SECTION:	Pastoral Care
POLICY NO:	PAC01
POLICY NAME:	Pastoral Care
ADOPTED:	November 2015
VERSION:	2
LAST AMENDED:	July 2018

1.0   INTRODUCTION

Pastoral Care is foundational to our Catholic faith and tradition. It assists in the cultivation of the spiritual, personal, emotional, physical, academic, moral, social and aesthetic development of young people as they grow to become active and informed global citizens. Through enacting the principles of Catholic social teaching, we contribute to the development of a healthy and just society.

The Melbourne Declaration on Educational Goals for Young Australians (2008) refers to the responsibility of schools, with students, parents, carers, families and the community, to promote the development and wellbeing of young Australians. When grappling with school policy and governance, it is vitally important to maintain focus on the centrality of the young people in our schools: 'It is our moral obligation to give every child the very best education possible' (Tutu & Van Roekel, 2010).

'Pastoral Care' can be traced back to Jesus' giving of the New Commandment: 'Just as I have loved you, you should also love one another' (Jn 13:34). This challenge has been echoed by Pope Francis (2013), 'Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place – on the street, in a city square, during work, on a journey.'

Pastoral Care includes the decisions, structures and practices taken to challenge, nurture and support individuals whilst maintaining the dignity of each one, honouring the richness of diversity as each person 'is created in the image and likeness of God' (Catechism of the Catholic Church, para.1701).

Pastoral Care is the responsibility and the right of all – students, parents, families, employees in Catholic education facilities and the wider community.

2.0   PURPOSE

This policy is to inform the College community of the principles and responsibilities in providing effective pastoral care. It is to be used to further develop and enact pastoral care responses for the school community.

3.0   PRINCIPLES

3.1   Pastoral Care is informed by the principles of Catholic social teaching (refer to Appendix 1):

- The dignity of the human person
- The common good

- Subsidiarity
- Solidarity

3.2 The foundation of each relationship in Catholic school communities is pastoral care; 'Every contact is a pastoral care contact' (Cross, 2014).

3.3 Pastoral care is enacted in school environments that are safe, supportive, inclusive and empowering.

3.4 In responding to pastoral issues and concerns, appropriate confidentiality must be maintained, with information being provided to those who have a right or a need to be informed, either legally or pastorally.

3.5 Pastoral care requires that the integrity of the family unit is respected.

3.6 Purposeful training of staff in pastoral care is necessary for the wellbeing of all members of the school community.

3.7 Pastoral care is for everyone and is everyone's responsibility.

4.0 DEFINITIONS

4.1 **Pastoral Care:** '…all measures to assist an individual person or community reach their full potential, success and happiness, coming to a deeper understanding of their own humanness' (Grove, 2004). This includes promoting health and wellbeing, building resilience, enhancing academic care, building human and social capital (Cross, 2014) and ethical decision making

4.2 **Social Capital:** Social cohesion of a community, and a sense of belonging, demonstrating cooperation between individuals involving levels of trust, mutual responsibility, respect and reciprocity

4.3 **Human Capital:** The development of the necessary knowledge and skills of people

4.4 **Academic Care:** Building an environment that enhances learning, organisational structures and relationships in and beyond the classroom

4.5 **Catholic Social Teaching:** *The permanent principles of the Church's social doctrine* (refer to Appendix 1)

4.6 **Partnership**: Relationships characterised by:

- actively working together
- showing mutual respect and trust
- communicating with each other in clear and open ways
- respecting each others' insights, priorities, goals, ideas, differences and experiences
- valuing each others' knowledge and expertise, and bringing these together in complementary ways
- jointly agreeing on aims and outcomes and sharing responsibility for fulfilling tasks
- negotiating decisions and resolving disagreements and conflicts.

(Davis & Day, 2010)

5.0   PROCEDURES

The successful implementation of this policy will include:

- the school community working in partnership with its members and associates (agencies, services) to promote pastoral care for all within its cultural context
- regularly communicating this policy to staff and promoting the importance of pastoral care for all
- educating students and staff in Catholic social teaching, wellbeing and social justice
- educating school staff to understand all school policies (for example wellbeing, child protection, anti-bullying, communication, OH&S, learning and teaching) and making clear connections between them in relation to this policy
- supporting students and their families to access appropriate services
- maintaining appropriate confidentiality of information and providing it to those who have a right or a need to be informed, either legally or pastorally.

5.1   The Principal will:

- observe all legislative requirements and engage as necessary with external agencies in relation to student wellbeing
- implement a whole-school approach for student wellbeing in curriculum and in school procedures related to positive behaviour support and social-emotional learning
- engage as required internal and/or external specialist advice about wellbeing-related matters
- regularly communicate this policy to staff and promote the importance of pastoral care for all
- provide access to appropriate training for staff in areas of pastoral care
- work in partnership with parents, carers and families, the parish priest, DOSCEL, students, staff and the wider community to achieve the purposes of this policy
- enable staff to have a working knowledge of government and system policies and procedures
- respond promptly to any breach of this policy in accordance with current guidelines and the law
- manage critical incidents, seeking and providing support where appropriate
- use positive relationship-based approaches in regard to student behaviour.

5.3   College staff will:

- create and maintain safe and positive learning environments
- model and promote socially responsible values and behaviour
- work in partnership with parents, carers and families
- explicitly teach and/or support socially acceptable and responsible behaviour
- participate in appropriate training in areas of Pastoral Care
- follow school policies and procedures.

5.4   Students will:

- abide by school policies, procedures and guidelines
- work in partnership with parents, carers and families
- contribute positively to the development of safe and inclusive learning environments
- report concerns about their own wellbeing and that of fellow students.

5.5   Parents, families and carers will:

- work in partnership with schools

- be aware of the significant influence they have on their children
- support school policies and procedures.

6.0   EXPECTED OUTCOMES

6.1   Students become successful lifelong learners, confident and creative individuals, active, informed and hope-filled citizens contributing to a just society and the Church's mission.

6.2   Students display knowledge and appreciation of self and others.

6.3   Pastoral care is active and visible.

6.4   School community members work respectfully and collaboratively with families and communities.

6.5   Student wellbeing and learning outcomes are strengthened.

6.6   Students recognise their uniqueness and strive to reach their potential.

6.7   Growth in understanding of pastoral care is evident.

6.8   Pastoral care of all students in the College is carefully considered and facilitated.

7.0   REFERENCES

Australian Catholic Social Justice Council (2015), *Catholic Social Teaching*, online, http://www.socialjustice.catholic.org.au/social-teaching, retrieved 4 May 2015.

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Davis H and Day C (2010), *Working in Partnership: The Family Partnership Model*, 2nd Edn, Pearson: London.

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Tutu D and Van Roekel D (2010)*, Facing the Future: Global Education at the Crossroads,* online, http://campaignforeducationusa.org/blog/detail/desmond-tutu-facing-the-future-global-education-at-the-crossroads

8.0   RELATED POLICIES

- Child Protection and Safety Policy
- Protection of Children – Removing the Risk of Sexual Abuse Policy
- Protection of Children – Reporting Sexual Abuse Policy
- Protection of Children – Preventing Grooming Policy
- Workplace Equal Opportunity and Anti-Bullying Policy
- Privacy Policy
- Staff Social Media Policy
- Occupational Health and Safety Policy
- Acceptable Use of Information, Communications and Technology (ICT) Resources
- Mandatory Reporting Policy
- Student Behaviour Policy
- Anti-Bullying Policy (students)
- Critical Incident Management Policy
- Emergency Management Policy

Appendix 1

<h2 style="text-align:center">Catholic Social Teaching</h2>
<p style="text-align:center">Source: <u>http://www.socialjustice.catholic.org.au/social-teaching</u></p>

The permanent principles of the Church's social doctrine . . . are: the dignity of the human person, the common good, subsidiarity, and solidarity. These principles, the expression of the whole truth about the human person known by reason and faith, are born of "the encounter of the Gospel message and of its demands summarised in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society".

<div style="text-align:right">Compendium of the Social Doctrine of the Church, par.160</div>

The Dignity of the Human Person

God has imprinted his own image and likeness on human beings (cf. Gen 1:26), conferring on them an incomparable dignity ... In effect beyond the rights which one acquires by one's own work, there exist rights which do not correspond to any work performed, but which flow from one's essential dignity as a person.

<div style="text-align:right">John Paul II, Centesimus Annus, 1991, par. 11</div>

The Church sees in men and women, in every person, the living image of God himself. This image finds, and must always find anew, an ever deeper and fuller unfolding of itself in the mystery of Christ, the Perfect Image of God, the One who reveals God to the human person ... The whole of the Church's social doctrine, in fact, develops from the principle that affirms the inviolable dignity of the human person.

<div style="text-align:right">Compendium of the Social Doctrine of the Church, par. 105, 107</div>

Human Dignity:

- Recognises the sacredness of life and the dignity of each individual human person as inviolable
- Ensures that every person, especially the most disadvantaged and marginalised, has reasonable access to more than just the basic necessities of life
- Promotes the human rights especially of those who lack access to services, or who may not have the opportunity to participate in significant community activities and discussions
- Brings with it natural rights and duties.

The Common Good

It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to one's own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life.

<div style="text-align:right">Gaudium et Spes, 1965, par. 30</div>

The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people. According to its primary and broadly accepted sense, the common good indicates "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily".

The Common Good:

- Actively seeks conditions that enhance the good of all and contributes to the achievement of a common life
- Requires that the poor and marginalised should be the focus of particular concern
- Ensures a response to injustice at local and global levels
- Takes the issue of poverty beyond charitable acts and into the questioning and challenging of social values and structures
- Fosters collaboration rather than hierarchical management, ensuring a cohesive engagement of all involved
- Takes responsibility for the environment.

Subsidiarity

Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organisations can do.

Pius XI, *Quadragesimo Anno*, 1931, par. 79

The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfil their duties. This principle is imperative because every person, family and intermediate group has something original to offer to the community.

Compendium of the Social Doctrine of the Church, par. 187

Subsidiarity:

- Enables participation of and among those who make up the community or organisation
- Fosters life within the group, without undue social control and unwarranted interference
- Ensures participation in decision-making processes affecting personal and organisational life
- Promotes decision-making that is empowering of those involved in and affected by the process
- Ensures that decision-making processes include consultation with those who will be most affected by them.

Solidarity

Solidarity is undoubtedly a Christian virtue ... In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation. One's neighbour is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit.
John Paul II, *Sollicitudo Rei Socialis*, 1987, par. 40

Solidarity highlights in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity.

Compendium of the Social Doctrine of the Church, par. 192

Solidarity:

- Acknowledges that our responsibilities to each other cross national, racial, cultural, economic and ideological differences

- Respects and promotes personal, social, economic, cultural and political rights
- Presents a spiritual and material solidarity with all people, especially those who are marginalised, vulnerable or distressed, giving priority to those in greatest need.

Solidarity: