



*Aoraki*

## Aoraki No 23 May 2015

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## Editorial

This edition of Aoraki brings you articles from four of the many people who were brave enough and generous enough to agree to present seminars at our forthcoming Catholic Education Convention. They are sharing the ideas that that will be expanding on there, to give you a taste of the variety of what you will experience at convention. Their sharing and your presence make our convention unique. The intense sharing among practitioners is a particular strength for our New Zealand Catholic education system - we truly build the common good at convention, and of course very frequently in so many other interactions. We are grateful to our writers for sharing with us, and for everyone bringing their wisdom to share at convention, whether as presenters or as participants. We are there for each other.

I would also like to share some notes I made from an article I was studying recently.

### Navigating the Cyber Sea

Sr Angela Ann Zukowski, in Momentum Sept-Oct 2014, wrote of seven habits we can develop to assist ourselves and our students to navigate the Cyber Sea.

1. We need to contemplate what it means to be human in a digital civilisation. Catholic Netiquette and ethical norms are prerequisites for navigating safely into the digital lives of others.
2. A sense of transcendence/universality. We are currently conditioned to be unsettled, unsatisfied, and disconnected because society currently is weak in the sense of universal values that hold human beings together for a lifetime. We need to remember to call on God's unconditional love to steady us among these pressures, so that we can develop stability.
3. Detachment. Our digital tools can become extensions of ourselves, so that we fail to see or hear the urgency of the physical and emotional presence of those beside us. We can practice digital detachment for an hour, or a day, and listen for God's voice in the silence.
4. Sabbath Time. Amidst constant clatter, noise and distractions, we need time for contemplation, so that we are healed and rebirthed in God. Meditative practice in schools is a tool for this.
5. Appreciation of Beauty. Beauty liberates us from drudgery and distractions, and reorientates us.

6. Quality Discernment. This reminds us to avoid superficial pronouncements, quick 'likes' or 'dislikes', and to be careful of the needs of others.

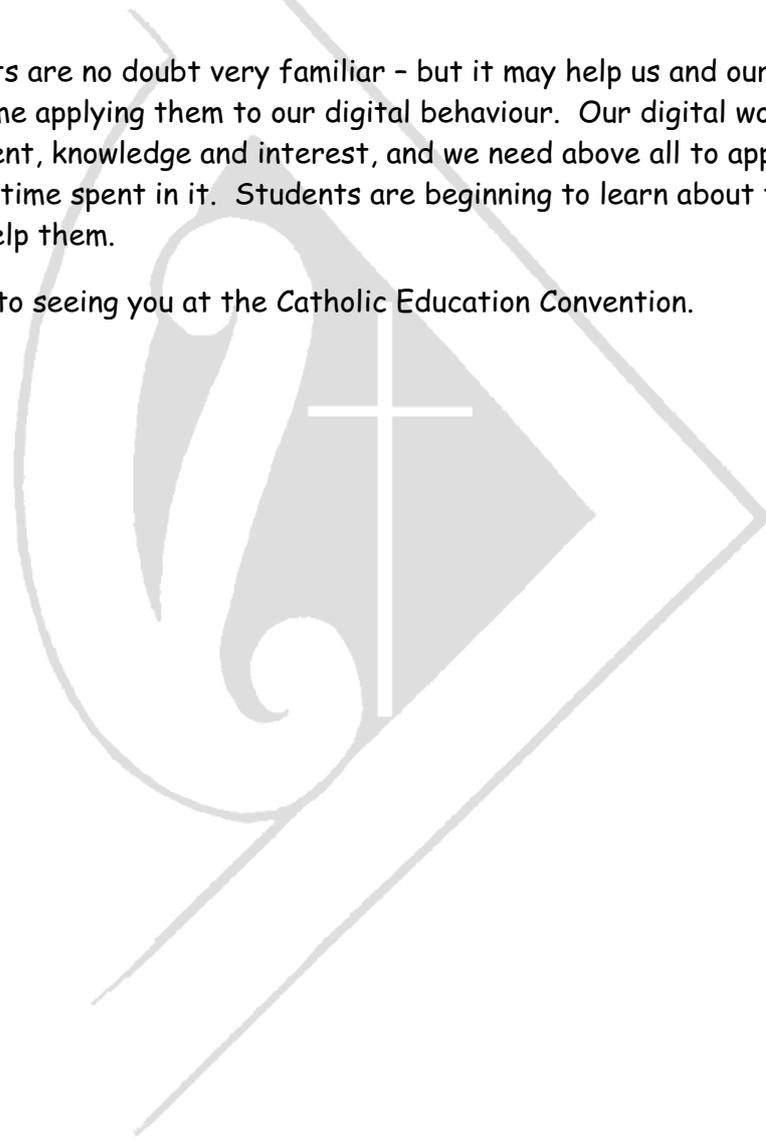
7. A Balanced Life. This will enable us to have quality of life, inner peace, and to be in control of the endless digital demands.

These seven habits lead to: Inner Tranquility and Fulfilment, which is our gift for practising the previous habits, enabling us to see with wonder and awe the real things around us, using our five senses and learning to proceed gently in our own and others' lives.

These seven habits are no doubt very familiar - but it may help us and our students if we spend some time applying them to our digital behaviour. Our digital world brings us immense enrichment, knowledge and interest, and we need above all to apply wise judgement to our time spent in it. Students are beginning to learn about that wisdom, it is up to us to help them.

We look forward to seeing you at the Catholic Education Convention.

Susan Apáthy



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## **"But How Do You Know?" Driving Achievement through Effective Self-review**

*Andy Thompson, St Joseph's School, Onehunga*

ERO is about to complete a study on effective self-review in schools. St Joseph's Primary Onehunga was one of thirteen schools included in this project on the basis of the high-quality self-review practices identified in the school's 2014 ERO review. Andy Thompson, principal of St Joseph's Onehunga, shares some insights into how the school "strengthens faith, develops pride and seeks excellence".

Senior leaders in schools know their responsibility to drive achievement and work towards the New Zealand Curriculum (NZC) goal of confident, connected, actively involved lifelong learners. The principal and senior leadership are a critical link between all learners - students, staff, parents, parish and wider community.

Schools all like to think they're doing a good job of delivering the NZC and the NZ Religious Education programme. As a board member recently commented, "But how do you know?" Effective self-review helps confirm a school is on track and is an important component of school improvement. How do we shift our school from good to great?

Principals and senior leaders in schools are faced with information overload in many areas of education leadership. There are screeds written about self-review. At St Joseph's the focus is on four key understandings:

1. There are six dimensions to a successful school: student learning; teaching; leading and managing; governing; school culture and engaging families. (*ERO Framework for School Reviews 2011 pages 14, 15*). Are we covering all bases and how well are we covering them? If not, how can we improve?
2. We need to know where we sit on a continuum of understanding and practice. (*ERO Framework for School Reviews, page 22*) What are the indicators of highly effective self-review? Can we tick these off? If not, how can we build capacity in a particular area?
3. Self-review may take a variety of forms and be shaped in different ways. Some will be strategic and address the school's big picture goals; some will be the regular 'business as usual' reviews such as annual curriculum reviews; and some may be unplanned or spontaneous to address events or issues as they arise.
4. Self-review involves the gathering of data (both qualitative and quantitative), analysing the data and then using the information to effect positive change

When ERO visited the school as part of a joint Ministry of Education and ERO project on effective self-review practices they provided a number of questions as prompts. The senior leadership found these helpful in guiding the conversation and articulating the different ways in which self-review was used in the school.

### **How Does Your School Use Self-Review for Improvement?**

The "Six Big Questions" asked by ERO as starters...

- 1 How did you identify/know what to improve?
- 2 How do you know how to improve?
- 3 How did you go about developing and implementing evidence based solutions?
- 4 How did you know how you were going?
- 5 How has self-review/internal evaluation at different layers –board, leaders, middle managers, teachers/classroom practice, and students been integrated in ways that build coherence and sustainability?
- 6 How have you developed capability and expertise in self-review?

The following is an outline of how our school responded to the questions.

### 1 How did you identify/know what to improve?

- Consultation with stakeholders (review of school charter)
- Annual review of Annual Plan (development of annual curriculum focus areas)
- Annual school curriculum reviews,
- Overall review of school curriculum to ensure effective NZC coverage
- Regular monitoring and analysis of student achievement information (assessment schedule)

What was/were the triggers?

- Student achievement information
- Government initiatives - priority learners

How were the areas for investigation (formal and informal) identified?

- informal feedback - with staff, parents, board
- formal feedback - teaching as inquiry (reflective practice), teacher tracking, regular topic reports to board

What was the scope of investigative focus - breadth and depth?

Some were

- strategic (NZC review)
- regular (Curriculum reviews)
- spontaneous (New assessment feedback to parents strategy)

Who was involved in this prioritisation?

- Key stakeholders - depending on the area of review ( charter - parents, staff, board; graduate profile - parents, students, ex-students, staff, board; R.E. - parents, students, parish, staff, board)

Who was involved in decisions about what to improve?

- Board, senior leadership team

### 2 How do you know how to improve?

How did you approach the investigative process?

Senior leaders' professional reading, discussion and debate.

Decided upon:

- Purpose
- Process

- Dimensions
- Procedures

What was the nature of data collected?

- Summative (Public Achievement Information data to MoE)
- Formative ( End of Term National Standards Tracking)
- Quantitative (STAR report to the Board)
- Qualitative (Graduate Profile feedback from ex-students)

Data sources? Types of data?

- As above.

What tools or methods were used?

- School assessment tools
- Parent meetings
- Surveys/questionnaires
- Group interviews
- Curriculum team leader reviews

What processes did you have to look at the quality and sources of the data?

- Parent meetings
- Board meeting
- Senior leadership meetings
- Staff meetings

How was the analysis/synthesis (sense making) of data undertaken? Who was involved?

- Staff
- Senior leaders
- Board of trustees

How were the findings shared and priorities established?

- Staff & board meetings
- Parents (Home-School Partnership)
- 3 way conferences
- Newsletters

### **3 How did you go about developing and implementing evidence based solutions?**

How did you know what actions to take?

- From reviews and consultations

How were goals set in relation to the actions?

- Relation to student achievement outcomes using qualitative and quantitative data
- Linking goals back to the charter (e.g. Healthy Lifestyle)
- Homing in on specific focus areas that are beyond the "business as usual"

How did you plan and resource the implementation/improvement process?

- Senior leadership in consultation with external professional support
- Set up SJS professional development model (i.e. PLG's, appraisal links, sharing best practice, expert modelling, deconstructing, feedback)

How was this process carried out and who was involved?

- Timetabled release
- Key lead teachers

- External "expert" support
- Human resourcing and budgeting

#### **4 How did you know how you were going?**

- Regular check points
- Part of appraisal
- Self & peer reflections and review

What processes did you use for checking/tracking/monitoring how you were going?

- Observations
- Working in PLGs
- Buddy teachers/observations
- Lead Teacher observations & support
- Termly National Standard tracking
- Termly viewing of children's books by SLT

What success criteria/indicators of success were used?

- Collective decision making on target setting for National Standards
- Identifying and explicitly using specific strategies (deliberate acts of teaching)

How were they used?

- To modify planning and inform next steps
- To identify resources required

How was the evidence of how things were going used to feed back into/modify the implementation approach/activities?

- Critical reflection of data
- Identifying the challenges and how we can change and refine our programmes and teaching practices ("if we keep doing the same things we'll keep getting the same results")
- A school culture of continual self-review

What counted as evidence of change/'enough of a difference'?

- Shifts in student achievement using assessment data and anecdotal evidence.
- Feedback from stakeholders on what the school was doing well and areas for development.(e.g. surveys on Charter, Oracy, Parental Understanding of Assessment & NZ Curriculum)

#### **5 How has self-review/internal evaluation at different layers —board, leaders, middle managers, teachers/classroom practice, and students been integrated in ways that build coherence and sustainability?**

What have you done to embed self -review processes and thinking?

- Timetabled - strategic & cyclic
- Reviewed planning templates as part of NZC review

How have you used learning generated through self-review across the school?

- Modified practices
- Allocate resourcing (e.g. Te Reo Maori focus)

How has the learning/knowledge from multiple investigations been used to inform teaching practice and the school as a learning community?

- Teaching as inquiry
- Effective Classrooms at St Joseph's doc.
- Professional learning groups
- Modified reporting to parents (additional 3-way conferences, instruction in assessment tool for reading)
- Home-school partnership meetings (skit - "Semisis Hit the Jackpot" - engaging in your child's learning; Reading Together - 10 families represented)

How do self-review activities contribute to reporting for accountability purposes?

- Substantiate data provided to SLT, board and community (e.g. moderation of OTJs;

How well do teachers model the inquiry cycle for students to build their capacity as learners?

- Annotation in student portfolios
- Design of 3-way conferences - student, parent, teacher
- Role play of instruction of PM /Probe assessment tool for reading

## **6 How have you developed capability and expertise in self review?**

Who leads?

- Distributed leadership (e.g. teacher in charge of curriculum areas, SLT, principal, board)
- All teachers, as part of appraisal, show leadership that actively contributes to the learning community

Who is involved?

- All staff, board
- External expertise (Dr Jannie Van Hees, University of Auckland; Colleen Gleeson, Auckland Catholic Schools' Office; Dallas Graham, Cognition; Dave MacDonald, consultant and principal appraiser; Wayne Sneddon, MoE/STA)

What is the quality of technical evaluation expertise within your school?

- SLT have good understanding of effective assessment and evaluation procedures.
- A variety of reporting styles are used to suit the subject.

How is self-review resourced?

- Allocation of time to staff
- Through targeted professional development to meet identified needs

What resources/external expertise have you drawn on to build capability?

- External expertise (Dr Jannie Van Hees, University of Auckland; Colleen Gleeson, Auckland Catholic Schools' Office; Dallas Graham, Cognition; Dave MacDonald, consultant and principal appraiser; Wayne Sneddon, MoE/STA)

How has ERO's external evaluation process and report(s) helped to build capability?

- "Evaluation Indicators" an important resource

- All national reviews provide reflective snapshots that the SLT and board consider in the context of SJS (e.g. Priority Learners the precipitate for some school changes)
- Areas for development incorporated into future strategic plans

What are the strengths that can be built on in your school?

- A positive tone that supports the learning of all students
- Strong relationships underpin all practices
- Students, staff and parents display a strong sense of pride in the school
- Inclusive and responsive practices and systems in place
- Shared commitment and responsibility from all stakeholders for student success.
- Robust self- review identifying priorities for improvement
- Multiple perspectives are gathered and authentic partnerships are promoted to support student learning

What are the challenges?

- Succession planning to keep flame well alight
- Sustainability - maintaining and building upon staff and board capability
- Resourcing - financial implications

How does the school plan to further develop capability and expertise?

- Review of staff induction process
- Review of appraisal process
- Consideration of professional development opportunities for teachers and board
- Build strength of PTFA

### **Recent Work at St Joseph's**

The following are notes from two reviews that the senior leadership team spoke to ERO about. They clearly illustrate the variety of factors that are considered when reviewing a subject/topic.

#### **From Religious Education & Special Character Review (led by Director of Religious Studies)**

The documents show both the systematic and regular review process for the School's Religious Education programme and Special Character.

#### **Three-Four Year Review**

The systematic, long term review involves personnel from the Catholic Education Services Board of the Auckland Catholic Diocese visiting the School usually on a triennial basis. Surveys of key stakeholders are an important part of the data gathering for these types of review. A report is generated, after collaboration with the reviewers, which identifies areas of strength and provides recommendations for future development.

### **Proprietor's Representatives Annual Review**

Each year the four proprietor's representatives on the board of trustees, in consultation with the principal and DRS, provide a Special Character report to both the Board and the Proprietor, Bishop Patrick Dunn.

### **School Annual Review**

As part of the annual curriculum delivery and review process the DRS provides a report to the Board of Trustees.

The School's annual achievement statements are evaluated in terms of level of achievement.

Professional development in the subject is outlined.

Topics covered are explained and evaluated.

Consideration is then given to the purchase of new resources for the following year and the draft achievement statements are also listed.

Curriculum reports to the Board on Religious Education for the years 2010 - 2013 are attached

### **Documentation for 2014 Special Character Review**

- Parent Survey - Feedback from parents about the Catholic Special Character of the School
- Parish Survey - on School's contribution to parish life
- Staff Survey - on the role of teacher aides and Catholic Special Character
- Additional Information - includes timetables, Peer Mediation, DRS visits, reflection day
- Staff Questionnaire - on aspects of Special Catholic Character
- DRS Questionnaire - on the DRS role and Special Catholic Character
- BoT Questionnaire - on Governance role of BOT and Special Catholic Character
- Annual School Self Review Process and Plan - outlining both historical and present context
- DRS reports to the BOT -these reports document the self-review of specific focus areas over the past four years.
- Pastoral Care 2013
- Religious Education 2012
- Catholic Community 2010-2011

### **From SJS Oracy Review (led by Deputy Principal)**

#### **Impact on Student Achievement**

#### **What happened?**

##### **Teachers**

- Confidently enjoying the professional opportunity and challenge to work in their PLG
- Collegially looking at next steps to improve student learning and achievement
- Showing high levels of confidence and competence in giving and receiving feedback
- Using strategies from PD explicitly

- Providing meta cognitively rich classrooms
- Using deliberate acts of teaching
- Being critically reflective of their teaching practice

### **Students**

- Increased participation and contribution in group and class discussions
- Speaking in elaborative sentences
- Noticing and speaking in detail
- Operating in the "Goldilocks zone"
- Making connections with prior knowledge and new learning
- Showing high levels of engagement and independent learning
- Accelerated levels of progress and achievement

### **Parents**

- Very good attendance at Home-school partnership meetings
- Very supportive of Intensive Oral language programme
- Confidence to come to school to talk about student learning and achievement
- Volunteer as parent helpers in classrooms
- Feel part of the school family
- Encourage and promote bicultural and multicultural awareness
- supportive of the school

### **What have we learned?**

Implementing optimal conditions for learning in classrooms is an exacting art and craft that needs always to be at the fore of teachers' minds and pedagogy.

Every moment is a formative moment and it is critical evidence-based teaching and learning information that should inform planning, preparation and implementation cycles. The more we open up our teaching practice the better we will be at optimising language acquisition and expansion and ensuring learning is occurring for each and every student. The importance of attentive scaffolding - operating in the students' "Goldilocks zone" as much and often as possible - "*Not too hard, Not too easy, Just right*" - at the cutting edge

That by optimising interactional and linguistic patterns in the classrooms, there are gains in all curriculum areas and only through this, can we have confidence that students fully engage and participate cognitively.

### **Where to next?**

There is a commitment to the sustainability of this teaching practice and process by:

- Embedding the "best evidence practices" through ongoing observation and feedback sessions
- Sustaining learning through planned and cyclic review and keeping all stake holders consulted, informed and up to date and deeply involved where appropriate
- Celebrate the learning and evident blossoming of all in our school community.

## **Do the board and community understand the information they receive?**

The St Joseph's board receive regular reports on the progress and achievement of the students. For this to be meaningful, and for there to be a productive discussion of the analysed data, the board must have some understanding of the testing that has been carried out. They must also understand a range of acronyms - OTJ's, PAT, IKAN, JAM, GLoSS, Probe, STAR to name but a few.

Recently the Maths curriculum leader presented the IKAN and JAM results to the board. She explained how these were used as one piece of data to better inform the classroom teacher of a child's Maths stage and **assist** with the formulation of an OTJ. She also explained how this information was used to group students and focus the teaching on specific "domains". To help the board members understand how the IKAN test worked they were given a shortened version to complete. An interesting discussion followed!

At three way conferences parents have been shown what a STAR test looks like and how this provides **one** piece of information to assist their child's class teacher with an OTJ in Reading

## **Do we set realistic targets for our National Standards in Reading, Writing and Maths? How do we know we are on track?**

At St Joseph's not all year groups have the same targets, and targets for each year group may change from year to year.

Teachers, in consultation with the senior leadership team, make a judgement call very early in the school year as to how they think each child is likely to perform against the National Standards. To make that judgement they use the National Standards results from the previous year, their own observations from the first few weeks at school and the use of information and discussions with the senior leadership team and previous teacher where this is possible. Pupils are identified as: sustaining progress and staying at or above the National Standard; requiring particular attention to remain at or above the National Standard; identified as a child who has not been at the National Standard and will need to accelerate to make the National Standard; identified as a child who has significant learning needs and will unlikely meet the National Standard but will have special programmes to help make steps forward in their learning. By combining the first three groups together the teacher and school can set realistic and challenging targets for each class and year group. This approach places the focus on each and every child in the school.

Each term the teachers and senior leadership provide a snapshot to the board of progress being made by students across the school in relation to the targets set. This is done both by class and by year group. In Term 2 data is correlated by the senior leadership team with mid-year National Standards reports. This allows any significant anomalies to be explored thus ensuring the data and observations being made are as

accurate as possible. This assists the board in gauging progress towards the targets. It also highlights areas where additional support may be needed in a particular class or at a particular class level.

## Conclusion

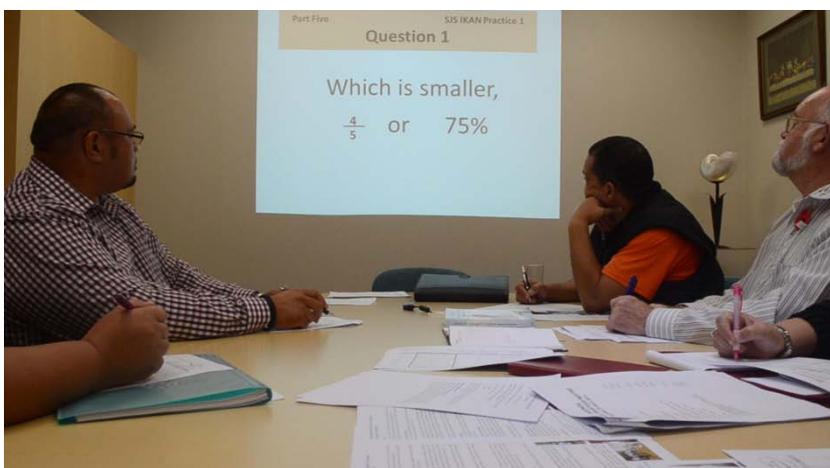
At St Joseph's Onehunga the purpose of self-review is to focus on how well the school is achieving its mission, vision and strategic goals. Self-review guides the school's direction and priorities in a clear and coherent way. The school has procedures that focus on improvement and guide practice. There is a shared understanding of the reasons for collecting and analysing data, and then using the evidence to inform the future direction of the teaching and learning in the school.

## Follow-up

An opportunity will be available to speak with Andy and members of his board and senior leadership team at the Catholic Education Convention - Wednesday Seminar "But How Do You Know?" - Driving Pasifika achievement through effective self-review.



Maths curriculum leader explaining IKAN results



IKAN testing of board members!

## Understanding the Present - A Catholic Perspective

*Gary Finlay, The Catholic Institute of Aotearoa New Zealand*

(The article below is an abbreviated version of an article written partly in response to the New Zealand Catholic Bishops' 2014 document *The Catholic Education of School-Age Children*. It forms the basis of a presentation at the 2015 Catholic Education Convention. The author is a Distance Education tutor for the Catholic Institute of Aotearoa New Zealand. He was Director of the National Centre for Religious Studies from 1995-2006).

### **The State We Are In or The Kingdom of 'Whatever'.**

Today people in 'Western' societies such as New Zealand live in a condition that may be termed 'hyperplurality'. (*1/ 11 and passim*) This is a condition in which there are many different and opposing views on all sorts of issues including matters of values and morality. In such a situation it is extremely difficult to get a consensus on serious issues facing society. Consider for example the polarised views on such subjects as abortion, euthanasia and same-sex marriage. Such societies are sometimes referred to as 'supermarket societies' in which people have on offer a great range of possible religions, philosophies and worldviews. Why should those responsible for Catholic schooling be concerned about this?

New Zealand Catholics belong to a minority religion in a secular society becoming ever more pluralistic. They no longer (if they ever did) live in a Catholic ghetto where they attend Catholic schools, play for Catholic sports teams, go to Catholic dances, marry other Catholics and bet on Catholic horses. As Cardinal Tom Williams noted in an interview in 2008, 'Those with a Catholic background are a minority group in New Zealand - and those around us are bound to be influential. If those around us have gone over to moral relativism and consumerism and materialism that is bound to impact on our lives.' Cardinal Williams said 'it is not easy to be a committed Catholic.'*(2/5)* Many others have also reflected on this issue.

In his doctoral thesis *Faith amid Secularity* cited in the NZCBC document *The Catholic Education of School-Aged Children* Chris Duthie-Jung describes the young people who were the subjects of his research as having 'a cultural connection rather than a commitment' to Catholicism. He adds, 'In every way they are typical of their generation — individualistic, humanitarian, scientific, media immersed, free of past ideas of a judgemental God etc.'*(3/n.33)*

Here it is important to emphasise, as Duthie-Jung does, that the subjects of his research were all Pakeha New Zealanders and that his findings relate directly to that group and not to other ethnicities (Samoan, Filipino etc.).

This finding of Duthie-Jung's is in my view a key to explaining the problem the Bishops are addressing - Why are Catholic schools not producing greater numbers of 'committed Catholics'? Not all the qualities Duthie-Jung lists are self-evidently incompatible with Catholicism. Thus one would expect a Christian to be a humanitarian (one who promotes human welfare and relieves human suffering) and there is no incompatibility between being 'scientific' and being Catholic. (More on this later). However I think there are problems from a Catholic perspective with being individualistic and media immersed.

In the past 50 or so years there has been a sea change in in what Neil Postman called 'the information environment'. (4/31-32 *passim*) In my view educators generally, and particularly those concerned with religious and moral formation, have not yet come to terms with the impact of television on society, let alone that of later social media. Formerly family, school and Church may have been the dominant forces in shaping the views, attitudes, values and preferences of children and young people. Since the 1960's these authorities have been rivalled, to say the least, by TV and other media. These media provide the information environment in which the young — and their elders — live. We are, whether we realise it or not, as Madge told her clients, 'soaking in it'. Why does this matter? A moment's reflection will lead to the conclusion that not all values and attitudes promoted - overtly, covertly or even unintentionally - by the media are in keeping with Christian values or virtues. To take one obvious example; what impact does the constant media exhortation to buy and update continually, to which children are exposed from an early age, have on any efforts to inculcate the Christian virtue of temperance?

The key question here, it seems to me, is that raised by Michael Warren (5/2). 'Who is telling the stories?' Warren pointed out that whereas in former times it was chiefly parents, school and church who were telling the 'stories' that promoted the values and attitudes their elders wished children and young people to adopt, nowadays values and attitudes are also imbibed from the media. These 'stories' include TV programmes like *Shortland Street*, and *America's Next Top Model* as well as advertisements, music videos, computer games such as *Grand Theft Auto*, Facebook, You Tube sites etc., not to mention the numerous pornography sites available on the Internet. All of these, and more, are part of the information environment. And as Neil Postman pointed out years ago the information environment is the 'first curriculum', school is second. (4/47 ff)

Here it is perhaps worth emphasising that it is not young people who are responsible for the information environment and its content. This is something created, owned and controlled by adults. Thus the images in music videos and advertisements aimed at the teen and pre-teen market are dreamed up not by teens but by adult producers in New York or elsewhere. Similarly it is not just stories or words that are important, but actions as well. (This is why the sexual abuse scandal in the Church has been so damaging to its credibility in the area of sexual morality.) As W. D. Wall put it 'the behavior of adolescents is a heightened picture of the adult world as they see it. It may be a caricature: it is none the less a shrewd criticism. The virtue or villainy we

teach them they will execute and it goes hard but they will better the instruction.'  
(6/45)

A salient feature of the current intellectual climate fostered by the information environment is a pervasive relativism. This is the view identified by Duthie-Jung, and by Christian Smith and his co-authors in *Lost in Transition* (7/27ff), that there are no moral absolutes. The default viewpoint is that everything is socially or culturally conditioned and therefore what is right (or wrong) for you is not necessarily right (or wrong) for me. This may be harmless or even desirable when it concerns what style of clothing to wear but is more serious if it concerns matters of morality or social justice.

In his 2013 Apostolic Exhortation *Evangelii Gaudium* Pope Francis writes about the need to spread the joy of the Gospel and of some of the challenges facing those seeking to undertake this evangelical task. Thus he identifies challenges in the economic sphere such as growing inequality and rampant consumerism. The Pope also addresses challenges in the sphere of culture such as threats to religious freedom and persecution of believers. Then he writes:

In many places, the problem is more that of widespread indifference and relativism, linked to disillusionment and the crisis of ideologies which has come about as a reaction to anything which might appear totalitarian. This not only harms the Church but the fabric of society as a whole. We should recognize how in a culture where each person wants to be the bearer of his or her own subjective truth, it becomes difficult for citizens to devise a common plan which transcends individual gain and personal ambitions. (8/n. 61)

This, I believe, is the situation we face in New Zealand. This relativistic attitude is part of the zeitgeist - the spirit of the age. It is what young Catholics, along with everyone else, are likely to absorb unthinkingly unless deliberate steps are taken to enlighten them. In an intellectual climate such as I have been describing opinion tends to reign supreme, and all opinions carry equal weight. You believe this, I believe that. Who's right? Who knows? Who cares? 'Whatever'. In a society where such attitudes are pervasive, commitments are harder to come by. This includes commitment to relationships such as marriage not to mention commitment to Catholicism.

So if we are hoping to produce young people who are 'committed Catholics' this situation rather than being unacknowledged and/or ignored needs to be directly addressed. The Bishops allude to this when they write, 'schools are constantly under pressure from the culture in which they are situated.' (3/n. 41)

The longer version of this article at this point contains several pages explaining how our culture came to be in this state. I have omitted them here for reasons of space.

We have now arrived at the condition we have today, 'la condition post-moderne' where many find it hard to believe in God and instead seem to find their purpose in life in

consuming the products of a capitalist society - the 'goods society' rather than the 'good society'. (1/235 ff) Here we should resist the temptation to be holier-than-thou. Catholics like everyone else are susceptible to the siren call of consumerism. The barbarians are already within the walls. To the extent that this is the case, what is needed is not only a counter-cultural stance but self-examination and repentance of the kind Pope Francis has been modelling and calling for.

Today we live in a society in which a moral compass is hard to find and where everyone has to make up his or her own mind on matters of belief and morality — the Kingdom of 'Whatever'. And this is true for young Catholics whether in Catholic schools or not. To some degree this has always been the case otherwise we would not have instances of Anglicans converting to Catholicism or vice versa, and the like. The important difference between 1815 or 1915 and 2015 is that the change in the information environment means that the plausibility structures for Catholicism and Christianity in general have been greatly weakened. That is to say, whereas in the past general social behavior reinforced the messages on belief and practice that one received from one's family and pastors, today it is more likely to contradict it or at least offer alternative pathways. There are many more choices available, to the extent that 'choice' itself has become a value. In a society where they are confronted relentlessly by alternative beliefs, values and lifestyles how are young Catholics to be helped to choose Catholicism?

### **What Is To Be Done? or Understanding the Present - a Catholic View.**

Given that young Catholics are exposed to, or immersed in, the current information environment the question arises as to how should the Church, including Catholic schools, respond? Neither, I think, by a call for a return to a former imaginary golden age nor by a Luddite approach. Currently Pope Francis has over 4.6 million English language followers for his @Pontifex Twitter feed. The electronic media are not going to go away. They are likely to become more pervasive, and the information environment has the potential to become even more toxic; think 'Roastbusters', sexting, cyber bullying. A better response surely is to help people understand the culture they inhabit and to offer a life-affirming alternative to the various life-stances on offer. This is an alternative that provides meaning and hope whatever the failures, disappointments or tragedies that befall us - the meaning and hope that subsists in the good news of the life, death and resurrection of Jesus Christ — what Pope Francis calls 'the joy of the Gospel'. And here it is worth recalling that hope is a virtue that Pat Lynch has consistently emphasized in his advocacy for Catholic schools over the years.

Here's where the New Evangelisation comes in. In his 1990 Encyclical *Redemptoris Missio* Pope St John Paul II drew an analogy between the role of St Paul preaching at the Areopagus in Athens and the task of evangelisation in places like New Zealand today;

The first Areopagus of the modern age is the *world of communications*, which is unifying humanity and turning it into what is known as a "global village." **The means of social communication have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behaviour as individuals, families and within society at large. In particular, the younger generation is growing up in a world conditioned by the mass media. To some degree perhaps this Areopagus has been neglected (9 /n. 37) [My italics].**

It seems to me that if schools are to do what the Bishops are calling for and produce more 'committed Catholics', then at least four actions are necessary:

### 1. The Promotion of a Catholic Worldview

Steps must be taken to expose and counteract the 'dictatorship of relativism'. This will require promotion of a Catholic worldview. The necessary historical, philosophical, sociological and theological analysis is available to enable us to teach this and to encourage young people to adopt a Catholic worldview rather than any of the alternatives out there. This cannot be done in a piecemeal fashion which expects pupils to imbibe a Catholic worldview by osmosis as it were. It needs to be done deliberately in a planned way. It will involve on the one hand identifying and deconstructing today's 'isms'. On the other hand it means fostering a Catholic worldview — something that provides a unifying perspective and situates Catholicism among other worldviews - secular humanism, scientism, hedonism, nihilism, extreme environmentalism etc. These need to be named, explained and contrasted with a Catholic worldview. This is essentially a consciousness-raising procedure similar to the way in which the New Zealand Curriculum provides for pupils to be taught to be aware of the techniques of advertising. The aim is to help young people to see 'the big picture'.

### 2. The Promotion of a Sacramental Vision

This is the major recommendation of the important study *On the Way to Life* commissioned by the Bishops of England and Wales in 2005. (14) What is this sacramental imagination? It is not easy to define. One of its best known manifestations is found in the work of Gerard Manley Hopkins whose poetry, true to his Jesuit founder's injunction to 'see God in all things', describes a world 'charged with the grandeur of God'. (15/26) It is based on the fundamental Catholic insight that 'grace builds on nature'. As William T Cavanaugh puts it, 'Sacramental life is not an occasional ritual but a whole way of living in the world that allows for no fundamental antagonism between God and God's good creation.' (16/208) Fr. Daniel O'Leary in his book *Begin with the Heart* (13) provides valuable insights for schools on this action.

### 3. Teaching Ways of Prayer

While spirituality is more than praying, prayer is central to it. Being a Christian is for everyone a project rather than an achievement. Living a Christian life does not mean just abiding by a list of moral rules but rests on a life-stance — an awareness that all is gift and that gratefulness is the proper response to God's gifts. This is not a matter of

re-inventing the wheel. Much good teaching on prayer already exists in schools. Teachers merely need to be helped to implement best practice across the system.

#### 4. Clarifying the Relationship Between Science and Religion

There is a need to teach a correct Catholic view of the relationship between science and religion including the understanding of the theory of evolution. As the Second Vatican Council put it;

Consequently we cannot but deplore certain habits of mind, sometimes found too among Christians, who do not sufficiently attend to the rightful independence of science. The arguments and controversies which they spark lead many minds to conclude that faith and science are mutually opposed. (17 n.36)

Obviously this is not an area that concerns Religious Education teachers only. Teachers of Science subjects in Catholic schools should also be aware of the Church's position.

My proposal for how to begin to address the issue identified by the Bishops I shall cover in my session at the Catholic Education Convention. Anyone who would like a copy of the longer version of this paper could email me at [ragnif@gmail.com](mailto:ragnif@gmail.com).

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## Reflections on eLearning in the Classroom Setting

*Andrew Murray, Deputy Principal, Sacred Heart Girls' College, New Plymouth; currently on secondment to NCRS*

*"Schools should explore not only how ICT (eLearning) can supplement traditional ways of teaching but also how it can open up new and different ways of learning"*  
New Zealand Curriculum

eLearning has become a major pedagogical issue in our Catholic schools and it has been the subject of much discussion by the Church and the education sector. In this article I will explore some of my key experiences in the schools concerning this.

Since the 1990's the Church has recognised the importance of using a variety of means of communication and technology to enhance our understanding of the world, our faith and God. Pope John Paul II stated *"Church leaders are obliged to use "the full potential of the 'computer age' to serve the human and transcendent vocation of every person, and thus to give glory to the Father from whom all good things come".*  
(Message for the 24th World Communications Day, 1990)

Noted educator Michael Fullan (2011), highlights that if technology is to be used as a teaching tool in schools, it will only be effective when it is facilitated by sound teaching practice.

*"Without pedagogy in the driving seat, there is growing evidence that technology is better at driving us to distraction, and that the digital world of the child is detached from the world of the school."* (p. 15)

It may seem unusual to be focusing on the merits of eLearning in our schools but it's important I am clear in the fact that technology is but a tool which enhances good pedagogy as stated by Fullan (2011).

Before I share my reflections on eLearning I thought it might worth first defining some key terms.

**Pedagogy** is "a combination of knowledge and skills required for effective teaching. Online learning requires a different approach to pedagogy, also known as virtual pedagogy or e-pedagogy" (University of Adelaide, 2009).

**eLearning** is "learning facilitated and supported through the use of information and communications technology" (JISC, 2004, p10). In turn the same source sees pedagogy as defined as "the activities of educating, or instructing or teaching" and "activities that impart knowledge or skill, pedagogy implies a very special skill, for which the term 'art' is not misplaced" (JISC, 2004, p10).

**Online pedagogy** is a core of effective and traditional practices of teaching and training that have worked over time. Pedagogies are embedded in programmes and

practices as assumptions that influence the design and delivery of teaching and training (Brennan, McFadden & Law 2001, p.24).

Here then are some of my reflections regarding aspects of ICT and eLearning:

### **The Virtual Classroom**

It takes a great deal of time to put the necessary curriculum materials together to set up a virtual classroom. I spent several weeks reshaping my classroom materials to work for online students. In some cases, activities that I have used effortlessly in the classroom could not be adapted at all for online use. Looking back, I made many mistakes for example, attempting to set up a second course when I had not perfected the first. My tip is don't let your enthusiasm for this new technology overcome your basic instinct for good classroom teaching and planning.

In a virtual classroom, students will not necessarily be completing tasks at similar times. Indeed having students working on various stations can be seen as best practice. However, this meant I was required to regularly check emails and keep up with the student discussion and conferencing that takes place on virtual message boards. A characteristic of classroom management that I overlooked is the challenge of answering questions in the virtual classroom. A written explanation to a question online can take more time than a verbal answer to a question in the classroom.

I think the workload for an online course is similar to that of a face-to-face environment but it may seem like more work because it's not as concentrated. For example a face to face activity can be completed during a single class period, and any issues related to that activity will be discussed in real time with the entire class. This then enables everybody to move onto the next thing concurrently. However, for the online setting, the workload is distributed depending on the pace of the learner and their need. An advantage of this is that it addresses the issue of a personalised learning experience. Students will likely be working at different times during the week, and their questions can trickle in accordingly. This can mean an activity that might take seven minutes to complete in a classroom setting may take a few days to discuss online, especially if students are not able to be online together at the same time. Working in stations works well for many students and complements the key competencies from our curriculum document.

I have found discussions online are more deeply thought out, they tend to be thought out responses rather than retorts. This is perfect for students and teachers alike as it remains online for students to go back to as a reference. It provides the opportunity for those students who prefer not to share in a classroom environment to share and reflect. In Religious Education this works well as it allows all students to spend time on a thoughtful and insightful answer or comment.

### **Students and Feedback**

I have taught many subjects in my years in the classroom. The one thing I know is that my students love feedback. They are receptive to quick responses to any questions or

concerns they have. We must remember that the students of today are the 'instant generation'. I strive to create a respectful and supportive online community where students can be free to take risks as they attempt to explain their understanding of challenging concepts and ideas, one that matches the special character and gospel values of our Catholic schools.

I believe that being online and available for conference can create a supportive and responsive learning environment. Benchmarks and deadlines are important. I am very strict and keep to these for students and myself. I set the year up with agreed rules about online behaviours, which cover many of these matters. It is all about setting the tone just like in a physical classroom. I introduce myself by posting my own introduction and a photo first. This links to my other philosophy regarding social media. I conscientiously respond to each introduction individually because I want the class to know that I'm interested in getting to know them.

#### **Tools are great but.....**

The virtual classroom can be the home of many interesting and dynamic applications. In evaluating the usefulness of these tools the question I have always asked is "Is this helping my learners?" It is important to stress that eLearning is not watching entire movies through a computer. Having students copy down notes from PowerPoint is not eLearning either. My approach has been to keep things simple.

When using these tools planning is essential. My key tip is to expect that something will go wrong. The network may go down, a link may be broken, the wrong resource is posted the list is endless but don't let that put you off. Treat these mistakes like any other mistake that happens in a classroom and turn them into teaching opportunities. To be honest I have found my students have loved getting involved and helping solve the problem.

#### **Online resources are not right for all students**

It is important to provide students with many opportunities for a variety of learning experiences. Some students may be tactile learners and just like the feel of a textbook while others prefer face to face discussions. Some may find they are just not attuned to the world of eLearning. They just may not respond to instant messages. That just has to be ok. These learners still need their learning styles accommodated and catered for.

#### **Collaborate**

Don't hesitate to reach out to others who teach online to share ideas, collaborate, and commiserate about your experiences. Reaching out to others in different subject areas has been something I have benefitted from. Creating your own Professional Learning Network (PLN) is easier and more important in the twenty first century learning environment.

Collaboration among colleagues in your own professional learning network is important, and I have learned so much about teaching and learning from other teachers as well as from sharing my own experiences.

### **Evaluation**

I gather feedback from students about what works and what doesn't and how the online course or online resources can be improved. See all feedback and comments as constructive (even the criticism!), so you can fine tune and improve your current materials, resources and delivery. I am very feedback-oriented in my approach to teaching, and I tell students this from the very beginning. I invite them to share their thoughts about the course at any time. There are always things that come up that I cannot change, such as the textbook or assessments or having homework assignments. However, some things do come up that can, and should, be changed.

### **Parting Thoughts**

I often think teaching online has gifted me with another perspective on teaching practice. I have observed that teaching online has created a new lease of life for many in the teaching profession. For students in the classroom who have difficulty following the lesson, the notes are available through eLearning for future reference. I am now exploring the podcast experience as another possible teaching tool.

My experience shows environment is important. Teachers have taken on the role of facilitators more than ever before. The upskilling of teachers is vital and is supported by research. Online learning environment and ICT is likely to increase in its application to the school environment, particularly as technology becomes more accessible and school networks become more stable. This said, no single pedagogical perspective is sufficient on its own. The nature of the online learning environment is such that it will always require some degree of collaboration of different pedagogical perspectives.

Opinion suggests that by the very nature of online learning there could be greater scope for wider study in the future. Collaboration is just part of this. According to Veen (2009), the school day in 2020 will be: "4 Hour Periods, Interdisciplinary Themes, Areas for 90 to 120 Students, Continuing Individual Learning Paths" (Veen, 2009, p6). Such a change would require commitment from teachers and a willingness to teach four hour periods and across disciplines. This would mean a radical shift in thinking from all relevant parties in New Zealand education from government to unions through to schools.

I believe that the notion that eLearning should be just affixed to learning is at odds with what we are on about as a system, rather, it should be embedded at the centre of curriculum and at the centre of the curriculum document in New Zealand. For the development and the use of online learning, as a component of the teaching curriculum, it needs to be underpinned by a range of sound and well researched pedagogies or pedagogical perspectives.

I believe there is great need to upskill the teachers who would be implementing online teaching programmes. To develop effective online curriculums, they need to be well versed in the literature and the pedagogical perspectives available. Like our own church there is a great need for those with the message to evangelise. Indeed this is another form of 'new evangelisation.'

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## Author's Note

I am Deputy Principal and Principals Nominee at Sacred Heart Girls College in New Plymouth. In Term 2 and 3, 2015 I am on secondment to NCRS working with Catholic secondary schools. I will be presenting at the Catholic Education Convention in June on some practical eLearning tools for Catholic schools to enhance teacher, student and parent engagement.



St John Bosco School



St John Bosco School

## **Catholic Social Teaching and Critical Thinking Can Help our Children Become Transformers of History**

*Lyn Smith, The Catholic Institute of Aotearoa New Zealand, Auckland Site Coordinator*

'*Reflecting Christ through Catholic Social Teaching*' and '*Don't believe everything you see, hear or read: It's not all true you know!*' are two seminars I will present at the Catholic Education Convention in June. Even though they appear to be very different from their titles, there are similarities between them in content. Both are about the duties and obligations Catholics encounter in the 21<sup>st</sup> century, and how schools contribute to the Universal Church.

"The Catholic School, in committing itself to the development of the whole man, does so in obedience to the solicitude of the Church, in an awareness that all human values find their fulfilment and unity in Christ" (*The Catholic School on the Threshold of the Third Millennium*, Congregation for Catholic Education, 1997, n9).

'*Reflecting Christ through Catholic Social Teaching*' explores how the social teaching of the Church expects Catholics and 'people of good will' to acknowledge Christ through their words and actions. The Church has always seen the importance of caring for those who are marginalised in society. The Old Testament reminds us that if we are to be holy as God is holy (Lev 19:2) then we need to care for the 'widow, orphans and aliens' or strangers to the land. In the New Testament Jesus very clearly states what is important for us to do if we are to follow him as disciples in Matthew 25:31-46, *The Parable of the Sheep and Goats*. If we do not do these things then we continue to promote the structural sin that is present in the world.

The Catholic Church considers its social teaching on justice as one of its primary concerns, describing it as "the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition" (PCJP, 2004, p. 36). For the Church, justice is about 'action' and 'participation' both of which are seen as a constitutive dimension when preaching the Gospel.

But, what is this social teaching? Ignatius, Bishop of Antioch in the second century, saw the Christian life as being one of imitating God and so displaying God's characteristics as revealed in scripture, like love, compassion, forgiveness and mercy in your life. Throughout history, there have always been links between social teaching and scripture where God hears the 'cry of the poor' bringing forth a new exodus, in which people recognise what is needed for all creation to be clothed in love. Social teaching will bring about a new understanding of justice and how it is in relation to God, self, others and creation.

This justice reflected in our Catholic Social Teaching (CST) came to the centre stage after the 1971 synodal document *Justice in the World*. This document suggested that "action on behalf of justice and participation in the transformation of the world fully

appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (WSCB, 1971, p. n6). Action is at the forefront of biblical justice and the document encourages people to challenge the injustices in the world because "Christians' specific contribution to justice is the day-to-day life of individual believers acting like the leaven of the Gospel in their family, their school, their work and their social and civic life"(WSCB, 1971, p. n49). This biblical justice is explained as a renewal of the understanding that justice was relational and this meant fidelity to the Covenant. The Covenant as written in the Ten Commandments (Exodus 20:1-17) and expressed in the person of Jesus (Luke 22:7-23/Matthew 5:1-12).

Our CST encompassing justice challenges us because it requires participation - it is doing justice that fully demonstrates how God behaves towards the poor and oppressed, bringing them liberation. It is no longer good enough just to dialogue: justice as liberation demands "praxis and concrete involvement" (Elsbernd & Bieringer, 2002, p.141). It is praxis that will be hard to do because the world situation requires the continuation of the capitalist system that has evolved. Justice for liberation asks us to look again at what we are as human beings in relation to creation, and stand up for a community that reflects God as revealed in the covenant and reflected in a community that is based on liberation and freedom. However, if we want to put into practice the teachings of Jesus and promote the reign of God through the Covenant community, we will truly have to be a people of justice (Mt 25:31-46).

The mission or role of the Church is to help people become that Covenant community and the Catholic school must contribute towards that mission and so encourage its young people to be ones who will transform rather than make history (Groome, 1998). Students may need to be prepared to take a stand and face the challenges of the capitalist western society that dominates the world order. This stand means reflecting God and imitating Christ. *Reflecting Christ through Catholic Social Teaching* explores how by knowing, understanding and applying CST we can become a community of which people will say they know we are Christians by our love.

The primary and secondary programmes in Catholic Schools in Aotearoa New Zealand, explore CST principles throughout. At times, this is implicit through the teaching and discussion around relationships and at other times explicitly as in the Year 12B Student Text and Teacher Guide entitled *Justice and Peace 12B*.

The New Zealand Catholic Bishops Conference (NZCBC) identified the principles of CST as:

- Human Dignity
- Human Equality
- Respect for Life
- Association
- Participation
- The Common Good
- Solidarity

- Preferential Protection for the Poor and Vulnerable
- Stewardship
- Universal Destination of Goods
- Subsidiarity

During this session, I will address how these principles reflect the face of Christ by discovering the meaning of each principle and giving examples of their relation to life today. Participants will also be expected to apply some of the principles in Aotearoa New Zealand for themselves. Pope Francis in *Evangelii gaudium* (2013) stated that there is a need for the Church to recognise the 'concerns of the poor and social justice' (n. 201) and that 'people in every nation enhance the social dimension of their lives by acting as committed and responsible citizens' (n.220).

The principles of CST are clear guidelines for us to follow to enhance or bring about the reign of God, here and now. They are addressed not only to Catholics, but also to all 'people of good will', to guide and sustain behaviour towards a loving relationship between God, self, others and creation. CST should motivate us to get involved, using our hearts to hear the 'cry of the poor' with compassion, our heads to understand what they ask of us and our hands to do something about the 'cry'. This workshop's aim is to help us understand the development of CST and what impact it could have in our everyday lives (see diagram below) if put into practice.

In *Don't believe everything you see, hear or read: It's not all true you know!* I will explore how to use some forms of everyday media to explore critical thinking skills with students for use in the classroom and everyday life. Religious Education's central concern is with ultimate questions of life, critical thinking and analysis and interpretation of what we might read, see and hear (Rivett, 2007. p.17). The resources we use in the teaching and learning environment should give the participants an opportunity to answer those ultimate life questions.

Religious Education in our Catholic schools and within faith formation in parish programmes should

"appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge (*General Directory on Catechesis*, 1997. n.73).

With this requirement, it is vital that the message presented takes into account the world in which the students live. Our programmes should help our students learn about and from religion (Harris & Moran, 1998). This means that they should be able to have knowledge and understanding of religion by learning about it and be able to consider, reflect and express their understanding of religion by learning from it.

In Religious Education, we are providing students with the opportunity to develop through active learning the skills required to interpret and critically reflect upon the

world. As educators, we can use the way we communicate to provide students with opportunities to learn the skills to do this. Through active learning, the skills they can develop are how to:

- investigate
- empathise
- interpret
- reflect
- analyse
- evaluate and
- synthesise

what they read, and to see and listen from a Catholic perspective or worldview. Students face constant bombardment of images, music and the written world, that can be very confusing if they do not have a framework on which to hang their views and so these skills are vital in the 21<sup>st</sup> century.

Opportunities should be provided for students and teachers to discover together what the Catholic worldview is on a particular issue/topic within the Religious Education programmes in Aotearoa New Zealand. For example: the images we chose to share with our students reflect our worldview in relation to the Catholic Church.



21<sup>st</sup> Century Christ Church of our Lady Immaculate and St Philip Neri in Uckfield Sussex.

Used with permission from Fr Stephen Hardaker 09/05/15.

This sculpture of 21<sup>st</sup> Century Christ can provide teachers with an opportunity to discuss, understand and evaluate what is it about Jesus that the sculptor was trying to portray. This could be in contrast to the bronze Sculpture of *Jesus the Homeless* by Timothy Schmalz outside Regis College, the Jesuit College at University of Toronto below.



Jesus the Homeless

Photo by Pjopsullivan from Wikipedia.

Two Catholic Churches in United States initially rejected this sculpture as being too controversial and not clearly depicting Jesus before finding its home in Toronto. Schmalz (2013) found it ironic that "Homeless Jesus had no home" ([http://www.thestar.com/news/insight/2013/04/13/sculpture\\_of\\_jesus\\_the\\_homeless\\_rejected\\_by\\_two\\_prominent\\_churches.html](http://www.thestar.com/news/insight/2013/04/13/sculpture_of_jesus_the_homeless_rejected_by_two_prominent_churches.html)).

Faith is nurtured and developed in the Religious Education classroom that encourages students and teachers to discuss images of Jesus like these in a safe environment where views can be expressed, analysed and synthesised. Newspaper articles, music the students are listening to or secular images with a religious metaphor can also help to do this.

Both seminars have elements that acknowledge Groome's (1996), understanding that:

- Catholicism has a positive anthropology of the person,
- Sacramentality of life needs to be acknowledged.
- Catholicism is communal in its emphasis, and
- Faith and reason are important in the development of the whole person (p.108).

Both workshops will consist of input and activities, which can be replicated in the school or parish formation setting. Educators in the Catholic setting are passing on the Tradition to the next generation and the task is not always easy, but as Pope Francis (2013) says,

"The salvation which God has wrought, and the Church joyfully proclaims, is for everyone. God has found a way to unite himself to every human being in every age. He has chosen to call them together as a people and not as isolated individuals. No one is saved by himself or herself, individually, or by his or her own efforts. God attracts us by taking into account the complex interweaving of personal relationships entailed in the life of a human community" (*Evangelii gaudium*, n. 113).

Both CST and critical thinking help us all to do this.

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## DEVELOPMENT OF CATHOLIC SOCIAL TEACHING

