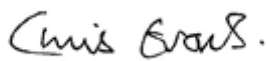




# St Alban's RC High School Relationships and Sex Education Policy

ORIGIN:	Governing Body Policy No: v0001.00
COMMITTEE RESPONSIBLE:	Chaplaincy
LEAD MEMBER:	Headteacher
DATE APPROVED:	20-02-2024
CHAIR OF GOVERNORS NAME:	Chris Evans
CHAIR OF GOVERNORS SIGNATURE:	
REVIEW DATE:	20-02-2025

*St Alban's RC High School is a voluntary aided school and the governing body is the employer of the staff who work there. The contract of employment is between the school's governing body and the employee. The governing body has all the employment responsibilities that this entails including the appointment and dismissal of staff.*

*“Sexuality is an enrichment of the whole person-body, emotion and soul- and manifests its inmost meaning in leading the person to the gift of self in love.”*

*St John Paul II*

St Alban's is a Catholic school which serves the Catholic Parishes and the wider Christian and faith Community of North Gwent as part of the Catholic education provision of the Archdiocese of Cardiff. We aim to “Provide a happy and secure environment, based on Gospel Values, in which the whole needs of the individual pupil can be served in preparing him or her to take a place in society as a young Catholic.”

## **1. School Mission and Vision**

The school is committed to consciously affirming the equal worth of each individual to enhance self-esteem and self confidence in developing individual gifts by:

- Recognising the value of each individual and fostering respect and care for others and their property.
- Positively developing each person's physical, mental, social and emotional health.
- Teaching the Christian faith as taught by the Catholic Church.
- Providing a curriculum with the appropriate learning experiences and challenges for the particular needs of each individual regardless of any personal disadvantages.
- Developing clear school policies that protect individuals and groups from those who would undermine the key values which produce a happy, caring and secure environment.

At St Alban's we are inspired by Jesus to lead lives that are purposeful and enable us to fulfil our talents. We care for one another and show mutual respect and love through our relationships with one another. Jesus is invited into our lives. In the Beatitudes, Jesus invites us to lead a full life with him by explaining what makes people blessed or happy. Through this we grow in our understanding of how loving our neighbour enables us to be fulfilled too.

Such fulfilment can only be truly achieved when we have a good relationship with ourselves, recognising our God-given dignity, which enables us to enter into relationships with other people in our lives, which help us grow and flourish, and we respect that everyone is a unique and beautiful part of God's creation. We are all children of God, created equal and called to grow in love for him through the person of Jesus Christ and to spread the Good News through the work of the Holy Spirit. We are gifted with the love of God and the ability to love others. Our sexuality is part of our total self-gift of the heart and we seek to bring the young people in our care to know the beauty, goodness and truth of the Church's teaching about how to lead a fulfilled life, a life of integrity and wholeness of body, spirit and mind as they grow and change from children into young adults.

## **2. Procedures, Policy Formation and Consultation Process**

- The policy was drawn up by a working party comprising of the Headteacher, one Deputy Headteacher, Chair of Governors, Head of RE, PSE coordinator and the School Chaplain
- A discussion policy drawn up

- Dissemination of materials from Catholic Education Service
- Formation of draft policy
- Discussion of draft policy with interested parties, Staff, School Council Parent council, Governors Chaplaincy committee, Archdiocesan Director for Education.
- Submission of Policy to Governors. Ratification of Policy by Governors

In consultation with the Governing Body, the policy will be implemented in 2018, reviewed every (two years), by the Head teacher, RSE Co-ordinator, the Governing Body and school Staff. The next review date is September 2020.

The policy will be circulated to all members of the Governing Body and all members of staff. The school prospectus should contain a statement about RSE teaching and details of where to obtain a full copy of the policy upon request. The Diocesan Director Education/ Director of RE will be sent a copy of the school's RSE policy and it is the duty of the Governing Body to ensure that this is up to date.

### **3. Rationale**

As a Catholic Secondary school in the Province of Cardiff, Menevia, Wrexham and Herefordshire we use the term Relationship and Sex Education (RSE) as we believe that sex education is set within a wider context of relationship education, which itself is about all aspects of growing a fulfilled and happy life. Sex education is but one dimension of this greater whole.

The defining belief of Christianity is that God took on human form. This endows the human person with an extraordinary dignity that goes beyond that of all other forms of life and shows that humanity alone can embrace this relationship with God. Therefore, our relationship with our own bodies is not casual but infused with the Holy Spirit. Any teaching about love and sexual relationships in school must be rooted in this belief which is expressed in the Church's teaching about relationships, marriage, sex and family life. The Church educates young people as it is part of complete human formation. Education about human love is no less a part of a Catholic school's responsibility than teaching about any other curriculum subject. At St Albans we teach young people about how to form relationships, including understanding loving relationships and acknowledging that young people's first experience of love is in the home. We encourage the young people in our school to recognise that they are all children of God and that each person shares a God given dignity. As they mature, we encourage them to follow the example of Jesus and live lives inspired by the Gospel virtues, enabling them to follow His commandment to "Love your neighbour as yourself" (Mark 12:31). We also encourage young people to know that God's love for humanity is so great, he is waiting to forgive us.

*"We are all sinners, but God heals us with an abundance of grace and mercy."* (Pope Francis)

This is the basis for all relationships in our school. Teaching about relationships in our schools is supported by Christian virtue teaching as outlined in the Catechism of the Catholic Church and in line with 'Fit for Mission Schools'.

Legal guidelines suggest that relationship and sex education should build on the children's own experiences, be sensitive to the specific domestic contexts the children come from, form attitudes and values towards relationships, develop personal and social skills and increase the knowledge and understanding of each young person as they grow about their relationships and well-being, including sexual health. The Province supports all these aims in educating about relationships and sex education by incorporating them into the wider understanding of human relationships and human formation as reflected in our CBEW and CES Guidance.

#### **4. Statutory framework**

The statutory framework around education about human relationships varies between England and Wales. The relevant documents can be found here:

a) RSE statutory guidance for Wales:

[https://hwb.gov.wales/curriculum-for-wales/designing-your-curriculum/cross-cutting-themes-for-designing-your-curriculum/#relationships-and-sexuality-education-\(rse\):-statutory-guidance](https://hwb.gov.wales/curriculum-for-wales/designing-your-curriculum/cross-cutting-themes-for-designing-your-curriculum/#relationships-and-sexuality-education-(rse):-statutory-guidance)

b) Relationships , sex and health education(RSHE) statutory guidance for England:

<https://www.gov.uk/government/publications/relationships-education-relationships-and-sex-education-rse-and-health-education>

#### **5. The Structure of the RSE curriculum**

This RSE curriculum covers KS3, KS4 and KS5 and is based on three core themes within which there will be broad overlap. It is adaptable to the age and ability of the pupils. The three themes are:

- Created and loved by God (exploring the individual human person)

The Christian call to understand oneself as uniquely and lovingly created 'in the image and likeness of God' gives the strongest possible foundation for healthy self-love, and therefore self-discovery: namely in the understanding that I am not an 'absolute individual' but someone who finds myself in receiving and giving, both in relation to God and to other persons.

- Created to love others (exploring a person's 'relational nature' – their relationships with others)

God is love, and we are created out of love and for love. The command to love is the basis of all Christian morality.

- Created to live in community – local, national & global (exploring our relating to the wider community)

Human beings are relational by nature and live in community - ultimately within the community of the whole of humanity. Through relating to others, through dialogue and cooperation we live and proclaim the Kingdom of God for the good of each person and the good of all.

Each theme covers the core strands of 'Education in Virtue' and 'Religious Understanding' as

well as strands which cover the PSE content of the theme.

## **6. Virtues and Values**

Gospel virtues and values underpin the RSE curriculum. The Christian tradition describes behaviour or habits that lead to happiness, human flourishing and a closer relationship with God as virtues. These virtues are described in the Catechism of the Catholic Church and fall into two groups. The theological virtues of faith, hope and charity (sometimes 'love' is used instead of 'charity') are about developing the habits of being open to the work of the Holy Spirit and developing a deeper relationship with God through living a balanced and good life. The cardinal virtues of practical wisdom (prudence), justice, fortitude and temperance help people develop habits of reason, fairness, emotional resilience and self-mastery. They are human virtues and, as such, are part of the development of people of all faiths or none as they learn how to flourish, thrive and to have a life supported by strong and caring relationships. The cardinal virtues are drawn from the teachings of Plato and Aristotle and are held in common with people of many faiths and secular beliefs. St. Thomas Aquinas attributes the theological virtues as having their foundation in God, they complete the cardinal virtues and are the way people can reach "*the abundant life*" (John 10:10).

At St Albans we live out the Gospel values shared in the Beatitudes, throughout the life of school by staff modelling Gospel values and virtues. Pupils are encouraged to do the same throughout their time at school. Our pupils are encouraged to be thoughtful and reflective about their attitudes and behaviour towards themselves and others in form period, assemblies, Mass, lessons and through a mentoring programme. All pupils are encouraged to develop self-confidence and a level of self-control and they distinguish right from wrong. They are able to express what they believe about God in an atmosphere that is free from criticism and show love and care for themselves and others.

In addition to the points made above, all pupils and staff are given opportunities to learn how prayer enables them to make space for God in their lives and offers opportunities for reflection and growth. They are able to explain the choices they make with reference to conscience and a moral framework. They have an understanding of how to deepen habits of happiness and fulfilment.

## **7. The Aim and Objectives of RSE**

The aim of RSE is part of our aim to educate the complete human person. This is expressed in 'Fit for Mission? Schools' (2009) as follows:

The fundamental needs of the human person are the focus of Catholic education – intellectual, physical, emotional, social, and spiritual, and eschatological (Our eternal destiny). These fundamental needs can only be truly fulfilled through a rich and living encounter with the deepest truths about God and the human person. This is why Christ and His Gospel must be the foundation of the educational project of each school and college, because He is 'the perfect Man in whom all human values find their fullest perfection' (Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*). Therefore, the

Catholic school or college is called to keep the Gospel whole and alive amongst pupils, families, and staff. RSE should therefore deepen the following areas of understanding:

To develop self-knowledge, and respect and love of self;

- To invite young people to develop and deepen a loving relationship with God;
- To invite young people to understand that their life has a purpose;
- To invite young people to develop and deepen relationships with each other based on mutual respect and care and to understand this is an expression of God's love;
- To foster an understanding of the teachings of the Catholic Church about how to live a full life, a life of virtue, and the place of human sexuality in living a full life, marriage and parenthood that is appropriate to the stage of maturity of the young people;
- A strong awareness of their own safety and the nature of appropriate consent;
- To have an understanding of the law in England and Wales about Equality and Marriage, appropriate to age and maturity.

In St Albans, we aim to develop attitudes, personal and social skills and knowledge and understanding:

- We will seek to develop attitudes of awe and wonder for the gift and beauty of self, respect for each other as children of God and rejoice in the goodness of God's creation.
- We will foster an atmosphere in school which celebrates the work of the Trinity through the life of the school and its relationship with the Church.
- We will teach children about the beauty of the Church's teaching about love and God's love for them which is shared in the Sacraments.
- We will sensitively share the Church's understanding of the nature of intimacy and the importance of marriage and family life as a way to live in loving relationships with others and with God.
- We will seek to develop attitudes of responsibility towards ourselves and others, recognising the dignity of all.
- We will seek to enable pupils to understand the choices they make and how they can help or harm themselves and others.
- We will encourage pupils to learn about expressing their own emotions and being respectful of the emotions and behaviour of others.
- We will encourage the whole school to be like a loving family recognising God as a merciful and generous father as Jesus taught in the Lord's prayer.
- We will encourage everyone in the school to recognise their part in the school family and work together for reconciliation when relationships in the school falter.
- We will encourage everyone in the school to value humility, mercy and compassion and to respond with empathy to the problems of others.
- We will develop pupils' knowledge of when to say 'no' to behaviours or attitudes that

harm their dignity or the dignity of others and to be responsible for managing their own risk.

- We will develop pupils' experience of what it is to be truly happy so that they begin to understand the difference between happiness and gratification, satisfying the spirit rather than the senses.
- We will teach them the virtue of patience.
- We will teach pupils about the media and how to make good choices, about what to watch, what games to play, what rules apply, especially when using social media, and that the dignity of all does not just apply to people who are physically seen, it applies to online relationships too.
- We will encourage pupils to develop a healthy, good moral framework about accessing information online.
- We will encourage pupils to recognise the influence of peer pressure and the moral integrity required to say "no".
- We will support pupils when relationships in their lives are challenging and teach them that there are people in school who will listen if they are experiencing changes that make them frightened or uncomfortable.
- We will teach pupils about the damage that drugs, alcohol and promiscuity do to relationships with the self, as well as others.
- We will teach young people that God is merciful and always waiting for us to be reconciled with him.

### **1. Inclusion**

At St Alban's, we identify that young people mature in different ways. Our teaching about relationships and sexuality is respectful of each child's starting point, their faith, culture and background. Lessons are framed by this understanding and young people are encouraged to respect each other in their differences, and develop an approach of dialogue.

### **2. Equality**

The governing body has wide obligations under the Equalities Act 2010 and will work to ensure that St Albans endeavours to do its best for all of the pupils, irrespective of ability (physical and mental), race, ethnicity, nationality, maternity, pregnancy, sex, gender identity or orientation or whether they are looked after children. The school ensures equality, how it is assessed and monitored by application of the existing strategic equality statement.

### **3. Programme of study**

The Province recommends appropriate resources to its family of schools (See Appendix 1-Tools for Best Practice). These range from ages 3-19 years and provide suggested areas of study and outcomes for the young people it serves.

It is envisaged that this programme will be taught in discreet lessons, in cross-curricular lessons, particularly R.E. and science and fundamentally embedded in the ethos of the school through assemblies, classroom discussions and the centering of all relationships in school on the person of Jesus Christ. The programme of study is based on the understanding of the Church of human nature and human sexuality, and aims to help young people develop their sense of purpose and character. It should be taught as part of a broad and balanced curriculum and will thus allow children to express alternative viewpoints where they hold such views. Each

theme covers the core strands of 'Education in Virtue' and 'Religious Understanding' as well as strands which cover the PSHE content of the theme.

### Christian virtue and RSE

Each theme begins with a statement of the virtues which are necessary to living well in relationship with others and these virtues should underpin the teaching but also should emerge as a consequence of it. Virtues are habits which are learned from experience, and are gained through imitation the same virtues being modelled by those who teach. They express the qualities of character that schools should seek to develop in their pupils, through their exemplification by the whole community of which the pupils are a part. These virtues reflect our Christian tradition but they are also, of course, fundamental human virtues which are universally shared.

#### Theme 1: Created and Loved by God

	KS3	KS4&5
Education in virtue	<p>In a Catholic school, pupils are growing to be:</p> <p>3.1.1.1. Respectful of themselves as persons with specific gifts, talents and experiences, as well as weaknesses and vulnerabilities</p> <p>3.1.1.2. Appreciative of their families and homes, teachers, friends and other blessings</p> <p>3.1.1.3. Grateful to God for who they are</p> <p>3.1.1.4. Self-disciplined and able to delay or forego gratification for the sake of greater goods</p> <p>3.1.1.5. Well-formed in conscience, knowing the Ten Commandments by heart and understanding right from wrong - and acting discerning and acting accordingly</p> <p>3.1.1.6. Determined and resilient in the face of difficulty, and committed to stand up firmly and courteously for what they believe is right; courageous in the face of new situations and in facing challenges, pressures and fears</p>	<p>In a Catholic school, pupils are growing to be:</p> <p>4.1.1.1. Respectful of themselves as young men and women with specific gifts, talents and experiences, as well as weaknesses and vulnerabilities</p> <p>4.1.1.2. Grateful to God for who they are and what He has given</p> <p>4.1.1.3. Self-disciplined and able to delay or forego gratification for the sake of greater goods, appreciating the nature and importance of chastity in all relationships</p> <p>4.1.1.4. Well-formed in conscience based on the Ten Commandments, and able to exercise wisdom and good judgement</p> <p>4.1.1.5. Determined and resilient in the face of difficulty, including the strength of character to stand up for truth and goodness in the face of pressure</p> <p>4.1.1.6. Courageous in the face of new situations and in facing their fears, including the courage to be themselves</p>
Religious understanding of the human person: loving myself	<p>Pupils should be taught:</p> <p>3.1.2.1. To understand how our relationship to God, our joy in life and we ourselves as persons grow through the graces of the Sacraments (esp. Mass) and through personal prayer</p> <p>3.1.2.2. To recognise that sexuality is a God-given gift through which we are called to share in His creation of new life; that sexual intercourse is the most intimate expression of human love, and has the dual aims of procreation and permanent union of man and woman in marriage, where these aims are not to be separated</p> <p>3.1.2.3. The Church's teaching on natural and artificial methods of managing fertility and the reasons for it in moral theology and as an intrinsic part of human flourishing</p> <p>3.1.2.4. Understand their uniqueness, value and dignity to derive from God; hence to know the respect they should have for themselves and others; that they are responsible for their own behaviour and for forming their conscience in truth</p>	<p>Pupils should be taught:</p> <p>4.1.2.1. To deepen their understanding of how we grow in our relationship with God (in the Sacraments and in prayer)</p> <p>4.1.2.2. Gratitude for joy (spiritual, physical, mental) in life, for fasts and feasts, and the good sense of moderation</p> <p>4.1.2.3. To recognise and understand more fully the nature and purpose of human sexuality, building on learning at KS3</p> <p>4.1.2.4. To understand the Church's teaching on managing fertility (incl. NFP) more deeply, building on learning at KS3, and learning the principles of the 'Theology of the Body'</p> <p>4.1.2.5. To understand why it is wrong to separate the creation of a new human being from the conjugal union of husband and wife (IVF) and alternatives to that (NaProTechnology)</p> <p>4.1.2.6. That giving time to prayer and reflection, to the nightly examination of conscience, to regular Confession and Mass is also a way of growing in understanding of themselves and their own character, and of forming their conscience</p>

	<b>KS3</b>	<b>KS4&amp;5</b>
<b>Me, my body and my health</b>	<p><b>Pupils should be taught:</b></p> <p><b>Me</b></p> <p>3.1.3.1. To recognise their personal strengths and weaknesses (physical, psychological, spiritual), see how these may be connected and challenge themselves to grow as persons</p> <p>3.1.3.2. To distinguish 'needs' from 'wants' in themselves and others</p> <p>3.1.3.3. To realise the dangers of premature sexual experimentations and how to say no to any unwanted and inappropriate sexual activity</p> <p><b>My body</b></p> <p>3.1.3.4. To appreciate all five senses and to be able to realise, celebrate and enjoy that beauty and sensual joys and pleasures are about much more than just sexuality</p> <p>3.1.3.5. There are many different body shapes, sizes and physical attributes, and the need to accept ourselves cheerfully</p> <p>3.1.3.6. Dressing modestly but attractively according to the occasion is a sign of self-respect and respect for others, and helps them and us avoid misunderstandings</p> <p>3.1.3.7. Media portrayals of the human body often present a false ideal of bodily perfection which does not reflect real life and can often have negative impact on the individual</p> <p><b>My Health</b></p> <p>3.1.3.8. How to take care of their body and the importance of taking increased responsibility for their own personal hygiene, including dental health, good posture and hearing</p> <p>3.1.3.9. The importance of exercise and sleep, and the harms of drug-taking, (binge)-drinking and comfort eating</p>	<p><b>Pupils should be taught:</b></p> <p><b>Me</b></p> <p>4.1.3.1. To evaluate their own personal strengths and weaknesses as areas for development</p> <p>4.1.3.2. How virtues, values, attitudes and beliefs can aid discernment as to their calling in life (priesthood, religious life, marriage &amp; family, career and occupation)</p> <p>4.1.3.3. To take care to prepare for marriage by living chastely, growing in virtue and natural gifts and giving time to make good friends</p> <p><b>My body</b></p> <p>4.1.3.4. The influences on their body image including the media's portrayal of idealised and artificial body shapes – and how to grow instead in good self-regard and –acceptance</p> <p>4.1.3.5. The health risks and issues related to false body image, including cosmetic procedures, and how to grow increasingly resilient to pressure in this area of their lives</p> <p>4.1.3.6. That dressing well, attractively and modestly shows respect for ourselves and others and avoids misunderstandings</p> <p><b>My health</b></p> <p>4.1.3.7. How to take good care of their body and increased responsibility for monitoring their own health (including dental health, posture, hearing and sight, as well as testicular and breast self-examination)</p> <p>4.1.3.8. The dangers of drug-taking, excessive drinking and comfort eating, and how strong self-esteem rooted in God's love for them helps avoid these</p>

<b>Emotional well-being and attitudes</b>	<p><b>Pupils should be taught:</b></p> <p><b>Emotional well-being</b></p> <p>3.1.4.1. How to develop self-confidence and self-esteem and the role of God's love in this</p> <p>3.1.4.2. The importance and benefits of keeping sexual intercourse for marriage: how being drawn to premature sexual intimacy for sensual or emotional reasons can make such intimacy feel sincere and good without it really being good, and how physical intimacy and associated 'sexual bonding' in a relationship negatively affects both partners if the relationship breaks up – as many teenage relationships invariably do (including strong feelings of jealousy, hurt, exploitation, guilt, shame, etc.)</p> <p>3.1.4.3. The emotional impact of pregnancy at a young age on a girl and her boyfriend</p> <p>3.1.4.4. There are strong emotions which may emerge in relation to change and loss, and strategies to manage them</p> <p>3.1.4.5. How to develop the skills needed to identify and resist peer and other types of pressure to conform</p> <p>3.1.4.6. An understanding of how the concepts of 'sexual identity', 'gender identity' and 'sexual orientation' are used today</p> <p><b>Attitudes</b></p> <p>3.1.4.7. To recognize and clarify their beliefs and to show them why the Church's teaching on moral issues is congruent with human nature, open to being understood by reason and beneficial to the human person and society</p> <p>3.1.4.8. To understand how the Church's teaching on relationships and marriage call for courage and strength of character</p> <p>3.1.4.9. To be inspired and strengthened by the witness and fellowship of those martyrs who have witnessed to the sanctity of marriage (St John the Baptist, St. John Fisher &amp; Thomas More, etc.) and ask God for the same Grace</p> <p>3.1.4.10. To learn how to stand up for this to peers and others</p>	<p><b>Pupils should be taught:</b></p> <p><b>Emotional well-being</b></p> <p>4.1.4.1. The characteristics of emotional and mental health problems, including stress, anxiety and depression, self-harm and suicide and their potential impact on self and others</p> <p>4.1.4.2. Strategies for improving mental health and emotional well-being, especially realizing our innate dignity and value, which are independent of abilities, talents, success</p> <p>4.1.4.3. Understanding how premature sexual intimacy is not the same as love, can distract from studies, hobbies and making good friends and can lead to emotional upset and anxiety – even if one is drawn or encouraged to it, it is not right and does not contribute to our lasting happiness</p> <p>4.1.4.4. That pregnancy at a young age has serious consequences, and that abortion is not 'the answer', being both wrong and having itself often deeply problematic long-term effects</p> <p>4.1.4.5. The importance and benefits of keeping sexual intercourse for marriage</p> <p>4.1.4.6. How to develop the skills needed to identify and resist peer and other types of pressure to conform</p> <p><b>Attitudes</b></p> <p>4.1.4.7. To recognize and clarify their beliefs and be helped to understand how the Church's teaching on relationships and sexuality is given for our lasting happiness, makes good sense rationally and is good for the human person and society</p> <p>4.1.4.8. To learn from the life stories of those who have stood up for the Church's teaching, such as Dr. Jerome Lejeune and Dres. Evelyn and John Billings</p> <p>4.1.4.9. To recognize that joyful determination is needed to stand up for this, and to be helped develop the necessary resilience</p>
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	KS3	KS4&5
Life cycles and fertility	<p><b>Pupils should be taught:</b></p> <p><b>Life cycles</b></p> <p>3.1.5.1. Human reproduction, including the structure and function of the male and female reproductive systems</p> <p>3.1.5.2. About the gestation and birth of human beings, including the effect of maternal lifestyle on the unborn through the placenta, e.g. foetal alcohol syndrome</p> <p><b>Fertility</b></p> <p>3.1.5.3. To understand the joint fertility of man and woman and the science behind natural family planning</p> <p>3.1.5.4. To understand that sexual intercourse is designed to be life-giving and that no method of family planning removes the possibility of pregnancy</p> <p>3.1.5.5. To know that the effectiveness rates of all family planning methods vary widely with the users, and why unmarried young people experience high failure rates</p> <p>3.1.5.6. To know that the best methods of natural family planning have similar method and user effectiveness to artificial hormonal methods, without side effects</p> <p>3.1.5.7. To know the side-effects of hormonal methods of artificial contraception</p> <p>3.1.5.8. The menstrual cycle and the function of gametes (sperm and ova), in conception, and how the fertilized egg implants in the uterus</p> <p>3.1.5.9. The negative impact of substance use on both male and female fertility</p>	<p><b>Pupils should be taught:</b></p> <p><b>Life cycles</b></p> <p>4.1.5.1. Human reproduction, including the structure and function of the male and female reproductive systems and the correct terms for the reproductive body parts, both internal and external</p> <p>4.1.5.2. About gestation and birth, including the effect of maternal lifestyle on the foetus through the placenta, e.g. foetal alcohol syndrome</p> <p>4.1.5.3. The different stages in the development of an unborn child in the womb from the moment of conception to birth</p> <p>4.1.5.4. A general understanding of methods of abortion and the impact on the mother, father and other family members</p> <p><b>Fertility</b></p> <p>4.1.5.5. About human fertility, building on the learning at KS3; methods of managing conception for the purposes of achieving or avoiding pregnancy and the difference between natural and artificial methods</p> <p>4.1.5.6. To understand that fertility diminishes with age and that a woman's fertility drops fast approaching the menopause</p> <p>4.1.5.7. To know how different methods of artificial contraception work in the body, their side-effects and impact on future fertility</p> <p>4.1.5.8. That fertility levels vary in different people; and can be damaged by some sexually transmitted infections and by abortion</p> <p>4.1.5.9. The negative impact of substance abuse on both male and female fertility and those positive lifestyle choices which maximize fertility</p>

## Theme 2: Created to love others

	KS3	KS4&5
Education in virtue	<p><b>In a Catholic school, pupils are growing to be:</b></p> <p>3.2.1.1. Loyal, able to develop and sustain friendships</p> <p>3.2.1.2. Compassionate, able to empathise with the suffering of others and the generosity to help others in trouble</p> <p>3.2.1.3. Respectful, able to identify other people's personal space and respect others for who they are</p> <p>3.2.1.4. Forgiving, developing the skills to allow reconciliation in relationships</p> <p>3.2.1.5. Courteous in their dealings with friends and strangers</p> <p>3.2.1.6. Careful of their own and other people's possessions</p> <p>3.2.1.7. Honest, committed to living truthfully and with joyful integrity</p>	<p><b>In a Catholic school, pupils are growing to be:</b></p> <p>4.2.1.1. Loyal, able to develop and sustain friendships and the habits of commitment and compassion which make this possible</p> <p>4.2.1.2. Compassionate, able to empathise with the suffering of others and the generosity to help others in trouble, recognizing the importance of self-sacrificing love in this context</p> <p>4.2.1.3. Respectful and joyfully secure in their identity, able to identify other people's personal space and respect the ways in which they are who they are, respecting difference and diversity</p> <p>4.2.1.4. Forgiving, developing the skills to allow reconciliation in relationships, including the ability to sincerely ask for and to offer forgiveness</p> <p>4.2.1.5. Courteous in their dealings with friends and strangers, sensitive to the different ways courtesy is demonstrated in different contexts</p> <p>4.2.1.6. The importance of honesty and integrity in all forms of communication</p> <p>4.2.1.7. Careful of their own and other people's possessions</p>
Religious understanding of human relationships: loving others	<p><b>Pupils should be taught:</b></p> <p>3.2.2.1. The nature of sacramental marriage and the importance of marriage as the foundation of society and its role in the domestic Church</p> <p>3.2.2.2. The role of marriage as the basis of family life and its importance to the bringing up of children</p> <p>3.2.2.3. To recognise the spiritual context of the family as a community where members can grow in faith, hope and love</p> <p>3.2.2.4. How to express love and care for others through acts of charity</p> <p>3.2.2.5. How to discuss religious faith and personal beliefs with others</p> <p>3.2.2.6. To recognise the importance of forgiveness in relationships and know something about Jesus' teaching on forgiveness</p>	<p><b>Pupils should be taught:</b></p> <p>4.2.2.1. Understand what the Church teaches about marriage, and when it is a Sacrament and the distinction between the concepts of separation, divorce and nullity</p> <p>4.2.2.2. The role of marriage as the basis of family life and its importance to the bringing up of children, including an understanding of how the Church supports family life</p> <p>4.2.2.3. To know and understand what human and divine attributes, virtues and skills are required to sustain a happy, authentic marriage which is life long and life giving, and how true friendship prepares for this</p> <p>4.2.2.4. To recognise their responsibilities towards others, and the human dignity of all others in God's eyes</p> <p>4.2.2.5. To be able to discuss faith and personal belief sensitively, demonstrating both commitment and mutual respect</p> <p>4.2.2.6. To understand the importance of self-giving love and forgiveness in a relationship</p> <p>4.2.2.7. That every individual human life, born and unborn, has a right to live</p>

	KS3	KS4&5
Personal Relationships	<p><b>Pupils should be taught:</b></p> <p>3.2.3.1. How to be a good listener and sensitive to those with different attitudes and experiences</p> <p>3.2.3.2. How to stand up courageously for those who are shunned or bullied by others for any reason</p> <p>3.2.3.3. That it is legitimate to disagree with others and with popular views (including on how families and societies are run) but that this always needs to be done with respect and courtesy of the innate dignity of others</p> <p>3.2.3.4. The features of positive and stable relationships and the virtues needed to sustain them (e.g. trust, mutual respect, honesty) in a wide variety of contexts, including family, class, friendships, intimate relationships etc.</p> <p>3.2.3.5. That relationships cause strong feelings and emotions (incl. sexual attraction) and methods for managing these</p> <p>3.2.3.6. The nature and importance of friendship both in its own right and as the basis of a loving, sexual relationship</p> <p>3.2.3.7. The importance of chastity for all, and what forms it takes for different people (celibate/unmarried/married)</p> <p>3.2.3.8. That expectations in a relationship may be different to theirs, and how to negotiate possible differences.</p> <p>3.2.3.9. The nature and importance of marriage; distinctions between marriage in Church teaching: sacramental marriage, civil marriage and civil partnerships</p> <p>3.2.3.10. The differences between marriage and cohabitation</p> <p>3.2.3.11. The roles, rights and responsibilities of parents, carers and children in families</p> <p>3.2.3.12. Understand loving, supportive family relationships to provide the best environment for a child</p> <p>3.2.3.13. That some people will choose permanent celibacy (remaining unmarried) and refrain from sexual activity, e.g. priests, those in religious life and some lay people</p> <p>3.2.3.14. About developing sexuality, diversity in sexual attraction and sources of support; how to access these</p>	<p><b>Pupils should be taught:</b></p> <p>4.2.3.1. To evaluate the extent to which their self-confidence and self-esteem are affected by the judgments of others</p> <p>4.2.3.2. The characteristics and benefits of positive, strong, supportive, reciprocal relationships</p> <p>4.2.3.3. To manage changes in personal relationships including the ending of relationships</p> <p>4.2.3.4. About harassment and how to manage this</p> <p>4.2.3.5. To recognise when others are using manipulation, persuasion or coercion and how to respond</p> <p>4.2.3.6. Parenting skills and qualities and their central importance to family life (including the implications of young parenthood)</p> <p>4.2.3.7. The nature and importance of marriage; the difference between sacramental and civil marriage and civil partnerships</p> <p>4.2.3.8. That many relationships which the persons involved intended to last fail</p> <p>4.2.3.9. The ease with which co-habitation can be slipped in to, why it is different from marriage, breaks down much more often and is not a good preparation for married life</p> <p>4.2.3.10. The benefits of marriage for couples and children</p> <p>4.2.3.11. About the impact of domestic and relationship violence (including sources of help and support)</p> <p>4.2.3.12. The impact of separation, divorce and bereavement on individuals and families and the need to adapt to changing circumstances</p> <p>4.2.3.13. That some people will choose permanent celibacy (remaining unmarried) and refrain from sexual activity, e.g. priests, those in religious life and some lay people</p> <p>4.2.3.14. That others will find themselves single or widowed and are bound to celibate chastity if not married</p> <p>4.2.3.15. About developing sexuality, diversity in sexual attraction and sources of support; how to access these</p>

	KS3	KS4&5
Keeping safe and people who can help me	<p><b>Pupils should be taught:</b></p> <p><b>Keeping safe</b></p> <p>3.2.4.1. The meaning of virginity</p> <p>3.2.4.2. They have the right to protect themselves from inappropriate and unwanted physical contact</p> <p>3.2.4.3. To identify the characteristics of unhealthy relationships</p> <p>3.2.4.4. The nature and degrees of 'consent' in current parlance, and its relationship to full (marital) consent</p> <p>3.2.4.5. That consent needs to be freely given and that being pressurised, manipulated or coerced to agree to something is not 'consent'</p> <p>3.2.4.6. That sexually explicit dress or behavior gives out signals that are easily misinterpreted</p> <p>3.2.4.7. The law in relation to consent, including the legal age of consent for sexual activity, the legal definition of consent and the responsibility in law for the seeker of consent to ensure that consent has been given</p> <p>3.2.4.8. How to use technology safely, including social media and consideration of their "digital footprint" and the law regarding the sharing of images</p> <p>3.2.4.9. That it is dangerous as well as against chastity to send intimate photographs or view those of others</p> <p>3.2.4.10. That pornography and online sexual activity is addictive, damages relationships and opens the way to exploitation (online and physical)</p> <p>3.2.4.11. To recognise the impact that the use of substances has on the ability to make good decisions</p> <p><b>People who can help me</b></p> <p>4.2.4.1. That there are a number of different people they can go to for help (parents/close family, teachers, school counsellor, parish priest, other organisations)</p>	<p><b>Pupils should be taught:</b></p> <p><b>Keeping safe</b></p> <p>4.2.4.2. An awareness of exploitation, bullying and harassment in relationships (including the unique challenges posed by online bullying and the unacceptability of physical, emotional, sexual abuse in all types of teenage relationships, including in group settings such as gangs) and how to respond</p> <p>4.2.4.3. The concept of consent in relevant, age-appropriate contexts building on Key Stage 3</p> <p>4.2.4.4. The risks and consequences of legal and illegal substance use including on their ability to make good decisions in relation to sexual relationships</p> <p>4.2.4.5. To understand the pernicious influence of gender double standards and victim-blaming</p> <p>4.2.4.6. To understand the consequences of unintended pregnancy and of teenage parenthood (in the context of learning about parenting skills and qualities and their importance to family life)</p> <p>4.2.4.7. About abortion, including the current legal position, the risks associated with it, and the nature and reasons for the Church's teaching</p> <p><b>People who can help me</b></p> <p>4.2.4.8. That there are a number of different people they can go to for help, such as parents/close family, teachers, school counsellor, parish priest, other Catholic, statutory or voluntary organisations that support relationships</p> <p>4.2.4.9. That they can also turn to the school, the parish and other Catholic voluntary organisations in providing help and advice generally for young people</p> <p>4.2.4.10. Where and how to obtain sexual health information, advice and support, including good counsel and support in the event of unintended pregnancy</p>

Theme 3: Created to live in community (local, national and global)

	KS3	KS4&5
Education in virtue	<p><b>In a Catholic school, pupils are growing to be:</b></p> <p>3.3.1.1. Just and fair in their treatment of others at home, at school and in the community</p> <p>3.3.1.2. People who are generous in volunteering their help and resources willingly, understanding the impact of their actions locally, nationally and globally</p> <p>3.3.1.3. Active in their commitment to their faith and family</p> <p>3.3.1.4. Understanding the importance of taking part in the local community and in public life</p> <p>3.3.1.5. Self-giving, able to put aside their own wants in order to serve others locally, nationally and globally</p> <p>3.3.1.6. Prophetic in their commitment and ability to identify and combat injustice and speak out against it locally, nationally and globally</p>	<p><b>In a Catholic school, pupils are growing to be:</b></p> <p>4.3.1.1. Just and fair in their personal and communal way of living, understanding the impact of their actions locally, nationally and globally and shaping them accordingly in solidarity for the Common Good of all</p> <p>4.3.1.2. Interested in current affairs, playing their part in civil society and learning about conditions and events in other countries to ensure their views are well-informed</p> <p>4.3.1.3. Self-giving, able to put aside their own wants in order to serve others locally, nationally and globally, including a recognition of the importance of service as the purpose of human life</p> <p>4.3.1.4. Prophetic in their commitment and ability to what is right and committed to identify and combat injustice and speak out against it locally, nationally and globally, including the courage to accept the unpopularity this often entails</p>
Religious understanding of the importance of human communities	<p><b>Pupils should be taught:</b></p> <p>3.3.2.1. To understand the family as the first cell of human society and to know that it is willed by God</p> <p>3.3.2.2. To be able to debate moral questions in a balanced and well-informed way</p> <p>3.3.2.3. To understand the features of the home, school and parish and how each work for the good of all</p>	<p><b>Pupils should be taught:</b></p> <p>4.3.2.1. To debate moral questions in a way which is well informed, nuanced and sensitive, and informed by the teaching of the Catholic Church</p> <p>4.3.2.2. The main principles of Catholic Moral and Social Teaching and how these relate to our relationship to each other and to creation</p>

	KS3	KS4&5
Living in the wider world	<p><b>Pupils should be taught:</b></p> <p>3.3.3.1. The dangers of promiscuous sex and that sexually transmitted infections (STIs) can be caught from an infected person in the first sexual encounter</p> <p>3.3.3.2. That certain infections can be spread through sexual activity, including HIV, and that young people are more prone to them than mature adults</p> <p>3.3.3.3. That some STIs can be cured but others (such as herpes) are presently incurable and can stay in the body for life, impairing fertility</p> <p>3.3.3.4. That faithful sex confined to marriage, and chaste abstinence outside it, are both faithful to Church teaching and provide the best protection</p> <p>3.3.3.5. The physical and emotional damage caused by female genital mutilation (FGM); that it is a criminal act and where to get support for themselves or their peers.</p> <p>3.3.3.6. They have responsibilities to look after their possessions, be generous and beware of creating unnecessary 'wants'</p> <p>3.3.3.7. They should use resources well, recycle and dispose of rubbish carefully, thus learning to be 'good stewards' of their community and of creation</p> <p>3.3.3.8. There are some cultural practices which are against UK law and Universal Rights (e.g. FGM, forced marriages, honour based violence, human trafficking, radicalisation etc.); to have the skills and strategies to respond to being targeted or witnessing the targeting of others</p> <p>3.3.3.9. That using bad or insulting language or behaviour, or calling people names and behaviour is always wrong and should be challenged</p> <p>3.3.3.10. The potential tensions between human rights, UK law and some cultural and religious expectations and practices</p>	<p><b>Pupils should be taught:</b></p> <p>4.3.3.1. About STIs, including HIV/AIDS and how these are transmitted, building on learning at KS3; how to respond if they feel they or others are at risk</p> <p>4.3.3.2. To understand and respect others' faith and cultural expectations concerning relationships and sexual activity, while being prepared to argue for their own</p> <p>4.3.3.3. That violence and rudeness in whatever forms they take (including honour based violence, FGM, forced marriage) are never acceptable and why</p> <p>4.3.3.4. The shared responsibility to protect the community from violent extremism and how to respond to anything that causes anxiety or concern</p> <p>4.3.3.5. About the unacceptability of all forms of unjust discrimination, that to treat dissimilar situations equally can also be unjust, and the need to challenge injustice in the wider community</p> <p>4.3.3.6. The roles in bringing up a child ('providing' and 'caring'), that both roles are vital to the health of family and society and carry equal dignity and bring equal joy, and that each family needs to decide how these roles are best shared out</p> <p>4.3.3.7. The problems of an ageing society and how to care for the elderly, the challenges caused by demographic decline in Europe and many other countries, and what is being done to counter them</p> <p>4.3.3.8. That violence, hatred and abuse in whatever form (including emotional and physical abuse, so called 'honour-based' violence, forced marriage and rape) are never acceptable, and strategies to access support for self or others at risk</p> <p>4.3.3.9. The shared responsibility to protect the community from violent extremism and how to respond to anything that causes anxiety or concern</p> <p>4.3.3.10. The role peers can play in supporting one another (including helping vulnerable friends to access good advice and reliable, accurate and appropriate support)</p>

## **8. Parents**

The Church recognises parents as the first educators of their children. Our schools will assist parents in this task, which includes RSE. The role of the school is thus that of assisting and completing (where needed) the work of parents, furnishing children and adolescents with an evaluation of *“sexuality as value and task of the whole person, created male and female in the image of God”*. (Educational Guidance in Human Love (1983) Sacred Congregation for Catholic Education n69).

Children’s first experience of relationships and love are in the home. At our schools we seek to work with parents and support them as their children grow and begin to develop their own character as well as experiencing changes in their physical appearance. Parents will be consulted about this policy before it is ratified by the governing body.

They will be consulted at every stage of the development of the RSE programme, as well as during the process of monitoring, review and evaluation. They will be able to view the resources used by the school in the RSE programme. Our aim is that, at the end of the consultation process, every parent and carer will have full confidence in the school’s RSE programme to meet their child’s needs.

“Parents are informed of their right to withdraw their children from RSE lessons, or request their withdrawal, where such a right exists. Where such a right does no longer exist (as under the provisions of the ‘Curriculum for Wales’), particular care has been taken to ensure that dialogue and involvement of parents is a priority concern of the school.”

Parents informed of this right through communication via our school comms system. For example, should parents wish to withdraw their child(ren) they must contact the headteacher no later than the start of the school day when the lesson will take place.

Parental information about RSE is contained in the school prospectus and the school website. However, at times, areas of particular sensitivity, such as puberty, will benefit from additional parental support and at such times, letters will be sent home and parents may be invited into school to discuss the content of RSE lessons.

## **9. Teaching RSE**

The Chair of Governors, Head of RE and The Assistant headteacher responsible for PSE co-ordinator will monitor the programme. The programme will be delivered by Form tutors during a designated lesson and by RE and Science staff. There will also be outside agencies as a part of the PSE programme to deliver aspects of the RSE curriculum

Such visitors will be guided to read the protocol for visitors at St Albans and will agree in writing to follow the instructions. The appropriate ‘protocol’ available on the CES website will be used for this purpose.

All staff are involved in fostering attitudes, living Gospel virtues and shaping behaviour based on a Christian understanding of how to lead a good life. Staff are called to be role models of the school's ethos in their relationships with other staff members, their conduct towards parents and their care for the children in the school. Staff who are not Catholic themselves must conduct their behaviour in school in accordance with the vision and mission of the school.

### **10. Supporting children and young people deemed to be at risk**

The Governing Body desires that RSE lessons take place in a positive framework, where pupils experience a growing appreciation for their well-being, and that of others, and a deeper understanding that the Church teaches a path of wholeness of mind, body and spirit. Like all other subjects, RSE always needs to be taught in a differentiated manner appropriate to the maturity of the children. It needs to be framed so that the young people who are participating know that there is pastoral support if any of the issues discussed make them feel the need to talk further or share confidential information. Part of this is creating an atmosphere where questions can be asked openly, knowing that their questions will be answered and knowing that these questions will not be judged negatively by staff or other pupils. It is vital, therefore, that time is invested in creating this framework of mutual trust and care, whilst respecting personal information. The RSE co-ordinator must be given access to support and training to facilitate teachers to enable such discussions by creating carefully negotiated ground rules and distancing strategies.

The following guidance for dealing with questions in RSE will be adhered to:

Teachers should establish clear parameters of what is appropriate and inappropriate in a whole class setting. Many teachers are concerned about responding to unexpected questions or comments from pupils in a whole-class situation. Having a set of ground rules should reduce the chances of this happening but teachers will need support and training so that they are prepared for the unexpected. For example:

- a) *If a question is too personal, the teacher should remind the pupil of the ground rules. If the pupil needs further support, the teacher can refer her or him to the appropriate person, such as a school counsellor, school nurse, helpline, or an outside agency or service;*
- b) *If a teacher doesn't know the answer to a question, it is important to acknowledge this, and to suggest that the pupil or teacher or both together research the question later;*
- c) *If a question is too explicit, feels too old for a pupil, is inappropriate for the whole class, or raises concerns about sexual abuse, the teacher should acknowledge it and promise to attend to it later on an individual basis. In this way, the pupil will feel they have been treated with respect, but the rest of the class will not have to listen to personal experience or inappropriate information. To maintain trust and respect the teacher must remember to talk with the pupil later; and*
- d) *If a teacher is concerned that a pupil is at risk of sexual abuse, they should follow the school's child protection procedures.*

(DfE Sex and Relationships Guidance, 4.5 'Dealing with questions' 0116/2000)

Questions asked by pupils that are a cause for concern for the teacher, for example because of their explicit or graphic content, should be addressed in accordance with the school's safeguarding policy and confidentiality procedures. All safeguarding information is securely stored in the DSO office.

The school will ensure that this policy is available for all staff, governors, parents and pupils and the confidential nature of how to obtain advice and guidance as a result of any issues or questions that may arise.

Pupils will be encouraged to talk to their parents or carers about issues and questions that arise as part of the programme. It will be made clear to all that unconditional confidentiality cannot be guaranteed where illegal or abusive concerns come to light and these will be dealt with under the terms of the relevant policies. *Child protection and safeguarding policy, Good behavior policy, substance misuse policy, Strategic equality policy and ALN policy.*

## Appendix 1

### **TOOLS FOR BEST PRACTICE USE OF MATERIALS AND SELECTION OF RESOURCES**

A confident, competent and well-trained teacher with the skills to deliver RSE as part of a planned cross-curricular approach will be a school's best resource! Other resources which have been chosen to meet specific needs can enrich and support learning. Schools will choose the materials and resources that they think will best suit the needs of their pupils in teaching and learning about RSE. Materials used in schools must be in accordance with the Church's teaching, with the PSE/PSHE framework and with the law.

This document provides a list of authorised and recommended resources to help schools with this. It will be up to the individual school, determined by any Diocesan recommendations, its policy for RSE and the wishes of the governing body, to ensure that the resources to be used are chosen wisely. Further guidance, support and training is available from the respective Diocesan Directors of Education/ RE (schools).

No commercially available resource will be a perfect 'fit' for every school, so that a degree of adaptation will always be required. On occasion, this may mean that a school may wish to use a resource not on the list of Diocesan-recommended resources below. In this case, the school will contact the office of the Diocesan Director of Education/RE (schools) for advice before a decision is made, and will communicate the advice given to those within the school determining which resource is to be used. This process is designed to ensure that schools are flexible enough to use and adapt resources as appropriate for their context, while also adhering to Diocesan policies provided in order to guarantee that what is taught in RSE harmonises with Church teaching.

Schools must ensure that, whatever resource is used, pupils are protected from teaching and materials which are inappropriate, bearing in mind the development, maturity and cultural background of pupils and the school's Catholic ethos.

Governors and headteachers should discuss with parents and take on board any concerns raised, both on materials which are offered to schools and especially on sensitive material to be used in the classroom. Schools will also want to ensure that children and young people are protected from accessing unsuitable materials on the internet. The following checklist for the selection of teaching materials/resources is to be used:

- Is the resource in accordance with the moral teaching of the Catholic Church?
- Does the resource promote a 'positive and prudent' approach to RSE
- Is the resource consistent with the vision and values set out in the school's RSE policy?
- Are the facts given accurate and up-to-date?
- Is the material appropriate to children and young peoples' age and stage of development and cultural background e.g. language, content, pupils with SEN.
- Are the materials user-friendly and easily accessible for pupils and teachers?
- Are teachers familiar with resources used and have they received appropriate training?
- Is there a range of types of resource being used e.g. DVD, games, models, audio and visual and do they encourage participatory learning?
- Does the resource show positive images of a range of children and young people and is it inclusive?
- Does the resource fit into a planned and developmental programme of RSE?
- Will the resource be used in its entirety or will it be adapted or used selectively?
- Are parents and carers familiar with and have they been consulted about resources in use?
- Have resources been evaluated by children and young people and feedback acted upon?