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# NOTICE OF MEETING

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**STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)**

**WEDNESDAY, 14 NOVEMBER 2018 AT 4.30 PM**

**HIGHBURY PRIMARY SCHOOL, HIGHBURY GROVE, COSHAM,  
PORTSMOUTH PO6 2RZ**

Telephone enquiries to Joanne Wildsmith (023) 9283 4057

Email: [joanne.wildsmith@portsmouthcc.gov.uk](mailto:joanne.wildsmith@portsmouthcc.gov.uk)

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## **Membership**

Councillor Ryan Brent (Chair)

Councillor Suzy Horton (Vice-Chair)

Group A - Christian denominations and other religions and their denominations reflecting the principal religious traditions of the area

Group B - Representatives of the Church of England

Group C - Teacher representatives

Group D - Representatives of the Local Authority

(Full membership located on Portsmouth City Council Website)

<https://democracy.portsmouth.gov.uk/mgCommitteeDetails.aspx?ID=174>

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(NB This Agenda should be retained for future reference with the minutes of this meeting.)

Please note that the agenda, minutes and non-exempt reports are available to view online on the Portsmouth City Council website: [www.portsmouth.gov.uk](http://www.portsmouth.gov.uk)

## **AGENDA**

- 1 Welcome and Introductions**
- 2 Apologies for Absence**
- 3 Moment for Quiet Reflection**
- 4 Declaration of Members' Interest**

Members are asked to identify any pecuniary, prejudicial or personal interests on any matters on the agenda.

Note: Should any indication of an interest arise during the meeting, members are asked to declare at that time, as soon as is practicable.

**5 Minutes of the Previous meeting held on 27 June 2018 (Pages 5 - 10)**

**RECOMMENDED the SACRE agrees the minutes of the previous meeting held 27<sup>th</sup> June 2018 as a correct record.**

**6 Matters Arising from the minutes of 27 June 2018**

Members are invited to raise any matters from the minutes that are not otherwise identified on the agenda.

**7 Membership Update**

In anticipation of a resignation from the council a new school representative has been invited to attend, to be appointed by the SACRE - Aasha Small from Medina School.

**8 Brief updates or notification of items to be brought to a future meeting**

To receive any updates from Members of SACRE.

Note: Items requiring decision will need to be brought to a future meeting.

**9 Monitoring Group Report (Pages 11 - 12)**

To note the report from the meeting held 8<sup>th</sup> October 2018.

**RECOMMENDED that SACRE receives the report and notes the findings of the monitoring group meeting.**

**10 Constitution revision (Pages 13 - 18)**

The Portsmouth SACRE constitution, as attached, has some changes regarding to how membership is specified and appointed.

**RECOMMENDED that the amendments to the Portsmouth SACRE Constitution are accepted.**

**11 Update regarding the implementation of the Agreed Syllabus**

To receive a verbal report from Patricia Hannam (SACRE's Professional Adviser) updating SACRE on the implementation of the Agreed Syllabus. Including updates on attendance at networks and other training offered.

**12 Final report of the Commission on RE (Pages 19 - 20)**

To receive a report from Patricia Hannam (SACRE's Professional Adviser) on the final report of The Commission on RE (CoRE) and verbally on other national matters including REC meeting on 7<sup>th</sup> November 2018.

SACRE are asked to read the Executive Summary of the Final Report which can be read at : <https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-Exec-Summary-of-the-Commission-on-RE.pdf>

**RECOMMENDED that**

- (1) The report from the Professional Adviser is noted and;**
- (2) The Final report of the Commission on RE recommendations are noted.**

**13 Annual report 2017/18**

To receive the draft Portsmouth SACRE Annual Report 2017/18 - the Professional Adviser's report is **to follow**.

**RECOMMENDED that the Portsmouth SACRE Annual Report is noted and sent to agreed bodies.**

**14 Guidance Document for Schools - draft for discussion (Pages 21 - 42)**

Justine Ball had produced the attached draft guidance document for schools in Portsmouth "Advice to schools on issues that may arise in the teaching of Religious Education, Collective Worship or queries to do with religions and beliefs". Justine has met with a sub group of SACRE members and received advice from Portsmouth EMAS to bring together this draft **document for discussion** at the SACRE meeting.

**15 Date and venue of the next meeting**

The next scheduled meeting is Tuesday 12th March 2019, starting at 4:30pm.

SACRE members are asked to suggest or volunteer a venue for this meeting, returning to the previously established of hosting at least one meeting a year at a faith venue, a school and the Civic Offices.

An offer to host at a faith venue would be welcomed.

**Recommended that the date and venue of the next meeting be noted.**

NB.Members of the public are now permitted to use both audio visual recording devices and social media during this meeting, on the understanding that it neither disrupts the meeting or records those stating explicitly that they do not wish to be recorded

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# Agenda Item 5

## STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

RECORD OF DECISIONS of the meeting of the Standing Advisory Council for Religious Education (SACRE) held on Wednesday, 27 June 2018 at 4.30 pm at the Guildhall, Portsmouth

### Present

Councillor Suzy Horton (in the Chair, Group D)

Group A: Elizabeth Jenkerson,  
Ruth Guyer, Peter Davies, Sayed Haque,  
Sarah Coote & Christine McMillan

Group B Sam Duddles

Group C: Sarah Sadler & Sandra Gibb

Group D: Maria Cole & Taki Jaffer

Officers: Pat Hannam, Mike Stoneman & Joanne Wildsmith

### 17. Welcome and Introductions (and tour of venue) (AI 1)

Prior to the meeting members of SACRE were invited to join a tour of the school by Sandra Gibb, Headteacher of St. George's Beneficial Church of England School. Members were impressed by the modern facilities and were particularly interested in the application of Religious Education throughout the venue with the classrooms incorporating quiet, reflective areas suitable for prayer and were shown many of the resources by Amber McDermott the lead for RE in the school. Examples of the children's work and reference books were circulated and pupils' thoughts on RE were quoted.

Councillor Horton thanked Sandra and Amber for the tour of the school and for the talk on the application of RE throughout the school. It was reported that 'Understanding Christianity' is used as a main resource and 'Living Difference' frames the provision of RE at this Church of England school (which is a Voluntary Controlled school). Taki Jaffer who was familiar with the school reported that the school met the challenges of a multi-cultural in-take and he knew that many of the Saudi Arabian pupils had become more respectful of Christianity through the teaching.

Councillor Horton explained that she would be chairing the meeting in place of Councillor Brent (who had sent his apologies).

Before the introductions were made she asked Sam Duddles to share news of former SACRE member **Brian Hay** who had died peacefully the previously

day and details of his funeral would be circulated to members who were saddened by this news. A minute's silence was observed in memory of Brian.

**18. Moment for Quiet Reflection (AI 2)**

Elizabeth Jenkerson, explained some of the founding principles of the Baha'i faith, of unity, diversity and service. She quoted a letter from their current head on light and unity, and the importance of education for all in the face of persecution and prejudice.

**19. Apologies for Absence (AI 3)**

Apologies for absence had been received from Councillor Ryan Brent (Chair), Jane Ball, Teresa Everitt, Tom Blair, Fazle Abbas, Jane Kelly, Renuka Vyas, Kari Laing (plus Geoff Wheeler had hoped to attend but was delayed in traffic).

**20. Declaration of Members' Interest (AI 4)**

Elizabeth Jenkerson reported that she is on the West Hill Panel that judges grants for SACREs.

**21. Minutes of the Previous meeting held on 14th March 2018 (AI 5)**

**RESOLVED that the minutes of the meeting held on 14<sup>th</sup> March 2018 be agreed as a correct record.**

**22. Matters Arising from the minutes and Membership update (AI 6)**

**Membership update:** formal agreement was given and Christine McMillan was welcomed back as a representative from the United Reformed Church (URC) as nominated by the Wessex Synod of the URC. It was also reported having sought a Shia Muslim representative this role would be fulfilled by Fazle Abbas (who apologised for not being able to attend this meeting). There were also two new Portsmouth City Council (Group D) representatives in attendance - Maria Cole and Taki Jaffer - who were welcomed back to the Portsmouth SACRE.

**23. Chair's Communications (AI 7)**

Receipt of the Cardiff University advice document for primary schools was acknowledged. The circulated executive summary contained a link to the full document.

**24. Brief updates or notification of items to be brought to a future meeting (AI 8)**

Items raised for a future agenda were:

- Southampton guidance document (dealt with under minute 27)

- British Values - Sarah Sadler reported that one of her teachers had undertaken research and it was suggested that this would be suitable for a presentation to the SACRE, and therefore the next meeting could be hosted by Highbury Primary School.
- Pat reported that she would bring forward the next Annual Report and Action Plan

## 25. Monitoring Group Report (AI 9)

Patricia Hannam as Professional Adviser presented her report which summarised the discussions of the smaller group which had the opportunity to look at Ofsted reports to see if there were references to RE in their inspection reports.

The Local Authority had funded monitoring visits by Justine Ball from Hampshire County Council to primary schools to review the implementation of the agreed syllabus Living Difference III, its impact and how it raised the profile of RE in schools. It was also noted that of the 15 Portsmouth schools signed up to the Network, 12 were attending regularly.

The report evidenced a dramatic fall in the number of pupils entered for the new GCSE on the full course and asked what RE provision are other teenagers able to access? The short course still exists which is of benefit to pupils who gain a certificate, however it does not count in terms of key performance indicators for schools, such as Attainment and Progress 8. It was noted that there is a high turnover of RE lead teachers. Secondary head teachers had been written to since the last SACRE meeting and there had been a poor response which Mike Stoneman would take up at the Secondary Heads meeting. The monitoring sub group will then look at these responses. Mike Stoneman was noted that pupils who were entered for the GCSE in 2016/17 did well compared to the national results.

(The review of the constitution was due to be a separate agenda item but legal advice was still necessary before this came back to SACRE.)

Mike Stoneman referred to recent Ofsted inspections including the recent inspection of Trafalgar School which had resulted in a 'good' rating. He had invited Pat Hannam to meet with the Secondary Heads in the Autumn Term.

The report was noted and it was **AGREED that the professional education course for the new subject leaders of RE at KS1 and KS2 be made available to Portsmouth teachers in the autumn of 2018.**

## 26. Amendments to the Portsmouth SACRE Constitution (AI 10)

This report had not been finalised for circulation as was legal comments were needed; this would be brought to the next meeting.

## **27. Portsmouth version of the Southampton Guidance Document (AI 11)**

Pat Hannam, as Professional Adviser, reported that Justine Ball had been pleased with the outcome of the Task and Finish meeting held in Portsmouth with some of the SACRE members. The intention was to create a document which would be made available to the schools in Portsmouth covering issues such as dress, jewellery, school absence due to religious holidays, school meals etc. Whilst each case should always be looked at on its own merit this document would provide overall guidance. The Portsmouth SACRE members who had been able to attend reported on some of the subjects raised such as the need for non-Muslim pupils and families to understand more about Halal food, and the importance of holy days and pilgrimage within faiths which could lead to school absences. Mike Stoneman confirmed that the Local Authority did receive linked queries on school attendance. It was hoped that this would be a useful reference tool for headteachers, such as for the wearing of religious symbols, and the need to help find solutions was raised at the meeting.

There would be one more meeting of the group before a draft document would be brought to the next meeting. It was also noted that the document produced by EMAS in Portsmouth (which had been circulated) had been useful and they offered support to schools (Karen Thomas EMAS Manager is a member of the Task and Finish Group).

The verbal update on progress was noted, with a further report to be brought back to SACRE.

## **28. South Central HUB (AI 12)**

Pat Hannam and Elizabeth Jenkerson reported back on this regional meeting held on 12th June. The Hub raised common areas of interest and concern. The Portsmouth, Hampshire, Southampton and Isle of Wight SACREs use Living Difference, whereas others were using different syllabi. The next meeting of the South Central Hub would be looking at action plans.

Minutes of the meeting held on 12 June would be circulated.

## **29. National update (AI 13)**

- i) Commission on Religious Education - the final report would be made on 12<sup>th</sup> September on the findings of the independent commission chaired by the Dean of Westminster. SACREs were not working well in all parts of the country. The report will refer to national entitlement for Religious Education (which is being contested by some members). There is however agreement on the need for better teacher training for RE teachers and that the right to withdraw from RE lessons should be maintained.

The main points from the final report will be brought to the next meeting and a link to the full report would be provided. It is thought



that there would be more strength given to the SACREs for monitoring.

ii) NASACRE AGM 24 May feedback

Elizabeth Jenkerson reported on the 25 year celebrations to which all former chairs had been invited to the meeting held at Merchant Taylors in London. The evaluation by participants had indicated the importance of networking with other SACRE members at these national events to share instances of both good and bad practice. Elizabeth had made a presentation at the AGM on Youth Voice in Hampshire. Councillor Horton thanked her for the feedback.

**30. Date and venue of the next meeting (AI 14)**

The dates of meetings were agreed as 14<sup>th</sup> November, 20<sup>th</sup> March and 26<sup>th</sup> June for the next academic year. The next meeting would be hosted at Highbury Primary School to enable the presentation to take place by the Farmington Scholar. Future meetings would then be hosted at a faith group and the rotation of venues continue.

Councillor Suzy Horton thanked Sandra Gibb and St.George's C of E Beneficial School for hosting this meeting.

The meeting concluded at 6.10 pm.

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Chair of SACRE

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# Agenda Item 9



**Title of meeting:** Standing Advisory Council for Religious Education  
**Date of meeting:** Wednesday 14 November 2018  
**Subject:** SACRE Monitoring Group Report  
**Report by:** Patricia Hannam

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- Purpose of report:** The purpose of this report is to inform SACRE of the findings and discussions that took place during the meeting of the SACRE monitoring sub-group in October 2018. The group is working to support SACRE in fulfilling its duty to ensure the effectiveness of RE through the implementation of the Agreed Syllabus  
The group received an update on primary and secondary Ofsted reports mentioning or alluding to religious education that had been undertaken in Portsmouth since the last meeting.
- Recommendations:** That SACRE receive the report
- Background:** The monitoring group met on 8<sup>th</sup> October 2018 at 15.00.

Present:- Mike Stoneman, Jane Kelly, Sam Duddles, Elizabeth Jenkerson, Peter Davies,  
Patricia Hannam (who chaired the meeting on this occasion) , Joanne Wildsmith

Apologies: Cllr Ryan Brent

**3.1 Ofsted Visits:** the group was reminded that the type of visit a school will receive from Ofsted is dependent on their existing Ofsted status. Where a school is already 'good' then usually the visit will be a single day and rarely is RE mentioned in this case. However if a school is likely to be moving categories in any direction, then there will be a two day inspection and a



longer report. The longer reports are more likely to mention RE but usually in relation to the way in which a school is promoting children or young people's Spiritual, Moral, Social or Cultural (SMSC) development which is a requirement for schools. A school's promotion of children and young people's SMSC development is also regarded as a key way in which a school can be judged as teaching 'British Values' and preparing children for life in modern Britain. Several reports were considered in light of this.

**3.2 Monitoring Visits:** No monitoring visits have been undertaken in this period; however it was decided that one additional monitoring visit will be arranged and will take place before the March SACRE meeting.

**3.3 KS4 RE and RS GCSE Results:** Although GCSE data had not been received into the Authority at the time of this meeting, a general discussion was held regarding the National data for Religious Studies GCSE. We anticipate that the entries for GCSE will have continued to fall but that the achievement will be high. There continues to be concern therefore about the quality of religious education that young people who are not being entered for GCSE have access to.

**Background list of documents: Section 100D of the Local Government Act 1972**

*(none identified)*

The recommendation(s) set out above were approved/ approved as amended/ deferred/ rejected by ..... on .....

.....  
Signed by:



# Agenda Item 10



**Title of meeting:** Standing Advisory Council for Religious Education  
**Date of meeting:** Wednesday 14 November 2018  
**Subject:** Adopting amendments to the Portsmouth SACRE Constitution  
**Report by:** Patricia Hannam & Joanne Wildsmith

1. **Purpose of report:** The purpose of this report is to inform SACRE proposed amendments to the Portsmouth SACRE Constitution

2. **Background:** The Portsmouth SACRE Constitution has previously been reviewed by the Monitoring Sub Group and since this advice was received from the Portsmouth Legal team some small adjustments proposed.

3. **Adjusted constitution is attached in Appendix A**

4. **Recommendations:**

That the amendments to the Portsmouth SACRE Constitution are accepted.

### Background list of documents: Section 100D of the Local Government Act 1972

The following documents disclose facts or matters, which have been relied upon to a material extent by the author in preparing this report:

*(none identified)*

The recommendation(s) set out above were approved/ approved as amended/ deferred/ rejected by ..... on .....

.....  
Signed by:

Appendices: Draft revised constitution

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## **PORTSMOUTH CITY COUNCIL**

### **STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION**

#### **DRAFT REVISED CONSTITUTION - (previous version June 2011)**

#### **1. TITLE**

Constituted under the Education Act 1996, this body shall be the Portsmouth Standing Advisory Council for Religious Education (SACRE). Throughout this constitution it shall be known as 'The Council' and 'The Authority' shall refer to the Portsmouth City Council

#### **2. FUNCTIONS**

The Council Shall: -

- (a) advise the Authority upon such matters connected with religious worship in city schools and the religious education to be given in accordance with an agreed syllabus as the Authority may refer to the Council, and as the Council may consider appropriate;
- (b) advise the Authority regarding its statutory duty to review its agreed syllabus every five years and to convene an Agreed Syllabus Conference;
- (c) determine any application from the headteacher of a city school following consultation with the governing body, for an amendment to the requirement that collective worship should be wholly or mainly of a broadly Christian character.
- (d) publish an annual report which:-
  - i. specifies any matter on which it has advised and / or supported the Authority
  - ii. broadly describes the nature of that advice and / or supported the Authority
  - iii. sets out its reasons for offering advice on any matters which were not referred to in the first place by the Authority.

In addition to making the report available for public inspection, a copy shall be sent to other organisations, as the SACRE considers appropriate for example, NASACRE, HMI/Ofsted, the Cabinet Member for Education, the Director of Children's

Services and the elected member representatives on the SACRE.

### **3. MEMBERSHIP**

- 3.1 The Council shall comprise four groups of members constituted by the Authority as specified below:
- (a) Group A  
  
One representative of: Christian denominations and other religions and their denominations reflecting the principal religious traditions of the area:
  - (b) Group B  
  
Four Representatives of the Church of England
  - (c) Group C  
  
Six teachers representing the various key stages and an association recognised by the Authority for the purposes of consultation and negotiation.
  - (d) Group D  
  
Four representatives of the Authority, at least two of whom shall be elected members of the Authority.
- 3.2 Co-opted persons may be appointed by SACRE for example, teachers from local schools, or members of local organisations such as Interfusion.
- 3.3 For a meeting to be quorate there shall be at least one representative present from each of the four groups A, B, C and D.

### **4. VOTING**

- 4.1 any question to be decided by the Council only the representative groups on the Council shall be entitled to vote, and each representative group A, B, C and D shall be entitled to one vote. No other persons shall be entitled to vote.



In the event of a 2:2 vote, there be no casting vote and the resolution put before the council not be carried and the status quo be maintained until such time as a majority decision is reached.

## **5. DURATION OF MEMBERSHIP**

- 5.1 Members of the Council shall be appointed for four years.
- 5.2 Any member of the Council may at any time resign from office.
- 5.3 A member of the Council appointed by the Authority may be removed from membership by the Authority at any time if in the opinion of the Authority the person ceases to be representative of either the denomination or association to which the member was appointed. Subject to the conditions of this section of the constitution, members of the Council having served the full term are eligible for re-appointment.
- 5.4 Co-opted members to have a specified period of office, to be no longer than the standard 4 year term of office (which can be linked to the duration of a particular event or project).

## **6. PRE-APPOINTMENT**

Before appointing the Council shall take all reasonable steps to assure themselves that the nominees are a representative of the religion, denomination or associations in question.

## **7. CHAIRMAN AND VICE CHAIRMAN**

- 6.1 The Chairman, being a member of Group A, B, C or D shall be elected by the members of SACRE in accordance with the voting procedure stated in 4.1 above for a period of two years or until the person elected ceases to be a member of the Council, whichever is the sooner.
- 6.2 The Vice-Chairman, being a member of Group A, B, C or D, shall be elected by the members of SACRE in accordance with the voting procedure stated in 4.1 above for a period of two years or until the person elected ceases to be a member of the Council, whichever is the sooner.
- 6.3 Persons continuing to be members of the Council are eligible for re-appointment to the position of Chairman or Vice-Chairman.

## **7. CONSTITUTIONAL CHANGE**

7.1 The SACRE may alter this constitution at any time, but will consult the Authority before doing so.

7.2 The Council shall review its constitution annually on the occasion of the presentation of its annual report. The Council may make such recommendations for amending the constitution, as it deems appropriate.

Revised November 2018



# Agenda Item 12



Portsmouth  
CITY COUNCIL

**Title of meeting:** Standing Advisory Council for Religious Education  
**Date of meeting:** Wednesday 14 November 2018  
**Subject:** The Commission on RE : Final Report  
**Report by:** Patricia Hannam

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1. **Purpose of report:** The purpose of this report is to inform SACRE of the recommendations of the Final Report of the Commission on RE entitled: **Religion and Worldviews: The Way Forward – a National Plan for RE.**
2. **Recommendations:** That SACRE receive the report
3. **Background:** The Commission on RE was a high-profile independent Commission active over two years from 2016-2018, with a remit to make recommendations regarding the improvement of religious education following a period of social and educational change. The Final Report was published in September 2018. Following the presentation of reasons for the need for change the report makes 11 recommendations that can be found in the Full Report as well as the Executive Summary
4. **The Full Report can be found here:**  
<https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-of-the-Commission-on-RE.pdf> The Executive Summary of the Final Report can be found here:  
<https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-Exec-Summary-of-the-Commission-on-RE.pdf>



**Recommended that**

- (1) The report from the Professional Adviser is noted and;**
- (2) The final report of the Commission on RE is noted**

**5. Reasons for recommendations:**

The Commission on RE has been a major piece of research undertaken in England in relation to RE. It will have a long term impact on the future of the subject in English Schools. It is essential that SACRE is well informed with regard to its recommendations and likely influence.

**Appendices:** (none)

**Background list of documents: Section 100D of the Local Government Act 1972**

The following documents disclose facts or matters, which have been relied upon to a material extent by the author in preparing this report:

Title of document	Location

The recommendation(s) set out above were approved/ approved as amended/ deferred/ rejected by ..... on .....

.....  
Signed by:

# Agenda Item 14



**Advice to schools on Issues that may arise in the teaching of Religious Education, Collective Worship or queries to do with religions and beliefs**

**Draft document – for discussion only (1.11.18)**



## Contents page

1. Portsmouth SACRE and Religious Education
2. Dress: Clothing and Jewellery
3. Visits to places of worship
4. Guidance on discussing religion or beliefs
5. PE
6. Swimming
7. Curriculum
8. Absence requests
9. Dietary requests
10. Collective Worship
11. RE withdrawal
12. Appendix: Summary of religious beliefs:
  - a. Judaism
  - b. Christianity
  - c. Islam
  - d. Sikhism
  - e. Hinduism
  - f. Humanism
  - g. Roma practices and beliefs

## Portsmouth SACRE and Religious Education

### Portsmouth SACRE Advice document for schools

Portsmouth SACRE (Standing Advisory Council on Religious Education) provides advice to Portsmouth Local Authority on Religious Education (RE) and Collective Worship for schools in the area.

This document aims to provide advice for schools to be used with the school's own policies and in partnership with families and local communities. Portsmouth SACRE offers this advice to share good practice across schools and to support them when questions and queries are raised within Portsmouth.

It begins with an overview of the legal requirements for teaching Religious Education and then looks at the issues that schools have sought advice on. The advice is not intended to be a definitive list of all situations, but rather reflects current issues. It is intended that the advice document is reviewed on a regular basis and updated or amended when necessary.

Portsmouth SACRE members have contributed to the information included in this advice document and recommend it to Portsmouth schools. We uphold the right of all children to consider and explore their own beliefs, while being respected by others and being respectful of other beliefs themselves.

### The Legal Requirements for teaching Religious Education:

*Living Difference III*, as the Agreed Syllabus for Hampshire, Portsmouth, Southampton and the Isle of Wight, is the legal document to be followed for the teaching of religious education in Portsmouth schools.

It is the statutory framework which defines the matters, skills and processes to guide individual schools developing their curriculum for religious education.

The Education Act 1996, School Standards and Framework Act 1998 and Education Act 2002 require that:

religious education should be taught to all children and young people other than those in nursery classes and except for those withdrawn at the wish of their parents. Teachers' rights are safeguarded, should they wish to withdraw from the teaching of religious education.

religious education in all community, foundation and voluntary controlled schools should be taught in accordance with an Agreed Syllabus.

an Agreed Syllabus should *reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions in Great Britain.*

*An Agreed Syllabus must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils*

- an Agreed Syllabus Conference must be convened every five years to review the existing syllabus.

The Department for Children, Schools and Families (DCSF) (now the Department for Education) guidance, *Religious Education in English Schools: Non-statutory Guidance 2010*, states that:

*“Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the Schools Standards and Framework Act 1998. The key document in determining the teaching of RE is the locally Agreed Syllabus within the Local Authority concerned. ... Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. Local Authorities must, however, ensure that the Agreed Syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.”*

[www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010](http://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010)

Schools must also take into account the requirements of the Equality Act 2010 and the implications of this for the school. A link to the Act can be found here:

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/315587/Equality\\_Act\\_Advice\\_Final.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/315587/Equality_Act_Advice_Final.pdf)

### **Time needed for RE in schools:**

It is recommended that the following minimum hours should be devoted to religious education and *Living Difference III* planning has been designed with these time recommendations in mind:

- Reception classes: approximately 36 hours per year
- Key Stage 1: 36 hours per year
- Key Stage 2: 45 hours per year
- Key Stage 3: 45 hours per year
- Key Stage 4: 45 hours per year
- Key Stage 5: there is no recommended minimum time allocation.

The requirement to teach religious education does not apply to nursery classes but it does apply to children in Reception classes in the Early Years Foundation Stage.



Collective worship is not part of the taught day and cannot be considered as part of the recommended time for teaching the Agreed Syllabus.  
PSHE should be taught in a distinct way from RE.

For further information on the requirements of the Living Difference III syllabus, including planning and assessment, the syllabus can be found here:

[https://re.hias.hants.gov.uk/pluginfile.php/2464/mod\\_resource/content/1/Living%20Difference%20III%20pdf.pdf](https://re.hias.hants.gov.uk/pluginfile.php/2464/mod_resource/content/1/Living%20Difference%20III%20pdf.pdf)

## Issues that may arise in schools concerning Religion or Belief

In the first instance it is very important to communicate effectively with parents/carers about Collective Worship and RE. By doing so, many concerns will be prevented. It is also vital for schools to communicate with governors about RE and Collective Worship and to discuss the school's approach on Religious Education (R.E.) and Collective Worship with them.

Where issues arise, Portsmouth SACRE's advice for all schools to consider each query carefully and to recognise that there is variety in how people follow their religious practices or beliefs. Therefore, a school should consult local faith communities where appropriate, Portsmouth EMTAS and legal advice if necessary so that all information is obtained before a decision is made.

In all cases, the first approach should be to check whether there is an established policy in school and to gain information on the relevant religious practice. It is recommended that after having given the issue careful consideration and taken further advice a conversation with the parents/carers takes place and a solution reached.

<b>Dress: clothing and Jewellery</b>	<b>Examples</b>	<b>Wider considerations</b>
Schools may receive requests from parents/carers asking for their child to wear a particular item of clothing or for adjustment of the school uniform because of religious reasons, cultural traditions or modesty.	<p>Can my child wear a crucifix in school? Can my child wear a Kara to school?</p> <p>Requests may cover the wearing of headscarves or head coverings, religious jewellery, or bracelets connected to religious festivals.</p>	<p>The Equality Act 2010 has some useful advice on uniform which should be considered here. This states that schools need to be careful that they do not discriminate against students because of their religion or belief, among other areas. The act states that</p> <p>“Schools should be sensitive to the needs of different cultures, races and religions and act reasonably in accommodating these needs, without compromising important school policies, such as school safety or discipline”.</p> <p>Therefore, it is very important, before anything is done, to hold a meeting with the parents to learn</p>

		<p>more about the situation including the reasons for the request and to discuss its impact on school life (for example, safety and discipline. A solution should be sought that is agreed by both sides.</p> <p>It may sometimes be necessary to seek further advice from the SACRE if it is an area the school is unfamiliar with.</p> <p>If the meeting is with parents who are Muslim, there is further support and advice in the EMAS' guidance 'Working with Muslim families in Portsmouth'. This is on your school's shared area, if you have membership of EMAS.</p> <p>EMAS can also provide support for schools working with families speaking other languages and for help in understanding cultural practices.</p>
<p><b>Visits to places of worship</b></p> <p>Portsmouth SACRE recognise that religious communities are able to provide excellent support for RE, particularly for <i>Group C concepts</i> in the <b>Contextualise</b> step, and for collective worship.</p>	<p><b>Examples</b></p> <p>Why is my child visiting the local church? What will they do on such a visit?</p> <p>Many schools visit places of worship in their local area, such as the mosque, cathedral or Hindu temple which can add</p>	<p><b>Wider Considerations</b></p> <p>The school should decide when a visit will be most beneficial, planning the visit well in advance. It is necessary to check whether the school's policy requirements for visits, including those for safeguarding pupils, have been met for the visit. Not every visitor may be Disclosure</p>

	<p>depth to the learning about that religion.</p>	<p>and Barring Service (DBS) checked and, therefore, staffing arrangements should be considered for the visit. The school should give the place of worship a clear explanation of the educational purpose of the visit, the nature and size of the group, and ways in which it is proposed to involve the children. The teacher will also need to provide some explanation about the concept in focus, the unit of work and the place in the conceptual enquiry where the visit fits.</p> <p>If there is any doubt about the response of parents/carers to the visit, the school should inform them in advance of the purpose and nature of the visit and its curriculum context. It is good practice to put your RE policy and Long Term Plan on your school's website, together with your plans for visits for the year. This allows parents/carers to see the educational purpose of such visits well in advance.</p> <p>It is also good practice to highlight the links to the school's approach to Spiritual, Moral, Social and Cultural development (SMSC) and British Values, as such visits underpin a school's</p>
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		commitment to respect and tolerance of other religions.
<p><b>Guidance on discussing religions or beliefs</b></p> <p>Schools may sometimes need to think about the language children use to address each other and in the wider community to avoid stereotyping taking place. It may need to challenge such language and model the right use of language in school.</p>	<p><b>Examples</b></p> <p>Children may say for example “all Christians” or “all Muslims”, without appreciating the variety within a religion, or the fact that such comments are rarely true.</p> <p>Children may also perceive people from a religion as looking similar (for example, assuming someone who is white must be a Christian).</p>	<p><b>Wider Considerations</b></p> <p>A school will need to consider its ethos and whole school approach and consider how it embeds SMSC and Rights Respecting Education right across the school day and afterwards (such as after school clubs).</p> <p>Further information on ways to prevent stereotyping can be gained from the RE network training in Portsmouth.</p>
<p><b>PE</b></p> <p>PE is an area of the curriculum that parents/carers who hold religious beliefs may wish to discuss with a school.</p>	<p><b>Examples</b></p> <p><b>Can my child wear a cross in PE?</b>  <b>Can my child adapt the PE uniform so that it covers more of the body?</b></p> <p>Parents/carers may want to talk about the arrangements for changing or making adjustments to the uniform for example.</p> <p>Schools may also want to consider the arrangements for safety if a child is wearing religious jewellery or giving thought to PE activities if children are fasting for a</p>	<p><b>Wider Considerations</b></p> <p>Arrangements for PE need to be discussed with parents/carers and safety concerns talked through. For example if the parents wish a child to wear jewellery relating to their religion (such as a Kara bracelet for a child who is Sikh), the jewellery might need to be taken off or substituted for the activity or covered up with a sweat band. Alternatives may already be available within the school or from the family.</p> <p>Clothing may also need to be removed or adapted to be safe for exercise.</p> <p>If a child wishes to fast (for example for Ramadan)</p>

	<p>religious reason, for example.</p>	<p>then a meeting with the parents/carers is also recommended in order to look at the whole of school life, including PE, lunchtimes and visits outside of school, to consider what to do if the child is not coping well with fasting at any time.</p> <p>EMAS' guidance is sent to all schools annually regarding Ramadan. This and the more general 'Working with Muslim families in Portsmouth' document" will provide further information.</p>
<p><b>Swimming</b></p>	<p><b>Examples</b></p> <p><b>I do not wish my child to take part in swimming lessons, due to religious/modesty reasons</b></p> <p>Schools may receive several queries from parents/carers who are concerned about the arrangements for swimming with the school.</p> <p>This particularly covers changing arrangements and swimming with mixed classes of boys and girls.</p>	<p><b>Wider Considerations</b></p> <p>Schools should consider the arrangements made for the children in terms of male and female staffing and changing arrangements.</p> <p>Swimming is part of the PE curriculum and withdrawal from it is not allowed.</p> <p>The Portsmouth EMAS team have provided further guidelines on swimming and these can be found on your school's shared area if you have membership of EMAS.</p>
<p><b>Curriculum</b></p> <p>This covers concerns about subjects studied and books read in schools.</p>	<p><b>Examples</b></p> <p><b>Can my child be withdrawn from a science lesson about evolution?</b></p>	<p><b>Wider Considerations</b></p> <p>The Equality Act 2010 is very useful here for providing further useful advice for schools. The act</p>

	<p>Schools may receive queries from parents/carers regarding a section of the curriculum that they have concerns over.</p> <p>Typical examples include books with magic or fantasy creatures in them and the study of evolution in year 6 as part of science curriculum.</p>	<p>states that the content of the curriculum is <b>not</b> covered by discrimination law, but the way the curriculum is delivered is covered. Therefore a fundamentalist Christian who objects to the teaching of evolution in year 6 would not be able to change the curriculum to suit their beliefs. However the teacher must be sensitive to such beliefs and not teach in a way that such beliefs are belittled or laughed at.</p>
<p><b>Absence requests</b></p> <p>For example for taking part in a pilgrimage, religious convention or attending an important family occasion (such as in the Roma traditions).</p>	<p><b>Examples</b></p> <p>Can my child have two weeks absence from school to attend a religious pilgrimage?</p> <p>Such requests may be a part of the religion, such as celebrating Eid-al-Adha, Diwali or celebrating Vaisakhi for Sikhs.</p>	<p><b>Wider Considerations</b></p> <p>Careful consideration needs to be given here as any response from the school must take into consideration the advice from the Portsmouth Attendance Team before responding to any request.</p> <p>Schools may authorise an absence if it is exceptional and relates to religious observance.</p> <p>Schools should mark absence, when it is due, to religious observance. The day must be exclusively set apart for religious observance by the religious body to which the parents belong. Where necessary, schools should seek advice from the parents' religious body about whether it has set the day apart for religious observance.</p> <p>It is important to discuss these requests with the</p>

		<p>Portsmouth SACRE if you are in any doubt.</p> <p>It is also important to share with other schools in a local cluster or academy chain what your school proposes to do, as a child's sibling may have been offered something different by another school.</p> <p>Portsmouth EMAS have further information regarding the Roma tradition in their guidance documents on your school's shared area (with membership of EMAS).</p>
<p><b>Dietary Requirements</b></p> <p>A parent/carer may wish for their child to follow certain dietary requirements because of religious or other reasons.</p> <p>A parent/carer may wish their child to try to fast or to fast completely during the school day if the child is considered old enough. This may also be the wish of the child.</p>	<p><b>Examples</b></p> <p>Can my child follow a vegetarian diet at lunch time?</p> <p>This can be a request in several religions, depending on the beliefs of the parents/carers. For example, following a vegetarian diet for many Hindus and a Kosher diet for many Jewish families.</p>	<p><b>Wider Considerations</b></p> <p>It is important to recognise here that every family is different and it should not be assumed that in a particular religion, everyone will request the same considerations from a school. Every religious person will vary in their practice, so some families may request several things to do with dietary needs, while others may not ask at all.</p> <p>A discussion is advised as soon as possible to find out what the family is requesting and to consider what is possible for the school. The hot school meal providers and logistics of the school lunch time should also be considered before a decision is made.</p>



		<p>Schools in Portsmouth make their own decisions on menus, including whether to offer pork or halal meat. Schools take into account the range of backgrounds their pupils have, and whether a high number have religious food requirements. A small minority of schools are pork-free. They may take this decision because to offer pork and non-pork menus would present huge challenges in terms of organisation, administration and time, and risk possible errors. It would most likely also add to the cost of providing meals, which would most likely have to be passed on to parents and carers. Some schools offer halal chicken or turkey. <b>Our school catering contractor assures us that it sources all its halal meat from a safe, accredited supply chain which is UK Farm Assured and uses birds that are stunned unconscious before slaughter so they feel no pain.</b></p> <p>A meeting with the family is advised and it is recommended that EMTAS attend the meeting if possible to provide further support.</p> <p>For further support, please see EMAS' guidance 'Working with Muslim families in Portsmouth', on</p>
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		your school's shared area if you have membership of EMAS
<p><b>Collective Worship</b></p> <p>Parents/carers who want to withdraw their child from collective worship either selectively or from all worship.</p>	<p><b>Examples</b></p> <p>Can my child be withdrawn from the prayer said at the end of worship?</p> <p>A parent/carer might be concerned about their child saying a prayer or singing a hymn or concerned about the content of the collective worship.</p>	<p><b>Wider Considerations</b></p> <p>By law, schools must have a daily act of collective worship and the school cannot withdraw children for their own reasons. A parent can however withdraw their child from some or all of the Collective Worship.</p> <p>It is important for a school to consider their Collective Worship policy and the content of the Collective Worship that is most appropriate for their school. The guidance on Collective Worship (Circular 1/94) states that:</p> <p>“Collective worship in county schools and equivalent grant-maintained schools must be wholly or mainly of a broadly Christian character, though not distinctive of any particular Christian denomination”.</p> <p>It is important to decide what is worship and what is not so that it is clear when children can or cannot attend. A school should communicate this clearly to parents/carers. Schools should also make it clear that children will be invited to respond in a way appropriate for them, for example silence, meditation or joining in a prayer.</p>

		<p>The structure of a Collective Worship will also need to be considered as the focus of some Collective Worship may be more of an issue for a parent/carer than others (for example, one that focuses on the Bible rather than one that focuses on school values alone).</p> <p>Schools may want to consider inviting parents/carers to observe a Collective Worship (not just a celebratory assembly at the end of the week) so that parents/carers can see the structure of a typical Collective Worship.</p> <p>A church school will also need to consult the Diocesan policy for worship as well as Portsmouth guidelines.</p> <p>It is also worth reminding teachers that their RE teaching should not involve worship for children – for example, asking them to write a prayer as if they were a member of a particular religion. Children should be invited to respond in a manner that suits them, such as music, writing, art or prayer, while being respectful of a family's beliefs about these activities (for example, some families may not wish their children to draw</p>
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		people or animals in their art.
<p><b>Religious Education</b></p> <p>A parent/carer may wish their child to be removed from RE, either selectively or from all of RE.</p>	<p><b>Examples</b></p> <p>Can my child be withdrawn from teaching about Easter?</p> <p>This can happen for a variety of reasons, such as concern over a small part of the teaching or a visit or a wish to teach the subject themselves if they have particular religious views.</p>	<p><b>Wider Considerations</b></p> <p>Parents/carers can withdraw children from a part of or all of RE in the school. The school does not need to provide additional teaching for this but it does need to supervise children appropriately.</p> <p>In these cases, it is always advisable to arrange a meeting with the parents to find out the reasons for the withdrawal. Very often, it is because parents/carers may be unclear about how RE is taught and an explanation of the enquiry nature of RE in the Living Difference III syllabus will help with this.</p> <p>It is also recommended that the RE policy, Long Term Plan and plans for visits/visitors are placed on the school's website and talked through with parents on curriculum evening. This has shown to be a very effective way of helping to reduce misunderstandings with parents over the purpose of RE.</p> <p>Portsmouth SACRE recommends schools consider as much use of visits and visitors as possible to really enhance the child's learning experience.</p>



# Appendix: Beliefs

The following brief summaries are examples of religions that schools may come across. It is not intended to be an exhaustive list, but a starting point to help schools know something more about a family's religion before meeting with them. There are many training materials available to help inform teachers about the main religions and these are available from the Hampshire RE centre (the contact number is given at the end).

## **Jewish traditions and beliefs**

Judaism is the oldest of the three Abrahamic faiths (the other two being Christianity and Islam) and dates back around 4000 years. It traces its roots back to Abraham and to Moses. Jews believe that there is only one G-d and that all authority comes from the first five books of the Hebrew Bible, the Torah. The Torah was given to Moses by God. Many Jews will observe the Sabbath laws, which require all work to stop at sunset and the Saturday to be set aside for worship of G-d until sunset again.

Judaism has many festivals and many regard the weekly observation of the Sabbath as the most important. The next most important for many Jews is the period of Rosh Hashanah to Yom Kippur, which are known as the High Holy Days. Schools may also study the festivals of Sukkot, Hanukkah and Pesach (Passover) in their Religious Education lessons.

## **Christian beliefs**

Christianity is founded on the life, death, resurrection and teaching of Jesus Christ, who lived about 2000 years ago in Palestine. Christians believe that God is revealed through Jesus Christ, who is one with the father. Christians believe that the church has passed on the teachings of Jesus through the work of the Holy Spirit. For Roman Catholics, the authority of the church lies with the Pope, for Protestants, the authority lies with the Bible guided by an individual's conscience.

Christianity may attend church each week where Bible readings are a key focus as a guide for how a Christian should live their lives. Christians may attend church at Harvest time, during the period of Advent, Christmas day, Epiphany (celebrated 12 days after Christmas day), during the period of Lent, Easter and on many other occasions during the church year.

## **Jehovah's Witness beliefs**

Jehovah's Witnesses believe in God and believe that Jesus was the son of God, but not God Himself. Therefore, they do not believe in the Trinity. They read the Bible and meet in Kingdom Halls locally. The Kingdom Halls do not have icons, religious pictures or crucifixes on display and children will not want to interact with these in school. They

do not have priests, but have a body of elders who supervise the congregation. Jehovah's Witnesses do not celebrate Christmas because they do not believe there is sufficient basis for the celebration of Christmas in the Bible. Therefore, they may request a child is withdrawn from taught RE lessons about Christmas and does not take part in a nativity. At Easter, Witnesses will commemorate Jesus's death, but not his resurrection, so they may not attend all the Easter activities organised by schools. Jehovah's Witness families do not celebrate birthdays, but will give gifts on different occasions throughout the year. They are required to be politically neutral, but to respect the rights and beliefs of others in all areas, including religious beliefs. Part of this may involve a refusal to take part in a national anthem or saluting a flag, as they believe this may have religious connotations.

## **Muslim beliefs**

The foundation of Muslim beliefs are the Five Pillars which bind together all in a worldwide community (the Umma). The pillars are as follows:

- **the Shahadah:** this is the Muslim declaration of faith and is as follows: *"There is no God but Allah and Muhammad (pbuh) is his messenger"*
- **Salah:** the requirement to pray five times a day wherever you are at dawn, midday, afternoon, sunset and evening. Prayer is always directed in towards the Ka'ba shrine in Makkah and a prayer mat is used commonly. Muslims may pray at home or at the Mosque and the focus for prayer in the community is the noonday prayers on a Friday
- **Zakah:** Muslims give 2.5% of their surplus income to charity and are also urged to donate additional voluntary payments (Sadaqah)
- **Hajj:** Muslims are required to complete a pilgrimage to Makkah at least once in their lifetime, if they have the money and health to do so. This is completed in the twelfth month of the Islamic calendar
- **Sawm:** this is the requirement to fast during the Holy month of Ramadan from just before dawn until sunset. The requirement extends to not eating and drinking anything during this time and extends to all Muslims from the age of puberty (unless ill health prevents this).

## **Muslim religious festivals**

The two major Muslim festivals are Eid-ul-Fitr and Eid-al-Adha. Eid-ul-Fitr occurs at the end of Ramadan and this celebration marks the end of fasting and involves the first meal eaten in daylight for a month, as well as thanking Allah for providing the strength to fast for such a long period of time. Muslim families may wish to attend a special celebration to celebrate this. It is also seen as a time of forgiveness. Eid-al-Adha is the festival of sacrifice and is the second most important festival for Muslims. It remembers the Prophet Ibrahim (Abraham)'s

willingness to sacrifice his son when asked to by God. Among Shia Muslims, Ashura is a major religious festival and it is of central importance to them. It commemorates the death of Hussein, son of Imam Ali and grandson of Muhammad (pbuh).

### **Sikh beliefs and practices**

Sikhism is founded upon the life and teachings of Guru Nanak Dev Ji and nine successive Gurus. The 11th Guru is the Scripture, the Guru Granth Sahib, which Sikhs consider the supreme spiritual authority and head of the religion. Practising Sikhs visit the Gurdwara often and they may choose to wear the five Ks of the Khalsa. These are Kesh (uncut hair), Kangha (comb), Kacheera (undergarments), Kara (bracelet) and Kirpan (sword). Sikh families may request that their child wears these when attending school as it is an important part of Sikh identity for some families.

### **Hindu beliefs and practices**

Hinduism is one of the world's oldest religions and is a vast collection of beliefs and practices. There is not one founder or one key religious book, but rather several of these. A key belief is the belief in Brahman, the spirit which is the universe and is present in all living things. Religion for a Hindu is a search for unity in diversity and that each individual can interpret this in many different ways. The principle of Ahimsa (non violence) is a key concept as in the belief in reincarnation, which is a cycle that only ends when an individual discovers his or her essential nature as spirit.

Hindus may celebrate many different festivals and these may vary from family to family. Key festivals include Diwali (the festival of Lights), Holi (the festival of colour and Spring), Raksha Bandhan (celebrating the protection of siblings for each other and the wearing of bracelets to commemorate this) and Janmashtami (Krishna's birthday).

### **Humanism**

Humanists aim to bring non-religious people together in order to help them develop their own views and an understanding of the world. They are people who, therefore, do not believe in God and an afterlife, but instead seem to make the most of the life people have. Logic and evidence are very important in shaping Humanist attitudes, as well as treating others with respect whatever beliefs they may have. Information on Humanist concepts can be found in the *Living Difference III* syllabus and further information on the Understanding Humanism website.

### **Roma culture and practices**

Roma culture is extremely diverse with different groups of Roma having different traditions, beliefs and customs. However, there are attributes common to all Roma, including: loyalty to family; standards and rules; and adaptability to changing conditions.



The Roma do not have an official faith and in the past they typically disdained organised religion. Today, they often adopt the predominant religion of the country where they are living and may describe themselves as "many stars scattered in the sight of God". Some Roma groups are Catholic, Muslim, Pentecostal, Protestant, Anglican or Baptist.

However, Roma do live by a complex set of rules that govern things such as cleanliness, purity, respect, honour and justice. These rules are referred to as what is 'Romano'. Romano means to behave with dignity and respect as a Roma person. Ritual purity rules apply when a mother gives birth to a baby, at puberty and during menstruation. There are many customs around cleanliness, washing of clothes and so on. Young women often live with their mothers-in-law after marriage to ensure that the bride follows the purity laws satisfactorily.

### **Further Information**

There are many teaching materials available from the Hampshire RE Team and these will help add detail to all of the religions and world views mentioned here, as well as other religions.

For further advice, please contact either Dr Patricia Hannam, County Inspector/Adviser for RE, History and Philosophy (Email: [patricia.hannam@hants.gov.uk](mailto:patricia.hannam@hants.gov.uk)) or

Justine Ball, General Inspector/  
Adviser for Primary RE  
(Email: [justine.ball@hants.gov.uk](mailto:justine.ball@hants.gov.uk)).

For further information on planning and teaching packs to supplement your knowledge, please contact Lydia Revett at the County RE Centre (Email: [re.centre@hants.gov.uk](mailto:re.centre@hants.gov.uk)).

For further information, advice and practical curriculum resources please contact Karen Thomas, Portsmouth EMAS Manager and Lead Adviser  
Email: [karen.thomas.emas@portsmouthcc.gov.uk](mailto:karen.thomas.emas@portsmouthcc.gov.uk)

For Portsmouth Legal Services please contact:  
Email:

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