



# Integrating Catholic Social Teaching across the curriculum at St Rita's College, Clayfield

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## Promoting Catholic Social Teaching at St Rita's College, Clayfield

St Rita's College, founded in 1926, is a Catholic Presentation Secondary School for girls at Enderley Road, Clayfield, Queensland. The school Mission Statement asserts: "St Rita's College follows the mission of Jesus as lived by the founder of the Presentation Sisters, Venerable Nano Nagle. Our community seeks to inspire engaging, inquisitive and passionate learning, leading to action for a just world".

The College Board works in collaboration with the Principal and staff to promote a distinctly Presentation Education grounded in the motto of the College: "Virtute non Verbis" – *Action not Words*. In 2015 the school had 1035 students (91% of whom were Catholic) and 74 teachers.

The school community, walking as it does in the footsteps of Nano Nagle, the founder of the Presentation Order, aspires to be a dynamic Catholic Community of Faith whose vision is to:

- Embody and promote leadership as service, founded on astute, critical reflection promoting action for justice
- Challenge and support each member of our community in an environment of collaboration and respect
- Nurture and educate, in partnership with their families or guardians, young, articulate women of integrity who are increasingly independent, discerning, creative and resilient.

The College provides a broad curriculum that begins with its core Year 7 curriculum, expands through core and elective subjects in Years 9 and 10 and provides an extensive range of subject offerings in Years 11 and 12. Virtually all (99%) of Year 12 students who applied to QTAC for tertiary entrance in 2014 received a first round offer, and the same proportion was also awarded a Queensland Certificate of Education.

Consistent with its commitment to a broad and balanced education, St Rita's offers a wide variety of co-curricular activities including social outreach, immersion experiences and sport, as well as various extra-curricular academic activities such as debating, choral and instrumental music instruction and performance, drama and art, as well as sport.

## Education for social justice at St Rita's

The school curriculum integrates the Presentation charism with the principles of Catholic social teaching and the Australian Values Framework. All units of work include values statements prepared in the context of the Australian Curriculum and the school's Learning Framework. These statements serve to guide teaching and learning for justice and provide an important element of classroom discourse.

The social justice project that is the subject of this report arose out of the confluence of two developments that emerged during the first decade of the 21st century.

a) The Australian Government issued its values framework in February 2005, around the time the Archdiocese of Brisbane was encouraging schools to include Catholic Social Teaching in their curricula.

b) The Presentation Sisters articulated the elements of their charism at the International Assembly of the Presentation Association in 2007.

Against that background, the St Rita's leadership team began to articulate a values and justice programme for the College in 2009.

*What was most important was that we could see the Presentation Sisters articulating a particular charism. We could also see the federal government wanted schools to articulate values through the curriculum (Deputy Principal).*

The appointment of the first lay principal in 2009 added momentum to the importance of proclaiming the particular characteristics of a Presentation school. As the Assistant Principal (AP) Mission recalled, it was decided to '*embed the principles of social justice across the curriculum, reflect Presentation values in the school, and shape choices around the content and concepts within particular units*'. In preparation for the introduction of the Australian Curriculum the AP Mission introduced the Heads of Faculty to the process of developing appropriate units of work for this purpose.

## Project purpose

The social justice initiative reflects the charism of the Presentation Order. This charism is grounded in Nano Nagle's ministry amongst the eighteenth century poor of Cork, and is represented by the three pillars of compassion, hospitality and simplicity.

- **Compassion** is a feeling of distress and pity for the suffering or misfortune of another, often including the desire to alleviate it. Nano was inspired by her devotion to Christ, whose life embodied the definition of compassion reflected in action.
- **Hospitality** is the genuine and friendly reception and treatment of guests or strangers, coupled with the quality of generosity where there is no expectation of reciprocal favours.
- **Simplicity** is the absence of luxury, showiness, affectation or pretence. It involves working proactively to nurture and protect our world and all its inhabitants and resources.

Three further pillars related to the spirituality of St Rita were subsequently added: namely Justice, Courage and Hope. This meant that each of the six years of the student's school experience would have its own focus.

Staff members are very committed to the Presentation charism, and the College's vision of being a Catholic community of faith. They have a clear understanding of the importance of social justice across the whole curriculum, not simply as the prerogative of Religious Education, and their intention is to develop the girls' understanding of Catholic Social Teaching.

For school staff and students, these pillars are not merely abstract themes. They have become part of the school culture, speaking to the school community in a special way, thus making the Catholic tradition more accessible by providing a reference point that identifies St Rita's as a particular type of faith community.

## Project implementation

Queensland's internally-moderated school assessment system allows considerable flexibility when it comes to curriculum design, and St Rita's enjoys the freedom to design and implement units that are of interest to them.

Since the introduction of phase one of the Australian Curriculum, all units of work from Years 7 to 10 in English, history, maths, science, health and physical education, as well as some aspects of Business subjects, have been rewritten. According to the AP Mission:

*That seemed like a great opportunity to make sure that we were embedding the values education framework, the Presentation pillars and Catholic social teaching in the Key Learning Areas.*

This curriculum development process was overseen by the AP Mission, a position newly created in 2010, and led by Heads of Faculty with the assistance of an external facilitator. At the curriculum planning stage, appropriate values statements based on relevant principles of Catholic Teaching (including Catholic Social Teaching and Presentation Pillars) are included in every unit of work (see examples from Religious Education, English, Mathematics and Science at Appendix 1).

While teachers are required to incorporate Catholic Social Teaching in their units, they have a freer hand in relation to the Australian Curriculum's cross-curricular themes.

There is a general awareness that it is more difficult to find a link to Catholic social teaching in some subjects (e.g. Mathematics) than in others and Science units are seen to lend themselves to aspects of general Catholic teaching rather than social teaching. Some units are more relevant to one of the Presentation pillars, while others lend themselves more to the National Values Framework. Teachers and faculties have some autonomy in how they implement the Integrative Values Framework as explained in the following matrix.

| Pillars of Presentation Charism |                     |  |   |
|---------------------------------|---------------------|--|---|
|                                 | Compassion          | Hospitality  | Simplicity  |
| Human dignity                   | Care and compassion |  | Integrity   |
| Common good                     | Care and Compassion | Fair go  |   |
| Rights and responsibility       |                     | Respect  | Doing your best<br>Integrity<br>Responsibility<br>Honesty and trust |
| Option for the poor             | Care and Compassion | Fair go<br>Respect<br>Understanding, tolerance and inclusion |   |
| Participation                   |                     | Understanding, tolerance and inclusion                       | Doing your best   |
| Dignity of work                 |                     | Fair go  | Freedom   |
| Stewardship of creation         |                     |  | Respect<br>Responsibility   |
| Solidarity                      | Care and Compassion | Respect<br>Understanding, tolerance and inclusion            |   |
| Role of government              |                     |  | Freedom   |
| Peace                           |                     | Understanding, tolerance and inclusion                       | Responsibility  |

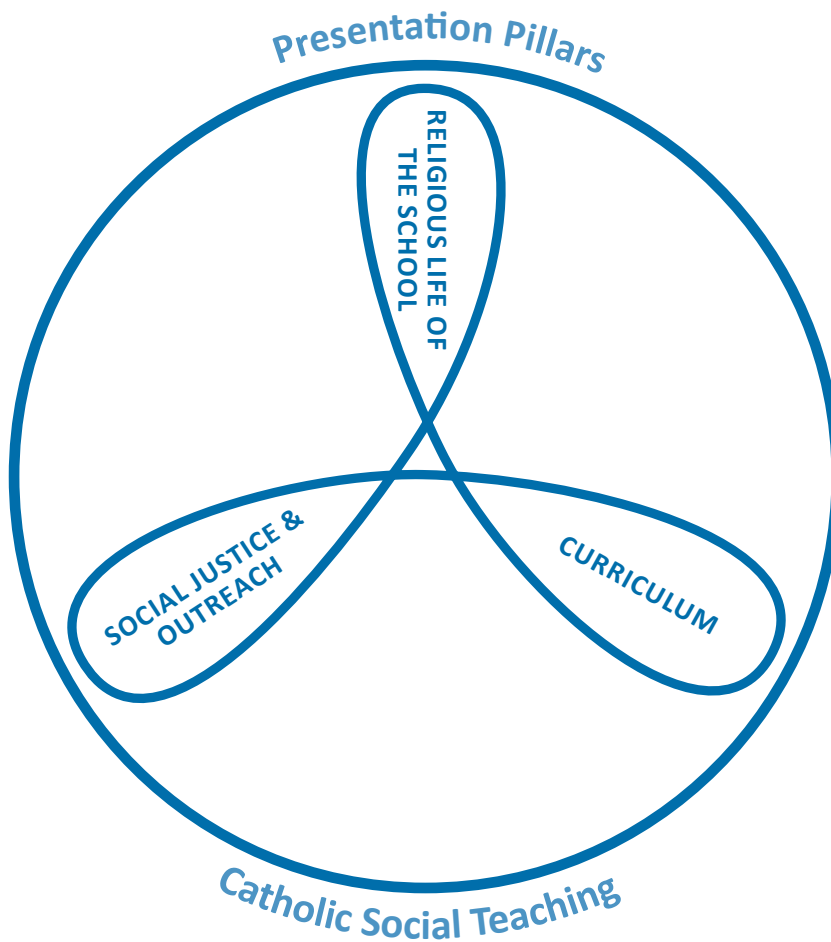
## Curriculum integration

The approach adopted to embedding or integrating Catholic Social Teaching into the classroom-based curriculum is consistent with Wragg's (1997) idea of the cubic curriculum (see Appendix 2), and with Drake's (2012) multidisciplinary approach insofar as 'the disciplines remain distinct, but deliberate connections are made between or among them' (ibid, 12). This classroom-based approach is complemented by the school ethos, the religious

life of the school and by immersion and outreach activities as set out in the graphic below.

According to the AP Mission:

*Students learning about those principles are more likely to be involved in outreach, and their participation in outreach often means they are more likely to seek immersion experiences. So it is evident that one area of school life can enrich other areas, including immersion experiences.*



## Implementation strategies

### Project leadership

The initiative has strong support from the College Principal:

*Our Principal encourages the overt articulation of the Presentation charism, to the point where we introduced the three Presentation pillars and then added the three St Rita pillars (Deputy Principal).*

For example, the Principal, in her assembly speeches, addresses issues such as refugees to reinforce the social justice message. When teachers want advice about the principles of Catholic social justice teaching they seek the advice of the AP Mission.

### On-line resources

The provision of online resources relevant to Catholic Social Teaching has been an important aspect of this development. These are seen to promote both teacher professional development and support teachers in a classroom context. The Catholic Charities site of the Diocese of St Paul, Minneapolis, which is organised around the ten principles of Catholic social teaching, has proved particularly valuable in this context.

### Staff participation and development

The involvement of team leaders responsible for writing units of work reflects the use of a model of distributed leadership. This means that there is a very high sense of ownership on the part of the staff, 'because it isn't someone above them who is handing it out to them' (Deputy Principal). These units help staff make the transition from regarding the social teaching of the Church as something quite outside their brief, to actually being part of their work as teachers in a Presentation school.

All new staff members experience a fairly intensive induction programme during their first six months at the College. This includes a staff retreat for all new staff, where the focus is on the charism of Nano Nagle, as well as five hours of religious professional development focusing on the chosen theme for the year in order to meet the accreditation requirements for teaching in a Catholic school. A scholarship scheme for staff wishing to study theology is also available. There is some provision for formation in Catholic social teaching.

## Project pedagogy

Classroom pedagogy is guided by the demands of the various subject disciplines. Inquiry-based learning, classroom discussion, informal debates and group-based tasks are a feature of learning, particularly in Religious Education and Social Science classes. The program matches the development level of the student: e.g. Indigenous rights and freedoms are investigated in depth in Year 10, and refugee justice in Year 9 because the concepts are appropriate at that stage; whereas homelessness is introduced in Year 7. Different approaches are required for different issues. While students develop some understanding of the refugee issue from the media, their understanding of Indigenous rights would appear more limited.

### Assessment arrangements

Students normally complete one assessment for each Unit, either by way of assignment or examination. The 'intersection approach' mentioned earlier is reflected in the approach to assessment. For example, one girl whose experience of immersion was with an Indigenous community at Cape York, submitted a feature article looking at Indigenous women's spirituality for her final piece of assessment. Another student focused on the rights of women in the Millennium Development Goals in her Year 10 Religious Education assignment.

Stimulus examination questions, where students are given the relevant source material in advance, are one of the strategies used. Exemplar questions include: *Have developments in Australian Indigenous affairs since the 1960s provided hope for the future for Indigenous Australians?* This fits the school theme of Hope, and has the potential to draw on students' knowledge both of Indigenous affairs and Catholic social teaching.

## Some student reactions

Year 12 (2014) students were invited to complete the following sentences:

- a) During my time at St Rita's, my understanding of social justice has...
- b) What I have learned about social justice has changed my attitudes towards...

### Here are some indicative responses-

*Some students want to make a difference in the world*

*The Year 10 RE Unit has led me to want to make a difference in the world...*

*It has made me more aware of the injustice in both my local and wider communities and how I could help to overcome the injustice. I will continue to work for social justice...*

### Others focused on how the experience has changed them:

*I have been able to discover the injustices present in the world and I am more tolerant and compassionate with a better understanding of the world around me...*

*I always try to be inclusive, fair and just in all my actions*

*Discussion of discrimination and the abuse of power has significantly shaped my attitudes, values and beliefs towards the wider community and world.*

*I have realised how harsh and cruel society can be to those who appear "different"*

*I now follow a number of advocacy organisations including 'chime for change' and change.org. I now call people in my family out when they express overly bigoted and ignorant opinions.*

*I am definitely more charitable and aware of all the different types of global poverty*



*The issue of marginalisation ignites my anger...*

*It has helped me to form my own opinions and express my beliefs*

*It has changed my attitudes towards the homeless and marginalised... through an English task where we had to imagine what it was like to be a homeless person*

*I used to think homelessness was self-inflicted, now I am more tolerant because I'm aware it can be caused by domestic violence, mental illness...*

**Others focused on their increased levels of understanding:**

*I have learned that social justice is endorsed by the Catholic Church.*

*The growth in my understanding of social justice has altered my attitudes towards issues of racism and homelessness.*

*I have learned that social justice is not just about social circumstances but about wealth, opportunities and privileges that people receive*

*Before this I did not think about all the different ways a person's human rights can be violated, particularly women's rights.*

*Up to now I didn't realise the full extent and reality of the refugee situation...*

*I have discovered that social justice does not just include giving money to the poor but extends to the mentally or physically disadvantaged and the marginalised...*

*I now understand that there are numerous ways I can help in society and that whatever I can do to help, whether it's big or small, will make some sort of impact on someone's life, and this should be the main goal of participating in social justice activities....*

*Previously I was ignorant towards refugees and their conditions, now I am more open about their perspective and conditions...*

*I have learned about the inequalities present in our world...*

*I have been enlightened on the various injustices within the broader international community as well as the fragmentation within my own community....*

**Others focused on particular Units of work:**

*I broadened my understanding of social justice in real life situations through the topic of the Millennium Development Goals*

*I am now very aware of important social issues such as persecution in History to the struggle of the third world countries. The Millennium Development Goals unit brought the work of the UN to my attention...*

*Through completing assessment tasks such as the Refugee Unit in Year 9 Religion and the Millennium Development Goals unit in Year 10 Religion I was exposed to the extent to which people around the world do not share the same privileges which I have been afforded in my life and this has motivated me to participate actively in my local community*

*Before I had thought everything possible was being done to aid third world countries, whereas now, particularly because of the Millennium Development Goals Unit, I realise that far more needs to be done to achieve these goals...*

*My assignment on child brides has shown me how much there is to do for global equality among women*

*I have learned about the abuse of power in the media's representation [of marginalised groups]... how they can shape a story to make it more juicy...*

## Relationship with Religious Education programme

At St Rita's Religious Education is understood as being an 'intellectually demanding' area of study where students need to complete quite rigorous assessment in the subject. The focus has shifted from 'abstract themes' like the Trinity to the pillars and principles of Catholic social teaching, and some of the units deal explicitly with social justice issues such as refugees. The AP Mission pointed out that:

*Some of the Religious Education units deal explicitly with social justice issues such as refugees. These units make the Catholic tradition more accessible for students who study them, and for the staff who teach them. Students learn about the teachings of the Church in relation to social issues. Teachers of Religious Education need to have an understanding of the Church's teaching on these issues, just as they would be required to know the content in their other teaching areas (AP Mission).*

## Profile in the school

The social justice initiative is based on the school motto, 'Action not words'. As the Deputy Principal remarked: 'I don't know that we have ever said to the girls that we actively try to embed social justice through the curriculum'. The AP Mission points out that 'the focus on social justice is explicit in some Units of work and more implicit in others, with some students recognising this more than others'.

## Community awareness, involvement, reactions

Parents are aware of the social justice initiative, and many comment positively on the inclusion of Catholic social justice teaching in the curriculum at Parents and Friends meetings and in the annual school survey.

## School-based evaluation

Up to now the focus has been on building a number of dimensions to the social justice initiative, including the teaching and learning for justice curriculum, and the religious life of the school. While there has been no formal evaluation to date, the AP Mission feels they are now *‘at that point where it’s worthwhile reflecting on how we’ve gone and building more formal methods of evaluation into school reviews’*.

## Future plans

While the main emphasis to date has been on embedding the principles of Catholic Social Teaching across the curriculum, the intention for future development is to focus more broadly on bringing a Catholic perspective to the whole curriculum based on the work of Treston (2010). For example, noting that teachers in the Science Faculty struggled to make explicit links between the principles of Catholic Social Teaching (other than Stewardship) and the units of study as required by the Australian Curriculum, the AP Mission suggested that broader consideration of Catholic perspectives (such as those relevant to Epistemology and Cosmology) has more relevance to the Sciences in particular.

## References

**Treston, K.** (2010). *What matters most: nurturing values in Catholic schools*. Wilston: Creation Enterprises.

**Wragg, E.C.** (1997). *The Cubic Curriculum*. London: Routledge

# Appendix One

## Examples of inclusion of value statements

### *Religious Education*

| Year/Term         | Unit                                      | Statement  |
|-------------------|---|--|
| Year 7<br>Term 2  | Social Justice                            | Concern for the good of the community (the common good) was a characteristic of the ministry of both St Rita and Nano Nagle. Through their service of others, they emulated the value Jesus lived and taught. As Presentation people, we are called to do the same.  |
| Year 8<br>Term 4  | Spirituality                              | Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Praying with scripture is a form of meditative prayer in the Christian tradition. All forms of meditative prayer are intended to lead believers to contemplation, the simple awareness of the presence of God.   |
| Year 9<br>Term 1  | Welcome the Stranger                      | A Christian moral response to the movement of human people across the globe is based on respect for each person, as created in the image of God and as a reflection of God. Two key principles of Catholic social teaching, namely respect for the dignity of the human person and human rights and responsibilities, inform the way in which we, as Presentation people, are called to respond to the plight and treatment of refugees in our country and our world. We participate in the prophetic work of Jesus Christ when we speak out against injustice, act to have human dignity respected and work for authentic freedom and mutual respect within our family, workplaces and society. |
| Year 9<br>Term 4  | Sacred Texts                              | Sacred texts of religious traditions, while products of the time in which they were written, contain important truths about God, God's relationship with humankind and the human quest to make meaning. The use of Biblical criticism (source, form and narrative criticism) gives us a better understanding of the purpose and message of Biblical texts.   |
| Year 10<br>Term 1 | World Religions:<br>Hinduism and Buddhism | The religions of the world contribute valuable insights to the idea of God or the 'Other'. The core beliefs and practices of Hinduism and Buddhism reflect this mystery of God/Other which is beyond human understanding.  |



## English

| Year/Term                            | Unit                                 | Statement   |
|--------------------------------------|--------------------------------------|---|
| Year 7<br>Term 1                     | Stepping Up; Looking Out (Novel)     | Respect for the dignity of self and others is an important principle of Catholic Social Teaching. In this unit, students are encouraged to explore to the experiences of others as revealed through the journeys of characters in novels. Students will look at their own personal identity as students new to the College and how their values, attitudes and beliefs are shaped by their compassion for others.   |
| Year 7<br>Term 2                     | Stepping Up; Looking Out (Poetry)    | Providing a voice for the marginalised and creating a sense of a global community are important features of Catholic Social Teaching. This unit, which extends on work done in Term 1, asks students to consider the perspectives of others and consider more global issues by exploring the many voices heard and issues raised through poetry.  |
| Year 7<br>Term 4                     | Looking Through a Lens (Media Texts) | This unit will challenge students to engage with issues in the media and the world around them and contemplate issues where the representation of others conflicts with Catholic perspectives on the dignity of the human being and environmental stewardship. Students are encouraged to develop a deeper sense of the Presentation pillars of compassion and simplicity in regards to the diversity of human experience and encourage a heightened responsibility for others and the world around them.   |
| Year 8<br>Term 4                     | Beyond Me (Marketing)                | By exploring the world beyond themselves in marketing texts and learning how to persuade and position, students are being challenged to think about the wider world, their place in it and their ability to influence the thinking of others. The principle of human dignity and the Presentation pillar of compassion emphasise the need to act responsibly, and consider our impact on others in the world around us.   |
| Year 9<br>Term 1<br>Term 2<br>Term 2 | Constructing Reality                 | When considering versions of reality, students look at different worldviews and the ways in which people are persuaded to adopt a certain position. As a Catholic community, we hope to develop the value of integrity whereby our students will be able to recognise and also respect moral and ethical standards, while participating in critical literacies such a persuasive techniques. Furthermore, students, in studying their classroom novel, will be encouraged to respect differences in culture, values and beliefs when studying and writing from a different point of view. |
| Year 10<br>Term 3<br>Term 4          | Human Rights                         | By exploring the world beyond themselves, through close examination of texts, and learning how to persuade and position, students are being challenged to think about the wider world, their place in it and their ability to influence the thinking of others. Through this they will come to appreciate that all human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. The Presentation pillar of compassion recognises the need to act responsibly, and consider our impact on others in the world around them.              |

## Mathematics

**General Principle:** Through their study of mathematics, students will appreciate the beauty of creation observable through its natural order and harmony. In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. The beauty of creation inspires both awe and reverence.

| Year/Term   | Unit  | Statement   |
|---|---|---|
| <b>Year 7</b><br><b>Term 3</b><br><b>Term 4</b><br><b>Term 2</b><br><b>Term 4</b> | <b>Perimeter, Area and Volume; Linear Equations; Percentage, Ratio and Proportion; Earth Geometry and Time; Statistics; Geometric Reasoning</b> | <p>This semester, students will be introduced to the concepts of probability and inequality that will extend beyond purely mathematical situations to elements of everyday life. They will investigate the probability of different events occurring (e.g. flood, drought, other weather events, loss of income, illness) and inequality of wealth and opportunity that can impact on people's life circumstances. They will gain an appreciation that many people who are struggling have found themselves in such situations due to circumstances beyond their control or structural injustices. This will promote an increased empathy for people affected by such circumstances and, through awareness, will hopefully prompt students to actively engage in assisting where they can.</p>  |
| <b>Year 9</b><br><b>Term 1</b>  | <b>Real Numbers; Probability; Algebra: Expansion, Factorisation and Indices.</b>  | <p>The focus on the context of business mathematics in this unit provides an opportunity for students to appreciate the cost of living and the responsibility of individuals and governments to distribute monetary resources in a way that is just for all. Based on their study of inequality of wealth and opportunity in Year 8, students will be aware of how inequality can affect people's life circumstances. Students will appreciate the responsibility of all members of society to ensure the dignity of those less fortunate maintain their dignity and access to the basics of life: food, clothing, shelter, employment, health care, and education.</p>   |
| <b>Year 9</b><br><b>Term 3</b>  | <b>Business Mathematics; Geometry; Solving Linear Equations; Statistics</b>   | <p>Through their exploration of the mechanisms of financial institutions and inequality, students will appreciate the principle of economic justice. They will learn that the economy must serve people, not the other way around. While people have a right to economic initiative and private property, these rights have limits. No one is allowed to amass excessive wealth when others lack the basic necessities of life. Inequality will be explored through statistical comparison of different groups of people, including Indigenous and non-Indigenous Australians and the developing and developed worlds. Students will also compare different strategies for obtaining samples in order to appreciate inherent bias in different sampling methods.</p>  |
| <b>Year 10</b><br><b>Term 1</b>   | <b>Algebra; Probability; Linear Equations, Formulae and Inequalities; Indices and Surds</b>   | <p>By becoming aware of the immense variety in values of numbers expressed in scientific notation, students can gain an appreciation for the diversity in peoples economic situations, including the value of their assets and the relative sizes of sums of money directed towards philanthropy and government contributions to foreign aid. People have a right to economic initiative and private property, but these rights have limits. No one is allowed to amass excessive wealth when others lack the basic necessities of life.</p>  |
| <b>Term 4</b>   | <b>Geometry (Circles and Spheres); Statistics; Exponential Equations and Functions; Business and Percentages</b>                                | <p>Through their exploration of the statistics, business and percentages, students will appreciate the principle of economic justice. They will learn that the economy must serve people, not the other way around. While people have a right to economic initiative and private property, these rights have limits. No one is allowed to amass excessive wealth when others lack the basic necessities of life. Inequality will be explored through statistical comparison of different groups of people, including Indigenous and non-Indigenous Australians and the developing and developed worlds. Students will analyse data from a range of sources in order to make comment on the distribution of wealth, wages, the distribution of the earth's natural resources and other statistics that may impact on the state of the environment (such as pollution). There is a social mortgage that guides our use of the world's goods, and we have a responsibility to care for these goods as stewards and trustees, not as mere consumers and users. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.</p> |

## Science

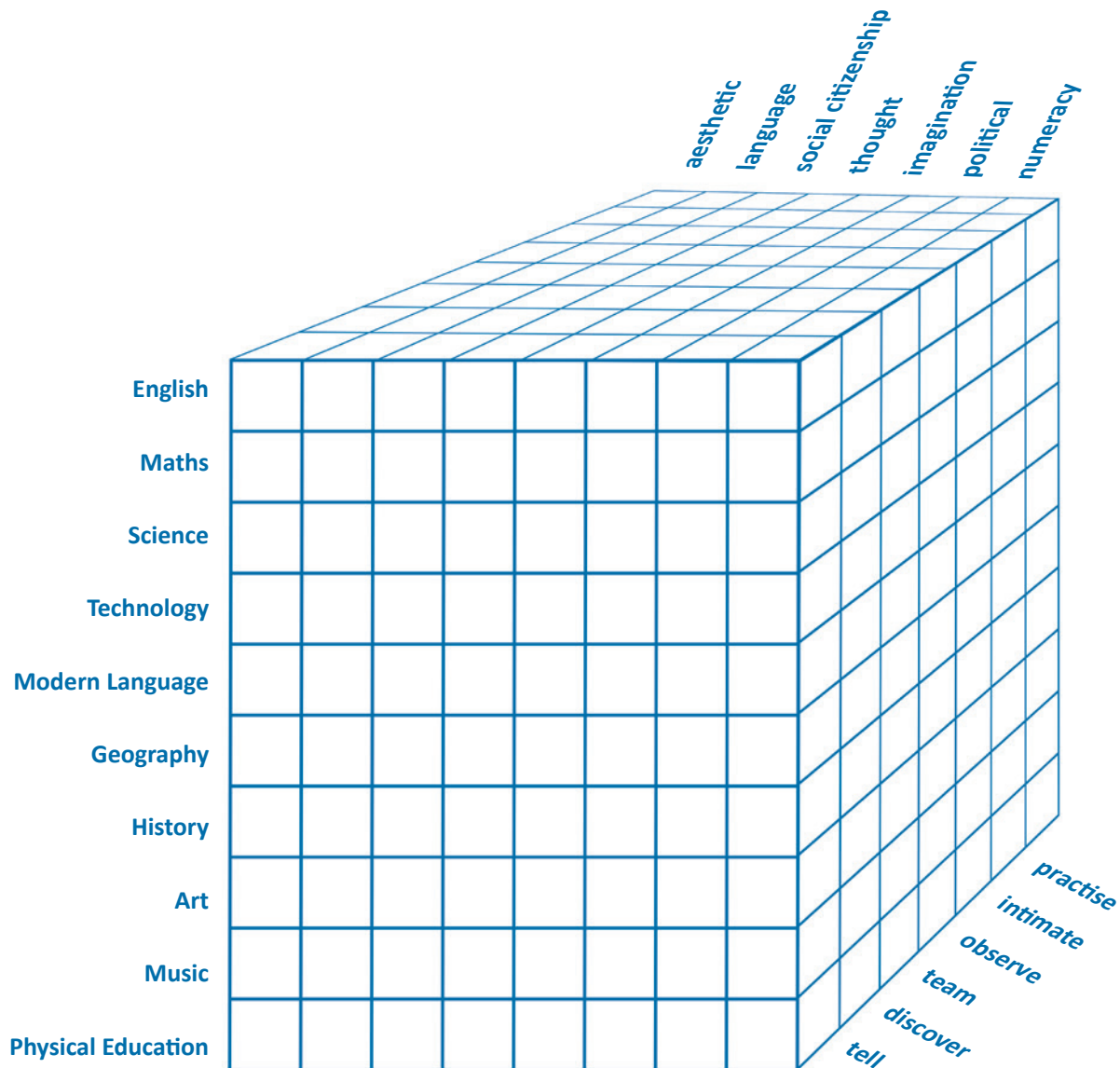
| Year/Term        | Unit   | Statement  |
|------------------|--|--|
| Year 7<br>Term 3 | Earth and Space<br>SciencesYear 8  | In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. The world is a beautiful place in which we can observe a natural order and harmony. All creation is interdependent and no part of creation is self-sufficient. As stewards of creation, we have a special responsibility to respect all of creation. It is valuable in and of itself and is not ours to exploit. The natural resources of this earth are to be shared with all of creation both current and future generations. For this reason, exploitation of non-renewable resources and inequitable access to them pose significant moral challenges.   |
| Year 8<br>Term 2 | Mining and Geology   | In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. The process of creation took place over billions of years and continues to this day. As stewards of creation, we have a special responsibility to respect all of creation. It is valuable in and of itself and is not ours to exploit. The natural resources of this earth are to be shared with all of creation both current and future generations. For this reason, mining poses a significant moral challenge. The Presentation Sisters recognise the sacredness of all creation and their call to "continue the mission of Jesus to bring forth a sustainable society founded on respect for Earth, universal human rights, economic justice and a culture of peace". |
| Term 3           | Biology<br>(cells, reproduction<br>and some systems of<br>the body)                        | In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. As human beings were created in God's image and likeness, all human life is sacred and the dignity of the human person is the starting point for a moral vision of society. The human person is more than just physical parts. Science must be at the service of the human person, uphold inalienable human rights and promote the common good. The Presentation Sisters recognise the sacredness of all creation and their call to "continue the mission of Jesus to bring forth a sustainable society founded on respect for Earth, universal human rights, economic justice and a culture of peace".  |
| Term 4           | Chemistry<br>(atoms, elements, com-<br>pounds, reactions, chemical<br>and physical change) | In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. The world is a beautiful place in which we can observe a natural order and harmony. All creation is interdependent and no part of creation is self-sufficient. The beauty of creation inspires both awe and reverence.   |
| Year 9<br>Term 1 | Ecology and Geology<br>(volcanoes and<br>earthquakes)                                      | In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. The process of creation took place over billions of years and continues to this day. As stewards of creation, we have a special responsibility to respect all of creation. It is valuable in and of itself and is not ours to exploit. The natural resources of this earth are to be shared with all of creation both current and future generations. The Presentation Sisters recognise the sacredness of all creation and their call to "continue the mission of Jesus to bring forth a sustainable society founded on respect for Earth, universal human rights, economic justice and a culture of peace".  |
| Term 3           | Biology<br>(several systems of<br>the body)  | In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. As human beings were created in God's image and likeness, all human life is sacred and the dignity of the human person is the starting point for a moral vision of society. The human person is more than just physical parts. Science must be at the service of the human person, uphold inalienable human rights and promote the common good. The Presentation Sisters recognise the sacredness of all creation and their call to "continue the mission of Jesus to bring forth a sustainable society founded on respect for Earth, universal human rights, economic justice and a culture of peace".  |

## Science

| Year/Term         | Unit                                | Statement   |
|-------------------|-------------------------------------|---|
| Year 10<br>Term 3 | Biology<br>(genetics and evolution) | <p>In the creation of world and the human person, God gave the first and universal witness to God's love and wisdom. The process of creation took place over billions of years and continues to this day. As stewards of creation, we have a special responsibility to respect all of creation. It is valuable in and of itself and is not ours to exploit. This extends especially to the special dignity of the human person. The human person is more than just physical parts. Science must be at the service of the human person, uphold inalienable human rights and promote the common good. The Presentation Sisters recognise the sacredness of all creation and their call to "continue the mission of Jesus to bring forth a sustainable society founded on respect for Earth, universal human rights, economic justice and a culture of peace".</p> |
| Term 4            | Space                               | <p>The entire cosmos reveals God's creative presence and with our world and the human person, is the first and universal witness to God's love and wisdom. The process of creation took place over billions of years and continues to this day as the universe continues to expand and space science hypothesises the likelihood of multiverses. This is the sacred universe story. Just as the world is a beautiful place in which we can observe a natural order and harmony, so too is space. The beauty of creation and the infinite reach of space inspire both awe and reverence.</p>   |

# Appendix Two

## Cubic Curriculum





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