or develop content, skills and attitude and dispositions for the outcomes.

## Outcomes by Key Idea 1 - Being Human

<b>Key Idea 1:</b>  Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	At Standard 1, towards the end of Year 2, the student:	At Standard 2, towards the end of Year 4, the student:	At Standard 3, towards the end of Year 6, the student:
	<b>Outcome 1.1</b>	<b>Outcome 2.1</b>	<b>Outcome 3.1</b>
	<b>Loved by God</b>  <i>Explores</i> God's unconditional love for her/him and <i>examines</i> the various ways people who love and care for him/her are an expression of God's constant and ever-present love.	<b>Created by God</b>  <i>Examines</i> the belief that life is a special gift that God shares with us and <i>identifies</i> factors influencing the development of a positive regard for self and others.	<b>Created in the Image of God</b>  <i>Investigates</i> and <i>shares</i> ways of developing responsibility for the physical, emotional and spiritual wellbeing of self and others.
<i>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</i>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Uses art, symbol and words to describe the many things that God has created including self.</li> <li>• Explores the Christian belief that one's unique characteristics are God given and uses multi-media to name and express his/her unique characteristics and/or those of a class member.</li> <li>• Appreciates that God's love is revealed through loving relationships and names people who love him/her and discusses how this love is expressed.</li> <li>• Compares his/her family traditions with the traditions of other class members or those represented in picture books/videos.</li> <li>• Shares stories that illustrate God's love is always present and reflects on ways he/she can show love to others.</li> <li>• Identifies people in the community who help to keep others safe and healthy and creates an action plan of things he/she can do to look after him/herself.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Creates an artwork reflecting the belief that life is a gift from God.</li> <li>• Identifies rules and laws that affect him/her and researches why these rules have been made.</li> <li>• Develops a class charter outlining the rights and responsibilities of all class members.</li> <li>• Recognises that feelings can influence actions and explores ways of responding positively to situations.</li> <li>• Conducts a survey to identify factors contributing to personal identity and assesses the importance of each factor in his/her life.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Researches and examines the texts of Genesis 1 &amp; 2 to gather insights into the teaching in the Scriptures and what it means to be human.</li> <li>• Constructs an action plan of strategies for looking after his/her health and wellbeing after keeping a diary outlining actions of impact over a week.</li> <li>• Analyses media messages about human identity and compares and contrasts these with Christian understandings. Discusses how these messages influence the shaping of identity.</li> <li>• Creates a personal mandala reflecting the values he/she holds as most important and explains how these values contribute to the wellbeing of self and others.</li> </ul>

## Outcomes by Key Idea 1 - Being Human

<b>Key Idea 1:</b>  Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
	<b>Outcome 4.1</b>	<b>Outcome 5.1</b>	<b>Outcome 6.1</b>
	<b>Respecting</b>  <i>Explores</i> the concept of self-image and <i>identifies</i> factors that promote resilience.	<b>Forming</b>  <i>Reflects</i> upon the factors which shape personal identity and <i>explores</i> different understandings of being human.	<b>Living</b>  <i>Examines</i> the Christian belief that humans are called to love and be loved.
<b>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</b>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Carry a journal around for a period of time and record when you catch yourself 'self-talking'. Analyse the notes - how much is positive 'self-talk' and how much is negative?</li> <li>Create a montage of music/chorus snippets which might enhance resiliency.</li> <li>Create a list of positive self-talk phrases and display in the room.</li> <li>Notice negative images in the media which might influence self-image and brainstorm how they might be changed to portray positive images.</li> <li>Create something using a choice of medium - clay, paint, words... Allow time for reflection during and after the activity. Discuss feelings during the creating, and feelings for the creation. Read the creation narrative in Genesis 1 or Consider God's love for God's creation and how that creation reflects something of the creator.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Investigate the lives of people who show a balanced outlook on life both from a spiritual and personal dimension and discuss how they reflect the positive dimension of 'Being Human'. ☺</li> <li>Design a 'FAQ' sheet around the Catholic Church's stance on human life.</li> <li>Create a glossary/ dictionary of slang terms which promote self-understanding and positive self-talk.</li> <li>Students create a photo story of significant events, images and/or people from the year or era in which they were born. Consider what has changed and what has remained the same, especially regarding values in their world and world views over the last 15 or 16 years. ☺</li> <li>Compare and contrast how individuals communicate thoughts and feelings. Analyse the difference between genders. ☺</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Identify the best ways of maintaining health in mind, body and spirit and the challenges these present.</li> <li>Research and evaluate the impact of online worlds on human relationships (for example, 'Second Life'). Why are these online worlds so popular? What might this indicate about our understanding of human relationships?</li> <li>Participate in a guided meditation to contemplate the mystery of the Incarnation: God as human in Jesus. Focus on the humanity of Jesus as expressed in his encounters with other people, especially his unconditional love and compassion.</li> <li>Collect a series of symbols for love. The class ranks the symbols according to Christian values, and students then redevelop the symbols to further reflect Christian values.</li> </ul>

## Outcomes by Key Idea 2 - Being Sexual

<b>Key Idea 2:</b>  Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	At Standard 1, towards the end of Year 2, the student:	At Standard 2, towards the end of Year 4, the student:	At Standard 3, towards the end of Year 6, the student:
	<b>Outcome 1.2</b>	<b>Outcome 2.2</b>	<b>Outcome 3.2</b>
	<b>Discovering</b>  <i>Celebrates</i> God's gift of new life and explores gender and family structures.	<b>Developing</b>  <i>Responds</i> to the belief that humanity is an expression of God's creative love and <i>identifies</i> the stages of human growth and change.	<b>Changing</b>  <i>Appraises</i> how physical, social and spiritual changes occur in themselves and others and <i>assesses</i> factors that contribute to individual and group identity.
<i>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</i>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Uses multi-media to present the story of his/her arrival into the family and/or Church community.</li> <li>• Delights in the awe and wonder of new life and engages in a variety of prayer experiences thanking God for the gift of life.</li> <li>• Explores the Christian belief that our bodies are special gifts from God and names positive aspects of being a girl/boy.</li> <li>• Uses correct terminology to name parts of the body and explains the physical differences between boys and girls.</li> <li>• Compares and contrasts families in stories/movies with own family and celebrates the diversity of family structures.</li> <li>• Presents a group collage illustrating the various ways members of his/her family show love</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Works in groups to create a model depicting various stages of life from conception to death.</li> <li>• Researches and describes how the foetus grows and develops within the womb. Names and celebrates the miracle of new life as a sign of God's wonderful creation.</li> <li>• Identifies and labels parts of the body related to the reproductive system.</li> <li>• Conducts surveys to identify the needs and characteristics of different age groups and analyses findings.</li> <li>• Develops an action plan of things to do to assist his/her physical, spiritual and intellectual growth and monitors progress at regular intervals.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Creates an artistic response to the Gospel commandment of Jesus to love one another (John 15:12).</li> <li>• Prepares a contemporary prayer reflection using multi-media to communicate his/her understanding of God's gift of sexuality.</li> <li>• Records changes that occur during puberty.</li> <li>• Uses diagrams to explain the male and female reproductive systems.</li> <li>• Researches the physical and emotional changes that occur as children grow and discusses how change and growth are an expression of God's wonderful work.</li> <li>• Interviews a married couple about what it is about their partner they admire and love and presents findings.</li> </ul>



## Outcomes by Key Idea 2 - Being Sexual

<b>Key Idea 2:</b>  Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human sexuality.	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
	<b>Outcome 4.2</b>	<b>Outcome 5.2</b>	<b>Outcome 6.2</b>
	<b>Emerging</b>  <i>Reflects</i> upon the implications of adolescent growth and development and <i>engages</i> with Catholic teaching on sexuality and its implications for sexual behaviour.	<b>Valuing</b>  <i>Explores</i> the portrayal of human sexuality in contemporary society and <i>evaluates</i> these portrayals in the light of the Catholic understanding of human sexuality and relationships.	<b>Loving</b>  <i>Understands</i> the potential of sexuality to enrich the human person and <i>explores</i> his/her personal response to the gift of human sexuality.
<i>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</i>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Research the role of hormones in growth and development. Key aspects can be divided up and students can present their findings to the group. e.g. hypothalamus, pituitary gland, luteinising hormone, follicle stimulating hormone, testosterone, oestrogen, progesterone.</li> <li>Explore the meaning of procreative (pro-creative) and the vocation of parental love. Why does the Church say that sexual intercourse is both unitive and procreative? Why does the Church teach that marriage is the best place for sexual intercourse.</li> <li>Use a dictionary or online reference to define sexual orientation. Many homosexual people would say they are 'born that way', that homosexuality is genetic. Consider the challenges associated with identifying as homosexual and explore the obligations of other Christians to afford honour and dignity to all human persons. (Year 8 only)</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Research the laws around sexual behaviour in SA e.g. age of consent, use of pornography, sexual assault etc. Compare and contrast this with the Church's teaching on the dignity of the human person and the sacredness of sexuality.</li> <li>Research the Catholic Church's teaching on chastity, using a postcard concept model to investigate the word 'chastity'.</li> <li>Create a text message using no more than 150 characters. Using this messaging language text a friend on key elements from the Catechism of the Catholic Church on human sexuality and relationships.</li> <li>Roleplay a version of 'Australia's Most Normal Male and Female Teenager' - critique social expectations on adolescence.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Research the various forms of human intimacy, i.e. intellectual, physical, personal, collegial or emotional and explain the importance of intimacy to human growth and flourishing.</li> <li>View and critique recent commercials promoting safer sex practices. What are they communicating? What are they excluding? Prepare a short 'info-commercial' on the topic of sexually transmitted infections (STIs) - their causes, effects and means of prevention.</li> <li>Debate the proposition: 'Chastity is a realistic life-choice and value for young people.'</li> </ul>



## Outcomes by Key Idea 3 - Being Connected

<b>Key Idea 3:</b>  Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	At Standard 1, towards the end of Year 2, the student:	At Standard 2, towards the end of Year 4, the student:	At Standard 3, towards the end of Year 6, the student:
	<b>Outcome 1.3</b>	<b>Outcome 2.3</b>	<b>Outcome 3.3</b>
	<b>Belonging</b>  <i>Reflects on the particular groups to which he/she belongs and identifies how love, care and wellbeing are experienced through the positive interaction of all members.</i>	<b>Relating</b>  <i>Critically reflects on the Christian belief that we are called to live in relationship and examines the components of positive relationships.</i>	<b>Connecting</b>  <i>Examines and applies the belief that Christians live their baptism as members of the Body of Christ by caring for one another and for the whole human family.</i>
<i>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</i>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Analyses Scripture stories to identify the way Jesus related to people and the kind of friend he wants us to be.</li> <li>Works collaboratively with peers to plan a shared liturgy to thank parents and caregivers for caring for him/her and revealing God's love.</li> <li>Explores the similarities and differences between the groups to which he/she belongs.</li> <li>Participates in a variety of prayer experiences to thank God for God's love.</li> <li>Recognises that the Church is a group of believers who follow the example of Jesus.</li> <li>Shares information about roles and responsibilities in his/her family and as a member of God's family.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Explores Scripture images of God, e.g. God as potter, mother and eagle, and relates these to the characteristics of family and friends.</li> <li>Examines a variety of scenarios and discusses the importance of strategies such as listening, negotiating, compromising and forgiving to develop and maintain relationships.               <ul style="list-style-type: none"> <li>Celebrates past and present friendships and composes a prayer of confidence in God's loving help to maintain positive relationships.</li> </ul> </li> <li>Conducts a research project identifying the contributions of different groups in the local community to the common good.</li> <li>Identifies and names the ways that different people reflect the 'face of God' in friendship, reaching out to the disadvantaged or including others in their circle.</li> <li>Listens to stories about how Jesus befriended outsiders and discusses strategies for maintaining an inclusive classroom.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Participates in a group task that involves cooperative skills such as communication and negotiation, and assesses the effectiveness / ineffectiveness of the group.</li> <li>Explores the Christian commitment to global relationships and compares and contrasts this to media messages that focus only on the individual.</li> <li>Researches and celebrates his/her family history and cultural background and assesses the importance of religious culture in family celebrations.</li> <li>Examines how Jesus related to all people, particularly the marginalised and explores ways to promote inclusivity in the school and local community.</li> <li>Explores the concept of 'calling' or vocation by interviewing people who are committed to the single life, religious life, priesthood or marriage and identifies common threads.</li> </ul>

## Outcomes by Key Idea 3 - Being Connected

<b>Key Idea 3:</b>  Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human sexuality.	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
	<b>Outcome 4.3</b>	<b>Outcome 5.3</b>	<b>Outcome 6.3</b>
	<b>Including</b>  <i>Compares</i> and contrasts the diverse ways people connect in human society and <i>evaluates</i> how these connections promote human belonging.	<b>Nurturing</b>  <i>Considers</i> the Catholic understanding of human intimacy and <i>identifies</i> factors that build healthy, life-giving relationships.	<b>Committing</b>  <i>Examines</i> the virtues associated with loving relationships and <i>considers</i> strategies for applying these in everyday life.
<i>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</i>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Consider newer modes of connection such as mobile phones and the internet and examine how both have the potential to enhance human connection or fracture it.</li> <li>Brainstorm a list of skills which support effective communication, e.g. negotiation, listening, conflict resolution, interesting conversation, body language. Students research one aspect and create a 'How To' guide to share with the class. E.g. How to give and receive a compliment, how to be assertive....</li> <li>Explore either human connection or disconnection using de Bono's 'Thinking Hats' strategy.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Students make a list of all the emotions that people experience. Use this list to keep an 'emotions diary' - by keeping count of the times that they felt different emotions and when and why they feel this way. Report by way of a confidential journal. ☺</li> <li>Design and present a digital photo story that is accompanied by music and/or text that expresses an understanding of how God is experienced and honoured through others. ☺</li> <li>Create a pamphlet, which can be used to distribute to new students to the school, which highlights the key issues about cyber bullying and ways to protect against it.</li> <li>Find a story about an individual/couple/ family who flourish through their love and care of others. Present it in an 'A Current Affair' type news story called, 'A Current Connection'.</li> <li>Investigate conflict resolution skills and role-play them as a group.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Research the lives of two or three great 'forgivers' in recent history. How did they learn to forgive those who wronged them? How did forgiveness transform their lives? What lessons do their life-choices hold for students in their everyday lives?</li> <li>Investigate the long-term success rate of relationships formed online. Define 'success' before commencing the research.</li> <li>Prepare a powerpoint or photo story which highlights key relationships over 13 years of schooling. Reflect on the ways these relationships have contributed to the formation of personal identity.</li> </ul>

## Outcomes by Key Idea 4 - Being Moral

<b>Key Idea 4:</b>  Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.	At Standard 1, towards the end of Year 2, the student:	At Standard 2, towards the end of Year 4, the student:	At Standard 3, towards the end of Year 6, the student:
	<b>Outcome 1.4</b>	<b>Outcome 2.4</b>	<b>Outcome 3.4</b>
	<b>Choices</b>  <i>Demonstrates</i> an increasing awareness that each person has the capacity to make choices and <i>discusses</i> the impact that these choices have on the wellbeing of self and others.	<b>Freedom</b>  <i>Reflects</i> on the freedom that all human beings have to make choices and <i>explores</i> ways to respect the rights of self and others in his/her choices.	<b>Responsibility</b>  <i>Explores</i> her/his capacity to make choices and <i>demonstrates</i> an understanding of the role of Christian values in decision making.
<i>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</i>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Demonstrates an understanding of simple decision making procedures and behaviours that are fair, inclusive, just, considerate and tolerant.</li> <li>• Discusses the meaning of responsibility and demonstrates skills needed for making safe and loving choices.</li> <li>• Describes and communicates how good relationships affect the well being of others and demonstrates positive ways to counter harassment or resolve conflict.</li> <li>• Explores various ways of 'saying sorry' and offering forgiveness.</li> <li>• Examines choices made by Jesus and discusses implications for the classroom, yard and home.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Demonstrates an understanding that humans are endowed with free will and may choose either good actions or destructive ones.</li> <li>• Discusses personal experiences of reconciliation and identifies the steps involved in this process.</li> <li>• Investigates how and why certain rules are made and evaluates the effectiveness of rules that impact upon him/her.</li> <li>• Contributes to the design of a class charter based on Jesus' teaching - 'Love one another as I have loved you' (John 15:12). Listens to, negotiates and co-operates with peers and adults and takes an active role in making decisions to achieve common goals.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>• Examines Church teachings on the formation of conscience and explains the importance of prayer and reflection in making responsible decisions.</li> <li>• Researches the historical and cultural context of the Commandments and Beatitudes and explains how they are guides to a life of love, respect and forgiveness.</li> <li>• Designs a flowchart to illustrate the Christian decision making process and models this process using a real life scenario.</li> <li>• Evaluates and proposes some everyday means by which young people can pursue good and avoid evil.</li> <li>• Analyses Scripture stories where Jesus made difficult choices and identifies the strategies he used. Discusses how he/she could access similar strategies when faced with difficult choices.</li> </ul>

## Outcomes by Key Idea 4 - Being Moral

<b>Key Idea 3:</b>  Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human sexuality.	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
	<b>Outcome 4.4</b>	<b>Outcome 5.4</b>	<b>Outcome 6.4</b>
	<b>Considering</b>  <i>Examines</i> the role of human values in society and <i>identifies</i> the challenges associated with living a moral life.	<b>Responding</b>  <i>Identifies</i> processes through which individuals develop personal responsibility and an informed conscience.	<b>Hoping</b>  <i>Evaluates</i> the ways in which human morality has evolved over time and <i>explores</i> contemporary moral challenges from a Catholic perspective.
<b>Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:</b>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>In groups, produce a Y or X chart exploring what it means to be a Christian. What does a Christian look like, sound like, feel like, think like?</li> <li>Watch the first 20 minutes of Pinocchio (Walt Disney Pictures). In groups define 'conscience'. Read CCC 1776 and redefine in light of this explanation.</li> <li>Rewrite the Ten Commandments in a way that makes them positive. E.g. You Shall Not Kill might become 'You shall always respect life'. Find or create images/symbols to further explore a positive code for living. 😊</li> <li>Define moral values. Students reflect on their own moral values. Consider: What do I hold true as 'right' and 'wrong' for me? How did I come to this belief? What experience or situation might challenge or change this belief for me? 😊</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Explore understandings of 'conscience' using a class discussion/probe. What do the media say about conscience? What isn't said?</li> <li>Assemble a portfolio of evidence to show how a variety of models of moral living can shape and inform Christian moral decision-making.</li> <li>Students create a mind map of their own code for living. Using only 10 words summarise the mind-map.</li> <li>Using 'Thinkers Keys' Share Strategy'. Investigate why the Catholic Church believes that the sexual act has its fullest meaning in the context of marriage.</li> </ul>	<b>Examples of Evidence</b> <ul style="list-style-type: none"> <li>Research the ways in which male-female gender roles in Western societies have changed over the past 100 years. Evaluate one or two of these key changes in terms of Catholic moral principles.</li> <li>Consider what situations Jesus would use to teach humanity about moral living today. What might he say and do?</li> <li>Debate the proposition: 'Moral integrity is a thing of the past.' Use newspaper articles, films and popular music to support each side of the argument.</li> <li>Investigate the philosophies of Aristotle and Aquinas and use a mind map to identify the key points of each. Consider how these schools of thought have influenced contemporary Catholic moral teaching and present a summary in table form.</li> </ul>





# *Being Human*

**Respecting**

Yr. 7-8

**Forming**

Yr. 9-10

**Living**

Yr. 11-12



Catholic Education  
SOUTH AUSTRALIA

Section **B** Part 1



## Being Human: LIVING CATHOLIC TRADITION

The Catholic Church affirms the immeasurable value of human life and the human person. The Scriptures reveal that God knows and loves each of us intimately.

*My frame was not hidden from you,  
when I was being made in secret,  
intricately woven in the depths of the earth.  
Your eyes beheld my unformed substance.  
In your book were written all the days that were formed for me,  
when none of them as yet existed.*  
Psalm 139:15-16

*...I will not forget you  
See, I have inscribed you on the palms of my hands.*  
Isaiah 49:16

### **What does it mean to be human?**

A Catholic understanding of the human person rests on the premise that we are both physical and spiritual beings; one aspect is not distinct from the other. Our bodies represent us to the world, and it is through our bodies that we express our spirit.

### **Drawn to God**

In Catholic teaching, the human spirit is oriented towards the good. Each person is 'hardwired' to seek what is right and good, what is 'of God'. This is the basis of our understanding of conscience, namely "the law written by God on every human heart."<sup>1</sup> This human yearning for what is right and good, allows the human person to transcend limits and obstacles, to strive for something more. This can be expressed as the yearning to become more fully human.

### **Blessed with Freedom**

Every human being is gifted by God with free will. This means that humans are free to accept or reject God's invitation to share God's life, and walk in the ways of Jesus. The God we encounter in freedom is the one who invites us to be in relationship with Father, Son and Holy Spirit in the work of creation and salvation.

### **Made for Love**

As we are made in the image of a trinitarian God who is love, being human is essentially interpersonal and communal in character. The freedom that each individual enjoys is a social reality, for it is through our connectedness to others that we discover our identity as human beings and grow to be fully human.

Persons are drawn to love and share themselves in love, both with other human beings and with God. Love is the experience for which we are created and for which we search. Humankind cannot live without love. Love enables self-understanding and human flourishing. Love makes sense of human existence.<sup>2</sup>

The Catechism teaches that God, who created humankind out of love also calls us to love for love, is the fundamental and innate vocation of every human being.<sup>3</sup>

### **What does it mean to be created in the image of God?**

*'Then God said, 'Let us make humankind in our image, according to our likeness....So God created humankind in his image, in the image of God he created them, male and female he created them....God saw everything he had made, and indeed it was very good.'* Genesis 1:26, 27, 31

A foundational belief in the Catholic Tradition, based on the creation narratives of Genesis, is that every person is created in God's image. The second creation story describes how God "formed the 'earth creature' and breathed into its nostrils to make it a living being."<sup>4</sup> God's Spirit animates the earthling and makes it human.





### Human Dignity

Human life is sacred because from its beginning it involves the creative action of God and it remains in a special relationship with the Creator.<sup>5</sup>

Therefore, human life, is holy, and immeasurably precious. Created in God's image, and animated by the Spirit, all human beings uniquely reflect their divine origin and the mystery of God's presence in their being. The seal of the divine can never be obliterated. That is why each individual has an inalienable dignity and worth that calls for respect and honour.

Human dignity is never based on considerations of race, social status, achievement or personal effort. The dignity of every human person is inviolable - including unborn, those in a coma, the disabled, even those who chooses evil over good.

It follows that the same dignity, profound respect and honour, should be given to oneself. Each person is an unrepeatable, irreplaceable being whose body and innermost self are nurtured by the love and care of self and that of others.

### God revealed through Jesus

God was made visible in human history through the person of Jesus who models what it means to be fully human.

By his words and actions Jesus showed that God searches for those who are lost, forgives those who do wrong, holds them tenderly in their brokenness and loves them faithfully, even when love is not returned. Jesus' gift of self in the Eucharist enables Christians to share in God's life and unites them with all creation, committing them to share and work for justice in the world.

### Sin, Death and Resurrection

Frequently the human dignity or worth of individuals is obscured by the misuse of freedom through sin. Sin is the refusal to accept and live according to God's free gift of love. Not only does sinfulness arise from the misuse of human freedom, it is also evident in the way it warps the structures of social living and inhibits human flourishing. Where injustice, poverty, and oppression prevail in society the dignity and worth of those living in it are undermined. As Matthew (25:37-40) makes clear, the Lord of love meets us most of all in the persons of the poor, the sick and the forgotten.<sup>6</sup>

Christians believe that through Jesus' death and resurrection the power of sin in the world is overcome. The gift of God's love and life that is shared with humanity (grace), enables people to live lives worthy of their vocation as God's people.

Death is an inevitable and universal reality. Christians view death in the light of Jesus' resurrection, namely that God promises eternal life to humanity. Therefore, in speaking about death, Christians consider not only the end of human life on earth, but its purpose and destination.<sup>7</sup> The resurrection life we hope for is a reality which the believer has already begun to share with Christ in the life of the Spirit. Jesus' resurrection is God's pledge of future glory in its fullness, when all creation will be made new. Faith in God's saving love is the foundation of the hope that all will be saved and ultimately enjoy the glory of seeing God face to face in heaven.

<sup>1</sup> Vatican II, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, 1965. Para. 16

<sup>2</sup> John Paul II, *Redemptor Hominis*, 1979, n. 10

<sup>3</sup> Catechism of the Catholic Church, 1995, St Pauls, Homebush, NSW, n 1604

<sup>4</sup> Sachs JR sj 1991, *The Christian Vision of Humanity, Basic Christian Anthropology*, The Liturgical Press, Collegeville, Minnesota, p15

<sup>5</sup> Catechism of the Catholic Church, op. cit. n 2258

<sup>6</sup> Sachs JR, op cit, 1991, p63

<sup>7</sup> Ibid, p81



## Being Human - Standard 4 (Yr. 7 – 8)

### ***Respecting***

*Each of us is a unique gift. In knowing this we have an obligation to understand ourselves and our talents, and to use them for the benefit of others and thus for the glory of God.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</i></b></p>	<p><i>Explores the concept of self-image and identifies factors that promote resilience.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ An awareness of various influences/factors that shape self-image such as family, peers, media and society.</li> <li>◆ An understanding of the impact of self-talk, and strategies for developing positive self-talk.</li> <li>◆ An appreciation of their own dignity and worth in light of the belief that humans are made in God's image.</li> <li>◆ An ability to reflect upon personal life events and consider their influences on self-image.</li> <li>◆ An appreciation of the inherent nature of resilience in the human person.</li> <li>◆ Skills/behaviours which enhance resilience.</li> <li>◆ Qualities humans demonstrate in the face of adversity which reveal their capacity for resilience.</li> </ul>



## Being Human - Standard 5 (Yr. 9 – 10)

### **Forming**

*Through Jesus, God became human as a model for who we are called to be. In many parts of the world today there is a growing regard for the value of human life.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</i></b></p>	<p><i>Reflects upon the factors which shape personal identity and explores different understandings of being human.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ Their capacity to reflect critically upon their own range of emotional responses to life experiences.</li> <li>◆ Skills of analysis in seeking to understand pastoral concerns that inform Church teaching.</li> <li>◆ An awareness of the psychological concepts and language which promote self-understanding.</li> <li>◆ The ability to name values which form and influence their own behaviour.</li> <li>◆ The ways the media portray different understandings of being human, and how these can shape people's values and behaviours.</li> <li>◆ Different historical understandings of what it is to be human.</li> <li>◆ Strategies for personal and spiritual reflection on being human.</li> <li>◆ Skills for interpersonal communication of thoughts and feelings.</li> </ul>



## Being Human - Standard 6 (Yr. 11 – 12)

### *Living*

*Our pursuit of what is right and good in the concrete situations of life is motivated by our yearning to love and be loved.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.</i></b></p>	<p><i>Examines the Christian belief that humans are called to love and be loved.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ The three kinds of love: eros, love and desire that connects human beings; agape, love grounded in and shaped by faith; and philia, love expressed in affection, companionship and friendship.</li> <li>◆ An understanding of their own relationships in the context of these three loves.</li> <li>◆ An appreciation of the ‘loving/using’ distinction: the difference between loving a person and using a person as an object.</li> <li>◆ The concepts of ‘self-love’ and ‘self-acceptance’, in relation to the call to love and be loved.</li> <li>◆ Skills to critique the portrayal of love and relationships in the media and society in general.</li> <li>◆ An awareness of creation as God’s expression of love for humanity.</li> <li>◆ An awareness of the Incarnation as the fulfilment of creation: God’s highest expression of boundless love for humanity.</li> </ul>



# *Being Human*

**Respecting**

Yr. 7-8

**Forming**

Yr. 9-10

**Living**

Yr. 11-12



Catholic Education  
SOUTH AUSTRALIA

## Standard 4

### The Catholic Tradition supporting this Outcome

## Human

## Key Idea

Students respond to the belief that we are created in the image and likeness of God and called to demonstrate reverence for self, others and the whole of creation.

#### For teacher background and reflection

*God saw all that God had made and indeed, it was very good. (Gen 1:31)*

The perception that everything is a 'gift' is core to Catholic belief. All life comes into existence through God - nothing exists that does not come from God, the creator. The world in all its richness, diversity and order did not have to be - it is a gift, the result of God's boundless grace.

Our personalities and our talents, indeed our very selves, find their source in God's graciousness. We are unrepeatable miracles.

The appropriate response to the gift of life in all its forms - especially our own humanity - is deep gratitude. We express this through wonder, joy, praise and respect.

Each of us is a unique gift. In knowing this we have an obligation to understand

ourselves and our talents, and to use them for the benefit of others and thus for the glory of God.

For many people the process of developing a positive self-image and recognizing God's gifts within themselves can be challenging. A healthy self-image enables us to respond to the challenges of life and so fulfil our human potential. According to St Augustine, you cannot love anyone if you have not first learned to love yourself. Our positive attributes are gifts from God; we cannot take credit for them. Our proper response to this gift is first to honour and respect this gift and then to develop these attributes, using them for the good of others. In striving to do our best, we can experience joy in accomplishment and express thanks to God.

Genesis 1:31 *God saw everything that he had made.*

Job 12:10 *In God's hands*

1 Corinthians 13 *The gift of love*

1 Peter 5:7 - *He cares about you*

Catechism of the Catholic Church, nn.14, 142, 166, 389, 405, 704

Theology of the Body, 1/9/80; 5/6/81

Evangelium Vitae, nn 39, 87

#### Content, Skills, Attitudes and Dispositions

##### *Students have opportunities to explore and/or develop:*

- An awareness of various influences/factors that shape self-image such as family, peers, media and society.
- An understanding of the impact of self-talk, and strategies for developing positive self-talk.
- An appreciation of their own dignity and worth in light of the belief that humans are made in God's image.
- An ability to reflect upon personal life events and consider their influences on self-image.
- An appreciation of the inherent nature of resilience in the human person.
- Skills/behaviours which enhance resilience.
- Qualities humans demonstrate in the face of adversity which reveal their capacity for resilience.



## Standard 4 (Yr. 7 - 8)

### Learning Outcome 4.1

Explores the concept of self image and identifies factors that promote resilience.

#### Student Context

Students in the Middle Years are undergoing a period of transition. Hormonal changes mark the onset of physical and emotional development and associated challenges. Given this, self-image may be quite fragile and can be affected by peers, popular culture and media views. An image of an inclusive God, who accepts and cherishes diversity in all its forms, can appeal to young people struggling to understand who they are and how they fit into their emerging worlds.

#### Essential Learnings

##### Thinking

Exploring and responding to questions related to issues of self-image.

##### Communications

Recognising self-talk as a valuable communication tool.

##### Futures

Participating in the shaping of a future that is grounded in God's love for all people.

##### Interdependence

Acknowledging that self-image can be shaped through our relationships.

##### Identity

Discussing and evaluating human resilience with a view to identifying contributing factors.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Carry a journal for a period of time and record when you catch yourself 'self-talking'. Analyse the notes - how much is positive 'self-talk' and how much is negative?

Create a montage of music/chorus snippets which might enhance resilience.

Create a list of positive self-talk phrases and display in the room.

Notice negative images in the media which might influence self-image and brainstorm how they might be changed to portray positive images.

Create something using a choice of medium - clay, paint, words... Allow time for reflection during and after the activity. Discuss feelings during the creating, and feelings for the creation. Read the creation narrative in Genesis 1 or 2. Consider God's love for God's creation and how that creation reflects something of the creator.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

What does the dignity of the human person look like, sound like, feel like in my classroom?

How can I enhance the self-esteem and resilience of my students?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Self-image research.** Conduct a survey or interview of older persons, asking participants, 'What made you who you are?' Compare details as a class, categorising responses. ☺

**Popular magazines.** Analyse a magazine that students like to read and identify aspects which may influence their self-image.

**'Ideal' images.** Reflect upon the u-tube clip 'A Girl Like Me'. Critique images portrayed in the media about what an 'ideal' human looks like.

**Beating the odds.** Investigate stories of people 'beating the odds' e.g. Brant Webb / Todd Russell in Beaconsfield mine collapse, disabled sportspeople. Research articles about them and try to identify elements which sustained/inspired them to overcome adversity.

**Influences on self-image.** Using a concept map identify one significant life event and explore the impact such an event may have on self-image. Consider the implications of each.

## *Being Human - Respecting*

**Key Idea 1:** Students respond to the belief that we are created in the image and likeness of God and called to demonstrate reverence for self, others and the whole of creation.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Catch yourself.** Carry a journal around for a period of time and record when you catch yourself 'self-talking'. Analyse the notes - how much is positive 'self-talk' and how much is negative?

**Strategies to build resilience.** Brainstorm activities that may help when troubled, worried or hurt - e.g. talking to someone, keeping things in perspective, Kids Help Line (See Bounce Back Curriculum Level 3 Unit 3) ☺

**Resilience in text.** In groups locate picture books or novels about people who overcome adversity. Students respond using the 'Mirrored Reduction' strategy (The Thinking Platform, pg 102) to reduce story to the core message.

## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Who do I say I am?** Create a mind-map depicting qualities, characteristics, habits, important things about self. Consider what or who may have influenced these. E.g: I have a 'can-do' attitude; my Mum has the same attitude. 😊

**Negative to positive.** Focus on replacing negative words used in self-talk (e.g. *hate*) with milder ones (e.g. *dislike*).

**Media images.** Notice negative images in the media which might influence self-image and brainstorm how they might be changed to portray positive images.

**Rethink and rewrite.** Rethink and rewrite the negative self-talk in the journal as a positive, e.g. Rethink, "*Oh no, double science today - I hate science*", as "*Oh double science today - I wonder what I'll learn?*"

**Bounce back.** Examine a collection of items that bounce back when pushed over (because they are weighted at the bottom). Use these as a way in to discuss what makes humans bounce back after things go wrong. What helps this and what hinders it?

## Standard 4

4.1 Explores the concept of self-image and *identifies* factors that promote resilience.

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Resilience music montage.** Create a montage of music/chorus snippets which might enhance resilience. E.g. *Chumbawamba - I Get Knocked Down*, *Dream - Things Can Only Get Better* 😊

**Self-talk phrases.** Create a list of positive self-talk phrases and display in the room. Eg. *I can do it, I am a good person, I am lovable and loved.* 😊

**Creation experience.** Create something using a choice of medium - clay, paint, words... Allow time for reflection during and after the activity. Discuss feelings during the creating, and feelings for the creation. Read the creation narrative in Genesis 1 or 2. Consider God's love for God's creation and how that creation reflects something of the creator.

**Life events.** In a journal or using a digital scrapbooking program, students reflect upon their lives and identify significant events. Apply 'feeling faces' to these events. Reflect upon what each might have taught them about themselves. 😊

**Optimism and pessimism.** Investigate the meaning of optimism and pessimism. Give each student a role as an Optimist or Pessimist. Identify a scenario such as: 'You are presenting at a whole school assembly and forget your words', or 'A good friend begins making hurtful comments about your new haircut'. Using the 'Fishbowl' strategy (Section C Online) students give a response fitting to their role as Pessimist or Optimist. Students with the opposite role tag them and rebut the response.

# Possible Integration Pathways

**INTERCONNECTEDNESS**

## Identity

Health and PE—Personal and Social Development

Students further develop an understanding of their different identities in and beyond local environments. They critically analyse the different ways people view each other. They establish a sense of increasing rights and responsibilities in relation to family, peers and the wider community.

What is core to a person's identity?

**GOODNESS**

## Human Spirit

Arts—Arts Practice

Students draw from thought, imagination, data and research, and the examination of social and cultural issues, to demonstrate personal aesthetic preference, and provide imaginative solutions and artistic responses to ideas and issues.

How does the human spirit strive for goodness?

**REVERENCE**

## Dignity

Religious Education—Being Human

Appraises the Christian belief that human persons are created in the image of God, and reflects critically on inclusive issues such as disability, gender and ethnicity.

How is God's image reflected in all human persons?



Being Human

# Respecting

Standard 4

4.1 Explores the concept of self-image and identifies factors that promote resilience.

**COURAGE**

## Resilience

SOSE—Societies & Cultures

Students analyse situations and act responsibly to enhance the democratic and human rights of individuals and groups, and to counter prejudice, racism, harassment or oppression.

Where do acts of courage enhance human rights?

**DIGNITY OF THE HUMAN PERSON**

## Self Image

English—Text & Contexts

Students examine past, present and future representations of society as they critically interpret a range of visual, multimodal and written texts which contain increasingly complex ideas about local and global issues.

How can texts impact on self-dignity and worth?



**HOPE**

## Self Reflection

Science—Matter

Students communicate understandings about the properties and personal uses of materials. They research future availability of earth materials for human use, and explore possible sustainable alternatives to current patterns of use.

How does self-reflection lead to a vision to the future?



# Respecting

## Standard 4

4.1 Explores the concept of self-image and identifies factors that promote resilience.



## Standard 5

### The Catholic Tradition supporting this Outcome

## Human

### Key Idea

Students respond to the belief that we are created in the image and likeness of God and called to demonstrate reverence for self, others and the whole of creation.

#### For teacher background and reflection

Human life is a journey of growing in love. The success of this journey depends upon the individual's capacity for love, a capacity shaped by experiences of loving and being loved.

Self-acceptance and the disposition to accept the love of others are crucial factors in determining the success of the journey of life. Christians believe that God is love. We grow to know the love of God as we give and receive genuine love.

Human beings are part of God's plan for creation. We are willed to exist in God's dream for the world. Throughout history, God has revealed how God wants humanity to be. Over time, people have grown in understanding of what it means to be human in light of their lived experience and relationship with God. Through Jesus, God became human as a model for who we are called to be. In many parts of the world today there is a growing regard for

Genesis 1:1-31 *God's creation*

Psalms 139 *I praise you, for I am fearfully and wonderfully made.*

Matthew 5:1-11 *The Beatitudes*

Catechism of the Catholic Church, nn.1716, 1717, 1719, 1723, 2258

Theology of the Body, 9/5/79

Gaudium et Spes, nn. 22, 24

Evangelium Vitae, n. 34

the value of human life.

Unfortunately the mass media often present human beings as without value, even as expendable. We must critically analyse these images in light of our understanding that we are made in the image and likeness of God, and that all human beings will flourish only if they love and are loved.

In Jesus Christ we see God's paramount expression of love, compassion, reconciliation and justice. By his own life Jesus demonstrates what we have been created to be -- fully human, fully alive, and able to participate in the life and love of God.

We are made in God's image and at the core of the Church's pastoral action is an understanding that the dignity and uniqueness of each individual person is to be respected. Where communities provide a sense of belonging and security it is possible for each person's dignity and worth to be affirmed. All will then be able to grow to the fullness of their potential.

### Content, Skills, Attitudes and Dispositions

#### Students have opportunities to explore and/or develop:

- Their capacity to reflect critically upon their own range of emotional responses to life experiences.
- Skills of analysis in seeking to understand pastoral concerns that inform Church teaching.
- An awareness of the psychological concepts and language which promote self-understanding.
- The ability to name values which form and influence their own behaviour.
- The ways the media portray different understandings of being human, and how these can shape people's values and behaviours.
- Different historical understandings of what it is to be human.
- Strategies for personal and spiritual reflection on being human.
- Skills for interpersonal communication of thoughts and feelings.



## Standard 5 (Yr. 9 - 10)

### Learning Outcome 5.1

Reflects upon the factors which shape personal identity, and explores different understandings of being human.

#### Student Context

At this Standard students are experiencing a period of rapid intellectual growth and existential exploration: Who am I? What can I be? What do I believe? They are likely to be involved in deepening interpersonal relationships, with peer group acceptance being paramount. At this stage of development, emotional responses are heightened and this may influence interpersonal communication. By reflecting on their lived experience and relationships with others and with God, students can come to a deeper appreciation of the innate dignity, worth and uniqueness of every person as 'made in the image and likeness of God'.

#### Essential Learnings

##### Thinking

Critically analysing conflicting messages about the meaning of human life portrayed in society.

##### Communications

Awareness that language allows articulation of self understanding.

##### Futures

Reflecting critically on the past to inform future hopes for humanity.

##### Interdependence

Fostering relationships which affirm and enhance personal values.

##### Identity

Recognising how personal values shape identity.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Investigate the lives of people who show a balanced outlook on life both from a spiritual and personal dimension and discuss how they reflect the positive dimension of 'Being Human'. ☺

Design a 'FAQ' sheet around the Catholic Church's stance on human life.

Create a glossary/dictionary of slang terms which promote self-understanding and positive self-talk.

Students create a photo story of significant events, images and/or people from the year or era in which they were born. Consider what has changed and what has remained the same, especially regarding values in their world and world views over the last 15 or 16 years. ☺

Compare and contrast how individuals communicate thoughts and feelings. Analyse the difference between genders ☺

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do I honour the infinite value of each of my students?

How do I teach and model skills such as personal reflection and critical questioning?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Emotional responses.** Create and analyse a 'Venn Diagram' of all the emotional responses which a teenager (14-15 year old) would experience: at school, at home, at play, at a party with friends.

**Gospel reflection.** Lead a reflection on 'Being Human' - select a relevant Gospel reading. e.g. stories of Jesus' inclusive ministry, the Beatitudes.

**Influences on behaviour.** 'Becoming Me' Students compile a profile of agents that influence their behaviour. This profile may take the form of a sculpture ('liquid pictures' - set to a "rap" rhythm), or an audio 'soundscape' (in which a variety of sounds/noises associated with these behaviours are recorded).

**Name values.** On completion of the 'Becoming Me' profiles (see above), each student produces 3-4 stimulus questions which will enable other students to recognise the extent to which their own experiences

are expressed in this particular profile.

**Values and behaviours.** Groups of students analyse popular television advertisements, critiquing their presentation of what is important in people's values and behaviours. The groups devise an Anti-Ad, satirising the commercial and promoting alternative perspectives.

**A spiritual and personal dimension.** Investigate the lives of people who show a balanced outlook on life both from a spiritual and personal dimension and discuss how they reflect the positive dimension of 'Being Human'. ☺

**Thought and feelings.** Compare and contrast how individuals communicate thoughts and feelings. Analyse the difference between genders. ☺

### *Being Human - Forming*

**Key Idea 1:** Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Pastoral concerns.** Design a 'FAQ' sheet around the Catholic Church's stance on human life.

**Understanding self.** Invite a speaker e.g. social worker, health nurse, school counsellor, into the class to talk about issues the students have identified as important to teenagers. Ask the speaker to include some strategies for understanding self.

**Historical understandings.** Research the lifestyle of a fifteen-year old (year 10 equivalent) one hundred years ago in Australia. Explore some similarities and differences that are evident between being a teenager then and now. ☺

**Interpersonal communication.** Reflect on elements of effective communication. Use 'liquid pictures' as a way of demonstrating the effectiveness of interpersonal communication techniques.

## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Church teaching.** Through the Church's teachings on human dignity, discuss how the Catholic Church reflects a vision and/or dream for humanity.

**Self understanding.** Create a glossary/dictionary of slang terms which promote self-understanding and positive self-talk.

**Media portrayal.** Create a media journal over a period of time, which portrays different aspects of Being Human. In response to the media journal write a letter to the newspaper/magazine editor, which highlights these aspects and gives a definition of Being Human. ☺

**Historical understanding.** Construct an interactive timeline of human history which records major events, inventions and people that highlight the best and worst of humanity. What did society say about them? What wasn't said?

**Reflections on being human.** Summarise different philosophical theories on the meaning of life, and contrast each to the meaning of life given in the Catholic Tradition.

**Thoughts and feelings.** Using the Second Testament list the emotions expressed by Jesus in his ministry and life. Why might he have felt this way?

## Standard 5

*5.1 Reflects upon the factors which shape personal identity, and explores different understandings of being human.*

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Emotional responses.** Students record their emotional responses over a 48 hour period. Present the record in a graph and/or table. Analyse the range of emotions. ☺

**Life experiences.** Students write their own 21st birthday party speech. List/describe achievements: hopes, dreams, challenges, loves. ☺

**Psychological concepts.** Discuss how adults view young people. What causes these perceptions and what understandings are there of how young people are meant to be? ☺

**The meaning of being human.** Students create a photo story of significant events,

images and/or people from the year or era in which they were born. Consider what has changed and what has remained the same, especially regarding values in their world and world views over the last 15 or 16 years. ☺

**Interpersonal communication.** Reflect on the various ways people communicate. Brainstorm the thoughts and feelings that are associated with the different ways people communicate. What elements affect this?

**Who am I really?** Prepare a reflective speech, poem or piece of art in response to information about the characteristics of Generation Y.

# Possible Integration Pathways





# Forming

## Standard 5

5.1 Reflects upon the factors which shape personal identity and explores different understandings of being human.



## Standard 6

### The Catholic Tradition supporting this Outcome

## Human

## Key Idea

Students respond to the belief that we are created in the image and likeness of God and called to demonstrate reverence for self, others and the whole of creation.

### For teacher background and reflection

We humans move within a web of multiple relationships which engage us at different levels of being. The varied 'worlds' in which we relate to others challenge the nature and expression of our sexual identity.

Sexuality is the energy that drives us to connect with others and it continues to be the medium sustaining our interpersonal relationships. This complex reality has been traditionally explained through the concepts of *eros*, *philia* and *agape*. *Eros* is the energy that arises from our bodily and sensual nature as human beings. It drives us to connect with others. The pleasure of this reaching out to others appreciates the physical beauty of created things and generates physical desire and the need for genital expression. At the same time this dynamic bodily love is strongly self-centred. *Philia* or friendship is grounded in the erotic transcendence of embodied persons. In addition it brings with it aspects of giftedness and mutuality. The degree of sharing, intimacy and 'give and take' that enriches the relationship of friends over a period of time, plays an important role in the sexual and psychological identity of men and women. They are enabled to flourish not only

as individuals but, through the experience of friendship, contribute to the quality of our life in society. *Agape* or charity, on the other hand, is primarily the unconditional and self-sacrificial love of God for us in Jesus Christ. It is at the same time a gracious gift of God that enables loving people to give of themselves to God and to others in ways that are frequently selfless and at times beyond the call of duty and reasonable explanations.

Being immersed in God's loving embrace brings with it the call to live as authentically as we possibly can. Our pursuit of what is right and good in the concrete situations of life is motivated by our yearning to love and be loved. Other human beings must never be used as a means to selfish personal ends especially where sexual behaviour is involved. Contemporary media frequently present romantic images of love divorced from the realities of life with its necessary ups and downs. Highly sexualised representations of male and female bodies are marketing tools that focus on body shape or image for economic gain. Emphases such as these give priority to the superficial and transitory at the expense of a richer understanding that the Christian tradition offers about the erotic, about friendship, and about the exalted nature of agapatic love.

Genesis 2:18-24 *It is not good that the man should be alone.*

Matthew 11:28-30 *My yoke is easy and my burden is light.*

1 Corinthians 13:4-8 *The Gift of Love.*

Catechism of the Catholic Church, nn. 154, 1822 - 1829, 2093 - 2094

Theology of the Body, 2/20/80, 6/27/84, 11/5/04

Gadium et Spes, nn. 12, 27

Evangelium Vitae, n 2

Veritatis Splendor, n 48

### Content, Skills, Attitudes and Dispositions

#### Students have opportunities to explore and/or develop:

- The three kinds of love: *eros*, *agape* and *philia*.
- An understanding of their own relationships in the context of these three loves.
- An appreciation of the 'loving/using' distinction: the difference between loving a person and using a person as an object.
- The concepts of 'self-love' and 'self-acceptance', in relation to the call to love and be loved.
- Skills to critique the portrayal of love and relationships in the media and society in general.
- An awareness of creation as God's expression of love for humanity.
- An awareness of the Incarnation as the fulfilment of creation: God's highest expression of boundless love for humanity.



## Standard 6 (Yr. 11 - 12)

### Learning Outcome 6.1

Examines the Christian belief that humans are called to love and be loved.

#### Student Context

Senior students have increasing independence and mobility and are forming close relationships with people outside the family. They are exploring life as young men and women, building self images as sexual and social beings. Through discussion and open communication, young adults can explore the deeper issues of being human.

#### Essential Learnings

##### Thinking

Critiquing the portrayal of love in contemporary society

##### Communications

Using a variety of language to explore the concept of love

##### Futures

Considering how self-acceptance may impact on future relationships.

##### Interdependence

Identifying components of authentic relationships.

##### Identity

Developing deeper understandings of God's love for humanity.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Identify the best ways of maintaining health in mind, body and spirit and the challenges these present.

Research and evaluate the impact of online worlds on human relationships (for example, 'Second Life'). Why are these online worlds so popular? What might this indicate about our understanding of human relationships?

Participate in a guided meditation to contemplate the mystery of the Incarnation: God as human in Jesus. Focus on the humanity of Jesus as expressed in his encounters with other people, especially his unconditional love and compassion.

Collect a series of symbols for love. The class ranks the symbols according to Christian values, and students then redevelop the symbols to further reflect Christian values.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do I help students to appreciate the Christian understanding of love?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Humanity code.** Develop a code for ‘being human’ i.e. What are the essential aspects of ‘humanity’? What really makes us human? How do we express these essential aspects? (The film *Bicentennial Man* could be used as an introductory resource for this task.)

**‘Loving’ v ‘Using’ essay.** “Our society encourages people to use each other, rather than to love each other.” Discuss this statement. Explore the distinction between loving a person and using a person, giving examples of each.

**Human rights and responsibilities.** Read the ‘Universal Declaration of Human Rights’ (United Nations, 1948. <http://www.un.org/Overview/rights.html>). Students select three or four articles from this Declaration which they believe are the most important. Have students give reasons for their choices and outline the ways that these rights can be upheld and extended in our society. Construct a video montage to music to support or promote these rights.

### *Being Human - Living*

**Key Idea 1:** Students respond to the belief that we are created in the image and likeness of God, and called to demonstrate reverence for self, others and the whole of creation.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Various understandings of love.** Research various understandings of the concept ‘love’ in our society/culture. Compare/contrast these understandings with the concepts of love as ‘eros’, ‘philia’, and ‘agape’. (teacher input on these concepts) 😊

**Holistic health and wellbeing chart.** Identify the best ways of maintaining health in mind, body and spirit and the challenges these present. (Appropriate guest speaker could provide worthwhile input here.)

**Debate.** Debate the proposition that “Love is a feeling, not a responsibility”.

**Online worlds’ analysis.** Research and evaluate the impact of online worlds on human relationships (for example, ‘Second Life’). Why are these online worlds so popular? What might this indicate about our understanding of human relationships?

## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Media projection.** How might contemporary media be different if it took account of the deeper meanings of love? What media programs might be created/included and which current programs might be excluded? E.g. Create own radio program/tape and critique.

**Self-acceptance mind-map.** Prepare a mind-map that tracks and traces the various factors which influence attitude to self. What shapes the students' sense of self/sense of who they are? What shapes the way they feel about themselves? How do these various influences work? (These should include personal factors, community/societal factors and global factors.)

**Love song/poem.** Find a 'love song' or 'love poem' to share with the class, and explore its meaning. 😊

**Facebook interview.** Interview a peer who has a Facebook or Myspace page. Students design the interview questions, seeking to discover what sort of image their subject is attempting to portray to the world, and why they see this image as desirable.

## Standard 6

6.1 *Examines* the Christian belief that humans are called to love and be loved.

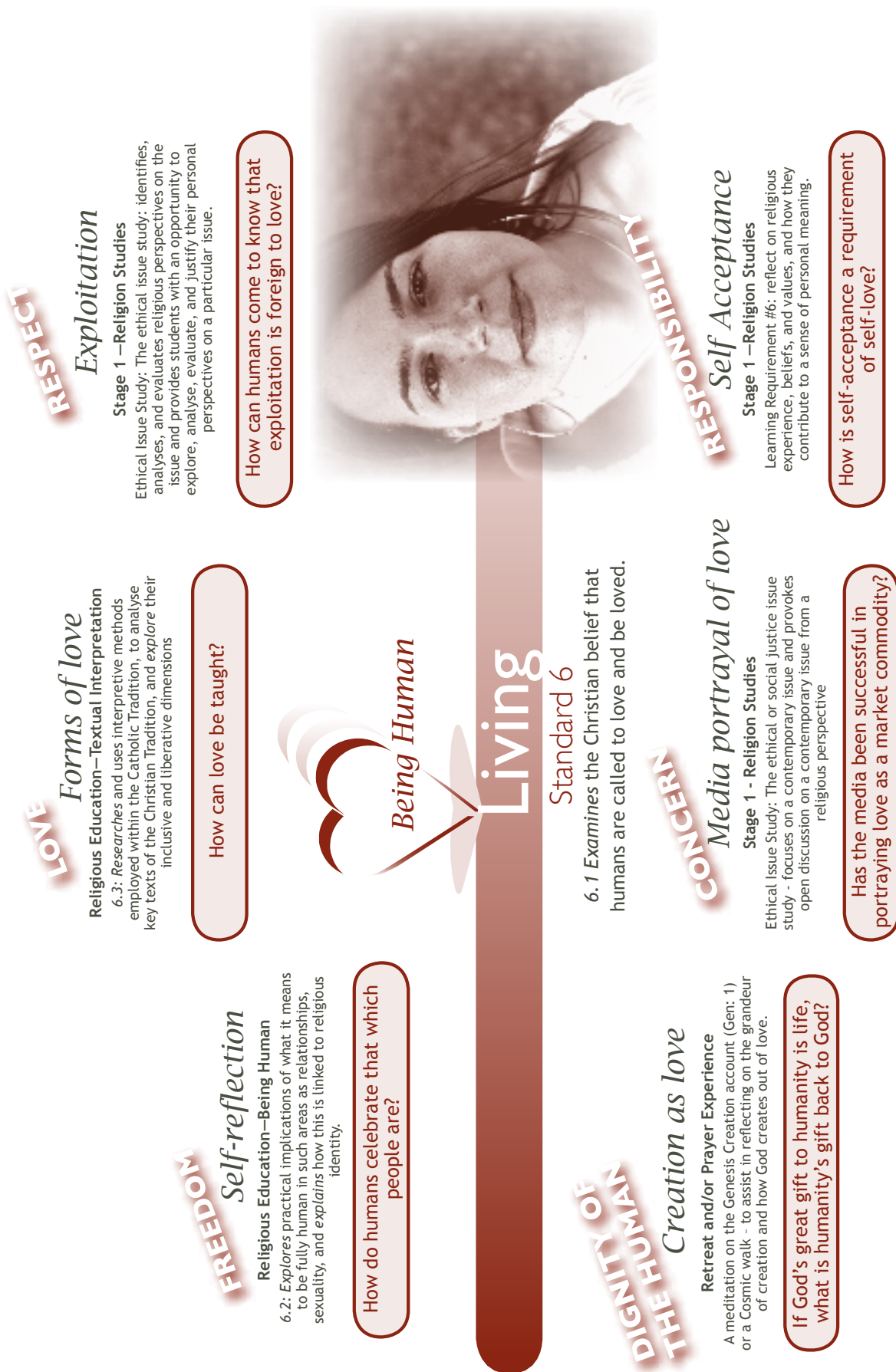
## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes


**Relationships journal.** Keep a journal or video diary over a 2-3 week period in which students identify and reflect on their key relationships in the light of their earlier research on 'love' (see quadrant B above).

**Guided meditation.** Participate in a guided meditation to contemplate the mystery of the Incarnation: God as human in Jesus. Focus on the humanity of Jesus as expressed in his encounters with other people, especially his unconditional love and compassion.

**Symbols walk.** Collect a series of symbols for love. The class ranks the symbols according to Christian values, and students then redevelop the symbols to further reflect Christian values.

# Possible Integration Pathways





*Being Human*

# Living

## Standard 6

*6.1 Examines the Christian belief that humans are called to love and be loved.*









**Emerging**

Yr. 7 – 8

**Valuing**

Yr. 9 – 10

**Loving**

Yr. 11 – 12



Catholic Education  
SOUTH AUSTRALIA

### **What does it mean to be sexual?**

*Sexuality refers to a fundamental component of personality in and through which we, male or female, experience our relatedness to self, others, the world, and even God.<sup>1</sup>*

*Sexuality is an enrichment of the whole person - body, emotions and soul - and manifests its innermost meaning in leading the person to the gift of self in love.<sup>2</sup>*

From the very moment of conception, human beings are sexual beings. Humans are male or female physically, psychologically and spiritually. Humans experience their humanity through their maleness or femaleness.<sup>3</sup> Sexuality is a force, which permeates and influences every human act, thought and feeling. It is through their sexuality that people, as male and female, encounter, engage with and love others.

### **Created in love**

The two creation stories in the book of Genesis (Ch 1-2) provide a basis for the Judaeo-Christian view of sexuality in that they explore the origins of the world and human beings. These creation stories make no claim to be scientific or historical accounts of how the world was made. Rather they are religious stories, which offer explanations about the meaning of our world, human life and relationships.

The first creation story asserts that God created humankind (male and female) in God's own image. God who is neither male nor female, expresses a creative love that is mirrored in our humanity.

*So God created humankind in his image, in the image of God he created them, male and female he created them. (Genesis 1:27)*

This story (Gen.1) shows God creating and blessing the first couple. They are commanded to increase and multiply. This calling is gift and blessing - a good in God's eyes.

*God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it...." God saw everything that he had made, and indeed, it was very good. (Genesis 1:28, 31)*

In the second creation story (Genesis 2) God's first creative act is to breathe into the 'dust of the ground' and bring to life the *adam* or 'earthling'. In the story God sees that this magnificent achievement is insufficient: a partner must be found for the earthling. So God moves again to create. This time God re-fashions the earthling and for the first time the writer of Genesis 2 uses the words 'man' and 'woman' to describe the creatures God creates. Two human beings, formed by God in the same creative moment, emerge together to share a common humanity.

### **Love is our calling**

The creation stories portray man and woman as oriented to one another from the moment of their coming to life. The human capacity to reach out and connect with the other is the foundation of love. Humankind was created in love and for love. Inscribed in every human heart is the fundamental orientation - to love and be loved.

Love is the impulse and movement of one human being towards another. Love is, at the same moment, both one and many. As one, it arises from the human spirit and is brought into being by the person who loves. As many, love is multi-dimensional - frequently described in the terms 'eros', 'philia' and 'agape'. Fundamentally, God is the source of all love.

*In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.*

1 John 4:10

Human love, which is a mere shadow of God's creative and life-giving love, is manifest in erotic energy that attracts and impels human beings to connect with one another (eros).



This human dynamic underpins the personal desire for affection, companionship, and friendship (philia). Human beings mirror the divine origin of love in human life when they give of themselves selflessly to others and to God (agape).

The mystery of human love is expressed through persons' bodiliness and sexuality. The desire to connect with others, enjoy friendship, and give oneself selflessly in the service of God and neighbour is fundamental to a Catholic understanding of human sexuality.

*Beloved, let us love one another, because love is from God;  
everyone who loves is born of God and knows God.  
Whoever does not love does not know God, for God is love.  
No one has ever seen God; if we love one another,  
God lives in us, and his love is perfected in us.*  
1 John 4:7-9, 12

Human life, beginning with the intimate expression of love in sexual intercourse, the miracle of conception and birth, growth from childhood to adulthood and beginning again with parenthood, repeatedly reveals God's unending love for humankind.

In loving with integrity, love is motivated by genuine concern and care for the beloved. It does not focus on what is self seeking, nor is it motivated by what a person can gain from the relationship.<sup>4</sup>

### **Marriage - the most intimate expression of interpersonal love**

*Therefore a man leaves his father and his mother and  
clings to his wife, and they become one flesh.*  
Genesis 2:24

In marriage the man and woman live out their divine calling when they commit themselves to one another exclusively, and live together in a communion of life and love. It is an intimate union whereby the mutual giving of self in love gives witness to God's faithful love.

In the living Catholic Tradition human sexuality, as expressed in the sexual intercourse of husband and wife, has its fullest meaning in the context of marriage. As the Catechism of the Catholic Church teaches:

Married love "involves a totality, in which all the elements of the person enter - appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands *indissolubility* and *faithfulness* in definitive mutual giving; and it is open to *fertility*."<sup>5</sup>

### **Sexual Intercourse - Unitive and Procreative**

Between human beings, sexual intercourse is the most intimate form of interpersonal communication. Through human lovemaking, the bodies of the couple have the capacity to speak a physical, emotional, and spiritual language of love. Sexual intercourse therefore celebrates and affirms a personal unity that has already been achieved.

By its very nature sexual intercourse does not end with the couple but "makes them capable of the greatest possible gift, the gift by which they become co-operators with God for giving life to a new human person"<sup>6</sup>

Though biological procreation is only possible some of the time, the Catholic Tradition says the integrity of sexual intercourse is honoured only when the unitive and procreative potential are not disrupted. This most intimate form of human communion makes visible something of God's intimate love for us.

Sexual intercourse requires both physical and emotional maturity. In the true meaning of sexual intercourse, a person should be capable both of the commitment required to love another unconditionally, and the responsibility for welcoming and nurturing children - the dual purpose of sexual intercourse.

### ***What does it mean to have a body?***

***A holy place from which to love and be loved***

*Do you not know that your body is a temple of the Holy Spirit within you?*

1 Corinthians 6:19

Our bodies are integral to our existence and identity. Bodily uniqueness is to be found in our DNA. Even more importantly, as embodied individuals we express in our bodily existence the image of God who dwells in us through the Spirit. Created as we are in the image of God, each person reflects something of the mystery of God. The human body, as St Paul reminds us, is a temple of God's Spirit - a holy place.

Spirit and matter are intimately united in the human person. They are never separated in the human person who is always a unity of body and soul. The body, therefore, is not a commodity to be used to satisfy lust or greed, for these desires frequently deprive a person of their freedom. Humans are thus called to consider their bodies as good and to honour them because God is their creator.<sup>7</sup>

### ***Chastity - loving with integrity***

The Christian virtue of chastity calls all people, whether they be children, adults, married, single or religious to live with integrity as sexual beings. "Chastity means the successful integration of sexuality within the person".<sup>8</sup> The integrity of persons in relationship is completed and transformed by the gift of self to the other.<sup>9</sup>

### ***Jesus - the perfect model of God's love***

*For God so loved the world that he gave his only Son.*

John 3:16

The life of Jesus models the perfect expression of love. God, embodied in Jesus, showed us how to love in a way that is transformative and dynamic. Jesus' coming into the world, his birth, life, death and resurrection, serve as divine affirmation of the goodness and God's unconditional love of humanity.

Jesus of Nazareth as revealed in the Gospel stories was fully human. As all people, he yearned to be in relationship with others. Jesus was a man of deep feelings, love and commitment to God, to his mother, to his disciples and in a particular way to his close friends. Jesus also loved deeply those who were considered unlovable in his society - the marginalised and oppressed. For them this experience of love was transformative. Humans are called to experience and express love as Jesus did - in body, mind and soul.

*Created in God's likeness, we are called to a life of loving and being loved.*

*Love is the basic vocation we all share.*

*We begin with love, continue in love, and reach our fulfilment of love, through, with, and in God when we die.<sup>10</sup>*

<sup>1</sup> United States Catholic Bishops, *Human Sexuality - A Catholic Perspective for Education and Life Long Learning*, 1990, p9

<sup>2</sup> John Paul II, Apostolic Exhortation, *Familiaris Consortio*, 1981, no.37

<sup>3</sup> Cf. John Paul II, *The Theology of the Body - Human Love in the Divine Plan*, 1997, Pauline Books and Media, Boston, 21/11/1979, p49

<sup>4</sup> Benedict XVI, *Deus Caritas Est*, 2005, n.6

<sup>5</sup> *Catechism of the Catholic Church*, 1995, St. Pauls, Homebush, NSW n. 1643

<sup>6</sup> John Paul II, op cit, 1981, n.13

<sup>7</sup> Ibid n. 364

<sup>8</sup> Ibid n. 2337

<sup>9</sup> Ibid n. 2337-2347

<sup>10</sup> Human Sexuality, op cit, p90



## Being Sexual - Standard 4 (Yr. 7 - 8)

### *Emerging*

*Growth towards sexual maturity hinges on the respect that each person shows towards the dignity and integrity of their own bodies as well as the bodies of others.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><i>Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human</i></p>	<p><i>Reflects upon the implications of adolescent growth and development and engages with Catholic teaching on sexuality and its implications for sexual behaviour.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ An appreciation of the human body as an expression of the image of God.</li> <li>◆ An awareness of the implications of adolescent growth and development.</li> <li>◆ An understanding of masculine and feminine traits as elements of all persons.</li> <li>◆ An awareness of the ways sexual behaviour reflects self-image and self-understanding.</li> <li>◆ An appreciation of the unitive and procreative nature of sexual intercourse as expressed in marriage.</li> <li>◆ Knowledge of human fertility and related issues such as sexually transmitted infections and contraception. <b>YEAR 8 ONLY</b></li> <li>◆ An understanding of sexual orientation and the pastoral response of the Church. <b>YEAR 8 ONLY</b></li> </ul>



## Being Sexual - Standard 5 (Yr. 9 - 10)

### Valuing

*Human sexuality is a gift that God gives to all creation. We are called to treasure, respect and nurture it. In seeking to understand this gift we must attend to its physical, emotional and spiritual dimensions.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</i></b></p>	<p><i>Explores the portrayal of human sexuality in contemporary society and evaluates these portrayals in the light of the Catholic understanding of human sexuality and relationships.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ The Catholic perspective on human sexuality and relationships.</li> <li>◆ An understanding of God's relational nature as the core of our human nature.</li> <li>◆ Ways to critique societal/media portrayal of 'maleness' and 'femaleness'.</li> <li>◆ The ability to identify influences that objectify the human person.</li> <li>◆ An understanding of the nature and purpose of sexual attraction and sexual feelings.</li> <li>◆ The implications of sexual activity.</li> <li>◆ The legal and faith responses to adolescent issues of sexuality.</li> <li>◆ An awareness of chastity as a virtue which promotes the integrity of human sexuality and relationships.</li> </ul>





## Being Sexual - Standard 6 (Yr. 11 - 12)

### *Loving*

*An appreciation of the essential goodness of human sexuality as a gift from God and the central role of chaste behaviour in responsible living makes it possible for each person to grow in a life of love.  
This is God's desire for every human being.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><i>Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.</i></p>	<p><i>Understands the potential of sexuality to enrich the human person and explores his/her personal response to the gift of human sexuality.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ An understanding of the ways in which human desire is an expression of God's desire for humanity to live in love.</li> <li>◆ An understanding of sexual growth in the context of human growth: as a lifelong movement towards wholeness and relationship.</li> <li>◆ An appreciation of the essential goodness of human sexuality as a gift from God.</li> <li>◆ The value and challenge of chastity.</li> <li>◆ Skills to critique media portrayals of human sexuality and sexual expression.</li> <li>◆ The nature of intimacy, commitment and marriage in a Catholic context.</li> <li>◆ A maturing awareness of the emotional, psychological and spiritual dimensions of sexual intercourse/sexual expression.</li> <li>◆ An understanding of STIs: their causes and effects.</li> </ul>





**Emerging**

Yr. 7 – 8

**Valuing**

Yr. 9 – 10

**Loving**

Yr. 11 – 12



Catholic Education  
SOUTH AUSTRALIA

## Standard 4

### The Catholic Tradition supporting this Outcome

## Sexual

## Key Idea

Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.

### For teacher background and reflection

Every human being is born either male or female and each person has both masculine and feminine characteristics. These are biological, but cultural and social conditioning also contribute to our understanding of what it means to be male or female.

Of all the ways humans can be intimate with one another - talking, sharing experiences, touching, kissing etc, sexual intercourse is the only act of intimacy that has the potential to create another human person. This makes it sacred and wonderful. The potential to create another human life means that sexual intercourse finds its fullest expression in a married relationship, where two people have committed their lives to each other and to the children who may result from their union. Sexual intercourse implies, "I give myself to you - mind and body - and I accept the gift of yourself to me". It says, "We are open to the miracle of creation".

The purpose of sexual intercourse is two-fold: love and life - unitive and procreative. In light of this understanding, sexual intercourse does not find its fullest expression in same-sex relationships. Homosexual intercourse does not allow for the two-fold purpose of sexual intercourse as unitive and procreative, to be

Genesis 2:18-24 *It is not good that man should be alone.*  
Catechism of the Catholic Church, nn. 221, 2357 - 2359  
Theology of the Body, 11/14/79, 5/14/80, 10/10/80, 10/24/80  
Evangelium Vitae, n 81  
Humane Vitae  
Ministry to Persons with Homosexual Inclinations - *Guidelines for Pastoral Care*, US Bishops 2006  
Always our Children - *Pastoral Message to Parents of Homosexual Children*, US Bishops 1997

realised. The Church however acknowledges that the sexual orientation in each person is innate - it is something they do not choose. A person with a homosexual orientation must be afforded the same dignity and respect as one who belongs to the heterosexual majority. Abuse and any form of discrimination are unacceptable. The 'causes' of homosexuality are much debated. *At this Standard (Year 8 only) it is only appropriate to address homosexuality as a genetic orientation rather than discuss the lifestyle and behavioural factors which may contribute to people identifying as homosexual.*

Research indicates that a significant number of teenagers are sexually active, with approximately 20% engaging in sexual intercourse before the age of 16. The adolescent body is developing in readiness for sexual intercourse. Commitment to an intimate sexual relationship however, requires more than physical readiness. A degree of psychological, emotional and spiritual maturity is also necessary. Early sexual activity can damage in a number of ways: emotional trauma, stunted self-esteem, unplanned pregnancy, and lasting consequences for future fertility as a result of sexually transmitted infections. Growth towards sexual maturity hinges on the respect that each person shows towards the dignity and integrity of their own bodies as well as the bodies of others.

### Content, Skills, Attitudes and Dispositions

#### Students have opportunities to explore and/or develop:

- An appreciation of the body as a reflection of the image of God.
- An awareness of the implications of adolescent growth and development.
- An understanding of masculine and feminine traits as elements of all persons.
- An awareness of the ways sexual behaviour reflects self-image and self-understanding.
- An appreciation of the unitive and procreative nature of sexual intercourse as expressed in marriage.
- Knowledge of human fertility and related issues, such as sexually transmitted infections and contraception. **YEAR 8 ONLY**
- An understanding of sexual orientation and the pastoral response of the Church. **YEAR 8 ONLY**

## Outcome 4.2 (Yr. 7 - 8)

### Learning Outcome 4.2

Reflects upon the implications of adolescent growth and development and engages with Catholic teaching on sexuality and its implications for sexual behaviour.

#### Student Context

Students at this age are likely to be in the midst of the developmental changes associated with puberty. Students may become more aware of sexual feelings and attractions, thus affecting their peer relationships as they learn to form, articulate and manage relationships in new ways. Values are challenged and possibly reshaped or reforged in light of their own experiences and a growing awareness of the wider world.

#### Essential Learnings

##### Thinking

Using critical thinking to deconstruct images in the media.

##### Communications

Communicating with others in respectful, open and confident ways.

##### Futures

Understanding that change is natural and can happen over time.

##### Interdependence

Demonstrating a respectful attitude towards self and others.

##### Identity

Identifying the ways in which gender enables our vocation to love.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Research the role of hormones in growth and development. Key aspects can be divided up and students can present their findings to the group. e.g. hypothalamus, pituitary gland, luteinising hormone, follicle stimulating hormone, testosterone, oestrogen, progesterone.

Explore the meaning of procreative (pro-creative) and the vocation of parental love. Why does the Church say that sexual intercourse is both unitive and procreative? Why does the Church teach that marriage is the best place for sexual intercourse?

Use a dictionary or online reference to define sexual orientation. Many homosexual people would say they are 'born that way', that homosexuality is genetic. Consider the challenges associated with identifying as homosexual and explore the obligations of other Christians to afford honour and dignity to all human persons. *(Year 8 only)*

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do I lead students to an appreciation of the body as a reflection of the image of God?

Am I sensitive to the fact that a number of my students may be experiencing confusion about their sexual orientation?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**The role of hormones.** Research the role of hormones in growth and development. Key aspects can be divided up and students can present their findings to the group. For example: hypothalamus, pituitary gland, luteinising hormone, follicle stimulating hormone, testosterone, oestrogen, progesterone...

**Implications of puberty.** Considering the physical and hormonal changes that occur during puberty, explore the possible implications of this rapid period of growth and development. The 'Snowballing' technique could be used (*The Thinking Platform*, O'Brien/White pg 45.) whereby students think of 3 or 4 responses, meet with a partner and combine their ideas, then join up with another pair and combine ideas again. Results could be categorised in an appropriate way and presented back to the class.

**Reproductive systems.** Revise the processes of male and female fertility.

Emphasise the fragility of the systems and the ways in which they can be damaged e.g. sexually transmitted infections.

**Sexually transmitted infections.** Provide students with access to information about STI's. At this age, it is most likely not appropriate for students to research them due to quite explicit images available. Beginning with a STI quiz might gauge what information or misinformation students already have. *(Year 8 only)*

**Contraception.** Learn what the Catholic Church says about contraception. Find out about various forms of contraception using a kit containing contraception devices, as well as information about how each one works. This could be done with groups of students investigating different devices using the information given by the teacher. With each device/method, consider the Church teaching involved. For example: most contraceptive pills have an abortifacient effect. *(Year 8 only)*

### *Being Sexual - Emerging*

**Key Idea 3:** Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Stages of puberty.** Create a timeline of stages of puberty based on Tanner's research.

**Puberty review.** View 'Things are Changing' (Choice Media, 2007) as a way to revisit what has been learnt in previous years about puberty. 😊

**Catholic teaching on homosexuality.** Often Church teaching on homosexuality is misunderstood. Have students express what they think the Church teaches about homosexuality. Instruct the students about the Church teaching by recalling the Catholic Church teaching on sexual intercourse and the belief in the dignity of the human person. *(Year 8 only)*



## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Human images.** Look at photographic images of people (e.g. in the book *Family, Friendship, Love and Laughter* by the Fresh MILK Project) and consider how the human body is an expression of God's image. ☺

**Masculine vs feminine.** Categorise a list of virtues (Virtue Cards, The Virtues Project, Popov and Popov) as 'typically male', 'typically female' or 'typically both.' Reflect on the decisions made as a female or male. Does this describe you or the males/females that you know? What conclusions can you draw?

**What is sexual behaviour?** Why do people behave in a sexual manner? (For example, dating, kissing, touching, flirting, sexual intercourse, sexual comments and innuendo, sexual texting, chatting online in a sexual manner) What messages can such behaviours convey? What are the possible implications?

**Unitive.** Explore the meaning of 'unitive'. Brainstorm a list of activities or situations which

might unify humans. What are the benefits associated with humans being unified? What are the responsibilities? Compare findings with the Catholic Church belief that sexual intercourse is unitive as well as procreative.

**Procreative.** Explore the meaning of 'procreative' (pro-creative) and the vocation of parental love. Why does the Church say that sexual intercourse is both unitive and procreative? Why does the Church teach that marriage is the best place for sexual intercourse?

**Sexual orientation.** Use a dictionary or online reference to define sexual orientation. Many homosexual people would say they are 'born that way', that homosexuality is genetic. Consider the challenges associated with identifying as homosexual and explore the obligations of other Christians to afford honour and dignity to all human persons. *(Year 8 only)*

## Standard 4

4.2 *Reflects upon the implications of adolescent growth and development and engages with Catholic teaching on sexuality and its implications for sexual behaviour.*

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Guided meditation.** Lead students through a meditation whereby they make themselves aware of aspects of their own body and the value and wonder of each. For example: My hands and arms enable me lift, wave, touch and feel. Follow up with a journal reflection in which students consider a relevant scripture passage such as 1 Corinthians 6:19-20 or Genesis 1:27 (with inclusive language).

**Sexual 'norms'.** Interpret sexual 'norms' communicated in various music clips, song lyrics, magazine advertisements, television shows. *(Be sure to preview anything that is going to be shown to the class, being careful not to show images that are too explicit.)* What messages are being communicated about sexual behaviour? (For example: Bodies are objects to be used and lusted after; there are few consequences of sexual behaviour;

it is good to follow one's own desire and get what you want from another...) How is this at odds with the Catholic belief that humans are made in the image of God and deserving of the utmost dignity and respect? View It's Your Choice - Part One - Cultural and Media Pressures (Choice Media, 2005). Find images/songs etc that depict sexuality as a gift from God, to be respected valued and used for the good of others. ☺

**Miracle of life.** Revisit the process of conception and growth in the womb. Use ultrasound footage, foetal models, or 3-D photographic images of the development of a foetus to learn about the different stages. Respond to the miracle of new life through poetry, art or music and bring responses to prayer. ☺

# Possible Integration Pathways





# Emerging

## Standard 4

4.2 Reflects upon the implications of adolescent growth and development and engages with Catholic teaching on sexuality and its implications for sexual behaviour.



## Standard 5

### The Catholic Tradition supporting this Outcome

## Sexual

### Key Idea

Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.

### For teacher background and reflection

God created human beings that they might grow as whole sexual beings.

Christians are called to understand all aspects of sexuality from particular perspectives:

- The goodness of procreation
- The personal dignity of every human being
- The need of every person for love
- The inviolability of conscience and the responsibility to act on an informed conscience.

Human sexuality is a gift that God gives to all creation. We are called to treasure, respect and nurture it. In seeking to understand this gift we must attend to its physical, emotional and spiritual dimensions.

Church teaching emphasises the fact that human sexual intercourse has an intrinsic meaning beyond the basic biological drive that preserves the human species. The true meaning of sexual love is to be found in its unitive (love-giving) and procreative (life-giving) dimensions. For these reasons the Church maintains that

Ephesians 4:1-16 Lead the life to which you have been called  
Catechism of the Catholic Church, nn. 221, 2271 - 2273  
Theology of the Body, 1/16/80, 11/14/84  
Gadium et Spes, nn. 12, 27  
Evangelium Vitae, nn. 55, 62, 73, 80, 81, 97,  
Humane Vital, n. 22

sexual intimacy, expressed in intercourse is a privilege reserved for those who have committed themselves for life in marriage.

Many teenagers consider a range of sexual behaviours, including intercourse, as acceptable behaviour, a 'right' of sorts. Their natural curiosity about sex and a sincere desire for intimacy are fuelled by peer pressure and a culture that romanticises and trivialises all things sexual. This highly sexualised period of their lives makes it difficult for them to understand that personal maturity and the public framework of a marriage commitment are essential for healthy and fulfilling sexual lives.

Young people grapple with the rights and wrongs of issues such as casual sex, pornography, masturbation, contraception and abortion. The Church's reflection on such issues upholds the sanctity and dignity of sexuality. The Church's perspective can be a great source of wisdom to young people as they consider their own values and actions. Teenagers, like people of all ages, are called to practice the virtue of chastity through which sexual thoughts, feelings and actions are integrated in a way that values and respects their own dignity and the dignity of others.

### Content, Skills, Attitudes and Dispositions

#### Students have opportunities to explore and/or develop:

- The Catholic perspective on human sexuality and relationships.
- An understanding of God's relational nature as the core of our human nature.
- Ways to critique societal/media portrayal of 'maleness' and 'femaleness'.
- The ability to identify influences that objectify the human person.
- An understanding of the nature and purpose of sexual attraction and sexual feelings.
- The implications of sexual activity.
- The legal and faith responses to adolescent issues of sexuality.
- An awareness of chastity as a virtue which promotes the integrity of human sexuality and relationships.

## Outcome 5.2 (Yr. 9 - 10)

### Learning Outcome 5.2

Explores the portrayal of human sexuality in contemporary society and evaluates these portrayals in the light of the Catholic understanding of human sexuality and relationships.

#### Student Context

Internal chemical and biological changes trigger powerful emotional responses - including strong yearnings to be loved, needed and accepted. Some students find expression for this through sexual activity with recent Australian research indicating that more than a quarter of Year 10 students have engaged in sexual intercourse and most have engaged in other sexual activity. Adolescent decision making can be emotion charged and impulsive, therefore the opportunity to explore their own values in light of Church teaching about sexuality is imperative.

#### Essential Learnings

##### Thinking

Considering Catholic perspective on human sexuality and valuing relationships.

##### Communications

Express ideas regarding the integrity of human sexuality.

##### Futures

Understanding the possible implications of sexual relationships.

##### Interdependence

Recognising the co-creative nature of sexual relationships.

##### Identity

Exploring God's relational nature as the core of human nature.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Research the laws around sexual behaviour in SA e.g. age of consent, use of pornography, sexual assault etc. Compare and contrast this with the Church's teaching on the dignity of the human person and the sacredness of sexuality.

Research the Catholic Church's teaching on chastity, using a postcard concept model to investigate the word 'chastity'.

Create a text message using no more than 150 characters. Using this messaging language text a friend on key elements from the Catechism of the Catholic Church on human sexuality and relationships.

Roleplay a version of 'Australia's Most Normal Male and Female Teenager' - critique social expectations on adolescence.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do I understand and promote the virtue of chastity?

How do I value the masculinity and femininity of each of my students?



## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Catholic perspective.** Create a Wiki - with links to articles and information which identifies ways in which the Church has responded to issues like: STIs, abortion, sexual abuse, binge drinking, pornography, and contraception.

**The core of our human nature.** Humans are like onions - they have layers. What do these layers look like, feel like, and sound like? Which layers overlap with what God is like?

**Human persons as object or real.** Search the 'Yellow Pages' for the type of business which promotes physical improvement and/or change, e.g. hairdresser, gym, personal trainer, life coaches and cosmetic surgeons. Categorise these. Reflect on the Church teaching which positively affirms the opposite of what these businesses promote. ☺

**How deep is sexual attraction?** Critically evaluate selected video clips or song lyrics and identify the messages they present about sex. What alternative message could also be included? Who decides on what is right/wrong in sexual attitudes and practices? ☺

**Virtues.** Discuss the value of chastity as a virtue and then complete a SWOT strategy to analyse the strengths, weakness, opportunities and threats of chastity.

**Sexual behaviour and the law.** Research the laws around sexual behaviour in SA, e.g. age of consent, use of pornography, sexual assault. Compare and contrast this with the Church's teaching on the dignity of the human person and the sacredness of sexuality.

**Desirable qualities of self.** Students reflect on  
1) Qualities that currently describe themselves.  
2) Qualities they desire but have not yet attained.  
3) Qualities they consider undesirable or non essential. ☺

## Being Sexual - Valuing

**Key Idea 2:** Students explore the belief that sexuality is integral to the human person, and develop an understanding of the teachings of the Catholic Church regarding human sexuality.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**The Catholic perspective.** Using key Catholic ethical principles, collect news reports and magazine articles on bioethical issues related to each. Record titles or news headlines to form a data chart. Use this to present a brief oral presentation that links each news story with a principle of the Church's ethical teaching. Once an issue has been selected, have the class examine 2 perspectives using an adapted version of de Bono's 'Six Thinking Hats' Strategy', e.g. Purple Hat -- values and principles, Orange Hat -- interesting or inspiring ideas.

**God's relational nature.** Create a picture book, to be shared with an Early Years' class, which explores God's relational nature. Find examples of such picture books to stimulate ideas.

**Critique of society and the media.** Develop a proforma to examine popular teenage magazines. What is the media saying about being male and being female? Design an action that groups could undertake to challenge the exploitation of maleness and femaleness.

**Influences that objectify the human person.** 'Who' and 'Time' magazines create lists and feature the most beautiful people or the 'Person of the Year'. Explore these editions and discuss the criteria used to make these lists.

**The effects of sexual activity.** Invite a health care worker, doctor or nurse, to speak to the class about the cause, effect and transmission of sexually transmitted infections.

**Characteristics of chastity.** Research the Catholic Church's teaching on chastity, using a postcard concept model to investigate the word 'chastity'.

**Myth busters.** Brainstorm the myths about sexually transmitted infections. Groups of students investigate the myths by collecting data and information about STI's and presenting it to the class in the Myth Buster style. The Catholic Church's response needs to be featured in the group response.

**Legal stance on sexual behaviour.** Invite a guest speaker from the legal profession to outline the laws with regard to sexual behaviour in SA. Consider the values upon which such laws are based.

**HIV/Aids statistics.** Research the latest rates of infection for HIV in Australia. Consider the trends and identify possible reasons for this.



## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Human sexuality and relationships.** Create a text message using no more than 150 characters. Using this messaging language text a friend on key elements from the Catechism of the Catholic Church on human sexuality and relationships.

**Understanding God at the core.** Design a concept map which explores the nature of God.

**The world and young people.** Roleplay a version of 'Australia's Most Normal Male and Female Teenager' - critique social expectations on adolescence.

**The pressure is on.** List class observations about sex and the way it is displayed in the media. How much are people influenced by these images?  
☺

**The Church's understanding of the purpose of sexual attraction vs society views.** Create a 'People Scape' in small groups. On one side of the body outline, explore society's views about the nature and purpose of sexual attraction and feelings. On the other side, describe the Church's understanding of the nature and purpose of sexual attraction and feelings.

**The implications of sexual activity.** Students complete a consequence web on the statement: 'What if there were no negative implications of sexual activity?'

**Stories of what can happen.** View 'Walking with Love' (DVD on pregnancy choices/abortion) or consider a current sexual controversy/topic portrayed in the media. Reflect on the emotional repercussions of sexual activity.

**Promoting integrity.** Design a wrist bracelet that promotes the virtues of chastity and/or integrity.

## Standard 5

5.2 *Explores* the portrayal of human sexuality in contemporary society and *evaluates* these portrayals in the light of the Catholic understanding of human sexuality and relationships.

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**The Catholic Church cares.** Design FAQ, poster or advertisement to convey the Church response to HIV/Aids.

**God lives in our hearts.** Reflect on the ways in which teenagers can develop the spiritual dimensions of their lives.

**Expectations.** Write a letter to an editor on the theme of; 'It is harder to be the opposite sex' ☺

**Maleness and femaleness.** Students develop a list of desirable qualities in members of their sex as portrayed in the media. Critique.

**The human debate.** Debate the topic/theme: 'Sex Sells'.

**Male and female.** Using the work of a developmental theorist (for example Jung), explore by a web quest the generally accepted understanding of the human person, i.e. that we all possess masculine and feminine traits. Groups write a rap song reflecting these traits.

**Know me first.** Create a radio advertisement that promotes emotional intimacy over physical intimacy.

**Implications cost.** Using scenarios which highlight the implications of sexual activity have a round table conversation. Discuss feelings, values and attitude to the stories. ☺

**Sexuality issues.** As a class, decide upon five important issues/questions relating to adolescent sexuality. Invite the school counsellor to present information and lead discussion on these issues.

**Living with HIV.** Reflect, through visual art, poetry or reflective writing, what it may be like to live with HIV in Australian society today. Compare with selected scenes from the film Philadelphia depicting living with HIV in the 1980's. Invite a guest speaker, through the Diocesan Aids Council, to share their story.

# Possible Integration Pathways





*Being Sexual*

# Valuing

## Standard 5

5.2 Explores the portrayal of human sexuality in contemporary society and *evaluates* these portrayals in the light of the Catholic understanding of human sexuality and relationships.



...Loving...

An appreciation of the essential goodness of human sexuality as a gift from God and the central role of chaste behaviour in responsible living makes it possible for each person to grow in a life of love. This is God's desire for every human being.

## Standard 6

### The Catholic Tradition supporting this Outcome

# Sexual

#### Key Idea

Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.

#### For teacher background and reflection

All people are made for love. Deep within each human person is the desire to love and be loved. Human sexuality grounds this desire for union and enables its fulfilment. The call to our full personhood - physically, psychologically, socially and spiritually - requires that we have a positive and hopeful Christian vision of what it means to be human. Our sexuality affects all aspects of our lives. It affects our relationships with others and in particular our capacity to love and to procreate. It calls for discernment and wisdom -- and consideration of the virtue of chastity.

Friendship and affection can be expressed in many ways - this calls for the virtue of chastity. Sexual intimacy is not the only way to relate, to explore and deepen in relationship with another. Chastity enables people to integrate the gift of sexuality with other aspects of their identity - moral, physical, intellectual, social and spiritual. It requires a degree of self control which can be challenging, even difficult, especially for adolescents who are developing their sense of identity in a culture

that promotes individualism and sexual freedom. The extent to which adolescent ideas about sexuality are shaped by the culture, particularly the media, depends on a number of factors: how much they are exposed to the media, how critically they respond to the images presented there, and the strength of alternative influences.

Some forms of the media convey accurate and detailed information about some aspects of sex and sexuality. However a number of common myths and misconceptions about the meaning of sexuality are also communicated. These include: *everyone is doing it, sex is fun, life without sex is no life at all, if things go wrong they can be fixed and it won't happen to me.*

Schools are challenged to present alternatives to the messages conveyed in popular culture about what it means to be a sexual being. An appreciation of the essential goodness of human sexuality as a gift from God and the central role of chaste behaviour in responsible living makes it possible for each person to grow in a life of love. This is God's desire for every human being.

Exodus 20:1-20 *The Ten Commandments*

Ephesians 4:17-24 *The Old Life and the New*

Catechism of the Catholic Church, nn. 2338, 2339, 2342, 2344, 2354

Theology of the Body, 1/16/80, 11/14/84

Redemptor Hominis, n. 10

#### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- An understanding of the ways in which human desire is an expression of God's desire for humanity to live in love.
- An understanding of sexual growth in the context of human growth: as a lifelong movement towards wholeness and relationship.
- An appreciation of the essential goodness of human sexuality as a gift from God.
- The value and challenge of chastity.
- Skills to critique media portrayals of human sexuality and sexual expression.
- The nature of intimacy, commitment and marriage in a Catholic context.
- A maturing awareness of the emotional, psychological and spiritual dimensions of sexual intercourse/ sexual expression.
- An understanding of STIs: their causes and effects.

## Outcome 6.2 (Yr. 11 - 12)

### Learning Outcome 6.2

Understands the potential of sexuality to enrich the human person and explores his/her personal response to the gift of human sexuality.

#### Student Context

During the senior years of schooling students are exploring life as young men and women, on the verge of entering the adult world. They are building self images as sexual and social beings. Though bombarded with media messages about the physical gratification of casual sex, recent Australian data indicates that approximately 50% of Year 12 students have not yet engaged in sexual intercourse. This might indicate that many students are developing well defined values about the sacredness of sexuality and their own sexual integrity.

#### Essential Learnings

##### Thinking

Critiquing society's portrayal of the purpose of sexuality.

##### Communications

Appreciating storytelling as a means of developing positive values.

##### Futures

Hoping that human growth is towards wholeness.

##### Interdependence

Analysing the nature of intimacy and commitment.

##### Identity

Explaining how identities reflect God's desire for humanity to live in love.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Research the various forms of human intimacy, i.e. intellectual, physical, personal, collegial or emotional and explain the importance of intimacy to human growth and flourishing.

View and critique recent commercials promoting safer sex practices. What are they communicating? What are they excluding? Prepare a short 'info-mercial' on the topic of sexually transmitted infections (STIs) - their causes, effects and means of prevention.

Debate the proposition: 'Chastity is a realistic life-choice and value for young people.'

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do my students value themselves as sexual beings?

How do I lead students to reverence the gift of sexuality?



## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Desire matrix.** Develop a concept map based on 'types of human desire'. Identify the sources/causes of the various desires under consideration.

**Song study.** Select a song that expresses a specific message about human sexuality and critique the song from a Catholic values perspective. 😊

**Pornography critique.** Critique the values and worldview of the contemporary pornography culture, drawing on the concepts of objectification, exploitation and dehumanisation. Students suggest creative measures that could counter the influence of pornography culture. (Two key resources for this critique are *Choicez Media* "The Problem with Pornography" and *Decadence* - Episode 2 of DVD series. N.B. *This program is rated MA - students need a signed permission letter to view this programme*).

### *Being Sexual - Loving*

Key Idea 3: Students explore the belief that sexuality is integral to the human person and develop an understanding of the teachings of the Catholic Church regarding human sexuality.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Class debate.** Debate the proposition: 'Chastity is a realistic life-choice and value for young people.'

**Human intimacy.** Research the various forms of human intimacy, i.e. intellectual, physical, personal, collegial or emotional and explain the importance of intimacy to human growth and flourishing.

**A history of the human body.** Research past attitudes to the human body and human sexuality, and critique these attitudes according to contemporary Catholic values (e.g. the ancient Greeks and/or Romans, Medieval Europe, Puritan North America, Victorian England).

**Anti-sex tourism resource.** Develop an advertisement raising awareness of the evils of sex tourism, especially child exploitation (refer to [stir.org.au](http://stir.org.au) and/or [childwise.net](http://childwise.net)).



## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**‘Being Sexual’ question-box.** Write questions relating to ‘being sexual’ and submit these to the teacher via a question-box.

**Sexually transmitted infections:** View and critique recent commercials promoting safer sex practices. What are they communicating? What are they excluding? Prepare a short ‘info-commercial’ on the topic of sexually transmitted infections (STIs) - their causes, effects and means of prevention.

**Australian Story - ‘With This Ring’.** Explore the nature of the love and intimacy shared by this married couple and journal their personal responses to this relationship. What does this relationship reveal about the nature of commitment?

**Language of sex.** Sexual intercourse has been described as being a ‘language’ between two people which speaks of commitment and total self-giving, affirming and celebrating a unity that has already been achieved. Identify language which might be used to convince someone to have sex with another: ‘If you love me you will’, ‘Everyone else is doing it’ etc. List those arguments and identify the message their language is conveying. How does that message compare with the true language of sexual intercourse?

## Standard 6

6.2 *Understands* the potential of sexuality to enrich the human person and explores his/her personal response to the gift of human sexuality.

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

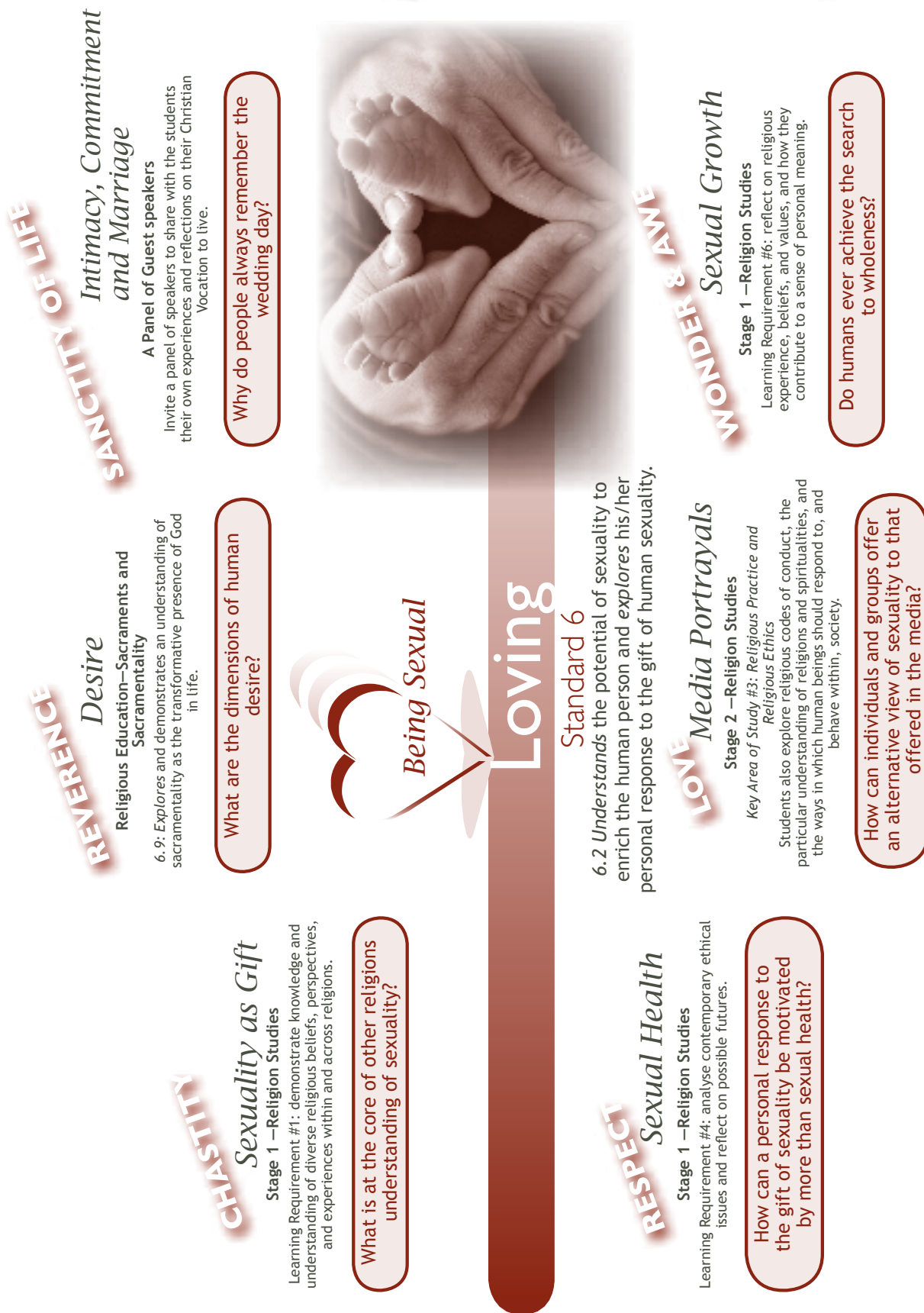
**Film study.** Select a movie from a prepared list (e.g. excerpts from *When a Man Loves a Woman* or *The Nephew*). Comment on the sexual attitudes/moral values underlying the key relationships. (Refer to Being Moral as this activity may be covered under that heading). ☺

**The Chastity challenge.** Invite a guest speaker from *True Love Waits* to address the class/year level (values of chastity and intimacy); students write a reflection paper in response, exploring the connections between chastity and intimacy.

**Letter to self.** Students write a letter in which they explore their attitudes/hopes/dreams for the gift of their sexuality (Please note, this is a personal task and not to be shared with peers and is best done at the conclusion of the topic.)

**Living with integrity.** Interview one of the following: a single adult, a married couple, a priest and/or religious brother and/or sister about the importance of chastity in relationship. Report back to the class retelling the main ideas which capture the integrity of the interviewee about human sexuality and relationships. Design questions which invite a response on the notion that chastity is important to many relationships. ☺

# Possible Integration Pathways





# Loving

## Standard 6

6.2 Understands the potential of sexuality to enrich the human person and explores his/her personal response to the gift of human sexuality.







# *Being Connected*

**Including**  
Yr. 7 – 8  
**Nurturing**  
Yr. 9 – 10  
**Committing**  
Yr. 11 – 12



Catholic Education  
SOUTH AUSTRALIA

Section **B** Part 2

### Why are humans drawn to being connected?

#### Love of God and love of neighbour

God who loved humanity into existence is, at every moment, connected to humanity. In John's Gospel Jesus says, 'Abide in me as I abide in you' (John 15:4). Humans are repeatedly invited by Jesus to make their home in God, graced and empowered to share the love of God with others. St Augustine articulated this beautifully when he wrote, "Our hearts are restless until they find rest in you". At the core of the human being is a deep yearning for the God who creates and sustains.

Also imprinted on the human heart is a yearning to connect with others. Humans are innately social beings. In the second creation story in Genesis God recognises that it is not good for the human to be alone. Humans are sustained and nurtured through the giving and receiving of love. Love is a God-given gift and virtue. It is through connecting with others in love that humans experience and reflect the presence of God, and so find their home in God.

*Love of neighbour is inseparable from love for God.<sup>1</sup>*

#### Christian model of relationship - the Trinity

The Divine Persons - Father, Son and Holy Spirit - while distinct from one another, are in relationship with the one God of love. They are inseparable and unified, each one abiding in the other. In the Trinity the perfect model for connectedness and community can be found. God created humankind in, and for, love. Jesus is the Word of God's love spoken to the world. His self-giving love shows humanity the way to love. The Holy Spirit graces and empowers human beings to love.

#### Courage to love

*Love bears all things, believes all things, hopes all things, endures all things.*

1 Corinthians 13:7

Love is demanding. It requires one to give of oneself to the other without expecting anything in return. To love as Jesus loved demands selflessness, commitment and courage. The practice of love flows from God's grace through the Spirit which transforms human efforts.

#### A need to connect from the beginning

*We love because God first loved us*

1 John 4:19

Giving and receiving love are at the heart of human existence. A new born baby is only able to survive through the loving care of other human persons - usually its parents. A baby relies completely upon its carers for nourishment, protection and love and it is through these that a child is enabled to grow and develop. The experience of being loved contributes greatly in that a child learns to understand him/herself, develops a positive self-regard and is able to give love in return. As humans we learn to love by being loved.

#### The family as community

Families are the 'original cell of social life'<sup>2</sup> or the 'domestic church'.<sup>3</sup> They are the primary community where God's love is revealed. Ideally, the family is the place where love is given and received, where life is co-created with God and where children are nurtured, develop positive self-identity and are taught values such as responsibility, respect and forgiveness. Families provide the environment where humans learn to live with others and are enabled to bring their gifts to the wider community. Whilst this is the ideal, it is acknowledged that many families struggle, and it is the responsibility of the wider community to help and support them.<sup>4</sup>





### The interconnectedness of humanity

The drive to connect with others goes beyond fulfilling basic human needs. Humans are not created to be solitary beings. God created humans for one another and humanity thrives and grows through enriching and fulfilling relationships.

Personal identity is shaped by the relationships formed within communities. A sense of belonging is important for wellbeing. In community people continue to learn how to give and take, adjust and cope and give and receive forgiveness. The family, the Church, the local community, the cultural group and the nation are all contexts where God's love is revealed and a person's identity develops and flourishes.

New digital technologies are bringing about significant changes in the way humans connect and relate. Human beings are called to use these technologies in a way that enhances interpersonal relationships and the quality of human community. At their core, they indicate the human desire to reach out and build communion with others.

*Human hearts are yearning for a world where love endures, where gifts are shared, where unity is built, where freedom finds meaning in truth, and where identity is found in respectful communion.<sup>5</sup>*

### The common good

The reality of human existence is that each life is intertwined with the lives of others. These encounters help self-development, but they also challenge each person to contribute in turn to the common good of all. The Second Vatican Council expressed the common good as “founded on truth, built on justice and animated by love”.<sup>6</sup> The common good is at the core of all Catholic teaching on social justice. By its very nature, the common good both unites individual persons and ensures the true good of each person. It is meant to protect the wellbeing of all in the community so that each has the opportunity to develop their full potential and find happiness and fulfilment.

St Paul teaches that to love one's neighbour is the very basis of communal existence. Contemporary society often places great emphasis on self-sufficiency and individualism. Consideration of personal interests is frequently placed above consideration of others. An individual's personal needs and wants can be in opposition to the needs and wants of others. When society undervalues interdependence, the moral codes and standards essential to the common good are threatened. This is evident in widespread poverty and the current ecological crisis.

It is clear that the future of humanity depends on the ability of human beings to work together for the common good, recognising that our interdependence is an essential part of who we are. As the Trinity is one, so humanity is called to be one: individuals loved into existence by God and drawn together as community of love. Human beings should desire what is good for all. Empowered by the Holy Spirit, people are continually challenged to strengthen and enrich their connectedness, to share God's love, and to live together in harmonious and life-giving communities.

<sup>1</sup> Catechism of the Catholic Church, St Paul's, Homebush, NSW, 1995. n. 1878

<sup>2</sup> Ibid n. 2207

<sup>3</sup> John Paul II, Apostolic Exhortation, Familiaris Consortio, 1981, n. 21

<sup>4</sup> Catechism of the Catholic Church, op.cit. n. 2209

<sup>5</sup> Pontifical Council for Social Communications, New Technologies, New Relationship Promoting a culture of Respect, Dialogue and Friendship, May 2009

<sup>6</sup> Vatican II, Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, 1965. n. 26



## Being Connected - Standard 4 (Yr. 7 – 8) *Including*

*We are each called to make right and just relationships central to our lives. These life-giving relationships entail mutual respect; they allow people to grow, flourish and find fulfilment.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</i></b></p>	<p><i>Compares and contrasts the diverse ways people connect in human society and evaluates how these connections promote human belonging.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ The intrinsic need of humans to belong.</li> <li>◆ An awareness of the diverse ways humans connect and disconnect.</li> <li>◆ An appreciation that we belong to a variety of groups which all make up the human family.</li> <li>◆ The elements of relationships within the early Christian communities highlighted in the Second Testament.</li> <li>◆ Skills for effective communication in relationships.</li> <li>◆ An understanding of the elements of relationships which lead to positive well-being.</li> <li>◆ Skills for recognising and challenging destructive behaviour in relationships.</li> <li>◆ An appreciation of the presence of God revealed through our connections with others.</li> <li>◆ An awareness of the ways human connections contribute to community well-being.</li> </ul>



## Being Connected - Standard 5 (Yr. 9 – 10)

### *Nurturing*

*Each level of connectedness with others contributes to our physical, mental, social, emotional and spiritual development. With each connection comes a responsibility to uphold one's own dignity and the dignity of others*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.</i></b></p>	<p><i>Considers the Catholic understanding of human intimacy and identifies factors that build fracture healthy, life-giving relationships.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ An appreciation of the importance of life-giving relationships to individuals and communities.</li> <li>◆ An understanding of Trinity as the source of life-giving relationships.</li> <li>◆ The values and dimensions of intimacy.</li> <li>◆ An understanding of the nature of conflict and its implications for relationships.</li> <li>◆ An appreciation of intimacy as a call to experience and honour another person and God.</li> <li>◆ An awareness of the values and behaviours which build and maintain life-giving relationships.</li> <li>◆ An understanding of the life-giving aspects of various vocations.</li> </ul>



## Being Connected - Standard 6 (Yr. 11 – 12)

### **Committing**

*Love and trust expand over time and contribute to the deepening of intimacy in human relationships.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students explore how God is revealed to us in and through relationships with family, friends and community and demonstrate a respect for diversity.</i></b></p>	<p><i>Examines the virtues associated with loving relationships and considers strategies for applying these in everyday life.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ An appreciation of the Beatitudes as a model for connecting/relating with others.</li> <li>◆ An understanding of the virtues of loving relationships as explored in the First Testament.</li> <li>◆ The challenge of forgiveness.</li> <li>◆ The virtues of trust and commitment in their various forms.</li> <li>◆ The implications of contemporary modes of connecting with others.</li> <li>◆ The notion that social concern is motivated by the virtue of love.</li> <li>◆ Ways of developing healthy and sustained connections with others.</li> </ul>



# *Being Connected*

**Including**  
Yr. 7 – 8  
**Nurturing**  
Yr. 9 – 10  
**Committing**  
Yr. 11 – 12



Catholic Education  
SOUTH AUSTRALIA

...Including...

*We are called to make right and just relationships central to our lives. These life-giving relationships entail mutual respect; they allow people to grow, flourish and find fulfilment.*

## Standard 4

### The Catholic Tradition supporting this Outcome

**Connected** *Key Idea*  
Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.

#### For teacher background and reflection

Romantic love and friendship are reciprocal forms of love; they challenge the other to respond. We are each called to make right and just relationships central to our lives. These life-giving relationships entail mutual respect; they allow people to grow, flourish and find fulfilment. Non life-giving relationships have the opposite effect. They limit growth, damage self-esteem and inhibit fulfilment. Such experiences fail to honour the dignity of the human person.

Our desire to relate to others is innate. God has created us for love. Contemporary methods of connection are a manifestation of this innate need for community. Unfortunately, mobile phone technology

and online methods of communication are, in some instances, used as tools to exclude, harass and exploit. The Church calls us to embrace such technologies in ways which respect the dignity of the human person. With this as a priority, digital networks are emerging that seek to promote human solidarity, peace and justice, human rights, respect for human life and the good of creation.

Communities have always struggled to balance the various wants and needs of the individual with the good of the community as a whole. Scripture highlights the many struggles of ancient Hebrew society and the early Christian communities. St Paul emphasised the interdependence of community members and the contribution they make to a just society.

Micah 6:6-8 *What God requires*

Matthew 25:31-40 *Whatever you do to the least of my brothers*

1 Corinthians 12:12-31 *One body with many members*

Catechism of the Catholic Church, nn. 2488, 2493, 2500

Theology of the Body, 11/14/79, 12/19/79, 2/30/80

Pontifical Council for Social Communications *New Technologies, New Relationships*

#### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- The intrinsic need of humans to belong.
- An awareness of the diverse ways humans connect and disconnect.
- The elements of relationships within the early Christian communities highlighted in the Second Testament.
- Skills for effective communication in relationships.
- An understanding of the elements of relationships which lead to positive well-being.
- Skills for recognising and challenging destructive behaviour in relationships.
- An appreciation of the presence of God revealed through our connections with others.
- An awareness of the ways human connections contribute to community well-being.



## Standard 4 (Yr. 7-8)

### Learning Outcome 4.3

Compares and contrasts the diverse ways people connect in human society and evaluates how these connections promote human belonging.

#### Student Context

Students in the Middle Years seek out and enjoy the sense of belonging that their friendship groups provide. They develop trusting relationships forged on common interests and complimentary personalities. Though they stay connected with friends using digital technologies, students also form connections with those they have never met. Traditional skills for forming and building relationships are continually challenged and redefined.

#### Essential Learnings

##### Thinking

Critically reflecting on human connection and disconnection.

##### Communications

Using a variety of communication skills to enhance relationships.

##### Futures

Analysing the continual challenges faced by people promoting right relationships.

##### Interdependence

Identifying ways in which human connections contribute to community well-being.

##### Identity

Considering the ways in which relationships can contribute to a positive self-identity.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Consider newer modes of connection such as mobile phones and the internet and examine how both have the potential to enhance human connection or fracture it.

Brainstorm a list of skills which support effective communication, e.g. negotiation, listening, conflict resolution, interesting conversation, body language. Students research one aspect and create a 'How To' guide to share with the class. E.g. How to give and receive a compliment, how to be assertive....

Explore either human connection or disconnection using de Bono's 'Thinking Hats' strategy.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How can I foster an inclusive environment in my classroom?

How do I respond to behaviour that is destructive of students well being?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Contemporary modes of connection.** Consider newer modes of connection such as mobile phones and the internet and examine how both have the potential to enhance human connection or fracture it. Students could debate the topic.

**Communities.** Read 1 Corinthians 12:12-31. Use a Jigsaw Summary (*Into the Deep* pg 76) in groups to explore the passage and highlight key concepts. Students consider how this might or might not be reflected in the communities of which they are a part.

**Revealing God's love.** Find examples of people revealing God's presence through their actions e.g. newspaper images/stories. ☺

**Communication in relationships.** Invite the school counsellor to speak to the class about the value of good communication in relationships.

**Destructive behaviour.** Find examples of destructive behaviour in books/television shows, e.g. 'Just Kidding', 'My Secret Bully' and 'Sorry' by Trudi Ludwig. How do the characters recognise and challenge destructive behaviour in relationships? Construct a list of skills which might be useful for this and practise them through role play.

**Belonging in an online world.** Consider social networking and the instant messaging phenomena. Create a PMI chart to explore issues relating to belonging in this way.

### *Being Connected - Including*

**Key Idea 3:** Students explore how God is revealed to us in and through relationships with family, friends and community and demonstrate a respect for diversity.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Connections of previous generations.** Interview parents/grandparents about the ways they connected with their peers as adolescents and compare with modern modes of connection using a Venn diagram. ☺

**Effective communication.** Brainstorm a list of skills which support effective communication, e.g. negotiation, listening, conflict resolution, interesting conversation, body language. Students research one aspect and create a 'How To' guide to share with the class. E.g. How to give and receive a compliment, how to be assertive....

**Gospel relationships.** Locate and read the accounts of Peter's denial of Jesus in the four Gospel accounts. Look closely at John 21:15-19. Reflect on this story using 3 headings: 'What Happened?' 'What are the implications for Jesus and Peter?' 'What can this mean for our contemporary society?'

**Contributions to community.** Research a recent Australian of the Year, exploring how he/she contributes to community well-being through his/her connections. Consider a school version of the award. What contributions would be considered as worthy of the award?

## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Inclusion and exclusion.** Play a game whereby students gather together in a number called by the leader (i.e. call 5 and students quickly make groups of 5). Anyone who cannot make a group sits out. This continues until only two students remain. Discuss feelings experienced both when included and when left out.

**Belonging through narrative.** Read a novel such as *'I Am Jack'* by Susanne Gervay, *'The Listmaker'* by Robin Klein, or *'Captain Mack'* by James Roy and explore the concept of belonging.

**Connect/disconnect.** Explore either human connection or disconnection using de Bono's 'Thinking Hats' strategy.

**Ideal relationships.** Consider components of an 'ideal' relationship, e.g. patience, empathy, understanding, consideration, respect, loyalty. Use a Y or X chart to explore this.

**Recognising God's presence.** Keep a daily journal or video diary reflecting upon at least one connection/interaction which reveals God's presence and/or one where God's presence is revealed to others.

**Personal well-being.** Discuss the positive outcomes of being loved, e.g. by a parent or friend. Indicate on a body outline, e.g. healthy growth and development, security, high self-esteem. 😊

**Community well-being.** Students create a concept map exploring the connections they have with others and the effect this connection has on their lives. Pose wondering questions about how others may be affected by this connection. 😊

## Standard 4

4.3 Compares and contrasts the diverse ways people connect in human society and evaluates how these connections promote human belonging

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Disconnection.** Find an image depicting disconnection. Reflect upon it in journal form, art or poetry.

**Whatever you do to the least of my brothers.** Consider Matthew 25:31-40. Use as a prayer reflection.

**The common good.** Catholic social teaching stresses that humans only truly flourish in the context of community. True community enables all members to flourish. Use the 'Build a Barrier' process (Into the Deep, pg. 107) to consider the 'barriers' and 'bridges'.

**Human connections.** Read *'Wilfred Gordon McDonald Partridge'* by Mem Fox and consider the human connections which may be experienced by those in nursing homes. Contact a nursing home and explore the possibility of developing friendships between residents and students.

**Fractured relationships meditation.** Through meditation students reflect on a time when they have fractured a relationship. Identify feelings at the time and actions afterwards. Were those actions effective? What might have been done differently?

**Pay It Forward.** Watch excerpts from the movie and explore the concept of paying it forward. Consider as a class project.

# Possible Integration Pathways

## INTERDEPENDENCE

### Connection

#### Arts—Arts Practice

Students develop their capacity to interact effectively with people from a diversity of interests and abilities. They learn to work as individuals and as members of production/performance teams to assume specific roles and responsibilities in the development and production of arts works which achieve particular responses from audiences/viewers.

How can human connection contribute meaningfully to community well-being?

## COMMUNITY

### Relationship

#### SOSE— Societies and Culture

Students analyse critically the ways in which communities in Australia and other countries seek both to maintain social cohesion and foster cultural diversity. Using these insights, they consider and develop strategies for preferred futures.

What are the effects of social cohesion on individuals and society?

## DIGNITY OF THE HUMAN PERSON

### Belonging

#### English—Text & Contexts

Students examine past, present and future representations of society as they critically interpret a range of visual, multimodal and written texts which contain increasingly complex ideas about local and global issues.

How is the human need to belong evident in texts?



Being Connected

## Including

## INTERCONNECTEDNESS

### Communication

#### English—Language

Students independently read, view and interpret a range of written, visual and multimodal texts dealing with more complex themes and issues. They identify and critically appraise combinations of language choices in these texts, and discuss how these work to influence readers' and viewers' responses and understandings.

In what ways does human connect and disconnection contribute to community?

4.3 Compares and contrasts the diverse ways people connect in human society and evaluates how these connections promote human belonging.

## COMMON GOOD

### Well-Being

#### Health and PE—Personal and Social Development

Students extend their social knowledge and skills to enable them to make and maintain positive relationships and close friendships, and work collaboratively in teams.

In what ways are humans reliant upon each other in the social context?

## FAMILY

### God's Presence

#### Religious Education—Religious Traditions

Participates with groups in the community to celebrate the interconnectedness of humanity, the environment and the presence of the sacred in daily life.

How can the awareness of the presence of God in others each other affect our relationships?





## Including

### Standard 4

4.3 Compares and contrasts the diverse ways people connect in human society and evaluates how these connections promote human belonging.





## ...Nurturing...

*Each level of connectedness with others contributes to our physical, mental, social, emotional and spiritual development. With each connection comes a responsibility to uphold one's own dignity and the dignity of others.*

### Standard 5

## The Catholic Tradition supporting this Outcome

**Connected** **Key Idea**  
Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.

### For teacher background and reflection

We flourish as human beings to the degree we are connected with other persons. In every life there is a spectrum of connectedness - from being acquaintances to close personal friends. Each level of connectedness with others contributes to our physical, mental, social, emotional and spiritual development. With each connection comes a responsibility to uphold one's own dignity and the dignity of others.

After all, it is in and through our intimate connections that we can live out our vocation to love, and thus experience and share something of God's inviolable love. This inherent desire for community reflects the communion of life within God - the intimate and life-giving connection between God the Creator, God as Jesus, and God as Holy Spirit.

Relationships which esteem both the true value of oneself and that of the other are life-giving. However, conflict is an inevitable element of even the healthiest

of relationships. Successful conflict resolution relies upon respectful and honest communication - the ability to be empathetic to the concerns of the other while also being true to oneself. Conflict, handled well, can be an opportunity to clarify, evaluate and grow in the relationship.

As Christians we are called to seek the good of human society, not to live in isolation. In fact we are made for family, for community, and for social participation, and are challenged to give of ourselves in service. We cannot be fully human without living together in family and community. Furthermore we are also bound to one another by obligations of solidarity - we are truly our brothers' and our sisters' keepers. Regardless of our vocation in life, our marital status, or family structure, we are each called to contribute to a just society. Such societies necessitate respect for human dignity, honour and respect for family as the basic unit of society and an acknowledgement that human freedom is fundamental.

*Micah 6:8 What does the Lord require of you?*

*Mark 9:33-37 Who is the greatest?*

*Luke 6:27-36 Love for enemies*

*Matthew 25:31-45 I was hungry and you gave me food*

*Catechism of the Catholic Church, n 221*

*Theology of the Body, 6/4/80, 3/17/82, 3/31/82, 7/7/82*

*Evangelium Vitae, n 81*

*Familiaris Consortio, n 11*

### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- An appreciation of the importance of life-giving relationships to individuals and communities.
- An understanding of Trinity as the source of life-giving relationships.
- The values and dimensions of intimacy.
- An understanding of the nature of conflict and its implications for relationships.
- An appreciation of intimacy as a call to experience and honour another person and God.
- An awareness of the values and behaviours which build and maintain life-giving relationships.
- An understanding of the life-giving aspects of various vocations.



## Standard 5 (Yr. 9 - 10)

### Learning Outcome 5.3

Considers the Catholic understanding of human intimacy and identifies factors that build healthy, life giving relationships.

#### Student Context

Young people at this stage have a strong desire to belong and feel valued. Though families can nourish this desire, Middle Years students primarily seek peer acceptance and approval. An exploration of what constitutes a life-giving and healthy relationship can assist students in analysing their own relationships and whether the dignity of each person is upheld.

#### Essential Learnings

##### Thinking

Generating new understandings of Trinity as the basis for human relationships.

##### Communications

Understanding the value of healthy communication in relationships.

##### Futures

Considering how values are foundational aspects of life-giving relationships.

##### Interdependence

The common good is dependent upon the value of relationship being upheld.

##### Identity

Appreciating vocation as a means to enhance community and individual well-being.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Students make a list of all the emotions that people experience. Use this list to keep an 'emotions diary' - by keeping count of the times that they felt different emotions and when and why they feel this way. Report by way of a confidential journal. ☺

Design and present a digital photo story that is accompanied by music and/or text that expresses an understanding of how God is experienced and honoured through others. ☺

Create a pamphlet, which can be used to distribute to new students to the school, which highlights the key issues about cyber bullying and ways to protect against it.

Find a story about an individual/couple/family who flourish through their love and care of others. Present it in an 'A Current Affair' type news story called, 'A Current Connection'.

Investigate conflict resolution skills and role-play them as a group.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

In what ways do I recognise and celebrate God in my students?

How do I manage conflict in the classroom?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**A crystal ball.** Write a letter to the child you may have in the future. In this letter, share your hopes and dreams for him/her and name what is life giving and important in relationships between individuals and the community. 😊

**Emotional intelligence.** Design and complete a survey about Emotional Intelligence (*available online for ideas*). Analyse the results and reflect on the place of intimacy as an Emotional Intelligence.

**Connection and disconnection.** View a scenario from *'Net Alert'* in which a young person is excluded or bullied via MSN or text messaging. Use as a stimulus to discussion on the emotional responses victims/perpetrators might experience.

**When I grow up I want to be...** Explore a possible career and/or vocation. Analyse how this vocation brings life to the individual, and wider society and helps to bring about the reign of God.

**Love means ...** Debate the saying, 'Love never means having to say you are sorry'.

### *Being Connected - Nurturing*

**Key Idea 3:** Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Dimensions of intimacy.** Create an X-Chart which explores what intimacy looks like, feels like, sounds like and thinks like. Have a conversation with the class about the responses on their charts.

**'Emotions diary'.** Students make a list of all the emotions that people experience. Use this list to keep an 'emotions diary' - by keeping count of the times that they felt different emotions and when and why they feel this way. Report by way of a confidential journal. 😊

**Who is popular?** As a class come up with a strategy to investigate, survey and/or research the appeal of reality TV.

**Design a pamphlet.** Create a pamphlet, which can be used to distribute to new students to the school, which highlights the key issues about cyber bullying and ways to protect against it.

**How wide is the network?** Social networking websites have many advantages and disadvantages. Create a PMI about this phenomenon and as a class discuss what it reflects about society and individuals who seek to be in relationships. Make a film highlighting either the advantages or disadvantages as an alternative to a debate. 😊

## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Life giving stories.** Find a story about an individual/couple/family who flourish through their love and care of others. Present it in an 'A Current Affair' type news story called, 'A Current Connection'.

**Someday.** Read this picture book aloud to the class. It is a powerful ode to the potential of love and life. Students re-write the story about their potential to love.

**In the name of the Father.** Using this blessing as a base, design a contemporary version which highlights the elements of the Trinity, e.g. Creator God, Word of God, Breath of God

**The wedding strategy.** Undertake an investigation into the values and dimensions of intimacy. Have the class share something new that they learnt from the investigation, something old that they already knew, something that they would take away and reflect on (borrowed) and the challenges they perceive of this concept/value of intimacy (blue).

**An emotional response.** Discuss the old saying, 'Beauty is in the eye of the beholder'. Consider the place of looks/image in forming/maintaining relationships. 😊

**Photo story.** Design and present a digital photo story that is accompanied by music and/or text that expresses an understanding of how God is experienced and honoured through others. 😊

## Standard 5

5.3 *Considers the Catholic understanding of human intimacy and identifies factors that build healthy, life-giving relationships.*

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Past, present and future.** Explore elements of relationships that are life giving. How is our understanding of the Trinity reflected in human relationships? Using a 3 sided pyramid create a visual picture that reflects the past, present and future images of the Trinity which are life giving to relationships.

**To be or not to be.** Investigate conflict resolution skills and role-play them as a group.

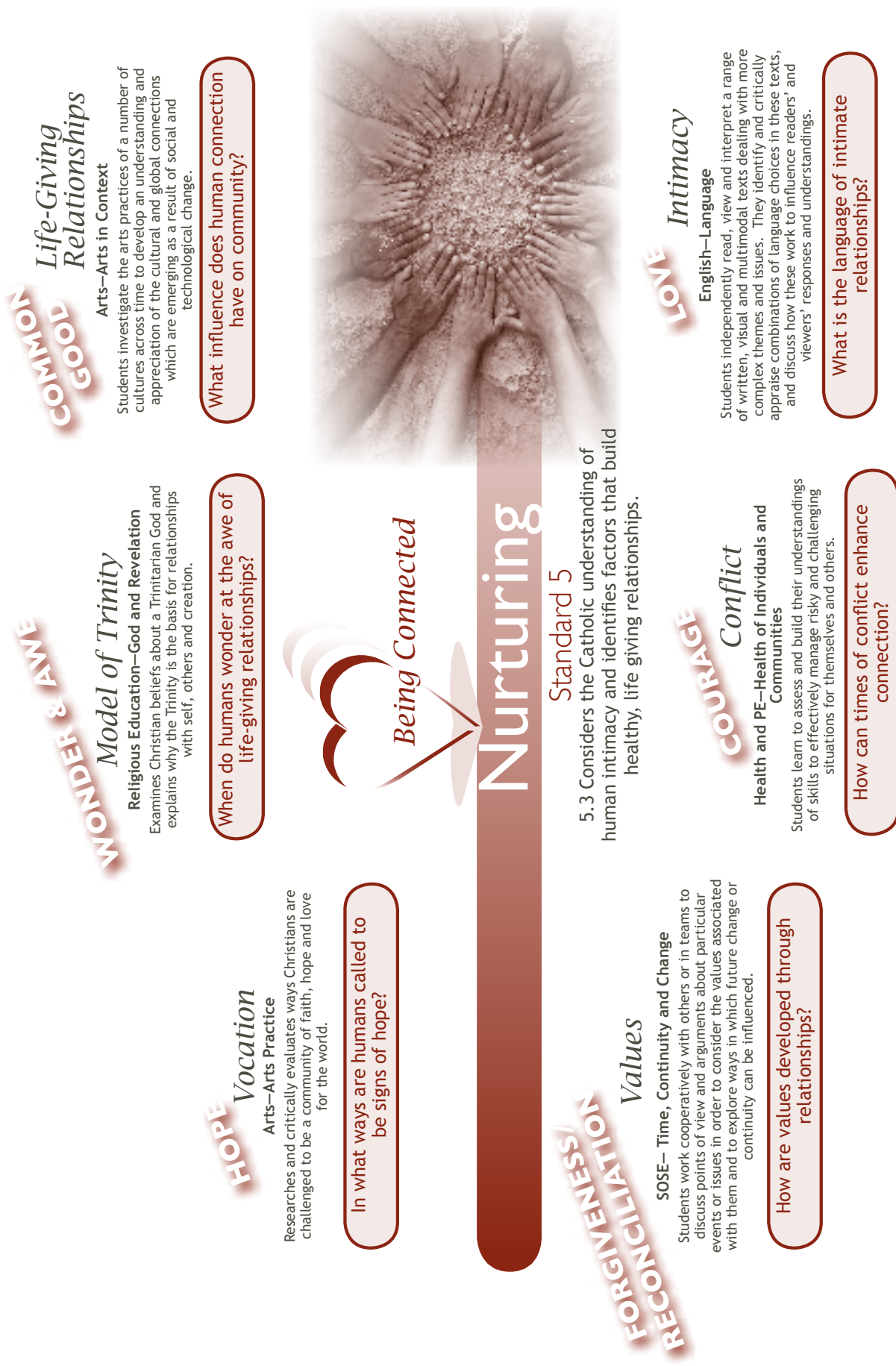
**A family triptych.** Investigate the Catholic understanding of family. Create a 3 panelled artefact. On the left panel illustrate contemporary media images of family. In the centre panel, depict what family means to them. On the right hand panel, show the Catholic perspective of families. Share the images with the class using Voice Thread (voicethread.com) whereby students can add a commentary and others can add their comments/thoughts. 😊

**Together but apart.** Students reflect on 3 fractured relationships: at school, with family and with friends. What were the implications of this conflict for the relationship and what was learnt from it?

**Called to be connected.** Invite a married person, a religious and a single person to be part of a panel. The class designs interview questions which explore the various life-giving expressions of each person's chosen vocation.

**The power is with whom?** Discuss the issue of power in relationships and the effect it has on self-esteem and intimacy.

# Possible Integration Pathways





# Nurturing

## Standard 5

5.3 Considers the Catholic understanding of human intimacy and identifies factors that build healthy, life giving relationships.



### Standard 6

## The Catholic Tradition supporting this Outcome

**Connected** **Key Idea**  
Students explore how God is revealed to us in and through relationships with family, friends and community, and demonstrate a respect for diversity.

### For teacher background and reflection

The fear of being alone, of not being loved, is one of our greatest fears. The human need to forge connections is evident in the activities and behaviour of young people. This period of their development sees them spending extended periods of time interacting within peer groups. Technologies enable young people to connect in ways never before possible, e.g. by being in contact with many hundreds of online 'friends'. Whether these friendships have the potential to develop as sustaining and life-giving relationships is open to question.

The person and life of Jesus, who presents the ultimate example of unselfish love gives us a model of true and committed

relationships. His unconditional love gives a richer meaning to the virtues of gentleness, forgiveness, compassion, good will and peace. Virtues such as these are given depth and scope in the *Beatitudes*, which map the key qualities and relationships of life in God's kingdom.

Committed relationships need time to develop. Love and trust expand over time and contribute to the deepening of intimacy in human relationships. Given our human weakness and inconsistency, the experience of love is often challenging. We do not always live up to our own expectations. The capacity to forgive and to be forgiven are vital ingredients enabling us to have the courage to love more deeply.

Matthew 5:1-11 *The Beatitudes*

John 13:1-17 *Jesus washes the disciples' feet*

Luke 23:32-34 *Jesus' forgiveness on the cross*

Catechism of the Catholic Church, nn. 1700, 1701, 1803, 1959, Marriage - 2333, 2335, 2367

Theology of the Body, 7/25/82, 9/298/82

Humane Vitae, nn. 22, 40

### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- An appreciation of the Beatitudes as a model for connecting/relating with others.
- An understanding of the virtues of loving relationships as explored in the First Testament.
- The challenge of forgiveness.
- The virtues of trust and commitment in their various forms.
- The implications of contemporary modes of connecting with others.
- The notion that social concern is motivated by the virtue of love.
- Ways of developing healthy and sustained connections with others.



## Standard 6 (Yr. 11 - 12)

### Learning Outcome 6.3

Examines the virtues associated with loving relationships and considers strategies for applying these in everyday life.

#### Student Context

Senior students have had varied experiences of being in relationship with others. They may have thrived in those relationships or perhaps been hurt or disappointed. Though still operating from a strong need to connect, many can identify components of relationships which are life- giving or destructive. With a developing sense of social concern, students can recognise that God's love calls humans to love in a way that allows themselves and others to grow and flourish.

#### Essential Learnings

##### Thinking

Using various thinking strategies to explore modes of connection.

##### Communications

Investigating the influence of contemporary modes of communication.

##### Futures

Recognising the value of wisdom and insights from the Tradition to inform future models of relationships.

##### Interdependence

Exploring how social concern is motivated by love.

##### Identity

Engaging with values which enhance a sense of belonging and commitment.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Research the lives of two or three great 'forgivers' in recent history How did they learn to forgive those who wronged them? How did forgiveness transform their lives? What lessons do their life-choices hold for students in their everyday lives?

Investigate the long-term success rate of relationships formed online. Define 'success' before commencing the research.

Prepare a powerpoint or photo story which highlights key relationships over 13 years of schooling. Reflect on the ways these relationships have contributed to the formation of personal identity.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How can I foster a trusting environment in my classes?

In what ways am I challenged by forgiveness?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Individualism essay.** In what ways does the philosophy of 'individualism' undermine human relationships in our society? How can we make our society more 'relationship friendly'?

**The St. Paul challenge.** Read through 1 Corinthians, Chapter 15. Have students summarise Paul's message about love. How could students respond to his challenge to love others?

**On-line relationships.** Debate the proposition: 'A completely online relationship can be as meaningful and fulfilling as a face-to-face relationship'.

**Cyber bullying.** Discuss the assertion that cyber-bullying is an unavoidable part of adolescent life.

### *Being Connected - Committing*

**Key Idea 3:** Students explore how God is revealed to us in and through relationships with family, friends and community and demonstrate a respect for diversity

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Hyper-reality survey.** Drawing on the DVD resource, *The Trouble with Paris* (and Participants' Guide), students design and conduct a survey of their peers to determine the influence of 'hyper-reality' on relationships and aspirations.

**Forgiveness in history.** Research the lives of two or three great 'forgivers' in recent history (for example, Nelson Mandela, Martin Luther King, Oscar Romero, Mary MacKillop, Mahatma Gandhi, Mum Shirl). How did they learn to forgive those who wronged them? How did forgiveness transform their lives? What lessons do their life-choices hold for students in their everyday lives?

**The common good essay.** Study the concept of 'the common good' and highlight the ways it promotes inclusivity and social cohesion and strengthens the connections between people in society. Provide specific examples of 'the common good' in action globally and locally i.e. Sound Relief concert for Black Saturday bushfires.

**Research task.** Investigate the long-term success rate of relationships formed online. Define 'success' before commencing the research. (NB This task is subject to data availability.)

## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**The Beatitudes.** Consider the Beatitudes (Matthew Ch 5) as a model for relating/connecting with others. Create a digital photo story highlighting the implications for relationship with God and with each other.

**The 'common good' - assembly presentation.** Apply the concept of 'the common good' to the school community. Prepare a 5 minute presentation suitable for a school assembly, focussing on specific ways that this concept could strengthen the community.

**Being connected retreat.** Plan a retreat for Year 10 students based on the theme, 'Being Connected equals Being Christian'. Focus on the relationship questions/concerns of students at year 10 level, and include a section on 'relating with God'.

**Personal columns.** Create a mind map exploring the positive, negative and interesting aspects of personal ads and online dating services. What do these ads indicate people are looking for in a relationship? How is this congruent and/or incompatible with the Catholic understanding of intimate relationships?

## Standard 6

6.3 Examines the virtues associated with loving relationships and considers strategies for applying these in everyday life.

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

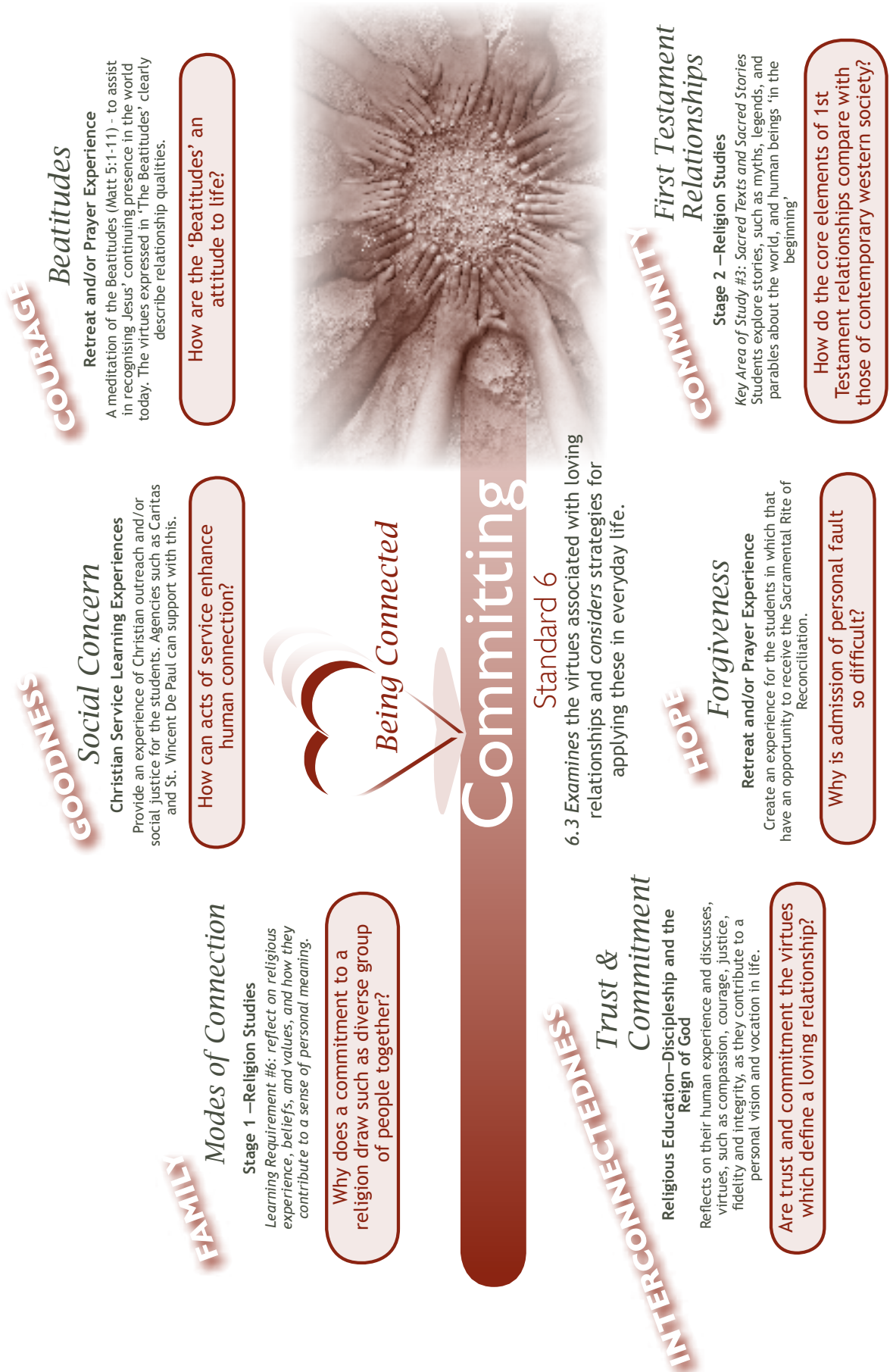
**Relationship manifesto.** Interview a parent or adult friend about the keys to developing and maintaining good relationships. Drawing on the interview and any other resources, develop 5 or 6 key principles into a 'Relationship Manifesto - How to Build Healthy Relationships'. ☺

**End-of-school reflection.** Prepare a powerpoint or photo story which highlights key relationships over 13 years of schooling. Reflect on the ways these relationships have contributed to the formation of personal identity.

**Family study.** View the story of Matt Laffin, a severely disabled young man who, through the unconditional love and support of his parents, realised many of his life goals. (The Matt Laffin Story Australian Story final version 2009; original version 2001) Explore the life-giving qualities in Matt Laffin's relationship with his family. Comment on the lessons his story might hold for others.

**Film study.** Watch Regarding Henry, Snow Falling On Cedars, On Golden Pond, The Constant Gardener or The Doctor. Explore the process of change and growth for two or three characters, especially the ways their relationships lead to growth in self-awareness and self-understanding.

# Possible Integration Pathways





*Being Connected*

# Committing

## Standard 6

6.3 Examines the virtues associated with loving relationships and considers strategies for applying these in everyday life.









**Considering**

Yr. 7 – 8

**Responding**

Yr. 9 – 10

**Hoping**

Yr. 11 – 12



Catholic Education  
SOUTH AUSTRALIA

Section **B** Part 2

## Being Moral: LIVING CATHOLIC TRADITION

“If my human life is a God-given vocation, a summons to become the person God has created me to be, then there must be right and wrong, better and worse ways for me to live my life”.<sup>1</sup> Human beings are innately moral. We are drawn to what is good, to do what is right.

*Deep within our conscience we discover a law which  
we have not laid upon ourselves and which we must obey.  
Its voice, ever calling us to do what is good and avoid evil,  
telling us inwardly at the right moment: do this, shun that.*

*For we have in our heart a law inscribed by God.  
Our dignity rests in observing this law, and by it we will be judged.*<sup>2</sup>

This understanding of what it means to be human is frequently called 'natural law'. Natural law functions more as an approach to discovering moral value than as a body of established content. As an approach it claims that an objective moral order exists prior to anything an individual thinks or does. Furthermore, it is accessible to anyone independently of religious commitment. Finally, this knowledge of moral value can be universalised, i.e. moral demands are considered to apply to all regardless of time or place. The moral wisdom of the Church is built upon the teachings of Jesus in the gospels and the rational and reasoned claims of natural law, which are integrated within the life of grace and salvation. For Catholics, being moral emphasises the reasoned search for the truth of human living and the faith insight that shapes discernment and action.

Right actions, which express moral values in the concrete, help us develop as persons and so make us into good human beings. The ingrained tendency to what is good in every human being is concretely expressed when individuals freely choose to act or refrain from acting. Human freedom is thus central to our moral lives. It follows that we are free to accept or reject God's invitation to share God's life and to walk in the ways Jesus has shown. The God we encounter in freedom is the one who invites us to be partners with Father, Son and Holy Spirit in the work of creation and salvation.

*The more good a person does the freer they become.  
True freedom is found in the service of what is good and just.*<sup>3</sup>

### **What are morality and ethics?**

The terms 'morality' and 'ethics' are frequently used interchangeably in ordinary conversation. It is helpful to think of morality as the freely chosen behaviour of the person who is responsible for what he or she does, and in doing so, is accountable to God and other human beings. A moral person is one who in his/her being is a good person - a person of good character. Such persons freely choose to act in a moral way and are said to perform good acts. 'Ethics', however, arises from sustained reflection on and evaluation of the moral lives of people. Ethical enquiry discerns the standards, values, and principles that contribute to the moral evaluation of human acts and omissions in terms of whether they are judged to be right or wrong.

### **What is conscience?**

The capacity to recognise what is right and wrong enables us to make judgements about the rightness or wrongness of particular actions. Such judgements reflect the true good as 'willed by the Creator'<sup>4</sup>. In order that we might recognise truth in particular instances we are obliged to form and inform our conscience. Formation of conscience is a 'lifelong task'<sup>5</sup> and is dependent on an openness to the sources of moral knowledge available to us.

As humans we take into consideration the experiences of family, friends, colleagues and community. We are also influenced by philosophy, laws, customs, stories, ideals, rituals, habits and the mores and norms of our society.

As Christians we take into particular consideration the Scriptures - and, in a special way, the teachings of Jesus and his life, death and resurrection, and all that those events and teachings imply for the leading of a good life.

As Catholics we take into consideration the rich Tradition of the Church - the wisdom of the centuries handed down through the generations and crystallised in the Church's teachings on faith and morals.



Though we are obliged to follow our informed conscience when making a decision, conscience is not infallible and therefore it is still possible to make a wrong choice. It may be that we have failed to fully inform our conscience, or else all the necessary information was not available to us at the time of moral decision making.

### Life-giving Choices

*Love, and do what you will:  
whether you hold your peace, through love hold your peace;  
whether you cry out, through love cry out;  
whether you correct, through love correct;  
whether you spare, through love do you spare:  
let the root of love be within,  
of this root can nothing spring but what is good. <sup>6</sup>*

The choices and decisions we make obviously have an impact on our own lives and well-being. However, as we live in community with others, invariably our choices and decisions have an impact on the lives of others. When considering a course of action, we must ask ourselves whether it will be life giving to ourselves and others.

Right actions are good for us, they enable us to become better people, they fulfil the potentialities of our nature, they strengthen relationships and societies, they bring happiness in the true sense of the word.<sup>7</sup> According to Catholic Tradition, an act is morally good if its intent, outcome and circumstances are morally good. If any of these elements of human action lack goodness then an act is considered morally bad or evil. “Let us not do evil,” says St. Paul, “that there may come good” (Rom. 3:8).

### What if we make a wrong moral choice?

Though drawn to the good we are also graced with free-will. This allows us to freely choose what is right or what is wrong. To choose the wrong way is often easier in the short term and therefore the temptation to do so can be strong. If our consequent actions are destructive of love, if they do not respect our own dignity, or that of others, they are sinful. In damaging relationships with self or others, we also damage our relationship with God.

Just as right moral choices help to develop good moral character, wrong moral choices can have the opposite effect. Though we will each remain inherently good, sin can cloud conscience and dispose a person towards further wrong moral choices.

### Forgiveness and Grace

Through Jesus, we have learnt of the all-loving nature of God. God calls us to God’s self and, in a particular way, God calls those who have turned away, those who have made choices that are sinful. To be in a sinful state is not in accord with the purpose of our creation - that is, love. Though we are prone to failure, the forgiveness and love of God are offered to all. In accepting God’s forgiveness, we are empowered by God’s gift of grace to begin again. God’s gracious love enriches our moral lives and brings with it the hope and renewal of ongoing conversion.

<sup>1</sup> Gleeson, Gerald, Being Human. A Reflection Paper commissioned by the Australian Catholic Bishops Conference Committee for Doctrine and Morals. Catholic Communications. p. 28.

<sup>2</sup> Paraphrased Vatican 11, Gaudium et Spes. Pastoral Constitution on the Church in the Modern World. 1965. n.16.

<sup>3</sup> Catechism of the Catholic Church, St Pauls. Homebush, NSW. 1995. n.1733

<sup>4</sup> Ibid. n 1783

<sup>5</sup> Ibid. n. 1784

<sup>6</sup> St Augustine of Hippo, 7th homily on John 1

<sup>7</sup> Gleeson, Gerarld, op cit.







## Being Moral - Standard 4 (Yr. 7 - 8) *Considering*

*As human beings, made in the image and likeness of God,  
we are drawn to the good, to that which is right and just.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making.</i></b></p>	<p><i>Examines the role of human values in society and identifies the challenges associated with living a moral life.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ Factors which influence the acquisition and development of values.</li> <li>◆ An understanding of Catholic moral values.</li> <li>◆ The values evident in contemporary society and their personal and social impact.</li> <li>◆ A code for living a moral life and an understanding of the challenges that this entails.</li> <li>◆ An appreciation of humans as intrinsically good and graced.</li> <li>◆ An understanding of grace and sin in the development of moral values.</li> <li>◆ The role of freedom, choice and responsibility in moral living.</li> <li>◆ Processes for making moral decisions.</li> </ul>



## Being Moral - Standard 5 (Yr. 9 - 10)

### *Responding*

*By reflecting on such questions as Who am I? Where is my life leading? What type of person am I hoping to become? What must I do to become the person I hope to be? we are helped to consider each decision we make in light of our quest to become fully human.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making.</i></b></p>	<p><i>Identifies processes through which an individual develops personal responsibility and an informed conscience.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ Ways of living with sexual integrity.</li> <li>◆ An understanding of individual and community responsibility for growth and moral character.</li> <li>◆ The distinction between morality and ethics.</li> <li>◆ An appreciation of the role of prayer and reflection in the formation of conscience.</li> <li>◆ A critique of sexual ethics in contemporary society.</li> <li>◆ Moral decision making processes using informed personal, social, religious and cultural perspectives.</li> <li>◆ An appreciation of the role of ethical frameworks in supporting individual and community moral positions.</li> <li>◆ The role and nature of human conscience.</li> </ul>





## Being Moral - Standard 6 (Yr. 11 - 12)

### *Hoping*

*The call to what is right and good is innate, what makes us human.*

Key Idea	Outcome	Content, Skills, Attitudes and Dispositions
<p><b><i>Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making.</i></b></p>	<p><i>Evaluates the ways in which human morality has evolved over time and explores contemporary moral challenges from a Catholic perspective.</i></p>	<p><i>Students have opportunities to explore and/or develop:</i></p> <ul style="list-style-type: none"> <li>◆ Catholic perspectives on a range of issues requiring moral decision making.</li> <li>◆ Appreciation of the Catholic Tradition and its contribution to our understanding of human morality.</li> <li>◆ Contemporary moral and ethical issues and the challenges they present to the Catholic community.</li> <li>◆ The evolution of gender roles and how these roles have impacted on sexual morality.</li> <li>◆ The interplay of legal and moral approaches to human sexuality.</li> <li>◆ The meaning of moral integrity in a sexual context.</li> </ul>





**Considering**

Yr. 7 – 8

**Responding**

Yr. 9 – 10

**Hoping**

Yr. 11 – 12



Catholic Education  
SOUTH AUSTRALIA

Section B Part 2

## Standard 4

### The Catholic Tradition supporting this Outcome

Moral

## Key Idea

Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making.

#### For teacher background and reflection

In today's society, success, physical beauty, pleasure, status, wealth and possessions are highly valued. The rapid pace and 'busyness' of life can prevent us from reflecting on the pervasiveness of these values and our uncritical acceptance of them. But what do young people value? What is important to them? Do they value true 'goods' such as love, freedom, respect and integrity?

The Catholic Church does not have a monopoly on human values. As human beings, made in the image and likeness of God, we are drawn to the good, to that which is right and just. Family values, culture and life experiences have an impact on the values we choose to uphold.

The Old Testament presents a framework for upright living in the covenant community and distils God's demands in what we know as the Ten Commandments. Many laws in Western society are based upon these. While many laws and values have remained constant through the centuries, some are now being challenged in contemporary society.

Exodus 20:1-18 *The Ten Commandments*

John 13:31-35 *The New Commandment*

Catechism of the Catholic Church, nn. 1704, 1782, 1783, 2258

Theology of the Body, 1/14,28/81, 7/11,18,25/84, 8/8,22/84

Humane Vitae, n 40

Veritatis Splendor, nn. 6-24

The Catholic Church offers moral guidance grounded in the Sacred Scriptures, particularly the teachings of Jesus. Jesus taught that we are called to love. His new commandment demands that we "Love one another as I have loved you." (John 13:34) For St Paul love is the greatest of all the virtues. (1Corinthians 13:13) Simple as it sounds, we all know that at times the hardest thing to do is love.

God graces us with free-will. Because of this we are free to choose the loving way. Freedom also gives us the possibility of sinning, of choosing to act without love. In fact, when we sin we choose to do wrong under the appearance of what is right and good. Frequently this takes the form of doing what seems easier or less painful. We must appreciate that every decision we make has consequences, be they good or ill, or a combination of both. Because we are called to live in a way worthy of our God-given dignity and vocation the choices we make that are expressed in concrete actions can contribute to or diminish our moral character and integrity. Calling on God's help and assisted by God's grace we are enabled to achieve what is good and avoid what is evil. It is through responsible moral decisions that we seek to live our vocation to love.

#### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- Factors which influence the acquisition and development of values.
- An understanding of Catholic moral values.
- The values evident in contemporary society and their personal and social impact.
- A code for living a moral life and an understanding of the challenges that this entails.
- An appreciation of humans as intrinsically good and graced.
- An understanding of grace and sin in the development of moral values.
- The role of freedom, choice and responsibility in moral living.
- Processes for making moral decisions.

## Standard 4 (Yr. 7 - 8)

### Learning Outcome 4.4

Examines the role of human values in society and identifies the challenges associated with living a moral life.

#### Student Context

Students of this age are beginning to seek greater freedom as they grapple with perceived rights and responsibilities. At this age risk-taking behaviour can dominate. Wise decision making and self-control can be a challenge, given the frontal lobes of the brain are still developing. In the classroom, exploration of, and experimentation with moral decision making is vital.

#### Essential Learnings

##### Thinking

Analysing and critiquing notions of rights and responsibilities.

##### Communications

Articulating elements of various decision making processes.

##### Futures

Analysing the continual challenges faced by people in upholding moral values.

##### Interdependence

Understanding how moral values are acquired and sustained through right relationship with others.

##### Identity

Recognising that humans are graced by God.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

In groups, produce a Y or X chart exploring what it means to be a Christian. What does a Christian look like, sound like, feel like, think like?

Watch the first 20 minutes of Pinocchio (Walt Disney Pictures). In groups define 'conscience'. Read CCC 1776 and redefine in light of this explanation.

Rewrite the Ten Commandments in a way that makes them positive. E.g. You Shall Not Kill might become 'You shall always respect life'. Find or create images/symbols to further explore a positive code for living. ☺

Define moral values. Students reflect on their own moral values. Consider: What do I hold true as 'right' and 'wrong' for me? How did I come to this belief? What experience or situation might challenge or change this belief for me? ☺

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will cater to the different learning styles of my students?

How can I lead students to critique self-satisfying values?

How do I appreciate my students as innately good?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Ten commandments.** Rewrite the Ten Commandments in a way that makes them positive. E.g. You Shall Not Kill might become 'You shall always respect life'. Find or create images/symbols to further explore a positive code for living. 😊

**Action values.** In groups, produce a Y or X chart exploring what it means to be a Christian. What does a Christian look like, sound like, feel like, think like?

**Love one another.** Consider the various ways Jesus taught people how to love. Use as a basis to construct a 'Code of Living'. E.g. You shall include those who are marginalised, You shall forgive, You shall treat others with dignity and respect... Select one to demonstrate through digital storytelling.

**Moral values.** Select a television show popular with young people. In groups do an audit of one episode, examining what is being communicated in terms of moral values. Record on a t-chart identifying what is positive and what is negative in terms of Catholic moral values. Compare results with other groups.

### *Being Moral - Considering*

**Key Idea 4:** Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Decision-making model.** Experiment with this process of decision-making, based on invocation and formation of conscience.

**Gather:** Information about the situation and your motives

What do people I trust suggest?

What do my family and cultural values tell me?

What do the Scriptures tell me?

What does the Church Tradition say?

**Consider:** What the options are, and what the possible outcomes/consequences might be.

**Pray:** In light of all this, what is God calling me to do?

**Define conscience.** Watch the first 20 minutes of Pinocchio (Walt Disney Pictures). In groups define 'conscience'. Read CCC 1776 and redefine in light of this explanation.



## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Moral values.** Brainstorm a list of Gospel values, e.g. faith, love, forgiveness, justice, service, compassion. Students choose one and describe/explain/depict creatively. Display completed works in the school. One Gospel value per week could become a whole school focus. Other classes/students could add to the display.

**Challenges of a moral life.** Choose one statement from the class' 'Code of Living'. Locate a scripture reading which demonstrates this and reflect upon through journaling. Consider the challenges this way of living entails.

**Freedom from, freedom for.** Read a picture book such as *'The Short and Incredibly Happy Life of Riley'* by Colin Thomson and Amy Lissiat. Use a mind-map to consider the concept of freedom by first exploring what it doesn't mean to be free. What are the implications of not being free? What is freedom? What does the Catholic Church say about freedom?

**Choice and responsibility.** Write a narrative piece exploring the statement, 'With choice comes responsibility'.

## Standard 4

*4.4 Examines the role of human values in society and identifies the challenges associated with living a moral life.*

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Moral values.** Define moral values. Students reflect on their own moral values. Consider: What do I hold true as 'right' and 'wrong' for me? How did I come to this belief? What experience or situation might challenge or change this belief for me? ☺

**Societal values.** Find stories, events, television shows, or radio competitions that demonstrate particular values. What values are these communicating? Use a 'Fishbowl' process to discuss whether these reflect society's values or whether they are creating them. ☺

**Reflect on self as good and graced.** Students reflect on their own goodness as human persons. Begin with a reflection on Genesis 1:26a, 27. Then journal, artistically symbolise, or digitally record using the 'appreciative enquiry' model.

**Discover:** Look at what is working, what is good, what is to be celebrated.

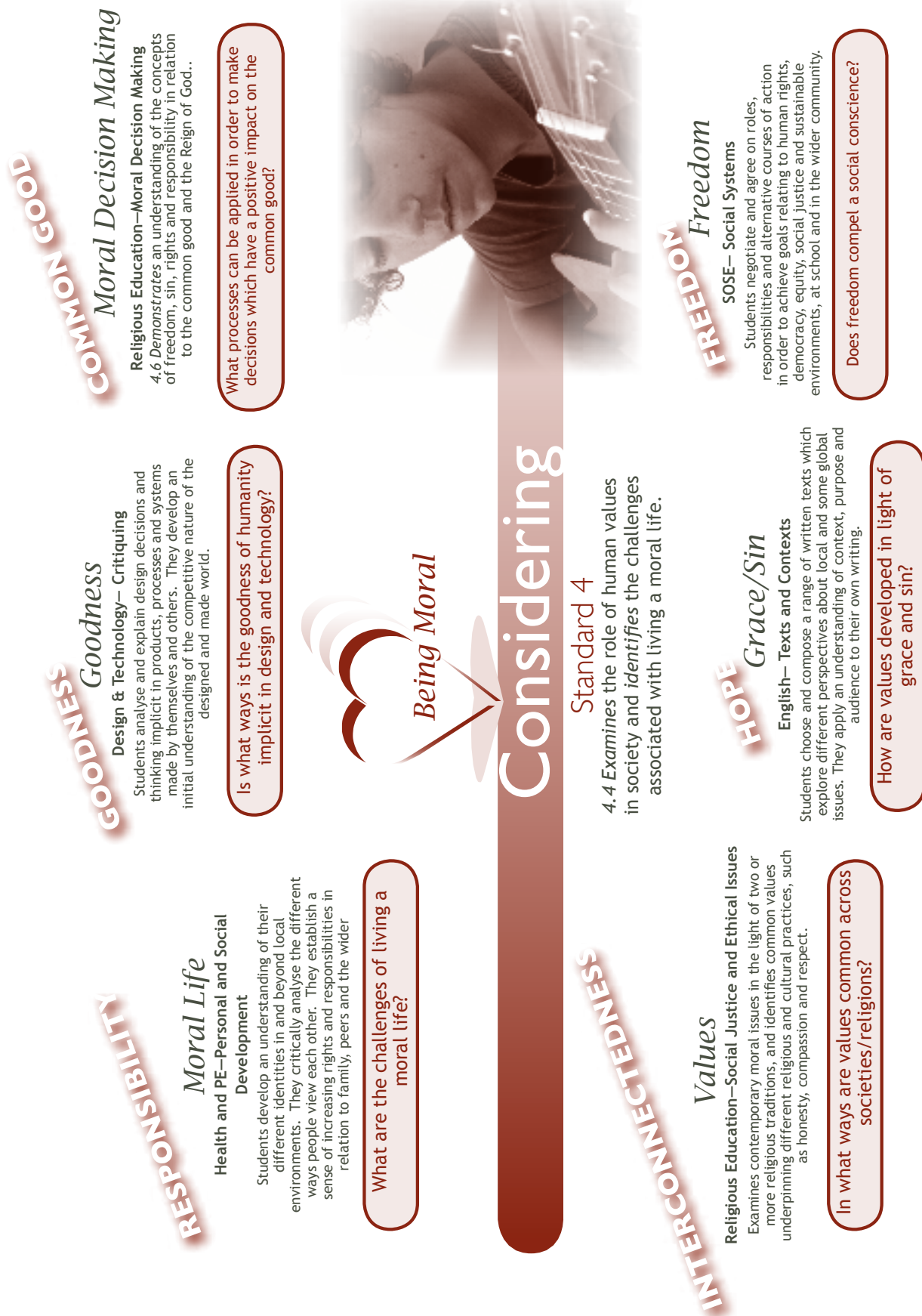
**Dream:** Look at what could be. What am I being called to be?

**Design:** What is the ideal human model for me?

**Deliver:** What ways can I achieve this model? How can I embrace the grace of God?

**Personal values.** As a class make a list of values. Students consider the ten most important personal values then choose one to symbolise graphically/artistically. Students prepare a speech explaining how/why this value became important in his/her life. Voice thread (voicethread.com) can be used here. ☺

# Possible Integration Pathways





# Considering

## Standard 4

4.4 Examines the role of human values in society and *identifies* the challenges associated with living a moral life.



## ...Responding...

*By reflecting on such questions as Who am I? Where is my life leading? What type of person am I hoping to become? What must I do to become the person I hope to be? we are helped to consider each decision we make in light of our quest to become fully human.*

### Standard 5

## The Catholic Tradition supporting this Outcome

## Moral

### Key Idea

Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making.

### For teacher background and reflection

We are always called to the good. Each individual is driven to use their God-given intelligence to determine the moral implications of choices and decisions and to choose how best to respond. This is the process of informing one's conscience.

Choosing the right way is not simple. Frequently it is not clear which is the right course of action. Sometimes it may be a matter of what is more right or less wrong. The effects on oneself as agent, as well as effects on others need to be considered as part of the discernment process. The wisdom of human experience and that of the Church play a role here.

By reflecting on such questions as *Who am I? Where is my life leading? What type of person am I hoping to become? What must I do to become the person I hope to be?* we are helped to consider each decision

Leviticus 19:9-18 Rules for Living

Ezekiel 18:2 - 32 - Repentance

Mark 7: 20-23 Things that defile

Rom 7:15 - 20 - The inner struggle

Catechism of the Catholic Church, nn. 1732 - 1802, 2357 - 2358

Theology of the Body, 3/5,12,26/80, 4/2/80, 7/23/80, 8/4/80

Humanae Vitae, n. 12

Gaudium et Spes, nn. 12, 27

Ministry to Persons with Homosexual Inclinations - Guidelines for Pastoral Care, US Bishops 2006

Always our Children - Pastoral Message to Parents of Homosexual Children, US Bishops 1997

we make in light of our quest to become fully human.

Though each of us has an innate sense of goodness, moral character is developed over time and is influenced by our experiences and circumstances, our culture and our role models. Good moral acts develop good moral character. The more we live with love, integrity and justice, the more habitual such living becomes.

Sexual ethics is concerned with the person as sexual, with the way we function as male or female in the world. The media generally portray sexuality as something to be used primarily for personal pleasure or for personal ends. The Christian understanding of our vocation to love calls us to live with integrity as sexual persons. The central question for each individual is whether our sexual behaviour, attitudes and ways of relating affirm our dignity and worth together with that of others.

### Content, Skills, Attitudes and Dispositions

#### *Students have opportunities to explore and/or develop:*

- Ways of living with sexual integrity.
- An understanding of individual and community responsibility for growth and moral character.
- The distinction between morality and ethics.
- An appreciation of the role of prayer and reflection in the formation of conscience.
- A critique of sexual ethics in contemporary society.
- Moral decision making processes using informed personal, social, religious and cultural perspectives.
- An appreciation of the role of ethical frameworks in supporting individual and community moral positions.
- The role and nature of human conscience.

## Standard 5 (Yr. 9 - 10)

### Learning Outcome 5.4

Identifies processes through which individuals develop personal responsibility and an informed conscience.

#### Student Context

As students grapple with issues around relationships, sexual behaviour, experimentation and peer and societal pressure they may not be as aware of the possible long term implications of the decisions they make. During this phase of brain development, behaviour and emotion are difficult to control due to a lack of synchrony between a mature body and an immature nervous system. Impulsive or emotion- charged decisions can be the result of this. When faced with a multitude of life choices, adolescents can be helped to recognise that there are many sources of guidance and wisdom available.

#### Essential Learnings

##### Thinking

Appreciating of the active responsibility of humans have in the formation of conscience.

##### Communications

Critiquing how sexual ethics are communicated in contemporary society.

##### Futures

Visioning individual and community growth based upon moral values.

##### Interdependence

Valuing the dignity of each human person.

##### Identity

Exploring ways of living with sexual identity.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Explore understandings of 'conscience' using a class discussion/probe. What do the media say about conscience? What isn't said?

Assemble a portfolio of evidence to show how a variety of models of moral living can shape and inform Christian moral decision-making.

Students create a mind map of their own code for living. Using only 10 words summarise the mind-map.

Using 'Thinkers Keys Share Strategy'. Investigate why the Catholic Church believes that the sexual act has its fullest meaning in the context of marriage.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How do I provide opportunities for self-reflection and prayer?

How do I lead students to recognise the value of sexual integrity?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**Defining sexuality.** Explore definitions of love and of sexuality. Identify factors that are positive and negative about the definitions, and draw conclusions about the power of love and the place of sexuality.

**Responsible growth and moral character.** Debate the topic, 'Cheating is wrong only if you get caught'. Analyse the argument in light of the individual's responsibility to the community and the community's link to the individual.

**The Catholic Church - ethics and morality.** Groups research the Catholic Church's teaching on 'Natural Law' and use the 'five W's and H strategy' to help collect information. Who? What? Where? When? Why? How?

**Formation of conscience.** Explore understandings of 'conscience' using a class discussion/probe. What do the media say

about conscience? What isn't said?

**Social, religious and cultural perspectives on moral decision-making.** Compare and contrast how a Catholic, Jew and Muslim might make a moral decision on the same ethical dilemma.

**The role of ethical frameworks.** Recount 2 Timothy 2:1-17 and 3:1-17 by putting the story into a contemporary setting. Analyse what society would be like without moral guidelines.

**The role of conscience.** Complete a PMI chart about the human conscience. Draw conclusions about the positives and negatives of having a conscience. Demonstrate conscience by creating a 'Choose Your Own Adventure' scenario.

## Being Moral - Responding

**Key Idea 4:** Students respond to the belief that we are called to be moral, and investigate and apply the processes in Christian decision-making

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Ways of living.** Consider the Catholic Church's pastoral response to people who are homosexual. What does this have to say about living with sexual integrity?

**The individual and the community.** List all the groups and communities with which members of the class are associated. Next to each one students describe how that connection helped them to know what is right and wrong.

**Is this ethical or is it moral?** Explore the medieval Italian philosopher, Machiavelli, who maintained that every person had their 'price'.

**Formation of conscience.** Engage with scriptural teaching and Church documents, which have implications for the development of conscience and develop a young person's 'code of ethics' for living in today's world.

**Decision-making processes.** Assemble a portfolio of evidence to show how a variety of models of moral living can shape and inform Christian moral decision-making.

**The role of ethical frameworks.** Research and create a mind-map of rules, laws and codes that directly impact on, or contribute to moral integrity.

**Conscience formation.** Collect articles from newspapers and write a story or imagine a scenario that depicts a person using his/her conscience to approach a moral issue. Use this scenario for students to identify different models of moral reasoning, e.g. the deontological, technological and relational model. ☺



## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Living with sexual integrity.** Using 'Thinkers Keys' Share Strategy'. Investigate why the Catholic Church believes that the sexual act has its fullest meaning in the context of marriage.

**Individual and community growth and moral character.** Present arguments for and against the notion that people should be allowed to do whatever they like as long as no one gets hurt.

**Morality v ethics.** Write an essay on the topic: 'Natural Law is not black and white - there are so many grey areas'.

**Moral decision-making.** Design and create a 'moral integrity passport'. This is a collection of the student's learning about how individuals and groups maintain moral integrity in response to life influences. This moral integrity passport is designed to help students to think and act upon ways of being a

person of integrity in different situations and contexts.

**The ethical framework which supports individuals and community.** Students create a mind map of their own code for living. Using only 10 words summarise the mind-map.

**The role and nature of human conscience.** Students individually construct a moral decision-making 'concept pyramid' on which they write 4 or 5 key checks that would assist them in choosing the right course of action based on Christian values.

**Conscience prompts.** Design and create a Fridge magnet and/or Wrist band. On each item students record a number of key questions, self prompts or reminders that they need to keep in mind when faced with a difficult decision.

## Standard 5

5.4 Identifies processes through which individuals develop personal responsibility and an informed conscience.

## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Understanding of sexual integrity.** Using a 'Think Pad' students reflect on their understanding of sexual integrity.

**Growth of moral character.** Create a gallery of wisdom figures. Each student selects one person. The person chosen should be someone who has given the student words of advice which have helped him/her to make good choices about behaviour. Students may use a photograph, painting or drawing of their chosen person to add to the gallery. Students use a speech bubble to show the advice given and add a caption to describe their wise counsellor. ☺

**Actions/consequences activity.** Consider a scenario which is sufficiently complex to demonstrate the conflict between values and circumstances. Construct a values/circumstances 'T' Chart.

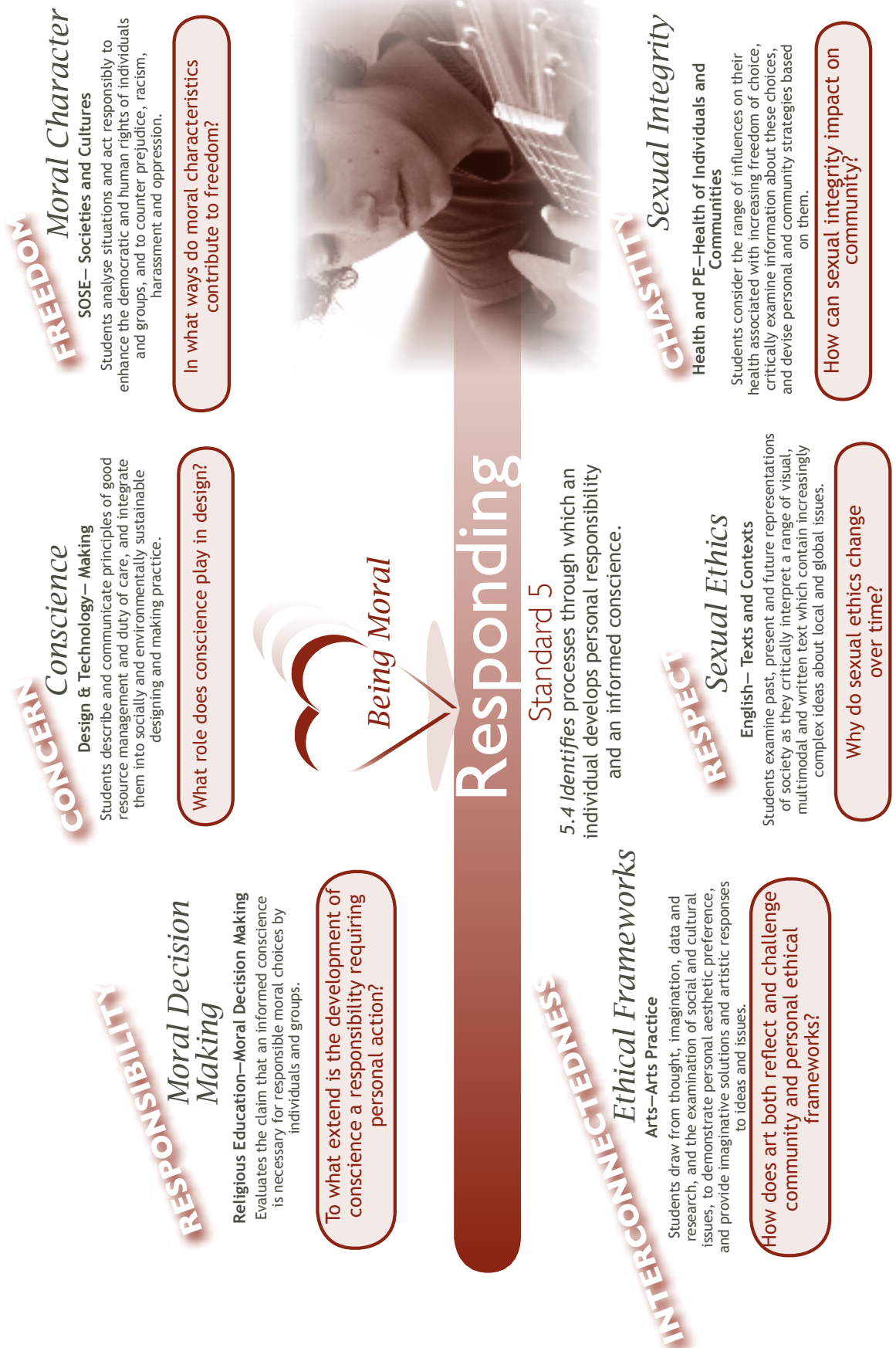
**The role of prayer and reflection.** Using the 'Our Father', retell the main ideas of the prayer in a graphic form.

**Moral decision-making.** Students produce an essay, report or multi-media presentation to show how an individual, faced with a moral dilemma, can be informed in their decision-making by moral thinking models and frameworks. Groups choose a moral dilemma and investigate how an ethical framework can inform moral decision-making.

**A moral position.** Debate the topic: 'One size fits all, especially when it comes to ethical frameworks'.

**Conscience.** Students discuss, 'What is sin?' Gather opinions and research definitions to inform discussion. ☺

# Possible Integration Pathways





# Responding

## Standard 5

5.4 Identifies processes through which an individual develops personal responsibility and an informed conscience.



...Hoping...

*The call to what is right and good is innate,  
what makes us human.*

## Standard 6

### The Catholic Tradition supporting this Outcome

Moral

#### Key Idea

Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making.

#### For teacher background and reflection

Christians have always recognised the moral demands of the Gospels. To act morally, however, does not require us to live out of a particular religious framework. The call to what is right and good is innate, what makes us human. This is known as 'natural law'. Natural law claims that certain moral norms are universal and hence they provide the basis for commonly shared principles of justice, for human rights and rules for sexual conduct. Our capacity to evaluate and judge in terms of right and wrong is shared by all human beings. On this basis every society throughout history has specified moral demands it considers central to its functioning and survival.

Catholic teaching, based on the principles of natural law provides further insight into ways to live as responsible sexual beings.

This teaching which is based on the Scriptures has developed over time and has incorporated human experience, together with scientific and philosophical insights. Contemporary Catholic moral teaching expresses the foundational belief that human life is sacred. This is relevant to all Church teaching on the human person,

Deuteronomy 30:19 - Choose life  
Matt 15:10 - 20 - A clean heart  
John 10:10 - You may have life to the full  
Galatians 5:16 - 24 - Guided by the Spirit  
Catechism of the Catholic Church, nn. 1711, 1782, 1798  
Theology of the Body, 10/8,15,22/80, 12/17/80, 7/25/84, 8/1,22/84

particularly teaching about human rights, social justice, the common good and sexuality.

It follows that reflection on moral integrity in a sexual context must take account of the innate dignity of the whole person. It must not be reduced solely to a focus on sexual acts. The sacredness of sexual intimacy must be appreciated. A person should also consider how they are as a male or female person -- whether their actions, attitudes and values honour both the dignity of the human person and the sacredness of sexuality.

Legal and moral approaches to sexual ethics should complement one another. Our justice system has significant things to say about sexual matters. Laws concerning consent, all forms of sexual violence, especially assault, abuse, discrimination, prostitution, pornography, and paedophilia, communicate something about appropriate and inappropriate sexual behaviour. These uphold the dignity of the human person and the centrality of sexuality in interpersonal relations. To live with integrity as a sexual person though, requires more than just obeying the civil and criminal laws around sexual conduct. Integrity in the sexual arena demands that we reverence and respect the gift we are as bodily sexual persons.

Gadium et Spes, nn. 15 -17  
Humane Vitae, n 29  
Familiaris Consortio, n. 32  
Evangelium Vitae, nn. 97, 98  
Veritatis Splendor, nn. 58, 103  
Dignitatis Humanae, n.1  
Redemptor Hominis, n.10

#### Content, Skills, Attitudes and Dispositions

*Students have opportunities to explore and/or develop:*

- Catholic perspectives on a range of issues requiring moral decision making.
- Appreciation of the Catholic Tradition and its contribution to our understanding of human morality.
- Contemporary moral and ethical issues and the challenges they present to the Catholic community.
- The evolution of gender roles and how these roles have impacted on sexual morality.
- The interplay of legal and moral approaches to human sexuality.
- The meaning of moral integrity in a sexual context.

## Standard 6 (Yr. 11 - 12)

### Learning Outcome 6.4

Evaluates the ways in which human morality has evolved over time and explore contemporary moral challenges from a Catholic perspective.

#### Student Context

Students are dealing with issues relating to lifestyle - youth subcultures, sexuality and sexual relationships, future directions and developing independence. All this at a time when the brain is still developing and will continue to do so until the student is in their early twenties. Many are able to identify contributing factors to their own moral growth. Some will be well on the way to achieving moral maturity as they develop a conscience which enables them to respond to life's challenges with perspective and wisdom.

#### Essential Learnings

##### Thinking

Critically evaluate moral integrity in a contemporary setting.

##### Communications

Comparing Catholic perspectives on sexual morality with contemporary practices.

##### Futures

Imagining the future from ethical, aesthetic emotional, intuitive and rational perspectives in order to gain new insights.

##### Interdependence

Exploring and explaining life lived in community with authentic freedom.

##### Identity

Identifying values and practices that are harmful or counterproductive to living life to the full.

#### Family Activities

Parents are the primary educators of their children. Throughout this resource, activities which include the family have been flagged in order to highlight the partnership between school and families. ☺

#### Examples of Evidence

Research the ways in which male-female gender roles in Western societies have changed over the past 100 years. Evaluate one or two of these key changes in terms of Catholic moral principles.

Consider the situations Jesus would use to teach humanity about moral living today. What might he say and do?

Debate the proposition: 'Moral integrity is a thing of the past.' Use newspaper articles, films and popular music to support each side of the argument.

Investigate the philosophies of Aristotle and Aquinas and use a mind map to identify the key points of each. Consider how these schools of thought have influenced contemporary Catholic moral teaching and present a summary in table form.

### Learning Design Considerations

Who are my students?

Through which learning area/s can I best address this outcome?

How will I cater to the different learning styles of my students?

How can I lead students to critically consider their own morals and the impact they might have on the morality of others?

## Teaching, Learning and Assessment Strategies

**Quadrant A (Blue): KNOW THE THEORY - Strategies that involve clarifying, analysing, defining, debating, formulating, establishing procedures**

**The morality of Jesus.** Explore the importance of morality in the message of Jesus. Refer especially to the moral dimension of his parables.

**Christian morality essay.** Discuss the statement: 'Christian morality, lived rather than talked about, can make our society a better place,' or 'A shared morality is the glue that holds our society together.' Provide specific examples to illustrate the points made.

**Moral integrity debate.** Debate the proposition: 'Moral integrity is a thing of the past.' Use newspaper articles, films and popular music to support each side of the argument.

**Moral creed.** Create a moral creed, drawing upon such documents as *Gaudium et Spes* and The Catechism of the Catholic Church.

### *Being Moral - Hoping*

**Key Idea 4:** Students respond to the belief that we are called to be moral and investigate and apply the processes in Christian decision making

**Quadrant B (Green): KNOW THE FACTS AND HOW TO - Strategies that involve gathering information, following rules and procedures, consolidating facts, developing skills**

**Gender over time.** Research the ways in which male-female gender roles in Western societies have changed over the past 100 years. Evaluate one or two of these key changes in terms of Catholic moral principles.

**Morality survey.** Design a survey on the general topic of 'contemporary moral issues', to determine which issues are at the forefront of young people's awareness. Sort these on a continuum of 'most important' to 'least important' and give reasons for judgements.

**Legality and morality.** Discuss the following questions: What is the difference between a legal approach and a moral approach to human sexuality? How does an informed conscience assist a young person to develop a moral approach to human sexuality?

**Catholic moral teaching.** Investigate the philosophies of Aristotle and Aquinas and use a mind map to identify the key points of each. Consider how these schools of thought have influenced contemporary Catholic moral teaching and present a summary in table form.



## Quadrant D (Yellow): KNOW CREATIVELY AND LATERALLY - Strategies that involve exploring, designing, developing models, finding patterns, metaphor-making, connecting

**Moral challenges blueprint.** As a class discuss some of the key moral challenges confronting our society and world in the area of human sexuality, e.g. sex-tourism, pornography, STIs. Select two or three of these challenges and propose a blueprint for addressing these according to Christian moral values.

**Research and reflection: Stages of moral development.** Investigate the stages of moral development (Lawrence Kohlberg) and evaluate the usefulness of this understanding. Students apply aspects of this approach to their own lives by developing a personal map of key stages of moral growth.

**Morals workshop.** Prepare a workshop for Year 9 students on the topic 'Morality Can Be Good For You'. Students seek input from Year 9 students as they develop this workshop. Present the workshop and evaluate student responses.

**Morality plays.** Introduce students to the genre of medieval 'morality plays'. Write a short play based on a contemporary moral issue for performance to a Year 8 audience.

**Jesus in the 21st century.** Consider what situations Jesus would use to teach humanity about moral living today. What might he say and do?

## Standard 6

6.4 *Evaluates* the ways in which human morality has evolved over time and *explores* contemporary moral issues from a Catholic perspective.

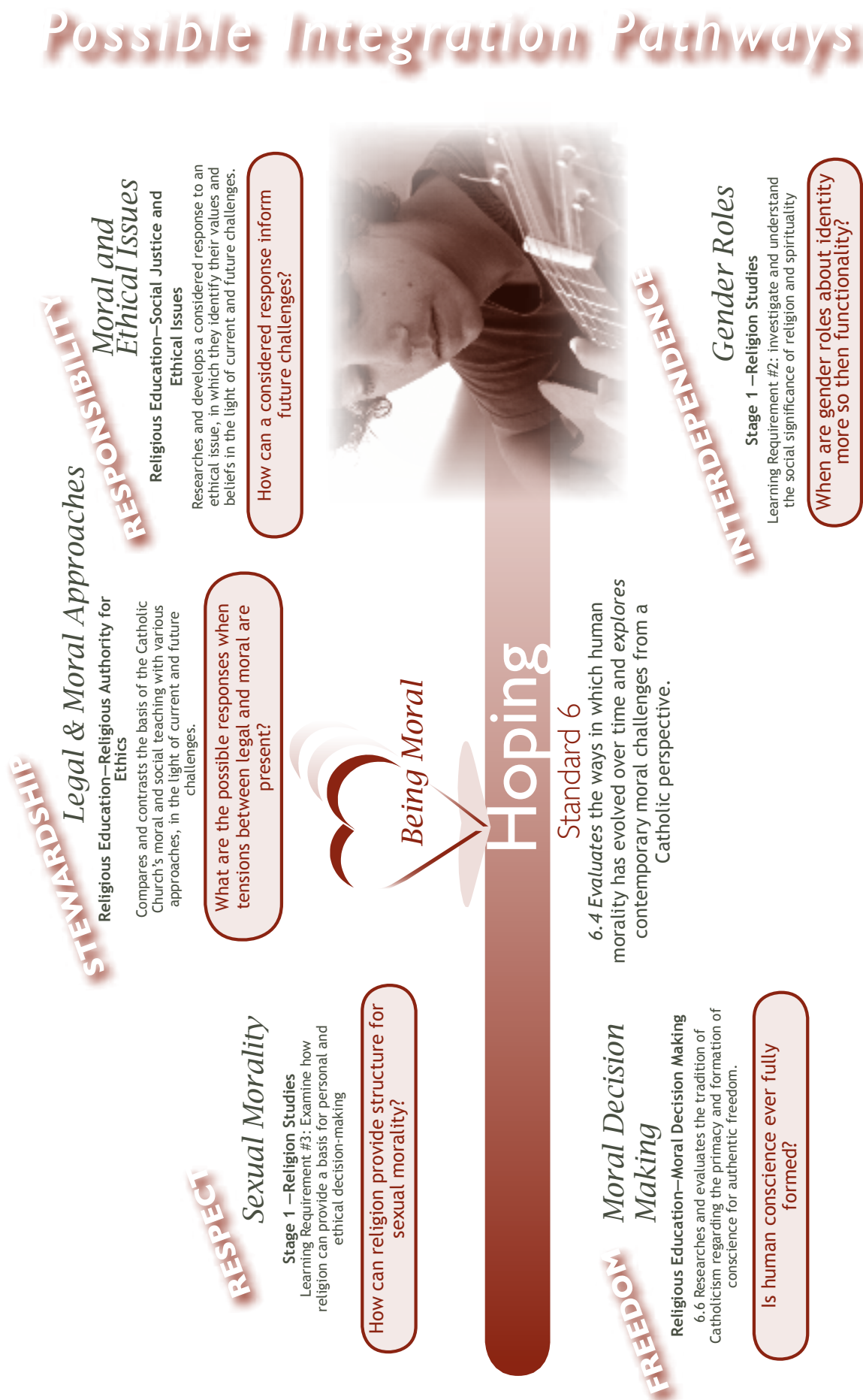
## Quadrant C (Red): KNOW BY RELATING AND FEELING - Strategies that involve discussing, experiencing, sensing, intuiting, relating to self/others, expressing, developing attitudes

**Guest speaker.** Invite a qualified Catholic guest speaker to address students on the topic of 'morality matters'. (Consult students about the key issues they would like addressed in the talk and forward these to the speaker beforehand.)

**Film study.** Select a movie from a prepared list (e.g. excerpts from *When a Man Loves a Woman*, *The Nephew*, *Gattica*, *Crash*, *My Sister's Keeper*, *Harvie Krumpet*). Comment on the moral values underlying the key relationships. (Refer to *Being Sexual* as this activity may be covered under that heading.)

**Ethics seminar.** Attend a Peter Vardy/Religion and Values Education Seminar and present a personal response to one of the 'sexual morality' issues raised.

**Personal response.** What is the meaning of moral integrity in a sexual context? Use a reflective journal or create an artistic response.





# Hoping

## Standard 6

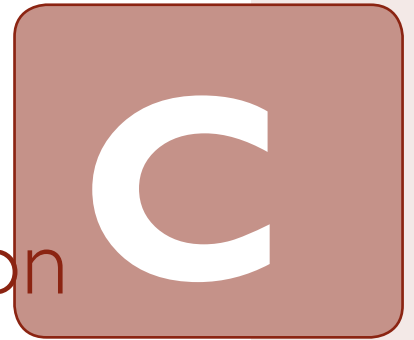
6.4 *Evaluates* the ways in which human morality has evolved over time and *explores* contemporary moral challenges from a Catholic perspective.







## section



# Contents

## Resources

Page

1. This section presents resources to support the implementation and maintenance of the *Made in the Image of God* program. Contents of this section can be found online at [CESA Online > Religious Education > Made in the Image of God Human Sexuality Education](#) or via the following web address:  
<http://online.cesaneet.adl.catholic.edu.au/docushare/dsweb/View/Collection-3387>  
Further resources will be added to this collection as needs are identified and addressed.
2. References and Glossary 170
3. Acknowledgements 177





## MADE IN THE IMAGE OF GOD

### References and Glossary

#### References

Reference List for Church documents cited in the Living Tradition pages.

#### Non-English Titles

<i>Deus Caritas Est</i>	Benedict XVI, God is Love, 2006
<i>Dignitatis Humanae</i>	Vatican II, Declaration on Religious Liberty, 1965.
<i>Evangelium Vitae</i>	John Paul II, The Gospel of Life, 1995.
<i>Fidei Depositum</i>	John Paul II, On the Publication of the Catechism of the Catholic Church following the Second Vatican Ecumenical Council, 1992.
<i>Familiaris Consortio</i>	John Paul II, The Role of the Christian Family in the Modern World, 1981.
<i>Gaudium et Spes</i>	Vatican II, Pastoral Constitution on the Church in the Modern World, 1965.
<i>Gravissimum Educationis</i>	Vatican II, Declaration on Christian Education, 1965.
<i>Humanae Vitae</i>	Paul VI, Encyclical Letter, On the Regulation of Birth, 1968.
<i>Pontifica Academia Pro Vita</i>	Final Declaration, 1991.
<i>Redemptor Hominis</i>	John Paul II, The Redeemer of Man, 1979.
<i>Veritatis Splendor</i>	John Paul II, The Splendor of Truth, 1993.

#### English Titles

<i>Always Our Children</i>	Pastoral Message to Parents of Homosexual Children, US Bishops, 1997
<i>Being Human</i>	A Reflection Paper commissioned by the Australian Catholic Bishops Conference Committee for Doctrine and Morals, Prepared by Gerald Gleeson, 2004.
<i>Bible</i>	New Revised Standard Version, Catholic Edition, Thomas Nelson Publishers, Tennessee, 1990.
<i>CCC</i>	Catechism of the Catholic Church, English Translation, 1995.
<i>Ethics in Advertising</i>	Pontifical Council for Social Communications, February 22, 1991.





## MADE IN THE IMAGE OF GOD

### *References and Glossary*

- Letter to Families* John Paul II, 1994
- Ministry to Persons with Homosexual Inclinations*  
Guidelines for Pastoral Care, US Bishops, 2006.
- New Technologies, New Relationships*  
Promoting a culture of Respect, Dialogue and  
Friendship, Pontifical Council for Social Communications, 2009.
- Families, Our Hidden Treasure*  
Australian Catholic Bishops Conference,  
Aurora Books, Melbourne, 1993.
- Family Life Education Theological Resource Book*  
Catholic Education Office, Adelaide, 1998.
- General Directory for Catechesis*  
Congregation for the Clergy, St Paul's Strathfield, 1991.
- Human Sexuality* A Catholic Perspective for Education and Life Long Learning  
United States Catholic Bishops, 1990.
- The Christian Vision of Humanity*  
Basic Christian Anthropology, JR Sachs sj, The Liturgical Press,  
Minnesota, 1991.
- Human Sexuality* A Catholic Perspective for Education and  
Life Long Learning, United States Catholic Bishops, 1990.
- Theology of the Body* Human Love in the Divine Plan, Pope John Paul II, Pauline  
Books & Media, Boston, 1991.

### Background readings for teachers

- Gleeson G* Being Human. A Reflection Paper commissioned by the  
Australian Catholic Bishops Conference Committee for  
Doctrine and Morals. Catholic Communications.
- Norden P, sj* Not So Straight, A national study examining how Catholic  
Schools can respond to same sex attracted students.  
Jesuit Social Services, 2006.
- Sachs J, sj* Basic Christian Anthropology, The Liturgical Press,  
Minnesota, 1991.



Catholic Education  
SOUTH AUSTRALIA



## MADE IN THE IMAGE OF GOD

### *References and Glossary*

#### Support Materials

##### *Bounce Back, A Classroom Resiliency Program*

Helen McGrath & Toni Noble, Pearson Education Australia, 2003.

##### *Decadence, The Meaninglessness of Modern Life*

Six part television documentary series, SBS Independent, 2006.

##### *Into the Deep*

Rich Teaching Strategies for the Religious Education Classroom, White, D. O'Brien K. Todd, S. NSW. KD Publications, 2003.

##### *It's Your Choice, A Values Based Sex Education Program*

Facilitators Manual & DVD Choices Media, 2005.

[http://www.choicez.com.au/products\\_its\\_your\\_choice.shtml](http://www.choicez.com.au/products_its_your_choice.shtml)

##### *Net Alert*

Australian Government Website with links to classroom resource 'Wise Up To It'  
<http://www.wiseuptoit.com.au/>

##### *Puberty, Things are Changing*

Facilitators Manual & DVD Choicez Media, 2006.  
[http://www.choicez.com.au/products\\_puberty.shtml](http://www.choicez.com.au/products_puberty.shtml)

##### *Six Thinking Hats For Schools*

Edward de Bono, Hawker Brownlow Education, Cheltenham, 1992.

##### *The Heart Masters Resilience Cards*

Inyahead Press, 2003.

##### *The Problem with Pornography*

Facilitators Manual & DVD Choices Media, 2006.  
[http://www.choicez.com.au/products\\_the\\_problem\\_with\\_pornography.shtml](http://www.choicez.com.au/products_the_problem_with_pornography.shtml)

##### *The Thinking Platform*

Strategies to Foster Whole Brain Thinking in the Cooperative Classroom, Kate O'Brien & Dan White, K.D. Publications, 2001.



## MADE IN THE IMAGE OF GOD

### *References and Glossary*

- The Trouble with Paris* Following Jesus in a World of Plastic Promises. DVD Study. M. Sayers. B. Catford, 2008.
- The Virtues Cards* Linda Kavelin-Popov, The Virtues Project, [www.virtuesproject.com](http://www.virtuesproject.com)
- Walking with Love, Alternatives and Responses to Abortion* DVD Resource Pack, Australian Catholic Bishop's Conference, 2008  
<http://www.walkingwithlove.org.au/resources/educational-resources.html>

### Fiction

- Captain Mack* James Roy, University of Queensland Press, 1999.
- I Am Jack* Susanne Gervay, Angus and Robertson Australia, 2000.
- Just Kidding* Trudi Ludwig, Tricycle Press, USA, 2005.
- My Secret Bully* Trudi Ludwig, Tricycle Press, USA, 2005.
- Someday* Alison McGhee, Atheneum Books for Young Readers, 2007.
- Sorry* Trudi Ludwig, Tricycle Press, USA, 2006.
- The Listmaker* Robin Klein, Viking Books Australia, 1997.
- The Short and Incredibly Happy Life of Riley* Colin Thomson & Amy Lissiat, Kane/Miller, 2007.
- Wilfred Gordon McDonald Partridge* Mem Fox, Kane/Miller Book Publishers, 1985.



Catholic Education  
SOUTH AUSTRALIA



## MADE IN THE IMAGE OF GOD

### References and Glossary

## Glossary of Theological Terms

Many terms are defined within the text. This glossary aims to present clear and consistent definitions of terms used in the Program. They are used in various ways within the document.

### Being Human

<b>Death</b>	Life is transformed not ended in death. Christians understand death as part of the journey towards the fullness of life with God.
<b>Free will</b>	Free will is a gift from God. It enables people to make choices. It is the basis for moral responsibility.
<b>Human Dignity</b>	Because all people are created in God's image, they have fundamental worth. Catholic Social Teaching embraces human dignity as a foundational principle.
<b>Resurrection</b>	Through the passion, death and resurrection of Jesus Christ we are brought into fullness of life with God.
<b>Sin</b>	Sin is a deliberate choice (in thought, word or action) which fractures the life-giving relationship that people are called to have with God, others, creation and self. Sin can be personal or social.
<b>To be Human</b>	Humans are physical and spiritual. All human life is oriented towards the good, and desires to seek what is right and just in the world.

### Being Sexual

<b>Chastity</b>	Chastity is the integration of sex and sexuality. For Catholic Christians it is intrinsically linked to the 'call to holiness', wholeness and wellbeing.
<b>Conception</b>	Conception occurs at the moment of fertilization, i.e. when egg and sperm meet. The Catholic Church teaches that at that moment human life is created.
<b>Creation Stories</b>	The creation stories in Genesis 1-3 convey religious truth about creation and God's relationship with all that God made -- and it was 'very good'.
<b>Human Life</b>	Human life repeatedly reveals God's unending love for humankind.
<b>Love</b>	Love can be described by the terms 'eros' (which reflects a physical and emotional attraction to another), 'philia' (which is expressed in friendship) and 'agape' (which is unconditional loving).
<b>Marriage</b>	Marriage is an exclusive, permanent, and lifelong covenant between a man and a woman by which they commit to love and care for each other and are open to create life and raise children.



## MADE IN THE IMAGE OF GOD

### *References and Glossary continued...*

#### *Procreation*

Procreation is when sexual intercourse is open to the possibility of new life, i.e. conception. Sexual intercourse can be life-giving for the couple through its unitive nature, i.e. it expresses and deepens the union between two people.

#### *Sexual Intercourse*

Sexual intercourse is not just a physical or biological act but involves the 'innermost being' (CCC #2631). It involves the whole person – body, soul, and spirit – in a gift of love; it is future-oriented and expresses the commitment of two people who have chosen each other for life.

#### *Sexuality*

Sexuality is integral to our humanity – a gift whereby each person discovers his or her own identity and relates to other human beings.

## *Being Connected*

#### *Catholic Social Teaching*

Catholic Social Teaching is the response of the Church to the Gospel call to attend to the needs of the poor, the outcast and the disadvantaged.

#### *Communities*

Communities are groups through which people deepen their individual and social identity and sense of belonging.

#### *The Common Good*

The Common Good refers to the social conditions that allow all people to meet basic needs and reach their full potential.

#### *The Family*

The family is the basic unit, cell and building block of society. The Vatican II Council described the family as the 'domestic Church'.

#### *The Trinity*

The Catholic Church proclaims God as mystery. The doctrine of the Trinity embraces the belief that God is relational, calling all creation into communion. The Tradition presents the mystery of God as three persons in one – Father, Son and Holy Spirit.

#### *Vocation*

A vocation is a call from God to all baptized people to embrace a life of holiness. Each person is invited to participate in building the Reign of God as an ordained minister, a religious sister or brother, married or single person.



Catholic Education  
SOUTH AUSTRALIA



## MADE IN THE IMAGE OF GOD

### *References and Glossary continued...*

#### ***Being Moral***

##### ***Conscience***

Conscience is the ability to make judgements about right and wrong.

##### ***Ethics***

Ethics is the art of reflecting on the reasons that an action, which may be personal, communal or global, is good or bad, right or wrong.

##### ***Human Freedom***

Human freedom defines what it means to be human. Freedom is beyond what a person can do. It is about what a person can be – in relation to God, others, the world and self.

##### ***Morality***

Morality involves the choice to perform actions based on Christian attitudes and values. It involves skills of judgement and decision making, personal choice and responsibility.

##### ***Natural Law***

Natural Law is grounded in human reason which guides and enables each person to choose what is good and avoid what is evil. It provides the foundation for building human community.

##### ***Right Relationships***

Right relationships are based on personal dignity, equality and mutual respect. They enable the exercise of one's rights and responsibilities.





## Acknowledgements

The writers of *Made in the Image of God* would like to particularly acknowledge the contributions of Rev. Dr. Laurence McNamara, Moral Theologian and Dr Prue McIvoy, Child and Adolescent Psychologist. The contributions of Religious leaders, FLE Key Teachers and other teaching staff towards the development of this program are also gratefully acknowledged.

Thanks are extended to those Religious Leaders, teachers, parents, students and clergy who contributed to the Review of the Family Life Education Curriculum in 2003/2004, the results of which have informed this program.

We wish to acknowledge Tony Lewis photographer and artist Judith Rolevink, for the use of the Blessed Mary MacKillop image.

We thank the following Catholic Schools for permission to use their photographs;

Cabra Dominican College	Cumberland Park
Gleeson College	Golden Grove
Kildare College	Holden Hill
St Francis de Sales	Mt Barker
St Joseph's School	Port Lincoln

We also acknowledge the Brisbane Catholic Education Office for permitting use of the resources checklists from 'Living Life to the Full', 2005.



