

Archdiocese of Cardiff

Primary 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 theme 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

FP / EYFS & KS1

KS2

Education in virtue	<p>In a Catholic school, pupils are growing to be:</p> <ul style="list-style-type: none"> 1.1.1.1. Respectful of their own person 1.1.1.2. Appreciative for blessings – life, families, home, teachers and friends 1.1.1.3. Grateful to God and to others 1.1.1.4. Well-formed in conscience, knowing right from wrong 1.1.1.5. Obedient to God and respectful of parents, teachers and those in rightful authority 1.1.1.6. Patient when they do not always get what they want 	<p>In a Catholic school, pupils are growing to be:</p> <ul style="list-style-type: none"> 2.1.1.1. Respectful of their own dignity as persons, their character and giftedness, weaknesses and vulnerabilities as uniquely created, known and loved by God 2.1.1.2. Appreciative for the many blessings by which God’s love sustains them every moment of their lives 2.1.1.3. Grateful to God for the beauty and freedom that comes from this complete dependence on Him and His free gift of life 2.1.1.4. Obedient to the call to receive and respond to God’s love 2.1.1.5. Self-disciplined in not always seeking their own way and able to delay or forego present pleasure for the sake of true and lasting happiness 2.1.1.6. Discerning what is good in their decision making and actions 2.1.1.7. Respectful of their parents, teachers and those in authority and aware of the importance and limits of obedience 2.1.1.8. Courageous in the face of difficulties, of new situations, of temptations to do what is wrong, when standing up for what is right and in facing their fears
Religious understanding of the human person: loving Myself	<p>Pupils should be taught:</p> <ul style="list-style-type: none"> 1.1.2.1. We are each made individually by God 1.1.2.2. We are all made to be God’s children: He has created us to know, love and serve Him in this life and for ever – this is our purpose and goal and this makes us truly happy 1.1.2.3. We are given a guardian angel to help us on our way with and to God 1.1.2.4. We are created as a unity of body, mind and spirit: who we are matters, and what we do matters 1.1.2.5. Ways of expressing gratitude to God, such as morning and night prayers 1.1.2.6. That in Baptism our bodies become temples of the Holy Spirit 1.1.2.7. God wants us to talk with Him often through the day and treat Him as our best friend 	<p>Pupils should be taught:</p> <ul style="list-style-type: none"> 2.1.2.1. We are created individually by God who is Love, designed in His own image and likeness: we are ‘very good’ and have an innate dignity, as have all individual human beings 2.1.2.2. God implants in us the desire to be loved and to love and ‘to make a difference’: each of us has a specific purpose (vocation) 2.1.2.3. Every human life is precious from conception to natural death 2.1.2.4. Personal and communal prayer and worship are necessary ways of nourishing our relationship with God 2.1.2.5. In Baptism God makes us His adopted children and ‘receivers’ of His love; in Confirmation, He also empowers us by His Spirit to respond ever more to that love; by regularly sharing in the Eucharist His sacrament of Holy Communion, and by regular use of the sacrament of Confession, we grow in human virtue 2.1.2.6. The importance of a nightly examination of conscience

	FP / EYFS & KS1	KS2
Me, my body and my health	<p>Pupils should be taught:</p> <p>Me</p> <p>1.1.3.1. We are each created to be a child of God</p> <p>1.1.3.2. We are all created as unique individuals and all have individual gifts, talents and abilities</p> <p>My body</p> <p>1.1.3.1. Girls and boys have been created by God to be both similar and different – these differences are physical, emotional and spiritual and together make up the richness of the human family</p> <p>1.1.3.2. Our bodies are good and we need to look after them</p> <p>1.1.3.3. The names of the parts of our bodies</p> <p>My Health</p> <p>1.1.3.4. What constitutes a healthy life-style, including physical activity, dental health and healthy eating</p> <p>1.1.3.5. The importance of sleep, rest and recreation for our health</p> <p>1.1.3.6. How to maintain personal hygiene</p>	<p>Pupils should be taught:</p> <p>Me</p> <p>2.1.3.1. How human knowledge is attained in science, religion, etc. and how reason helps us learn who and why to trust</p> <p>2.1.3.2. That similarities and differences between people arise as they grow and choose, and that by living and working together ('teamwork') we create community</p> <p>2.1.3.3. Self-confidence arises from being loved by God (not status, etc.)</p> <p>My body</p> <p>2.1.3.4. Human beings are different in kind to other animals</p> <p>2.1.3.5. About the unique growth and development of humans, and the changes they will experience during puberty</p> <p>2.1.3.6. About the need to respect their bodies as a gift from God to be looked after well, and dressed appropriately</p> <p>2.1.3.7. The need for modesty and appropriate boundaries and the dangers of their violation ('sexting', etc.)</p> <p>2.1.3.8. To identify and correctly name genitalia</p> <p>My health</p> <p>2.1.3.9. How to make good choices that have an impact on their health: rest and sleep, exercise, personal hygiene, avoiding the overuse of electronic entertainment, etc.</p>
Emotional well-being and attitudes	<p>Pupils should be taught:</p> <p>Emotional well-being</p> <p>1.1.4.1. That it is natural for us to relate to one another and to trust</p> <p>1.1.4.2. That we all have different 'tastes' (likes and dislikes), but also similar needs (to be loved & respected, to be safe, etc.)</p> <p>1.1.4.3. A language to describe our feelings</p> <p>Attitudes</p> <p>1.1.4.4. A basic understanding that feelings and actions are two different things, and that our good actions can 'form' our feelings and our character</p> <p>1.1.4.5. Simple strategies for managing feelings and for good behaviour</p> <p>1.1.4.6. That choices have consequences; that when we make mistakes we are called to receive forgiveness and to forgive others when they do</p>	<p>Pupils should be taught:</p> <p>Emotional well-being</p> <p>2.1.4.1. Emotions change as they grow up (incl. hormonal effects)</p> <p>2.1.4.2. To deepen their understanding of the range and intensity of their feelings; that 'feelings' are not good guides for action</p> <p>2.1.4.3. What helps emotional well-being – and that beauty, art, etc. lift the spirit (include also openness with trusted parents/carers/teachers when worried about well-being)</p> <p>2.1.4.4. To recognise that images in the media do not always reflect reality and can affect how people feel about themselves</p> <p>Attitudes</p> <p>2.1.4.5. That some behavior is wrong, unacceptable, unhealthy or risky</p> <p>2.1.4.6. Thankfulness builds resilience against feelings of envy, inadequacy, etc. and against pressure from peers or media</p>

FP / EYFS & KS1

KS2

<p>Life cycles and fertility</p>	<p>Pupils should be taught: Life cycles 1.1.5.1. That there are natural life stages from birth to death, and what these are</p>	<p>Pupils should be taught: Life cycles 2.1.5.1. How a baby grows and develops in its mother’s womb including, scientifically, the uniqueness of the moment of conception 2.1.5.2. That throughout their lives human beings act at three integrated levels: physical, psychological and spiritual 2.1.5.3. To recognise the differences that occur at each stage of a human being’s development (including before birth, childhood, adolescence, adulthood, old age) Fertility 2.1.5.4. That the first thing God says to human persons in the story of creation is ‘be fertile’: make a difference in work and creativity and in the ability to share in the creation of a new human person 2.1.5.5. That this is the reason we are male and female: our sexual nature is a vehicle for communicating love and giving life 2.1.5.6. About fertility and the nature of menstruation 2.1.5.7. How human life is conceived in the womb, including the language of sperm and ova 2.1.5.8. That we are also called to a ‘spiritual’ fertility which includes family life and work but also suffering, trusting in God and acting good – through these we share in the ‘fertility of God Himself’ in creating ‘children of God’ 2.1.5.9. That some people can be infertile with regard to procreation (just as some are unable to work due to illness, etc.) but all can be spiritually fertile and thus fulfill our need to ‘make a difference’</p>
----------------------------------	---	--

Theme 2: Created to love others

FP / EYFS & KS1

KS2

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Education in virtue</p>	<p>In a Catholic school, pupils are growing to be:</p> <ul style="list-style-type: none"> 1.2.1.1. Friendly, able to make and keep friends 1.2.1.2. Caring, attentive to the needs of others and generous in their responses to suffering and need 1.2.1.3. Respectful of others, their uniqueness, their ‘wants’ and their needs 1.2.1.4. Forgiving, able to say sorry and not hold grudges against those who have hurt them 1.2.1.5. Courteous, learning to say, “please” and “thank you.” 1.2.1.6. Honest, able to tell the difference between truth and lies 1.2.1.7. Careful of their own and other people’s possessions 	<p>In a Catholic school, pupils are growing to be:</p> <ul style="list-style-type: none"> 2.2.1.1. Loyal, able to develop and sustain friendships 2.2.1.2. Generous and just – able to forego gratification out of consideration for others 2.2.1.3. Compassionate, able to empathise with the suffering of others, and kind in helping others who are in trouble or need 2.2.1.4. Respectful and open, able to identify other people’s personal space and respect them for who they are 2.2.1.5. Forgiving, allowing reconciliation in relationships, and recognizing how forgiveness also frees the one who forgives 2.2.1.6. Courteous in their dealings with friends and strangers 2.2.1.7. Honest, committed to living truthfully and with integrity 2.2.1.8. Careful and generous with their possessions, understanding that people are more important than goods
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Religious understanding of human relationships: loving others</p>	<p>Pupils should be taught:</p> <ul style="list-style-type: none"> 1.2.2.1. We are part of God’s family 1.2.2.2. That saying sorry is important and can help mend broken friendships 1.2.2.3. That Jesus cared for others and had expectations of them and how they acted 1.2.2.4. That we should love other people in the same way Jesus loves us 	<p>Pupils should be taught:</p> <ul style="list-style-type: none"> 2.2.2.1. We reflect God’s image in our relationships with others: this is intrinsic to who we are and to our happiness 2.2.2.2. Christians belong to the Church family, which includes the school, home, parish and diocese 2.2.2.3. That relationships take time and effort to sustain 2.2.2.4. The importance of forgiveness and reconciliation in relationships and some of Jesus' teaching on forgiveness 2.2.2.5. That no friendship or relationship can completely make us happy – expecting too much from anyone can become destructive 2.2.2.6. Marriage and family are designed by God, not human inventions, and the marriage bond is exclusive, life-long and life-giving. It involves commitment and self-giving 2.2.2.7. In the sacrament of marriage Christ raises the ‘natural institution’ and gives us grace to live it faithfully

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Personal Relationships</p>	<p>Pupils should be taught:</p> <p>1.2.3.1. The characteristics of positive and negative relationships</p> <p>1.2.3.2. To identify ‘special people’ (e.g. parents, carers, friends) and what makes them special</p> <p>1.2.3.3. The importance of the nuclear and of the wider family</p> <p>1.2.3.4. How their behaviour affects other people and that there is appropriate and inappropriate behaviour</p> <p>1.2.3.5. To recognize when they have been unkind to others and to say sorry</p> <p>1.2.3.6. To recognise when people are being unkind to them and others and how to respond</p> <p>1.2.3.7. The importance of being close to and trusting of parents and ‘special people’ (see above) and telling them if something is troubling them</p> <p>1.2.3.8. Different types of teasing and that all bullying is wrong and unacceptable</p>	<p>Pupils should be taught:</p> <p>2.2.3.1. Ways to maintain and develop good, positive, trusting relationships; strategies to use when relationships go wrong</p> <p>2.2.3.2. There are different types of relationships including those between acquaintances, friends, relatives and family</p> <p>2.2.3.3. Good friendship is when both persons enjoy each other’s company and also want what is truly best for the other</p> <p>2.2.3.4. The difference between a group of friends and a ‘clique’</p> <p>2.2.3.5. An awareness of bullying (including cyber-bullying), that all bullying is wrong, and how to respond to bullying</p> <p>2.2.3.6. About harassment and exploitation in relationships, including physical, emotional and sexual abuse and how to respond</p> <p>2.2.3.7. To recognise and manage risk, to develop resilience and learn how to cope with “dares” and other ways in which people can be pressurized</p> <p>2.2.3.8. About changes that can happen in life, especially death and bereavement, but also separation or divorce, and the emotions that can accompany these changes – and that in Christ we are never alone or without help in such situations</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Keeping safe and people who can help me</p>	<p>Pupils should be taught:</p> <p>Keeping safe</p> <p>1.2.4.1. To recognise safe and unsafe situations and ways of keeping safe, including simple rules for keeping safe online</p> <p>1.2.4.2. To use simple rules for resisting pressure when they feel unsafe or uncomfortable</p> <p>1.2.4.3. That they are entitled to bodily privacy</p> <p>1.2.4.4. The difference between good and ‘bad secrets’ and that they can and should be open with ‘special people’ they trust (see above) if anything troubles them</p> <p>People who can help me</p> <p>1.2.4.5. Who to go to if they are worried or need help</p> <p>1.2.4.6. That there are different people we can trust for help, especially those closest to us who care for us, including our teachers and our parish priest</p>	<p>Pupils should be taught:</p> <p>Keeping safe</p> <p>2.2.4.1. To recognise that their increasing independence brings increased responsibility to keep themselves and others safe</p> <p>2.2.4.2. How to use technology safely</p> <p>2.2.4.3. That bad language and bad behavior are inappropriate</p> <p>2.2.4.4. Just as what we eat can make us healthy or make us ill, so what we watch, hear, say or do can be good or bad for us and others</p> <p>2.2.4.5. To judge well what kind of physical contact is acceptable or unacceptable and how to respond</p> <p>People who can help me</p> <p>2.2.4.6. That there are different people we can trust for help, especially those closest to us who care for us, including our teachers and parish priest</p> <p>2.2.4.7. How to report and get help if they encounter inappropriate materials or messages</p>

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

	FP / EYFS & KS1	KS2
Education in virtue	<p>In a Catholic school, pupils are growing to be:</p> <p>1.3.1.1. Just and fair in their treatment of others at home, school and in the community</p> <p>1.3.1.2. People who volunteer their services willingly and are generous with their time and possessions, especially towards those in need</p> <p>1.3.1.3. Active in their commitment to their faith, family and friends</p>	<p>In a Catholic school, pupils are growing to be:</p> <p>2.3.1.1. Just, understanding that the way we live has an impact on others locally, nationally and globally</p> <p>2.3.1.2. Self-giving, able to put aside their own wants for the common good, serving all of humanity and caring for creation</p> <p>2.3.1.3. Equipped to calmly stand up for their faith, for friends and their community and for victims of injustice</p>
Religious understanding of the importance of human communities	<p>Pupils should be taught:</p> <p>1.3.2.1. That God is Love: Father, Son and Holy Spirit</p> <p>1.3.2.2. That being made in His image means being called to be loved and to love others</p> <p>1.3.2.3. Some scripture illustrating the importance of living in community as a consequence of this</p> <p>1.3.2.4. Jesus’ teaching on who is my neighbor</p>	<p>Pupils should be taught:</p> <p>2.3.2.1. God is Love as Trinity – a ‘communion of persons subsisting in their self-giving relationship’</p> <p>2.3.2.2. That the human family is to reflect the Holy Trinity in mutual charity and generosity</p> <p>2.3.2.3. How some key principles of Catholic Moral and Social Teaching show us the way in which to do so and exercise God’s love – especially how money and goods are chiefly meant to be an ‘instrument’ to help all people live well</p>
Living in the wider world	<p>Pupils should be taught:</p> <p>1.3.3.1. That they belong to various communities such as home, school, parish, the wider local community, nation and the global community</p> <p>1.3.3.2. That they should help at home with practical tasks such as keeping their room tidy, helping in the kitchen, etc.</p> <p>1.3.3.3. That we have a duty of care for others and for the world we live in (charity work, recycling, etc.)</p> <p>1.3.3.4. About what harms and what improves the world in which they live</p> <p>1.3.3.5. How diseases are spread and can be controlled and the responsibilities they have for their own health and that of others e.g. washing hands</p>	<p>Pupils should be taught:</p> <p>2.3.3.1. About the range of national, regional, religious and ethnic identities in the United Kingdom, and the importance of living in right relationships with one another as persons of equal dignity</p> <p>2.3.3.2. That ignorance often leads to fear and hatred, and that tolerance means respecting all persons but not all actions</p> <p>2.3.3.3. That there are some cultural practices which are against God’s law, British law and universal rights (e.g. honour based violence and forced marriage, human trafficking etc.), and that actions such as female genital mutilation (FGM) constitute serious abuse and are crimes; how to get support if they have fears for themselves or their peers</p> <p>2.3.3.4. That living simply and in practical solidarity with others helps all people have enough and protects the environment</p> <p>2.3.3.5. That bacteria and viruses can affect health and that following simple hygiene routines can reduce their spread</p>

