

YEAR LEVEL	9 & 10
TITLE	Positive, Powerful Relationships (CEPD)
STRAND	CHRISTIAN MORALITY AND SOCIAL JUSTICE
SUGGESTED DURATION	10 weeks (25 hours)

This unit of work may be split over two years. It is expected that teachers will select and discern activities according to time available and knowledge of the individual class. While retaining some material from the former Level 6 CEPD Identity & Relationships unit (2009), this course incorporates Units 2 and 3 of the Building Respectful Relationships (BRR) learning materials produced on behalf of the Victorian Government which are designed to address and prevent family violence, through the examination of topics around gender, power and respect. While it is anticipated that this unit will complement H&PE units at these levels it is vital that students are given the opportunity to consider relationships through a Catholic lens.

The Building Respectful Relationships materials are available at <http://fuse.education.vic.gov.au/ResourcePackage/ByPin?pin=H9WQYK>. They comprise the Full Resource, an Introduction and Overview, and Units 1 – 3. Each unit comprises six or eight Sessions. Please download all documents and save in a common space accessible to teachers.

Unit Focus

The unit focuses on the development and maintenance of fulfilling relationships and the many issues that influence young people's sexuality during the adolescent years and into early adulthood.

BRR Unit 2: THE POWER CONNECTION explores the nature of gender-based violence and sexual assault in the context of power, social and institutional structures, and young people's lives. It takes a broad view of violence, covering the physical aspects as well as looking at the emotional, social and economic implications of gender-based violence, including homophobia. This unit also helps students to understand the nature of consent and respect and develop skills to take individual and collective action and responsibility for self and others.

BRR Unit 3: GENDER, POWER & MEDIA is designed to address the link between sexualisation, pornography, gender and respectful relationships. This unit has a strong emphasis on building media and health literacy.

Although the issues of gender and media are woven throughout the Building Respectful Relationships resources, this particular unit includes activities that have been developed to examine the issues in greater depth through the lens of our Catholic tradition. Current research shows sexualised images and exposure to pornography is shaping young people's expectations and practices in a range of sexual health areas, such as body image, sense of self and safe-sex practices. School-based sexuality education, therefore, becomes a very important means of counteracting the unrealistic, sexist and sometimes violent images that young people may be observing in the media and in pornography. According to Crabbe and Corlett (2010), pornography is normalising sex acts that most women do not enjoy and may experience to be degrading, painful or violating. This raises serious implications for young people's capacity to develop a positive sexuality that incorporates mutual pleasure, respect and the negotiation of free and full consent.

Achievement Standards

By the end of **YEAR 10**:

Students express an understanding and appreciation of Christian Life as consisting of fulfilling relationships and responsible decision-making.

Unit Outcomes

By the end of this unit students should be able to:

1. Explore the nature of respect and consent in relationships through developing an understanding of the concepts of violence and power.
2. Develop literacy skills to critique the ways in which gender and sex are portrayed in the media.
3. Identify ways to respond themselves, and to support others, in a range of situations.
4. Practise effective communication strategies and making respectful and reasoned choices.

Key Understandings for Students

Supporting others

- valuing difference and diversity
- recognising and challenging inequities
- use of inclusive and exclusive language
- supporting others to find their own solutions
- identifying positive and negative behaviours that impact on others

Developing equal and respectful relationships

- decision-making
- use of power in relationships

Recognising and responding to abusive situations

- recognising situations where abuse may occur
- family violence
- date violence
- sexual harassment
- impact of violence and abuse on the individual and relationships
- practical personal safety strategies
- help seeking

Affirming diversity

- strength in diversity
- empathy and understanding
- respect and trust
- building inclusion
- appreciating diversity as normal
- valuing individual differences and perspectives

Discrimination, harassment and vilification

- sources of discrimination
- impact of discrimination, harassment and vilification on the individual and the community.

Power in relationships

- sources and types of power
- positive use of power
- abuse of power
- power balance
- influence of gender stereotypes

Sexual Health

- qualities valued in a partner
- appropriately expressing and exploring sexual feelings
- risk-taking behaviours
- sexual choices and their consequences
- planning and managing sexual health

Student Context

The trouble with young people

Adult society has always worried about its youth. The Richmond Guardian in 1888 reported on larrikins 'infesting the streets causing bother to rate-paying shopkeepers and innocent pedestrians. The Age in 1932 thought unemployment was a factor and would lead to greater moral temptations being placed before the jobless idle youth. These concerns sound little different from media writers today worried about our youth in the western suburbs or Dandenong or large regional centres. The adolescent has always been depicted as crisis ridden, sexually troubled, psychologically uncertain, socially irresponsible, defiant and at risk of being attracted to the deviant, delinquent and criminal elements of society.

It needs to be kept in mind however, that the majority of young people **ARE** capable of meeting the challenges of the adolescent stage and of completing the journey to adulthood relatively intact without going mad, becoming 'bad' or dying.

Source (Pattendon R., *Relationships Australia* 2001, *The Adolescent Context. I belong, don't I?*)

Student Diversity and Cultural Context

Awareness of and sensitivity to the diversity among students is crucial to ensuring that programs are relevant. This diversity relates to gender, religion, race, culture, sexual orientation, socio-economic background, age and disability. It must be acknowledged that students are not a homogeneous group and subsequently care must be taken to avoid discrimination.

Schools exist in a diverse, social context in which young people are exposed to a plethora of images and messages via the media, social media and peers. By this age it is possible that many students have already been exposed to sexualised images, either accidentally or intentionally, with little or no chance for them to make sense of the "reality" of the messages and content contained within these images. Students need to engage in meaningful activities based on the values of the Catholic school community such as commitment and mutual respect in all relationships and decision-making.

Characteristics of Adolescence

- Expanded intellectual abilities, which enable young people to appreciate and weigh up a number of points of view before making a personal decision. The parent's word may no longer be seen as 'law'.
- An increased need for privacy to work things out in their own way, which sometimes means they 'clam up'.
- An increased need for social acceptance, to be part of the group. This need for 'social safety' is frequently a lot stronger than the need for physical or sexual safety and can commonly lead to risk-taking.

- A rapid growth process toward independent adulthood, in which sexuality will play a major role.
- An increased anxiety about body image and appearance, which often results in a lack of confidence.
- Increased respect for, and interest in, the friendship group rather than the family.

Values

- Values are abstract – not concrete.
- Values are determined by the beliefs one holds. They are ideas about what someone or a group thinks is important to life and they play a very important part in our decision making.
- Most people are influenced at any one time by 6 to 8 values.
- People hold many attitudes, which are far easier to change than values.
- People can find it difficult to identify and state their values.
- Community, family and individual values are important considerations in making decisions and taking action.

Statistics

(taken from the National Survey of Australian Secondary Students and Sexual Health, ARCSHS 2013)

Sexual Behaviour, Beliefs and Perceptions

- The majority of Year 10-12 students (69%) have experienced some form of sexual activity.
- The proportion of students who had experienced sexual intercourse in the total sample was 34%.
- Almost one quarter of Year 10 students (23%), one third of Year 11 students (34%) and one half of Year 12 students (50%) had experienced sexual intercourse.
- Around 40% of students had experienced oral sex.
- Approximately one quarter of sexually active students reported an experience of unwanted sex.
- The majority of the sample reported sexual attraction only to people of the opposite sex (83% of young men and 76% of young women).
- Eight per cent of young men and 4% of young women reported sexual attraction only to people of the same sex. Five per cent of young men and 15% of young women were attracted to people of both sexes. Around 4% of young men and 5% of young women were unsure about their sexual attraction.
- Most sexually active students report positive feelings after having sex.
- Amongst sexually active students the most commonly used form of contraception was the condom (58%) and / or the contraceptive pill (39%).
- Thirteen per cent of sexually active students reported using no contraception the last time they had sex, while 15% used withdrawal.
- Around one half of non-sexually active students reported that they did not feel ready to have sex; that they were proud to say no and mean it, and that they thought it important to be in love the first time they had sex.
- Around 20% of non-sexually active students reported feeling 'extremely' happy, good and proud that they had not yet had sex. Large proportions reported that they did 'not at all' feel guilty (75%), regretful (63%) or embarrassed (51%) that they had not yet had sex.

Helpful Hints for Teachers

Helpful strategies for the classroom teacher in teaching relationships and sexuality

The delivery of sexuality education is enhanced by staff discussion prior to the unit, relating to the classroom climate and the teaching and learning strategies that best suit this subject area and the particular student cohort. Some would say that the delivery of the message is as important as the message itself.

- **Give positive messages** about growing, changing, sexuality and relationships.
- **Use appropriate terminology**
- **Use humour discreetly**, with a healthy focus.
- **Don't trivialise sexuality**. Be respectful of body parts.
- **Be inclusive** of all students in the language used particularly in regard to:
 - *family relationships*,
 - *cultural background*
- **Don't make assumptions** about:
 - *prior knowledge*, e.g. a short explanation to the whole class explaining a question before you give an answer
 - *sexual experience*, e.g. there may be a huge continuum of experience from not interested, interested but choosing abstinence, to sexually active. Affirm those who are not choosing to be sexually active. Don't be too judgmental of those who have made choices to be sexually active. Perhaps students have made choices that they regret under the influence of alcohol or drugs. Acknowledge that sometimes we make wrong decisions but there is always a way forward.
 - *heterosexuality* There will be a percentage of students in all classes who are attracted to the same sex. It is important to acknowledge this and make those students feel less isolated in their search for their sexual identity. Explain that at puberty it is common for hormone surges to result in attraction to the same sex for a period of time. However, a small percentage of people will remain attracted to the same sex and this is just one way of being.
- **Treat all questions seriously**: even when asked in an embarrassed state, students usually ask questions because they want to know the answer.
- **Lead students in developing their own views based on independent and informed consciences**. Know your own biases and values and don't let them dominate conversations. Where your personal views are contrary to Catholic beliefs, keep them out of the conversation. Remember that it is our professional responsibility to promote Catholic/Christian values.
- **Answer honestly** (I really don't know...)
- **Direct to other sources** (Where might we find the answer?...)
- **Confer with a colleague** (I'd like to check on that question and get back to you...)
- **Answer factually** (It has been stated that....Some would say...)
- **Protective interrupting** (Where a student discloses something or asks something that is inappropriate for class discussion... "Now is not a good time to talk about that but I'd like to follow that up with you after the class...")
- **Pass without further exchange** (I'd like to pass on that question...)
- **Refer back to the group agreement** (Remember that our group agreement says we won't ask personal questions of each other...)

Teachers at all times need to be mindful and inclusive of the continuum of the ages, stages and diversity that can be present within one classroom. As teachers we need to be affirming of difference and recognise that there will be different levels of:

-*sexual experience*, e.g. there may be a huge continuum of experience from not interested, interested but choosing abstinence, to sexually active. Affirm those who are not choosing to be sexually active. Don't be too judgmental of those who have made choices to be sexually active. Perhaps students have made choices that they regret under the influence of alcohol or drugs. Acknowledge that sometimes we make wrong decisions but there is always a way forward. Statistics tell us that more young people are becoming involved in oral sex and genital touching as an alternative to intercourse. A discussion on what constitutes sexual activity, and the fact that many young women are at the beck and call of gratifying young men can highlight and bring into question the sexist nature of this trend. Reinforce the concept of respecting the dignity of self and others.

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As part of the discussions around issues relating to sexual decision making it is important to emphasise the following:

- *abstinence is the safest option for adolescents*
- *entering into a sexual relationship is about more than physical readiness (refer back to whole person relationships) and it is probably not advisable for adolescents given the physical and emotional risks*
- *our church teaching of 'one life partner in the context of a marriage' is a pretty sensible ideal*
- *if, after all the discussion around abstinence being the best option, whole person development and the Church's ideals, young people do engage in sexual intercourse it is safer to use contraception (eg a condom) to reduce the risk of sexually transmitted infections (STI's). However, reaffirm the fact that no method of contraception is 100% safe, particularly with adolescent use.*
- *sexually transmitted infections can be spread through genital touching and oral sex or genital kissing as well as intercourse.*
- *respect for the dignity of all people.*

Theological Background for Teachers

Role of the Educator:

This sacred synod likewise declares that children and young people have a right to be motivated to appraise moral values with a right conscience, to embrace them with a personal adherence, together with a deeper knowledge and love of God. Consequently, it earnestly entreats all those who hold a position of public authority or who are in charge of education to see to it that youth is never deprived of this sacred right. (Declaration on Christian Education, n. 1).

This validates the CEPD belief statement that Christian Education for Personal Development is the responsibility of the whole community – parents, teachers, students, parishes and the wider community. It also places an imperative on schools to ensure that teachers are developed in their knowledge and understanding and that they are supported with appropriate resources in supporting parents in the development of their children across all stages, especially adolescence.

Dignity of Human Life:

"God created man in the image of himself, in the image of God he created him, male and female he created them." Genesis 1:27

"Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He (sic) is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead." CCC #357

The centrality of the Catholic belief of the dignity of all human life is fundamental in Christian Education for Personal Development, which enables students to understand their personal development across the various dimensions – spiritual, physical, moral, psychological, social and cultural.

"At the heart of the quest for authentic human flourishing is the Christian understanding of the dignity of human persons. Created in the image of God, persons experience themselves as free agents of thought and action in

relation with other persons and with the natural environment ... (Christians) witness before all people to the vision of God's kingdom as Jesus lived it, and to practices of moral discernment motivated by God's love for all, and guided by solidarity with others". (Sandhurst Source of Life Core Document 2020 p. 72)

God, the Lord of life has entrusted to us the noble mission of safeguarding life and we should carry it out in a manner worthy of ourselves. (#5, Church in the Modern World, n. 51)

We are all equal in the eyes of God...there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus (Galatians 3:28).

Forms of social or cultural discrimination in basic personal rights on the grounds of sex, race, colour, social conditions, language or religion must be curbed and eradicated as incompatible with God's design (#5, Church in the Modern World, n. 29)

"Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person." CCC #1738

Informed Conscience:

Individuals have a responsibility to themselves and others for making informed decisions. Increasingly due to the media and pervading consumerism, students are faced with very real moral and ethical decisions that affect not only their own, but others' lives.

Conscience is the judgement of our reason about the morality of an act. It is the most sacred core and sanctuary of the human person and needs to be informed and followed. (Romans 14:22; Church in the Modern World, n. 16)

Conscience binds and must be followed. However, one must equally strive to develop an informed conscience based on the teachings of Christ. Conscience is not simply a still, small voice within us, but the ultimate judgement every person is required to make as to whether this or that action is right, wrong or acceptable. (Church in the Modern World, n. 16)

All conscience formation and decision-making should be free from coercion for 'freedom is the exceptional sign of the image of God in the human person'. (Church in the Modern World, n. 17; Declaration on Religious Freedom, n. 1 and Religious Liberty, n. 2)

Catholic theology stresses the important role that conscience exercises in determining right from wrong. It enables us to recognize what is loving and what is not, what helps growth and what inhibits it. It is the final norm for judging the morality of our actions. It can be defined as the attempt to discern the moral values at stake within particular situations. No one else's judgement can take its place.

In order to be fully moral, that is truly human, we need to continue to form our conscience with the assistance of Church teachings. It is an approach that respects human choosing in the midst of the believing faith community. Moreover, a Christian person may, after listening to the Church's teaching and reflecting seriously on his or her own situation, decide that the right action for him or her is in conflict with aspects of Church teaching.

"It is possible that in an objective situation of sin a person can be living in God's grace, can love and can also grow in the life of grace and charity, while receiving the Church's help to this end. Discernment must help to find possible ways of responding to God and growing in the midst of limits. By thinking that everything is black and white, we sometimes close off the way of grace and of growth and discourage paths of holiness which give glory to God. The practical pastoral care of ministers and of communities must not fail to embrace this reality ... For this reason, a minister cannot feel that it is enough simply to apply moral laws to those living in 'irregular' situations, as if they were stones to throw at people's lives." (Amoris Laetitia, n.305)

Conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and honesty what for now is the most generous

response which can be given to God and come to see with a certain moral security that it is what God is asking amid the concrete complexity of one's limits, while yet not fully the objective ideal. In any event, let us recall that this discernment is dynamic; it must remain ever open to new stages of growth and to new decisions which can enable the ideal to be more fully realized. (Amoris Laetitia n.303)

'Catholic schools have a particular responsibility to present authentic Church teaching in ways that ensure students are able to critically engage and take up this teaching and the values which underpin it. Students ought to be encouraged to reflect on it in the context of their experience and, with an informed conscience, make choices in its light. For Catholic Education to operate at the intersection of faith and life the breadth of student experience must be acknowledged and contemporary issues that are socially and personally sensitive must be examined.' (Teaching Contemporary Issues: Catholic Education Office. Archdiocese Canberra & Goulburn.)

Relationships and Sexuality Education

Could be defined as the process whereby young people acquire knowledge, understanding and skills and develop beliefs, attitudes and values about their sexuality within a moral and ethical framework. It includes acquiring information and forming attitudes, beliefs and values about identity and intimacy. It encompasses sexual development, reproductive health, mental health, interpersonal relationships, affection, intimacy and gender roles. (Guidelines for Sexuality Education in Brigidine Schools)

Sexuality is not a means of gratification or entertainment; it is an interpersonal language wherein the other is taken seriously, in his or her sacred and inviolable dignity ... In his catecheses on the theology of the body, Saint John Paul II taught that sexual differentiation not only is "a source of fruitfulness and procreation", but also possesses "the capacity of expressing love: that love precisely in which the human person becomes a gift". A healthy sexual desire, albeit closely joined to a pursuit of pleasure, always involves a sense of wonder. (Amoris Laetitia n.151)

The Catholic Church teaches that:

- Sexuality is a gift for the human person to enhance self and relationships.
- Sexual intimacy finds its fullness in the commitment of a marriage relationship.
- Sexual intimacy integrates the physical, emotional, social, intellectual, and spiritual aspects of the human person.
- Sexual acts have two functions: They are both unitive and procreative.

Unitive means that the couple are brought together in a special way through intercourse. Procreative means that sexual intercourse has the potential to start a new life. Artificial contraception divides these two functions and therefore makes sexual intercourse incomplete.

- Homosexual acts cannot be procreative.
- Sexual acts that do not respect the value of each person, diminish the dignity and wellbeing of individuals and affect the wider community.

The Church teaches this because:

- We are created with dignity that gives us rights, responsibilities and uniqueness.
- Every human act, sexual and otherwise, should enhance the image, dignity and respect of individuals.
- Of the need to maintain standards, to protect and promote these values.

Contraception

The Catholic Church teaches that marriage is an intimate, lifelong partnership in which husbands and wives give and receive love unselfishly. The sexual relationship expresses their married love and shows what it means to become "one body" (Genesis 2:24) and "one flesh" (Mark 10:8, Matthew 19:6). The sexual union is meant to express the full meaning of a couple's love, its power to bind them together (the unitive aspect of marriage) and its openness to new life (the procreative aspect).

The Church believes that God has established an inseparable bond between the unitive and procreative aspects of marriage. The couple has promised to give themselves to each other, and this mutual self-giving includes the gift of their fertility. This means that each sexual act in a marriage needs to be open to the possibility of conceiving a child. Thus, all forms of artificial contraception are contrary to God's will for marriage because it separates the act of conception from sexual union.

A married couple can engage in intercourse during the naturally infertile times in a woman's cycle, or after childbearing years, without violating the meaning of marital intercourse. This is the principle behind natural family planning (NFP). Natural family planning is a general name for family planning methods that are based on a woman's menstrual cycle. NFP methods are based on day-to-day observations of the naturally occurring signs of the fertile and infertile phases of the menstrual cycle. It takes into account the uniqueness of each woman. To avoid pregnancy, the couple abstains from intercourse during the woman's fertile phase. Couples can also use NFP to achieve pregnancy because it identifies the time of ovulation.

<http://www.foryourmarriage.org/what-is-natural-family-planning/>

The Catholic Church and Homosexuality

The Catholic Church teaches that people who experience same-sex attraction should be respected in their dignity, and the Catechism of the Catholic Church calls for the avoidance of "every sign of unjust discrimination" in regard to same-sex attracted people. In the past, the Church's approach to homosexuality has sometimes contributed to the marginalization of same-sex attracted people, and even to violence being directed against them.

The Church's understanding of sexuality continues to develop under the leadership of Pope Francis. In *Amoris Laetitia*, his exhortation resulting from the Synod on the Family, Pope Francis says "we (the Church) would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while every sign of unjust discrimination is to be carefully avoided, particularly any form of aggression and violence" (n.250).

While being same-sex attracted is not a sin, the expression of same-sex attraction in sexual activity is seen by the Church as contrary to natural law, as this activity is not open to procreation and is not an expression of "affective and sexual complementarity". Under Catholic belief, sexual expression finds its truest form within the sacrament of marriage, where a man and a woman are committed to each other in a faithful and monogamous relationship that is open to procreation.

Our Faith Community understands:

- While we are called to life giving relationships, commitments and responsibilities, our failures do not condemn us but through forgiveness and amendment we continue to seek fullness of life.
- While Church laws and teachings serve the community and present values and standards for all, each individual must conscientiously live one's faith in real life situations.
- The spirit of God is within each one of us.

Amoris Laetitia (2016)

We (the Church) would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while every sign of unjust discrimination is to be carefully avoided, particularly any form of aggression and violence. (n.250)

The Church acknowledges the difficulties in “approach(ing) the issue of sex education in an age when sexuality tends to be trivialized and impoverished. It suggests that it “can only be seen within the broader framework of an education for love and for mutual self-giving.” (n.280)

According to the Church “sex education should provide information while keeping in mind that children and young people have not yet attained full maturity. The information has to come at a proper time and in a way suited to their age ... Young people need to realize that they are bombarded by messages that are not beneficial for their growth towards maturity; they should be helped to recognize and to seek out positive influences.” (n.281)

“It is always irresponsible to invite adolescents to toy with their bodies and their desires, as if they possessed the maturity, values, mutual commitment and goals proper to marriage ... The important thing is to teach them sensitivity to different expressions of love, mutual concern and care, loving respect and deeply meaningful communication. All of these prepare them for an integral and generous gift of self that will be expressed in the gift of their bodies. Sexual union in marriage will thus appear as a sign of an all-inclusive commitment, enriched by everything that has preceded it.” (n.283)

“Sex education should also include respect and appreciation for differences, as a way of helping the young to overcome their self-absorption and to be open and accepting of others. Beyond the understandable difficulties which individuals may experience, the young need to be helped to accept their own body as it was created.” (n.285)

Masculinity and femininity are not rigid categories ... Taking on domestic chores or some aspects of raising children does not make a man any less masculine or imply failure, irresponsibility or cause for shame ... A rigid approach may turn into an over-accentuation of the masculine or feminine and does not help children and young people to appreciate the genuine reciprocity embodied in the real conditions of matrimony. (n.286)

Synod of Bishops: Young People, Faith and Vocational Discernment 2018 (Final document)

In many Christian communities there are already paths of accompaniment in the faith of homosexual persons: The Synod recommends encouraging such paths. In these paths people are helped to read their own history; to adhere freely and responsibly to their own baptismal call; to recognize the desire to belong to and contribute to the life of the community; to discern the best ways of achieving it. In this way we help every young person, no one excluded, to integrate the sexual dimension more and more into their personality, growing in the quality of relationships and walking towards the gift of self.

Scripture

Genesis 1: 27-28a. Humankind created in the image of God

²⁷So God created humankind in his image, in the image of God he created them; male and female he created them. ²⁸God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth.

Matthew 7: 1-5 Judging others

¹Do not judge, so that you may not be judged. ²For with the judgement you make you will be judged, and the measure you give will be the measure you get. ³Why do you see the speck in your neighbour’s eye, but do not notice the log in your own eye? ⁴Or how can you say to your neighbour, “Let me take the speck out of your eye”, while the log is in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour’s eye.’

Matt 7:12 The Golden Rule

¹²‘In everything do to others as you would have them do to you; for this is the law and the prophets.’

Luke 10:27 The greatest commandment

²⁵Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' ²⁶He said to him, 'What is written in the law? What do you read there?' ²⁷He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' ²⁸And he said to him, 'You have given the right answer; do this, and you will live.'

John 15:12.

¹²'This is my commandment, that you love one another as I have loved you.

Galatians 3:26 - 28

²⁶For in Christ Jesus you are all children of God through faith. ²⁷As many of you as were baptized into Christ have clothed yourselves with Christ. ²⁸There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Major Assessment Task

1. Writing Task

Using the information covered in the unit, personal journal entries and additional research if necessary, students are required to develop a 500-word short story or newspaper article as below.

Students should consider the following concepts from the unit to give them ideas and aspects to write about:

- 1 Gender and power
- 2 The nature of violence
- 3 The nature of consent
- 4 Legal information on consent
- 5 Bystander responsibilities
- 6 Community attitudes
- 7 Personal attitudes

OPTION 1 Write a short story: How Jack got his respect back!

OPTION 2 Write a newspaper article titled 'Sandhurst youth march for respectful relationships'.

2. Debates

Teacher introduces the topic/s to be debated.

1. That males and females have different responsibilities in a relationship.
2. That there is a double standard for males and females in regard to sexuality
3. That there is no such thing as "safe sex".

Major Assessment Rubric

It is encouraged that teaching teams further develop the assessment rubric for this unit to better reflect their students' individual contexts.

Note that it is also possible to include other dimensions in the rubric such as Health & Physical Education, Personal & Social Capability, Ethical Capability, Critical & Creative Thinking, Civics & Citizenship, Digital Technologies and English.

Explores the nature of respect and consent in relationships			
WELL ABOVE EXPECTED LEVEL	ABOVE EXPECTED LEVEL	AT EXPECTED LEVEL	WORKING TOWARD EXPECTED LEVEL
Understands the concepts of violence and power			
Develops literacy skills to critique the ways in which gender and sex are portrayed in the media			
Identifies ways to respond themselves, and to support others, in a range of situations			
Practises effective communication strategies			
Makes respectful and reasoned choices			

Suggested Teaching & Learning Experiences

A DRAFT PARENT LETTER IS AVAILABLE FROM A MEMBER OF THE CESL RE TEAM IF REQUIRED.

GROUP AGREEMENT

As with any sensitive issue it is important to create a climate for programs in relationships and sexuality education. A useful strategy for this is to establish a group agreement to decide the limits of group behaviour.

Process:

1. Suggest that one way the group can get the most out of this program is to have a group agreement, like rules that the group agrees on to make it safe to talk openly about issues related to sexuality and relationships.

- Using a group agreement should ensure everyone is treated with respect, finds out what they want to know and feel safe enough to share what they already know.
2. Brainstorm the suggestions the group has for achieving this result. Concepts such as 'no put downs', confidentiality, and respecting privacy should be included.
 3. As you work through the program, the group agreement can be referred back to as necessary. This can often provide support when dealing with inappropriate comments, questions or behaviours.

Journal Writing

This unit requires students to undertake a great deal of personal reflection. Schools have found that journal reflections provide a valuable means of keeping students focused on the messages of the activities. Keeping a journal is a useful strategy to assist them to reflect upon and consider the implications of the information, as well as understandings and skills they develop from the activities. It is a useful resource for students when it comes to assessment, as it provides a written record that can be used in assessment activities such as story writing. Some journal questions are provided throughout the BRR units.

Question Box

Students are encouraged to write down any questions they feel should be addressed as the unit proceeds and submit these to a question box so the teacher can direct subsequent lessons as appropriate. Repeat the question box activity as needed.

Please note: it is advised that the teacher does not respond to these questions during the same lesson in which they have been submitted. It may be necessary to vet certain questions and eliminate inappropriate questions. However, it must be acknowledged that most questions are asked because students want to find out.

Relationships are...

APPENDIX 1: Relationships... Either use the handout or do the activity as a class

Ask students to write down one line in response to the following statements.

We have relationships with...

The most important thing in a relationship is...

What qualities are important in a relationship...

What if these qualities are missing...

People get into relationships because...

Challenging things about relationships are...

Starting a relationship is....

Ending a relationship is.....

Responsibility in a relationship means....

Asking someone out is....

In a relationship I'd expect....

To get what I want out of a relationship...

I would know I'm in love when...

Love is not...

In response to the first statement, the different types of loving relationships that an individual can be involved in include: parents, siblings, other relatives, pets, friends, boyfriend/girlfriend, husband/wife. Mention also relationship with the Earth and relationship with God

Explain that while we have relationships with lots of people, as we reach puberty and adolescence, we may feel a romantic or sexual attraction toward some people. Most people will be attracted to the opposite sex. Because of the surge of hormones during puberty it is quite common to feel attracted to the same sex for a time during adolescence. When the rapid surge in hormones settles most young people will be attracted to the opposite sex, however a small percentage of people will continue to be attracted to the same sex and that is one way of being. We respect the dignity of all people.

It can be helpful to learn to mix with the opposite sex in groups rather than pair off into romantic relationships at a young age. If someone did decide to have a romantic relationship or a boyfriend or a girlfriend, it would be important to know that that relationship was healthy.

Healthy Relationships

APPENDIX 2: *Healthy Relationships*

Students individually complete the questionnaire on what they think a healthy relationship is based

on. Share with one other person then discuss as a whole group

It is suggested that teachers read BRR Unit 1 'Gender, Respect & Relationships' to get a sense of what is covered there.

Begin with Unit 1 'Gender, Respect & Relationships' Session 1 Activity 1. Replace the sample statements there with the ones from Unit 2 (see 'Setting up a safe space').

- The most important ingredient in a relationship is trust
- It is easier for boys to end a relationship than it is for girls
- If a girl doesn't say no to sex then it is OK to put pressure on her
- Sexual assault only happens to girls
- Physical violence is more harmful than emotional or sexual violence
- The easiest way to end a relationship is a text message or an email
- It would be easy to tell someone if you had been sexually assaulted
- Talking about sex with a partner is easy
- I wouldn't know what to do if someone I knew was in a violent and abusive relationship
- Pornography is a good way to learn about sex
- Violence happens in same-sex relationships as well as heterosexual relationships.

Protective Behaviours

Revise 2 themes re Protective Behaviours

Theme 1: We all have the right to feel safe at all times.

Theme 2: Nothing is so awful that we can't talk about it with someone.

Discuss with students what both these themes mean.

Alternatively write each statement on the board and break it up into phrases as shown.

'We all/ have the right /to feel safe /at all times'.

Write each phrase of the statement on a piece of butcher's paper and post each piece of paper around the room. Ask students to write what they understand each phrase to mean.

We all (include criminals, people with disabilities, different races)

Have the right (we are all born with inherent rights irrespective of who we are. We don't have to earn rights. Some people cannot exercise their rights because of the actions of others. This does not however take away anyone's rights.)

To feel safe (safety is often defined in the absence of safety)

All of the time (24 hours a day)

Sexual Relationships and Decision Making

These scenarios may best be included adjacent to BRR Unit 2 Session 3 (Sexual intimacy, respect and relationships) below

APPENDIX 3:

Scenario 1.

Kerry and Chris have been going together for about 4 months. Kerry is in year 10 and Chris is in Year 12. Last Saturday night after the movies they were kissing, and the touching was going a bit far. Kerry told Chris to stop. They talked a lot. Chris really loves Kerry and wants to 'go all the way', Kerry doesn't feel ready and wants to wait.

List the reasons Chris might want to 'go all the way'

List the reasons Kerry might *not* want to become sexually active.

How well developed is Chris and Kerry's 'whole person' relationship?

APPENDIX 4:

Scenario 2

1. Late one Saturday night a young man and a young woman went out in the young man's mother's car to get better acquainted. After a lot of kissing and hugging, clothes begin to come off until both of them are virtually naked. The young **woman** says to the young **man** 'I don't want to go any further'

2. Late one Saturday night a young man and a young woman went out in the young man's mother's car to get better acquainted. After a lot of kissing and hugging, clothes begin to come off until both of them are virtually naked. The young **man** says to the young **woman** 'I don't want to go any further'

In small groups write 2 endings to the scenarios above

What assumptions are being made?

Which scenario is the most realistic?

When is it OK to stop?

What do we mean by 'coercion' and 'consent'?

APPENDIX 5:

Scenario 3

David and Katie go to a party together. David is 17 and Katie is 15. On the way home they start to discuss whether or not they will have intercourse or not

There will be a whole lot of pressures influencing David and Katie not to have sex as well as a whole lot of pressures influencing them to become sexually involved.

List as many reasons as you can which would influence David and Katie's decision under the following headings:

David - Yes

David – No

Katie –Yes

Katie –No

APPENDIX 6:

Scenario 4

'Susie has just broken up with her steady boyfriend Jason and is quite upset about this. At her friend's party a boy she has never met, Zac, is flirting with her and keeps getting her drinks. Her friend Jackie's Mum has arrived to drive them both home but Zac wants her to stay. What should Susie do?

Ask students to write a play or story script for a party where young people could engage in risky behaviour. Use the above scenario or ask students to describe other circumstances that can occur at a party and the consequences that may result for those directly involved as well as indirectly. In particular focus on violent, abusive, and uninhibited behaviours that may lead to unplanned sexual encounters.

Outline the decision-making process and work through each stage as a class.

Use a case study relevant to the students to allow them to work through the process and identify the consequences of various decisions.

A consequence wheel is one way to process this

APPENDIX 7: *Transcript from Looking for Alibrandi*

Scenario 5

Read the scenario/transcript from pg 212-214 of Melina Marchetta's book *Looking for Alibrandi*

Josie and her boyfriend Jacob are in Jacob's bedroom next to the kitchen in his family home. They begin to kiss and hands start to wander. Josie puts the brakes on and they begin a heated discussion as to whether they will have sex.

Discuss and /or write a reflection including answer to the following

Were Josie's reasons convincing?

Were Jacob's reasons convincing?

What about the setting?

What did you think of their decision or choice?

What and who would have influenced their decision?

Making Decisions (Possible Assessment Task)

Having processed some of the earlier scenarios associated with sexual decision-making, discuss the following in pairs or small groups and then:

Write an individual reflection on:

- what can help when making decisions about sexual intimacy and relationships?
- a list of factors that can make decision-making in relation to sexual decisions difficult (ultimatums such as 'if you really loved me...', drugs and alcohol, peer pressure, etc).
- examples of other 'facets of intimacy' which could be developed in adolescent relationships (eg recreational intimacy, musical intimacy, work intimacy, emotional intimacy, intellectual intimacy)

Comment on and add to:

APPENDIX 8: *The Best Decisions about Sexual Activity*

APPENDIX 9: *What gets in the way of making good decisions about sexual activity*

Church Teaching

It would be timely and appropriate to present Church teachings here.

Comment on the Church's teachings on sexual intimacy and suggest some of the ways that these teachings can help young people reduce the physical and emotional risks of early sexual activity.

APPENDIX 10: *The Catholic Church teaches about sexual intimacy.*

Girl X

APPENDIX 11: *Extract from Girl X*

Students are to read the extract from Girl X. Critically analyse and discuss the article.

Discuss the factors that may lead an individual to believe that they are ready to take a relationship to a more intimate level (eg societal expectations, physical and emotional maturity, length of relationship duration).

Pressure Lines

Suggest to the group that sometimes we can be put into situations where we are pressured into doing things that we may not want to do. One of the ways of dealing with this is to be assertive and say exactly what we are feeling.

Brainstorm a list of all the lines the class can think of that could be used to pressure someone into having sex; note the list on the handout. Prepare an assertive response to the 'lines'.

APPENDIX 12: *Pressure Lines*

Gender Statements

APPENDIX 13: *Gender Statements*

Students move to specified parts of the classroom based upon whether they agree, disagree or are unsure of their stance on the Gender Statements on the handout, read out by the teacher. As each statement is processed, ask students on the extreme ends and in the middle to explain why they are there.

Concluding debrief to include discussion on how gender expectations and societal standards can impact on dating relationships.

APPENDICES 14 (for girls) & 15 (for boys) *Gender Stem Statements*

Students complete the handouts then discuss as a class.

Or (single sex groupings)

Separate boys and girls

Use handouts to generate ideas to create posters on butcher's paper in single sex groups.

The posters will then be displayed and discussed with the opposite sex.

When the whole group reconvenes discuss:

What surprised you?

What issues arise?

What were your expectations?

How do expectations influence relationships?

Do expectations advantage one gender over another? How?

Does one gender have more power than another? How and in what circumstances?

What would you like to see changed? Why?

What would you like to remain? Why?

What are the implications of such expectations?

What happens to people if they don't fit?

Power Stem Statements

This activity is designed to encourage participants to think about the concept of power, and their personal understandings of power.

Teacher gives students the definition from the Macquarie dictionary that power is: “the ability to do or act. It is the capability of doing or effecting something.”

The following power stem statements can be done individually or, if the group is comfortable sharing their experiences and views, the use of graffiti sheets may be preferable.

As personal issues related to power can reflect gender relations, it is more appropriate to enable participants to work in single sex pairs.

Power Stem Statements

The word ‘power’ makes me think....

When I hear the word ‘control’ I....

When I think of the negative use of power I think of

When I think of the positive use of power I think of

I feel powerful when....

I feel powerless when

Power in Relationships:

APPENDICES 16 & 17: *What gives people power?*

Teacher distributes Appendix 16: What Gives People Power. Discuss the different sources of power. Students are to draw lines to match the sources of power with the relevant examples. Students are to then think of their own example for each source.

Teacher provides verbal feedback to clarify any misleading facts or misconceptions regarding abuse of power.

Appendix 17 provides answers

Use and Abuse of Power

APPENDIX 18: *Use and abuse of power*

Students are to complete ‘Use and Abuse of Power’ worksheet to determine whether a situation uses power in a positive or negative way. Discuss in small groups.

Discuss “What is the difference between formal use of power e.g. laws, the Australian Constitution, school rules, codes of conduct, and informal acceptable behaviour e.g. appropriate clothing, social norms, family roles?”

From BRR Unit 2: THE POWER CONNECTION

Session 1: Getting a Position on Gender, Respect & Relationships

Activities:

- 1 It's all in the definition
- 2 Gendered qualities and relationship expectations
- 3 Guess what I'm saying!

Begin Activity 1 at Step 2. Students will define the terms sex, sexuality and gender (see Unit 1 Session 2 p.20)

Gender refers to socially or culturally defined ideas about masculine and feminine roles, attributes and behaviours. Gender is not the same as sex.

- In every society, gender norms and gender roles influence people's lives, including their sexual lives.
- Gender roles are learnt. They are not innate or 'natural'.
- In fact, almost everything that males can do, females can also do. And almost everything that females can do, males can also do.
- Within any culture or society, people have varying attitudes about gender roles and gender equality.
- Beliefs about gender also vary from one culture (or society) to another.
- Gender roles change over time, and in many settings people – especially young people – are embracing greater gender equality.
- Greater equality and more flexible gender roles give everyone more opportunities to develop to their full capacity as human beings. In contrast, restrictive gender roles can limit opportunities.

Gender is used to describe those characteristics of women and men that are socially constructed. People are born female or male but learn to be girls and boys who grow into women and men. This learnt behaviour makes up gender identity and determines gender roles.

Sex is the difference in biological characteristics of males and females, determined by a person's genes. For example, only males produce sperm. Only females produce eggs and can become pregnant. Sex is not the same as gender.

Sexuality is how people experience and express themselves as sexual beings. Many factors contribute to people's sexual behaviours, relationships, feelings, identity, desires, and attitudes. One of these factors is biology, especially sex hormones. Another factor is individual personality and experience. Yet another factor is culture, which influences people's attitudes, expectations and experiences related to sexuality. Cultural norms also affect laws and policies about sexuality. All of these factors interact throughout life.

Sexuality is an integral part of life and it influences personality. It involves more than just being anatomically and genetically female or male and it is not defined just by one's sexual acts. It is a process that starts at birth and ends only when we die. It influences our perceptions, attitudes and behaviours in relation to other individuals and to society. From the beginning of our lives, sexuality affects all aspects of our life – the way we think, the way we feel, what we do and who we are.

(from Population Council (2009) "It's All One Curriculum: Guidelines and Activities for A Unified Approach to Sexuality, Gender, HIV and Human Rights Education.")

Session 2: If respect is free, why is it so difficult to get?

Activity: The rules of relationships

Students begin by analysing songs about both starting and ending a relationship. For example: 'Comfortable' by John Mayer, 'The honeymoon is over' by the Cruel Sea, 'The special two' by Missy Higgins, 'Goodbye my lover' by James Blunt, 'Til you do me right' by After 7 and 'The scientist' by Coldplay.

Session 3: Sexual intimacy, respect and relationships

Activity: Different perspectives on sexual intimacy

DO NOT DO THE ROLE PLAYS: Some of the material in this session has been very controversial, particularly re the characterisations of Kelly and Megan, and is well beyond the capacity of some Year 9's to grapple with. **USE THE REVISED CHARACTER CARDS: Appendix 19 (quote on one side and summary on the reverse).**

Begin by discussing What is intimacy? What makes a relationship intimate? Can a relationship be intimate and not sexual? What is sexual intimacy?

After completing the scenarios, discuss whether the thoughts and actions of people in each scenario contribute to a relationship that is responsible and healthy, i.e. positive. What does it mean to talk about an "intimate friend"? What constitutes an unhealthy relationship?

A physical or sexual relationship, eg a one night stand, is not truly intimate. The derivation of the word intimate is "intimare" meaning make familiar from the Latin "intimus" meaning inmost. Synonyms for intimacy include cherished, familiar, confidential, faithful, constant, devoted, special, close, warm, personal.

If using role-play as a technique, it is crucial that teachers brief students prior to the play, only let the play go for a couple of minutes and most importantly debrief students afterwards.

Session 4: Building an awareness of gender-based violence

Activities

1 Defining violence, power and consent

2 Zoe and Sam

Session 4 examines different types of violence (including emotional / social / institutional and physical / verbal / criminal) as well as different forms of power (personal / social / structural). The connection between gender, power and violence is highlighted.

It is important that teachers inform students prior to using the three case studies that they involve issues related to sexual and family violence. This allows students who may find these case studies personally confronting to opt out of this session.

NOTE: AVOID USING JENNIE'S STORY

It is too explicit and may cause distress to students who have experienced family or sexual violence in their own lives. (SARAH'S & MINDY'S STORY ARE SUITABLE).

Replace Jennie's story with the clip "Love Control" produced by Bent Wheel Productions for Women's Health in the North. It highlights how jealous and controlling behaviour can escalate into full-blown violence and is based on young women's real-life experiences of abusive relationships.

The link is http://www.youtube.com/watch?v=_zHt7MvIA8A

You may find other suitable clips that address aspects of partner violence at an appropriate

level. Jennie's story could also be replaced by a news article (eg re Harvey Weinstein).

Activity 2 looks at a situation of sexual assault in order to focus students' attention on the issue of consent. Again it is essential for students to be made aware that they will be looking at a story that focuses on sexual assault before they arrive at class in case any wish to opt out.

Note. As the "Zoe and Sam" handout will be used for a few activities in upcoming sessions, it may be worth laminating and handing out each time.

Session 5: Consent & the law

Activities

1 The laws of consent

2 Consent cards

Session 5 builds on the "Zoe and Sam" activity.

Consider conducting separate sessions for female and male students (sometimes a mixed environment can inhibit discussion, particularly for the girls).

Note the "tricky" questions in the Background section. Remember the general principle suggested there that *"The law is there to protect people who may have less power in a relationship and that the person who is older and/or with professional responsibility has to make sure they are not breaking these laws."*

A useful resource is "Am I old enough?" from Victoria Legal Aid which is regularly updated. The link is

<https://www.legalaid.vic.gov.au/find-legal-answers/free-publications-and-resources/am-i-old-enough-common-legal-issues-for-young-people>

Two useful websites are <http://www.lawstuff.org.au> and <http://www.yoursexualhealth.org.au> , both of which are designed for young people to explore and can be used to help students research the information.

You may also find an officer from the Sexual Offences and Child Abuse Units of Victoria Police would be willing to come and speak to the students.

There may also need to be a discussion re what constitutes “sex”. These and other points are picked up in Activity 2.

Leave students with a clear definition of what does and does not constitute sexual assault.

Session 6: Barriers and enablers to consent in relationships

Activities

- 1 Doing consent
- 2 Communication rating
- 3 More than a bystander!

This session aims to encourage young men to engage in respectful behaviour and therefore avoid sexual assault; it is important that the young men understand the importance of checking for consent. For young women, the focus of the discussion is on expressing needs and wishes, and the difficulty of expressing dissent in the face of violence.

It is important that Activity 1 be completed in a single-sex environment.

It is again important to remind students ahead of time that the focus of the session is on sexual assault, in case a student needs to withdraw.

Session 7: The implications of gender-based violence

Activities

- 1 Changing attitudes
- 2 What’s the harm in it?
- 3 Stepping out against gender-based violence

Activity 3 involves some role playing; therefore, it is important for teachers to familiarise themselves with briefing and debriefing techniques.

Review the definition of “sexual assault”.

Talk about grooming (#15) and Victorian legislation in that regard. See <https://www.justice.vic.gov.au/safer-communities/protecting-children-and-families/grooming-offence>. A “Grooming offence factsheet” is available there.

DO NOT USE HANDOUT H19. A simpler version is available as APPENDIX 20 (Stepping Out Scenario Cards)

When using Handout H20, discuss the concept of confidentiality but also reinforce the point that no-one should be bound by confidentiality from speaking to a trusted adult if they consider it necessary for safety reasons. This is one of the important points raised in Activity 3 Step 5.

Session 8: Learning respectful communication

Activity: It all comes down to respectful negotiation

Activity 2 talks about maintaining respect in a sexual relationship but actually ALL relationships should be considered.

From BRR Unit 3: GENDER, POWER & MEDIA

AT ALL TIMES CONSIDER WHETHER STUDENTS REQUIRE FOREWARNING OF THE NEXT SESSION / ACTIVITY AND THE OPTION TO SIT OUT, ie teachers will need to plan ahead more than one lesson.

Session 1 Getting a picture on sexualisation

Activity: What is it really saying?

This activity involves four components:

- Guess what I'm selling
- Who is it aimed at?
- What do you see?
- Impacts of sexualised representations

There are a number of YouTube clips and websites that are useful for these components. Preview the links included in each activity; consider whether you would use them with students or just as background information. If a link no longer works you will be able to google to find alternatives, eg "What do you see?" uses the well-known images of the vase / two faces and the old woman / young woman.

The Objectification clip is short and straight to the point

<https://www.youtube.com/watch?v=QlZpLWgJoqs&list=PL6B>

Session 2 Looking deeper into the culture of sexualisation

Activities

- 1 Finish the sentence
- 2 Killing us softly
- 3 Desire, sex and power and the music video
- 4 Developing advocacy

Use with discretion

In Activity 2 the clip Killing Us Softly 4 trailer

https://www.youtube.com/watch?v=PTImho_RovY

In Activity 3 the clip Dreamworlds 3 <https://www.youtube.com/watch?v=JDMo5cIJN3A>

In Activity 4 use the shorter link within the Activity directions

<https://www.change.org/p/stop-the-lingerie-football-league-in-australia> as well as handout H2

Session 3 Developing a common understanding of explicit sexual imagery

Activities

1 Developing a common understanding

2 Making a judgment

3 'Mediaworld' vs. 'Realworld'

In this activity, students explore the implications of sexualised and sexually explicit images on respectful relationships. In doing this, the issue of pornography is likely to be raised and can be categorised under the umbrella of 'sexually explicit imagery'. You want to avoid spending too much time defining pornography. You just need to make sure students have a common understanding. A useful simple definition of pornography is "sexually explicit media produced with the primary purpose of the sexual arousal of the viewer". Explicit means "clear; specific; open; needing no explanation or implication."

Although many young people have encountered this material, there will be students who have

not. **It is not appropriate to show explicit sexual images under any circumstances.**

Activity 3 is likely to elicit a range of attitudes about gender, sexuality, sexualisation and pornography. It is important that you as the teacher take time to reflect on your own position and any associated concerns, fears or reactions you may have to the list of issues raised in the statements that students will use.

Session 4 Real-life strategies

Activities

1 Finish the story

2 My regret

Session 5 'Idealworld'

Activities

1 Community attitudes to pornography

2 Debating the issues

Session 6 Developing skills to build respectful relationships

Activities

- 1 Finding your position
- 2 'Sexting' - Real-life scenarios
- 3 Real-life technology scenarios

Additional teaching & learning experiences

Contraception

What do we mean by contraception?

Why do people use contraception?

What types of contraception do we know about?

Discuss:

- women's fertility being in a cycle
- men always being fertile
- conception only occurring around the time of ovulation
- couples using a knowledge of fertility to plan the optimum time to have intercourse to produce a child
- people using contraception to avoid having children.

Discuss the fact that sexual health checks are advisable for those who are sexually active as many Sexually Transmitted Infections have no symptoms and can cause long term effects and infertility. Also discuss the need for breast checks, pap smears, testicular checks, and where to seek help if there is a concern.

Catholics and Family Planning

Ask students if they are aware of the Catholic Church's teachings on contraception?

APPENDIX 21 *Catholics & Family Planning*

Refer back to **APPENDIX 10** *The Church's teaching about sexual intimacy*.

Homosexuality – some common assumptions

APPENDICES 22 & 23 – *Assumptions and True / False Statements*

Define homosexuality and homophobia as follows:

Homosexuality means being sexually attracted to or having consenting sexual relations with someone of the same sex. Originally, the term homosexual referred equally to women or men. In more recent times, homosexual women have preferred to call themselves lesbians.

Homophobia is a term which refers to fear or intolerance of homosexual men and women, usually linked with hostility towards them.

Consider whether the statements or assumptions listed on the handout are true or false. Use the information on handouts C - F to respond to the assumptions.

Note: Re Assumption 6, between 1975-97, Australian states and territories progressively repealed anti homosexuality laws that had originated from the days of the British Empire. The age of consent laws of all states and territories of Australia apply equally regardless of the gender and sexual orientation of participants. Since 2016, each jurisdiction has an equal age of consent for all sexual acts. The age of consent in all states, territories and on the federal level is 16, except for Tasmania and South Australia where it is 17. The last state to equalise its age of consent was Queensland in 2016. All jurisdictions now offer expungement schemes to clear the criminal records of people charged or convicted for consensual sexual acts that are no longer illegal. Australia legalised same-sex marriage on 9 December 2017.

Church Teaching re Homosexuality

Read the section on Homosexuality in the Theological Background for Teachers.

Emphasise that, with regard to homosexuality, the Church distinguishes between the person and the act. Refer students to the Catechism of the Catholic Church n.2357-2359. Discuss the implications of this teaching for people who are (i) homosexual, (ii) homosexual and Catholic.

Resources

Building Respectful Relationships materials

RealTalk <http://www.realtalkaustralia.com/>

Choicez Media <http://yourchoicez.com.au/>

Amoris Laetitia 2016

https://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa_francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf

Highly Recommended

In the Picture (Maree Crabbe) <http://www.itstimewetalked.com.au/resources/in-the-picture/> . “We Need to Talk About Pornography” (Vanessa Rogers, UK: Jessica Kingsley Publishers, 2017)

Sexuality Education Matters (Deakin University)

http://www.deakin.edu.au/__data/assets/pdf_file/0004/252661/sexuality-education-matters-april-2013-online.pdf

esafety.gov.au/Resources (sexting; social media) Respectful Relationships materials

It's All One curriculum: GUIDELINES FOR A UNIFIED APPROACH TO SEXUALITY, GENDER, HIV, AND HUMAN RIGHTS EDUCATION http://www.popcouncil.org/uploads/pdfs/2011PGY_ItsAllOneGuidelines_en.pdf

Background Reading

1. ARCSHS reports 2013 & 2018
2. Not So Straight
3. Am I Old Enough? Victorian Legal Association

Appendices

Year 9 and 10 CEPD Appendices Booklet