

# SACRED HEART HIGH SCHOOL



## RELATIONSHIPS AND SEX EDUCATION POLICY

NOVEMBER 2022

*To be reviewed November 2024*

*This Policy should be read in conjunction with all other school policies*

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## **1. SACRED HEART SCHOOL RELATIONSHIP AND SEX EDUCATION CURRICULUM**

*(See Appendices 1 & 4)*

Within Sacred Heart High School, Relationship and Sex Education (RSE) is part of a whole school approach to personal and social development and is informed by the values and teachings of the Catholic Church. The delivery of RSE is through a planned, balanced and cross-curricular programme that spirals throughout the 11-19 age range. The RSE programme is placed in the context of our Sacred Heart Ethos and Mission Statement that drives our school. The programme affirms our Catholic teachings about marriage and family life whilst also recognising the cosmopolitan community in which we live

## **2. RATIONALE FOR RELATIONSHIP AND SEX EDUCATION CURRICULUM**

*(See Appendices 2 & 4)*

In today's society it is ever more crucial that young people are guided in their understanding and knowledge of relationships and sex education. With the advent of social media and the advances of the internet young people are continually exposed to overt and covert sexual images, as well as messages through the media and from their peers. Many of the messages they receive are either mythical or misunderstood and ignorance can often be difficult to admit. There are also the added dimensions of prejudice, sexism and discrimination that complicate an already confusing picture.

Relationship and Sex Education in a school context is a positive opportunity to help young people deal with growing and maturing into adulthood. It is a chance to address the needs of young women within a Christian perspective in a world that may present different pressures and values and help them to make their own informed judgements. It is an opportunity for our pupils to listen to and reflect upon an alternate voice to the one habitually presented in the media and online.

Information about sex and sexuality must be given in the context and value of human relationships (including family, parenthood, and friendship). The sound basis of Catholic teachings provides a strong moral framework to all that is taught in school. The girl's own family and cultural background will itself offer a diversity in values and attitudes. The girls need, therefore, a well ordered and structured learning environment to address the moral and ethical dilemmas that they may face as an adult.

## **3. THE STRUCTURE OF RELATIONSHIP AND SEX EDUCATION CURRICULUM**

*(See Appendix 5)*

The structure of the RSE curriculum is based on the model curriculum proposed by the Catholic Education Service and further developed by the Catholic educational charity Ten Ten. Ten Ten have produced an RSE curriculum entitled, *"Life to the Full"* which is centred around **three** core themes:

The structure of the RSE curriculum is based on the model curriculum proposed by the Catholic Education Service (<http://catholiceducation.org.uk/schools/relationship-sex-education>) The RSE curriculum is centred around **three** core themes:

### **Core Theme 1: Created and loved by God (this explores the individual)**

The Christian imperative to love self, made in the image and likeness of God, shows an understanding of the importance of valuing and understanding oneself as the basis for personal relationships.

### **Core Theme 2: Created to love others (this explores an individual's relationships with others)**

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

### **Core Theme 3: Created to live in community – local, national & global (this explores the individual's relationships with the wider world)**

Human beings are relational by nature and live in the wider community. Through our exchange with others, our mutual service and through dialogue, we attempt to proclaim and extend the Kingdom of God for the good of individuals and the good of society.

Since as a Catholic School, we are committed to the education of the whole person, so any curriculum on Relationships and Sex Education needs to be reflected in relevant parts of the curriculum. Therefore, sometimes our students will reflect on friendships via poetry in English, or understand the menstrual cycle via Biology or study Scriptural teaching on marriage in Religious Education.

The delivery of the curriculum will reflect the growing maturity of our students and their increasing ability to deal with more complex aspects of relationships. Whilst promoting Catholic virtues, our school will ensure that children and young people are offered a broad and balanced RSE programme which provides them with clear factual, scientific information when relevant and meets the statutory requirements placed on schools. In secondary schools this includes teaching students about the laws relating to forced marriage, female genital mutilation, abortion and equalities legislation, including the Marriage Same Sex Couples Act 2013.

#### **4. LEGISLATION ABOUT RELATIONSHIP AND SEX EDUCATION**

One of the four main purposes of The Children and Social Work Act (April 2017) is to promote safeguarding of children through the provision of Relationship and Sex Education (RSE) in schools. Therefore, it is now mandatory to teach RSE in Secondary Schools which will be age-appropriate, building knowledge and life skills over time in a way that prepares pupils for issues they will soon face. The RSE curriculum needs to be in place by September 2020. The RSE curriculum will likely focus on:

- different types of relationships, including friendships, family relationships, dealing with strangers and, at secondary school, intimate relationships;
- how to recognise, understand and build healthy relationships, including self-respect and respect for others, commitment, tolerance, boundaries and consent, and how to manage conflict, and also how to recognise unhealthy relationships;
- how relationships may affect health and wellbeing, including mental health;
- healthy relationships and safety online; and
- factual knowledge, at secondary school, around sex, sexual health and sexuality, set firmly within the context of relationships.

Parents' have a right to withdraw their child from sex education within RSE (other than sex education in the National Curriculum as part of science). This is because parents should have the right to teach this themselves in a way which is consistent with their values. The Secretary of State will consult further in order to clarify the age at which a young person may have the right to make their own decisions.

The Act also ensures that the education provided to pupils in Relationships Education and RSE is appropriate to the age of pupils and their religious background. The Secretary of State must give guidance to schools on how to deliver this. This provision enables faith schools to teach these subjects according to the tenets of their faith, whilst still being consistent with requirements of the Equality Act.

#### **5. EQUAL OPPORTUNITIES**

Equality of Opportunity is an issue of access and is a crucial part of the educational offer at Sacred Heart. Relationship and Sex Education is seen as an important vehicle to deliver many

aspects of equality as RSE will inevitably encompass the issues of gender, culture, religious beliefs, HIV/AIDS, stereotyping. Throughout the teaching of such issues pupils are encouraged to take on a mature approach to the complex nature of the programme (Please see School's Equality Plan).

## **6. THE ROLE AND RIGHTS OF THE PARENT/CARER**

All students at Sacred Heart High School should receive a programme of Relationship and Sex Education. The school wishes to encourage the parents/carers to speak with their daughters about what they are studying and debating in school and would welcome constructive feedback from parents.

A parent may request for their daughter to be withdrawn from lessons pertaining to Relationship and Sex Education except the National Science Curriculum on Sex Education.

Request should be made in writing to the Head of Year who will arrange a meeting to discuss the appropriate action with all concerned parties.

Pupils withdrawn from Relationship and Sex Education will be able to work on other health related topics.

## **7. THE ROLE OF THE TUTOR**

There will be Staff INSET and support available for all tutors who deliver the PSHE programme and hence the Relationship and Sex Education in school. The Senior Lead for the PSHE Curriculum will guide tutors prior to delivery of the RSE curriculum.

The teaching of Sex Education will inevitably involve covering various complex issues outlined below. These are the parameters we are all expected to work within as teachers in a Catholic school (Appendix 1 and 4).

Teachers and tutors should not give contraceptive advice to a girl pertaining to the individual's personal situation. Teachers and tutors should in these cases refer the child to an appropriate professional.

Teachers and tutors are able to discuss with individual pupils the issues that surround the use of contraception.

If, as a tutor, you do not feel comfortable with questions that arise out of the issues pertaining to Relationship and Sex Education, then you should seek help from your Director of Learning and do not feel obliged to answer difficult questions immediately (see Appendix 1 & 4).

In exceptional circumstances, a member of staff may request not to teach aspects of Relationship and Sex Education. The final decision over such matters will be that of the Headteacher.

## **8. REFERENCES**

The Sexual Offences Act, 2003

The Equality Act, 2010

'A Model Catholic Secondary RSE curriculum', Catholic Education Service, Autumn 2016

The Children and Social Work Act, 2017

Policy Statement: 'Relationships and Sex Education, Personal, Social, Health and Economic Education', 2017

'Sexting in Schools and Colleges: Responding to Incidents and Safeguarding Young People', UK Council for Child Internet Safety 2017

'Why Relationship and Sex Education is a must for all Catholic Schools' by Catherine Bryan, Assistant Director, Catholic Education Service 2018

**9. RATIFICATION**

This Policy has been approved and ratified by the Headteacher and Ethos Committee of the Governing Board on Wednesday 23 November 2022. The Policy will be reviewed for November 2024.



Mrs S O'Donovan  
Headteacher



Dr Michael Phelan  
Chair of Ethos Committee

## **APPENDIX 1: The Basis of Our Teaching**

### **1. The Church**

The Second Vatican Council committed the Church to making its own 'the joy and hope, the grief and anguish of the people of our time, especially of those who are poor and afflicted in any way'. **(1)**. The Council also taught that the Church as a community is called by God to renew itself constantly. **(2)** Changes in the world in every age bring to light new concerns and needs, new hopes and questions. The Church's commitment to a continuing renewal of itself means that the Church has to be constantly reformulating its teaching and giving new life to its pastoral practice, if it is to be responsive to the needs of the age in fidelity to the gospel. Consequently, the Church's understanding of itself, its pastoral practice and its moral teaching are constantly developing as new concerns, needs and questions arise in a rapidly changing world.

2. The Church's teaching and pastoral ministry are primarily forms of service, after the pattern of 'Jesus who came not to be served but to serve' **(3)**. By them the church intends to help towards the creation of a more just and human world, to assist people to carry out the truth in love and to lead them towards the fullness of human life in the love of God, which was both enshrined and offered to us in the life, death and resurrection of Jesus. **(4)** In order to fulfil this purpose, the Church bases its teaching on the gospel and on the richness of all human experience and takes account of all modern insights, discoveries and developments, particularly in the human sciences, which can help the church in its task **(5)**
3. The theological and moral aspects of the Sex Education programme at Sacred Heart School are grounded in the teaching of the Catholic Church. Although in many ways the Church's moral teaching has developed and changed over the centuries, nonetheless certain fundamental values, which are derived from revelation, have remained constant. Examples of such values are: a respect for human life and for the dignity of human persons, both oneself and others, as daughters and sons of the Father and brothers and sisters of Jesus Christ; the search for the common good and the good of the individual person together; a respect for conscience; an acknowledgement of the importance, in all moral decisions and actions, of truth and of the love shown forth in the life, death and resurrection of Jesus. These are some of the values which we, as Christian educators, wish to impart to our students in our task of helping them to reach maturity as Christian women.

### **4. Human Sexuality**

The theological foundation of sex education is a truly Christian understanding of the human person, female and male, in relation to God, society and the created world. In this context, human sexuality is seen positively as a precious God-given dimension of what constitutes us as integral human persons. In helping us to reach a truly Christian understanding of human existence, sexuality and relationships, not only revelation and Christian tradition but also history and contemporary culture, arts and sciences have an important part to play.

5. Questions concerning the position of women in the Church and in society are important contemporary theological, social and moral issues. Our approach to sex education will endeavour to enable our students to understand and value themselves as young women, to recognize the genuine rights and obligations of Christian women in the Church and in society and to address these and other related issues in an informed and mature way.

### **6. The Sacrament of Marriage**

In its teaching and its practice the Church offers us a view of Christian marriage as a faithful, loving, life-giving, creative and permanent relationship, in which a man and a woman give themselves in love to each other for life. This life-giving relationship provides the context in which the married partners bring up their children in the love of God and neighbour. Roman Catholic theology since Vatican II has emphasized as an important value the quality of the relationship and shared life of the married partners, in contrast with an earlier, more limited emphasis on the reproductive aspect of marriage.

7. The Catholic Church has consistently taught that the proper setting for full sexual activity between a man and a woman is the marriage relationship. This belief is grounded in a Christian understanding of the full meaning of human sexual activity and of the unique and sacred character of the marriage relationship. It is important that our approach to teaching about marriage is sensitive to the position and needs of the children of single-parent families or unmarried parents and does not make them feel condemned or second-class.
8. As parents and teachers we are very aware of the factors which lead young people into sexual activity outside the marriage relationship, such as peer group influence, pressure from the media, the excitement of discovery, the power of human desires and the dynamics of growth in adolescence and early adulthood. As Catholic teachers we see it as our task to enable our students to make responsible decisions about their sexual activity based on genuine Christian values.

#### 9. **Contraception**

The Papal Encyclical *Humanae Vitae* (1968) stated that the use of artificial contraceptives is contrary to natural law and 'intrinsically evil'. At the same time, many Catholics in this country do in fact make use of artificial means of contraception, without believing that thereby they cut themselves off from God or from the 'new life' promised in the gospels or from the Church. When *Humanae Vitae* was first published several bishops' conferences throughout the world acknowledged the acceptability of such a judgement made in good faith. Moreover, informed Catholics and respected theologians continue to discuss the validity of the Church's official teaching on this matter.

10. Our concerns are both educational and pastoral. We are aware that some of our pupils may be already involved in, or about to enter, a sexual relationship. As Christian educators we recognise that making responsible moral decisions in complex circumstances involves a recognition and careful weighing of a number of different values, including for example respect for the Church's traditions and teaching, freedom of conscience, respect for individuals and the protection of them from abuse, in order to choose what appears to be the greater good (or the lesser evil) in a given situation. We also believe that our task of supporting our students pastorally and enabling them to make responsible moral decisions involves ensuring that they are as fully informed as possible about relevant sexual matters, including the risks of sexually transmitted diseases and of other forms of physical and psychological harm and the advantages and disadvantages of available means of contraception.

#### 11. **Abortion**

The official position of the Catholic Church has consistently been that abortion is the killing of an unborn child, an act of taking a human life. This position is based on the belief that human life is present from conception, since the fertilized egg has the potential to develop into a whole human person. At the same time, informed Catholics and respected theologians within the Church rightly continue to discuss these issues. Those who undergo an abortion should not be judged but supported, understood and counselled through a difficult and traumatic time, as the reasons for such action are often difficult and complex and choices sometimes have to be made under great pressure.

#### 12. **Homosexuality**

(This area is also governed by Section 28 of the Local Government Act 1988). Homosexuality has biological, psychological, social, political, cultural, philosophical, theological, spiritual, moral and pastoral dimensions. It is a complex issue on which much welcome research, study and discussion are taking place at present, both inside and outside the Church. It is also an issue about which there is often theological and moral disagreement and even polarization both within the Church and outside.

13. As Christian teachers our attempts to enable our students to reach the truth of this matter include the following factors. **(a)** Encouraging an awareness of the best contemporary scientific information about all aspects of homosexuality; **(b)** recognizing the importance of a distinction between homosexuality as a personal sexual orientation (whether permanent or temporary) and sexual



activity between homosexual persons; **(c)** fostering in our students an attitude of respect for the dignity of every human person without exception, which also includes rejecting prejudice or discrimination directed against people on the grounds of their sexuality **(d)** supporting the view that homosexual persons who are Catholics should be fully accepted as members of the Church; **(e)** helping our students to understand and appreciate their own sexuality and that of others as a gift from God, and supporting them pastorally in this task. The topic of homosexuality should be treated with sufficient sensitivity in the school that any student who might wonder whether she is homosexual would feel that she could confide in a member of staff without fear of rejection.

#### **NOTES**

- (1) Vatican II** Pastoral Constitution on the Church in the Modern World [1]
- (2) Vatican II** Dogmatic Constitution on the Church [8]
- (3) Vatican II** Ibid. [3]
- (4) Vatican II** Ibid. [41-43].
- (5) Vatican II** Ibid. [44]

## **APPENDIX 2: Why Relationship and Sex Education is a must for all Catholic Schools by Catherine Bryan, Assistant Director, Catholic Education Service**

It isn't easy being a young person in 2018. What with social media, mobile phones with unlimited access to the internet and the 24-hour celebrity news cycle, young people are faced with challenges even their slightly older contemporaries didn't have to comprehend.

The question facing the Catholic Church now, is how we respond to and protect our young people from the potentially dangerous effects of these facts of modern life? Do we bury our heads in the sand, or do we tackle the issue head on? We must do the latter.

What's more, this is an issue that will not go away. The Department for Education and the Welsh Assembly have set a clear direction of travel that this is an area which is going to receive more attention. Indeed, we have seen recently, a clear commitment to compulsory Relationship and Sex Education (RSE) in Wales and we await the outcome of the DfE's consultation response to their RSE agenda.

Throughout its long history, the Church, whilst always remaining true to the teachings of Christ, has also adapted its pastoral response to the needs of its flock. Now, in the internet age, it needs to do so especially with regards to Relationship and Sex Education and our Catholic schools are best placed to support parents with this incredibly important task.

For those not involved in education, attention-grabbing headlines about RSE can lead to a false impression of what the subject is actually about. Therefore, we need to set the record straight and debunk the myths around it, because ultimately, in an increasingly dangerous world, RSE is about keeping young people safe.

It is also about teaching young people what a healthy relationship looks like so that as they develop and grow they can make the right choices when faced with a range of challenges. What RSE is *not* about is pushing a particular agenda or promoting secular attitudes over the teachings of the Church. It *is* about dealing with the real-life issues young people face and providing practical and compassionate pastoral guidance.

Neither is it all about sex.

Sex education does play a role in preparing young people for adult life but unless it is situated within the broader context of relationship education, it is a fruitless exercise. The model Catholic RSE curriculum recognises this and puts the formation of healthy and loving relationships at its core. This has now been more widely recognised and acknowledged as the national focus has shifted from Sex and Relationship Education to Relationship and Sex Education. A subtle difference, reinforcing the importance of healthy relationships in order to protect young people from potentially dangerous relationships.

People are often surprised when they hear that the Catholic school sector is the only one in the country with a comprehensive and age-appropriate RSE curriculum from 3yrs to 19yrs. The reason for this? Catholic education centres around the formation of the whole child, and teaching a young person how to build and maintain healthy relationships is an essential part of forming rounded individuals.

This is why, when the Government announced last year that it intended to make RSE statutory, the Catholic Education Service (CES) publicly welcomed this commitment to improve the quality and provision of RSE in all schools. And we did so, because Catholic schools already recognise the importance of this and teach high quality RSE as part of the holistic education which seeks to form as well as inform young people in preparation for adult life. We also welcomed it because the Government sought to protect parents' rights, as well as the ability for Catholic schools to approach RSE within the context of Church teaching.

The CES has a strong relationship with the Department for Education and we have been working closely with them to ensure that any statutory requirements are appropriate for Catholic schools. The first and most important being protection of the right of parents to be able to withdraw their child from sex education. Parents have the primary responsibility of teaching their children how to form loving relationships and Catholic schools are there to assist them with this. Therefore, if a parent feels best

placed to deliver some of the more sensitive elements of sex education outside the classroom, they have the right to do so and this is something the Government remains committed to.

The reality is, however, that very few parents choose to do this because the vast majority of Catholic schools closely involve parents with the delivery of their RSE programmes. The most recent Catholic schools census found that just 0.01% of parents with children in a Catholic school exercise their right of withdrawal. Of more than 850,000 pupils in Catholic schools, that is the equivalent of just one pupil in every 7,800.

It is also important to note that schools with a religious character will still be able to teach RSE within the tenants and traditions of their respective faiths. For Catholic schools, this means that we can remain faithful to the Church's vision of human wholeness, whilst at the same time ensuring that young people are given the factual information and equipped to make informed life choices.

And they need to be able to make informed life choices because of the very real dangers out there. Online grooming, inappropriate social media use, sexting and pornography are all examples or products of unhealthy relationships, and, unless we show children how to recognise the above as dangerous, we are failing them in the long term. This must of course be done in an age appropriate way, but it is something which does need to start early on in a young person's development.

Our Catholic values are grounded in forgiveness, compassion and mercy. To deny young people an education in this area would be to deny these core values rooted in the Gospel and Church teaching, and leave them unprotected in an increasingly dangerous world. This would be the greatest tragedy of all.

20<sup>TH</sup> June 2018

### **APPENDIX 3: Sexual Offences Act 2003: Youth Produced Sexual Imagery**

The Sexual Offences Act (2003) Act made new provision about sexual offences, their prevention and the protection of children from harm from other sexual acts, and for connected purposes. One of the sexual offences it identified was the production and distribution of sexual imagery of children. The definition of child was a person under the age of 18. The law criminalising indecent images of children was created long before mass adoption of the internet, mobiles and digital photography. It was also created to protect children and young people from adults seeking to sexually abuse them or gain pleasure from their sexual abuse. It was not intended to criminalise children.

Despite this, young people who share sexual imagery of themselves, or peers, are breaking the law. A child under the age of 18 who produces and distributes sexual imagery of themselves or another under the age of 18 is in effect breaking the law. This has been termed Youth Produced Sexual Imagery.

‘Youth produced sexual imagery’ best describes the practice because:

- ‘Youth produced’ includes young people sharing images that they, or another young person, have created of themselves.
- ‘Sexual’ is clearer than ‘indecent.’ A judgement of whether something is ‘decent’ is both a value judgement and dependent on context.
- ‘Imagery’ covers both still photos and moving videos (and this is what is meant by reference to imagery throughout the document).

Much of the complexity in responding to youth produced sexual imagery is due to its legal status. Making, possessing and distributing any imagery of someone under 18 which is ‘indecent’ is illegal. This includes imagery of yourself if you are under 18. This increase in the speed and ease of sharing imagery has brought concerns about young people producing and sharing sexual imagery of themselves. This can expose them to risks, particularly if the imagery is shared further, including embarrassment, bullying and increased vulnerability to sexual exploitation. Producing and sharing sexual images of under 18s is also illegal.

Although the production of such imagery will likely take place outside of our school, these issues often manifest in our school working with children and young people. We as an organisation need to be able to respond swiftly and confidently to ensure that children are safeguarded, supported and educated. These responses are part of our school’s safeguarding arrangements and all incidents of youth produced sexual imagery are to be dealt with as safeguarding concerns. Whilst young people creating and sharing sexual imagery can be very risky, it is often the result of young people’s natural curiosity about sex and their exploration of relationships. Often, young people need education, support or safeguarding, not criminalisation.

**Sexting in Schools and Colleges- UK Council for Child Internet Safety -2017**

## **APPENDIX 4: Rationale for Sacred Heart High School RSE Curriculum**

Sacred Heart High School RSE curriculum is based on the model curriculum created by the Catholic Education Service (CES). We support the viewpoint of the CES that we should speak about Relationship and Sex Education (RSE) rather than Sex and Relationship Education (SRE), since this emphasises the importance of healthy relationships to human well-being, as the core learning within an RSE curriculum. As a Catholic School, we uphold the belief that any teaching about love, sexuality and relationship needs to be rooted in the Catholic Church's teaching in what is to be truly human in Christ.

### **Pedagogical principles**

Our RSE programme enshrines core pedagogical virtues. Therefore, it is:

- **Progressive & Developmental**

The learning reflects each stage of the development of the person. It is appropriate to the age and stage of development of our students during the different phases of their Sacred Heart Secondary education. It is continuous and developmental. It is a process which is planned from beginning to end with one phase of key stage education informing the work of the next so that our students can be led to a deeper and fuller understanding by degrees at a rate which corresponds to their maturing.

- **Differentiated**

Our RSE curriculum is sensitive to the different needs of individual students and is taught in a way that allows access to those students at different stages of cognitive and emotional development.

- **Cross-curricular**

Sacred Heart High school is committed to the education of the whole person, therefore teaching on relationships and sexuality is reflected in each relevant part of the curriculum. Whilst, for example, some aspects of RSE are more appropriately explored in science lessons and some more appropriately explored in RE lessons, each inform the other. Each discipline speaks with consistency about the meaning of human love and the virtues that are enshrined in the Church's teaching on human love.

- **Integrated**

Ideally, our students should hear a consistent message about the meaning and value of human sexuality at home, in the parish and at school. Our intention is to engage parental understanding and support of our RSE curriculum through presentations at Parent Information Evenings, publishing our RSE Policy and RSE Curriculum Model on our website and inviting parents to evaluate our RSE curriculum at the end of the academic year.

- **Co-ordinated**

Our RSE curriculum is led by a member of the senior leadership team who works in collaboration with Heads of Department, Pastoral Team Leaders, the School Chaplain and the Governing Body. The RSE curriculum is taught as part of a whole-school approach by those who are able to celebrate the teaching of the Church on love and human sexuality.

- **Balanced**

Whilst promoting Catholic virtues, Sacred Heart High School ensures that our students are offered a broad and balanced RSE programme which provides them with clear factual, scientific information when relevant and meets the statutory requirements placed on schools. In our school this includes teaching students about the laws relating to forced marriage, female genital mutilation, abortion and equalities legislation (including the Marriage (Same Sex Couples) Act 2013).

### **The structure of this model curriculum.**

This model 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 (this explores the individual)**

The Christian imperative to love self, made in the image and likeness of God, shows an understanding of the importance of valuing and understanding oneself as the basis for personal relationships.

- **Created to love others (this explores an individual's relationships with others)**

God is love. 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 (this explores the individual's relationships with the wider world)**

Human beings are relational by nature and live in the wider community. Through our exchange with others, our mutual service and through dialogue, we attempt to proclaim and extend the Kingdom of God for the good of individuals and the good of society.

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

### **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 underpin the teaching but also 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 our school seeks to develop in our students, through their exemplification by the whole school community. These virtues reflect our Catholic tradition but they are also, of course, fundamental human virtues which are universally shared

**Appendix 5: Sacred Heart High School's RSE Curriculum, Ten Ten Scheme of Work**  
(see overleaf)

## Year 7

	Core Theme	Session Title	Description
<b>Session 1</b>	Religious Understanding	<a href="#">Who Am I?</a>	Our core identity is that each of us is a completely unique person, a unity of body and soul, created and loved by God.
<b>Session 2</b>	My Body	<a href="#">Changing Bodies</a>	Puberty involves physical, emotional and sexual development. Daunting though it can be, it is part of God's plan for us.
<b>Session 3</b>	Emotional Well-Being	<a href="#">Healthy Inside And Out</a>	Thinking about self-esteem helps us consider its impact and how to nurture it.
<b>Session 4</b>	Life Cycles	<a href="#">Where We Come From</a>	Sexual intercourse is revealed as more than just a physical act, but a gift from God for married couples, an expression of love and His plan for how babies are made.
<b>Session 5</b>	Personal Relationships	<a href="#">Family and Friends</a>	Reflecting on different types of friendship and family structure opens up strategies for managing behaviour through consideration of thoughts, feelings and actions.
<b>Session 6</b>	Keeping Safe	<a href="#">My Life on Screen</a>	Online lives need safeguarding, just like in real life.
<b>Session 7</b>	Wider World	<a href="#">Living Responsibly</a>	Becoming aware of the effects of actions on others helps us understand the concept of social responsibility.



## Year 8

	Core Theme	Session Title	Description
<b>Session 1</b>	Religious Understanding	<a href="#">Created and Chosen</a>	Becoming aware of our uniqueness can help us open up to God who is the ground of our being and the One who loves us.
<b>Session 2</b>	My Body	<a href="#">Appreciating Differences</a>	Understanding our identity means appreciating male/female differences and learning to accept the invitation from God to root our identity in who he created us to be.
<b>Session 3</b>	Emotional Well-Being	<a href="#">Feelings</a>	Managing sexual feelings requires self-control, self-respect and patience.
<b>Session 4</b>	Life Cycles	<a href="#">Before I Was Born</a>	Contemplating life in the womb reveals that it is both beautiful and fragile.
<b>Session 5</b>	Personal Relationships	<a href="#">Tough Relationships</a>	In the real world of relationships, we can always be better at living with tolerance, kindness and forgiveness.
<b>Session 6</b>	Keeping Safe	<a href="#">Think Before You Share</a>	Image sharing and anything in word, speech or action that reduces people to objects dishonours their God-given dignity.
<b>Session 7</b>	Wider World	<a href="#">Wider World</a>	Recognizing the sin of unjust discrimination in our world helps us challenge and change our own behaviour in school and in our everyday life.

## Year 9

	Core Theme	Session Title	Description
<b>Session 1</b>	Religious Understanding	<a href="#">The Search for Love</a>	The desire to love and be loved links to God's plan for romantic love, sexual attraction and intimacy.
<b>Session 2</b>	My Body	<a href="#">Love People, Use Things</a>	Objectification has a negative impact whether it occurs in casual sex, pornography or masturbation.
<b>Session 3</b>	Emotional Well-Being	<a href="#">In Control of My Choices</a>	Love and lust, shame and regret are the key issues when thinking about choosing to delay sexual intimacy.
<b>Session 4</b>	Life Cycles	<a href="#">Fertility and Contraception</a>	Knowing about methods for managing conception aids reflection on why they uphold or contravene God's plan for sex.
<b>Session 5</b>	Personal Relationships	<a href="#">Marriage</a>	Learning about different types of committed relationships leads to consideration of what relationships are desired in the future.
<b>Session 6</b>	Keeping Safe	<a href="#">One Hundred Percent</a>	Consent is not just gaining permission for something but involves choosing to honour and respect one another as persons with innate dignity.
<b>Session 7</b>	Wider World	<a href="#">Knowing My Rights and Responsibilities</a>	The reality of sexual exploitation brings to light our human rights and responsibilities.

## Year 10

	Core Theme	Session Title	Description
<b>Session 1</b>	Religious Understanding	<a href="#">Authentic Freedom</a>	Making a loving gift of self is an ideal worth holding out for, one which leads to real freedom.
<b>Session 2</b>	My Body	<a href="#">Self-Image</a>	Understanding our dignity allows us to appreciate our bodies in the right way.
<b>Session 3</b>	Emotional Well-Being	<a href="#">Beliefs, Values, Attitudes</a>	Making good moral choices depends on building confidence, integrity and understanding.
<b>Session 4</b>	Life Cycles	<a href="#">Parenthood</a>	While we sometimes take parents for granted, parenthood impacts us in so many ways. It is the responsibility of a lifetime.
<b>Session 5</b>	Personal Relationships	<a href="#">Pregnancy and Abortion</a>	Pregnancy is an invitation to discover the challenge of responding with love to the gift of life.
<b>Session 6</b>	Keeping Safe	<a href="#">Abuse</a>	Abuse in relationships is incompatible with our dignity and calls for vigilance and compassion.
<b>Session 7</b>	Wider World	<a href="#">Solidarity</a>	Love means building peace and living in solidarity with all of God's creation, in particular the poor, marginalised and oppressed.

## Year 11

	Core Theme	Session Title	Description
<b>Session 1</b>	Religious Understanding	Self-Worth	This session invites pupils to consider how they respect themselves and others, and the role God can play within that.
<b>Session 2</b>	My Body	Addiction	In this session, pupils hear the story of Dina, who overcame severe drug addiction through the help of family, community, responsibility and faith.
<b>Session 3</b>	Emotional Well-Being	Eating Disorders	This session invites pupils to consider their own deepest needs and the complexities and contradictions within themselves.
<b>Session 4</b>	Life Cycles	Birth Control	This session holds fertility up as a precious gift to be protected, nurtured and valued.
<b>Session 5</b>	Personal Relationships	Pornography	This session looks at 'adult content' in an adult way: asking questions about how it affects people's behaviour, how it affects the way people think about themselves, others and their relationships.
<b>Session 6</b>	Keeping Safe	STIs	In this session, pupils meet Bobbi, who was raised in East London with strong Indian cultural values. She describes how she felt torn between two worlds: wanting to push boundaries, but also feeling a lot of pressure to not bring shame on her culture, her community and her family.
<b>Session 7</b>	Wider World	Coercive Control	In this final session of the Year 11 programme, Mairi and Nathan explain how we are a social species: isolation is not in our nature. Our longing for intimate, exclusive relationships is a beautiful thing, but one that can make us vulnerable.

## Cinema-in-Education sessions

Sessions per programme	<b>Session 1</b> Whole or half-year groups	<b>Session 2</b> Whole or half-year groups	<b>Session 3</b> Whole or half-year groups
<b>Year 7</b>	Facts of Life	Seeking and Offering Support	Looking in the Mirror
<b>Year 8</b>	The Trouble with Max	Trust the Truth – Part One	Trust the Truth – Part Two
<b>Year 9</b>	Love, Honour, Cherish	The Gift of Sex	The Gift of Self
<b>Year 10</b>	Babies	Responding to an Unexpected Pregnancy	Safe Sex or Save Sex?
<b>Year 11</b>	Truth and Lies	Truth or Lies – Part One	Truth or Lies – Part Two
<b>Year 12</b>	Common Room	Life in Sixth Form – Part One	Life in Sixth Form – Part Two
<b>Year 13</b>	Bakhita's Prayer	Understanding Human Trafficking	Taking Action