



St George's Junior School
WEYBRIDGE

RELATIONSHIP AND SEX EDUCATION POLICY

We are:

Perfectly balanced; co-educational; 3 – 18; Josephite; Catholic

Our Mission:

To inspire all in our Josephite, Georgian Family to be the very best version of themselves.

Children's Mission Statement:

“Learning to Live and Love like Jesus”

INTRODUCTION

Why do we teach RSE?

Through Relationship and Sex Education (RSE), children come to understand more about themselves, others and the beauty of Creation. RSE is an essential part of a holistic education since its focus is on the individual, uniquely created by God in His own image.

At St George's, RSE positively reinforces our caring, Catholic, Josephite ethos and our Mission Statement. It is a Journey in Love which begins for our very youngest pupils, in the Nursery. We aim to provide the children with tools they need in order to keep safe in the world and to reach their full potential, recognising the importance of mutual respect and trust.

AIMS

Following guidance from the Bishop and Diocese, the Conference of Bishops of England and Wales and as advocated by the DfE, all RSE at St George's is firmly embedded in the Religious Education framework as it is concerned primarily with nurturing the human wholeness of our pupils.

Belief in the unique dignity of the human person as made in the image and likeness of God underpins the approach to all education in our Catholic, Josephite school. The approach to RSE therefore, is rooted in the Catholic Church's teaching of the human person and is presented positively and prudently.

Stemming from this vision of what it means to be human, we aim to educate the whole child: spiritually, intellectually, morally, emotionally, psychologically, and physically towards our understanding of Christian maturity.

Personal, Social, Health and Economic Education (PSHE) and Citizenship, as well as Relationship and Sex Education (RSE), are all underpinned by a theology of relationship and are all encompassed in 'Relationships and Sex Education' (RSE).

RSE is taught in accordance with the Church's moral teaching. It emphasises the central importance of marriage and the family, recognising that most families include a mother, a father and children but some families may not. It recognises different types of relationships, including those between friends, relatives and families. It acknowledges that all pupils have a fundamental right to have their life respected and their views listened to and responded to in order to ensure that their confidence and self-esteem will be strengthened.

(DfE SRE Guidance 2000 pg7)

High quality RSE is taught to create an inclusive ethos. It is central to developing healthy relationships and behaviours where children are able to assess and manage risk.

RSE is communicated to and taught in conjunction with the parents of our pupils, as we recognise that parents are the natural primary educators of their children and they are the experts on the development of their own children. The views of all parents are sought, allowing their voice to be heard and responded to.

OBJECTIVES FOR TEACHING AND LEARNING

- To encourage pupils' growth in self-respect, acknowledging we are all created in the image and likeness of God.
- To help pupils develop an understanding that love is the central basis of relationships.
- To help pupils to understand the nature of relationships and to encourage them to reflect on their own relationships and respect similarities and differences between people.
- To develop pupils' confidence in talking, listening and thinking about feelings and relationships.
- To help pupils acquire the skills necessary to develop and sustain relationships.
- To offer sex education supported by the school's wider curriculum for personal, social and health education.
- To be able to know their body, learn the names of the main body parts (including head, neck, arms, elbows, legs, knees, face, ears, eyes, hair, mouth, teeth) and say which part of their body is associated with each sense. We include the names of a male and female genital in Year 1 as agreed with parents and Governors and describe the changes as humans develop to old age.
- To ensure that pupils are prepared for puberty and the opportunities, responsibilities and experiences that adult life will bring.
- To ensure that pupils know how to keep themselves safe, can protect themselves and ask for help and support when needed.
- To help pupils to develop a healthier, safer lifestyle.

- To prepare pupils to play an active role as citizens and to understand the Catholic vision of what it means to be citizens of the Kingdom/reign of God.

Teaching will be whole class as well as single gender learning, with the opportunities to facilitate the needs of the individual child if necessary or requested.

Staffing of RSE

The team comprises Headmaster Antony Hudson, Curriculum Leaders for RE, PSHE and Science, Louise Kenney-Hodgson, Lisa Goring and Carrie Wilson respectively, Iain Turner (DSL), School Nurse, Pauline Begley-Jones and Governor, Karen Patterson.

RSE is taught by Nurse Pauline Begley-Jones, Carrie Wilson (CL Science), Group Tutors (as part of the PSHE programme), all who lead assemblies, teachers of RE and the Headmaster. All teachers have a responsibility of care; as well as fostering academic progress they will actively contribute to the guidance of the physical, moral, spiritual well-being of all pupils. RSE is taught in accordance with the Catholic, Josephite ethos of our school following guidance from 'A Journey in Love'. Appropriate training is made available to all staff teaching RSE and this will continue to be reviewed and developed.

Delivering the curriculum

RSE is delivered with a cross curricular and integrated approach and embedded in the wider context of the school's Personal, Social, Health and Economic Education (PSHE), Citizenship, Religious Education programme (The Way, the Truth and the Life) and our Thought for the Week.

All pupils are taught the significant aspects of RSE that remain as statutory elements of the National Curriculum for Science. Parents are **unable** to withdraw pupils from these statutory sessions.

Science links with RSE

Key Stage 1

Statutory

- identify, name, draw and label the basic parts of the human body and say which part of the body is associated with each sense.
- notice that animals, including humans, have offspring which grow into adults.
- find out about and describe the basic needs of animals, including humans, for survival (water, food and air).

- describe the importance for humans of exercise, eating the right amounts of different types of food, and hygiene.

Notes and Guidance (non-statutory)

- The focus is on questions which help pupils to recognise growth; they are not expected to understand how reproduction occurs. The following examples are used: egg, chick, chicken; egg, caterpillar, pupa, butterfly; spawn, tadpole, frog; lamb, sheep. Growing into adults can include reference to baby, toddler, child, teenager and adult.
- Pupils work scientifically by first hand observation and discover how chicks hatch and grow. They are encouraged to ask questions about things animals need for survival and what humans need to stay healthy and ways to find answers to their questions are suggested.

Key Stage 2

Statutory

- Describe the changes as humans develop to old age.

Notes and Guidance (non-statutory)

- Pupils discuss the growth and development of humans. They learn about the changes experienced in puberty in Years 5 and 6.

Statutory

- Recognise that living things produce offspring of the same kind, but normally offspring vary and are not identical to their parents.

Dealing with sensitive issues and responding to questions

Teachers use their professional judgement when addressing sensitive issues and answer questions honestly, but with due regard given to the nature of the question and the age and maturity of the questioner. Careful consideration will be given to the wide and varied experience and backgrounds of the pupils in their care.

In some cases it may be inappropriate for the teacher to respond to a specific question and the pupil will be referred to his/her parents if appropriate.

Teachers should never feel pressured into discussing their personal views or experiences and should always respect the sensitivity of their position as a teacher in a Catholic school.

The glossary in 'A Journey in Love' is used as the only point of reference for explaining to pupils as this is what the Church teaches.

RESOURCES

We follow the programme 'A Journey in Love' by Sr Jude Groden RSM and contributors, as recommended by the Diocese of Arundel & Brighton.

Assessment and Feedback

A record of each session is kept in each Year Group's planning for the delivery of RSE. The programme will be assessed, monitored and evaluated in accordance with the school's monitoring and evaluation policy. Pupils are given the opportunity for self-evaluation at an age appropriate level.

EVALUATION OF PROVISION

Inclusion/Equality and Diversity

We ensure, through differentiation and inclusion that RSE is sensitive to the needs of individual pupils, respects pupils' different abilities, levels of maturity and personal circumstances e.g. sexual orientation, faith and culture.

Our school strives to do the best for all pupils, in particular those protected characteristics listed under the Equalities Act 2010.

Children with Special Educational Needs and disabilities (SEN-D) will have support in varying ways depending upon their individual needs and in consultation with their parents.
(see SEN policy)

Safeguarding Procedures

The school has procedures and policies in place to deal with any sensitive issues or pupils thought to be vulnerable. All staff will pass on any concerns of this nature to the Designated Safeguarding Lead, Iain Turner. The DSL for EYFS is Jackie Midmore.
(see Safeguarding policy)

Parents

As set out in the Baptism Rite, we recognise that parents are the first and foremost educators of their children. The Education Act 1993 gives parents the right to withdraw their child from any, or all, of the school's Relationship and Sex Education

programme, although certain elements are covered under the Science National Curriculum which is the statutory entitlement of all children.

We recognise that good communication and consultation with parents is vital and they are invited to review the school's policy and all materials used to deliver RSE annually. Support in talking to their children will be offered to parents where necessary, if requested.

Parents are consulted with and kept fully informed of what is happening in RSE in terms of content, delivery, timing and evaluation. All materials used will be shared on Dragonfly with parents and here, parents have the opportunity to comment.

Governors

In accordance with the Education Act of 1993 the Governing Body has the responsibility to keep up to date the school's policy for RSE.

Safeguarding Governor, Karen Patterson supports the implementation and development of the RSE programme.

Monitoring and Evaluation

This policy will be monitored annually by the PSHE Coordinator and reviewed annually by the Governing Body. Parents will be consulted with, if any changes or adaptations are proposed.

The Governors of St George's Junior School have adopted this policy for RSE. It will be reviewed by the Governors and Headteacher in conjunction with all staff in March 2019.

This policy should be displayed in:

S:\SGW_Policy_and_Procedure_Index\S GJ Policies A-Z	

Associated policies:

SEN Policy	Safeguarding Policy

Last reviewed: March 2018
Next review: March 2019

Policy owner: DSL

Glossary of terms from 'A Journey in Love'

An aid for the teacher (What the Church teaches)

Abortion

Human life is so precious and unique that it must be respected and protected from the moment of conception. From this moment Christians have recognised the human being that God is forming in the womb, as sacred and inviolable. Therefore the deliberate termination of a pregnancy, is gravely wrong.

AIDS (Acquired Immune Deficiency Syndrome) is a physical condition caused by a virus, in which the body loses its ability to resist infection. AIDS is transmitted by sexual intercourse, through infected blood, needles and blood products, and through the placenta. Regardless of whether the act by which the virus is transmitted is moral or immoral, the actual condition is neither. It is a tragic life-threatening disease that deserves Christian compassion and care.

Annulment

For a Christian marriage to be genuine, that is valid and lawful, certain conditions apply. For example, each person who is marrying must be completely free to make the life-long commitment involved. If, after the marriage ceremony, one or more of the conditions can be proved to be unfulfilled, the Church authorities can be petitioned to declare that the marriage is not valid and can be declared null and void. There must be a serious reason and solid proof for such a petition.

Birth Control (see Contraception)

Celibacy

Making a conscious choice not to marry and abstain from sexual relationships is usually associated with the Catholic priesthood and the religious life, although it is a life style open to all. Consecrated celibacy ('for the sake of the Kingdom', Catechism of the Catholic Church 1579) is intended as a witness and sign of total dedication to Christ and his Church.

Chastity

Abstaining from sexual intercourse, until married, for example while preparing to marry, is a Christian virtue and considered one of the fruits of the Holy Spirit (see Celibacy).

Conscience

The Church teaches (CCC 1778) that a person is bound to follow faithfully what he or she truly believes to be right and just. This judgement, which needs to be informed, springs from the person's reason, which recognises the moral quality of an action that she/ he is going to perform or has performed.

Contraception

Since the Church considers, for sound reason, that the place for sexual intercourse is only within marriage, contraception is considered as the 'regulation of births' for example, the spacing of births within the family. (CCC 2368). A distinction is made between natural and artificial means of contraception. Natural is the use of the infertile periods of the wife; artificial is the use of condoms, the pill, the cap etc. 'Natural' because it accords with Nature, is approved; artificial means are considered sinful.

(Catholic teaching does not allow any form of contraception outside marriage. It cannot support policies that encourage the use of contraceptives by young people to minimise pregnancies.)

Dignity of the individual

Individual persons are consciously aware of their separate personal individuality; the Church would add, that being created by a loving God is the source of this individuality and dignity. It is from this that Human Rights spring.

Divorce

The marriage promises (vows) spell out the exclusive and permanent nature of the life-long marriage commitment. The church believes that if mature persons freely choose to make such a commitment, and all the conditions for a valid marriage are present, it is a sacramental and unbreakable union. Divorce is a judgement of the courts of the civil authorities (the State) that the bond of marriage is declared broken or dissolved. It is a civil act not acknowledged by the Church; although pastors will do all they can to help and support divorced persons.

Family

Love, with its accompanying security, is the first basic need of the newborn child; this is best supplied and experienced in the unit of the mother, father and child(ren) that we know as 'the family'. This natural and traditional unit of society provides the balanced care of both female and male to promote the child's growth to autonomous and mature independence. In single parent families, that exist for whatever reason, the lone parent does his/ her best to supply for the missing parent.

Homosexuality

Men and women who are sexually attracted to members of the same sex, prefer to be known as Gay or Lesbian. The Church upholds the dignity of every individual and utterly condemns any unjust discrimination or abuse directed against people who are homosexual.' On the contrary they must be accepted with respect, compassion and sensitivity. Insofar as the homosexual orientation can lead to sexual activity which excludes openness to the generation of new human life and the essential sexual complementarity of man and woman, it is, in this particular and precise sense only, objectively disordered. However, it must be quite clear that a homosexual orientation must never be considered sinful or evil in itself.

Love of self

Christ gave us the twofold commandment 'Love God with your whole heart... and your neighbour, as yourself' (Matthew 22:36-40). Jesus was very wise, because you cannot give to others what you do not possess; a healthy love of self must come first. This is simply defined as 'looking after ourselves, taking care of our bodies and mind and avoiding stress as much as possible.' (Dr Jack Dominian). We cannot exaggerate our own work; but this must be balanced by a truthful recognition that every person is unique and God-loved, otherwise love of self can become selfishness which fails to acknowledge and respect others.

Marriage

Love for another, of the opposite sex, compels the gift of oneself; marriage is that gift formalised by a life-long, exclusive commitment. The Church calls it in imitation of the loving friendship between God and his People, revealed in the Bible, a 'covenant', which forms an 'intimate community of life and love established by the Creator and endowed by him with its own proper laws': (CCC 1603). This covenant, which creates a bond between the couple, is one of the seven sacraments of the church.

Masturbation

A mature and Christian understanding, of the intimate sexual relations in marriage, is that the word 'intercourse' is real and important. In sexual union – love making – the act is a sign that 'speaks' and expresses the love of the couple. In the most intimate of ways they make a gift of themselves to one another.

A life-bestowing act. Masturbation, however, is the expression of a lonely act, which is for the gratification of the individual.

While in childhood and adolescence it is commonly recognised as a natural part of growing up, its continuing into adulthood may be prompted by a complexity of reasons. The Church has always regarded it as a 'disordered action' (CCC 2352) but advises that moral responsibility for the act and pastoral action must take into account affective maturity; the force of an acquired habit; conditions of stress and anxiety or psychological or social factors.

Premarital sex

The sign of the covenant of Marriage and also of the sacrament (see Marriage) is sexual intercourse. This is the deepest, most intimate and wonderful of all human signs; it is the 'language' of love. (It is called 'making love' and intercourse.) In teaching that sexual intercourse is reserved for marriage, the Church is protecting its dignity and worth, for it is the only way that God, who is Love, has decided to create a new human being. Our society has permitted and encouraged the debasement of this beautiful, life-enhancing act between a married couple and is currently reaping the consequences.

"In the name of God, respect, protect, love and serve life, every human life." – John Paul II in the Gospel of Life