

FACILITATOR GUIDE

Created for Respectful Relationships

Conversations for Catholic schools

A five-session staff formation series for Catholic schools

READY-TO-FACILITATE SCHOOL EDITION

Includes facilitator scripts, session plans, video access, staff activities, printable templates, safeguarding guidance and implementation tools.

In partnership with

Victorian Catholic Education Authority

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Purpose of this guide

This guide enables a school leader, formation leader, wellbeing leader, curriculum leader or nominated staff facilitator to deliver the complete five-session series without needing to design additional materials. It is intended to be practical, trauma-aware, grounded in Catholic mission, and adaptable to local school context.

CORE AIM

To build staff confidence and shared language for Consent and Respectful Relationships Education (CRRE), strengthen Catholic identity, and connect safeguarding, formation, student voice and everyday school culture.

What is included

- A complete run sheet for each staff session
- Opening and closing facilitator scripts
- Video links
- Personal reflection, small-group and whole-staff activities
- Printable worksheets and recording templates
- Trauma-aware participation and support guidance
- A school implementation pathway and action-planning tools
- Full video scripts for reference and accessibility

Series at a glance

Session	Title	Core question	Suggested time
1	Why Respectful Relationships Matter	Why is this central to Catholic education?	55–65 min
2	Being and Becoming Human Together	What does it mean to be human in relationship?	50–60 min
3	Life and Life to the Full	What do Jesus-inspired relationships look like?	55–65 min
4	Voice of the Child	Whose voice is heard, and whose is missing?	55–65 min
5	From Vision to Practice	What will we do differently in everyday practice?	60–75 min

Before you facilitate

Recommended facilitator

Choose a facilitator who can hold reflective conversation, maintain clear boundaries, respond calmly to discomfort and connect staff discussion to the school's established safeguarding, wellbeing and professional-learning processes. Co-facilitation is strongly recommended where the group is large or where sensitive discussion is anticipated.

Pre-series planning checklist

☐ Confirm leadership endorsement and the purpose of the series.

☐ Nominate a facilitator and a support person who can step out with any participant who needs assistance.

☐ Confirm local Employee Assistance Program details and the school's internal safeguarding contacts.

☐ Review applicable school, system and jurisdictional safeguarding policies.

☐ Make available the applicable school, system and jurisdictional safeguarding policies for staff.

☐ Facilitator takes time to familiarise themselves with videos and this guide.

☐ Book an accessible room with movable seating and reliable audio-visual equipment.

☐ Print the session worksheets.

☐ Decide how anonymous responses will be gathered and stored.

☐ Communicate the participation choices to staff in advance.

☐ Plan how actions arising from the series will be reviewed by leadership.

Video access

Video	Link
1. Why Respectful Relationships Matter	https://www.youtube.com/watch?v=eQ-bYkLabUs
2. Being and Becoming Human Together	https://www.youtube.com/watch?v=KspvX1N_jOM
3. Life and Life to the Full	https://www.youtube.com/watch?v=TomzeGJRm3k
4. Voice of the Child	https://www.youtube.com/watch?v=2aGlbAjPc5A
5. From Vision to Practice	https://www.youtube.com/watch?v=G2XekbVDrVk

Technical check

- ☐ Video opens and plays.
- ☐ Sound is clear from the back of the room.
- ☐ Holding slide and support slide are ready.
- ☐ Timers, slides and resources are ready before staff arrive.

Suggested room set-up

- Tables of four to six people, allowing staff to speak without addressing the whole room.
- A clear screen and speakers, with captions visible.
- A quiet space outside the room for anyone who needs a pause.
- Four wall stations for Session 1.
- Sticky notes, markers, A3 paper and anonymous response cards.

Safety, participation and support

The topics in this series may connect with participants' personal or professional experiences. The facilitator's task is not to invite disclosure or provide counselling. The task is to establish clear participation choices, maintain professional boundaries, and direct people to appropriate supports.

Opening safety statement

READ ALOUD

Today's session deals with relationships, consent, safety and experiences of harm. You are invited to participate in ways that are professionally useful and personally safe. You may pass on any activity, step out without explanation, or speak with our nominated support person. Please do not share personal stories about students, colleagues or yourself in a way that identifies anyone. This is a professional learning space, not a disclosure or counselling space. If a concern about a child or young person arises, our usual safeguarding and reporting procedures apply.

Group agreements

- ☐ Speak from your own perspective.
- ☐ Protect privacy. Do not repeat personal contributions outside the room.
- ☐ Do not name individual students, families or colleagues.
- ☐ Challenge ideas without attacking people.
- ☐ Allow people to pass, pause or step out.
- ☐ Avoid asking for or offering personal disclosures.
- ☐ Notice the impact of language, not only its intent.
- ☐ If a safeguarding concern arises, follow the process rather than trying to resolve it in the group.

Support information to place on every session slide

Support	Details to display
Immediate danger	Call 000.
1800RESPECT	1800 737 732 | 24/7 national domestic, family and sexual violence counselling.
Lifeline	13 11 14 | Crisis support.
13YARN	13 92 76 | Crisis support for Aboriginal and Torres Strait Islander people.
Employee Assistance Program	Insert school/system EAP provider and contact details.
Internal support	Insert principal, safeguarding lead, wellbeing lead or HR contact.

Support	Details to display
Reporting concerns	Insert school/system child-safety reporting process and link.

If someone becomes distressed

1. Offer choice: remain, take a break, or move to the quiet space. Make this offer discreetly and respectfully, rather than in front of the entire staff community.
2. Ask what practical support the person needs now. Do not ask for details.
3. Connect the person with the nominated support person or EAP.
4. If information suggests a child is at risk, follow safeguarding procedures immediately.
5. Check in privately after the session while maintaining professional boundaries.
6. Document only what is required under policy.

Facilitation approach

Consistent session rhythm

Stage	Purpose	Typical time
Welcome and safety	Re-establish purpose, participation choices and support.	5 min
Watch	Encounter the core idea through the video.	8–12 min
Pause	Allow silent personal reflection before discussion.	3–5 min
Discuss	Make meaning in pairs or small-groups.	15–20 min
Synthesis	Gather patterns, tensions and implications.	10–15 min
Commit	Name one realistic practice or next step.	5–10 min

Facilitator moves that help

- Ask one question at a time and allow silence.
- Invite participants to comment on the idea before debating solutions.
- Use “What makes you say that?”, or “Tell me more about that…” to deepen discussion without confrontation.
- Summarise themes neutrally and distinguish consensus from difference.
- Redirect personal stories toward professional implications.
- Name discomfort without shaming: “This may feel unfamiliar; let’s stay curious and precise.”
- Convert broad intentions into observable actions, owners and review points.

Session 1: Why Respectful Relationships Matter in Catholic Schools

Focus: Mission, reality and responsibility

SESSION OUTCOME
Staff can explain why CRRE is central to Catholic mission and safeguarding, not an add-on.

At a glance

Time	Materials	Outputs
65 minutes	Video, screen, speakers, timer, printed worksheet, pens, A3 paper/sticky notes	Name It to Change It response and whole-staff themes

Video access

Video title	Why Respectful Relationships Matter in Catholic Schools
https://www.youtube.com/watch?v=eQ-bYkLabUs	

Preparation

- ☐ Test the video link.
- ☐ Display the safety and support slide when staff enter.
- ☐ Set up the 4 stations for the ‘Reality Check Carousel’ activity.
- ☐ Print the ‘Name It To Change It’ commitment cards.
- ☐ Choose how whole-staff responses will be captured.
- ☐ Confirm the nominated support person.

Detailed run sheet

Timing	Facilitator action
5 mins	Read the opening script, participation choices and group agreements.
12 mins	Introduce and play the video with captions.
5 mins	Read the reflection question slowly. Protect silence.
20 mins	Explain the activity, group size, output and confidentiality boundary.
15 mins	Invite patterns, tensions and implications. Do not require every group to report.

Timing	Facilitator action
8 mins	Invite a specific commitment. Explain what will happen with collected responses.

Facilitator opening script

READ ALOUD

Welcome to the first session in our series. We begin by asking why Consent and Respectful Relationships Education matters in a Catholic school. Today is not about adding another isolated program. It is about considering how mission, safeguarding, teaching and culture meet in the everyday experience of students.

Play the video

Personal reflection

- If a student learned about respectful relationships only by watching adults in our school, what would they learn?
- What would they learn about dignity, power, listening, difference, boundaries, conflict, forgiveness, consent, asking for help and whose voice matters?

Small-group activity: Reality Check Carousel

Set up four stations. Groups spend approximately four minutes at each station, building on previous responses.

1. Where do students currently learn about relationships?
2. What messages might they receive outside school?
3. Where might our school unintentionally stay silent?
4. What are the risks of doing nothing or doing only the minimum?

Group output: circle the observations that most need whole-staff attention.

Whole-staff synthesis

- What themes appeared at several stations?
- Where is there tension between discomfort and responsibility?
- What is one shared insight about our role?

Practical takeaway: Name It to Change It

PARTICIPANT COMMITMENT

One area where I think our school could grow in supporting safe and respectful relationships is…

Facilitator close

READ ALOUD

Thank you for engaging thoughtfully. This work is not about having every answer or achieving perfection. It is about taking the next faithful, professionally responsible step together. Please complete your commitment card. The themes gathered today will be used only for the stated school improvement purpose, and we will communicate the next review point.

Facilitator debrief notes

What worked well?

What needs adjustment?

Actions or follow-up required?

Session 2: Being and Becoming Human Together – Theology of Relationality

Focus: Relational anthropology

SESSION OUTCOME
Staff can connect a Catholic understanding of relationality with their everyday educational practice.

At a glance

Time	Materials
60 minutes	Video, screen, speakers, timer, printed worksheet, pens, A3 paper/sticky notes

Video access

Video title	Being and Becoming Human Together
https://www.youtube.com/watch?v=KspvX1N_jOM	

Preparation

- ☐ Test the video link.
- ☐ Display the safety and support slide when staff enter.
- ☐ Have A3 paper and pens etc. at tables for the ‘Mapping Relationships’ activity.
- ☐ Print participant commitment sheets.
- ☐ Choose how whole-staff responses will be captured.
- ☐ Confirm the nominated support person.

Detailed run sheet

Timing	Facilitator action
5 mins	Read the opening script, participation choices and group agreements.
12 mins	Introduce and play the video with captions.
5 mins	Read the reflection question slowly. Protect silence.
20 mins	Explain the activity, group size, output and confidentiality boundary.
10 mins	Invite patterns, tensions and implications. Do not require every group to report.

Timing	Facilitator action
8 mins	Invite a specific commitment. Explain what will happen with collected responses.

Facilitator opening script

READ ALOUD

In our first session, we considered why this work matters. Today we move underneath policies and programs to a deeper question: what does it mean to be human? We will explore the Catholic conviction that we become human together, through relationships marked by attention, care and responsibility.

Play the video

Personal reflection

- When do I feel most human and connected in my work?
- When do I feel most disconnected?
- What is one relational practice that makes a meaningful difference?

Small-group activity: Mapping Relationships

On A3 paper, draw a student at the centre and map four relationship environments: peers, teachers and staff, family and community, and online spaces.

- Where are the strongest influences?
- Where are the protective factors?
- Where are the risks or pressures?
- Where does school have direct influence, indirect influence or little control?

Group output: identify one place where a small relational practice by staff could strengthen connection or safety.

Whole-staff synthesis

- What surprised us about the influences in a student's world?
- Where does school have the greatest opportunity to act?
- What relational practice should become more consistent?

Practical takeaway: Micro-Relational Practice

PARTICIPANT COMMITMENT

This week I will strengthen one micro-relational practice by…

Suggestions:

- Learn one new thing about a student beyond academics
- Greet students by name at the door
- Check in with a quiet student
- Notice and affirm respectful behaviour publicly

Facilitator close

READ ALOUD

Thank you for engaging thoughtfully. This work is not about having every answer or achieving perfection. It is about taking the next faithful, professionally responsible step together. Please complete your commitment card. The themes gathered today will be used only for the stated school improvement purpose, and we will communicate the next review point.

After the session

- ☐ Secure or de-identify collected responses.
- ☐ Follow up any safeguarding matter through the required process.
- ☐ Brief leadership on themes, actions and support required.

Facilitator debrief notes

What worked well?

What needs adjustment?

Actions or follow-up required?

Session 3: Life and Life to the Full – Jesus and Consent and Respectful Relationships Education

Focus: Jesus, dignity and consent

SESSION OUTCOME
Staff can use dignity, freedom, healing, restoration and accompaniment to evaluate school responses.

At a glance

Time	Materials	Outputs
65 minutes	Video, screen, speakers, timer, printed worksheet, pens, A3 paper/sticky notes	Reframing Question response and whole-staff themes

Video access

Video title	Life and Life to the Full
https://www.youtube.com/watch?v=TomzeGJRm3k	

Preparation

- ☐ Test the video link.
- ☐ Display the safety and support slide when staff enter.
- ☐ Print ‘Gospel in Practice’ worksheets.
- ☐ Choose how whole-staff responses will be captured.
- ☐ Print participant commitment sheets.
- ☐ Confirm the nominated support person.

Detailed run sheet

Timing	Facilitator action
5 mins	Read the opening script, participation choices and group agreements.
12 mins	Introduce and play the video with captions.
5 mins	Read the reflection question slowly. Protect silence.
20 mins	Explain the activity, group size, output and confidentiality boundary.

Timing	Facilitator action
15 mins	Invite patterns, tensions and implications. Do not require every group to report.
8 mins	Invite a specific commitment. Explain what will happen with collected responses.

Facilitator opening script

READ ALOUD

Today we turn to Jesus as the Christian vision of fully human life. We will consider how dignity, freedom, healing, restoration and accompaniment can shape the way we understand consent and the way we respond to real situations in school life.

Play the video

Personal reflection

- Recall a school moment when dignity was upheld or diminished.
- What made the difference?
- How might healing, restoring or accompanying have changed the response?

Small-group activity: Gospel in Practice

Give each group one scenario. Ask them to compare a minimum response with a Jesus-inspired response shaped by healing, restoring and accompanying.

- A student is pressured by peers to share an image.
- A sexist joke is made in class and several students laugh.
- A student is repeatedly excluded from a friendship group.
- A student says they feel uncomfortable with a peer's repeated messages.

1. What must happen immediately for safety and policy compliance?
2. How will the response uphold dignity and agency?
3. How could the response restore relationships while minimising harm?
4. What follow-up, teaching or support is needed?

Whole-staff synthesis

- What changed when we moved from a minimum response to a humanising response?
- What does accompaniment look like without removing accountability?
- What language should we use more consistently?

Practical takeaway: Reframing Question

PARTICIPANT COMMITMENT

Before I respond, I will ask: Does my response support this student's understanding of their own dignity and the dignity of others?

Facilitator close

READ ALOUD

Thank you for engaging thoughtfully. This work is not about having every answer or achieving perfection. It is about taking the next faithful, professionally responsible step together.

After the session

- ☐ Secure or de-identify collected responses.
- ☐ Follow up any safeguarding matter through the required process.
- ☐ Brief leadership on themes, actions and support required.

Facilitator debrief notes

What worked well?

What needs adjustment?

Actions or follow-up required?

Session 4: Voice of the Child – Theology for Safeguarding

Focus: Student voice, agency and safeguarding

SESSION OUTCOME

Staff can identify how voice, agency, vulnerability and power shape safeguarding.

At a glance

Time	Materials	Outputs
65 minutes	Video, screen, speakers, timer, printed worksheet, pens, A3 paper/sticky notes	1% Shift response and whole-staff themes

Video access

Video title	Voice of the Child
https://www.youtube.com/watch?v=2aGlbAjPc5A	

Preparation

- ☐ Test the video link.
- ☐ Display the safety and support slide when staff enter.
- ☐ Print ‘Student Voice Audit’ worksheet.
- ☐ Print participant commitment sheets.
- ☐ Choose how whole-staff responses will be captured.
- ☐ Confirm the nominated support person.

Detailed run sheet

Timing	Facilitator action
5 mins	Read the opening script, participation choices and group agreements.
12 mins	Introduce the video with one framing question. Play with captions.
5 mins	Read the reflection question slowly. Protect silence.
20 mins	Explain the activity, group size, output and confidentiality boundary.

Timing	Facilitator action
15 mins	Invite patterns, tensions and implications. Do not require every group to report.
8 mins	Invite a specific commitment. Explain what will happen with collected responses.

Facilitator opening script

READ ALOUD

Today's session asks whose voice is heard and whose voice may be missing. We will hold together two truths: children and young people have agency and insight, and they also need protection, guidance and care. Listening is not an optional courtesy. It is part of safeguarding.

Play the video

Personal reflection

- When I was at school, when did I feel heard?
- When did I feel unheard?
- Without sharing personal details, what does this suggest about the conditions that support student voice?

Small-group activity: Student Voice Audit

Use the Student Voice Audit worksheet. Rate each area High, Medium or Low, based on current evidence rather than intention.

- Classroom participation
- Behaviour and restorative processes
- Wellbeing support
- School decisions
- Curriculum and assessment feedback
- Digital and online issues
- Safeguarding and complaints processes

Group output: identify one strength, one blind spot and one area requiring student input before action is decided.

Whole-staff synthesis

- Where is student voice strongest?
- Where might students feel invisible or unable to disagree?
- What evidence do we need directly from students?

Practical takeaway: 1% Shift

PARTICIPANT COMMITMENT

One way I will more intentionally invite student voice is…

Facilitator close

READ ALOUD

Thank you for engaging thoughtfully. This work is not about having every answer or achieving perfection. It is about taking the next faithful, professionally responsible step together. Please complete your commitment card. The themes gathered today will be used only for the stated school improvement purpose, and we will communicate the next review point.

After the session

- ☐ Secure or de-identify collected responses.
- ☐ Follow up any safeguarding matter through the required process.
- ☐ Brief leadership on themes, actions and support required.

Facilitator debrief notes

What worked well?

What needs adjustment?

Actions or follow-up required?

Session 5: From Vision to Practice

Focus: Culture, implementation and shared commitment

SESSION OUTCOME
Staff translate the series into a small number of concrete, owned and reviewable actions.

At a glance

Time	Materials	Outputs
75 minutes	Video, screen, speakers, timer, printed worksheet, pens, A3 paper/sticky notes	Start, Stop, Continue response and whole-staff themes

Video access

Video title	From Vision to Practice
https://www.youtube.com/watch?v=G2XekbVDrVk	

Preparation

- ☐ Test the video link.
- ☐ Display the safety and support slide when staff enter.
- ☐ Print ‘Idea to Action’ worksheets.
- ☐ Print participant commitment sheets.
- ☐ Choose how whole-staff responses will be captured.
- ☐ Confirm the nominated support person.
- ☐ Ensure you have considered all of the ‘after-session’ tasks on p.23.

Detailed run sheet

Timing	Facilitator action
5 mins	Read the opening script, participation choices and group agreements.
12 mins	Introduce the video with one framing question. Play with captions.
5 mins	Read the reflection question slowly. Protect silence.
20 mins	Explain the activity, group size, output and confidentiality boundary.

Timing	Facilitator action
15 mins	Invite patterns, tensions and implications. Do not require every group to report.
10 mins	Invite patterns, tensions and implications. Identify immediate actions and matters requiring leadership or planning.
8 mins	Invite a specific commitment. Explain what will happen with collected responses.

Facilitator opening script

READ ALOUD

This final session brings the series into practice. We have explored dignity, relationality, Jesus' model of love, voice, power and safeguarding. The question now is concrete: what will this look like tomorrow, and what will we commit to doing consistently as a school?

Play the video

Personal reflection

- Where in my daily practice do I already contribute to a culture of dignity?
- Where might I unintentionally undermine it?
- What is one change within my influence?

Small-group activity: From Idea to Action

Each group chooses one area: classroom culture; staff–student interactions; student–student relationships; curriculum delivery; student voice; or leadership and policy alignment.

5. What are we already doing well?
6. What is one gap or inconsistency?
7. What is one realistic action this term?
8. Who needs to own or support it?
9. What evidence would show progress?
10. When will it be reviewed?

Group output: one concrete action only. Avoid producing an unmanageable wish list.

Whole-staff synthesis

- Which actions are within immediate staff influence?
- Which require leadership, policy or curriculum planning?
- What should be prioritised, owned and reviewed?

Practical takeaway: Start, Stop, Continue

PARTICIPANT COMMITMENT

One thing I will START, STOP or CONTINUE is…

Facilitator close

READ ALOUD

Thank you for engaging thoughtfully. This work is not about having every answer or achieving perfection. It is about taking the next faithful, professionally responsible step together. Please complete your commitment card. The themes gathered today will be used only for the stated school improvement purpose, and we will communicate the next review point.

After the session

- ☐ Secure or de-identify collected responses.
- ☐ Record no personal disclosures in general session notes.
- ☐ Follow up any safeguarding matter through the required process.
- ☐ Send staff the agreed takeaway and support information.
- ☐ Brief leadership on themes, actions and support required.
- ☐ Schedule the agreed review or check-in.

Facilitator debrief notes

What worked well?

What needs adjustment?

Actions or follow-up required?

Whole-school implementation pathway

The series should lead to a coherent implementation pathway rather than a collection of disconnected ideas. Use the following sequence after Session 5.

1. Listen: Gather de-identified staff themes and seek student and family input through approved processes.

2. Map: Identify where CRRE currently appears across curriculum, pastoral care, safeguarding, behaviour, formation and family engagement.

3. Prioritise: Select a small number of high-impact gaps, considering student safety and feasibility.

4. Act: Assign owners, resources, milestones and communication responsibilities.

5. Review: Check implementation evidence and lived experience, not only whether documents were produced.

6. Sustain: Embed the work in induction, professional learning, curriculum review and leadership monitoring.

Action plan

Priority	Action	Owner	Support	Due	Evidence	Review

Possible evidence of progress

- ☐ Staff confidence and shared-language
- ☐ Curriculum mapping showing repeated, developmentally appropriate learning
- ☐ Student feedback on voice, safety and help-seeking
- ☐ Observations of consistent responses to disrespectful language and boundary violations
- ☐ Records of family communication and opportunities for dialogue
- ☐ Leadership review of actions, barriers and next steps
- ☐ Induction and professional-learning materials updated to reflect agreed practice

Communication template

Invitation to staff

TEMPLATE

Subject: Staff formation series: Consent and Respectful Relationships Education

Dear colleagues,

Over five sessions, we will explore why Consent and Respectful Relationships Education matters in Catholic schools, how it connects with our understanding of the human person and the life of Jesus, the importance of student voice and safeguarding, and how these commitments can be lived in everyday practice.

The sessions include short videos, personal reflection, small-group conversation and practical commitments. Some material may connect with personal or professional experiences. Participation choices and support information will be explained at each session, and no one will be asked to disclose personal experiences.

Session details: [INSERT]
Support contact: [INSERT]

Thank you for contributing to a school culture in which dignity, safety, belonging and respectful relationships are actively lived.

Full video scripts

Video 1 script

Why Respectful Relationships Matter in Catholic Schools

Hi everyone, and welcome.
This series is designed to support you in building confidence and capacity in teaching Consent and Respectful Relationships Education.
Across these five short videos, we'll explore why this work matters, how it connects to our Catholic tradition, and what it can look like in everyday school practice.
We know that this content can be both professionally and personally significant.
So if anything in these sessions raises questions, concerns, or personal challenges for you, we encourage you to reach out—whether that's to a member of your leadership team, a trusted colleague, or your Employee Assistance Program.
Remember, you're not expected to have all the answers.
This is an invitation to reflect, to learn, and to take the next step together.

Opening
Hi,
I want to begin with a simple but important question:
Why does Respectful Relationships actually matter?
Why are we, as Catholic educators, being asked to engage in Consent and Respectful Relationships Education?
Is it just another requirement…
another initiative…
another thing to fit into an already full curriculum?
Or is it something deeper?
Today, I want to suggest that this work is not an "add-on" at all.
It actually goes to the very heart of what it means to be a Catholic school.

Part 1: Moving Beyond Compliance
It's true that schools have legal responsibilities around child safety.
But in Catholic education, safeguarding is not just about compliance.
It is a core expression of our mission.
We are entrusted not only with academic formation, but with the wellbeing of young people at some of the most formative stages of their lives.
And that means creating environments where students can flourish—
intellectually, socially, emotionally, and spiritually.
Put simply:
child safety is not an additional initiative—it is a foundational condition for learning.
And this is where respectful relationships education sits.
Not on the edge of our work…
but right at the centre.

Part 2: The Reality Our Students Are Living In
At the same time, we need to be honest about the world our students are growing up in.
The evidence is clear.
Child maltreatment is not rare or exceptional.
It is a widespread social reality in Australia.

The Australian Child Maltreatment Study – the most comprehensive national study of its kind – tells us that around one in three Australians has experienced some form of abuse or neglect during childhood.
And importantly, harm does not only come from adults.
A significant proportion of sexual abuse and harassment occurs between children and young people themselves.
In fact, one in ten Australians have experienced peer sexual harassment during childhood – most commonly by male peers.
But we also need to name another challenging truth.
For many children, harm occurs in the very places that should be safest – their homes and families.
The ACMS shows high rates of physical and emotional abuse, exposure to domestic violence, and sexual abuse occurring within family contexts.
This is why education matters.
Families are, and always will be, the first and foremost educators of their children.
But not all homes are safe homes.
And not all children have access to the language, modelling, or protection they need to understand boundaries, consent, and dignity.
Schools therefore play a critical role – not instead of families, but in support of them.
We are often the one accessible, structured space where children can learn what safe, respectful relationships look like, and where harm can be noticed rather than hidden.
And when we remember that nearly half of those who experience sexual abuse never tell anyone, it becomes clear:
If we wait for students to disclose harm before we act,
we will miss much of what is happening.
What this means for us as educators is quite confronting, but also clarifying:
We are not just teaching students who might encounter harm in the future.
We are teaching students who may already be carrying experiences of harm.
And increasingly, this includes experiences in online environments—
image sharing, coercion, exposure to harmful content.
So safeguarding today must extend beyond physical spaces
into relational spaces, peer cultures, and digital worlds.

Part 3: Why Education Matters
This is where education becomes critical.
Because without it, harmful behaviours don't just disappear—
they often escalate.
And when students don't receive clear, developmentally appropriate education about relationships, consent, and boundaries, they will still learn…
just from somewhere else.
Often from peers.
Often from the internet.
Often from places that distort the beauty of the human person.
We also know that many students experience current approaches to this learning as:
too little,
too late,
and not reflective of their real lives.
So the question becomes:
If not us… who?
If not here… where?

Part 4: A Catholic Vision of the Human Person
This is where Catholic education offers something unique—and deeply needed.
Because our starting point is not just risk.
It is vision.
A vision of the human person grounded in dignity.
A belief that every person is created for intimate and life-giving relationships
with God, with others, and with themselves.
And that our role, as educators, is not simply to prevent harm…
but to support young people to become more fully human.
At the heart of the Church is a call.
A call that arises from the heart of our Creator.
It is God's call
"to become more deeply holy and so more deeply human."
That's what this work is about.
Not just safety.
But formation.
Not just avoiding harm.
But enabling flourishing.

Part 5: Inclusion, Diversity, and Belonging
And this vision must be lived out in real, diverse communities.
We know that experiences of harm, exclusion, and vulnerability are not shared equally among students.
Some young people—particularly those whose identities or circumstances place them at the margins—are more likely to encounter these challenges.
Often, these experiences are not shaped by just one factor,
but by the way multiple aspects of a young person's identity and context overlap—
such as their background, relationships, or social positioning—
creating more complex experiences of both vulnerability and resilience.
So creating safe environments isn't about treating everyone the same.
It's about recognising that students experience risk differently,
and responding with dignity, care, and professionalism.
In the Catholic tradition, this is what we mean by catholicity—
not uniformity,
but unity in diversity.
A community where each person belongs and is valued,
not despite their uniqueness,
but through it.

Part 6: The Invitation to Educators
I also want to acknowledge something here.
For many of us, this area can feel uncomfortable.
We may not have received this kind of education ourselves.
We may feel unsure about language, content, or boundaries.
We may worry about getting it wrong.
That is completely understandable.
But the invitation here is not to be perfect.
It is to be present.
To be willing to learn.
To be willing to engage.

To be willing to accompany.
To be willing to create classrooms where respectful conversations can happen safely.
Because culture is not built by policies.
It is built by people.
By what we say…
what we don't say…
what we model…
and what we allow.

Closing
So as we move into the rest of this session, I want to leave you with this:
Respectful relationships education is not simply about teaching rules.
It is about building communities
where every person's dignity is recognised and protected.
Where young people are equipped not just to stay safe—
but to live well.
And where our schools become places
that reflect something of the Gospel:
communities of dignity, belonging, and care.
Thank you.

As we come to the end of this video, we invite you now to take some time to reflect and engage with this together.
The most important part of this work happens in conversation—
as you share perspectives, explore ideas, and consider what this means in your own context.
In a moment, you'll move into personal reflection, small-group discussion, and whole-staff synthesis.
As you do, we encourage you to think about your own school community:
What's already working well?
Where are the opportunities for growth?
And what might this look like in your everyday practice?
This is not about getting everything right.
It's about taking the next step—together—
in building a school culture where dignity, safety, and respectful relationships are lived out each day.

Video 2 script

Being and Becoming Human Together – Theology of Relationality

In the last video, we explored why respectful relationships education matters.
We spoke about safety, about reality, and about the responsibility we carry as educators.
But underneath all of that sits a deeper question:
What does it actually mean to be human?
Because how we answer that question
will shape how we understand relationships…
how we teach…
and how we respond to young people.

Part 1: A Different Starting Point
In Catholic education, we don't begin with rules.
We begin with a vision of the human person.

And at the heart of that vision is something quite simple, but quite radical:
We are made for relationship.
Not as an optional extra…
but as the very condition of our existence.
The theological tradition puts it this way:
We don't bring ourselves into being.
We are given life.
Sustained in life.
And formed in relationship.
From the very beginning, our identity is shaped through others—
family, community, culture…
and ultimately, God.
Which means:
We don't become human on our own.
We become human together.
And there's something even deeper here.
Because while we are human,
we are also on a journey to become more fully human.
In that sense, the word human holds two meanings at once.
It describes who we are—
members of the human family.
But it also points to who we are becoming—
the possibility of living well, fully, and authentically as human persons.
And in the Christian tradition,
that movement toward fuller humanity…
is what we call holiness.
So when we speak about relationships in our schools,
we're not just talking about behaviour or expectations.
We are talking about the very process
through which young people—and all of us—
become more deeply who we are created to be.

Part 2: Relationality at the Heart of Life
If you think about it, this is something we already know intuitively.
No one learns to speak alone.
No one learns to trust alone.
No one learns who they are alone.
Our wellbeing, our development, even our sense of self—
all emerge through relationship.
And the Christian tradition takes this a step further.
It says this relationality is not just something we experience…
it reflects something about God.
That at the deepest level, God is not isolation—
but communion.
A dynamic, self-giving, relational love
that continuously reaches outward, creating and sustaining life.
So when we talk about relationships in our schools,
we're not just talking about behaviour.
We're talking about participating in something fundamental to reality itself.

Part 3: What Do We Mean by "Respect"?
This also challenges how we understand the word respect.
In everyday language, respect can sometimes mean:
"You stay in your lane, I'll stay in mine."
"We don't interfere with each other."
But that's actually a very thin understanding.
At its root, the word "respect" means
to look again…
to attend carefully…
to truly regard another person.
So respectful relationships are not about distance.
They are about attention.
About attending to one another.
They ask something of us:
To notice.
To listen.
To be willing to engage.
Even when it's uncomfortable.
To be willing to be changed through this engagement.
Because real respect is not passive.
It is relational.

Part 4: Becoming Human Through Relationship
From a Christian perspective, then, something quite profound emerges:
To grow as a person
is to grow in relationship.
With ourselves.
With others.
With God.
And this is not a static process.
We are not finished products.
We are, in a very real sense,
always becoming human.
Which is why schools matter so much.
Because schools are not just places of information transfer.
They are places where young people are learning:
how to relate
how to belong
how to treat others
how to understand themselves
Every interaction, every classroom dynamic, every response to behaviour…
is shaping that becoming.

Part 5: Vulnerability and Connection
There's another important piece here, and it's one we don't always name.
And that's vulnerability.
Often, we think of vulnerability as something negative—
something to avoid.
But in reality, vulnerability is what makes relationship possible.

To be vulnerable is to be open to others.
To be affected by others.
To need others.
And that's not weakness.
That's humanity.
That's the interconnectedness at the heart of all living things.
When students take risks in friendship,
when they seek belonging,
when they test boundaries—
they are navigating vulnerability.
And our role is not to shut that down…
but to guide it safely.
Because when vulnerability is met with respect,
it becomes connection.
When it's met with harm or silence,
it becomes risk.

Part 6: What This Means for Us
So what does all of this mean for us, as educators?
It means that respectful relationships education is not just content we deliver.
It is something we live and practice every day.
It's in how we:
speak to students
respond to mistakes
handle conflict
create inclusion
notice those on the margins…and invite them in
Because students don't just learn relationships from what we teach.
They learn from what we model.
And in that sense, every one of us is already teaching this—
whether intentionally or not.

Closing
So as we move forward, here's the key idea I want to leave you with:
We don't become human in isolation.
We become more deeply human in loving relationships.
Particularly in relationships shaped by trust,
commitment,
care,
hope for the other.
So in Catholic education,
our task is to create communities
where those relationships are:
respectful,
safe,
inclusive,
and deeply humanising.
Because when we do that,
we're not just educating.
We are participating in the very mission of the Church

to share in the love of God -
drawing people into deeper connection,
deeper dignity,
and fuller life.
Thank you.

As this second video comes to a close, we again invite you to pause and engage with the ideas together in reflective practice.
We know that the real impact of this work happens through conversation—
through listening, sharing and appreciating perspectives, and reflecting on how this positively impacts your own context.
Shortly, you'll move into time for personal reflection, small-group discussion, and whole-staff synthesis.
As you do, we encourage you to again consider your own school community:
How do we already notice, listen and attend to our students?
Where are the opportunities for us to focus on our own relationships?
And how might these ideas show up in your everyday practice?
This work isn't about having all the answers.
It's about taking intentional steps—together—
and demonstrating this deep sense of belonging through the loving and human relationships we create with each other within our school community.

Video 3 script

Life and Life to the Full – Jesus and Consent and Respectful Relationships Education

In the last video, we explored the idea that we become more deeply human through loving relationships.
That relationships are not just part of life—
they are the very way we grow, belong, and flourish.
But this raises another important question:
What do healthy, life-giving relationships actually look like?
And more specifically:
How does our Catholic tradition guide us in this?

Part 1: Starting with Jesus
In Catholic education, when we're trying to understand what it means to live well…
we start with a person.
Jesus Christ.
Because in the Christian tradition, Jesus is not just a teacher of ideas—
Jesus is the divine embodiment of what it means to be fully human.
As St Paul writes, Jesus is "the image of the invisible God".
In other words:
If we want to understand
what love looks like…
what dignity looks like…
what human freedom looks like…
what respectful relationships look like…
We look at how Jesus lived.

Part 2: A Different Kind of Love
At the heart of Jesus' life is a very particular kind of love.

The New Testament uses the word agape.
This isn't love that is earned.
It's not love that is conditional.
It's not love that expects something in return.
It is self-giving love.
A love that is centred on the other person—
their dignity, their wellbeing, their flourishing.
And this is where things become really important for our work in schools.
Because when we talk about consent and respectful relationships,
we're not just talking about rules or boundaries.
We are talking about forming young people
in this deeper way of relating.
A way that says:
"I recognise your dignity."
"I don't use power over you."
"I don't take from you."
"I attend to you."

Part 3: Human Dignity – The Radical Claim
The Christian tradition makes a bold claim about human dignity.
Not just that human beings are absolutely valuable.
But that human beings are of such dignity… that God chose to become one.
That changes everything.
It means that dignity is not something we earn.
It is not based on behaviour, popularity, identity, or success.
It is inherent.
Given.
Unconditional.
And if that's true…
as I believe it to be…
then every interaction in our schools becomes morally significant.
Because every student we encounter
is not just a learner…
but a person of profound, unrepeatable dignity.

Part 4: What Jesus Shows Us About Relationships
If you look at the Gospel portrayal of Jesus, today's readers see Jesus consistently doing three things in his relationships:
Jesus heals,
Jesus restores,
and Jesus accompanies.
Jesus is in relationship with those he encounters.
Jesus responds to the invitation of those he meets..
Jesus prioritises the vulnerable.
Jesus notices people others overlook.
Jesus includes those pushed to the margins.
Jesus challenges misuse of power.
Jesus creates belonging.
And importantly—
he never coerces.

Jesus invites.
Jesus honours freedom.
Jesus respects agency.
This is what makes his relationships deeply humanising.
And this gives us a powerful lens for thinking about consent.
Because consent, at its core, is about:
freedom
dignity
respect for the other
Not just the absence of harm—
but the presence of genuine care.

Part 5: Power, Vulnerability, and the Common Good
This also connects strongly to Catholic Social Teaching.
Particularly the idea of the common good.
That a healthy community is one where the dignity of all is protected—
especially the most vulnerable.
In schools, we know that not all students experience relationships equally.
Some are more vulnerable because of:
gender
social status
identity
past experiences
peer dynamics
their families' circumstances
So part of our role is to be attentive to power.
To notice:
Who has voice?
Who doesn't?
Who feels safe?
Who doesn't?
Because respectful relationships are not neutral.
They're not just about what I bring to a situation—how I help, respond, or care.
They are also about how I am changed by the encounter…
how I am invited, through the presence of the other,
to become more deeply human…
Just as Jesus was changed by his encounters.
They call us into mutuality.
Into reciprocity.
Into a way of relating where dignity is recognised on both sides.
And in every interaction, something is happening.
Dignity is either being reinforced…
or it is being diminished.

Part 6: Education as Humanisation
This is why education in this space matters so deeply.
Because when done well, it is not just about preventing harm.
It is about forming people.
There's a powerful pedagogical approach that can help us here.
It is called:

“Humanising education.”
Which means placing the person at the centre—
and creating communities of belonging, dignity, and care.
So when we teach respectful relationships,
we are not stepping outside our mission.
We are living it.
Because the mission of Catholic education
is to support young people to become:
more free,
more relational,
more fully human.

Closing
So as we move into discussion, I want to leave you with this:
Respectful relationships education is not separate from our faith.
It flows directly from it.
From a belief that:
God is love.
Human beings have dignity.
And relationships are the place where that dignity is either upheld or harmed.
And in following Jesus’ example—
of healing, restoring, and accompanying—
we are invited to create school communities
where every young person has the opportunity
to experience…
and to become…
life to the full.
Thank you.

As we move forward into our personal reflective and collaborative staff activities, we are reminded that truly meaningful improvement in school culture happens through ongoing dialogue—not one-off sessions.
We invite you to consider:
Where are these Catholic values such as love, dignity, accompaniment, care and common good aligned with your school’s own values?
It will come as no surprise that your school already embeds many of these values in policies, practices and everyday interactions with students, staff and community.
So, how can you build on what is already strong, while remaining open to growth?
This is not about perfection, but a shared commitment.
With each of us taking the next step together in reflective practice to learn from and with each other.
With that in mind, let’s now move into reflection and conversation, considering what this means for our school community and our daily practice.

Video 4 script

Voice of the Child – Theology for Safeguarding

In the previous videos, we’ve explored why respectful relationships matter…
and how they are grounded in a vision of the human person and in the life of Jesus.
But now we turn to something more specific—and more challenging:
Whose voice is heard in our communities?

And just as importantly:
Whose voice is not?

Part 1: Beginning with a Gospel Story
To explore this, I want to begin with a story from the Gospel.
The story of Jairus' daughter.
When Jesus had crossed again in the boat to the other side, a great crowd gathered round him; and he was by the lake. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' So he went with him.
While he was still speaking, some people came from the leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?' But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.' He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, 'Why do you make a commotion and weep? The child is not dead but sleeping.' And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, 'Talitha cum', which means, 'Little girl, get up!' And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.
It's a powerful story of healing and restoration—
a child brought back to life.
But when we read it carefully, something stands out.
The girl herself never speaks.
Others speak about her.
Others act for her.
Others decide what happens.
And while the story is full of hope,
it also invites an uncomfortable question:
What happens when children's voices are missing?
Because if we're not careful,
that silence can become normalised.
And in real life,
that silence can become harmful.

Part 2: Why Voice Matters
Research and experience tell us something important:
When children and young people are not heard,
their vulnerability increases.
When they feel invisible…
when others speak on their behalf…
when their perspectives are dismissed…
harm can deepen.
But the opposite is also true.
When children have a voice—
when they are listened to, taken seriously, and included—
it strengthens:
their sense of belonging
their self-worth
their agency

their safety
And it can interrupt patterns of harm that thrive in silence.
So listening is not just good practice.
It is a safeguarding act.

Part 3: A Theology of Childhood
This also connects deeply with our understanding of childhood.
Children are not just "adults in the making."
They are persons now—with dignity, insight, and agency.
They are, in their own way,
bearers of God's Reign.
And when we pay attention to childhood,
we begin to see something essential about what it means to be human.
I want to highlight three key dimensions of childhood:
Children are relational—they reach for connection from the very beginning.
They are meaning-makers—constantly trying to understand themselves and the world.
And they are agentive—capable of acting, expressing needs, and influencing their environment.
And this matters.
Because if we only see children as vulnerable,
we risk overprotecting in ways that silence them.
But if we only see them as capable,
we risk overlooking their vulnerability.
So safeguarding requires us to hold both together:
agency and vulnerability.

Part 4: Power and Relationships
This is where power comes in.
Because in every school, power is present.
Between staff and students.
Between older and younger students.
Between different social groups.
Power shapes:
whose voice is heard
whose preferences are followed
whose experiences are believed
And without awareness, power can be misused—
sometimes unintentionally.
So part of respectful relationships education
is helping young people—and ourselves—
to understand power:
How it works.
How it can harm.
And how it can be used ethically.
Because consent is not just about saying "yes" or "no."
It is about whether a person feels free to say either.

Part 5: What This Means in Practice
So what does this look like in a school?
It looks like moving from good intentions
to deliberate practices.

There are four key commitments that can guide us:
First, child-inclusive practice.
We actively seek student voice in decisions that affect them—
not as a token gesture, but as something real.
Second, consent as a way of life.
Not just a topic we teach—but something we model daily.
Checking in.
Waiting for a clear yes.
Respecting no.
Third, holding agency and vulnerability together.
Recognising that young people have insight and capacity—
and need guidance and protection.
And we support students to advocate for themselves—
to express their views, to be heard, and to know that their voice matters.
And fourth, ongoing formation.
Because respectful relationships are not learned once—
they are practiced over time.

Part 6: Everyday Safeguarding
There's a small but powerful moment at the end of the Gospel story.
After the girl is restored to life, Jesus says:
"Give her something to eat."
It's easy to miss.
But it matters.
Because it reminds us that safeguarding is not just about big moments.
It's about ordinary care.
Listening.
Checking in.
Creating space.
Taking students seriously.
Day after day.
Not just in crisis.
In many ways, safeguarding is built in these small, consistent acts, attending to everyday needs.

Closing
So as we move into discussion, here's the key idea:
If respectful relationships are about dignity,
then voice is essential.
Because dignity is not just something we recognise in theory.
It is something we honour in practice—
by listening,
by including,
and by creating spaces where young people can speak.
And when we do that,
we don't just protect students.
We help build communities
where life, dignity, and hope
can truly flourish.
Thank you.

Before we delve into the accompanying activities related to this video on the Theology of Safeguarding, let's take a moment to pause and reflect on the concept of student voice and agency.
As a strategic concept it is something that we are very familiar with in our schools.
But the real question is:
How do we truly empower student voice and agency — through our actions to create connections for:
a sense of belonging?
a sense of worth?
a sense of agency?
and most importantly a sense of safety?
In the last video of this series we will explore how to move beyond the policies, strategic plans, Ministerial Orders and Child Safe Standards into human connections. Real change happens when we move from good intentions to deliberate, everyday practices through our interactions.
This is the most powerful work.
Bringing together the essence of respectful relationships:
safeguarding students' lives in those small, consistent acts—
the moments where we attend to children's daily needs,
affirm their voices,
and make space for them to feel safe, valued, and seen.

Video 5 script

From Vision to Practice

Over the past few sessions, we've explored a big vision.
We've talked about dignity.
About relationships.
About Jesus' model of love.
About voice, power, and safeguarding.
But at some point, every vision has to face a practical question:
What does this actually look like on a Tuesday morning in a classroom?
Or on a Friday afternoon as we get ready to wave goodbye to our students for the weekend?
Because if this work stays at the level of ideas,
it won't change anything.
So today is about translating vision… into practice.

Part 1: The Environment We Create
At its core, this work is about the environments we create.
Because environments shape behaviour.
They shape what students think is normal.
What they think is acceptable.
What they think is possible.
We know that when students feel respected, heard, and protected,
they are more likely to engage, learn, and thrive.
And when safety is compromised—
even subtly—
it affects not just wellbeing,
but learning itself.
So creating safe environments is not just about managing risk.
It's about actively building cultures
where dignity is upheld in practical ways

every day.

Part 2: Beyond Compliance
Now, schools already do a lot in this space.
Policies.
Procedures.
Mandatory reporting.
Child Safe Standards.
All of that matters.
But we also know that safeguarding can sometimes become
a compliance exercise.
Where everything is technically in place…
but not fully lived.
Real safeguarding goes further.
It looks like:
staff who feel confident to raise concerns
leaders who prioritise wellbeing
students who feel safe to speak
and classrooms where respectful relationships and other behavioural expectations are actively taught
Because safety is not just written.
It is experienced.

Part 3: The Role of Education
This is where Consent and Respectful Relationships Education—CRRE—comes in.
CRRE is not an optional extra.
It is one of the most effective ways we prevent harm
before it occurs.
Because it addresses the drivers of harm:
misunderstanding of boundaries
misuse of power
social pressures
harmful norms around gender and relationships
And it builds the skills students need:
communication
empathy
boundary-setting
help-seeking
So when we teach this well,
we are not just delivering content.
We are equipping students
to participate in safe and respectful communities.

Part 4: Culture Is Built in Small Moments
But the reality is:
Most of it happens in small, everyday moments.
In how we respond when a student crosses a boundary.
In how we manage group dynamics.
In whether we interrupt disrespectful language—or let it pass.
In whether students feel safe to ask questions.
And even in the quieter moments—

who we invite to respond,
who we notice in the classroom,
whose voices are heard often,
and whose might be overlooked.
Because these small decisions shape students' experience of belonging, voice, and dignity.
Culture is not built in big programs alone.
It is built in the ordinary interactions of school life.
And that means every teacher plays a role.
Not just HPE teachers.
Not just wellbeing staff.
Not just the leadership team.
Everyone.

Part 5: What Effective Practice Looks Like
So what does effective practice actually involve?
We know from research that strong approaches to CRRE include:
repeated learning across year levels
integration into everyday teaching
confident and supported staff across the whole school community
and clear leadership commitment
It also includes being trauma-informed.
Recognising that some students in every classroom
may already have experienced harm.
Which means:
we offer choice in participation
we use careful, respectful language
we provide support when needed
and we avoid re-traumatisation
And importantly—
we don't avoid these topics.
We teach them well.

Part 6: Naming the Challenges
It's also important to be honest.
This work is not always easy.
There are real challenges:
confidence in, and comfort with the resources
time
competing priorities
uncertainty about what to say
concern about parent reactions
But these challenges are not a reason to step back.
They are a reason to support each other.
Because the alternative—
silence, inconsistency, or avoidance—
creates greater risk for students.

Closing
So as we finish this series, I want to leave you with something simple.
You don't need to do everything at once.

But you do need to do something.
Because every interaction contributes to the culture of your school.
Every moment of respect…
every boundary reinforced…
every student listened to…
is part of building a community
where young people learn how to care for themselves
and for each other.
This is not extra to our role as educators.
It is central to it.
Because at its heart, Catholic education is about forming people
who can live with dignity, responsibility, and care.
And that formation happens—
one relationship at a time.
Thank you.

As we come to the end of this series, we're invited to pause and reflect one final time.
We've spent time with the big ideas—
dignity, relationships, voice, power, safeguarding.
We've grounded them in faith, in evidence, and in lived experience.
And that formation doesn't happen all at once.
It happens the way culture always does:
one relationship,
one moment,
one deliberate choice at a time.
But the real question remains:
What will this look like tomorrow?
Keep these small moments in your mind as you engage in the following activities individually as a group of staff committed to creating a learning culture where students feel respected, heard, and protected. You may wish to revisit these videos and activities over time. Your school may consider developing a CRRE statement of commitment about why Consent and Respectful Relationships Education matters in your school. Ask your students why it is important to them. Invite in your wider school community. Share their voices and bring them together.
Not as an add-on.
Not as compliance.
But as one of the most powerful ways we can prevent harm before it occurs.

Printable facilitator resources

Session 1: Why Respectful Relationships Matter in Catholic Schools

WORKSHEET CONTENT

Reality Check and Reflection

Purpose

To consider what students learn about relationships through school culture, identify areas of silence or inconsistency, and name a constructive opportunity for growth.

Participation reminder

Respond only at a professional level. Do not name or describe identifiable students, families, colleagues or personal experiences. You may leave any section blank.

1. Personal reflection

If a student learned about respectful relationships only by watching adults in our school, what might they learn about:

Dignity and belonging

Power and fairness

Listening and student voice

Boundaries and consent

Conflict, accountability and repair

Help-seeking and support

2. Reality Check Carousel recording

Where do students currently learn about relationships?

What messages might students receive outside school?

Where might our school unintentionally stay silent?

What are the risks of doing nothing or doing only the minimum?

3. Identify the pattern

Circle or highlight the observations that most need whole-staff attention. Then complete:

A recurring strength we noticed is…

A recurring gap, silence or inconsistency we noticed is…

The possible impact on students is…

A question we need to explore further is…

4. Whole-staff synthesis notes

Session 1: Why Respectful Relationships Matter in Catholic Schools

COMMITMENT CARD CONTENT

My commitment

One area where I think our school could grow in supporting safe and respectful relationships is…

_____

_____

_____

_____

A first realistic step could be…

_____

This matters because…

_____

Keep this card somewhere visible. Revisit it before the next session.

Session 2: Being and Becoming Human Together

WORKSHEET CONTENT

Mapping Relationships

Purpose

To see the network of relationships shaping students and identify one small staff practice that could strengthen connection or safety.

Participation reminder

Work with a fictional or generalised student. Do not identify a real student or disclose personal information.

1. Personal reflection

When do I feel most human and connected in my work?

When do I feel most disconnected?

What relational practice makes a meaningful difference?

2. Relationship map

Write “Student” in the centre. Add notes under each environment.

Peers

Strong influences:

Protective factors:

Risks or pressures:

School influence: ☐ Direct ☐ Indirect ☐ Limited

Teachers and staff

Strong influences:

Protective factors:

Risks or pressures:

School influence: ☐ Direct ☐ Indirect ☐ Limited

Family and community

Strong influences:

Protective factors:

Risks or pressures:

School influence: ☐ Direct ☐ Indirect ☐ Limited

Online spaces

Strong influences:

Protective factors:

Risks or pressures:

School influence: ☐ Direct ☐ Indirect ☐ Limited

3. Read the whole map

Where is connection strongest?

Where may a student experience pressure, exclusion or disconnection?

Where does school have the clearest opportunity to strengthen safety or belonging?

One small relational practice staff could use more consistently is…

4. Whole-staff synthesis notes

Session 2: Being and Becoming Human Together

COMMITMENT CARD CONTENT

My commitment

This week I will strengthen one small but intentional practice by…

_____

_____

_____

_____

The situation or routine in which I will use it is…

_____

I will know it is becoming consistent when…

_____

Keep this card somewhere visible. Revisit it before the next session.

Session 3: Life and Life to the Full

WORKSHEET CONTENT

Gospel in Practice

Purpose

To practise responses that meet immediate safeguarding and policy responsibilities while also upholding dignity, agency, accountability, healing and ongoing formation.

Important boundary

These are fictional scenarios. Do not connect them to identifiable students or use the activity to resolve a current safeguarding matter. Current concerns must follow local procedures.

1. Choose or receive one scenario

- A student is pressured by peers to share an image.
- A sexist joke is made in class and several students laugh.
- A student is repeatedly excluded from a friendship group.
- A student says they feel uncomfortable with a peer's repeated messages.

2. What is happening?

Describe the concern without assumptions or labels.

_____

_____

_____

Whose dignity, safety, freedom or agency may be affected?

_____

_____

What power dynamics or pressures may be present?

_____

_____

3. Minimum response

What must happen immediately for safety and policy compliance?

_____

_____

_____

What might be missing if the response stopped there?

_____

4. Humanising response

How will the response uphold dignity and agency?

How will it support the person affected by harm?

How will it hold the person responsible to account without denying their dignity?

How could repair or restoration be approached without minimising harm or forcing reconciliation?

What follow-up teaching, support or monitoring is needed?

5. Language in practice

Write one sentence a staff member could use to respond calmly, clearly and respectfully.

6. Group insight

A Jesus-inspired response goes beyond the minimum by…

Session 3: Life and Life to the Full

COMMITMENT CARD CONTENT

My commitment

Before I respond, I will ask: Does my response support this student's understanding of their own dignity and the dignity of others?

_____

_____

_____

_____

One situation in which I will intentionally use this question is…

_____

One word or phrase I want to use more consistently is…

_____

Keep this card somewhere visible. Revisit it before the next session.

Session 4: Voice of the Child

WORKSHEET CONTENT

Student Voice Audit

Purpose

To assess where student voice is meaningfully invited, heard and connected to action, based on current evidence rather than intention.

Rating guide

- High: clear, regular and accessible opportunities exist; student input influences practice and feedback is visible.
- Medium: some opportunities exist, but access, consistency, influence or feedback is uneven.
- Low: opportunities are limited, unclear, inaccessible, tokenistic or not connected to action.
- Not enough evidence: the group cannot make a defensible rating.

1. Audit

Classroom participation

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

_____

_____

Whose voice may be missing?

_____

A question we should ask students:

_____

Behaviour and restorative processes

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

_____

_____

Whose voice may be missing?

_____

A question we should ask students:

_____

Wellbeing support

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

Whose voice may be missing?

A question we should ask students:

School decisions

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

Whose voice may be missing?

A question we should ask students:

Curriculum and assessment feedback

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

Whose voice may be missing?

A question we should ask students:

Digital and online issues

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

Whose voice may be missing?

A question we should ask students:

Safeguarding and complaints processes

Rating: ☐ High ☐ Medium ☐ Low ☐ Not enough evidence

Evidence for our rating:

Whose voice may be missing?

A question we should ask students:

2. Read the pattern

One strength in our current practice is…

One blind spot or inconsistency is…

One area requiring direct student input before action is decided is…

A safe and appropriate way to gather that input could be…

3. Safeguarding check

- Does the method allow students to opt out?
- Is the purpose clear?
- Is privacy protected?
- Are students told what will happen with their input?
- Is there a clear response pathway if a concern is raised?
- Will the school report back on what it heard and what will happen next?

4. Whole-staff synthesis notes

Session 4: Voice of the Child

COMMITMENT CARD CONTENT

My commitment

One way I will more intentionally invite student voice is…

_____

_____

_____

_____

I will do this during…

_____

I will show students their input was heard by…

_____

Keep this card somewhere visible. Revisit it before the next session.

Session 5: From Vision to Practice

WORKSHEET CONTENT

From Idea to Action

Purpose

To convert one priority into a specific, owned and reviewable action rather than an unmanageable wish list.

1. Choose one area

☐ Classroom culture ☐ Staff-student interactions ☐ Student-student relationships
☐ Curriculum delivery ☐ Student voice ☐ Leadership and policy alignment

2. Describe the current state

What are we already doing well?

_____

_____

_____

What is one gap, inconsistency or missed opportunity?

_____

_____

_____

What evidence supports this view?

_____

_____

3. Define one realistic action

Our action is:

_____

_____

_____

This action matters because:

_____

_____

Students should experience the following difference:

_____

4. Make it implementable

Action owner:

People who need to support the action:

Resources or approvals required:

First step:

Target date:

Review date:

How progress will be communicated:

5. Evidence of progress

What will we look for, listen for or collect?

How will student experience or feedback be considered through approved processes?

6. Implementation test

- ☐ Specific and observable
- ☐ Realistic within available authority and resources
- ☐ Strengthens dignity, safety, voice or learning
- ☐ Has a named owner
- ☐ Has evidence of progress
- ☐ Has a review date
- ☐ Includes communication and follow-up

7. Whole-staff synthesis notes

Session 5: From Vision to Practice

COMMITMENT CARD CONTENT

My commitment

One thing I will START, STOP or CONTINUE is…

_____

_____

_____

_____

I choose: ☐ START ☐ STOP ☐ CONTINUE

_____

My specific practice is…

_____

I will begin or reinforce this on…

_____

A sign that this is making a difference will be…

_____

You may like to revisit your commitment cards from previous sessions to guide your reflective practice.