

ARCHDIOCESE OF CARDIFF

Relationships and Sex Education

Tools for Best Practice
for Teaching and Learning
in Schools and Colleges

A. Introduction

B. Tools for Best Practice

1. Use of Materials and Selection of Resources
2. A Note on the Teaching of the Catholic Church Concerning Homosexuality
3. A Note on 'Gender'
4. Primary School Policy Template
5. Secondary School Policy Template
6. Bibliography

A. INTRODUCTION

Catholic education is always ‘holistic’. It is education of the ‘whole person’, who is on a journey or pilgrimage of life. Its goal of promoting the flourishing of each and every human person corresponds to the inner yearnings of the human spirit and the human heart. Inspired by the Revelation of God, the aims and pedagogy of Catholic education are also proved by lived experience to promote that harmony between body, mind and spirit so keenly sought after in a world sometimes confused about such things.

Human relationships and human sexuality are not ‘incidental’ to human flourishing, but are in many ways close to the core of what it means to be human – which is why we are delighted to offer our schools this guidance, as part of helping with the formation of the whole person of young people in our schools. Because these aspects of human life are so important for understanding human flourishing, no Catholic education can ever ignore them, and neither can the communities in and through which the Church supports and provides such education, namely our schools and colleges. Instead, it is a key part of our educational responsibility to provide for the best possible education and formation in this field.

The overall ‘umbrella’ document outlining the background and philosophy in which the subject is to be approached by Catholic educators in England and Wales is the CBEW Department of Education and Formation text ‘Learning to Love - An introduction to Catholic Relationship and Sex Education (RSE) for Catholic Educators’ of March 2017, which can be found and downloaded at [http://www.cbcew.org.uk/CBCEW-Home/Publications/Learning-to-Love-2017/\(language\)/eng-GB](http://www.cbcew.org.uk/CBCEW-Home/Publications/Learning-to-Love-2017/(language)/eng-GB).

Underneath it sits our Diocesan RSE Guidance document, which sets out some more detailed and practical principles and was finalised with advice from the CES in 2018. This supplementary document provides some ‘tools for best practice’ for our schools, and is to be used together with some of the tools that have already been provided by the CES.

In particular, the following CES documents are also to be considered an integral part of this document (see <http://www.catholiceducation.org.uk/guidance-for-schools/relationship-sex-education>), and schools are expected to use them as published:

- [Good practice in developing a school RSE policy](#)
- [Catholic RSE Quality Standard](#)
- [Governor audit for monitoring RSE](#)
- [Who is responsible for teaching RSE to children and young people?](#)

Among the tools in this document are RSE Policy Templates for Primary and Secondary Schools, which are to be used by schools and colleges in this Diocese to create school policies consistent with these guidelines.

Adherence to the provisions of these policy guidelines, especially in the production of school policies and the selection and use of resources for RSE, is part of the core expectation of what the Catholic Life and Ethos of our schools and colleges needs to include, and in consequence forms an important part of what is inspected under the 2018 Provincial S48/50 Inspection Framework.

Our aim in all this is to help and support our schools and colleges in providing excellent and outstanding RSE in the service of those entrusted to our care and the fulfilment of our vocation to educate the whole person of our young people.

This document is provided by the Archdiocese of Cardiff Education Department, which is also responsible for providing further advice, guidance and training.

B. TOOLS FOR BEST PRACTICE

VERSION 5 – 15TH SEPTEMBER 2020

2.1 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:

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

LIST OF AUTHORIZED AND RECOMMENDED RESOURCES

a) Primary

1. 'Alive to the World' Books 1 ('Getting to Know Myself'), 2 ('Happy and Healthy') and 3 ('Growing Together') (Leominster, 2019/20) – the PSE/PSHE foundational programme for FH (below KS2)
2. Philos Educational Publishing: 'This is My Body' (London, 2014) – a resource for KS 2
3. Kirk: 'Sexuality Explained – A Guide for Parents and Children' (Gracewing, 2013) – the sex education book to accompany 'Alive to the World', written for use by parents with children in KS2 and KS3
4. O'Shea: 'As I Have Loved You – A Programme for Christian Education in Human Sexuality: Years of Innocence and Puberty' (Leominster, 2011) – a sex education resource written for use by parents with children in KS2 and KS3
5. Fawcett et.al.: 'A Fertile Heart – Receiving and Giving Creative Love' (PandaPress, 2018) – our key resource for delivering RSE in KS2-4, written by teachers from our

schools and schools of the Archdiocese of Birmingham, with a Foreword by Archbishop George Stack

6. 'Lovewise': 'Relationships Matter' (<https://lovewise.org.uk/relationships-matter.html>) – a free online resource written from a Christian perspective and designed especially for teaching 'Relationships Education' in England
7. O'Brien et.al: 'Life to the Full – Programme in RSE for Catholic Primary Schools' – a new programme shaped by the Cardiff Archdiocesan RSE curriculum, to be used to supplement (*but not replace*) FH

b) Secondary

1. Fawcett et.al.: 'A Fertile Heart – Receiving and Giving Creative Love' (PandaPress, 2018) – our key resource for delivering RSE in KS2-4, written by teachers from our schools and schools of the Archdiocese of Birmingham, with a Foreword by Archbishop George Stack
2. O'Brien et.al: The Ten:Ten Theatre RSE Programme (www.tententheatre.co.uk/relationship-and-sex-education) – a programme of RSE for Years 7 – 11+ through film and workshops, shaped by the Cardiff Archdiocesan RSE curriculum, to be used to supplement (*but not replace*) FH
3. 'Lovewise': 'Marriage, Sex and Living Wisely' (Years 8-11), 'The Facts about Abortion' (Year 9) & 'Pornography – Dangers and Decisions' – Christian Secondary School & 6th Form College SRE resources that can also be used to supplement FH (<https://lovewise.org.uk/christian-sex-education-resources-for-schools/>)
4. School of Education Boston University: 'The Art of Loving Well – A Character Education Curriculum for Today's Teenagers' (Boston 1993) – an American anthology of readings with study notes to enrich RSE in Secondary Schools

2. A NOTE ON THE TEACHING OF THE CATHOLIC CHURCH CONCERNING HOMOSEXUALITY

Cardinal Basil Hume (April 1997)

INTRODUCTION

1. In 1992 background advice was offered by officials of the Congregation for the Doctrine of the Faith to bishops in the United States about how to assess the impact of legislative proposals concerning homosexual people and their housing and employment rights. Some of the expressions used in the subsequently published note of this advice, and quoted without context, caused distress and anger, together with misunderstanding of where the Church stands. In 1993 I prepared 'Some Observations on the teaching of the Catholic Church concerning homosexual people' which was sent to certain organisations and individuals.
2. Since then I have been approached by a number of these groups and individuals seeking further clarification on the Church's teaching on homosexuality, and I have continued to reflect on a bishop's pastoral responsibility in this area. I concluded that it might be helpful to publish an expanded note incorporating the main points made in the earlier 'Observations' document, and I did so in February 1995. In some subsequent press reports, parts of paragraph 9 were quoted out of context and misinterpreted, and I have therefore added some introductory sentences to the beginning of this paragraph, to emphasise its true meaning.
3. In what follows I quote on a number of occasions from the Congregation for the Doctrine of the Faith's "Letter on the Pastoral Care of Homosexual Persons," published in 1986 (PC). I also quote from "An Introduction to the Pastoral Care of Homosexual People," prepared by the Catholic Social Welfare Commission of our Bishops' Conference in 1979 (IH).

PRINCIPLES

The Dignity of the Human Person

4. The Church recognises the dignity of all people and does not define or label them in terms of their sexual orientation. "The pastor and counsellor must see all people, irrespective of their sexuality, as children of God and destined for eternal life."(IH page 10) The Congregation states this even more fully: "The human person, made in the image and likeness of God, can hardly be adequately described by a reductional reference to his or her sexual orientation. Every one living on the face of the earth has personal problems and difficulties, but has challenges to growth, strengths, talents and gifts as well. Today, the Church provides a badly needed context for the care of the human person when she refuses to consider the person as

heterosexual or homosexual and insists that every person has a fundamental identity: a creature of God, and by grace, his child and heir to eternal life." (PC para. 16)

Sexuality and Marriage

5. In upholding the dignity of people who are homosexual the Church is being consistent to its teaching. There are two fundamental principles which determine the Catholic Church's teaching on sexual matters. First, the Church has always taught that the sexual (genital) expression of love is intended by God's plan of creation to find its place exclusively within marriage between a man and a woman. The Church therefore cannot in any way equate a homosexual partnership with a heterosexual marriage. Secondly, the sexual (genital) expression of love must be open to the possible transmission of new life. For these two reasons the Church does not approve of homosexual genital acts. When the Church describes such acts as "intrinsically disordered" (PC para.3), it means that these acts are not consistent with the two fundamental principles mentioned above. It is in this sense that the Church teaches that there can be no moral right to homosexual acts, even though they are no longer held to be criminal in many secular legal systems. No individual, bishop, priest or layperson, is in a position to change the teaching of the Church which she considers to be God-given.

FURTHER CONSIDERATIONS

The Homosexual Orientation

6. It is necessary to distinguish between sexual orientation or inclination, and engaging in sexual (genital) activity, heterosexual or homosexual. Neither a homosexual nor a heterosexual orientation leads inevitably to sexual activity. Furthermore, an individual's sexual orientation can be unclear, even complex. Also, it may vary over the years.

Meaning of 'objectively disordered'

7. The particular orientation or inclination of the homosexual person is not a moral failing. An inclination is not a sin. An inclination towards acts which are contrary to the teaching of the Church has, however, been described as "objectively disordered." The word "disordered" is a harsh one in our English language. It immediately suggests a sinful situation, or at least implies a demeaning of the person or even a sickness. It should not be so interpreted. First, the word is a term belonging to the vocabulary of traditional Catholic moral theology and philosophy. It is used to describe an inclination which is a departure from what is generally regarded to be the norm. The norm consists of an inclination towards a sexual relationship with a person of the opposite sex and not between persons of the same sex. Being a

homosexual person is, then, neither morally good nor morally bad; it is homosexual genital acts that are morally wrong. Secondly, when the Church speaks of the inclination to homosexuality as being "an objective disorder" (PC para.3), she does not consider, of course, the whole personality and character of the individual to be thereby disordered. Homosexual people, as well as heterosexual people, can, and often do, give a fine example of friendship and the art of chaste loving.

Friendship

8. Friendship is a gift from God. Friendship is a way of loving. Friendship is necessary for every person. To equate friendship and full sexual involvement with another is to distort the very concept of friendship. Sexual loving presupposes friendship but friendship does not require full sexual involvement. It is a mistake to say or think or presume that if two persons of the same or different sexes enjoy a deep and lasting friendship then they must be sexually involved.

Human love

9. The word 'love' must never be thought of as being synonymous with the word 'sex'. Love can take many forms. There is the love between parents and children, between relatives, as well as the chaste love of friendship. Of course, for married people their sexual relationship should be an important part of their love. In whatever context it arises, and always respecting the appropriate manner of its expression, love between two persons, whether of the same sex or of a different sex, is to be treasured and respected. 'Jesus loved Martha and her sister and Lazarus', we read. [John, 11.5.] When two persons love they experience in a limited manner in this world what will be their unending delight when one with God in the next. To love another is in fact to reach out to God who shares his loveliness with the one we love. To be loved is to receive a sign, or a share, of God's unconditional love.

10. To love another - in the sense explained in paragraphs 8 and 9 above - is to have entered the area of the richest human experience, whether that love is between persons of the same sex or of a different sex. But that experience of love is spoiled, whether it is in marriage or in friendship, when we do not think and act as God wills us to think and act. Human loving is precarious for human nature is wounded and frail. Thus marriage and friendship will never be easy to handle. We shall often fail, but the ideal remains.

RESPONSE OF THE CATHOLIC CHURCH

11. The Catholic Church is called to present to all ages a demanding understanding and ethic of marriage and sexuality, one that is often difficult to realise in practice but which all should continually strive to make their own. The Church is also aware that people may fail to live consistently what she teaches. Pastoral understanding is brought to bear on such failure; the Church does not reject such people but wishes to walk with them in order to guide them to a fuller understanding and realisation of the teaching she holds to be God-given.

Defence of Human Rights

12. The Catholic Church advocates and defends the fundamental human rights of every person. The Church cannot, however, acknowledge amongst fundamental human rights a proposed right to acts which she teaches are morally wrong. Nevertheless, it is a fundamental human right of every person, irrespective of sexual orientation, to be treated by individuals and by society with dignity, respect and fairness. The document produced by the Social Welfare Commission for the Bishops' Conference of England and Wales in 1979 (IH) summed up the Church's obligations in this country in words which apply equally today: "The Church has a serious responsibility to work for the elimination of any injustices perpetrated on homosexuals by society. As a group that has suffered more than its share of oppression and contempt, the homosexual community has particular claim upon the concern of the Church." (IH page 13)

Social Policy

13. Given the complexity of the issues of social policy which can arise, the Congregation for the Doctrine of the Faith has indicated that judgments about legislation and responses which may be made by the Church can be left to the bishops of the country concerned (L'Osservatore Romano 29 July 1992). The Church does have a duty to oppose discrimination in all circumstances where a person's sexual orientation or activity cannot reasonably be regarded as relevant. However, in making any response to proposed changes in the law which are designed to eliminate injustices against homosexual people, there are a number of criteria which have to be kept in mind. Among the most important are the following: # are there reasonable grounds for judging that the institution of marriage and the family could, and would, be undermined by a change in the law? # would society's rejection of a proposed change in the law be more harmful to the common good than the acceptance of such a change? # does a person's sexual orientation or activity constitute, in specific circumstances, a sufficient and relevant reason for treating that person in any way differently from other citizens? These are matters of practical judgment and assessment of social consequences, and thus must be considered case by case - and this without prejudice to Catholic teaching concerning

homosexual acts. It may well be, however, that Catholics will reach diverse conclusions about particular legislative proposals even taking into account these criteria.

Condemnation of Violence

14. The Church condemns violence of speech or action against homosexual people. This was made very clear in the first part of paragraph 10 of the Congregation for the Doctrine of Faith's 1986 letter which dealt with this specific issue: "It is deplorable that homosexual persons have been and are the object of violence in speech or in action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law" (PC para.10). Any systematic failure to respect that dignity needs to be tackled, if necessary by appropriate legislation.

15. Nothing in the Church's teaching can be said to support or sanction, even implicitly, the victimisation of homosexual men and women. Furthermore, 'homophobia' should have no place among Catholics. Catholic teaching on homosexuality is not founded on, and can never be used to justify, 'homophobic' attitudes. Even if homosexual people are unwisely tempted to act in a provocative or destructive manner this does not justify 'homophobic' attitudes or reactions.

Pastoral Response

16. The Church's pastoral response to homosexual people will involve a respectful attitude and a sympathetic understanding of their situation, in addition to sacramental life, prayer, counsel and individual care, so that the "whole Christian community can come to recognise its own call to assist its brothers and sisters, without deluding them or isolating them" (PC para.15). The Church acknowledges that "a homosexual person, as every human being, deeply needs to be nourished at many different levels simultaneously" (PC para.16). Furthermore the Church in this country has stressed that "Homosexuals have a right to enlightened and effective pastoral care with pastoral ministers who are properly trained to meet their pastoral needs" (IH page 13). Those who exercise pastoral care recognise that human nature is frail and subject to temptation. They are particularly concerned to be understanding and to help those who find it hard to live in accordance with the Church's teaching. Furthermore, although homosexual genital acts are objectively wrong, nonetheless, the Church warns against generalisations in attributing culpability in individual cases (PC para.11).

CONCLUSION

17. All are precious in the eyes of God. The love which one person can have for and receive from another is a gift from God. Nonetheless, God expects homosexual people, as indeed he does heterosexual people, to keep his law and to work towards achieving a difficult ideal, even if this will only be achieved gradually (cf *Familiaris Consortio* N.34). God has a love for every person which is greater than any love which one human being could have for another. In all the circumstances and situations of life, God calls each person, whatever his or her sexual orientation, to fulfil that part of his created design which only that person can fulfil.

3. A NOTE ON 'GENDER'

A comparatively recent but much publicised development in the public debate affecting RSE is provided by the attention currently given to the concept of 'gender' and its implications for human relationships and human sexuality.

1. Church Teaching

The current teaching of the Church on the subject of 'gender' is set out most clearly in paragraph 56 of the post-synodal 'APOSTOLIC EXHORTATION AMORIS LÆTITIA OF THE HOLY FATHER FRANCIS TO BISHOPS, PRIESTS AND DEACONS CONSECRATED PERSONS CHRISTIAN MARRIED COUPLES AND ALL THE LAY FAITHFUL ON LOVE IN THE FAMILY', and is reproduced below (the quotations within AL 56 are from the 'Relatio Finalis' of the 'Family Synod' of 2015; for the whole text of the exhortation, see https://w2.vatican.va/content/francesco/en/apost_exhortations.index.html#apost_exhortations

Amoris Laetitia §56:

"Yet another challenge is posed by the various forms of an ideology of gender that "denies the difference and reciprocity in nature of a man and a woman and envisages a society without sexual differences, thereby eliminating the anthropological basis of the family. This ideology leads to educational programmes and legislative enactments that promote a personal identity and emotional intimacy radically separated from the biological difference between male and female. Consequently, human identity becomes the choice of the individual, one which can also change over time". It is a source of concern that some ideologies of this sort, which seek to respond to what are at times understandable aspirations, manage to assert themselves as absolute and unquestionable, even dictating how children should be raised. It needs to be emphasized that "biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated". On the other hand, "the technological revolution in the field of human procreation has introduced the ability to manipulate the reproductive act, making it independent of the sexual relationship between a man and a woman. In this way, human life and parenthood have become modular and separable realities, subject mainly to the wishes of individuals or couples". It is one thing to be understanding of human weakness and the complexities of life, and another to accept ideologies that attempt to sunder what are inseparable aspects of reality. Let us not fall into the sin of trying to replace the Creator. We are creatures, and not omnipotent. Creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place, accepting it and respecting it as it was created."

These principles are elaborated in the 2019 document from the Vatican Congregation for Catholic Education entitled 'Male and Female He created them – towards a path of dialogue on the question of gender theory in education, which can be accessed at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20190202_maschio-e-femmina_en.pdf.

2. Background

(a) Medical/Psychological:

Part of the background to this teaching is the ongoing debate about 'Gender Dysphoria' within the medical community. Thus the American College of Paediatricians states in January 2017:

Gender Ideology Harms Children (*American College of Pediatricians – updated January 2017*)

The American College of Pediatricians urges healthcare professionals, educators and legislators to reject all policies that condition children to accept as normal a life of chemical and surgical impersonation of the opposite sex. Facts – not ideology – determine reality.

1. **Human sexuality is an objective biological binary trait: "XY" and "XX" are genetic markers of male and female, respectively – not genetic markers of a disorder.** The norm for human design is to be conceived either male or female. Human sexuality is binary by design with the obvious purpose being the reproduction and flourishing of our species. This principle is self-evident. The exceedingly rare disorders of sex development (DSDs), including but not limited to testicular feminization and congenital adrenal hyperplasia, are all medically identifiable deviations from the sexual binary norm, and are rightly recognized as disorders of human design. Individuals with DSDs (also referred to as "intersex") do not constitute a third sex.¹
2. **No one is born with a gender. Everyone is born with a biological sex. Gender (an awareness and sense of oneself as male or female) is a sociological and psychological concept; not an objective biological one.** No one is born with an awareness of themselves as male or female; this awareness develops over time and, like all developmental processes, may be derailed by a child's subjective perceptions, relationships, and adverse experiences from infancy forward. People who identify as "feeling like the opposite sex" or "somewhere in between" do not comprise a third sex. They remain biological men or biological women.^{2,3,4}
3. **A person's belief that he or she is something they are not is, at best, a sign of confused thinking.** When an otherwise healthy biological boy believes he is a girl, or an otherwise healthy biological girl believes she is a boy, an objective psychological problem exists that

lies in the mind not the body, and it should be treated as such. These children suffer from gender dysphoria. Gender dysphoria (GD), formerly listed as Gender Identity Disorder (GID), is a recognized mental disorder in the most recent edition of the Diagnostic and Statistical Manual of the American Psychiatric Association (DSM- V).⁵ The psychodynamic and social learning theories of GD/GID have never been disproved.^{2,4,5}

4. **Puberty is not a disease and puberty-blocking hormones can be dangerous.** Reversible or not, puberty- blocking hormones induce a state of disease – the absence of puberty – and inhibit growth and fertility in a previously biologically healthy child.⁶
5. **According to the DSM-V, as many as 98% of gender confused boys and 88% of gender confused girls eventually accept their biological sex after naturally passing through puberty.**⁵
6. **Pre-pubertal children who use puberty blockers to impersonate the opposite sex will require cross-sex hormones in late adolescence. This combination leads to permanent sterility. These children will never be able to conceive any genetically related children even via artificial reproductive technology. In addition, cross-sex hormones (testosterone and estrogen) are associated with dangerous health risks including but not limited to cardiac disease, high blood pressure, blood clots, stroke, diabetes, and cancer.**^{7,8,9,10,11}
7. **Rates of suicide are nearly twenty times greater among adults who use cross-sex hormones and undergo sex reassignment surgery, even in Sweden which is among the most LGBTQ – affirming countries.**¹² What compassionate and reasonable person would condemn young children to this fate knowing that after puberty as many as 88% of girls and 98% of boys will eventually accept reality and achieve a state of mental and physical health?
8. **Conditioning children into believing a lifetime of chemical and surgical impersonation of the opposite sex is normal and healthful is child abuse.** Endorsing gender discordance as normal via public education and legal policies will confuse children and parents, leading more children to present to “gender clinics” where they will be given puberty-blocking drugs. This, in turn, virtually ensures they will “choose” a lifetime of carcinogenic and otherwise toxic cross-sex hormones, and likely consider unnecessary surgical mutilation of their healthy body parts as young adults.

(Originally Posted March 2016 Updated August 2016 and Updated January 2017)

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Clarifications in response to FAQs regarding points 3 & 5:

Regarding Point 3: “Where does the APA or DSM-V indicate that Gender Dysphoria is a mental disorder?”

The APA (American Psychiatric Association) is the author of the Diagnostic and Statistical Manual of Mental Disorders, 5th edition. The APA states that those distressed and impaired by their GD meet the definition of a disorder. The College is unaware of any medical literature that documents a gender dysphoric child seeking puberty blocking hormones who is not significantly distressed by the thought of passing through the normal and healthful process of puberty.

From the DSM-V fact sheet:

“The critical element of gender dysphoria is the presence of clinically significant distress associated with the condition.”

“This condition causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.”

Regarding Point 5: “Where does the DSM-V list rates of resolution for Gender Dysphoria?”

On page 455 of the DSM-V under "Gender Dysphoria without a disorder of sex development" it states: "Rates of persistence of gender dysphoria from childhood into adolescence or adulthood vary. In natal males, persistence has ranged from 2.2% to 30%. In natal females, persistence has ranged from 12% to 50%." Simple math allows one to calculate that for natal boys: resolution occurs in *as many as* $100\% - 2.2\% = 97.8\%$ (approx. 98% of gender-confused boys). Similarly, for natal girls: resolution occurs in *as many as* $100\% - 12\% = 88\%$ gender-confused girls.

The bottom line is this: Our opponents advocate a new scientifically baseless standard of care for children with a psychological condition (GD) that would otherwise resolve after puberty for the vast majority of patients concerned. Specifically, they advise: affirmation of children's thoughts which are contrary to physical reality; the chemical castration of these children prior to puberty with GnRH agonists (puberty blockers which cause infertility, stunted growth, low bone density, and an unknown impact upon their brain development), and, finally, the permanent sterilization of these children prior to age 18 via cross-sex hormones. There is an obvious self-fulfilling nature to encouraging young GD children to impersonate the opposite sex and then institute pubertal suppression. If a boy who questions whether or not he is a boy (who is meant to grow into a man) is treated as a girl, then has his natural pubertal progression to manhood suppressed, have we not set in motion an inevitable outcome? All of his same sex peers develop into young men, his opposite sex friends develop into young women, but he remains a pre-pubertal boy. He will be left psychosocially isolated and alone.

He will be left with the psychological impression that something is wrong. He will be less able to identify with his same sex peers and being male, and thus be more likely to self identify as "non-male" or female. Moreover, neuroscience reveals that the pre-frontal cortex of the brain which is responsible for judgment and risk assessment is not mature until the mid-twenties. Never has it been more scientifically clear that children and adolescents are incapable of making informed decisions regarding permanent, irreversible and life-altering medical interventions. For this reason, the College maintains it is abusive to promote this ideology, first and foremost for the well-being of the gender dysphoric children themselves, and secondly, for all of their non-gender-d discordant peers, many of whom will subsequently question their own gender identity, and face violations of their right to bodily privacy and safety.

For more information please visit this page on the College website concerning sexuality and gender issues.

A PDF of this statement can be printed from this: [Gender Ideology Harms Children](#)

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4. Jeffreys, Sheila. Gender Hurts: A Feminist Analysis of the Politics of Transgenderism. Routledge, New York, 2014 (pp.1-35).
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(b) Ethical:

Also writing in January 2017, the Director of the Anscombe Bioethics Centre in Oxford, Professor D.A Jones, provided the following reflections:

Gender dysphoria: Some Catholic bioethical reflections (1)

Gender dysphoria is commonly defined as “a condition where a person experiences discomfort or distress because there's a mismatch [or incongruence] between their biological sex and gender identity”. (2)

Gender identity here refers to a person’s sense that he or she is male or female. (3)

Gender incongruence is no longer classified as a mental disorder but the associated distress, gender *dysphoria*, is a recognised psychiatric diagnosis. Gender dysphoria is also associated with an increased incidence of other mental health problems and with a greatly increased risk of suicide.

Catholic bioethical analysis should always fully recognise the suffering experienced by people with gender dysphoria and by those close to them. “First of all it must be stated that this is a matter of true infirmity, and therefore in whatever circumstances and degree of infirmity the patient finds himself, he is to be treated as a sick person who requires care and the utmost charity.” (4)

There are different psychological theories of gender identity. It is disputed how far gender identity is shaped by upbringing and by social and cultural factors. Unfortunately, it is increasingly difficult to assess the scientific evidence for different theories as the academic debate is increasingly politicised.

Different theories of gender identity may also presuppose different philosophies or ideologies of gender, some of which are incompatible with a Catholic understanding of the human person. For example, the Church teaches that the body is a gift from God and that the sexual characteristics of the body are to be accepted, cared for, and respected. (5) In contrast, it is a philosophical mistake to think that our sex is something “that we choose for ourselves” (6) or that a transsexual person literally “changes sex” when he or she undergoes surgery.

The social transition that some transsexual or transgender people make, from living as one gender to living as another, may involve changing their physical appearance but it does not change a person’s sex. A person’s biological sex remains the same and retains its own significance. This should not be denied and sometimes should be acknowledged overtly, especially in a healthcare context.

The biological sex of a person is also an essential element in the Catholic understanding of marriage and hence of sexual ethics. The union of a trans-woman (a male-to-female transsexual) and a man is thus regarded by the Church as a same-sex marriage. The Catholic Church does not recognise as a valid marriage a civil union between people of the same biological sex.

In relation to the ethics of surgery, the Catholic ethical tradition holds that destruction of a part or function of the body is morally acceptable only when it directly benefits the health of the person as a whole (or at least, does not involve permanent harm). This is termed the “principle of totality”. (7) On this principle, forms of gender reassignment surgery that destroy sexual or reproductive function, such as genital “reconstruction”, hysterectomy, and double mastectomy, are unjustifiable. Such surgery does immediate harm to the body of the patient while the hoped for social or psychological benefits are indirect and uncertain.

Hormonal interventions and cosmetic procedures undertaken in the context of gender reassignment (breast enlargement for example) may not irreversibly destroy function. However, they are open to other ethical objections, for example where they are elements in a larger project that also involves commitment to more drastic surgery. Some professionals also question the evidence base for these interventions or consider them a technical “fix” for personal and societal issues.

One area where hormone therapy should have no place is in the treatment of children with gender incongruent feelings or suspected gender dysphoria. It is widely accepted that, in most instances, such feelings do not persist into adulthood. Furthermore, minors are not well placed to give informed consent to interventions that could affect their long-term sexual and reproductive health.

Gender identity clinics in the NHS do not prescribe cross-hormone therapy in minors but they sometimes prescribe hormone analogues to suppress puberty. The aim is to “delay potentially distressing physical changes caused by their body becoming even more like that of their biological sex” (2) and hence to delay decisions about more drastic measures until the child reaches adulthood. However, while often turbulent and always challenging, puberty is a healthy part of physical and emotional development. Suppressing puberty is a drastic intervention. It deprives someone of an important stage of personal development and begs the question as to the person’s mature identity.

The best approach to the treatment of minors with gender dysphoria is for them to “receive support to help them cope with the emotional distress of the condition, without rushing into more drastic treatments.” (2) In practice, the ethics of this approach will depend crucially on

the nature of the support that is provided. The first option for psychological support should involve the whole family.

It should be noted that in English law it is not necessary to undergo surgery in order to obtain a Gender Recognition Certificate. The process of transitioning is thus not one simple step but several steps. Persons with gender dysphoria who wish to express their sense of gender identity are not necessarily committing themselves to legal transition, or to marriage in the “acquired gender”, or to surgery, or even to hormone treatment. These are, or can be, distinct decisions.

It must also be recognised that the suffering of people with gender dysphoria can be exacerbated by stigma, bullying, or social exclusion. The Church therefore needs to develop a pastoral approach to the care of people with gender dysphoria, one that effectively communicates “the depth of God’s love for them and their intrinsic worth and beauty”.⁸ This is important in particular for children who “should always be and feel safe and secure and know they are loved.” (8)

Abstracting from issues of marriage, sexual ethics in a narrow sense, and surgery that destroys sexual or reproductive function, there is no consensus among Catholic moral theologians as to whether an adult who transitions is thereby departing from Catholic moral teaching. Some argue that a person’s attempt (which may not be culpable) permanently to “mask” his or her biological sex is presumptively at very least a morally misguided choice, with which it is wrong to collude. Is it really beneficial to reinforce a person’s false beliefs? Others regard the adopting of an opposite gender role as in principle morally permissible, if it can ameliorate an otherwise severely distressing condition, “easing [their] social life” so that “they can live as belonging to their acquired gender”. (9)

1 By David Albert Jones. Written in an individual capacity, 25 January 2017.

2 <http://www.nhs.uk/Conditions/Gender-dysphoria/Pages/Treatment.aspx>

3 Or both, or neither, or something in between, but gender identity always relates to maleness or femaleness. 4 Urbano Navarrete, “Transsexualism and the Canonical Order,” *National Catholic Bioethics Quarterly* 14.1 (Spring 2014): 105–118, p. 115.

5 Pope Francis *Laudato Si* para. 155 <https://laudatosi.com/watch>

6 Pope Benedict XVI, ‘Address to the Roman Curia’ 22 December 2008.

7 See G. Kelly, ‘The morality of mutilation’ *Theological Studies* 17 (1956): 322-344; Pope Pius XII ‘Address to the First International Congress on the Histopathology of the Nervous System’ 14 September 1952.

8 USCCB Chairmen Respond To Administration's New Guidance Letter On Title IX Application May 16, 2016 <http://www.usccb.org/news/2016/16-056.cfm>

9 CBCEW Briefing Note on the Gender Recognition Bill from a Catholic Perspective 8 January 2004, para 11.

<http://www.catholic-ew.org.uk/content/download/22490/143789/file/0401->

[CBCEW Briefing Note on the Gender Recognition Bill from.doc](#)

3. Application:

It goes without saying that neither this understanding and teaching of the Church nor the reflections offered above can ever condone the 'victimisation' of a human person 'affected' by GD. The guidelines of what §§14-17 of Section 2.2 above describe in terms of the Church's teaching concerning homosexuality apply equally here, and will shape responses to individual cases of this nature in our schools and colleges in this respect also.

With regard to guidance on this matter originating from a Diocesan setting within the UK attention is also drawn to the 'Letter to Educationalists On the Truth of the Human Person' from Bishop Mark Davies (Diocese of Shrewsbury), the text of which is copied here for ease of reference:

"There are now many questions arising in the world of education concerning the ideology of gender which underlies transgenderism. I am not thinking in this letter of individuals who, for a variety of complex reasons, experience difficulty identifying with their biological sex, be that of male or female. Our Christian approach to persons in any kind of confusion and suffering must always be one of respect, compassion and understanding, together with a commitment to seeking appropriate help.

However, today we are being encouraged – sometimes forcefully – not only to accept but to embrace an ideology of gender which is beginning to permeate social consciousness with far-reaching consequences. I have often warned that, in that vacuum left by the loss of Christian faith within contemporary society, new ideologies would emerge. For decades the Popes, from Saint John Paul II to Pope Francis, have warned that the radical ideology of gender would challenge the truth about the human person. In this short letter, I write to remind you of their words:

When Pope Francis spoke to Bishops at World Youth Day 2016, his comments gained widespread attention in the secular media.

“We are living a moment of the annihilation of man as image of God,” the Holy Father observed, “of ideological colonisations ... one of these I say clearly with name and surname is gender! Today children – children! – are being taught in school that one can choose one’s sex.”

Echoing Pope Benedict’s words, Pope Francis went on to urge us to reflect that we are living in *“the time of sin against God the Creator”* (cf. transcript of the Holy Father’s dialogue with the Polish Bishops, 27th July 2016). At Christmas 2012, Pope Benedict had already spoken of this ideology:

“According to this philosophy, sex is no longer a given element of nature, that man has to accept and personally make sense of; it is a social role that we choose for ourselves, whereas in the past it was chosen for us by society. The profound falsehood of this theory and the anthropological revolution contained within it is obvious. People dispute that they have a nature, given by their bodily identity, that serves as a defining element of the human being” (Christmas Address to the Roman Curia, 12th December 2012).

We are thus faced with claims that our physical characteristics do not determine who we are as a man or as a woman, and that gender is no more than a ‘social construct.’ And yet we know that sex is determined by physical characteristics which start to develop from conception. The Scriptures speak of these sexual differences being willed by God from the beginning (Genesis 1:26-27); they come into existence when we are conceived, as science universally affirms; and this complementarity of man and woman is ordered to procreation in which father and mother collaborate with God in the coming to be of a new person.

St John Paul II’s teaching in the *“Theology of the Body,”* gives us a providential guide for the years ahead. In it, he speaks powerfully of this unity between the self and the body, writing:

“The body reveals the person. This phrase tells us all there is to know about the body. Science can examine our flesh in minute detail, down to the cells and even the DNA. But no amount of scientific exploration can replace the truth that our bodies reveal us, giving form to our innermost being and unique personality. Our bodies are sacramental – they make the invisible visible” (Theology of the Body 9:4)

In his letter to the Church, *‘The Joy of Love,’* Pope Francis speaking again of the ideology of gender tells of its profound social implications. This is because it *“denies the difference and reciprocity in nature of a man and a woman and envisages a society without sexual differences, thereby eliminating the anthropological basis of the family. This ideology leads to educational programmes and legislative enactments that promote a personal identity and emotional intimacy radically separated from the biological difference between male and female. Consequently human identity becomes the choice of the individual, one which can also change over time”* (Amoris Laetitia n. 56).

Again, in his recent letter on Ecology, ‘Laudato Si’, Pope Francis points to how this ideology impacts on our relationship with the whole created order:

“It is enough to recognise that our body itself establishes us in a direct relationship with the environment and with other living beings. The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one’s own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek “to cancel out sexual difference because it no longer knows how to confront it” (LS n. 155).

For its part, the *Catechism of the Catholic Church* reminds us that the human body is constitutive of our humanity and must always be respected as such. Echoing the words of the Second Vatican Council, the Catechism sums up the unique relationship between humanity and the material world, precisely through the body in union with the soul:

“Man, though made of body and soul is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honour since God has created it and will raise it up on the last day” (CCC n. 364).

Today, the Church is being called to defend this very truth of the human person. We find ourselves at a moment when we must ponder more deeply God’s love for us revealed in the human nature he gives us in creation; it is the same human nature which, in the mystery of the Incarnation, God the Son took to himself in becoming flesh (Jn. 1:18).

Already in 1994, in his ‘Letter to Families,’ St John Paul II observed:

“Modern rationalism does not tolerate mystery. It does not accept the mystery of man as male and female, nor is it willing to admit that the full truth about man has been revealed in Jesus Christ” (n. 19).

It might be helpful to read a statement by the North American Bishops’ setting out the Church’s position. You can find it here: <http://www.usccb.org/news/2016/16-056.cfm>. Also of interest is a significant statement, produced in March 2016 by the American College of Paediatricians, in which they give their professional judgment on the harm gender ideology

and gender realignment procedures are doing to children (published in the *Catholic Medical Quarterly*, August 2016).

We must always show genuine love and understanding to those who are swayed or fall victim to the errors of our times. However, we can never compromise the truth of our faith nor allow the truth about the human person to be obscured, for that would be a false charity.”

Schools are strongly recommended to seek the advice of Diocesan officers (Director of Education/Director of Schools and Colleges/ Director of RE (schools)) in considering their response to individual cases relating to GD in students and/or staff. Legal guidance on the subject of ‘Gender and schools’ is available from the Catholic Education Service.

4. Terminology:

(source: The Christian Institute note on ‘Transsexualism (2016), used in excerpts; see <http://www.christian.org.uk/wp-content/uploads/transsexualism2016.pdf>)

- Transgender: Now used as a vague umbrella term that includes a broad range of people, from those who reject ‘strong stereotypes’ of biological sex to those with an intersex condition.
- Transsexual: Someone who is ‘biologically normal’ but lives as someone of the opposite sex, regardless of whether they have undergone surgery.
- Sex/gender reassignment: The surgical removal or alteration of body parts to make external sexual characteristics resemble those of the opposite sex, also called a ‘sex change’ or ‘sex reassignment surgery’.
- Transvestite: Someone who cross-dresses for sexual pleasure.
- Gender recognition certificate: Obtained after living as a member of the opposite sex for two years, allows a person to change legal sex, even on their birth certificate. It is unclear how many transsexuals there are in the UK. Gender recognition certificates are the mechanism under the 2004 Act for someone changing their legal sex. Fewer than 4,500 have been granted. There has been an increase in children with gender dysphoria or associated issues. The Tavistock and Portman clinic has 1,000 young people ‘on its books’ and the service has expanded by “50% every year for the last five years”. In 2015 the clinic received 1,398 referrals, twice as many as the year before. The number of referrals has risen by more than 1,000% since records began in 2009/10. Children as young as three have been referred to the clinic. 167 children aged ten or younger received transgender treatment on the NHS in the past year, a number which nearly doubled from the 87 in the previous twelve months.

- Intersex: 'Intersex' is different: A transsexual has a completely 'normal' body. So-called 'intersex' conditions, or 'disorders of sex development', involve a physical anomaly or other difference to normal development. There are a number of different chromosomal and hormonal conditions and it is difficult to determine exactly how often such issues occur, though they are all rare. Most do not result in any ambiguity about a person's sex: depending on the type of disorder, in 80% to 91.5% of cases patients experience no difficulty in identifying as the sex in which they are raised. Crucially, such conditions do not present the same ethical concerns to Christians as transsexualism. They are of a completely different character. An intersex person has a physical problem, but a transsexual does not. Using intersex conditions as a justification for transsexual rights is therefore a red herring.

4. POLICY TEMPLATE FOR PRIMARY SCHOOLS

1. Introduction

This is a Diocesan policy exemplification for primary schools and is to be read alongside other RSE guidelines.

Governing bodies are to use this template as the basis for their own policy, bearing in mind that their policy should be customised to suit the young people their school serves and reflect the context within which their school is living out its mission. The sections written in black are mandatory components of each policy, and governing bodies can directly copy the form of words in this template or closely mirror them in words that suit the context of their school. The areas highlighted in red must be specific to each school though the form of words used in the examples may be modified by schools where appropriate.

This document should be used after the Governing Body has undertaken discussion and extensive consultation with parents, staff and students, as appropriate – the CES has published tools for use by Governing Bodies (see above). This process should be documented and briefly commented on within the policy.

Primary schools begin this process at different points of development and it is important to recognise that some schools will already have a robust policy that simply needs updating in light of the new guidelines.

A copy of your school's draft policy must be submitted to the Director of RE (schools) for approval.

2. Vision and Mission

The vision and mission of the school should be stated alongside an understanding of how this vision supports the Church's teaching about human relationships. For example,

Insert school vision/mission statement.

Vision for Relationship and Sex Education.

At (name of school) we are inspired by Jesus to be the very best we can be. We look after one another and show 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. This is about understanding how loving our neighbour enables us to be fulfilled too. Therefore, having a good relationship with ourselves and the other people in our lives makes 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, called to grow in

love for him through the person of Jesus Christ and to spread the Good News through the action of the Holy Spirit.

3. Procedures

The following groups have been consulted as part of producing this policy.

- staff
- governing body
- parents
- Diocesan Education Service
- wider community (this may be the Parish/es or additional services)
- school council
- students

State briefly how this consultancy took place.

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 (date).

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 of 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.

4. Rationale

As a Catholic primary 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 in a wider context of relationship education that is about all aspects of growing a fulfilled and happy life. Sex education is but one dimension of this greater whole. For example,

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 – our bodies are the dwelling place, the ‘temple’ of 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 part of complete human formation. Education about human love is no less a part of a Catholic school’s responsibility than teaching about Mathematics or English. At (name of school) we teach young people about how to grow in relationships, including understanding loving relationships and acknowledging that children’s first experience of love is in the home. We encourage children from the earliest age to recognise that they are all children of God and that each person shares a God-given dignity. As children 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). 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. We support 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 the relevant CBEW and CES RSE Guidance.

5. Statutory framework

The statutory framework that surrounds education about human relationships can be found on the CES website.

The relevant sections should be copied into the school’s policy: clearly state which aspects of the statutory framework apply to the school. The information students will receive prior to transition to Secondary school and how this will be taught need to be clearly explained in this section.

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 simply ‘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).

Consider how your school does this, how does it acknowledge the centrality of Gospel virtues and values.

At (name of school) we live out the Gospel values shared in the Beatitudes, throughout the life of school by...

This section might include how staff model Gospel values and virtues, how children are encouraged to do the same and how they progress in knowledge about moral behaviour throughout their time at school.

Are children encouraged to say 'thank you' to God; happy and cheerful to care about other people? Do they reflect on their behaviour in the light of the example of Jesus' care for others?

Does your school value kindness?

Are children encouraged to evaluate their behaviour and give reasons for the choices they have made?

As pupils progress through Key Stage Two they will develop a deeper understanding of what is moral behaviour and be able to say why this is important for personal happiness and for a closer relationship with God. In addition to the points made above, are they given opportunities to learn how prayer enables them to make space for God in their lives and offers opportunities for reflection and growth?

By the end of Year 6, children should be able to explain some behaviour choices by reference to their beliefs and values, for example, by referring to Jesus teaching about forgiveness.

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.

The policy also needs to state how RSE will develop attitudes, personal and social skills and knowledge and understanding. The following example can be adapted for use in school.

- 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 seek to develop attitudes of responsibility towards ourselves and others, recognising the dignity in all.
- We will seek to enable children to understand the choices they make and how they can help or harm themselves and others.

- We will encourage children to learn about expressing their own emotions and being respectful of the emotions and behaviours 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 children's knowledge of when to say 'no' to behaviours or attitudes that harm their dignity or the dignity of others and to be responsible for their own safety.
- We will develop children's experience of what it is to be happy so that they begin to understand the difference between happiness and gratification and value patience.
- We will teach children about the media and their choices, about what to watch, what games to play, what rules apply and that the dignity of all does not just apply to people who are physically seen, it applies to online relationships too.
- We will support children 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 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 teaching about the importance of marriage and family life as a way to live in loving relationships with others and with God.

8. Inclusion

At (name of school) 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 encouraged to respect each other in their differences, and develop an approach of dialogue.

This may be followed by an outline of how the school either offers support, now, or would endeavour to offer support to young people who require or request additional needs or support.

9. Equality

The governing body has wide obligations under the Equalities Act 2010 and will work to ensure that (name of school) 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.

An additional statement should be added that explains how the school ensure equality, how it is assessed and monitored or may wish to reference an existing equality policy or statement.

10. Programme of study

The Province recommends appropriate resources to its family of schools in Section 2.1 above. 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 centring 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 have room for the expression of alternative viewpoints by pupils/students.

Schools should add more about school specific approaches, for example, how RSE will be taught, that a wide range of teaching strategies will be used, that clear ground rules for discussions will be established, how parents are involved or informed and that lessons will always take account of the safeguarding policy. Supporting resources used, such as 'This is my Body' may also be mentioned.

Schools should also indicate how they will monitor progress in understanding, which may link with the R.E. and science policies. They should also indicate how they monitor children's well-being, for example, through a positive behaviour policy and/or encouraging children to be responsible for the choices they make.

11. Parents

The Church recognises parents as the first educators of their children. Our schools assist parents in this task also in RSE, aiding and completing (where needed) the work of parents and 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 have been consulted about this policy before it was ratified by the governing body.

Briefly state how this has taken place; note that guidance on the review and production of a policy statement is available on the CES website.

Parents are informed of their right to withdraw their children from RSE lessons, (though they are not able to withdraw their children from statutory science lessons).

How are parents informed of this right? 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.

The school will involve and support parents in learning about RSE by (Give examples, such as, sharing the programme of study/published resources to be used, letters when visitors are coming to school, letters when a sensitive subject is to be taught, resources to use at home, information in school prospectus and on school website, listening to questions etc.)

Information about RSE is contained in the school prospectus and the majority of the programme of study is developed through the ethos of the school. 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.

12. Teaching RSE

Identify who will be responsible for leadership, co-ordination and monitoring of the programme. It is advised that monitoring should include a named foundation governor.

Identify who will teach it, for example, class teachers? RE or science specialists? Other members of staff?

State which other agencies will be used to support, e.g. school nurse, TenTen Theatre Company etc.

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.

Teaching and learning about human relationships will be part of the life of the school. However, the programme of study will be taught through cross curricular dimensions where appropriate, such as R.E., science and computing. (State any others.)

Sometimes, the children's learning will be best supported by using other agencies, such as the school nurse, or other visitors to school. Such visitors will be guided to read the protocol for visitors at (name of school) and will agree in writing to follow the instructions. The appropriate 'protocol' available on the CES website will be used for this purpose.

13. Supporting children and young people deemed to be at risk

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. This should always be done within the safeguarding framework of the school and it is paramount that all staff teaching RSE have up to date safeguarding professional development.

Questions asked by students 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.

The following guidance for dealing with questions in teaching RSE will be followed:

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:

- *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;*
- *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;*
- *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*
- *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)

Either outline this information or state where it is to be found.

5. POLICY TEMPLATE FOR SECONDARY SCHOOLS

1. Introduction

This is a Diocesan policy exemplification for secondary schools and is to be read alongside other RSE guidelines.

Governing bodies are to use this template as the basis for their own policy, bearing in mind that their policy should be customised to suit the young people their school serves and reflect the context within which their school is living out its mission. The sections written in **black** are **mandatory components** of each policy, and governing bodies can directly copy the form of words in this template or closely mirror them in words that suit the context of their school. The areas highlighted in **red** must be **specific to each school** though the form of words used in the examples may be modified by schools where appropriate.

This document should be used after the Governing Body has undertaken discussion and extensive consultation with parents, staff and students, as appropriate – the CES has published tools for use by Governing Bodies, which are available on their website. This process should be documented and briefly commented on within the policy.

Schools begin this process at different points of development and it is important to recognise that some schools will already have a robust policy that simply needs updating.

A copy of your school's draft policy must be submitted to the Director of RE (schools) for approval.

2. Vision and Mission

The vision and mission of the school should be stated alongside and understanding of how this vision supports the Church's teaching about human relationships. For example,

Insert school vision/mission statement.

Vision for Relationship and Sex Education.

At (name of school) 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 fulfillment 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.

(Students may wish to contribute to the formation of this statement.)

3. Procedures

The following groups have been consulted as part of producing this policy.

- staff
- governing body
- parents
- Diocesan Education Service
- wider community (this may be the Parish/es or additional services)
- school council
- students

State briefly how this consultancy took place.

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 (date).

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.

4. 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. For example,

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 (name of school) 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/college 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.

5. Statutory framework

The statutory framework that surrounds education about human relationships can be found on the CES website.

The relevant sections should be copied into the school's policy: clearly state which aspects of the statutory framework apply to the school.

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).

Consider how your school does this, how does it acknowledge the centrality of Gospel virtues and values.

At (name of school) we live out the Gospel values shared in the Beatitudes, throughout the life of school by...

This section might include how staff model Gospel values and virtues, how students are encouraged to do the same and how they progress in knowledge about moral behaviour throughout their time at school.

For example, how are the young people encouraged to be thoughtful and reflective about their attitudes and behaviour towards themselves and others?

How are they encouraged to develop self-confidence and a level of self-control? How do they distinguish right from wrong?

Are they able to express what they believe about God in an atmosphere that is free from criticism? Do they have hope? Do they show love and care for themselves and others?

In addition to the points made above, are they given opportunities to learn how prayer enables them to make space for God in their lives and offers opportunities for reflection and growth?

Are they able to explain the choices they make with reference to conscience and a moral framework? Do they have some 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.

The policy also needs to state how RSE will develop attitudes, personal and social skills and knowledge and understanding. The following example can be adapted for use in school.

- 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 students to understand the choices they make and how they can help or harm themselves and others.
- We will encourage students 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 students' 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 students' 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 students 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 students to develop a healthy, good moral framework about accessing information online.
- We will encourage students to recognise the influence of peer pressure and the moral integrity required to say "no".

- We will support students 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 students 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.

8. Inclusion

At (name of school) 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 encouraged to respect each other in their differences, and develop an approach of dialogue.

This may be followed by an outline of how the school either offers support, now, or would endeavour to offer support to young people who require or request additional needs or support.

9. Equality

The governing body has wide obligations under the Equalities Act 2010 and will work to ensure that (name of school) 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.

An additional statement should be added that explains how the school ensure equality, how it is assessed and monitored or may wish to reference an existing equality policy or statement.

10. Programme of study

The Province recommends appropriate resources to its family of schools in Section 2.1 above. 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 centring 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.

Schools should add more about school specific approaches, for example, how RSE will be taught, that a wide range of teaching strategies will be used, that clear ground rules for discussions will be established, how parents may be involved or informed and that lessons will always take account of the safeguarding policy. Supporting resources may also be mentioned.

Schools should also indicate how they will monitor progress in understanding, which may link with the R.E. and science policies. They should also indicate how they monitor students' well-being, for example, through a positive behaviour policy and tracking students outcomes based on expectations.

11. Parents

The Church recognises parents as the first educators of their children. Our schools exist to 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 have been consulted about this policy before it was ratified by the governing body.

Briefly state how this has taken place; note that guidance on the review and production of a policy statement is available on the CES website.

Parents are informed of their right to withdraw their children from RSE lessons, (though they are not able to withdraw their children from statutory science lessons).

How are parents informed of this right? 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.

The school will involve and support parents in learning about RSE by (Give examples, such as, sharing the programme of study/published resources to be used, letters when visitors are coming to school, letters when a sensitive subject is to be taught, resources to use at home, information in school prospectus and on school website, listening to questions etc.)

Information about RSE is contained in the school prospectus and the majority of the programme of study is developed through the ethos of the school. 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.

12. Teaching HRSE

Identify who will be responsible for leadership, co-ordination and monitoring of the programme. It is advised that monitoring should include a named foundation governor and the role of the head teacher/SLT must be made clear.

Identify how it will be taught and by whom, for example, in RE, PSE/PSHE and science lessons and off timetable days.

State which other agencies will be used to support, e.g. school nurse, TenTen Theatre company etc.

Such visitors will be guided to read the protocol for visitors at (name of school) 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.

13. Supporting children and young people deemed to be at risk.

The Governing Body desires that RSE lessons take place in a positive framework, where students 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 students. 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:

- *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;*
- *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;*
- *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*
- *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 students 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.

Either outline this information or state where it is to be found.

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

Students 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. **State the policies.**

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