

Archdiocese of Cardiff

Secondary RSE curriculum

November 2017

## Introduction

Any teaching about love and sexual relationships in a Catholic school must be rooted in the Catholic Church's teaching about what it is to be truly human in Christ and what it means to live well in relationship with others: it needs to be presented within a positive framework of Christian virtue.

Furthermore, understanding *how* we think - and therefore how we come to understand God, ourselves and others - is central to the task of connecting who we are to how we act and relate to others. This means, above all, that we can only truly understand human community, human relationships and mutual cooperation in the light of the human person as someone who 'is made to relate', who actually finds fulfilment in giving him-/herself to and for others, as someone who desires and acts for what is good for the other person. In this way a good understanding of oneself is essential to relating authentically and well to others - which in turn is the larger context in which the teaching on sexual relationships which contribute to human flourishing and well-being is located.

## Pedagogical principles

A good RSE programme must enshrine core pedagogical virtues – that is, it must qualify as good education. Therefore, it will be:

### 1. Knowledge Based and Robust; Progressive & Developmental

The curriculum needs to reflect and promote each stage of the development of the human person. It needs to be part of both the Primary and Secondary phase of education, and sensitive to differences both between and within these phases. It needs to be appropriate to the age and stage of maturity and development of children and young people during these different stages of their education.

Such learning has both an objective and a subjective dimension. Therefore, the curriculum needs to provide both for (a) teaching each young person the truth about being human and (b) help them relate that teaching to their own personal identity and development. Only in this way will our RSE curriculum be true, life-giving and relevant.

At the same time, the curriculum needs to be both continuous and developmental, guiding a process in which one stage informs the work of the following so that in its course a fuller understanding is gradually achieved at a rate corresponding to the young person's maturing.

## 2. Differentiated and Inclusive

Like all education in our schools, RSE takes into account the uniqueness of every person. Schools, therefore, must do their best to ensure that RSE is accessible to all pupils/students and is structured and delivered in a suitably differentiated way that takes into account their age and individual maturity. Schools must at the same time respect the right of withdrawal from any or all parts of RSE where such statutory rights exist.

## 3. Cross-curricular

Since a Catholic school is committed to the education of the whole person, teaching on relationships and sexuality will be reflected in each relevant part of the curriculum. Whilst, for example, some aspects of RSE will be more appropriately explored in science lessons and some more appropriately explored in RE lessons, each should be informed by the other. Each discipline should speak with consistency about the human person, about how we think and how we act lovingly.

## 4. Integrated across the home-school-parish partnership

A well-planned programme will not just ensure that there is correspondence between phases and across disciplines but will ensure also that parents are fully involved in the planning and evaluation of the teaching of relationships and sexuality. Ideally, pupils should hear a consistent message about the meaning and value of human sexuality at home, in the parish and at school. This can only be achieved if the home, parish and school work closely together in the teaching of RSE.

## 5. Co-ordinated and resourced

None of these educational goals are possible if RSE is not given the time and importance it deserves by those who plan and implement its delivery in school. This curriculum therefore presupposes that RSE is taken seriously by school leaders and is led properly by staff with the time, resources and expertise to co-ordinate the subject with dedication and commitment at a senior level. It must be

taught by those committed to doing it well and taught as part of a whole-school approach that celebrates the teaching of the Church on love and human sexuality as Good News in its own right.

### The structure of this model curriculum

The model curriculum is based on three core themes within which some broad overlap exists. In delivering it, care should be taken to adapt content and methodology to the maturity and ability of pupils.

The three themes are:

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

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

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

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

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

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

Each of these themes covers the core strands of 'Education in Virtue' and 'Religious Understanding', as well as strands which cover the PSE/PSHE content of the theme.

## Christian Virtue and RSE

The term 'Virtue' refers to strengths and 'habits' of a person's character that make for human flourishing – that allow a person to grow into someone who is 'good at being human' by allowing themselves to be loved and becoming loving themselves. Virtues emerge and grow gradually, primarily in a four-stage journey: (1) from one's right understanding of one's human nature, (2) from grasping what kind of action is in accord with this understanding, and (3) from the 'practice' of repeatedly doing those actions so that (4) they become 'habitual', become 'second nature', part of who we are.

Virtues are best inspired in pupils by the lived example of parents, teachers, parish leaders and peers. They build and strengthen community and, while reflecting our Christian tradition, are in many ways also shared through the ages by other cultures and other religions.

It is also for this reason that each theme begins with a statement of the virtues necessary for living well in relationship with others. They should both underpin the teaching and emerge – for our young people - as a consequence of it: good RSE allows 'learning about' and 'learning from'. As 'habits of human character', virtues are best learned from experience: seeing them modelled by those who teach and 'imitating'. As such, they express the key qualities of character that our schools should seek to nurture in their pupils/students. The 'knowledge' at the heart of growth in virtue can in part be learnt – we can know what is good for human flourishing - and comes in part from reflected experience – here as everywhere, it is 'reflective practice' that yields mastery.

In consequence, a key part of RSE is helping the young person learn how to think and to reflect authentically: that we are not 'our own god', that we did not make ourselves but that our very being is a 'gift of Love', and that we do not flourish fully without realising and growing in our living out of these truths in the way in which we relate to others. Human reason – in RSE as elsewhere - seeks to *understand* reality, including the reality of what is good, but does not create it – its role is to 'discern a natural given' not to 'decide a personal preference'. As such, reason also helps the human person trust appropriately in the 'natural law', those ways of being good at being human that are 'inbuilt' into the very structure of being a human person. It does not replace such trust. Only when human reason is misused does it increase the isolation of excessive individualism – when it is used well, however, it increases the capacity for the self-giving of persons in mutual belonging. It is for this reason that a key feature of good RSE is an understanding of the right relationship between human intellect and truth, human will and emotions.

Theme 1: Created and Loved by God

KS3

KS4&5

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

KS3

KS4&5

<p>Me, my body and my health</p>	<p><b>Pupils should be taught:</b></p> <p><b>Me</b></p> <p>3.1.3.1. To recognise their personal strengths and weaknesses (physical, psychological, spiritual), see how these may be connected and challenge themselves to grow as persons</p> <p>3.1.3.2. To distinguish ‘needs’ from ‘wants’ in themselves and others</p> <p>3.1.3.3. To realise the dangers of premature sexual experimentations and how to say no to any unwanted and inappropriate sexual activity</p> <p><b>My body</b></p> <p>3.1.3.4. To appreciate all five senses and to be able to realise, celebrate and enjoy that beauty and sensual joys and pleasures are about much more than just sexuality</p> <p>3.1.3.5. There are many different body shapes, sizes and physical attributes, and the need to accept ourselves cheerfully</p> <p>3.1.3.6. Dressing modestly but attractively according to the occasion is a sign of self-respect and respect for others, and helps them and us avoid misunderstandings</p> <p>3.1.3.7. Media portrayals of the human body often present a false ideal of bodily perfection which does not reflect real life and can often have negative impact on the individual</p> <p><b>My Health</b></p> <p>3.1.3.8. How to take care of their body and the importance of taking increased responsibility for their own personal hygiene, including dental health, good posture and hearing</p> <p>3.1.3.9. The importance of exercise and sleep, and the harms of drug-taking, (binge-)drinking and comfort eating</p>	<p><b>Pupils should be taught:</b></p> <p><b>Me</b></p> <p>4.1.3.1. To evaluate their own personal strengths and weaknesses as areas for development</p> <p>4.1.3.2. How virtues, values, attitudes and beliefs can aid discernment as to their calling in life (priesthood, religious life, marriage &amp; family, career and occupation)</p> <p>4.1.3.3. To take care to prepare for marriage by living chastely, growing in virtue and natural gifts and giving time to make good friends</p> <p><b>My body</b></p> <p>4.1.3.4. The influences on their body image including the media’s portrayal of idealised and artificial body shapes – and how to grow instead in good self-regard and -acceptance</p> <p>4.1.3.5. The health risks and issues related to false body image, including cosmetic procedures, and how to grow increasingly resilient to pressure in this area of their lives</p> <p>4.1.3.6. That dressing well, attractively and modestly shows respect for ourselves and others and avoids misunderstandings</p> <p><b>My health</b></p> <p>4.1.3.7. How to take good care of their body and increased responsibility for monitoring their own health (including dental health, posture, hearing and sight, as well as testicular and breast self-examination)</p> <p>4.1.3.8. The dangers of drug-taking, excessive drinking and comfort eating, and how strong self-esteem rooted in God’s love for them helps avoid these</p>
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Emotional well-being and attitudes	<p><b>Pupils should be taught:</b></p> <p><b>Emotional well-being</b></p> <p>3.1.4.1. How to develop self-confidence and self-esteem and the role of God’s love in this</p> <p>3.1.4.2. The importance and benefits of keeping sexual intercourse for marriage: how being drawn to premature sexual intimacy for sensual or emotional reasons can make such intimacy feel sincere and good without it really being good, and how physical intimacy and associated ‘sexual bonding’ in a relationship negatively affects both partners if the relationship breaks up – as many teenage relationships invariably do (including strong feelings of jealousy, hurt, exploitation, guilt, shame, etc.)</p> <p>3.1.4.3. The emotional impact of pregnancy at a young age on a girl and her boyfriend</p> <p>3.1.4.4. There are strong emotions which may emerge in relation to change and loss, and strategies to manage them</p> <p>3.1.4.5. How to develop the skills needed to identify and resist peer and other types of pressure to conform</p> <p>3.1.4.6. An understanding of how the concepts of ‘sexual identity’, ‘gender identity’ and ‘sexual orientation’ are used today</p> <p><b>Attitudes</b></p> <p>3.1.4.7. To recognize and clarify their beliefs and to show them why the Church’s teaching on moral issues is congruent with human nature, open to being understood by reason and beneficial to the human person and society</p> <p>3.1.4.8. To understand how the Church’s teaching on relationships and marriage call for courage and strength of character</p> <p>3.1.4.9. To be inspired and strengthened by the witness and fellowship of those martyrs who have witnessed to the sanctity of marriage (St John the Baptist, Ss. John Fisher &amp; Thomas More, etc.) and ask God for the same Grace</p> <p>3.1.4.10. To learn how to stand up for this to peers and others</p>	<p><b>Pupils should be taught:</b></p> <p><b>Emotional well-being</b></p> <p>4.1.4.1. The characteristics of emotional and mental health problems, including stress, anxiety and depression, self-harm and suicide and their potential impact on self and others</p> <p>4.1.4.2. Strategies for improving mental health and emotional well-being, especially realizing our innate dignity and value, which are independent of abilities, talents, success</p> <p>4.1.4.3. Understanding how premature sexual intimacy is not the same as love, can distract from studies, hobbies and making good friends and can lead to emotional upset and anxiety – even if one is drawn or encouraged to it, it is not right and does not contribute to our lasting happiness</p> <p>4.1.4.4. That pregnancy at a young age has serious consequences, and that abortion is not ‘the answer’, being both wrong and having itself often deeply problematic long-term effects</p> <p>4.1.4.5. The importance and benefits of keeping sexual intercourse for marriage</p> <p>4.1.4.6. How to develop the skills needed to identify and resist peer and other types of pressure to conform</p> <p><b>Attitudes</b></p> <p>4.1.4.7. To recognize and clarify their beliefs and be helped to understand how the Church’s teaching on relationships and sexuality is given for our lasting happiness, makes good sense rationally and is good for the human person and society</p> <p>4.1.4.8. To learn from the life stories of those who have stood up for the Church’s teaching, such as Dr. Jerome Lejeune and Dres. Evelyn and John Billings</p> <p>4.1.4.9. To recognize that joyful determination is needed to stand up for this, and to helped develop the necessary resilience</p>
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KS3

KS4&5

<p>Life cycles and fertility</p>	<p><b>Pupils should be taught:</b></p> <p><b>Life cycles</b></p> <p>3.1.5.1. Human reproduction, including the structure and function of the male and female reproductive systems</p> <p>3.1.5.2. About the gestation and birth of human beings, including the effect of maternal lifestyle on the unborn through the placenta, e.g. foetal alcohol syndrome</p> <p><b>Fertility</b></p> <p>3.1.5.3. To understand the joint fertility of man and woman and the science behind natural family planning</p> <p>3.1.5.4. To understand that sexual intercourse is designed to be life-giving and that no method of family planning removes the possibility of pregnancy</p> <p>3.1.5.5. To know that the effectiveness rates of all family planning methods vary widely with the users, and why unmarried young people experience high failure rates</p> <p>3.1.5.6. To know that the best methods of natural family planning have similar method and user effectiveness to artificial hormonal methods, without side effects</p> <p>3.1.5.7. To know the side-effects of hormonal methods of artificial contraception</p> <p>3.1.5.8. The menstrual cycle and the function of gametes (sperm and ova), in conception, and how the fertilized egg implants in the uterus</p> <p>3.1.5.9. The negative impact of substance use on both male and female fertility</p>	<p><b>Pupils should be taught:</b></p> <p><b>Life cycles</b></p> <p>4.1.5.1. Human reproduction, including the structure and function of the male and female reproductive systems and the correct terms for the reproductive body parts, both internal and external</p> <p>4.1.5.2. About gestation and birth, including the effect of maternal lifestyle on the foetus through the placenta, e.g. foetal alcohol syndrome</p> <p>4.1.5.3. The different stages in the development of an unborn child in the womb from the moment of conception to birth</p> <p>4.1.5.4. A general understanding of methods of abortion and the impact on the mother, father and other family members</p> <p><b>Fertility</b></p> <p>4.1.5.5. About human fertility, building on the learning at KS3; methods of managing conception for the purposes of achieving or avoiding pregnancy and the difference between natural and artificial methods</p> <p>4.1.5.6. To understand that fertility diminishes with age and that a woman’s fertility drops fast approaching the menopause</p> <p>4.1.5.7. To know how different methods of artificial contraception work in the body, their side-effects and impact on future fertility</p> <p>4.1.5.8. That fertility levels vary in different people; and can be damaged by some sexually transmitted infections and by abortion</p> <p>4.1.5.9. The negative impact of substance abuse on both male and female fertility and those positive lifestyle choices which maximize fertility</p>
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Theme 2: Created to love others

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

KS3

KS4&5

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

KS4&5

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

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

KS3

KS4&5

Living in the wider world

**Pupils should be taught:**

- 3.3.3.1. The dangers of promiscuous sex and that sexually transmitted infections (STIs) can be caught from an infected person in the first sexual encounter
- 3.3.3.2. That certain infections can be spread through sexual activity, including HIV, and that young people are more prone to them than mature adults
- 3.3.3.3. That some STIs can be cured but others (such as herpes) are presently incurable and can stay in the body for life, impairing fertility
- 3.3.3.4. That faithful sex confined to marriage, and chaste abstinence outside it, are both faithful to Church teaching and provide the best protection
- 3.3.3.5. The physical and emotional damage caused by female genital mutilation (FGM); that it is a criminal act and where to get support for themselves or their peers.
- 3.3.3.6. They have responsibilities to look after their possessions, be generous and beware of creating unnecessary 'wants'
- 3.3.3.7. They should use resources well, recycle and dispose of rubbish carefully, thus learning to be 'good stewards' of their community and of creation
- 3.3.3.8. There are some cultural practices which are against UK law and Universal Rights (e.g. FGM, forced marriages, honour based violence, human trafficking, radicalisation etc.); to have the skills and strategies to respond to being targeted or witnessing the targeting of others
- 3.3.3.9. That using bad or insulting language or behaviour, or calling people names and behaviour is always wrong and should be challenged
- 3.3.3.10. The potential tensions between human rights, UK law and some cultural and religious expectations and practices

**Pupils should be taught:**

- 4.3.3.1. About STIs, including HIV/AIDS and how these are transmitted, building on learning at KS3; how to respond if they feel they or others are at risk
- 4.3.3.2. To understand and respect others' faith and cultural expectations concerning relationships and sexual activity, while being prepared to argue for their own
- 4.3.3.3. That violence and rudeness in whatever forms they take (including honour based violence, FGM, forced marriage) are never acceptable and why
- 4.3.3.4. The shared responsibility to protect the community from violent extremism and how to respond to anything that causes anxiety or concern
- 4.3.3.5. About the unacceptability of all forms of unjust discrimination, that to treat dissimilar situations equally can also be unjust, and the need to challenge injustice in the wider community
- 4.3.3.6. The roles in bringing up a child ('providing' and 'caring'), that both roles are vital to the health of family and society and carry equal dignity and bring equal joy, and that each family needs to decide how these roles are best shared out
- 4.3.3.7. The problems of an ageing society and how to care for the elderly, the challenges caused by demographic decline in Europe and many other countries, and what is being done to counter them
- 4.3.3.8. That violence, hatred and abuse in whatever form (including emotional and physical abuse, so called 'honour-based' violence, forced marriage and rape) are never acceptable, and strategies to access support for self or others at risk
- 4.3.3.9. The shared responsibility to protect the community from violent extremism and how to respond to anything that causes anxiety or concern
- 4.3.3.10. The role peers can play in supporting one another (including helping vulnerable friends to access good advice and reliable, accurate and appropriate support)