

# Relationship and Sex Policy



## ST JOHN PAYNE CATHOLIC SCHOOL

This policy was reviewed and updated by the Headteacher, RSE Co-ordinator and Rev. Stephen Morrison to take effect from:	Spring 2020
School staff were consulted on this document	26 February – 4 March 2020
Approved by the Curriculum and Personnel:	29 April 2020
Noted by Governing Body	10 June 2020

## INTRODUCTORY MISSION STATEMENT

### Mission Statement: Developing Outstanding Students

Our core values mean that we:

- Foster a community where life is lived according to Gospel values and the teachings of the Catholic Church.
- Help each and every student realise their full potential with a curriculum and teaching style to cater for individual needs.
- Support the education of the whole child by working as a three way partnership with the home, the school and the church.
- Meet each student's personal and social needs to promote the acquisition of moral values.
- Create an environment in which students are happy, feel safe, valued as individuals, and learn to co-operate with one another.
- Provide opportunities for students and staff to experience, express, celebrate and live out our faith.

In all that we do, our aim is to truly care for those with whom we work by doing as Jesus has instructed us: "Love one another as I have loved you"

**In this policy the Governors and teachers, in partnership with pupils and their parents, set out their intentions about relationships and sex education (RSE). We set out our rationale for and approach to relationships and sex education in the school.**

#### Consultation:

- Presented to the governing body for approval
- Displayed on the school website
- All Parents and carers informed about RSE
- Parents and carers invited to a meeting to discuss RSE and its contents
- Review taken place with staff regarding the content and delivery

## IMPLEMENTATION AND REVIEW OF THE POLICY

This policy will be reviewed every 2 years by the Governing Body and Head teacher. Copies of the document will be available to all parents through the school's website.

### DISSEMINATION

The draft policy will be given to all members of the Governing body, and all teaching and non-teaching members of staff. A copy of the policy will be available to parents and carers through the school website and a copy will be available in the school office. Details of the content of the RSE curriculum can be found in Appendix I of the policy

## DEFINING RELATIONSHIP AND SEX EDUCATION

We aim to deliver a fully rounded curriculum that encourages all to challenge and serve a society that is religiously, racially and culturally diverse.

The DfE guidance defines RSE as *“lifelong learning about physical, moral and emotional development. It is about the understanding of the importance of marriage and family life, stable and loving relationships, respect, love and care. It is also about the teaching of sex, sexuality and sexual health”*<sup>1</sup>. It is about the development of the pupil’s knowledge and understanding of her or him as a sexual being, about what it means to be fully human, called to live in right relationships with self and others and being enabled to make moral decisions in conscience. The DfE identifies three main elements: *“attitudes and values, personal and social skills, and knowledge and understanding”*<sup>2</sup>. (The Welsh Assembly Government envisages that effective school RSE programmes help learners to develop the skills and knowledge appropriate to their age, understanding and development to enable them to make responsible decisions about their relationships, sexual health and well-being.)

### **1. Sex and Relationship Education Guidance, DfE, 2000**

#### **Introduction**

In a Catholic school any teaching or formation on human love and human development must be within the whole context of our faith in God who reveals himself in Jesus Christ, as it is through our love of God and of neighbour that we reciprocate God’s love for mankind. As the term ‘Relationship and Sex Education’ (RSE) indicates, the emphasis is placed on the understanding and formation of respectful, loving relationships which exist between friends and within families.

Marriage is one such loving relationship. The Church’s sacramental understanding of marriage explains how we can meet Christ through the adventure of learning to love one another. Pope Francis tells us that *“Christian marriage is a sign of how much Christ loved his Church in the covenant sealed on the cross, yet it also makes that love present in the communion of spouses”*.

He explains that, *“the sacrament of marriage flows from the incarnation and the paschal mystery, whereby God showed the fullness of his love for humanity by becoming one with us.”* Marriage is a mutual commitment of total fidelity which is open to the gift of life.

Understanding how relationships work and developing relationship skills gives a context for understanding human sexuality and sexual health. This is consistent with the Church’s view that the purpose of RSE is to *secure, “an adequate knowledge of the nature and importance of sexuality and of the harmonious and integral development of the person towards psychological maturity, with full spiritual maturity in view, to which all believers are called.”*

Reference will also be made to ‘Sex and Relationship Education’ (SRE) where connections are made to documents from Government and other sources. The Department for Education (DfE) have a similar interpretation in their guidance documents, which state that SRE is, *“lifelong learning about physical, moral and emotional development. It is about understanding the importance of marriage and family life, stable loving relationships, respect, love and care. It is also about the teaching of sex, sexuality and sexual health.”*

## STATUTORY CURRICULUM REQUIREMENTS

We are legally required to teach those aspects of RSE which are statutory parts of National Curriculum Science. (There is also a separate requirement for maintained secondary schools to teach about HIV, AIDS and sexually transmitted infections.)

- Parents have a right to withdraw their children from all or part of the sex education provided, but not from the biological aspects of human growth and reproduction as required by the National Curriculum Science Order
- When providing SRE all schools must have regard for the Sex and Relationship Education Guidance published in 2000.

## RATIONALE

***'I have come that you may have life and have it to the full'***  
**(John.10.10)**

We are involved in relationships and sex education precisely because of our Christian beliefs about God and about the human person. The belief in the unique dignity of the human person made in the image and likeness of God underpins the approach to all education in a Catholic school. Our approach to RSE therefore is rooted in the Catholic Church's teaching of the human person and presented in a positive framework of Christian ideals.

At the heart of the Christian life is the Trinity, Father, Son and Spirit in communion, united in loving relationship and embracing all people and all creation. As a consequence of the Christian belief that we are made in the image and likeness of God, gender and sexuality are seen as God's gift, reflect God's beauty, and share in the divine creativity. RSE, therefore, will be placed firmly within the context of relationship as it is there that sexuality grows and develops.

Following the guidance of the Bishops of England and Wales and as advocated by the DfEE (and the Welsh Assembly Government) RSE will be firmly embedded in the PSHE framework as it is concerned with nurturing human wholeness and integral to the physical, spiritual, emotional, moral, social and intellectual development of pupils. It is centred on Christ's vision of being human as good news and will be positive and prudent, showing the potential for development, while enabling the dangers and risks involved to be understood and appreciated.

All RSE will be in accordance with the Church's moral teaching. It will emphasise the central importance of marriage and the family whilst acknowledging that all pupils have a fundamental right to have their life respected whatever household they come from and support will be provided to help pupils deal with different sets of values.

The focus of SRE at St John Payne Catholic School is on relationships and at the heart of the programme is the Christian reverence for life and the recognition that human sexuality is a gift from God.

The Governors recognise that it is their duty to provide a programme of Sex and Relationship Education for students which supports parents in their key role as teachers.

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In this policy the governors and teachers, in partnership with students and their parents, set out their intentions about relationships and sex education (RSE). We set out our rationale for and approach to relationships and sex education in the school.

## **ROLES**

### **PARENT**

*"Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centres chosen and controlled by them. In this regard, the Church reaffirms the law of subsidiarity, which the school is bound to observe when it cooperates in sex education, by entering into the same spirit that animates the parents".*

The Church recognises that parents are the first teachers of their children. It is their right and responsibility to inform and educate their children in matters relating to human relationships and sexual development. Catholic schools help parents in this task and seek to work in partnership with them. Parents are consulted whenever the school's RSE policy is reviewed. They are given the opportunity to discuss the content of any programme of RSE that will be delivered and resources that are planned to be used.

### **GOVERNORS**

The 1996 Education Act places responsibility for the school's policy on RSE in the hands of the Governing Body. They are required to ensure that there is an up to date RSE policy that is available for parents to read and that the policy is consistent with other relevant whole school policies (e.g. SEND; Safeguarding; Anti-Bullying; Pastoral Care). Foundation Governors are appointed by the Archbishop to promote and safeguard the Catholic character of the school. They have a particular responsibility to ensure that the RSE policy for the school complies with Diocesan policy, directives, and guidance regarding RSE.

### **HEADTEACHER**

Responsibility for the implementation of the RSE policy is delegated to the Headteacher, in liaison with the governors, parents, Diocesan Education Commission and the Local Authority. It is the task of the Headteacher to integrate RSE into the curriculum.

### **RSE LEADER/PSHE COORDINATOR**

An appropriately trained RSE Leader/Coordinator has been appointed to oversee curriculum planning, Continuing Professional Development, training and support for teachers. With governors and the Headteacher, this person ensures that there is a planned process for informing parents about RSE in the school.

## **TEACHERS AND OTHER ADULTS**

Relationship and Sex Education is a whole school issue. All staff are involved in developing the personal and social skills that contribute to human flourishing. As well as delivering curriculum content in the classroom, staff are also role models around the school, giving examples of conflict resolution and establishing relationships of mutual trust and respect. All staff have a responsibility of care and safeguarding of students. They should actively contribute to guidance of the physical, moral and spiritual well-being of their students. This work must be in line with the school's Catholic ethos and current legislation.

Students with particular difficulties whether of a physical or intellectual nature will receive appropriately differentiated support in order to enable them to achieve mature knowledge, understanding and skills.

Teaching methods will be adapted to meet the varying needs of this group of students.

## **THE AIM OF RELATIONSHIP AND SEX EDUCATION ON CATHOLIC SCHOOLS**

*“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.”*

Effective RSE in Catholic schools must be designed around three cornerstone principles, namely that:

1. Students need clear, accurate and sound knowledge
2. Church teachings are presented in a clear manner, using the specific references provided by the Church
3. In presentation of both knowledge and Church teachings, age appropriateness and the awareness of child development is key. Instruction should match the child's developmental level and, as with all learning, be aware of individual differences.

At St John Payne Catholic School we are involved in relationships and sex education precisely because of our Christian beliefs about God and about the human person. The belief in the unique dignity of the human person made in the image and likeness of God underpins the approach to all education in a Catholic school. Our approach to RSE therefore is rooted in the Catholic Church's teaching of the human person and presented in a positive framework of Christian ideals.

## **VALUES AND VIRTUES**

Our programme enshrines Catholic values relating to the importance of stable relationships, marriage and family life. It also promotes those virtues which are essential in responding to God's call to love others with a proper respect for their dignity and the dignity of the human body. The following virtues will be explicitly explored and promoted: faithfulness, fruitfulness, chastity, integrity, prudence, mercy and compassion.

## AIM OF RSE AND THE MISSION STATEMENT

Our Mission Statement commits us to the education of the whole child (spiritual, physical, intellectual, moral, social, cultural, emotional) and we believe that RSE is an integral part of this education. Furthermore, our school aims state that we will endeavour to raise pupils' self-esteem, help them to grow in knowledge and understanding, recognise the value of all persons and develop caring and sensitive attitudes. It is in this context that we commit ourselves: In partnership with parents, to provide children and young people with a "positive and prudent sexual education" which is compatible with their physical, cognitive, psychological, and spiritual maturity, and rooted in a Catholic vision of education and the human person.

### Objectives

To develop the following attitudes and virtues:

- reverence for the gift of human sexuality and fertility;
- respect for the dignity of every human being – in their own person and in the person of others;
- joy in the goodness of the created world and their own bodily natures;
- responsibility for their own actions and a recognition of the impact of these on others;
- recognising and valuing their own sexual identity and that of others;
- celebrating the gift of life-long, self-giving love;
- recognising the importance of marriage and family life;
- fidelity in relationships.

To develop the following personal and social skills:

- making sound judgements and good choices which have integrity and which are respectful of the individual's commitments;
- loving and being loved, and the ability to form friendships and loving, stable relationships free from exploitation, abuse and bullying;
- managing emotions within relationships, and when relationships break down, with confidence, sensitivity and dignity;
- managing conflict positively, recognising the value of difference;
- cultivating humility, mercy and compassion, learning to forgive and be forgiven;
- developing self-esteem and confidence, demonstrating self-respect and empathy for others;
- building resilience and the ability to resist unwanted pressures, recognising the influence and impact of the media, internet and peer groups and so developing the ability to assess pressures and respond appropriately;
- being patient, delaying gratification and learning to recognise the appropriate stages in the development of relationships, and how to love chastely;
- assessing risks and managing behaviours in order to minimise the risk to health and personal integrity.

To know and understand:

- the Church's teaching on relationships and the nature and meaning of sexual love;
- the Church's teaching on marriage and the importance of marriage and family life;
- the centrality and importance of virtue in guiding human living and loving;
- the physical and psychological changes that accompany puberty;
- the facts about human reproduction, how love is expressed sexually and how sexual love plays an essential and sacred role in procreation;
- how to manage fertility in a way which is compatible with their stage of life, their own values and commitments, including an understanding of the difference between natural family planning and artificial contraception;
- how to keep themselves safe from sexually transmitted infections and how to avoid unintended pregnancy, including where to go for advice.

## **METHODOLOGY**

### **INCLUSION AND DIFFERENTIATED LEARNING**

The manner of delivery will be warm, factual and safe, and in a spirit of openness, questions should be allowed to surface and be answered clearly and frankly, as appropriate. A variety of teaching and learning strategies should be used - drama and discussion can be used effectively to explore issues and film and ICT resources are a valuable starting point.

The focus should be on active learning. Some pastoral staff may feel more comfortable with a team-teaching approach or the operation of a rotational system and specialist teachers are used in these cases. The programme is reviewed at Pastoral Care meetings and students who may be affected by the content are highlighted, enabling sensitive issues to be handled in an appropriate way without causing distress.

Staff are also encouraged to avail themselves of INSET. The induction of new staff must be planned, especially for those unfamiliar with the teachings of the Catholic Church. Outside agencies and visiting speakers are a valuable resource, provided their brief is clear and the ground has been thoroughly prepared beforehand.

At St John Payne Catholic School we will ensure RSE is sensitive to the different needs of individual students in respect to students' different abilities, levels of maturity and personal circumstances; for example their own sexual orientation, faith or culture; and is taught in a way that does not subject students to discrimination.

Lessons will also help children to realise the nature and consequences of discrimination; teasing; bullying and aggressive behaviours (including cyber-bullying); use of prejudice-based language and how to respond and ask for help. (In looking at these questions, it is important to draw links to the school's inclusion policy). This policy will also support the school to develop students who are conscious of the need to treat everyone with dignity, respect and tolerance.



## **EQUALITIES OBLIGATIONS**

The governing body have wider responsibilities under the Equalities Act 2010 and will ensure that our school strives to do the best for all of the pupils, irrespective of disability, educational needs, race, nationality, ethnic or national origin, pregnancy, maternity, sex, gender identity, religion or sexual orientation or whether they are looked after children.

## **BROAD CONTENT OF RSE**

Three aspects of RSE - attitudes and values, knowledge and understanding, and personal and social skills will be provided in three inter-related ways: the whole school / ethos dimension; a cross-curricular dimension and a specific relationships and sex curriculum.

## **PROGRAMME / RESOURCES**

Appendices to this policy provide further information about the programme and resources for suggested use.

Teaching strategies will include:

- establishing ground rules
- distancing techniques
- discussion
- project learning
- reflection
- experiential
- active
- brainstorming
- film & video
- group work
- role-play
- trigger drawings
- values clarification

(See also 'Sex and Relationship Guidance'. DCSF 2000 for more detail)

## **ASSESSMENT RECORDING**

A record is kept in teacher's planning of the delivery of RSE. The programme is assessed, monitored and evaluated by the PSHE co-ordinator and Headteacher, in accordance with the school's assessment policy and guidelines from the Diocese. Students are given the opportunity for self-evaluation at an appropriate level for each year group.

## **BALANCED CURRICULUM**

Whilst promoting Catholic values and virtues and teaching in accordance with Church teaching, we will ensure that students are offered a balanced programme by providing an RSE programme that offers a range of viewpoints on issues. Students will also receive clear scientific information

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as well as covering the aspects of the law pertaining to RSE (in secondary schools/academies relating to forced-marriage, female genital mutilation, abortion, the age of consent and legislation relating to equality). Knowing about facts and enabling young people to explore differing viewpoints is not the same as promoting behaviour and is not incompatible with our school's promotion of Catholic teaching.

We will ensure that students have access to the learning they need to stay safe, healthy and understand their rights as individuals.

## **RESPONSIBILITY FOR TEACHING THE PROGRAMME**

Responsibility for the specific relationships and sex education programme lays with the relevant curriculum staff; this will normally include science, religious education, physical education, RSE and PSHE).

However, all staff will be involved in developing the attitudes and values aspect of the RSE programme. They will be role models for pupils of good, healthy, wholesome relationships as between staff, other adults and pupils. They will also be contributing to the development of pupils' personal and social skills.

## **External Visitors**

Our school will often call upon help and guidance from outside agencies and health specialists to deliver aspects of RSE. Such visits will always complement the current programme and never substitute or replace teacher led sessions. It is important that any external visitor is clear about their role and responsibility whilst they are in school delivering a session. Any visitor must adhere to our code of practice developed in line with CES guidance 'Protocol for Visitors to Catholic Schools'<sup>4</sup>. Health professionals should follow the school's policies, minimising the potential for disclosures or inappropriate comments using negotiated ground rules and distancing techniques as other teachers would. They will ensure that all teaching is rooted in Catholic principles and practice.

## **CHILDREN'S QUESTIONS**

The governors want to promote a healthy, positive atmosphere in which RSE can take place. They want to ensure that students can ask questions freely, be confident they will be answered in an age appropriate manner, and be sure that they will be free from bullying or harassment.

## **CONTROVERSIAL OR SENSITIVE ISSUES**

There will always be sensitive or controversial issues in the field of RSE. These may be matter of maturity, of personal involvement or experience of children, of disagreement with the official teaching of the Church, of illegal activity or other doubtful, dubious or harmful activity. The governors believe that children are best educated, protected from harm and exploitation by discussing such issues openly within the context of the RSE programme. The use of ground rules, negotiated between teachers and students, will help to create a supportive climate for discussion.

Some questions may raise issues which it would not be appropriate for teachers to answer during ordinary class time, e.g., where a child or young person's questions hints at abuse, is deliberately tendentious or is of a personal nature.

### **SUPPORTING CHILDREN AND YOUNG PEOPLE WHO ARE AT RISK**

Children will also need to feel safe and secure in the environment in which RSE takes place. Consideration will be given by senior leaders as to how teachers will be able to create the right environment for delivering lessons. Effective RSE will provide opportunities for discussion of what is and is not appropriate in relationships.

Such discussion may well lead to disclosure of a safeguarding issue. Teachers will need to be aware of the needs of their students and not let any fears and worries go unnoticed. Where a teacher suspects that a child or young person is a victim of or is at risk of abuse they are required to follow the school's safeguarding policy and immediately inform the designated senior member of staff responsible. Teachers will be supported in ensuring that they know what to do, particularly in the case of disclosure of abuse.

### **CONFIDENTIALITY AND ADVICE**

School leaders will ensure that all governors, teachers, support staff, parents and students are made aware of this policy, particularly as it relates to issues of advice and confidentiality. All lessons, especially those in the RSE programme, will have the best interests of students at heart, enabling them to grow in knowledge and understanding of relationships and sex, developing appropriate personal and social skills and becoming appreciative of the values and attitudes that underpin the Christian understanding of what it means to be fully human.

Students will be encouraged to talk to their parents/carers about the issues discussed in the programme. Teachers will always help students facing personal difficulties, in line with the school's pastoral care policy. Teachers should explain to students that they cannot offer unconditional confidentiality, in matters which are illegal or abusive for instance. Teachers will explain that in such circumstance they would have to inform others, e.g., parents, Headteacher, but that the students would always be informed first that such action was going to be taken.

### **MONITORING AND EVALUATION**

The PSHE Co-ordinator, in association with other relevant curriculum co-ordinators, will monitor the provision of the various dimensions of the programme by examining plans, schemes of work and samples of students' work at regular intervals. The programme will be evaluated biannually by means of questionnaires/response sheets/needs assessment given to students, and/or by discussion with students, staff and parents.

The results of the evaluation should be reported to these groups of interested parties and their suggestions sought for improvements. Governors will consider all such evaluations and suggestions before amending the policy. Governors remain ultimately responsible for the policy.

## CONCLUSION

The context of all SRE at St John Payne Catholic School is the growth of the individual as a whole person, who lives in relationship with others. It is based on sound Christian educational principles and is modified as required in our rapidly changing world through a process of review and evaluation.

SRE is co-ordinated by the PSHE co-ordinator who is responsible for the overall planning, implementation and review of the programme across all year groups. They will monitor the planning and delivery of content, provide appropriate resources, offers guidance and support in the delivery and assessment of SRE. The PSHE Co-ordinator in line with other curriculum areas will endeavour to keep up-to-date with materials and guidance for SRE and may lead, organise or inform staff and the wider school community of training and current issues.

## REFERENCES

DfE Relationships and Sex Education;

The Catholic approach to Relationships and sex Education – Bishop Malcolm McMahon, March 2010;

Sex and Relationship Education: Guidance from the Catholic Education Service.

## **Appendix I**

### **Statutory guidance Relations and Sex Education (Secondary) Updated July 2019**

The aim of RSE is to give young people the information they need to help them develop healthy, nurturing relationships of all kinds, not just intimate relationships. It should enable them to know what a healthy relationship looks like and what makes a good friend, a good colleague and a successful marriage or other type of committed relationship. It should also cover contraception, developing intimate relationships and resisting pressure to have sex (and not applying pressure). It should teach what is acceptable and unacceptable behaviour in relationships.

This will help pupils understand the positive effects that good relationships have on their mental wellbeing, identify when relationships are not right and understand how such situations can be managed.

Effective RSE does not encourage early sexual experimentation. It should teach young people to understand human sexuality and to respect themselves and others. It enables young people to mature, build their confidence and self-esteem and understand the reasons for delaying sexual activity. Effective RSE also supports people, throughout life, to develop safe, fulfilling and healthy sexual relationships, at the appropriate time.

Knowledge about safer sex and sexual health remains important to ensure that young people are equipped to make safe, informed and healthy choices as they progress through adult life. This should be delivered in a non-judgemental, factual way and allow scope for young people to ask questions in a safe environment. Many teachers use approaches such as distancing techniques, setting ground rules with the class to help manage sensitive discussion and using question boxes to allow pupils to raise issues anonymously.

RSE should provide clear progression from what is taught in primary school in Relationships Education. Teachers should build on the foundation of Relationships Education and, as pupils grow up, at the appropriate time extend teaching to include intimate relationships. Alongside being taught about intimate relationships, pupils should also be taught about family relationships, friendships and other kinds of relationships that are an equally important part of becoming a successful and happy adult. This teaching should enable pupils to distinguish between content and experiences that exemplify healthy relationships and those that are distorted or harmful.

Pupils should understand the benefits of healthy relationships to their mental wellbeing and self-respect. Through gaining the knowledge of what a healthy relationship is like, they can be

empowered to identify when relationships are unhealthy. They should be taught that unhealthy relationships can have a lasting, negative impact on mental wellbeing.

As in primary, secondary Relationships Education can be underpinned by a wider, deliberate cultivation and practice of resilience and character in the individual. These should include character traits such as belief in achieving goals and persevering with tasks, as well as personal attributes such as honesty, integrity, courage, humility, kindness, generosity, trustworthiness and a sense of justice, underpinned by an understanding of the importance of self-respect and self-worth. There are many ways in which secondary schools should support the development of these attributes, for example by providing planned opportunities for young people to undertake social action, active citizenship and voluntary service to others locally or more widely.

Pupils should be taught the facts and the law about sex, sexuality, sexual health and gender identity in an age-appropriate and inclusive way. All pupils should feel that the content is relevant to them and their developing sexuality. Sexual orientation and gender identity should be explored at a timely point and in a clear, sensitive and respectful manner. When teaching about these topics, it must be recognised that young people may be discovering or understanding their sexual orientation or gender identity. There should be an equal opportunity to explore the features of stable and healthy same-sex relationships. This should be integrated appropriately into the RSE programme, rather than addressed separately or in only one lesson.

It is recognised that there will be a range of opinions regarding RSE. The starting principle when teaching each of these must be that the applicable law should be taught in a factual way so that pupils are clear on their rights and responsibilities as citizens.

Schools may choose to explore faith, or other perspectives, on some of these issues in other subjects such as Religious Education.

Pupils should be well informed about the full range of perspectives and, within the law, should be well equipped to make decisions for themselves about how to live their own lives, whilst respecting the right of others to make their own decisions and hold their own beliefs. Key aspects of the law relating to sex which should be taught include the age of consent, what consent is and is not, the definitions and recognition of rape, sexual assault and harassment, and choices permitted by the law around pregnancy.

Grooming, sexual exploitation and domestic abuse, including coercive and controlling behaviour, should also be addressed sensitively and clearly. Schools should address the physical and emotional damage caused by female genital mutilation (FGM). They should also be taught where to find support and that it is a criminal offence to perform or assist in the performance of FGM or fail to protect a person for whom you are responsible from FGM. As well as addressing this in the context of the law, pupils may also need support to recognise when relationships (including family relationships) are unhealthy or abusive (including the unacceptability of neglect, emotional, sexual and physical abuse and violence, including honour-based violence and forced marriage) and strategies to manage this or access support for oneself or others at risk. Schools should also be mindful that for pupils who are or have experienced unhealthy or unsafe relationships at home or socially, the school may have a

particularly important role in being a place of consistency and safety where they can easily speak to trusted adults, report problems and find support.

Internet safety should also be addressed. Pupils should be taught the rules and principles for keeping safe online. This will include how to recognise risks, harmful content and contact, and how and to whom to report issues. Pupils should have a strong understanding of how data is generated, collected, shared and used online, for example, how personal data is captured on social media or understanding the way that businesses may exploit the data available to them.

Some pupils are also exposed to harmful behaviours online, and via other forms of media, which may normalise violent sexual behaviours. A focus on healthy relationships and broader Relationships Education can help young people understand acceptable behaviours in relationships.

### **By the end of secondary school**

Schools should continue to develop knowledge on topics specified for primary as required and in addition cover the following content by the end of secondary.

#### **Families**

Pupils should know:

- that there are different types of committed, stable relationships.
- how these relationships might contribute to human happiness and their importance for bringing up children.
- what marriage is, including their legal status – for example, that marriage carries legal rights and protections not available to couples who are cohabiting or who have married, for example, in an unregistered religious ceremony.
- why marriage is an important relationship choice for many couples and why it must be freely entered into.
- the characteristics and legal status of other types of long-term relationships.
- the roles and responsibilities of parents with respect to raising of children, including the characteristics of successful parenting.
- how to determine whether other children, adults or sources of information are trustworthy, judge when a family, friend, intimate or other relationship is unsafe (and to recognise this in others' relationships), how to seek help or advice, including reporting concerns about others, if needed

#### **Respectful relationships, including friendships**

Pupils should know:

- the characteristics of positive and healthy friendships, in all contexts including online, such as:
- trust, respect, honesty, kindness, generosity, boundaries, privacy, consent and the management of conflict
- reconciliation and ending relationships, this includes different (non-sexual) types of relationship

- practical steps they can take in a range of different contexts to improve or support respectful relationships
- how stereotypes, in particular stereotypes based on sex, gender, race, religion, sexual orientation or disability, can cause damage (for example, how they might normalise non-consensual behaviour or encourage prejudice)
- that in school and in wider society they can expect to be treated with respect by others, and that in turn they should show due respect to others, including people in positions of authority and due tolerance of other people's beliefs
- about different types of bullying (including cyberbullying), the impact of bullying, responsibilities of bystanders to report bullying and how and where to get help
- that some types of behaviour within relationships are criminal, including violent behaviour and coercive control
- what constitutes sexual harassment and sexual violence and why these are always unacceptable
- the legal rights and responsibilities regarding equality (particularly with reference to the protected characteristics as defined in the Equality Act 2010) and that everyone is unique and equal

### **Online and media**

Pupils should know:

- their rights, responsibilities and opportunities online, including that the same expectations of behaviour apply in all contexts, including online
- about online risks, including that any material someone provides to another has the potential to be shared online and the difficulty of removing potentially compromising material placed online
- not to provide material to others that they would not want shared further and not to share personal material which is sent to them
- what to do and where to get support to report material or manage issues online
- the impact of viewing harmful content
- that specifically sexually explicit material, for example pornography, presents a distorted picture of sexual behaviours, can damage the way people see themselves in relation to others and negatively affect how they behave towards sexual partners
- that sharing and viewing indecent images of children (including those created by children) is a criminal offence which carries severe penalties including jail
- how information and data is generated, collected, shared and used online

### **Being safe**

Pupils should know:

- the concepts of, and laws relating to, sexual consent, sexual exploitation, abuse, grooming, coercion, harassment, rape, domestic abuse, forced marriage, honour-based violence and FGM, and how these can affect current and future relationships
- how people can actively communicate and recognise consent from others, including sexual consent, and how and when consent can be withdrawn, in all contexts, including online



## **Intimate and sexual relationships, including sexual health**

Pupils should know:

- how to recognise the characteristics and positive aspects of healthy one-to-one intimate relationships, which include mutual respect, consent, loyalty, trust, shared interests and outlook, sex and friendship
- that all aspects of health can be affected by choices they make in sex and relationships, positively or negatively, for example physical, emotional, mental, sexual and reproductive health and wellbeing
- the facts about reproductive health, including fertility and the potential impact of lifestyle on fertility for men and women and menopause
- that there are a range of strategies for identifying and managing sexual pressure, including understanding peer pressure, resisting pressure and not pressurising others
- that they have a choice to delay sex or to enjoy intimacy without sex
- the facts about the full range of contraceptive choices, efficacy and options available
- the facts around pregnancy including miscarriage
- that there are choices in relation to pregnancy (with medically and legally accurate, impartial information on all options, including keeping the baby, adoption, abortion and where to get further help)
- how the different sexually transmitted infections (STIs), including HIV and AIDs, are transmitted, how risk can be reduced through safer sex (including through condom use) and the importance of and facts about testing
- about the prevalence of some STIs, the impact they can have on those who contract them and key facts about treatment
- how the use of alcohol and drugs can lead to risky sexual behaviour
- how to get further advice, including how and where to access confidential sexual and reproductive health advice and treatment

## **The Law**

It is important to know what the law says about sex, relationships and young people, as well as broader safeguarding issues. This includes a range of important facts and the rules regarding sharing personal information, pictures, videos and other material using technology. This will help young people to know what is right and wrong in law, but it can also provide a good foundation of knowledge for deeper discussion about all types of relationships. There are also many different legal provisions whose purpose is to protect young people and which ensure young people take responsibility for their actions.

Pupils should be made aware of the relevant legal provisions when relevant topics are being taught, including for example:

- marriage
- consent, including the age of consent
- violence against women and girls
- online behaviours including image and information sharing (including 'sexting', youth-produced sexual imagery, nudes, etc.)
- pornography
- abortion

- sexuality
- gender identity
- substance misuse
- violence and exploitation by gangs
- extremism and radicalisation
- criminal exploitation (for example, through gang involvement or ‘county lines’ drugs operations)
- hate crime
- female genital mutilation (FGM)

#### PROGRAMME OF STUDY

Theme 1	<b>KS3, 4&amp;5</b>
<b>Created and loved by God</b>	Education in virtue
	Religious understanding of human person: Loving myself
	Me, my body and my health
	Emotional well-being and attitudes
	Life cycles and fertility
Theme 2	<b>KS3, 4&amp;5</b>
<b>Created To love others</b>	Education in virtue
	Religious understanding of human person: Loving others
	Personal relationships
	Keeping safe and people who can help me
Theme 3	<b>KS3, 4&amp;5</b>
<b>Created To live in community (local, national and global)</b>	Education in virtue
	Religious understanding of the importance of human communities
	Living in the wider world

## APPENDIX II

### CATHOLIC TEACHING ON SEX AND MARRIAGE

Introduction - our dignity as human beings

The teaching of the Catholic Church on Sex and Marriage is firmly rooted in the Scriptures and in the teachings of Christ. From the very outset The Church proclaims the dignity of men and women, made in the image of their Creator - with the ability to think, to feel and to love. ***"God created man in the image of himself. In the image of God he created him. Male and female he created them." (Gen 1:27)***

Our sexuality is a wonderful gift from God. But like all God's gifts it needs to be treated with the respect and rational care that befits our dignity as the peak of God's creation. This is not easy, because our sexuality affects our whole approach to life - the way we think and feel and relate to others, and especially our need to give physical expression to our love.

It is also a very powerful instinct. It is a wonderful friend, but it can become a terrible enemy if we do not exercise that restraint, self-discipline and common sense which befits our human dignity.

#### **Baptism**

This dignity which we all have as human beings, irrespective of race, colour, or creed (and which also lies behind the Church's stance on issues such as euthanasia and abortion), is further transformed by the Sacrament of Baptism. Baptism brings us into a living and intimate relationship with the very life and love of God Himself.

The Sacraments bring God's love into our daily lives. We are drawn closer to the life of the blessed Trinity in proportion to the generosity and faithfulness of our response to the Holy Spirit within us. In the Sacrament of Baptism we enter the community of Christians - ideally a community of love. We become followers of Christ. We are called to love each other as Christ loved us. Jesus' love for us is total, forgiving and self-sacrificing.

#### **Made for Love**

We can say that we are made by Love for love. We are created to seek love. Our endless search for love, fulfilment, understanding and happiness is ultimately a search for that perfect love which can only be found in God. In our life's journey to God, we give expression to our love and to our need for love, primarily within the very sacred relationship of marriage.

The faithful, selfless love between a married couple draws them daily closer to the infinite love of God as well as drawing them ever closer to each other. Love making and sexual intercourse

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between husband and wife unites them in an intimacy and tenderness which heals, reassures, satisfies and affirms them as precious to each other. Concern for each other's pleasure and sexual satisfaction is part of their love. If it results in the creation of new life they will see this as the visible expression of their mutual love, and of God's love for them.

### **Sex outside Marriage**

The teaching of Jesus is clear and uncompromising - and was considered to be such even by the apostles. At the same time our Lord was always full of compassion and understanding. He would condemn the sin but not the sinner. We cannot judge anyone, and only Almighty God knows our inmost soul.

Many people would say that when a couple fall in love and get married they are only "*doing what comes naturally*". Catholics would agree with this; but they would add that such a couple are also doing, "*what comes SUPERnaturally*". The Catholic Church teaches that this high ideal of selfless love can best be achieved through the permanent and exclusive relationship of marriage. Christians believe that Jesus came to show us how to be fully human and fully alive.

*"I have come that they may have life and have it to the full."(John 10:10)*

### **The Catholic Church's view on Marriage**

The Catholic Church presents us with an ideal of marriage which is modelled on the total, self-sacrificing, forgiving, and life-long love which we see in the life and death of Christ Himself.

It is based on a fundamental respect for our dignity as human beings - created and redeemed by God, and destined for happiness and love - both here and hereafter. The following principles represent the Catholic view of an ideal sacramental marriage (i.e. a marriage between two baptised people). Much of what follows is implicit in the two essential qualities of Unity and Indissolubility.

Much of what follows is also taught by members of other faiths:

The Catholic Church sees Marriage as a permanent and exclusive relationship arising from a contract, freely entered into by the bride and groom, together with openness to the possibility of children.

- Permanent - a lifelong and indissoluble partnership
- This excludes divorce and remarriage.
- (A couple may obtain a civil divorce for practical reasons.
- In this case Catholics are not free to re-marry in church.)
- This gives the marriage both stability and strength.
- The couple vow to persevere through good and bad times.
- Their faith, and love of God and of each other grow daily.
- It builds up trust and a secure home for the children.
- Exclusive - between one man and one woman to the exclusion of all others.
- This rules out infidelity of any kind.

Jesus specifically condemned adultery;

*"I say this to you; If a man looks at a woman lustfully, he has already committed adultery with her in his heart." (Matthew 5:27-32)*

- Fidelity and honesty is a tremendous source of strength,
- Unconditional - in practice this usually means openness to having children.
- Couples should plan their families responsibly.
- To exclude even the possibility of children (e.g. for career reasons) would usually invalidate a marriage.
- Marriages of older couples are welcomed by the Church.
- Freely entered - both parties must decide without any undue pressure.
- If either partner has been married before they may not be free to marry in the Catholic Church.
- The couple must appreciate what they are doing, and intend to honour their vows.
- Any deficiency in these factors could render the marriage invalid in the sight of the Church. (cf. later note on Nullity).
- Contract/Covenant Relationship - The contract is made by the couple before God.
- The terms of the marriage contract are not negotiable.
- They have been given to us by Christ Himself:
- ***"What God has joined together, let no man put asunder." (Matthew 19:6)***
- Marriage is a partnership between equals.
- The seriousness and sacredness of the marriage contract between two Christians renders it different from a merely civil contract.

A Catholic couple knows that Almighty God is very much present in their marriage. It is called the Sacrament of Marriage. Indeed St. Paul likens the union of married love as a symbol of the close union between Almighty God and his chosen people...between Christ and his Church. For this reason the marriage vows which a Christian couple exchange are called a Covenant relationship. They freely enter into a binding commitment for life in which their love of God is a very important and effective part. It involves three - husband, wife and Almighty God. That is why it is called a Sacrament.

### **Family Planning and Contraception**

The Church encourages couples to plan their families responsibly so that they can provide adequately for their children. The Church teaches that each act of love should be open to the creation of new life. This immediately raises the question of how a couple are to manage their own fertility. The Church's approach is to say that a couple, in their love making, should respect and preserve both the unitive and procreative aspects of sexual relations. In effect, this implies that only the natural family planning methods are available for Catholics.

These are based on nature's own rhythmic cycle of a woman's fertility. To use this method can be a source of great strength for a couple. It requires a total commitment of both partners, and considerable self-restraint. Other, artificial, means of contraception are currently available. These include the pill, the cap and the sheath.

A Catholic, who deliberately and knowingly used a contraceptive method which is primarily abortifacant, would be in danger of committing a very serious offence against God's law. This demands that we respect life - especially when it is most vulnerable - within the womb.

While encouraging all married couples to respect her teaching, the Catholic Church also accepts that they must always follow the dictates of their own conscience, especially if they come from different religious backgrounds. The stability, happiness and security of the marriage must be an overriding factor in any decision they make in the matter of family planning.

Catholics who use artificial birth control methods are not rejected by the Church. They are still precious members of the community.

### **Nullity**

As we have already noted, a Catholic marriage may prove to be invalid for a variety of reasons. The usual reason is when one of the parties to the contract is clearly unprepared to honour its terms, e.g. with regard to fidelity. This has to be proved. If a Nullity is granted, it is simply a statement that the marriage was null and void from the outset, irrespective of the sincerity of the innocent party. It is not "divorce by the back door".

### **Respect for Life**

Abortion. The Catholic Church has always, and will always condemn abortion as the deliberate and unlawful taking of human life. No amount of insistence on the woman's right to choose, or the defence of abortion on social or medical grounds can hide the fact that "termination of pregnancy" is a denial of the unborn child's right to life.

Some operations which are abortive are allowed by the Church, but as a secondary effect arising from medical or surgical treatment of the pregnant mother - for example the ectopic foetus and some treatments for cancer.

### **Euthanasia.**

The so called "mercy-killing" of terminally ill patients, on the grounds that they no longer have any "quality of life" is also rejected by the Catholic Church. First of all, it presumes to "play God" in deciding whether or when a person should die. Life is given and taken by God. It is sacred and must be protected and sustained by all reasonable means.

As with Abortion, so with Euthanasia, there can be situations when a life is shortened as a result of medical treatment given for the alleviation of intense pain. However, such shortening of life is not directly intended and merely enables the terminally ill patient to prepare for their natural death with peace of mind and dignity.

### **Scientific work on the Embryo and Foetus**

While the Catholic Church supports scientific work for the alleviation of suffering and disease, it does not permit this when human life forms are destroyed. Such an approach may seem obstructive and obscurantist, but the fundamental attitude of the Church remains consistent

throughout its teaching on matters regarding human life. Human Life is sacred; the means whereby it comes into existence is sacred.