

## **Catholic Social Teaching**

### **DIVINITY**

#### **Dignity:**

A key core principle in the Religious Education curriculum is the intrinsic dignity of all humans, the belief that we are all made in the image of God, Genesis 1:26-27. This is at the heart of all that we teach and to know that our students and staff are loved by God. In the encyclical *Fratelli tutti*, Pope Francis wrote, 'Fraternity necessarily calls for something greater, which in turn enhances freedom and equality,' since the one who sees the other as a brother or sister sees in him or her a face, not a number."

#### **Solidarity:**

"Solidarity is not optional, but rather a basic question of justice" *Laudato Si* - Pope Francis. The content of the RE curriculum involves a consistent focus on showing respect to one another, a need to stand in solidarity with our brothers and sisters throughout the world, putting faith into action. Catholic Social Teaching is a call to live out the Gospel values in how we speak and act. Students study the importance of service through the work of organisations such as CAFOD and the SVP. Standing in solidarity is a key aspect of responding to the needs of our world for those who suffer.

#### **The Common Good:**

One of the precepts of Catholic Social Teaching is the notion of the common good – common ownership, where people think and act in terms of community. "A community that knows how to give a voice to the voiceless is what we all need." Pope Francis. The theme of community and community cohesion is a theme in both the Key Stage 3 RED and 4. The common good requires everyone's participation, teaching students what it means to be global citizens.

#### **The Option for the Poor**

"The preferential option for the poor is at the centre of the Gospel." Pope Francis. A preferential option for the poor means that we think first about the needs of those who are the most vulnerable. The RE curriculum focuses on how God's love is for everyone.

#### **Peace**

"Peace is an enterprise of justice," *Gaudium et Spes*. The RE curriculum reflects the belief that peace is a collective pursuit, in our school, home and wider communities. At KS4 pupils investigate the changes brought about by the Second Vatican Council, which included a greater emphasis on inter-faith dialogue in order to build peaceful relationships through open dialogue, across all faiths. The 'Dialogue and Encounter' units at KS3 allow pupils the opportunity to study other world religions. At GCSE we study the importance of interfaith dialogue. This year to coincide with Interfaith week nationally 11<sup>th</sup>-15<sup>th</sup> November 2024, we had a number of speakers from different faith traditions speak to our students.

#### **Creation and environment**

"A Christian who doesn't safeguard creation, who doesn't make it flourish, is a Christian who isn't concerned with God's work, that work born of God's love for us." Pope Francis. The theme of stewardship, reflected in Pope Francis's encyclical *Laudato Si*, is a key focus when studying the Christian duty to care for the environment, our common home which we look at from Year 7 and revisited in each Year group through RED and GCSE Eduqas Catholic Christianity.

#### **The dignity of work and participation**

Church teachings uphold the dignity of work and participation. The human person should always come before the pursuit of profit. In KS4 we focus on St Paul's letter to the Corinthians where he describes the Church as the Body of Christ. He reminds us that we all have a unique role to play as Christ's body now on earth. Through our work, we help others to learn and grow closer to God. Pupils understand themselves as 'co-workers', who are working to build "a beautiful garden for the human family", Pope Francis. For the last two years for our Careers week in Divinity, we have invited parents and carers in to give presentations to our students about

how their vocation links to Catholic Social Teaching and have shared our speakers with other departments such as PE, Geography, Health and Social Care.

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. Galatians 3:28

## **ENGLISH**

### **Dignity**

Through their study of English at St. Martin's, students learn the importance of dignity. They encounter characters who are prejudicial to others and those who experience prejudice. When studying the history of rhetoric, students read some of the speeches of the past that have challenged prejudice, protested inhumane treatment and called for the love and respect to which all are entitled. They study Sojourner Truth's demand for recognition, Martin Luther King's dream for a world where dignity is afforded to all and Wilberforce's speech to the House of Commons in which he calls for an end to the brutal and immoral slave trade. Through these and the fiction they read, they explore the damage to dignity man's hubris and prejudice wreaks. We want our students to understand the importance of dignity and to recognise that it is incumbent on us all to treat every person and creature with loving respect.

### **Solidarity**

A number of the texts students study in English at St. Martin's share an underlying theme: the importance of standing in solidarity alongside those who suffer. In *An Inspector Calls*, Priestley proselytises both to the people of 1945 and future audiences the importance of collective responsibility, and echoes Donne's famous words, 'I am involved in mankind' which resonate as much today as in the early 17<sup>th</sup> century when they were written. Through their study, students learn the importance of solidarity, understand why 'no man is an island' and recognise that we are, as Priestley's Inspector asserts, 'responsible for each other'.

### **The common good**

Whilst the common good, the belief that the fruits of the earth belong to all, is a common theme of several texts studied in English, it is also a value we display in our teaching. All are entitled to the gifts of creation, and we foster the conditions where all can flourish. We encourage our students to be aspirational, to make wise choices – academically and behaviourally – and to support each other on their journeys through discussion, feedback and reflection.

### **The option for the poor**

As we want our students to know that God's preferential love is for the poorest and most vulnerable, our curriculum often explores the lives of those marginalised by society, and those who live on its periphery. They learn of the plight of Frankenstein's creation: a creature abandoned and rejected by man whose suffering and loneliness leads to devastating consequences, and read of the duality of Victorian society in *Dr Jekyll and Mr Hyde* where the poor queue up for 'a morning glass' whilst the rich enjoy fine 'vintages' and comfort. When studying rhetoric, they explore the register of charities who rely on persuasion to generate money that will ameliorate the lives of the homeless and those who find themselves at the nadir of their lives. The discussions this study foments emphasise the plight of the poor and vulnerable, elucidating our shared imperative: to ensure that we prioritise those most in need.

### **Peace**

From their first weeks at St. Martin's, students read of the conflicts of the past; some are real, others fictitious. Millennia may have passed since Homer's *Iliad* and *Odyssey* were first penned, hundreds of years elapsed since Shakespeare depicted the violence and brutality of conflict, and a century coursed since Wilfred Owen relayed the horror and pain of the First World War, yet the need for peace and an end to the suffering that conflict creates is apparent in each and every depiction of it that our students read.

### **Creation and environment**

A number of elements of the English curriculum explore the importance of respecting and protecting our planet, encouraging our students to see themselves as the guardians of God's creation. They explore the beauty of the natural world through Homer's detailed descriptions of its majesty, learn of the damaging effects of industrialisation on the natural world through their study of poetry and Stevenson's smog filled London, and through the teaching of rhetoric and transactional writing they present their views on the importance of protecting and preserving the Earth for future generations.

### **The dignity of work and participation**

In reading about the prejudice and oppression of the past from the Medieval feudal system to the entrenched class system of the 18<sup>th</sup> and 19<sup>th</sup> centuries, our students learn of the suffering of many at the hands of the privileged and affluent few. They explore the injustices of exploitation and its tragic consequences. Through the study of characters such as Priestley's emblem of the subjugated working class, Eva Smith and the 'manacled' people and child labourers of Blake's Georgian London, students understand the magnitude of the dignity of work, and how it must be enshrined.

### **SCIENCE**

The science curriculum has many examples of Catholic Social Teaching within it. Broadly speaking, science lessons ask students to appreciate the valuable resources on our planet for the common good. Appreciate that they are finite and should be used sustainably to ensure there is enough for future generations for example: food production, renewable energy sources, use of fossil fuels, synthetic products, all linked to creation and environment. Not only do we consider the immediate impact of sustainable living, but we consider all aspects of a life-cycle assessment from the sourcing of raw materials, manufacturing and distribution of goods to the disposal of the final product. The science curriculum also considers the options for the poor in terms of food production, medicine and vaccinations, including the moral and ethical debates surrounding the manufacture of medicine/vaccinations.

Biology presents an opportunity for students to appreciate the dignity, complexity and intricacy of the human body, and the interdependence of the various systems could be seen in the light that humans are fearfully and woefully made. The study of the brain is chance to recognise human capacity for abstract thought, creativity, moral judgment, and the search for meaning may be interpreted as reflecting God's image.

Within the science curriculum are opportunities to learn about solidarity and empathize with those who suffer due to health issues, environmental degradation, and social inequalities. It encourages critical thinking about how science can both contribute to and alleviate suffering, providing students with the knowledge and ethical framework to understand and respond to these challenges in a compassionate and informed way.

The dignity of participation is found through the design of the curriculum, because it is accessible to all regardless of their background or personal circumstances. Students are allowed to access all parts of the course and have the right to experience an education that stretches further than the prescribed GCSE specification. Including a diverse range of perspectives is also fundamental to the progress made in scientific community, as it is a universal endeavour across global citizenship. The curriculum also emphasises the importance of being critical thinkers; learning to challenge and ask questions.

### **MATHS**

<b><u>Human Dignity</u></b>
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<i>All created in the image and likeness of God</i>	<p>When discussing work, we ensure that students are both actively listening and responding to comments..</p> <p>Each students answer is respected by both the class teacher and the students within the class.</p> <p>When an incorrect answer is offered, teachers try to scaffold questions in order to tease out misconception or a corrected answer</p>
<b><u>The Common Good</u></b>	
<i>Whatever is needed for each person to flourish</i>	<p>Students who offer answers are supported by the class teacher and the class as a whole.</p> <p>Each students answer is respected by both the class teacher and the students within the class.</p> <p>When an incorrect answer is offered, teacher tries to add in scaffolded questions in order to tease out misconception or a corrected answer.</p> <p>Opportunities for individual thinking time before an answer is asked for by the class teacher. Where appropriate, opportunities for this thinking time to be with another student within the class.</p>
<b><u>Solidarity</u></b>	
<i>Not just doing things for other people but acting with them to build a more just world together</i>	<p>Problem solving questions that address the need for mathematical skills and knowledge within the wider community.</p>
<b><u>Participation</u></b>	
<i>People have a right and duty to take part in shaping a more just and human society</i>	<p>Class discussions to involve as many students as possible.</p> <p>Problem solving questions that address the need for mathematical skills and knowledge within the wider community.</p> <p>Equipping students with the knowledge to function within society via the use of % calculation and how these can be used within mortgages/loan/savings etc.</p>

<b><u>Subsidiarity</u></b>	
<i>As far as possible, decisions should not be taken at the highest levels but by the people who are most affected</i>	Class discussions to involve as many students as possible.. Equipping students with the knowledge to function within society via the use of % calculation and how these can be used within mortgages/loan/savings etc. Using the concept of rounding and estimation to ensure that shopping bills can be paid for.
<b><u>Stewardship of Creation</u></b>	
<i>We are called to care for creation as stewards, not just as consumers</i>	The role of all students to be empowered numerically so that they can function within society. It is the place of all teachers/ students to ensure that they have the numerical/problem solving abilities to be successful within their chosen role.

## **MODERN FOREIGN LANGUAGES**

### **Dignity:**

The MFL curriculum allows students to explore the differences and similarities between themselves and those living in the Hispanic and francophone world. We look at ways in which familiar festivals and religious events such as Christmas and Easter are celebrated in other countries, as well as giving students the opportunity to find out about less familiar festivals and celebrations such as All Saints Day or Bastille Day.

Our focus is very much on dispelling cultural stereotypes and encouraging students not only to explore but also to celebrate differences. We discuss the fact that our faith is without borders and that as Catholics we are part of a global community. We discuss the fact that we are all children of God regardless of our nationalities and that as Christians we have a duty to treat each other with compassion.

### **Solidarity:**

Our curriculum encourages students to consider ways in which they can give back to their local communities. We discuss themes such as volunteering and encourage students to think about how they may be able to use their language skills in future to further God's work.

### **The Common Good:**

The MFL curriculum touches upon themes such as inequality within the world and the need to share resources in a fairer manner. We discuss initiatives such as Fair Trade and reflect on how this helps to work for the common good.

### **The Option for the Poor**

At KS3 we look at topics such as education, food and housing and reflect on the differences and similarities between the UK and the Hispanic and Francophone world. We talk about how poverty can be a catalyst for migration and the need to treat all those who come to our shores seeking sanctuary as fellow children of God. At KS4 we discuss poverty and what can be done to support those who are suffering.

### **Peace**

In MFL we consider both current and historical conflicts involving Hispanic and Francophone countries. We reflect on the duty that we have as Catholics to seek peaceful solutions to conflict. We encourage students to consider the causes of conflict and what can be done to avoid it, stressing that we are all children of God and duty bound to show compassion to our fellow humans.

### **Creation and environment**

At KS4 students study the topic of the environment in depth. We discuss some of the environmental issues affecting Hispanic and Francophone countries as well as looking at the ways in which these countries are addressing these issues. We encourage students to take responsibility for their own environmental impact and look at ways in which they can reduce their carbon footprint. We also marvel at some of the wonders of

God's creation whether it be finding out about the pink dolphins of the Amazonian rainforest or the volcanoes of the Democratic Republic of the Congo.

### **The dignity of work and participation**

We encourage students to consider the role of languages in their future working lives and to think about the benefits of living and working abroad. We discuss topics such as gap years and volunteering, as well as comparing working conditions across the Hispanic and francophone world. We discuss the importance for human dignity of being able to earn a fair wage.

### **PHYSICAL EDUCATION**

To promote dignity in PE we respect and celebrate each individual's abilities, limitations, and progress. What this looks like in lessons is we adapt activities to ensure they are inclusive for all students enabling them to feel valued and respected in PE.

Under the solidarity element, PE offers opportunities to foster a sense of community and solidarity, encouraging students to support one another and work together. Team sports teach students to collaborate, communicate, and build relationships.

We design activities that ensure all students are included and encouraged, emphasizing group success and fair play in lessons over winning at all costs.

In PE we help students on FSM & PP through financial support of fixture cost, no student pays to represent the school and even use the PP budget for specific students. We also have the preloved sale of PE kit to aid those who equipment. Ensuring all students have equal access to participate fully in PE.

PE can also be a place to promote peace and justice through teaching respect, fair play, and conflict resolution. By promoting fairness and encouraging empathy among students.

In essence, Catholic Social Teaching in physical education shapes how activities are designed, how students are treated, and how values like inclusivity, fairness, and health are integrated into PE. It's about ensuring that PE is not just about physical skills but also about fostering ethical, empathetic, and socially aware individuals.

### **BUSINESS STUDIES**

#### **Dignity**

The Body Shop – animal testing – ethics?

Marketing – use of social media, influencers etc. The use of sex to sell products/services – the ethics surrounding this.

Treatment of key stakeholders (customers, employees and suppliers).

#### **Solidarity**

Trade unions

#### **Common good**

Why businesses exist – responsibilities greater than profit maximisation – adding value to society, to serve the common good for all. To allow all to become valued members of society and to contribute positively to it. Making tomorrow better than today.

Business objectives – non-profit organisations including charities and social enterprises. Serving others.

Consumer law.

#### **Option for poor**

Economic climate – wealth divide. Support for people living in poverty. What does poverty actually mean?

Cost of living crisis and impact on the poorest in society. How can we help them?

Fairtrade – what is it? Why does it exist? How does it help people living in poverty?

## **Peace**

Discussion about war and the impact it has on business and society e.g. Russia and Ukraine and the link to the cost-of-living crisis.

The Co-operative Bank won't lend money to businesses involved in the arms trade – trying to discourage war and encourage a world of peace.

## **Creation & Environment**

Environmental impact: sustainability, waste disposal, climate change and pollution.

## **The dignity of work and participation**

Employment law – equality act, discrimination, working conditions, exploitation of people living and working in third world countries. Motivation – ensuring a happy/self-fulfilled workforce through both intrinsic and extrinsic methods.

Leadership styles and the impact they have on employees.

Ethical issues – treatment of key stakeholders (customers, employees and suppliers); child labour; sourcing of raw materials and marketing decisions.

Ways of working – the use of unethical practices like zero-hour contracts.

## **GEOGRAPHY**

In Geography, Catholic social teaching is built into our curriculum at a national level but fundamentally delivered within our classroom's day in, day out. Firstly, as a department we consider the common good of our students and staff at the heart of everything we do, from the delivery of the curriculum to the way we communicate with and support each other.

Stewardship is one of the key teachings delivered in our subject as we continuously promote sustainable living and the enhancement of the wellbeing of our planet throughout all topics, including: globalised world, the living world, resource management and climate change. Students are taught to consider the generations of the future and global sustainability practices are discussed and evaluated regularly.

Solidarity and distributive justice are intrinsically linked in Geography as different places, cultures and societies are amongst the foundations of the subject. Globalisation by definition is 'the process in which the world becomes more interconnected' and students study the benefits of this whilst also investigating the reasons behind the unequal distribution of resources and access to the key features of development such as healthcare, education and income security. As a result of this, students are made aware of global issues of injustice and are encouraged to advocate for the dignity of all people and the sustainability of the planet.

## **HISTORY**

Catholic Social Teaching is embedded in our History curriculum. Dignity is present in our Year 7 Romans unit as students explore how the value of human life changes once Christianity emerges. Solidarity, The Option for the Poor, The Dignity of Work and Participation and The Common Good are explored in Year 11 with the rise of the Trade Unions, Chartists and Creation of the Welfare State. Peace is encountered during Year 9 and Year 10 as we look at the End of the Second World War and The Creation of the League of Nations.

## **TRAVEL AND TOURISM**

Throughout the entire Travel and tourism course students are required to recognise and understand the needs and preferences of the customer. In year 9 they focus on visitor types and how their needs differ including families, different cultures, religions and abilities as well as how different industry organisations develop policies, products and services to meet those needs. Pupils allow discover how organisations work together. Time is also spent looking at the ownership of tourism organisations and how this affects their aims, goals and the way they work. For example, private companies aim to make profit, while public organisations provide services to benefit local communities and voluntary organisations aim to create social impact, educate and preserve treasures, natural and manmade for future generations. These areas have clear links with CST and allow the pupils to consider CST within a huge industry and in the wider world.

In year 10 this is further explored by looking at general, specific needs and unstated needs of the individual, how these needs are identified and then met by different organisations. We also look at trends within the industry. It is clear to see that sustainability and social conscience is on the increase as a priority for tourists and that organisations are having to respond. Once more closely related to CST.

The final section of the course focuses on Global travel and tourism, and this clearly demonstrates strong links with CST, when we look at emerging destinations, loss of culture and traditions. The impacts of tourism on local communities and the responses of all industry organisations to factors including conflict, political issues, natural disasters, severe weather and the economy.

Of the 7 or 8 key areas of CST, Travel and tourism offers opportunities to reflect on and explore to some extent to all of them. As the industry employs significant numbers at all levels of the pay scale and contributes around 10% if not more to a country's GDP. This helps locals improve their quality of life and the governments invest in infrastructure such as transport, energy and waste management as well as health care and education. It also allows pupils to understand the negative impacts of tourism on both a global level and individual local community level.

## **COMPUTING**

In Computing we cover the dignity of work and participation, creation and environment and the common good. In Y7 students study Agbobloshie in Ghana which is known as "the world's waste dump." We cover the laws and ethics behind the disposal of electronic waste, the right to repair laws, anti-repair practises by certain companies and our moral obligation to ensure that the things we buy are used and disposed of properly. We also look at efforts that are being made to turn this problem around and help recover and recycle materials effectively.

In Y8 we look at our financial futures, modelling budgets etc and that culminates in our future work ambitions and why our education is so important. As for the common good we look at how networks and the internet have created a global platform on which everyone has the equal ability to publish and be heard.

At GCSE we examine the environmental impact of computing – which is really rather broad, everything from excess power consumption from AI, social media and crypto currency, to the manufacturing processes and pollution caused therein. We also look at the law and ethics and how computing has impacted societies around the world.

## **HEALTH & SOCIAL CARE**

As part of the H&S curriculum students learn about Person Centred Values. These are the key principles that underpin the work of those providing care in Health & Social Care services, They are a set of guidelines that provide a way of working for care settings and their staff Person centred practices enable service user to receive person centred care that meets individual's needs.

Person centred values in care include

- Individuality
- Choice
- Rights
- Independence
- Privacy
- **Dignity**
- Respect
- Partnership
- Encouraging decision making of service user.



We can link Catholic Social Teaching to **Dignity** in Health & Social care. **Dignity** involves valuing others, having regard for the wishes, feelings and opinions of others. Respecting and valuing them as individuals, providing support in any care or health setting to make them feel valued and support their self-esteem. The students learn about the importance of making individuals in any setting whether it be in a hospital, residential care home or those attending a food bank feel valued and that their **Dignity** is maintained.