

**Catholic Social Teaching
across the Curriculum:
Insights from Theory and Practice**

**跨課程的天主教社會訓導：
理論與實踐的啟迪**

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[ABSTRACT] Grounded in a theological and philosophical anthropology of the human person and drawing on the rich justice teachings of both the Hebrew and Christian Scriptures, Catholic Social Teaching (CST), stresses people's relationship with all other human beings especially those in most need. While CST is commonly taught within Religious Education programs in Catholic schools it is rarely addressed as part of the wider curriculum confirming the concerns raised by bishops in the USA that Catholic social teaching was not sufficiently integral and explicit in educational programs and consequently teachers should be encouraged to integrate CST into all mainstream subjects. Integrating CST into the general curriculum would extend the notion of Catholic identity beyond worship, ethos and Religious Education. This article

reports on how various school authorities in Queensland, Australia and Ontario, Canada have attempted to address the issue of Catholic identity by incorporating Catholic social teaching into the wider curriculum. It provides some insights into the curriculum planning process and pedagogical approaches used for integration.

Introduction

The Catholic school's task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life¹

The identity of Catholic schools is being challenged by an increasingly pluralised and secularised society.² This article examines the issue of Catholic identity and the ways in which some Catholic school authorities are attempting to integrate a Catholic perspective across the general curriculum. In parts of Australia and Canada, a focus on Catholic Social Teaching (CST) is being used as one way of emphasising and articulating the Catholic identity of schools.

Catholic Identity

In every location, Christian identity is filtered through a cultural lens. From its beginnings, Christian faith was deeply influenced by its cultural setting within first century Judaism. Later, as Christianity spread throughout the world it reflected a diversity of perspectives. Before the Second Vatican Council (1962-65), there were many

¹ Congregation for Catholic Education, *The Catholic School*, 1977, par. 37

² Dider Pollefety and Jan Bouwens, *Identity in Dialogue: Assessing and Enhancing Catholic School Identity*. (Berlin: Verlag, 2014).

practices which distinguished Catholic Christians from other people and gave them a strong sense of identity. Since Vatican II, some of these external aspects of Catholic identity have faded away. Over the last ten to fifteen years, Catholic identity has been impacted by an increasingly secularising and pluralised culture and, in an endeavour to address these societal changes, Catholic education authorities have focused on developing the Catholic identity of schools.

The Declaration on Christian Education (*Gravissimum Educationis*) (1965) promulgated during the Second Vatican Council not only reaffirmed the Church's commitment to provide a Catholic education for children at every level but also indicated that a Catholic school should be "animated by the Gospel spirit of freedom and charity... to order the whole human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and humankind is illumined by faith."³ Twelve years later, the Congregation for Catholic Education in *The Catholic School* said in 1977 the "Catholic School ... preforms an essential and unique service for the Church...[participating] in the dialogue of culture with her own positive contribution to the cause of the total formation of humankind".⁴ The Congregation warned that "as the State increasingly takes control of education and establishes its own so-called neutral and monolithic system, the survival of those natural communities, based on a shared concept of life, is threatened".⁵ Consequently, as part of the educational process, Catholic schools should be particularly

³ Vatican II Council, *Gravissimum Educationis* (hereafter GE), *Decree on Christian Education*, par. 25.

⁴ Congregation for Catholic Education, *The Catholic School*, par. 15.

⁵ *Ibid.*, 20.

Sensitive to the call from every part of the world for a more just society, as it tries to make its own contribution towards it.⁶ Often what is perhaps fundamentally lacking among Catholics who work in a school is a clear realisation of the identity of a Catholic school and the courage to follow all the consequences of its uniqueness.⁷

More recently, in 2013 in *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, the Congregation said:

It is important for Catholic schools to be aware of the risks that arise should they lose sight of the reasons why they exist. This can happen, for example, when they unthinkingly conform to the expectations of a society marked by the values of individualism and competition...Catholic schools are called to give dutiful witness by their pedagogy (#55, 56) ...the curriculum is how the school community makes explicit its goals and objectives...in the curriculum the school's cultural and pedagogical identity are made manifest (#64)...Catholic schools are encouraged to promote a wisdom-based society, to go beyond knowledge and educate people to think, evaluating facts in the light of values...the curriculum must help the students reflect on the great problems of our time...including humanity's living conditions" (#66).⁸

⁶ Ibid., 58.

⁷ Ibid., 66.

⁸ Congregation for Catholic Education. *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, par. 55, 56, 64, 66.

It is evident then that the Church calls on Catholic schools to educate the whole person and to pay particular attention to providing a Catholic perspective across the whole curriculum.

Key Elements of Catholic Identity in Four Scholars' Works

Given the breadth of expression within the Catholic Christian tradition, it can sometimes be difficult to confine to a limited set of terms what makes people Catholic. At all times, it is important to avoid oppositional frameworks such as 'we do this' but 'they do that', because, when we express Catholic identity in oppositional terms, we miss some of the central elements of the Gospel call. For instance, in the story of the Good Samaritan, Jesus is asked, who is my neighbour? Clearly a question of identity: who belongs to this group and who does not belong? In asking the question, the young man wants Jesus to mark out the boundaries of faith and practice that separate his group from other groups. In response, Jesus tells a story of an outsider and how he not only helped the wounded man but acted out of the mercy of God. The story suggests that we should begin not with how we identify ourselves, but with how we meet people who present themselves to us.

A number of scholars have attempted to provide an outline of what they see as the key elements of Catholic identity. While each scholar uses a particular lens, together significant insight can be gained into aspects of Catholic identity when the different viewpoints are presented. The work of four scholars, Andrew Greeley (USA), Thomas Groome (USA), Gerald Arbuckle (Australia) and Lieven

Boeve (Belgium) provides a foundation for different perspectives on Catholic identity which are of interest to educators.

Andrew Greeley

The Catholic priest and sociologist, Andrew Greeley⁹ (1989) says that there is a distinctly Catholic imagination which enables Catholics to see the world through a different set of lenses. Greeley, a sociologist, conceptualises religion as a cultural/symbolic system, and suggests that inter-religious and denominational differences are not fundamentally doctrinal or ethical but rather the outcome of distinct imaginations or narratives that shape different views of the world. A Catholic-Christian narrative/imagination emphasises the presence of God in the world, whereas the predominant Protestant narrative emphasise God's distance and transcendence. Greeley concludes that a Catholic imagination is hope-filled rather than hope-less and as a consequence in Catholic narratives, salvation triumphs. He also says that religious-symbolic narratives are transmitted through a variety of communication forms and that the Catholic tradition is therefore, in constant dialogue with culture. Greeley points out that the Catholic imagination is different from, but not superior to, any other imagination. Greeley's insights provide one way of exploring the multilayered experience of identity within the Catholic-Christian tradition.

Thomas Groome

⁹ Andrew Greeley, *Religious change in America* (Cambridge: Cambridge University Press, 1989).

Thomas Groome,¹⁰ professor in theology and religious education at Boston College, notes that as Christians, Catholics hold in common with Protestants the Person of Jesus, the only Son of God¹¹ and therefore, as disciples of Jesus the Christ, people should model their lives on Jesus. Groome also interprets the phrase in John's Gospel "in my Father's house there are many dwelling places" (John 14:2) as a way of expressing Christian identity. For him, the Catholic room is one room among many rooms but the Catholic room is distinctive because it is a collage of beliefs and practices rather than exhibiting one single defining feature. Groome identifies nine characteristics of Catholic identity: Positive understanding of the person; Commitment to community; Sacramental outlook on life; Scripture and Tradition; a Holistic faith; a Commitment to justice; Universal spirituality; Catholics are catholic (universal); and the role of Mary in the Tradition. Central to his understanding of Catholic identity is a sacramental view of the world and God's presence in the whole of life.

While a sacramental view of the world is essential for Catholic Christianity, it is more easily expressed throughout the religious life of the school which includes prayer, ritual, formation and justice initiatives than it is precisely articulated in the wider curriculum.

Gerald Arbuckle

Gerald Arbuckle,¹² Australian priest and cultural anthropologist, approaches Catholic identity from the perspective of

¹⁰ Thomas Groome, *What makes us Catholic* (New York: HarperOne, 2002).

¹¹ Catechism of the Catholic Church, par. 426.

¹² Gerald Arbuckle, *Catholic Identity or Identities: Refounding Ministries in Chaotic Times* (Collegeville: Liturgical Press, 2013).

engagement and refers not to one Catholic identity but to multiple Catholic identities. His focus is on examining how Catholic institutions engage people who are not members of the Catholic Church or, even if they are Catholic, have little or no knowledge of the faith. He analyses a number of models which attempt to re-present the Catholic story and vision to people with the hope that it may encourage them in a personal conviction of its truths and values.

Arbuckle presents twelve models and evaluates each for its effectiveness in addressing his foundational question of engagement. The models include: Theological identities which include understandings of sacramentality, mediation and communion; Healthcare identities which related to clinical practice; Canon Law identities which predominantly remind people that they are part of the ministries of the Church; Langdon Gilkey's model which identified four qualities – respect for tradition, a positive acceptance of human nature, a sense of sacramentality, and a commitment to rationality; Model five focuses on how people are transformed by repeated characteristics identified in the Creed (One, Holy, Apostolic); Model six focuses on accountable actions which are governed by Church law or other ethical requirements; Model seven is doctrinally focused on the fundamental aspects as explicated in the Catechism; Model eight is a post-Vatican II response where three predominant reactions can be identified – revised identities based on a re-founded mythology, reaction against any change and a holding fast to past identities, or general breakdown into disorder and disengagement; Model nine focuses on Church and mission and the Church's engagement in the world; Model ten is grounded in Catholic Social Teaching which resonates with people's commitment to justice but has the disadvantage that people may not be familiar with the Church's teaching in this area; Model eleven is dialogical

and relies on people being educated and articulate in matters related to Catholicism; and Model twelve specifically focuses on the identities of Catholic universities and their response to *Ex Corde Ecclesiae*.

For Arbuckle, there is no one way of approaching identity development within Catholicism and he shows that some models have greater success than others. His concluding thoughts are that Catholic identities cannot be imposed on people and that people need to be introduced to the person of Jesus the Christ through inductive pedagogical processes.

Lieven Boeve

The Belgian theologian, Lieven Boeve,¹³ approaches questions and issues related to Catholic identity from another perspective. His context is Europe, where according to Boeve, Western Catholic Christianity has become detraditionalised. While many refer to the generation of people under forty years of age as 'un-churched' or not growing up within a religious tradition, Boeve uses Grace Davie's (1994) term 'believing without belonging' to describe this proportion of the population. Generally, those who believe without belonging have little interest in formal religion but increased interest in meditation, life after death (including reincarnation), and a pastiche of ideas from across a variety of religious traditions rather than one particular religious tradition. People who believe without belonging often claim they are interested in spirituality but not in religion as can be seen in the ever increasing market for books on spirituality

¹³ Lieven Boeve, "Religion after Detraditionalisation: Christian Faith in a Post-secular Europe," in *Irish Theological Quarterly* 70 (2005): 99 -122.

but declining attendance rates at Churches. While various reasons for declining church attendance are posited including what people perceive to be outdated liturgical language, and the clerical sexual abuse scandals across the world, Boeve is of the opinion that the shift in religious adherence is the result of a socio-cultural interruption of traditions which he terms detraditionalisation.

Unlike in the past, where religious identity was somewhat generational, today, religious identity is formed as if one is choosing food from a buffet. People shop around for religious identity, selecting elements from a variety of places such as established religions and churches, as well as new religious movements and trends. In doing so, the idea of 'tradition' as forming part of identity is lost. This highlights the fact that while many people are baptised and have received some of the Sacraments, they are only partially initiated into the Church and they may only have fragmentary involvement with faith and faith communities. The passing on of religious traditions from one generation to the next is interrupted and consequently people become detraditionalised.

Boeve also points out that in the past, sociologists of religion have presented linear images of the levels of religious engagement of people beginning with Churched Christians and moving progressively to marginally churched Christians, unchurched Christians, agnostics and then to atheists. A more adequate analysis of the plural situation in which people now live and express their religious belief, spirituality or religious indifference is no longer linear but rather a melting pot of diverse religious expressions as well as spiritual and non-spiritual expressions. It is a situation where multiple religious traditions and no traditions interact and where people experience a plurality of life views. Many people choose to fulfil their 'religious' needs by selecting bits and pieces from a variety of religious and spiritual offerings. Within this plurality of

traditions, Christianity is no longer at the centre and Catholic Christianity is just one player in the new religious market. Boeve argues that Catholic Christianity needs to be recontextualised for the contemporary world and that recontextualisation will only be achieved when people within the tradition (ad intra) engage and dialogue about religion in the public forum (ad extra).

The detraditionalisation of the religion within society poses significant challenges for Catholic Christianity, especially for Catholic schools and the role schools play within the mission of the Church. Where once we could have assumed that the Catholic identity of schools was explicit in the lives of leaders, teachers and students within the school and that Catholic identity was explicitly embedded across the general curriculum this is no longer the case.

The four interpretations of Catholic identity presented above show how complex identity formation is and the challenges this poses for the Tradition itself as well as for ministries within the Tradition. Catholic schools as ministries of the Church are struggling to articulate Catholic identity in ways which are accessible and relevant for teachers and students. The following section focuses on the whole school and in particular how the curriculum beyond religious education should contribute to the development of Catholic identity in schools.

The Church, Catholic Identity and Curriculum

The Congregation for Catholic Education in *The Religious Dimension of Education in a Catholic School*¹⁴ clearly states that

¹⁴ Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School (hereafter RDECS)*.

Catholic schools are a mission of the Church¹⁵ and that schools should be committed to developing curriculum programs which provide a complete picture of the human person, including the religious dimension. The educational philosophy employed should encourage interdisciplinary work where religious themes are included and teachers should be adequately prepared to deal with such questions and give them the attention they deserve.¹⁶ These ideas are further developed by the Congregation in *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*.¹⁷ “It is important for Catholic schools to be aware of the risks that arise should they lose sight of the reasons for their existence. That can happen, for example, when they unthinkingly conform to the expectations of a society marked by the values of individualism and competition”.

John Convey¹⁸ is acutely aware that an important component of any school is its culture which is expressed through a sense of community. Catholic schools in addition to being places of faith where the “Gospel of Christ takes root in the minds and lives of the faithful”¹⁹ should also be places where faith, culture and life are brought into harmony. All school subjects contribute to the development of a mature person and it is through the curriculum that students are exposed to the great wealth of the Catholic intellectual tradition and to Catholic teachings.

Convey’s model of Catholic school identity has two specific elements: content and culture. Content relates to the Religious

¹⁵ Ibid., 34.

¹⁶ Ibid., 63.

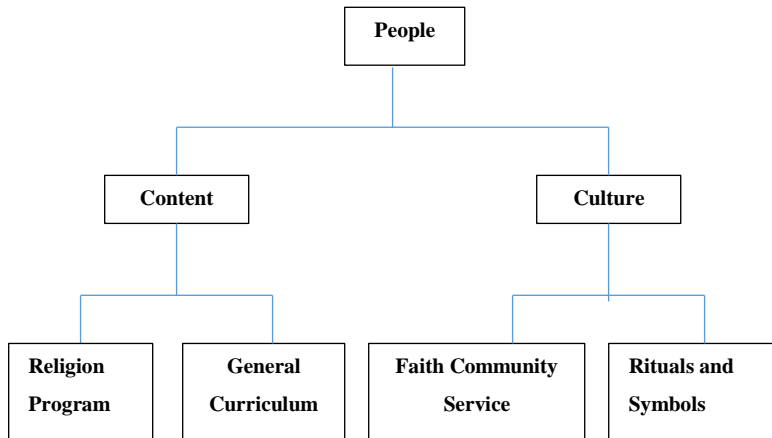
¹⁷ Congregation for Catholic Education. *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, par. 56.

¹⁸ John Convey, “Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers,” *Catholic Education: A Journal of Inquiry and Practice* 16.1 (2012): 187-214.

¹⁹ Congregation for Catholic Education, *The Catholic School*, para 9.

Education curriculum and the general curriculum, and culture includes faith-based community service as well as rituals and symbols.

*Components of Catholic School Identity*²⁰



Over the past twenty or more years, Catholic school leaders in North America, the United Kingdom and Australia have spent enormous energy and resources developing the culture of their schools. Considerable attention has been paid to the development of strong Religious Education programs but little or no attention has been focused on Catholic perspectives across the general curriculum.

Curriculum in Catholic Schools

²⁰ Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers," 194.

In the late 1990s, Robert Davis published an essay entitled “Can there be a Catholic curriculum?”²¹ In the essay, Davis traced the development of modern curriculum from the late Medieval period through Renaissance scholasticism and humanism to the Enlightenment where the split between science and faith was considered irreversible.

Davis points out, that despite the challenges of the Renaissance period, a Catholic vision of curriculum was not only maintained but increased. He explains how the Jesuit, *Ratio Studiorum* (1599), [the educational method developed by the Jesuits] counteracted Enlightenment scorn by providing a plan of studies including the humanities as well as philosophy and theology. The *Ratio* assumed that literary subjects could be integrated into the study of professional or scientific subjects thereby making a Renaissance humanistic program compatible with the Scholastic program of the Middle Ages. The *Ratio* provided a foundation on which a credible vision of a Catholic curriculum relevant to society at that time could be built. The Jesuits developed programs of training in secular knowledge and they became adept at absorbing and reframing secular knowledge into a philosophical scheme for the total curriculum. The Jesuit project demonstrated that a credible vision of a curriculum which could be described as Catholic was not only relevant but also valued by society. The Jesuit *Ratio* enacted a process of ‘recontextualisation’²² for society at that time.

Later, during the early modern period the concept of a ‘Catholic curriculum’ came to be regarded by philosophers such as John Locke as anachronistic, outdated, obsolete and moribund. These

²¹ Robert Davis, “Can there be a Catholic Curriculum?” in *Catholic Education, Inside-Out, Outside-In*, ed. James Conroy (Dublin: Veritas, 1999), 207-229.

²² Lieven Boeve, “Religion after Detraditionalisation: Christian Faith in a Post-secular Europe,” 118.

philosophers emphasised the "autonomy of the individual and the diversity of human behaviour within a concept of 'natural' common experience from which might be derived proper orders of progression and rights instruction".²³ Consequently, in their eyes, Catholicism had nothing to contribute to the education process. The result was a move to a curriculum which was purely 'rational' and one which sidelined religion resulting in the establishment of a strong dualism between faith and reason. The secularised curriculum which emerged contained no reference to the generations of Christian belief which has contributed to its development thereby removing the Catholic contribution to curriculum.

The Enlightenment curriculum has existed for over 200 years. While the name has changed, this liberal-democratic model of education which is characterised by branches of knowledge, remains the dominant model of education in the Western world. For more than a century, and as a consequence of increasing state sponsorship of education, Catholic educational theory and practice have maintained the dominant propositions of the Enlightenment curriculum. It is not surprising then that Davis concludes:

The price Catholic schools have had to pay for their accreditation as appropriate centres for the delivery of the modern curriculum is a restriction of their Catholicity to those features of school life where secular society is prepared to permit the manifestation of Catholic ideas – mainly worship, ethos and Religious education (including sacramental preparation).²⁴

²³ Davis, "Can there be a Catholic Curriculum?" 217.

²⁴ *Ibid.*, 222.

Across the world, the various agreements brokered between nation-states and the Catholic Church regarding the public funding of Catholic Schools has resulted in Catholic Education systems embracing secular curricula in an assimilationist manner. Schools have blurred the distinctiveness of Catholic identity to project an image of Catholic schools as caring, academically respectable, and intentionally or not, wedded to the secular goals of material progress. In many ways, assimilationism has resulted in Catholic schools doing the same things as secular schools but claiming they do it better!

Davis challenges curriculum leaders in Catholic schools to apply the same effort and resources spent in recent years on the formation of Catholic ethos to “rigorous scrutiny of the detail of what is taught in the subject areas for which they are responsible”²⁵.

While many Catholic schools have played and are playing significant roles in the education both of the disadvantaged and the socially elite, National and/or State curricula and approaches to learning and teaching are grounded in a Neo-Liberal model of education. The Neo-Liberal impact on education can be seen in the market driven nature of schools where education authorities apply rigid testing of students and then publishing league tables of results.

Across the world, Catholic education systems are coming to realise that while Catholic schools and teachers are benefiting from government funding with better resources, facilities, programs and wage parity their experience is reminiscent of the Exodus account of the Hebrew slaves emerging from the wilderness of Sinai who

“saw in the distance a land flowing with milk and honey...[but]... after they entered the promised land the former slaves gradually forgot who they were, where

²⁵ Ibid.,226.

they had come from, and what sort of work they were called to do. They became pre-occupied with building palaces, collecting taxes and establishing a kingdom. As their material well-being grew, their unique religious identity and moral imperative was diminished. They lost touch with their roots. Over time, they became virtually indistinguishable from their neighbours. They managed to survive as a people only by remembering their covenant with God...preserving and enshrining the covenant in their laws and institutions, and interpreting it in the context of their new conditions".²⁶

Action is now being taken within some Catholic education systems to address serious deficiencies evident in presenting a neo-liberal curriculum in Catholic schools.

Catholic Social Teaching Across the Curriculum: Examples from Canada and Australia

Ontario - Context

The publicly funded Catholic Education system in Ontario, Canada came into being in 1986. While Catholic schools had existed for decades prior to that, not all children could afford to pay fees that the Catholic schools had to charge in order to operate and with limited numbers there were fewer resources. The establishment of public Catholic education meant that parents were no longer required to pay tuition fees and that teachers in Catholic schools had comparable working conditions, salaries and professional support

²⁶ Institute for Catholic Education, Toronto, *Curriculum Matters: A Resource for Catholic Teachers* (Toronto: Institute for Catholic Education, 1996), 4.

services to teachers in public schools. However, as early as 1989, the Bishops of Ontario reminded people that “even though the financial viability of Catholic schools had been guaranteed, the task remains of ensuring their Catholic character...we need to articulate a Catholic philosophy of education for our times so that our distinctive vision of education will permeate every aspect of our curriculum and all dimensions of the learning process”²⁷

In responding to the challenge of the Bishops, Catholic education in Ontario (which educates about 30% of students in the province) has worked to distinguish two predominate features of a Catholic school: school as a community of learners and school as an ecclesial community where learning and believing are united in a commitment to human reason. They also worked with teachers to ensure they understood the Christian ministry component of their teaching and that a Catholic school is Catholic because its structure and curriculum are Christ-centre and sacramental.

Initially, public education in Ontario had a strong Protestant influence. The school day began with the Lord’s Prayer and Christianity was the dominant religion. Over the past forty years, there has been a significant decline in the influence of Christianity within Canadian society accompanied by the subsequent rise of secularism. In addition, the general population of Ontario has rapidly diversified with the arrival of Hindu, Buddhist, Muslim and Sikh immigrants.²⁸ Consequently, the public school system shifted from a Christian-influenced system to a non-denominational system catering for students from a variety of religious backgrounds and those with no religious background. The existence of a separate Catholic school system within the secular public system was seen by many as an

²⁷ Institute for Catholic Education, Toronto, *Curriculum Matters*, 10.

²⁸ *Ibid.*, 8.

“anomaly and a constitutional anachronism”.²⁹ In order to remain a separate system, Catholic education authorities have had to clearly articulate and explicitly demonstrate how Catholic schools and the education which takes within them are different from public schools and public education.

In accepting government funding, Ontario Catholic schools accepted *The Common Curriculum* from the State Ministry of Education and they had to be able to demonstrate how *The Common Curriculum* was at the same time ‘common’ yet ‘distinctive’. In addition to developing a philosophy and theology of Catholic education, Catholic education in Ontario set in place a process which would explicitly articulate a Catholic beliefs and values of curriculum for schools. As well as developing a set of Graduate Expectations, the Catholic Curriculum Corporation(CCC) which is made up of a consortium of seventeen Catholic School Boards issued a document *Curriculum Matters* (1996) which provided a contemporary, philosophical, theological context for contextualising curriculum.

Three Approaches to Curriculum

Ontario Catholic Education identifies three possible approaches to curriculum in Catholic schools: separation, permeation and integration. The first approach, separation, leaves the subject Religious Education to carry the Catholic identity of the school. The second approach, permeation, focuses on the cultural and communal features of education or the religious life of the school. While it identifies the connection between faith and life, church and

²⁹ Ibid., 9.

school, it is not explicitly linked to the formal curriculum of the school and is a school-wide task rather than a subject-specific task. The third approach, integration (which is considered the most desirable approach) is a much more difficult task because it shifts the construction and delivery of curriculum away from subject matter to the connections, relationships and life problems that exist in an increasingly complex and interdependent world. Curriculum integration requires an authentic fit between knowledge, values and skills with the religious dimension of learning so that the connections are seamless. One of the challenges related to integration is that there are very few ready-made resources which connect a religious worldview with a theme or life issue and there is a danger that the cross-curricula connections made could be superficial or trivial.

The Catholic Curriculum Corporation, in consultation with local Catholic school boards, developed a support mechanism to assist teachers with the process of curriculum integration. When developing curriculum, teachers were encouraged to employ a Catholic worldview grounded in Scripture, Tradition and Catholic Teaching with a particular focus on Catholic Social Teaching (CST). Six themes of Catholic social teaching were identified (Preferential option for the poor, Human dignity, Stewardship of creation, Subsidiarity and participation, the Common good, and Solidarity) with one theme allocated to each year level of school from kindergarten to year 12. Using six themes, meant that students were exposed to the six CST themes at least twice within their time at school. To support teachers, the Catholic Curriculum Corporation provided workshops for teachers as well as publishing resources to assist teachers with planning and teaching.

When planning for learning and teaching, teachers are asked to identify what Catholic social teaching is evident in the lesson. They then decide if integration, the seamless weaving between subject

matter and appropriate dimension of the Catholic tradition, is possible and how it will be achieved. If integration is not possible, teachers are challenged to extend the topic so that Catholic themes are addressed or where, at a minimum, a CST theme could be infused into teaching strategies. When writing curriculum with the purpose of integration of CST, teachers are encouraged to follow this seven-step process:

1. Examine the content of the desired curriculum. Identify the underlying knowledge and skills for the curriculum under development.
2. Identify goals or learning expectations
3. Identify how the enduring understanding of the desired curriculum reflect Catholic Social Teaching themes
4. Develop essential or guiding questions with a Catholic perspective
5. Create opportunities for the learner to demonstrate the degree to which s/he has achieved the learning expectations. Identify the key criteria for gathering evidence.
6. Consider the content of the course and the nature of the learners when planning the learning activities.
7. Review the criteria for the entire process.

Teachers in Catholic schools submit via a tender process to become part of writing teams during their summer holidays to create learning and teaching resources which articulate a Catholic perspective. Some of the most common resources available for teachers in schools are 'mentor texts'. A mentor text can be anything from a children's picture book, newspaper article or teaching resource in which a CST theme is identified and expounded for the

teacher in the form of a lesson plan or series of learning and teaching activities. For example, the theme of human dignity is explored through a picture book for eight-year-old children about the life of the first African-American to play professional baseball; the theme of stewardship of creation is the central focus of a unit on global warming in geography; and the theme of the common good is core to a lesson on tidal turbine technology in physics. Through the process of integration, teachers work with students to achieve the goals of *The Common Curriculum*, while at the same time integrating a Catholic perspective across the curriculum.

Australia

Catholic education authorities in various parts of Australia have attempted to address the identity of Catholic schools through a variety of approaches some of which are described below.

Context

Government funding of some kind for Catholic schools has existed in Australia since 1963. Approximately 22% of Australian secondary school students are educated in Catholic schools with 53% of funding coming from the Federal government, 19% from State governments and 28% from school fees.³⁰ Since the 1970s, Catholic schools have been uniquely independent and autonomous following an agreement between the Catholic Church and the Federal government. Teachers' salaries in Catholic schools are on par with public school salaries. Where once it could have been assumed that

³⁰ National Catholic Education Commission, *Australian Catholic Schools 2012: Annual Report* (National Catholic Education Commission, 2013), accessed January 30, 2017, [https:// www.ncec.catholic.edu.au](https://www.ncec.catholic.edu.au).

most Catholic families would send their children to Catholic schools, this is no longer the case. It is interesting to note however, that Catholic schools have become the 'school of choice' for middle-class, non-Catholics who constitute up to 40% of Catholic secondary school students³¹ suggesting that parents are more influenced by the quality of general education than by a desire for a Catholic education.

From their inception, Catholic schools in Australia have followed the local state curriculum with the addition of Religious Education. Since the launch and development of the Australian Curriculum [Foundation to Year 10] in 2013, Catholic schools have had a unique opportunity to provide a Catholic perspective across the curriculum through the general capabilities and use of cross-curricula themes. While many dioceses have talked about the possibility of a Catholic perspective, only a few have acted to introduce this.

Enhancing Catholic School Identity Project (ECSIP)

Since 2006, Catholic schools in the four dioceses of the State of Victoria have been involved in the Enhancing Catholic School Identity Project (ECSIP) in partnership with the Catholic University of Leuven, Belgium. More recently, the project has expanded beyond Victoria to other dioceses of Australia and currently there are schools in almost every diocese participating in the project. ECSIP is an empirical study which uses three multivariate attitude scales and three surveys to quantitatively assess a Catholic school's identity. There are two stages in the project: the first assesses Catholic identity

³¹ Marian Maddox, *Taking God to School, The End of Australia's Egalitarian Education?* (Sydney: Allen and Unwin, 2014).

using quantitative methodologies and the second stage provides enhancement via various types of ‘practical-theological instruments’ (PTIs).³² The project focuses on the religious identity of Catholic schools which are facing the challenges posed by a detraditionalising, secularising and pluralising culture. The theological foundations of the project are grounded in Boeve’s research which identifies detraditionalisation and pluralisation as a challenge for Catholic schools and their impact on Christian faith, particularly the Catholic Christian tradition.

Upon completion of the surveys, a school is classified within one of four categories related to Catholic identity: secularisation, reconessionalisation, values education, and recontextualisation. Secularisation is the situation where a school finds itself responding to the secularising, pluralising, detraditionalising culture by minimising those elements which give it a specific Catholic identity. It finds the struggle to maintain Catholic identity too difficult to sustain and quietly ‘gives up.’ Catholic identity is thereby eroded and the result is a neutral pluralistic institution in which Christians may be present but where the Catholic Christian tradition is one of many life options which no longer has any primacy or privilege. All explicit references to the Catholic Christian tradition are removed or abandoned.

A reconessionalisation stance is at the other end of the spectrum and is the active re-profiling of a school to strengthen its traditional Catholic identity by being a school which is unashamedly for Catholics only and staffed by Catholics. Such a school would not see itself engaging with the pluralising culture in which it exists, but rather standing over and against it.

³² Pollefety and Bouwens, *Identity in Dialogue*.

A values school seeks a 'lowest common denominator' approach to beliefs and values differences within the school community. All values are accepted as equally valid and the distinctiveness of Catholic beliefs and practices are downplayed in the interests of community harmony.

A recontextualisation school acknowledges its secular and pluralist context and seeks to establish a recognisable presence of Catholic Christianity within the midst of plurality. The researchers describe the appropriate theological stance supporting this position as 'hermeneutic-communicative'³³ because it challenges all to reflect on their fundamental life positions in dialogue with the Catholic Christian tradition.

Once schools are notified of their level of Catholic identity, they are able to decide where they would like to be in the future. While the four positions provide some indication of where staff professional development activities should be focussed to improve Catholic identity, the categorisation does not provide teachers with any concrete ways in which to embed Catholic perspectives across the general curriculum in order to effect change within the school.

Queensland

In 2012, the Identity and Curriculum in Catholic Education project was launched as a joint initiative between Australian Catholic University, the five Catholic Education authorities in Queensland, the Queensland Catholic Education Commission, the Archdiocese of Brisbane, Edmund Rice Education Australia, the Presentation Sisters,

³³ Pollefety and Bouwens, *Identity in Dialogue*.

and the Sisters of Mercy Brisbane. The appointment of a Chair and full Professor in Identity and Curriculum in Catholic Education was made and the project officially commenced in 2013. One of the purposes of the project was to assist teachers and leaders of Catholic schools to embed and explicitly articulate a Catholic perspective in the general curriculum. Led by Professor Jim Gleeson, the project commenced with an online survey of teachers' opinions regarding identity and curriculum in Catholic education. The online survey was sent to 6,832 teachers in Catholic schools in Queensland; 2287 responses were received representing an overall response rate of 33.5%. Teachers responded to a series of questions related to the nature and purpose of Catholic schools and the extent to which they integrated a Catholic perspective across the general curriculum. On the whole, teachers indicated that they had high levels of knowledge related to the Catholic tradition and Church teachings; approximately half indicated that they integrated a Catholic perspective across the curriculum and thought it was important to plan for such integration. However, the interviewees (N=20) focused more on teachable moments and 'I teach who I am' rather than specific examples of planned integration resulting in a very different picture to what was reported in the survey.³⁴ Primary teachers were more open to planned integration, while secondary teachers focused on relationships and role modelling and referred to pastoral care rather than the integration of a Catholic perspective in the formal curriculum.

The second stage of the project involved volunteer teachers taking part in action research projects where they worked with the project team to plan the integration of Catholic perspectives into selected units of work. The research team decided that one way to

³⁴ Jim Gleeson and Maureen O'Neill, "The Identity of Catholic Schools as seen by Teachers in Catholic Schools in Queensland," *Curriculum Perspectives* (2017).

achieve the explicit embedding of a Catholic perspective would be through the lens of Catholic Social Teaching (CST) that is, given the varying levels of religious literacy of teachers CST could be an appropriate and non-threatening place to begin. In preparation for the action research component, teachers participated in professional learning sessions focused on Catholic Social Teaching (CST), curriculum development and integration, and Action Research. In subsequent meetings, teachers identified the unit in which they would embed one or more CST theme/s. Teachers were encouraged to make links to the Religious Education curriculum for the year level they were teaching so that there was a seamless transition of knowledge. The units of work selected by the teachers ranged from geography incorporating stewardship of the earth, to citizenship incorporating subsidiarity and participation. One teacher of year three used stewardship of the creation as the central organising theme for a term's work and from this was able to incorporate Religious Education, Mathematics, Social Studies, Science, English and Technology. A secondary teacher of year nine English focused on human dignity and the common good using two different novels across two terms. She commented that because she was not teaching Religious Education it was difficult to know what background knowledge the students already had regarding Catholic social teaching. On the other hand, primary teachers who teach all curriculum areas to the one class made clear and explicit links to the Religious Education units for the year level and integration was explicit and seamless.

In addition to individual teachers participating in the project, two schools, one P - 12 and the other a primary school opted for a 'whole school' approach focusing on embedding CST across the curriculum. The P - 12 school had recently received reports from the

ECSIP project and discovered that their school was a ‘values’ school. In response to this, the leadership team of the school made the decision to work with teachers and students to embed CST into the curriculum as a means of shifting the school from a ‘values’ school to a ‘recontextualisation’ school.

Teachers were encouraged to use an inquiry approach to learning when embedding Catholic social teaching into the curriculum rather than a transmission of material approach. By using an inquiry learning approach and by asking questions rather than providing answers, students and teachers worked together as co-constructors of knowledge. Inquiry based approaches to learning and teaching are closely aligned to social analysis models (See, Judge, Act and the Pastoral Spiral) used for analysing issues within a social justice framework and are easily adapted for theological reflection drawing on Scripture, Tradition and Catholic social teaching.

Conclusion

In 1998, the Catholic bishops of the USA said that “it is clear that in some educational programs Catholic social teaching is not really shared or not sufficiently integral and explicit”³⁵ and they called for the integration of Catholic social teaching into all programs at Catholic schools. Grace concurs that up until recently, Catholic educational institutions have failed to provide a way of including CST as a crucial part of education and he is convinced that there is potential for the integration of CST into Mathematics, Economics and Social Sciences, Politics, Environmental and

³⁵ U.S. Catholic Bishops, *Sharing Catholic Social Teaching: Challenges and Directions*, 1998.

Physical Science and the Humanities.³⁶ One of the core values of Catholic social teaching fundamental to any education endeavour, the upholding of the dignity of the human person, should be used as a process for reflection on the content of what is taught and the framework of knowledge and understanding in which that content exists. By integrating Catholic social teaching into the wider curriculum, Catholic schools explicitly demonstrate how faith and life, and life and culture are intimately linked and through the formal curriculum they provide opportunities for students to propose actions and to "reflect on the great problems of our time...including the unequal distribution of resources, poverty, injustice and the denial of human rights".³⁷ Then, and only then, will Catholic schools able to "express themselves with authenticity without obfuscating or watering down their own vision" (#86).³⁸

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³⁶ Gerald Grace, "Catholic Social Teaching Should Permeate the Catholic Secondary School Curriculum. An Agenda for Reform," *International Studies in Catholic Education* 5(1) (2013): 99-109.

³⁷ Congregation for Catholic Education. *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, par. 66.

³⁸ *Ibid.*, par. 86.

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[摘要] 建基於神學和哲學人類學對人的理解，以及希伯來和基督徒聖經中有關正義的豐富教導，天主教社會訓導強調人與其他所有人（特別是有急切需要者）之間的關係。天主教社會訓導往往在天主教學校的宗教教育項目中教授，卻鮮有在更闊的全校課程中處理。這正好印證了美國主教團所提出的，天主教社會訓導仍未能充份整合和顯著地呈現在教育之中。因此，應多鼓勵教師在所有主流科目中加入天主教社會訓導。在一般課程中加入天主教社會訓導可以在崇拜、道德觀和宗教教育以外，擴展對天主教身份的理解。本文主要介紹澳洲、澳洲昆士蘭和加拿大安大略省等教育機構嘗試在課程中加入天主教社會訓導，從而處理天主教身份的問題，這為課程設計過程和教學法方面都帶來一些啟發。