

Education for Personal Relationships.
Guidelines for Primary Schools in the Diocese of Leeds

A programme which has been written to take into account the revised National Curriculum (1999) and which encompasses PSHE and Citizenship and Sex and Relationship Education.

An Overview

The belief in the unique dignity of the human person made in the image and likeness of God underpins the approach to all education in a Catholic school.

"The inclusion of positive, person-centred education is at the heart of Catholic Christian education. This education is about the growth, development and journey of the whole human person towards becoming 'fully human, fully alive' as a unique creation made in God's image".

('Education In Sexuality' CES)

It should aim, therefore, to integrate a pupil's intellectual, spiritual, moral emotional, psychological and physical development, thus assisting progress towards Christian maturity.

At the heart of the Christian life is the Trinity, Father, Son and Spirit in communion, united in loving relationship and embracing all people and all creation. We are all of us called to live life in 'right relationship' which is at the heart of God. We do this most clearly by loving one another and celebrating the inter-relatedness of creation thus fulfilling Christ's law of love. Throughout the pupil's time in school they will learn from the personal relationships and the attitudes they experience, in their whole life in the school, in every part of the curriculum and in every activity. A school, as any community, of its very nature involves relationships, which are, in themselves, part of the educative process.

Schools, therefore, will present role models of good relationships and promote the values, attitudes and behaviours that underpin healthy relationships, including reconciliation. Every effort must be made to create a secure, safe and reflective learning environment where pupils and staff are at ease with one another. Affirmation of each child and each other needs to be a daily reality.

Schools have an important part to play in supporting parents in their primary responsibility for enabling their children to grow in understanding of human

relationships. An effective EPR programme will be conducted in an integrated, organic and systematic way throughout the pupils' school career to enable them to:

- understand the nature of relationships
- reflect upon the way in which these are conducted
- acquire the necessary skills and knowledge to develop and handle both their present relationships and those which are likely to occur in the future.

Relationships between peoples of different races and cultures, sexes and ages are also a necessary part of any EPR programme because Gospel teaching and values and the Church's concern for justice and peace demands that pupils view all relationships in the light of the Christian message. This understanding can only be conveyed effectively when pupils have been helped to identify and learn to use creatively their own emotions desires and affections. This aspect is, in fact, the basis of Christian EPR since unity and love between people is dependent upon a correct love and acceptance of self. "You must love your neighbour as yourself". (Matthew 22:39). EPR will, therefore, also deal with matters related to personal dignity, and the correct use of body, mind and spirit. Issues such as the environment, health, drug and alcohol abuse, personal sexuality, personal safety, and dealing with emotions will be dealt with in the programme.

In Christ all of creation is reconciled to God who draws people into unity and heals the divided self. This is the ultimate aim of EPR in a Catholic school, which is based on the reconciling mission of Christ.

PSHE and Citizenship in this EPR Programme

Although no specific amount of time is allocated for the teaching of PSHE and Citizenship at Key Stage 1 and Key Stage 2, the National Curriculum 2000 provides non statutory guidelines. However, most of the elements will be met by following this EPR programme and through Religious Education, Science, as well as other areas of the curriculum.

It should be clear that there is a particular dimension to PSHE and Citizenship in the Catholic context, which goes much further than government guidelines.

In our context citizenship is part of our pilgrimage of faith. We are citizens not only of this world but we are also citizens of the Kingdom/reign of God. When Jesus spoke of the kingdom of God he dreamt of a new reality, a new world order.

"What Jesus was talking about was an emerging society, renewed and refashioned, which involved people living together in truth, love, justice and peace sharing what they had with one another and enjoying together the world's resources"

Paddy Purnell S.J. Lent 2001.

We are educating pupils towards embracing this vision and to develop an understanding of whole life learning, which encompasses both rights and responsibilities. We also provide them with opportunities to explore what it means to be truly human because, *"The glory of God is the human person fully alive"* (St. Irenaeus).

This EPR programme delivers the four broad themes set out in the DfES's PSHE and Citizenship framework. The four themes are:

- *developing confidence and responsibility and making the most of pupils' abilities;*
- *preparing to play an active role as citizens;*
- *developing a healthier, safer lifestyle; and*
- *developing good relationships and respecting differences between people.*

However, these themes are delivered through the development of skills and attitudes in three areas of life that are concerned with relationships - self, family and community.

Self

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

Family

The family exists in a context that influences the beliefs and values of each member. The family is at the heart of the life and the mission of the Catholic community. The Christian understanding of and insights into family life are a challenge in contemporary society.

Community

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

Cross-curricular dimensions

This programme will help towards building a scheme of work for EPR. It makes links with the Religious Education Programme, 'Here I Am', the Curriculum Directory and National Curriculum Science and can also be delivered through other areas of the curriculum. Indeed, since we are talking about developing the whole human person, it is recommended that the EPR programme be integrated across the whole curriculum. This follows the Bishops' guidance on providing children with a holistic, developmental and integrated programme. (Bishops' Conference of England and Wales. Low Week Meeting 1987 and 1994).

There will at times, however, be the need to provide explicit additional teaching in Education in Personal Relationships.

EPR will also be delivered through a whole school dimension and PSHE and Citizenship events.

This document presents the annual programme of teaching for each year group.

EPR and RE

In the programme links with 'Here I Am' are given as a help to teachers so that they can see which topics will offer opportunities to provide the learning experiences. Some learning experiences will not be covered within a 'Here I Am' topic taught that year. In these instances, provision will be made for the EPR learning experiences in other areas of the curriculum or through explicit teaching. In this sense the programme is not dependent on the 'Here I Am' programme.

Sex and Relationship Education and EPR

It is important to state at the outset that sex and relationship education is one aspect of Education for Personal Relationships (EPR). The two titles are not interchangeable. However, it cannot be emphasised strongly enough that sex and relationship education is a vital aspect of EPR and should always be approached as such.

Any approach to sex and relationship education must be presented in a positive framework of Christian ideals and values and as part of the Church's teaching

about what it is to be truly human in Christ. This places it firmly in the context of personal relationships.

"It is crucial for the moral health of our society that we rediscover the true place of sex in human relationships" (Archbishop Murphy-O'Connor. The Tablet P.1723 December 16th 2000)

Defining Sex and Relationship Education

The DfES guidance defines SRE as *"lifelong learning about physical, moral and emotional development. It is about the understanding of the importance of marriage and family life, stable and loving relationships, respect, love and care"*. It is about the development of the pupil's knowledge and understanding of her/himself as a sexual being, about what it means to be fully human, called to live in right relationships with self and others and being enabled to make moral decisions in conscience. The DfES document identifies three main elements: *"attitudes and values, personal and social skills, and knowledge and understanding"*. The reasons for our inclusion of SRE go further.

The claims we make for Catholic education & the whole person

The vision of education promoted and pursued by the Catholic community has always emphasised that our aim is to educate the whole person. Many if not all, the Mission Statements of our schools will identify this wholeness as a critical dimension of their purpose. We can not make this claim and then omit "positive and prudent" Sex and Relationship Education; "sexuality is a fundamental component of personality, one of its modes of being ... it is an integral part of the development of the personality and of the educative process" (Educational Guidance in Human Love).

Exhortation by the Bishops

The call to provide for Sex and Relationship Education was powerfully made by the Bishops of England and Wales in their 1987 Low Week statement, *"Laying The Foundations"*, when they asked all schools urgently *"to consider their role in [Sex and Relationship Education] and to review their programme, so that our children and young people are given positive guidance and a true appreciation of all their human gifts."* The bishops went on to say that *"Each school, in consultation with Governors, teachers and parents, should have or build a [whole person, whole school] developmental programme which aims to*

help our young people to have a properly formed conscience, to enable them to make right judgements, and to take the right actions in the many and varied situations in which they find themselves."

In 1994 the bishops again issued a statement following their Low Week conference which said: *"In a society which so often focuses on the superficial and trivial, the value and essential goodness of the sexual relationship and, indeed, its sacredness, will be seriously undermined unless young people are helped to form a true understanding of their meaning."* ('Social and Moral Education in Catholic Schools', Bishops' Conference of England and Wales: Department for Catholic Education and Formation, Low Week 1994.)

Legal requirements

There are also legal requirements to which schools must respond. The new DfES 'Sex and Relationship Education Guidance' says that "All schools must have an up-to-date policy which is made available for inspection and to parents. The policy must:

- ◆ define Sex and Relationship Education;
- ◆ describe how Sex and Relationship Education is provided and who is responsible for providing it;
- ◆ say how Sex and Relationship Education is monitored and evaluated;
- ◆ include information about parents' right to withdrawal; and
- ◆ be reviewed regularly."

Guidance from the DfES recommends that all primary schools should have a Sex and Relationship Education programme. In both cases the Sex and Relationship Education programme should be rooted in the PSHE framework.

Conviction not crisis

Whilst maintaining Catholic values and ideals accurate and relevant information should be provided honestly and sensitively in an age appropriate way. All pupils have a fundamental right to have their life respected whatever household they come from and support needs to be provided to help pupils deal with different sets of values. Appropriate distinctions will also need to be made between the unique value and sacredness of a person and the value judgements attached to particular behaviour or relationship patterns.

As advocated by the DfES in the document 'Sex and Relationship Education Guidance 2000' and The National Healthy School Standard (NHSS) sex and relationship education is firmly rooted within this wider EPR framework.

In this way schools can ensure that pupils:

- *receive their sex education in the wider context of relationships; and*
- *are prepared for the opportunities, responsibilities and experiences of adult life.*

(Sex and Relationship Education Guidance 3.1)

This sex and relationship element of the programme will ensure that all children:

- *develop confidence in talking, listening and thinking about feelings and relationships;*
- *are able to name parts of the body and describe how their bodies work;*
- *can protect themselves and ask for help and support;*
- *are prepared for puberty.*

(Sex and Relationship Education Guidance 3.3)

The elements of discrete sex and relationship education in this programme which appear in the Autumn term should be set within the governor's policy on sex and relationship education.

The Science Curriculum

Significant aspects of sex and relationship education remain part of the national Curriculum for Science. These must be taught to all pupils and parents cannot withdraw pupils from such lessons.

At Key Stage 1 (5-7)

Pupils should be taught:

- *that humans move, feed, grow, use their senses and reproduce;*
- *to name the main external parts of the body;*
- *that humans grow from babies into children and then into adults, and that adults can produce babies;*
- *to recognise similarities and differences between themselves and other pupils*

At Key Stage 2 (7-11)

Communication: pupils should continue to be encouraged to ask questions during their work in science.

Pupils should be taught:

- *that there are life processes common to all animals;*
- *the main stages of the human life cycle.*

The Governing Body

The 1996 Education Act places responsibility for whether or not sex and relationship education is to feature in the curriculum, firmly in the hands of the governors. Governors will wish to evaluate provision to ensure that sex and relationship education is seen as one aspect of education for personal relationships. Foundation governors, in particular will have a responsibility to ensure that sex and relationship education follows diocesan guidelines and reflects the Church's teaching. Along with headteachers they should consult parents in developing their sex and relationship education policy to ensure that they develop policies which reflect parents' wishes and the culture of the community they serve.

The Role of Parents

"It is important to state once again that the Church has always recognised that it is the privilege and the responsibility of parents to educate and inform their children in all matters pertaining to personal growth and development particularly in the sensitive area of their moral education and sexual development. The Church also recognises that many parents require help and support in this task from both schools and parishes." (Bishops' Low Week Meeting 1994)

Because sex and relationship education is an aspect of EPR and should be treated as such, it is important that schools seek close co-operation of parents and that the latter understand the school's approach. It is vitally important for parents to be closely involved in order to share the work in this area of their child's development.

Any EPR Policy introduced into a school should make provision for parental consultation in its initial stages of development and subsequently it should keep parents fully informed of the content and delivery of the EPR programme.

Governors and headteachers should discuss with parents and take on board concerns raised, both on materials, which are offered to schools, and on sensitive material to be used in the classroom. Schools should also offer support to parents in their prime responsibility of enabling their children to grow in understanding of human relationships. (See section 5 in 'Sex and Relationship Education Guidance' and 'Parenting and Sex Programme' by Michael and Terri Quinn. The Vicariate for Marriage and Family Life also offers support for parents in this area.)

Archbishop Vincent Nichols in a statement on the DfEE document 'Sex and Relationship Education Guidance' stated that:

"One of the strengths of the document is that it gives prominence to the need to involve parents at every stage of sex and relationship education, recognising that teachers act 'in loco parentis' and that parents are the key people in these matters. The guidance rightly calls upon schools, in developing their policies, to recognise that religion and cultural background are important factors in planning and delivering sex and relationship education"

Teaching

The programme will support each teacher in finding the most appropriate curriculum opportunities to fulfil particular learning objectives and learning experiences e.g. science, history, PE etc. Some elements of the EPR programme are specifically linked to work in the 'Here I Am' topics. Whenever this occurs the topic has been indicated..... e.g.

* Hear about babies growing into children and adults * Babies

(Section 4 in 'Sex and Relationship Education Guidance' looks at some practical strategies for teaching)

Planning

Each school will show in their whole school planning where the delivery of EPR occurs. Remember that there may occasionally be the need for more explicit teaching. When planning, care should be taken not to undermine the 10% of curriculum time allocated to RE.

Assessment, Monitoring, Recording and Reporting

As with any other subject ensure that a record is kept of the delivery, monitoring and evaluation of EPR. This will be referred to in the 'Governors Annual Report to Parents' or any other report, under general development (not Religious Education). Assessment should be in line with the school's assessment policy.

Co-ordination and Delivery of EPR.

The Co-ordinator should be a named person and have a clear job description. This person, who should have a clear understanding of and commitment to the teachings of the Catholic Church, should either be a member of the senior management, or be monitored by senior management. It is the role of senior management to ensure and facilitate close liaison with parents.

All teachers have the obligation to deliver EPR in their role as class teachers. There is a need for close co-operation between subject areas in order to ensure a holistic approach in EPR.

"The teacher who is responsible for EPR should be well known to pupils and have built up a deep level of trust. As in all teaching, the most valuable resource has to be confident, committed, well informed and well trained teachers" (Education in Sexuality. CES p 19)

Policy

Every school will need to have a policy for EPR, which will be reviewed on a biannual basis. Any changes perceived will always be discussed with parents before being implemented.

(See pages 11-12 for guidance on developing a policy or the model policy provided by the diocese).

Developing a Policy for EPR
(which includes PSHE, Citizenship and SRE)

The diocese supports DFEE recommendations that sex and relationship education is delivered through a PSHE and Citizenship framework. Schools therefore will want to have an overall policy on PSHE and Citizenship including sex and relationship education. An overall title for this is *'Education in Personal Relationships'*.

Governing bodies and headteachers should consult parents in developing an EPR policy to ensure that they develop policies that reflect parents' wishes and the culture of the community they serve.

What is required?

All schools must have an up to date policy, which is made available for inspection and to parents. The policy will need to contain:

- the school mission statement - full or a précis;
- rationale
- a broad definition of the schools' understanding of EPR and how it includes PSHE and Citizenship and sex and relationship education;
- an outline of aims and objectives
- a statement concerning the primary role of the parents;
- the principles and management of the curriculum - a graduated, age-appropriate programme/whole school approach/cross curriculum links etc.;
- teaching and learning including a description of how any discrete units of sex and relationship education or PSHE and Citizenship will be provided and who is responsible for providing it;

Teaching methods need to take into account the developmental differences of children and the potential for discussion on a one-to-one basis or in small groups. Schools should set a framework for establishing what is appropriate and inappropriate in a whole -class setting. Teachers may require support and training in answering questions that are better not dealt with in front of the class. (See section 4 in 'Sex and Relationship Education Guidance')

- procedures for the involvement of
 - parents
 - health professionals
 - other outside agencies; (See section 6 in 'Sex and Relationship Education Guidance')
- an outline of content at each Key Stage;

- reference to primary and secondary school links;
- a statement /policy regarding confidentiality; (*See section 7 in 'Sex and Relationship Education Guidance'*)
- information about parents' right to withdrawal and child withdrawal procedures;
- complaints procedure;
- a statement on how EPR is co-ordinated, monitored and evaluated;
- a statement concerning how often the policy will be reviewed.